

The **+** WITNESS

MARCH 30, 1967

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sermon, 4.
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Story of the Week

South India Church Schism Held Non-Theological by John Butler

★ The Rev. John V. Butler, vice-chairman of the commission on ecumenical relations, has returned from a three-week fact-finding trip in Asia convinced that a schism in the Church of South India is "wholly non-theological" in nature.

Butler, who is rector of Trinity Parish in New York, was appointed by the commission to visit the C.S.I. to determine the seriousness of the split in the light of the progress being made in the ten-Church Consultation on Church Union in this country.

The C.S.I. is regarded as a prototype among Church mergers. It was formed in 1947 by a union of British Anglican, Methodist, Presbyterian and Congregational bodies. Butler was a member of a delegation appointed in 1956 to visit the C.S.I. and report to the General Convention. Chairman of the delegation was Bishop Arthur Lichtenberger, and the third member was the Rev. Gardiner Day, then rector of Christ Church, Cambridge, Mass. This resulted in the Convention giving limited recognition to the C.S.I.

In an interview Butler estimated that the break-away group, in the somewhat isolated Madhya Kerala diocese of the Indian Church, comprised some

5,000 laymen whose grievances go back many years.

They are mostly from the group known as Backward Class Christians — converts from lower Hindu castes — whose position in both society and in the Church has for years been subject to discrimination and scorn by the better educated Syrian Christians. Communists active among the better educated, have used the schism to spread dissent.

The dissidents have formed an independent Travancore-Cochin Anglican Church under the leadership of the Rev. V. J. Stephen, who in 1964 was suspended by the C.S.I., and with financial help of Carl McIntire, president of the fundamentalist International Council of Christian Churches.

To critics of the Consultation of Church Union who cite the C.S.I. schism as an example of what happens to Church mergers, Butler said: "I would say that this (Madhya Kerala dispute) is wholly non-theological, has nothing to do with creeds and worship, and that the major factors in it are entirely economic, social and political."

"These are people who had a legitimate gripe, who were scorned for years, and to whom the Church has been deaf," he said.

A recent commission named

by the C.S.I. to examine the situation recommended that major steps be taken to integrate the Backward Class Christians and that overtures be made to the schismatics to return to the fold.

Among measures it asked for were: immediate election of an assistant bishop to extend pastoral care especially to Backward Class Christians; central financing for all 368 congregations of the diocese; greater representation of Backward Class Christians in diocesan structures; a massive education program; a study of the sale of church properties and establishment of a cooperative loan society. It asked that C.S.I. cemeteries and churches be made available for use by the dissidents.

JOHN PAIRMAN BROWN DROPPED AT CDSP

★ The Rev. John Pairman Brown will not have his contract renewed at the Church Divinity School of the Pacific, according to the San Francisco Chronicle. The paper, in a story by-lined by the Rev. Lester Kinsolving, stated that Brown, professor of Christian ethics and New Testament, would not confirm the report, nor would Dean Sherman E. Johnson.

The newspaper's account did however quote Bishop Sumner Walters of San Joaquin who is president of the trustees. He said that Brown would not be rehired but denied that his ac-

tivities for peace and civil rights has anything to do with the action.

"Although Dr. Brown has been identified with a number of causes," said Bishop Walters, "I can say absolutely and unequivocally that the non-renewal of his contract has been due to his participation in any of them."

The decision was made, according to the bishop, because of "sparse enrollment in Dr. Brown's courses, which additionally have not dealt sufficiently with theological content."

Dr. Brown gave the address

at the service at Grace Cathedral, San Francisco, during the Ash Wednesday and Lunar New Year fast for peace. The service was attended by about 1,700 people. The address was featured in the Witness of March 2.

Dr. Brown was on the faculty of American University, Beirut, Lebanon, 1958-65. In July, 1965 he was appointed to his present position at the west coast seminary.

Prior to going to Beirut, while he was a fellow and tutor at General Seminary and then instructor at Hobart College, he was editor of the Witness.

disagreed with a number of policy statements of the NCC and added: "I do not believe that they have spoken for me, nor do I think they are any less Christian because they disagree with my belief . . . I disagree with many actions of my government, but I do not intend to renounce my citizenship. I also have long been convinced of my own lack of infallibility."

Six delegates spoke to the issue, four generally favoring the resolutions. Among the principal objections to the NCC was the charge that pronouncements do not represent the views of all the people of member Churches. It was urged that member Churches should demand control over "public handouts" (to the press), and objection was taken to NCC support of certain federal legislation.

Canon Gerald McAllister advised the council that a number of structural and procedural changes had already been made in the NCC.

Hugh Abernathy, Trinity, Victoria, introduced the Trinity resolution which would have petitioned General Convention to vote for withdrawal from NCC. The resolution was voted down by voice vote considered decisive.

The Rev. J. Rufus Stewart, rector of Advent, Brownsville, read the Advent resolution which called for organizational and procedural changes and for cessation of activity in legislative fields and, these failing, withdrawal. A standing vote indicated 129 for and 149 against.

Andrew Cook presented the Epiphany, Kingsville, resolution seeking changes in representation, structure, and activity, and particularly calling for polling of members of member Churches before issuing statements on controversial issues. The standing vote was 85 for to 184 against.

West Texas Votes Down Moves Seeking Withdrawal from NCC

★ The council of the diocese of West Texas this year took up the question of the Episcopal Church being a member of the National Council of Churches. At the 1966 council resolutions asking for withdrawal were tabled and a motion passed requesting that sufficient time be set aside in 1967 for a full airing of the question.

The committee on dispatch of business, chaired by the Rev. Harold Gosnell of St. Mark's, San Antonio, laid down ground rules patterned after procedure used by General Convention when controversial subjects are discussed. Gosnell pointed out that this was not a debate. Rather, 20 minutes would be allowed each of two spokesmen, one considered for and the other against. Following this, delegates wishing to speak would be limited to five minutes each. Total time allotted for discussion was to be an hour and a half.

Three resolutions had been submitted to the committee, one from Trinity, Victoria, one from Advent, Brownsville, and one

from Epiphany, Kingsville. Gosnell announced that the sponsors of these resolutions had declined to use their 20 minutes.

Speaking against the resolutions was Robert Campbell, St. Francis', Victoria, who had made a lengthy study of NCC. "I owe a debt of gratitude to those who so fiercely attacked this body," he said, "because before their charges came to my attention about six or seven years ago, I did not even know this organization existed."

From all his study, he declared, he came to two positive conclusions: "First, the National Council of Churches is not necessary for salvation; and second, it is not a Communist-infiltrated subversive body trying to overthrow our nation's government."

Most of his talk dwelt on the purpose for which the NCC was organized, and he said "if the NCC were completely abolished today, we would have to invent it all over again just to continue the many functions we could not economically do for ourselves."

He emphasized that he had

Following these decisions of the delegates, the Rev. James Joseph of St. Paul's, San Antonio, urged the Council to be of "one mind and one heart."

NEW CHURCH PROPOSED IN NEW MEXICO

★ Episcopalians and Catholics of White Rock, N. M., are exploring the possibility of constructing a joint church building for use by both congregations.

The church was proposed by the Rev. Robert Dinegar, priest-in-charge of St. Peter's chapel of Trinity-on-the-Hill Episcopal church in Los Alamos, and both Church bodies have appointed committees to study the matter.

At present there are no churches in White Rock, a community made up of atomic workers and merchants in Los Alamos. Some 45 Episcopal families have been holding worship services and workshop sessions in a school while Catholics have been commuting to a Catholic church in Los Alamos.

However, the first tract of land for church construction was purchased by the Catholic church several months ago, a 6.7 acre site which is being considered for the joint building.

Shortly after the Episcopal proposal was made, Father Clay Dennis polled Catholics living in White Rock and found them overwhelmingly in favor of sharing church facilities.

While local committees are moving ahead with plans for the joint structure, final approval must come from Archbishop James Peter Davis of Santa Fe, and Episcopal Bishop C. J. Kinsolving III of New Mexico and Southwest Texas.

As proposed by Dinegar, the church would be a multi-purpose building with space for workshops, classrooms and other parish activities. Suggestions for names for the new church are

being accepted by a committee but a selection will be withheld pending decision on the joint-use proposal.

Catholic and Episcopal Committees are studying the following:

- That design of church facilities be done by a professional architect who will meet regularly with a duly established committee of clergy and lay members from the two congregations, each having equal representation.

- That the building be jointly owned and that it be used as needs of each congregation dic-

tate and that use and operation be under direction of a committee of clergy and lay members of each parish, who would be responsible to parish or diocesan authorities.

- That the church be of liturgical design and seat 150 persons, a sacristy and space for six to eight classrooms.

- That an appropriate name be chosen acceptable to both parishes.

- That first priority for use be given to worship services, followed by educational activities of both congregations and other parish activities.

Theologians Academic Freedom Held Not Subject to Bishops

★ Academic freedom is a supreme right of the theologian and the local bishop has no justification to interfere with the academic activities of Roman Catholic university's theology department, a Jesuit educator told an audience at the University of Dayton.

Fr. Neil G. McCluskey, a visiting professor of education at the University of Notre Dame, said: "The Catholic university must arm its professors of theology with the same academic freedom that is accorded its historians, physicists, and sociologists."

"There is no more academic justification for the entry by a local bishop or provincial into the university discipline of theology than there is for the local mayor or governor to intrude into the field of political science."

Speaking on "Vatican Two and Catholic higher education," Fr. McCluskey based his comments on the decree on the apostolate of the laity. A former associate editor of *America* magazine, he served as academic vice-president of Gonzaga Uni-

versity in Spokane, Wash., before joining the Notre Dame faculty.

"New concepts and different interpretations by scholars," he explained, "are put forth in the academic world to be examined, tested, proved, rejected or modified by a peer group which can challenge or approve because it has earned authority and competence through scholarship and learning."

"The Church no less than society itself needs a sanctuary for thought away from outside pressures. Advance and development of theological thought can never take place unless theologians are free to move forward without external restraint."

"Whatever the need that the bishop or provincial may have to exercise vigilance over the purity of Christian doctrine taught in secondary schools and parochial schools, the autonomy of the Catholic university precludes such treatment. Theology is not Christian doctrine. Or if it is, then theology must drop its claim to be a science and its justifications as an academic discipline."

"In fact, theology then ceases to have a legitimate claim to be in the curriculum of the Catholic university or college," Fr. McCluskey said. "On the level of higher learning, the Church's official magisterium has only an indirect influence, that is, she speaks authoritatively to the consciences of her members in the academic community, just as she does to the consciences of her members holding elective office in political society.

"Her influence in both spheres is indirect, not direct. And what of the risk to the purity of theological doctrine? The risk here is no greater than that taken by God himself in creating thinking beings."

In his talk Fr. McCluskey discussed the changes being made in Catholic higher education, including increasingly selective admissions practices, new curricula and degree programs, shifts in ownership away from religious orders, increased responsibility for lay faculty and staff members, and the challenges of finances.

He stressed the nature of Catholic institutions as civil corporations, and said the recognition of this fact was behind many of the recent steps to enlarge the role of laymen in governing them.

"This sense of public trust does not detract from our concomitant service to the Church, but it does broaden it and remove it completely from any narrowly parochial or sectarian understanding," he said. "In other words, the Catholic college or university must exist to serve the whole American community in following out the reasonable norms and practices which the American experience in education has evolved."

He termed the future of private higher education "clouded," and expected only the prestigious, richly-endowed institutions to survive.

"In the years immediately ahead," Fr. McCluskey concluded, "American society will need the presence and leadership of Catholic institutions of higher learning. Those universities and colleges which prove capable of making the required adaptations will be there to provide it. The others will not."

TRINITY PARISH PLANS PASTORAL INSTITUTE

★ A center where Episcopal clergymen can keep abreast of current theological and ecclesiastical trends and relate their Church to the important secular developments will be established by Trinity Parish. It will be called Trinity Institute.

The Rev. John V. Butler, rector of Trinity, said that while a detailed program was not yet established, he envisioned a continuing round of sessions of not less than two weeks. Most will be planned as inservice or refresher training for Episcopal clergy now in parish work.

Other programs projected for the institute are a school of contemporary theology for bishops, a program of vacation seminars for seminarians and guided study for men interested in entering the ministry after pursuing careers in other fields.

The Rev. Robert E. Terwilliger, presently associate with the rector of All Saint's church and chaplain of St. Hilda's and St. Hugh's School, has been named director of the institute, beginning June 1.

Trinity Parish includes the historic Trinity church on Wall Street and six chapels, all but one of which are located in lower Manhattan. The institute, however, is to be established on a site in upper Manhattan near Columbia University and the Cathedral of St. John the Divine.

Plans for the Institute call for the regular involvement of

lecturers from theological seminaries, colleges and universities along the east coast. On occasion representatives of the business, political, legal and scientific communities will also be invited to meet with the students.

COURT TEST ABOUT SENDING AID

★ Spokesmen for the Fellowship of Reconciliation said they are taking steps toward legal action to test the constitutionality of a ban against religiously-oriented agencies sending medical and humane assistance to the North Vietnamese and the National Liberation Front.

The move toward legal action, expected shortly, was announced following a meeting of three representatives of the organization with government officials in an attempt to gain a reversal of U.S. orders banning such shipments.

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EDITORIAL

Our Stupid Use Of Manpower

FEW PEOPLE in the Church are likely to disagree with the declaration of Bishop Burrill of Chicago that in the use of manpower — a reference to clergy placement—the Church is “stupid”. However, in the nature of the case, those who are in the best position to wield influence and power are unlikely to disturb an anarchic condition which, if it has not in fact worked in their favor, has at least not impeded them. Those who have suffered most from the lack of organic function and cohesion are least in a position to correct it, lacking both positions of strength and ecclesiastical political power. This is one explanation for the fact that there is almost always great unanimity in the Church in deploring unhappy conditions, and none whatever with respect to any attempts to come to grips with them.

A distinction must be made in the first place between “clergy placement” and placement of misfits in the clergy. No matter how good a system may be devised it cannot be expected to undo and overcome the indifference or negligence of those involved in the elaborate screening process provided by the canons with respect to persons entering the ministry. Neurotics, egomaniacs, homosexuals and any otherwise disabled in or out of the ministry need the Church’s sympathetic concern and care, but this does not need to include the assurance of a job.

But the need for routine procedures for the placement and replacement of clergy in positions where they may effectively exercise the ministry is undeniable. The misfortunes arising from lack of them are innumerable. A man is taken into the ministry in a diocese, but after seminary and ordination there is no vacancy, or if there is, graduates of a favorite seminary are given preference. A diocese in a different part of the country has a vacancy providing a living and a house, but in a cure not hospitable to his temperament and background. One of the prominent priests in the diocese is elected bishop of another one in a different part of the country, and recruiting in his old homegrounds, induces our man to come over to staff one of

his weaker cures, being more concerned to fill the gap than to ascertain the man’s suitability for the place. Our man plugs along adequately, but when he wants to move his most likely contact, his former diocese, is not receptive, its bishop being annoyed because he left in the first place.

He manages eventually to get another post, but there espouses the official policy of the Church on integration, with the result that at least one parishioner gets down on him enough to succeed in running him out. Another place comes along but after a number of years of fruitful ministry he again takes a firm stand on the official line, impairing his position to an extent that leaves him no choice but to go, though he would have done so sooner had his request for another place in the diocese been met. So he accepts an offer to be an assistant minister in a parish.

The process of clergy placement relates not only to suitability and remuneration in particular jobs but to the total earning capacity of individual men in the course of their ministry. A study by the Executive Council division of research and field study — the one on which Bishop Burrill based his judgement of the Church’s use of manpower — shows (1) that those clergy who begin their ministry as assistant ministers start out at a higher salary and maintain their relative position throughout their ministry, and (2) that clergy who change cures most frequently are most likely to reach the highest salary potential.

With respect to the first factor it would be easy, and flattering, to suppose that rectors of parishes which can afford assistants get the best men coming into the ministry — especially since they pay the best starting salaries — or that, by training them, they turn them out to be the best, and therefore the ones most deserving of higher salaries. That there is validity in this is not to be denied. But since rectors are also known to pick assistants not only for ability but also for the quality of subservience other explanations are equally plausible. Since assistants start at a higher salary they are not likely to go to a place with a lower one. In this pursuit he has several things going for him. Working in a relatively established, perhaps smoothly operating situation, he has behind him an aura

of success and accomplishment, no matter how banal or insipid he may be personally. The rector of the parish has or can make contacts, and he and the parishioners have the prestige to gain for the assistant the attention required for preferment.

The man who is started out as vicar of a diocesan supported mission barely getting under way, or on the verge of collapse, has for his background, a patched up plant, and bits and pieces of congregational life held together with scotch tape. He has only himself as his promoter, and, since he started low, when some-

thing at least a little better comes along he will be content to take it, for the time being.

The fact that those clergy who make changes most frequently are most likely to reach their salary potential reflects the tendency of parishes to raise salaries when rectorship fall vacant, and that those clergy who are most mobile are in a position to benefit from this. Ultimately, then, the problem of placement becomes one of mobility — of opening situations and relating men to the openings.

We will have more to say on the matter next week.

THE MATURE CHRISTIAN

By Everett H. Jones

The Bishop of West Texas

ADDRESS AT THE COUNCIL OF

THE DIOCESE OF WEST TEXAS

WHAT DOES GOD expect of us? What is his will for us at this time and in this area of the world where we live? How can we live more committed personal lives? How can we bear more effective witness in every area of the world around us?

Certainly one thing that God expects of us today is that we should grow up in our Christian life. Wherever there is immaturity, childishness, failure to grow, God's purpose is thwarted. When this happens among the people of God, it is not only sad; it is a sacrilege and a blasphemy! It is a form of disobedience to God and a refusal to carry on his work.

St. Paul points out that God has one great purpose in all the gifts he makes to us: "So shall we all at last attain to the unity inherent in our faith — to mature manhood, measured by nothingless than the full stature of Christ." His one purpose for us is maturity in Christ!

Ability to Differ

HOW THEN do we exhibit this mature manhood which is the fulfillment of God's purpose for us? Let me propose four answers. In the first place, we show our Christian maturity by our ability to differ without distrust.

In a recent lecture to our lay school of theology, a distinguished professor of Church his-

tory, Dr. W. T. Thompson of the Austin Theological Seminary, said that throughout Christian history there have been two forces at work, one centrifugal and one centripetal, one pulling people apart and one holding them together. He went on to say that with all of our divisions in the Church there has been a saving force of unity at work through our ability to agree on certain basic fundamentals in spite of less basic differences.

A Democratic Church

A democratic Church cannot long continue unless there is faith in the democratic process, which is simply the conviction that no one has a monopoly on truth. We do not believe in the infallibility of bishops, clergy, or lay people. We need the opinions and convictions of each other; we supplement each other; there is a synthesis that grows out of common discussion which transcends the wisdom of any individual or group.

Now this democratic process breaks down when the healthy expression of different opinions is accompanied by distrust, suspicion and accusation. One of the reasons I have great faith in our Anglican Communion is that I have found in the highest levels of our Church life,

such as the Lambeth Conference and General Convention, so much wholesome deference and respect in the midst of the most heated debates.

In the Church as in the state we believe in "the loyal opposition." It has always seemed to me that where we have a democratic Church within a democratic state, it is our responsibility at every level of our life to set a pattern of speaking the truth in love. It is part of our witness to show that there can be a creative tension between those of differing convictions, and to demonstrate that we are loyal to the will of the majority when it has been expressed after due deliberation.

I remind you that the world-wide ecumenical movement, which is so full of promise for the future unity and strength of God's Church, is based on this same kind of patient working through of differences without distrust. We believe that no one branch of the Church has the whole truth about God. There are fragments of his truth which each communion holds in trust — only when these fragments are all put together shall we see the full glory and meaning of the gospel.

Believe in Change

A SECOND MARK of Christian maturity is our ability to accept change. There is a natural tendency in all of us to enjoy the things that are familiar, and to oppose the new and the untried. We need to remember that if we had allowed this tendency to control us in our youth, we would never have left the security of parental care. We would never have become independent, self-reliant, responsible persons. We would never have grown up.

In his recent Christmas message Bishop Hines, our Presiding Bishop, had some stirring words to say about the need for change: "The story of Christmas is the sharp and incisive message that God stands for change. . . . In a society where man's technological achievements have made war in its ultimate escalation impossible as a means of dealing with national antagonisms, Christmas says 'change.' In a society where uneven division of the fruits of the earth and of man's ingenuity compel millions to live in devastating poverty and hopelessness, Christmas says 'change.' In a society where the fears, prejudices and will to power of individuals and groups shut out people whose skins differ in color from the best of education and decent housing, and from the altar of the living God, Christmas says 'change.'"

We as Christians believe in change because we know that we are not yet the people God wants us to be, and this is not yet the kind of world that God wants it to be.

Both Personal and Social

A THIRD MARK of the mature Christian is his ability to take a balanced and inclusive view of the Church and its mission. We are living through a period of intense criticism of the Church, both from within and without; this is not altogether bad, as it is far more desirable for the Church to be criticized than to be ignored. But what disturbs me is that much of the criticism is based on a narrow and one-sided view of what the Church ought to be and to do. A person becomes upset because the Church does not say or do what he, in his own very limited perspective, thinks it ought to say or do.

We need to remember that the mission of the Church comes from God and not from ourselves. It is ultimately his Church, not ours. He has made that mission clear in the pages of the Old Testament as well as in the record of the New Testament. It has been made clear in the long history of the Church through the centuries — we belong to an army with banners that has marched down through the centuries with a continuing commission from our divine leader.

One thing that is clear in this long perspective is that we are called to minister in Christ's name both to the individual and to society. It is not a question of whether we shall have a personal gospel for the saving and strengthening of persons one by one, or to have an influence on the world through what is sometimes called "social action." We are called to have both.

Ever since Moses demanded better labor conditions for the Israelites in Egypt, we as people of God have known that justice is a concern of the Almighty and therefore our concern. Ever since Jesus came down from the refreshment and inspiration of the Mount of Transfiguration to be concerned about the health, the hunger and the sufferings of humanity, we have known that we too must be involved in improving conditions under which man lives.

For myself, I find help in the relationship of the personal and the social to remember that God not only requires moral standards to be obeyed by you and me as individuals, but he calls us as his Church to be to society as a man's conscience is to a man. We are called to rise up and say: "In the Name of God this is wrong and must be changed." We are called

to say these things — as his people have been called all through history — to kings and emperors, to parliaments and captains of industry, to the rich and powerful as well as to the poor and needy.

The Blaze of Love

FINALLY, the mature Christian is always a person whose deepest motivation is love. This is not a test I have devised, or one that was invented yesterday. It comes from the very heart of Jesus' message, and from the heart of our own liturgical worship: "Thou shalt love the Lord thy God . . . Thou shalt love thy neighbor."

We give attention in a meeting such as this Council to our financial stability, our numerical worth, our new buildings, and our new projects. But we need to remember the world is not as much impressed with our church buildings, or even our church services, as it is with persons who reflect in daily life the loving spirit of Christ. We speak of Christ as God incarnate, or God embodied in a man. The world is looking for us to be lesser Christs, lesser but still vital embodiments of God's love in action.

This sounds simple, but this is not easy. It is probably the most difficult of all expressions of our Christian maturity. I think my friend, the bishop of Louisiana, was right when he said recently: "We have not been trying hard enough. Christian love is not an emotion that overtakes us unawares; it is the sanctifying of our wills by God himself in response to our own determined efforts. It comes only with hard work and practice. It is not a natural gift; it is a spiritual achievement. No man need apolo-

gize for not having it at the beginning, but every Christian should be ashamed for not taking deliberate steps to cultivate it. That is our job — to learn truly to love God and to love one another."

How this test of love clarifies our purpose, both in this meeting and in all aspects of our life! We are here to thank God for his love toward us and to find ways to share this love here in our diocese and in the world! We are here to ask whether we are expressing our love adequately in our regular worship and prayer, in our giving, in responsible action in our homes, in our communities, in the world.

One of the great religious figures of our century, a man whose insights are being increasingly appreciated throughout the world, was the Jesuit priest, the late Fr. Teilhard de Chardin. In one of his books he said: "Whatever the merits of other religions, it remains an undeniable fact — explain it how one will — that the most ardent and most massive blaze of collective love that has ever appeared in the world burns here and now in the heart of the Church of God."

We represent this blaze of collective love — it is our precious heritage and our sacred obligation. This blaze of love is the only force strong enough to put out the fires of hatred, bitterness, inhumanity and injustice which burn in the world around us.

We become mature — our lives begin to have meaning and purpose and direction — when we become carriers of this living fire in all of our prayer and worship, in all of our relationships and activities and even unto the uttermost parts of the earth.

COCU: LAST STAND OR CHURCH?

By Richard L. York

Senior at Church Divinity School of the Pacific

AREAS THAT MUST BE FACED AND DEALT WITH SQUARELY

THE CONSULTATION on Church Union (COCU) has held its fifth meeting and has called for wide study and comment on its reports. Presumably this appeal for study and comment is made to every baptized Christian in America and not just to the elite of the ecu-

menical "collective bargaining" table. It is with this understanding that I offer these comments.

My general reactions to the whole of the ecumenical movement are mixed. This, no doubt, is the case with everyone who realizes the importance of Christian unity. If we really be-

lieve that there is only one truth in Jesus Christ, then we cannot avoid the ecumenical movement. But beyond this, there is much about our time which makes Christian unity not only important, but crucial. Some would say it is crucial in order to consolidate the forces for what they fear may be the Church's last stand against the 20th century onslaught of secularism, relativism, and science. I do not consider Christian unity crucial in this defensive sense.

Rather, I judge it crucial in a more positive and prophetic sense. I see our job, not as one of defending the Church's faith against the world — although this is what most of us are about — so much as one of doing the faith in it — which means prophetic judgement by both positive action and critical comment.

The atomic bomb, the survival of the human race and of the ecological balance of the planet, the revolutionary rise of oppressed peoples and nations, the national and international polarization of the haves and the have-nots, and many other such monumental problems — these are the things which make a united Christian witness crucial in our time. If the Church, united or not, continues to prefer a defensive last stand to these calls for offensive prophecy, it may indeed be the last stand — for both the Church and the world!

I said my reactions to the ecumenical movement were mixed, and I think here I have stated one reason. Is the proposed COCU Church for example, being constructed as a mighty fortress for that great last stand, or is it intending to be the prophetic Church in the world? Do we put our money on COCU, trusting that it intends to be the Church, or do we leave it on our several denominations, in the hope that at least one of them makes it, thinking this better than none?

A Conservative Approach

THE COCU reports, I am sorry to say, give me the distinct feeling that here we have a last stand in the making. I see in them very little talk about speaking prophetically, which means with risk, to the major issues of our time. On the contrary, I see much talk about "consensus" and the "ministry of reconciliation". Reconciliation is one of those loaded words which is often used to mean just the opposite of what it was intended to mean. In my book reconciliation without conflict is mere conformity. What does COCU mean?

In one way Church union discussions are of necessity conservative in approach. What are the essentials we can agree to conserve? What are the non-essentials we must drop for the sake of unity? A consensus must be found. But there is a danger here which must always be kept in mind. In looking inward at the faith so intently, with conservative consensus in mind, one can easily forget the progressive mission to which that faith calls us. I have a feeling that for COCU reconciliation is an ethos-word; part of the atmosphere necessary to the work of consensus, i.e., part of the vocabulary of last stands.

The words "catholic, evangelical, and reformed" appear again and again in COCU's reports. It is here that I must write about the word "reformed". It is understood that a Church "truly reformed" is one that is always open to reform, to the spirit, to the new situation and the new solution. Is this possible in a coalition Church built on a conservative consensus? I'm afraid compromise, coalition, and consensus — not to mention size — nearly always mean unreformability.

The United Nations charter is an example. It is not reformable because the balance of the constituents' interests is so delicate. It must remain unreformable if the delicate coalition is to be preserved. If in COCU we are to have a "truly reformed" Church, then this danger must be squarely faced and dealt with — now, while coalition and consensus are being made, and not later when it may be too late. It is not enough to make a few suggestions about task-group ministries, nonprofessional presbyters, or a flexible form of diaconate to insure a prophetic and reforming Church.

What Catholic Means

THEN THERE is the word "catholic". It is understood that here, among other meanings, we certainly mean the Church which embraces all peoples of whatever race, cultural background, or class. But this is not, in my way of thinking, said explicitly enough in the COCU reports.

A COCU Church, it seems to me, would be a middle-class monolith — the American WASP Church of all time. The recent entry of the African Methodist Episcopal Church to full participation in COCU will help, both as to race and to class. But this is certainly not enough.

Is it possible for an American, white, middle-class, coalition Church to be "truly catholic"?

The danger is intensified by the national character of the proposed Church. Most certainly the world-wide denominational ties of the constituent Churches will be loosened. This problem arose with the Church of South India. In uniting for catholicity, we might end up with just the opposite — an even more narrowly American brand of Christianity than we have at present.

I wonder how much study COCU has made of current ecumenical endeavors in the local mission of the Church? For years now the people doing the ministry of the Church in the inner-city and slum have known that anything but an ecumenical effort there is unrealistic and ineffectual. They have not bothered with theological consensus, nor with organizational coalition. They have just been the united Church where they were, often without the knowledge or approval of their ecclesiastical authorities.

What's more, they are often the most truly catholic, evangelical and reformed Christians anywhere. Many times they feel more fully one with each other than with other members of their own denominations, and seem to have no trouble sharing in eucharist together. Could COCU learn from these people and their ministries by direct study and discussion with them? Here is where some of the most exciting and most ecumenical work is being done in the Church, but I see little evidence of concern for it in the COCU reports.

Inner-City Mission

IF COCU represents middle-class ecumenicity, then the inner-city mission represents lower-class ecumenicity. I would judge the lower-class effort to be by far the most successful! Let us hope COCU can take more seriously the risk of its middle-class character which the words "truly catholic" present, and make their position for catholicity more explicit in future reports. If a COCU Church is created which stubbornly remains the uncatholic WASP Church of America, then I predict the inner-city missions throughout the nation will secede from the union to form their own lower-class united Church. This very polarization is what a "truly catholic" Church could prevent.

Do we put our money on COCU or not? This was our original question. I would say again that we cannot avoid the ecumenical movement, no matter how dangerous it may be. The crucial issues and problems of the world are not being met with a united Christian witness. Daily we are judged in our disunity by the very political and social problems the Church is called to judge.

We must involve ourselves in COCU's efforts, but certainly not uncritically. Every danger I have described is one into which all our Churches have fallen long ago. Perhaps COCU will be the mirror of self-examination for the reform of our Churches. We must all work to see that it is so. The test of how catholic, how evangelical, and how reformed the proposed Church will be is now! We have been invited by COCU to help make that test.

WHAT FUTURE FOR THE MINISTRY?

By Leon C. Balch

Rector of Grace Church, Chattanooga, Tenn.

MANY SHY AWAY FROM THE PARISH MINISTRY IN FAVOR OF OTHER FORMS OF SERVICE TO THE CHURCH

CHARLIE BROWN of Corpus Christi, Texas, describes himself today as a poor little rich boy who grew to maturity in a family of impeccable morals, but without exposure to religion of any kind except for the few times when Theodore, the family chauffeur, delivered the very young Charlie Brown to a nearby church for Sunday

school. With adulthood came marriage, then military service, then the acquisition of great wealth from his own enterprises; along with the latter he was one of those "known at the Chase-Manhattan" and who "lunched at 21" when in New York.

Accompanying this sort of life was the experi-

ence of emptiness without end and the usual social opiates for chasing the feeling. This man was invited recently by the Episcopal laymen of Tennessee to address them at their annual convention dinner in Nashville. As one of the guests, I hung my priestly head in shame when Charlie Brown, today a virile witness for Christ, told how in his desperate search for life's meaning he attended churches regularly for a long time, becoming involved in a multitude of activities, in all of which no one ever told him about Jesus Christ. It was not in church but as the result of a seemingly chance encounter at the Seattle world's fair that Charlie Brown was found by his Lord and Savior. Today he lives and witnesses for his Lord in the Church and as a churchman wherever and whenever the opportunity arises.

As I listened to Charlie Brown on a Wednesday evening, it was with the solemn thought that on the Sunday to follow my task would be to stand in the pulpit and proclaim something appropriate for our annual emphasis on the ministry and theological education. One who speaks to this subject hopes that many of his hearers will be moved to offer financial support of our seminaries, all of which operate without state or federal subsidy, and that some may be led to consider a vocation in the ordained ministry.

Why the Trend?

IS IT POSSIBLE to say anything appealing about the ministry of churches in which a child of God can come, as Charlie Brown did, with his sense of need, but without ever hearing about the Lord Jesus Christ? On the assumption that this experience is far from being unusual, let us ask what kind of clergymen are we sending into the world which God so loved. What kind of clergyman do you want in your congregation? Why do you want this kind? These are questions to be considered against the background of today's seminary statistics. Seminary enrollment has been decreasing for several years, and an increasing percentage of the decreasing number will not enter the parish ministry. Approximately twenty-five percent of today's seminarians plan to pursue non-parochial ministries such as teaching, chaplaincies, and various administrative positions. Why this trend?

For one reason, the Church as we know it is all but obsolete. The parish church as we know it is the survival of a system which has been the pattern since the middle ages. It served the

middle ages well; it was moderately viable through the nineteenth century. Today we need to recognize that the old pattern was not conceived as adequate for an age of urban society. The very word "parish" as we know it is an anachronism when folk can drift with air-conditioned automobile ease from parish to parish according to personal taste.

What, actually, is the prospect presented to the man who considers the parish ministry today? What causes so many men to shy away from it in favor of other forms of the ministry? The typical prospect of today's parish is that of a congregation which tries to exist as a self-contained social unit, able to engage in multifarious activities and to communicate concerning many things, but not about Jesus Christ, who is always a stone of stumbling and a rock of offense to all self-contained, self-satisfied, self-serving social units.

What is the clergyman expected to be and to do in one of these ecclesiastical subdivisions? Is it not the case that most folk look upon him as the "traffic handler" at the church office? If he is a suburban clergyman conforming to the typical pattern, he deals mostly with women, who, in many parts of the Church are still relegated to stone age inferiority by the denomination's predominately masculine legislative bodies.

If he ranges beyond his suburb to the places where his people make their livings or seek their pleasure and where they ought daily to be witnesses for Christ, he is often charged with neglecting his cure of souls, particularly if he ranges much on the wrong side of the tracks or fails to keep a crease in his trousers and a shine on his shoes.

Downtown Parson

IF HE IS a downtown clergyman he faces the frustrating fact that most of his constituency now live in the suburbs and that their gradually decreasing number is not being replaced—blessed statistics — by the different class of people who live nearer the church building. In time, this often gives rise to the decision to relocate in the suburbs and to desert the inner city with its teeming thousands.

Wherever he is, inner city or suburb, he is expected to deliver sermons with regularity, particularly short ones and entertaining ones. But he is unable to find time for study and meditation needed to meet the formidable challenge of proclaiming the eternal gospel. He cannot, fur-

thermore, expect a great deal of response from his best offerings, and this because at least half of those who claim affiliation with the parish are nowhere to be seen on the Lord's day. This leads him to the additional frustration of knowing that too few of his parishioners are deeply concerned for God's will and purpose in the world. He can depend on the others only for the occasions of baptism and burial.

In past generations this clergyman was properly called "the parson", because he was in fact distinguished by his superior learning. Today, with his often mediocre intellectual apparatus, he is expected to preach provocatively to a congregation containing many intellectual superiors. As long as the laity default in their own ministry and demand that this ordained man live night and day as "professional friend" it will continue to be so, for he will still have insufficient time for the one thing he most needs, and that is time for study, prayer, meditation, and sharing on an "eyeball to eyeball" basis with challenging intellects in order that he might truly be a father-in-God, able to train and guide people in their own respective ministries according to the talents severally bestowed upon them by Almighty God.

Lacking the old status of parson, many of today's parish clergymen are inclined to compensate for the loss by concentrating on the administrative and promotional work of the denomination at the higher level of conference, synod, presbytery, or diocese. The result of this is a further fragmentation and a continual reminder to each that his ministry is such a modest thing.

Between Two Worlds

HOW MANY CHURCH members today really presuppose that their parish clergyman will have vision and power of mind resulting from meditation and study and from first-hand knowledge of "what is in man?" How many rather expect or desire him to prophesy illusions, and to preach smooth things, and to cry peace! peace! when there is no peace? If the latter is the case it is perhaps attested by the fact that not one single distinguished parish clergyman exists in our land today. Not one such parish clergyman has raised more than a ripple on the false calm which camouflages the ferment and the unrest among men and women today.

Is there a future, then, for the parish clergyman and for the parish? What is God's purpose for his people and for those who lead them in their total ministry? We can only try to perceive

that holy purpose and ask his grace to respond. Is that purpose to be sought in little local groups called congregations or parishes, made up each of like-minded folk expecting more to be served than to serve?

Or is that purpose better conceived as a people called by his name who live consciously at all times between the two worlds of time and eternity? So living, they are a people able to "feed" this world with the truth of the everlasting gospel. So witnessing, they will expect and demand and have clergymen to train and guide them in their common ministry, clergymen who are themselves "fed" because they are not stifled by the closed-circle atmosphere of the self-serving congregational society, clergymen who are "fed" because they do not prostitute their precious time in perpetuating an obsolescent kind of parish structure.

Will these clergymen, in the years ahead, turn out to be more and more of the non-professional kind, deriving their living from secular pursuits, moving regularly between the profane and the sacred just as our Lord did and as Peter, James, John, Paul and others did, not bound to any closed-circle atmosphere of a local congregation? I believe they will.

Challenge to Laity

CAN WE reasonably expect that an adequate supply of men will respond to any less depth of purpose than that of a people of God consciously on pilgrimage, witnessing to all that is virtuous and noble in this world, and able to do so because they seek the world to come and a city not made with hands? Would you want a man who was satisfied with less, satisfied to maintain a futile form of outmoded ecclesiastical organization?

And if, as a businessman, you would want for your clergyman a man satisfied with less, would you be willing in a corresponding manner to don a high celluloid collar, junk your office machinery for quills and ink bottles, and — if you are selling something — fire your force of missionary salesmen in the vain expectation that the world will beat its way to your door to buy your better mouse trap?

If, as a housewife, you would be satisfied with a clergyman satisfied with less, would you be willing in a corresponding manner to fire your maid and buy and use a rubboard such as you perhaps have never even seen? Again, ask whether you would really want a man who wished so to retreat from this world of 1967 into which

God calls us to go, the world which begins at our breakfast tables and at our own doorsteps.

Would you, in spite of the certain pain at times, really desire only the man who is willing to challenge anything or anybody causing

estrangement between man and man, or between man and God? If so, then give us for this ministry your best men, give us your men of intestinal fortitude, for we play no gentleman's game.

Experimental Services Offered In Church of England

★ New and experimental forms for services of baptism and confirmation in the Church of England were issued by its liturgical commission. The new forms may not be used, however, until they are approved by the Church's Convocations and its House of Laity.

Major differences from the 1662 Prayer Book, still in use, are more and varied scripture readings, including lessons from both the Old and New Testaments, and the introduction of a section headed "The Decision" which calls for an affirmative promise of discipleship as well as renunciation of evil.

Included in the new formulations are four services: baptism and confirmation of those who are old enough to answer for themselves, baptism of those old enough to answer for themselves, baptism of those not old enough to answer for themselves and the confirmation of those who have already been baptized.

Any of the services may be inserted into Morning or Evening Prayer and may be combined with Holy Communion.

There has been some controversy within the Church recently over continuing the practice of infant baptism. The new form for baptism of "those who are not old enough to answer for themselves" includes a preface noting that "infant baptism" is "the practice" in the Church of England. "But this is done on the understanding

that they will receive a Christian upbringing. This means that they will be taught the Christian religion and encouraged to practice it until such time as they present themselves to the bishop for confirmation and publicly profess the faith in which they have been baptized," the preface states.

In the service itself, the priest tells the parents and sponsors of the candidates for baptism: "It is your duty to bring up these children to fight against evil and to follow Christ."

The same formula for public decision is used in both infant and adult baptismal services, except that in the infant service the parents are asked: "Do you turn to Christ?" . . . "Do you repent of your sins?" . . . and "Do you renounce evil?"

Canon Ronald C. D. Jasper, chairman of the commission, has written a preface to the report containing the new forms. In it he notes that there has been "much discussion in recent years" about the relationship between baptism and confirmation.

One view, he said is: "Baptism in water is the sacramental means by which the spirit is given to Christians. Confirmation is the occasion on which Christians renew the acts of repentance and faith which were made in their name, or which they themselves made at their baptism."

He cited a second view which

holds that "Baptism in water is the sacramental means by which the spirit is given to Christians. Confirmation is a second sacramental act, consisting of prayer for the coming of the spirit, with laying on of hands upon those upon whom the spirit is asked to come. It effects a further work of strengthen them against temptation."

A third view, according to Canon Jesper, maintains that "baptism in water and prayer, with the laying on of hands, together constitute the sacramental means by which the spirit is given to Christians."

The commission, he continued, has "tried to draft these services in such a way as neither to exclude nor to assert exclusively any one of these views . . . Throughout the services the spirit has been associated alike with baptism and with confirmation. But nothing has been said which defines exclusively his function on either occasion."

The Church of England for several years has been involved in updating some of its rites and services. At the present time the only authorized forms of service are those found in the Prayer Book of 1662. A revised Prayer Book was drawn up in 1928 but was never approved by Parliament, a requirement since the Church of England is the state Church. In practice, however, some of the services and formulations from the 1928 Book of Common Prayer have been used by some churchmen, even though not legal.

LOTS OF WOMEN IN CHICAGO

★ More than one-third of the parishes of the diocese of Chicago have taken advantage of the recent change in the diocesan canons which permits women to serve on vestries. At the recent annual parish meetings, the first to be held since the canons were changed by the convention last October, 34 parishes elected a total of 53 women as vestrymen.

In the mission congregations of the diocese, where there has never been any canonical restriction on naming women to serve on bishop's committees, 43 women were elected, making a total of 96 women in the diocese who are now officially helping to transact the temporal business of their congregations.

34% CHURCH ATTENDANCE IN MASSACHUSETTS

★ One-half of the Protestant churches in Massachusetts could be closed Sundays and every churchgoer could still be guaranteed a seat at the 11 o'clock service, a leading churchman claimed.

Eugene Carper, director of research for the Massachusetts Council of Churches, said that

only 34 per cent of the state's Protestant church members attend Sunday services.

Addressing a conference of 100 pastors, Carper said: "There are too many buildings for the number of persons. Church builders are often over-optimistic with the result that churches are over-built."

Part of the problem, he added, stems from the change many communities have undergone. Due to the exodus to the suburbs, many urban churches are left nearly empty.

He suggested that pastors and laymen of major denominations "sit down and ask themselves what is best for the kingdom of God, not what will best advance my Church or denomination."

Carper told the clergymen that in the Worcester County area alone a survey showed that 21 per cent of the total population has no affiliation with any Church. He said this percentage is close to the national standard.

PONG CONTINUES AS REGIONAL OFFICER

★ The council of the Church of South East Asia, with the concurrence of the Archbishop of Canterbury and the Anglican executive officer, has re-appointed the Rev. James Pong of the diocese of Hong Kong as regional officer for South East Asia. Pong's original appointment expires on April 1st, 1967, and it has now been extended until the date of the Lambeth Conference, July 25th-August 25th, 1968.

The region he serves includes nine dioceses of the Anglican communion, grouped in an informal regional council. Included are the dioceses of Hong Kong, Jesselton, Kuching, the Philippines, Rangoon, Seoul, Singapore, Malaya, Taejon and Taiwan. The council also includes

the Philippine Independent Church, with which provinces of the Anglican communion are closely related in full communion.

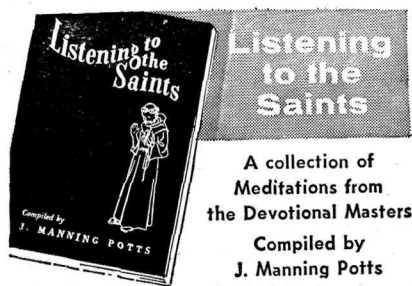
The regional officers are designated to assist the Churches of their region in developing mutual life and planning, in ecumenical relationships, and in communication with other Anglican regions and Churches. They form a collegiate consultative group for the Anglican executive officer, and in part serve to extend his ministry to the Churches of the Anglican communion which he is appointed to serve.

CENTRAL NEW YORK MAKES PROPOSALS

★ The liturgical commission of Central New York has called for a rejection of the proposed calendar for lesser feasts and fasts authorized by General Convention in 1964 for trial use. The Central New York commission, holding that the proposals are "junk that should be junked", maintains that the present communion lessons are adequate for most parochial situations.

While recognizing that the quality of some of the present readings are inferior the commission asserts that the remedy for this lies in revision rather than in a large number of additions. It charges that many of the proposed passages are "dragged in just to enable one to read something different", that some connections are forced, artificial, and far-fetched, that there "is a slavish bondage to the King James version" which ruins some passages that might otherwise be intelligible and helpful, and that there is an uneven distribution of lessons in the Church year.

The group recommends instead of the proposed calendar that, where circumstances make



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it necessary, any of the present proper readings be used on a day when there is not a special set assigned, or that on week-days lessons appointed for the day be chosen.

The diocesan commission has made its position known to the standing liturgical commission, and will seek to block the proposal in General Convention.

NCC NAMES TURNBULL TO WASHINGTON JOB

★ The John W. Turnbull, former professor of Christian ethics, has been named associate director of the Washington office of the National Council of Churches.

Ordained in the Congregational ministry, Turnbull became an Episcopal clergyman in 1955. He taught Christian ethics at Episcopal Theological Seminary of the Southwest, Austin, Texas, from 1958-1965. In 1954-55 he served on the staff of the World Council of Churches' department of studies in Geneva, Switzerland.

In his new post Turnbull will edit *Memo*, a fortnightly digest of congressional developments designed to inform Church members about their government. He will also share responsibility for the educational and informational work of the office, which is directed by James A. Hamilton.

ECUMENICAL SERVICE IN CAPITAL

★ Washingtonians participated 1,000 strong in what may have been the first joint Catholic-Protestant observance of Palm Sunday at the foot of a statue of Washington in Washington Circle. The rites were held in freezing temperatures.

Catholics, Lutherans, Episcopalians and Methodists watched as clergymen representing their Churches participated in the

ceremony. Other Protestants were among the worshippers.

"Because of denominations," the Rev. John E. Schramm, pastor of Community of Christ Lutheran church said, "We have been and still are somewhat separated; our way of praising has been in different styles, but today, literally, we join in a single chorus. Certainly this must be pleasing to our Lord, who still prays that his follow-

ers may be one, as he and his Father are one."

Choirs from various churches presented the music, with trumpeters also portraying in song the triumphal entry of Christ into Jerusalem.

The worshippers sang common Christian hymns, prayed, responded to a psalm and held the palm fronds aloft for the traditional blessing of scripture: "Hosanna to the Son of

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David: Blessed is he that cometh in the name of the Lord."

The blessing was pronounced by Msgr. Joseph Denges, pastor of St. Stephen's Catholic church.

An address on the meaning of Palm Sunday was given by the Rev. Charles E. Miller, an Episcopalian.

- NEW BOOKS -

E. John Mohr
Book Editor

THE RESTLESS QUEST OF MODERN MAN, by William Graham Cole. Oxford. \$3.50

The first half of this small volume by the president of Lake Forest College, Lake Forest, Illinois, is devoted to a fascinating description of cross currents of thinking which has led man into a cul-de-sac of the meaningless of life.

The second half is an able and persuasive presentation of the author's conviction that the cure for the vacuum in which man finds himself lies in the attainment of a new life. This new life can only be found through man's discovery that "everything that is true points beyond itself to a structure of truth and reality of which it is a part and upon which it depends . . . which is indicated by the word God." The new life begins in self acceptance, but a man can accept himself only when "he is accepted beyond himself".

The man who has learned to accept himself knows how to love both his neighbor and himself and, affirms Dr. Cole: "The man who learns to love has found the key that unlocks the mysteries and brings him to the heart of Reality." Since man does nothing alone once he has found this new life, he will find it almost impossible to avoid participating in some phase of the life of the Church, deficient and fragmented as it is, for he will recognize that the wheat and the tares in human life and in human society cannot be separated.

— GARDINER M. DAY

Contributing editor of the Witness.

SECULAR CHRISTIANITY, by Ronald Gregor Smith. Harper and Row. \$5

With but few reservations — one very serious reservation that I shall mention later — I can say that this is the best book on the subject that I

have read to date. For all that, it is one of the best books in general that I have read in a good long while. Dr. Smith, professor of divinity in the University of Glasgow, has written so lucidly and with such balance and perspicuity, that his book is a positive pleasure to read, something we cannot say of much, perhaps most, modern theological writing.

After a fine introduction which describes the modern man the author has in mind as he is writing, Dr. Smith deals with but three topics — faith, history and secularism — but he deals with each at considerable length and in quite considerable depth. Setting the tone for his deliberations are two key sentences in the introduction: first, "it is only in relation to historical action that faith, and reflection about faith, which is the business of theology, take on their authentic nature;" and secondly, "the form which the audacious claim of Christian faith takes on in our time . . . has to do with God in history, more precisely, God's existence as history, God's historicity."

With regard to faith, the writer sets it down without any equivocation that faith is co-terminous with Christianity. Indeed, "Christianity is faith." The historicity of faith has two distinct elements: 1) faith is historical, of course, in the sense that it arises as the consequence of certain events in history, and 2) these historical events constitute the shape and content of faith. If it be objected that love rather than faith is central in Christianity, Dr. Smith's reply is that forgiveness for what we are is the best summary of the historical reality of God's loving act in Christ, hence "faith may therefore be described as the acceptance of forgiveness." The act of God in Christ is essentially one of judgment and invitation. This judgment and this invitation come to us as the unified message of the historical reality of the life of Christ. Moreover, in faith we are accepted by God "as having come of age, and are invited to enter our inheritance, which is the world viewed henceforth not as cosmic fate but as historical possibility." God is not accessible by way of indirect reference, and he is equally inaccessible by way of direct feeling. "Only by way of faith, in response to what God does in history, can he be encountered, and either affirmed or denied."

History for the writer is far more than a mere term; it is the all-inclusive framework — "more, it is the very reality in which God and man come together, and come together, moreover, in such a way that

man's very existence may henceforth be summarily described as historical, and God's existence, too, may only be apprehended as historical."

The meaning of secularism for Dr. Smith, following Gogarten, is the "de-divination" of the world. "Thus we may say that secularization is the historical working-out of the power of justification by faith, and is present from the beginning in the liberation of the Christian from the world for God," though "this liberation means at the same time responsibility for the world."

The principal reservation I have about Smith's deliverances concerns his narrowly Christian perspective. He says repeatedly that the transcendence of God is experienced *only* in the historical being of Christ for others. He goes so far as to say, moreover, that "only by way of the utter desolation of Christ's historical being on the Cross is prayer possible at all" (p. 209). This seems pretty provincial talk to me, and while I do appreciate the depth and range of this work, I do not think that the depth and range are sufficient. Surely there is experience of the transcendence of God in *some* of the non-Christian religions at least, and surely the "pagans" can pray, and pray truly.

Despite the writer's occasional trenchant criticism of the position of Karl Barth, he himself remains, it appears, almost wholly within the "Barthian captivity" of much of modern theology.

— JAMES A. CARPENTER

Professor of Theology, General Theological Seminary, New York.

THE HOPE OF IMMORTALITY, by W. R. Matthews. Morehouse-Barlow. \$2.75

This little book by the dean of Saint Paul's, London, is a revision of an earlier work which first appeared thirty years ago, based upon three radio addresses. The author has reason to believe that the idea of immortality troubles and concerns people as much at least as it did when he first wrote his book.

Convinced Christians will find in it a strengthening and renewal of "the hope of immortality", and it undoubtedly will commend itself to some among those who are presently asking the questions, if they have the good fortune to come upon it. Its great value is its reasonableness and the fact that it comes from the mind, and heart, and devout life, of a very elderly man to whom generations of men and women have turned, and not in vain.

— LESLIE J. A. LANG

Vicar of the Chapel of the Intercession, Trinity Parish, New York.

- BACKFIRE -

Carlson Gerdau

Rector of St. John's, Munising, Mich.

I read with considerable interest your recent editorial on viable dioceses. There is much in it which was interesting and made a great deal of sense. I do, however, wonder about two points.

First, in the list of characteristics of a viable diocese, there is no mention of size of area. Too long distances can be just as dangerous to life as insufficiency of money or lack of personnel. What is the point of a minimum number of clergy and/or parishes if distances prevent any common life or community of interest.

Second you seem to object to suburbs and the inner city being yoked together in the Church because they are not politically one. I read some times that one of the tragedies of our urban complexes is that the suburbs feel no responsibility for the city and often just use and abuse it.

May not life in a diocese that contains both type of areas and assessments together be a form of suburbs bearing responsibility for life in the city?

William W. Eastburn

Vicar of St. Mark's, Abilene, Texas

I just wanted you to know how much I have enjoyed *The Witness* over the past year. It has been a bright spot in the otherwise drab field of independent magazines in the Episcopal Church.

The articles are generally sharp and concise so that they can be read in the often brief spare moments of a parish priest's schedule. The reporting has been quite good, particularly in reflecting human interest and a sense of humor. I have found the various articles help-

ful and stimulating to the vital concerns of Christianity and its relevance to today.

Again, thank you for doing a fine job!

Alfred Covano-Pucay

*Assistant Editor of the
Christian Register*

Through the years we have been receiving the *Witness* here in the Philippines, and we have enjoyed reading it for its wide coverage of international Church news, and for its publication of articles relevant to issues of vital importance in this world.

Our little and humble magazine, *The Christian Register*, a monthly issue of the Philippine Independent Church, has in the past "snatched" parts of articles published in the *Witness*. Past editors of our magazine have been doing this grievous fault, something that I wish to correct, and hope to ask forgiveness for.

The Philippine Independent Church, as you probably know, is in full communion with the Anglican communion, which includes the American Episcopal Church and its missionary district here in the Philippines. The relationship with our Episcopalian brothers here is one of mutual understanding and respect, as seen in the successful joint undertakings of both Churches.

In your December 30, 1965 issue, there was published an article by the eminent historian Arnold Toynbee about the need for an appraisal of the United States' position in the Vietnam war. For Filipinos, who are also directly involved in that war, I think that ideas by an authority of history should be heard. I therefore write for permission to reproduce that article by Mr. Toynbee for members of our Church, to be published in *The Christian Register*.

The war in Vietnam is a con-

cern of all people, no matter where, and more so to us here in the Far East. I think that "Need For An Agonizing Re-appraisal" would illuminate us here in the Philippines. The future of that war is certainly vital to us and further escalation will not make things any better.

In hope for a world in peace.

M. J. Lloyd

Clergyman of Montreal, Canada

In Montreal we shall be expecting in the next six months a large number of visitors from your country. In honor of our centennial we are holding an international fair known as EXPO 67 and we hope that a great number of Americans will come to visit Canada and Montreal at this time.

The Anglican diocese of Montreal operates a relatively small but — we think — well-stocked and expanding bookstore behind the cathedral in Montreal of which bookstore I am the manager. I am wondering if it might not be of advantage, not only to us but also to many American visitors, if your people were to know of us. We carry many British titles — and Canadian — which perhaps are not readily accessible in the States.

If you think it would be valuable for your readers to know of us could you publish in your journal this letter or a modified version of it?

Dear Friends,

Many of you will be taking your vacations in Canada this year of our birthday — Canada is 100 years old this year. May we take this opportunity of welcoming you to Canada and to Montreal? If you are interested in books and book browsing we hope that you will visit us too and that we can give you a personal welcome. Our store is located right behind the cathedral in downtown Montreal.

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