

The **+** WITNESS

JUNE 22, 1967

10¢

Editorial

MRI Proposals: --- Some
Good, Some Not

Articles

Mail Order Religion

Hugh McCandless

Politics From a Christian Viewpoint

Clarence R. Haden Jr.

The Missing Characters

Wm. B. Spofford Jr.

NEWS: Peace on Earth Convocation. Spanish
Protestant Bishop Consecrated. Many
Tough Problems are Tackled at E.T.S.

SERVICES

In Leading Churches

NEW YORK CITY THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10, Morning Prayer, Holy Communion and Sermon. 11; Organ Recital, 3:15 and sermon, 4.

Morning Prayer and Holy Communion 7:15 (and 10 Wed.); Evening Prayer, 3.

THE PARISH OF TRINITY CHURCH

TRINITY

Broadway & Wall St.

Rev. John V. Butler, D.D., Rector

Rev. Bernard C. Newman, S.T.D., Vicar

Sun. MP. 8:40, 10:30, HC 8, 9, 10, 11. Daily MP 7:45, HC 8, 12, Ser. 12:30 Tues., Wed. & Thurs., EP 5:15 ex. Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar

Sun. HC 8, MP & HC Ser. 10, Weekdays MP & HC 8, HC 12:05, 1:05, 7:15 also Holy Days (ex. Sat.); EP 5:10 (ex. Sat. 1:30); Counsel and C 10:30-1:30 daily, and by appt.; Organ Recital Wednesdays 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Leslie J. A. Lang, Vicar

Sundays 8, 9, 11; Weekdays: Mon. Fri. Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar

Sun. HC 8, 9:15 & 11; Daily HC 7 & 8. C Sat. 5-6, 8-9, by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry Street

Reverend William W. Reed, Vicar

Reverend Jeffrey T. Cuffee (Priest-in-Charge)

Sundays: 8:00 a.m. HC, 9 a.m. Sung Mass, 10:45 a.m. MP, 11:00 a.m. Solemn Bilingual Mass; 4th Sunday 10:00 a.m. Mass in Spanish; Weekdays: 7:30 and 9:30 a.m. HC, 9:15 a.m. MP, 5:15 p.m. EP.

ST. CHRISTOPHER'S CHAPEL

48 Henry Street

Reverend William W. Reed, Vicar

Reverend James L. Miller (Priest-in-Charge)

Sundays: 7:30 a.m. HC, 9:00 a.m. Sung Mass, 11:15 a.m. Mass in Spanish, 5:15 p.m. EP Weekdays: Monday and Wednesday, 8:00 a.m. HC; Tuesday, Friday, Saturday 9:00 a.m. HC, MP before each Mass, 5:15 p.m. EP.

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near New York Memorial Hospitals

Hugh McCandless, Alanson Houghton, Clergy
Lee Belford Charles Patterson, Christopher Senyondo, Associates

Sundays: 8 a.m. HC; 9:30 Family (HC 38); Morning Service (HC 18)

Thursdays: HC 11 a.m. and 6:30 p.m.

One of New York's

most beautiful public buildings.

The Witness

For Christ and His Church

EDITORIAL BOARD

JOHN MCGILL KRUMM, Chairman

W. B. SPOFFORD SR., Managing Editor

EDWARD J. MOHR, Editorial Assistant

O. SYDNEY BARR; LEE A. BELFORD; ROSCOE

T. FOUST; RICHARD E. GARY; GORDON C.

GRAHAM; DAVID JOHNSON; HAROLD R. LANDON;

LESLIE J. A. LANG; BENJAMIN MENIFIE;

WILLIAM STRINGFELLOW.



EDITORIALS: — The Editorial Board holds monthly meetings when current issues before the Church are discussed. They are dealt with in subsequent numbers but do not necessarily represent the unanimous opinion of the editors.

CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN;

GARDINER M. DAY; JOSEPH F. FLETCHER;

FREDERICK C. GRANT; HELEN GRANT; CORWIN C. ROACH; BARBARA ST. CLAIRE; MASSEY H. SHEPHERD JR.; W. B. SPOFFORD JR.



THE WITNESS is published weekly from September 15th to June 15th inclusive, with the exception of one week in January and bi-weekly from June 15th to September 15th by the Episcopal Church Publishing Co. on behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in bundles for sale in parishes the magazine sells for 10c a copy, we will bill quarterly at 7c a copy. Entered as Second Class Matter, August 5, 1948, at the Post Office at Tunkhannock, Pa., under the act of March 3, 1879.

Write us for

Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

SHARING

Christian Healing in the Church

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request.

Founded by Rev. John Gaynor Banks, D.S.T.

This paper is recommended by many Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE

2243 Front St.

San Diego 1, Calif.

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut

PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector

The Rev. Gustav C. Meckling, B.D.

Minister to the Hard of Hearing

Sunday: 9 and 11 a.m. 7:30 p.m.

Weekdays: Mon., Tues., Wed., Thurs., Fri.,

12:30 - 12:55 p.m.

Services of Spiritual Healing, Thurs. 12:30 and 5:30 p.m.

CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. W. Murray Kenney, Rector

Sunday Services: 8:00, 9:30 and 11:15 a.m.

Wed. and Holy Days: 8:00 and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. Frank J. Haynes, Rector

8 and 9 a.m. Holy Communion (breakfast served following 9 a.m. service) 11 a.m.

Church School and Morning Service. Holy

Days 6 p.m. Holy Communion.

PRO-CATHEDRAL OF THE

HOLY TRINITY

23 Avenue, George V

PARIS FRANCE

Services: 8:30, 10:30 (S.S.), 10:45

Boulevard Raspail

Student and Artists Center

The Very Rev. Sturgis Lee Riddle, Dean

The Rt. Rev. Stephen Bayne, Bishop

The Rev. Donald D. Weaver, Canon

The Ven. Frederick McDonald,

Canon Chaplain

NEW YORK CITY

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street

Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion 9:30 and

11 a.m. Church School. 11 a.m. Morning

Service and Sermon. 4 p.m. Even-

song. Special Music.

Weekday: Holy Communion Tuesday at

12:10 a.m.; Wednesdays and Saints Day,

at 8 a.m.; Thursdays at 12:10 p.m.

Organ Recitals, Wednesdays, 12:10. Eve.

Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY

316 East 88th Street

Sundays: Holy Communion 8; Church School

9:30; Morning Prayer and Sermon 11:00

(Holy Communion 1st Sunday in Month).

GENERAL THEOLOGICAL

SEMINARY CHAPEL

Chelsea Square 9th Ave. & 20th St.

Daily Morning Prayer and Holy Communion, 7.

(7:30 Saturdays and holidays)

Daily Choral Evensong, 6.

ST. THOMAS

5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.) MP

11; Daily ex. Sat. HC 8:15, HC Tues.

12:10, Wed., 5:30.

Noted for boy choir; great reredos and windows.

Story of the Week

Peace on Earth Convocation Had High and Low Points

By John McLaughlin S.J.

RNS Special Correspondent

★ The Pacen in Terris convocation had the elements of a New England town meeting and "The Spy Who Came in From the Cold."

The international intrigue began with Harry Ashmore, executive vice-president of the Center for the Study of Democratic Institutions, sponsor of the convocation, who last January visited with Ho Chi Minh in Hanoi in an unsuccessful attempt to gain the presence of the North Vietnamese.

Luis Quintanilla of Mexico, as a special emissary of the Center, traveled to Peking on the same errand — and with the same result.

The Russians did arrive at Geneva, but beat a hasty retreat when Moscow unexpectedly cancelled the participation of all Russian nationals.

When the Russians withdrew, the East Germans promptly checked out of their hotel, but secretly registered at another. At this point Polish delegates apparently made contact with the East Germans and successfully prevailed upon one of them to return to the convocation. Ashmore said that to his knowledge this was the first time that representatives of West and East Germany had sat down together.

The representative of the Saigon government, Tran Van Do, appeared, but was denied participation by the Center because neither Hanoi nor the National Liberation Front had sent representatives. Tran Van Do apparently had misread the Center's invitation, which said that if all three did not appear, none would be seated.

My own feeling is that Tran Van Do ought to have been admitted in an open forum, any representative ought to be given a voice. Analogously, the Russians withdrew, but the U.S. was not denied its seat.

Also, the impression was created that the Center feared seating Tran Van Do who, as a literate and highly civilized person, might create a too strongly favorable impression for the Ky government.

The groups dynamics at the convocation's panels were premised on the belief that if disparate traditions and varying approaches are brought together into a public forum with a minimum of structure — like the old New England town meeting—the truth will emerge.

The lack of structure was painfully evident. Speeches were frequently disorganized in themselves and invariably the panelists did not address themselves to points raised by other participants. The discussions were mostly a succession of running

monologues, without order, relation, or progression, with the exception of those of John Kenneth Galbraith of the U.S. and Olaf Palm, minister of communications for Sweden.

The chairmen were overly permissive, even with Galbraith. The panel on interdependence didn't move together; the panel on international law satisfied itself with vague generalities.

This is not to say, however, that the delegates were not moved to constructive thoughts and valuable insights and new approaches. But, with a little more preliminary legwork and advance meetings the "civilized dialogue" that Robert M. Hutchins, president of the Center, had hoped for would have been more fully realized.

The first panel discussed the threats of co-existence; James Roosevelt, former ambassador to the UN presided. Sen. Edward W. Brooke (R.-Mass.) gave a relatively firm defense of the U.S. action in Vietnam. He deplored the absence of the Soviet Union from the convocation.

Galo Plaza Lasso of Ecuador, former president of that republic, took a relatively hard line against communism, but was countered by Roger Garaudy of the Paris Center for Marxist Studies, who made his

McLaughlin is communications critic for America magazine. He delivered a paper on peace and individual responsibility at the Convocation in Geneva. He has lectured widely in the United States on moral and social issues.

usual appeal for co-existence, but pointed out that this can hardly exist in the middle of an armed conflict inspired by "U.S. aggression."

The second panel dealt with intervention in the case of Vietnam and was chaired by Hutchins. This was a large panel and became quite rambling. Jean Chauvel, French roving ambassador and diplomatic counselor, left me with the impression that he thinks China is calling the shots in Hanoi's conduct of the Vietnamese war. M.F. Desai of India, former secretary general of the ministry of foreign affairs, rambled on and said little. Marian Dobrosielski, dean of the faculty of philosophy at Warsaw University, said that today guerilla wars are being launched in Thailand by the same forces that are active in Laos and Vietnam.

German Unification

There was much talk at this convocation about the mythology of the view that communism is monolithic. Thanat Khoman, Thailand's foreign minister, exposed the other side of the coin, however, namely that equally mythological is the view that each Communist group is independent from the other. Although Communist groups enjoy considerable autonomy from Hanoi, they support each other morally and materially and their policies and operations are coordinated.

Gerlad Gotting, president of the state council, represented East Germany at the panel on German unification. He was inflexible in asserting that there are two states in Germany: "Two Germanies — this is the status quo and anyone who tries to change it is a war-monger." The general impression from the panel was that the solution to the German problem hinges on the wider inte-

gration of Eastern and Western Europe. This might include some kind of military security system for all of Europe, and possibly a nuclear free zone, as suggested by Jules Moche of France.

International Court

Philip C. Jessup of the U.S. and Manfred Lachs of Poland, both judges of international law, lamented the fact that so few nations bring their cases to the international court. They suggested that some mechanism be devised to induce nations to submit their cases to the world court. They cited the Gulf of Aqaba dispute and the precise interpretation of the Geneva accords of 1954 as instances of legal questions to which the world court could usefully address itself.

The Connally amendment was roundly castigated by panelists. This is a kind of reservation on the part of the U.S., whereby it is practically impossible for any other state to bring the U.S. before the world court without its consent.

Prince Jean de Broglie of France, member of the national assembly and former secretary of state for foreign affairs, gave a masterful presentation of the problem of development and the world economic situation in the panel labeled "beyond co-existence" and chaired by Vladimir Bakaric of Yugoslavia.

Another panelist, Paul Lin of Canada, professor of history at McGill University, launched into a diatribe against the U.S. from the point of view of the Chinese Communists. He noted how much China has suffered at the hands of the west, that is, through exploitation, indignities, ostracization, the presence of the 77th fleet, etc. Lin gave the impression of a well-educated professor of history speaking under instruction like a rabble rouser.

Sen. William J. Fulbright, chairman of the Senate foreign relations committee, gave his long-awaited and loudly heralded statement. It turned out to be a disquisition on the animal origins of man's hostility drives, culled from Lorenz's studies on aggression. Its Sunday supplement character caused general amusement among the Europeans and embarrassment among the Americans.

In a press conference, he redeemed himself by urging the Soviet Union to bring the question of Vietnam before the U.N. Security Council because Russia holds the co-chairmanship with Britain of the still extant Geneva conference on Indo-China.

In the panel on interdependence, J. L. Hromodka of the ecumenical institute of Prague conceived of interdependence largely in terms of cooperation between Christians and Marxists. It was a sensitive and moving appeal, a lucid exposition from a person whose own Christian commitment radiated warmth and dedication.

Interdependence

Masamichi Inoki of the center for Southeast Asian studies, Japan, addressed himself to the economic aspects of interdependence. Inoki wants western capital and western technology, but doesn't want American control of the economy.

In this same panel, Silviu Brucan, Romania's former ambassador to the UN, delivered one of the finest papers of the whole convocation. Although his remarks dealt more with co-existence than interdependence, the conclusion he drew was that in the final analysis it is military strategy that is the key to present-day peace.

This is reminiscent of Paul Tillich's point at Pacem in Terris Convocation I, which em-

phasized that whatever peace we have we owe to the balance of terror engineered by military strategists. Nuclear forces have generated their own precarious equilibrium which may not be true peace but it will have to do until the real thing comes along. Brucan also pointed out quite unforgettably that if a conventional war gets started and the nuclear powers become involved, nuclear weapons will unquestionably be called into play.

The use of nuclear power is inevitable, he said; he also predicted quite unforgettably that if things continue politically as they are now, we are heading ineluctably towards nuclear war. The question, he said, is not whether but when. The Brucan address was all the more disturbing by reason of its juxtaposition with the report of Linus Pauling, Nobel laureate for chemistry and for peace, who was spokesman for scientists at the convocation.

The standard nuclear weapon today, said Pauling, the 20 megaton superbomb, has one thousand times the explosive energy of the Hiroshima bomb. One such bomb has three times the explosive energy of all the bombs used during the whole six years of the second world war.

Paul Hoffman, administrator of the UN development program, in the final panel defended the UN aid program like a chairman of the board at a stockholders' meeting. He left me with the impression that he believes that the UN suffers only a minor money shortage for its programs in developing countries. In point of fact, the UN development budget is woefully deficient. Hoffman's whole concept appears too limited.

At the same panel, Archbishop Helder Camara of Olinda and Recife made a passionate

and dramatic appeal for more development and better organization of the UN aid program. He called upon the rich nations to help the poor nations by more generous economic aid and technological information.

The prelate is a man of great personal charm, with his eyes, face and gestures alive with movement and communication. He has a charismatic appeal. Addressing the television lens, he showed great dramatic poise and persuasion.

Bishop James A. Pike delivered a corporate report of the religious figures assembled at the convocation. The report included statements on the pluralistic world community, racism, political myths, individual responsibility, national honesty, and pastoral enlightenment. It was the common feeling of all the churchmen that Bishop Pike had accomplished a piece of ecumenical and organizational wizardry in assembling a report from a group of churchmen representing such widely variegated religious and cultural backgrounds.

The general effectiveness of Bishop Pike's report appeared to be significantly impressive, comparing Pacem in Terris II with its predecessor conference, Pacem in Terris I. Certain differences emerge which favor the earlier undertaking.

The first convocation had

more notables present and probably more important statements. It was better attended (2,300 vs. 320), the press facilities were superior, and the program was paced better.

After attending Pacem II one is left with a collection of impressions. The papal encyclicals, *Populorum Progressio* — on the development of peoples — and *Pacem in Terris* were widely cited at the convocation.

The convocation emphasized throughout the absolute necessity of strengthening the UN. The fact that the Russians withdrew indicates a hardening of the Soviet attitude. The finest papers and superior chairing of meetings were done by Europeans. The convocation had too many speeches.

Lastly, there is precious little sympathy outside the U.S. for the Johnson administration's handling of the Vietnam situation.

In his closing comment, Hutchins, in an emotionally charged voice, said to the delegates: "Thank you for the contribution you have made to the common cause of all mankind."

Despite any foregoing reservations about Pacem in Terris II these sentiments could be deservedly addressed to Hutchins and his staff for an extremely difficult, audacious, eminently important experiment in intercultural communication.

Spanish Protestant Bishop Consecrated in Madrid

By John M. Krumm
Special to The Witness

★ Three Roman Catholic priests of the Madrid diocese, one of them the designated representative of the ecumenical office of the Spanish hierarchy, attended the consecration of a Protestant bishop, the Rt. Rev.

Ramon Taibo-Sienes, in Madrid on Sunday, May 28th.

This unprecedented ecumenical gathering was described by Senor Enrique Miret Magdalena, a Roman Catholic layman who writes articles dealing with religious liberty and other theological topics, as a moving symbol of the unity and charity which

must characterize the separated Christian Churches.

Bishop Taibo's consecration, which took place before a congregation of nearly five hundred people who packed the Cathedral of the Redeemer in Madrid which he has served as dean for five years, was performed by ten bishops, led by the Rt. Rev. Luis C. R. Pereira, bishop of the sister Lusitanian Church of Portugal.

The other bishops were the Rt. Rev. John S. Higgins of Rhode Island; Most Rev. Robert S. Taylor, archbishop of Cape-town (South Africa); The Rt. Rev. Francis H. Moncreiff, primus bishop of the Episcopal Church of Scotland; the Rt. Rev. Sherard F. Allison, bishop of Winchester, England; the Rt. Rev. Gordon Savage, bishop of Southwell, England; the Rt. Rev. Francisco Reus-Froylan, bishop of Puerto Rico, who preached the sermon; the Rt. Rev. Melchor G. Saucedo, suffragan bishop of Mexico; the Rt. Rev. Daniel de Pina Cabral, suffragan bishop of the Episcopal Church of Lebombo in Mozambique, and the Rt. Rev. Urs Kury, bishop of the Old Catholic Church in Switzerland.

Although Bishop Reus-Froylan's sermon was a call for more vigorous Christian witness in the affairs of the world, well-informed opinion in Spain believe Bishop Taibo's task in this respect will be hedged about with formidable difficulties. A much publicized new law on religious liberty promises very little in the way of fundamental changes in the legal situation of Spanish Protestantism, according to informed sources, but Bishop Taibo has declared, "I think that the spiritual climate resulting from the law will improve little by little and will permit us to develop our work."

A meeting of the synod of La Iglesia Espanola Reformada Epis-

copal, as the Church is called, was held in Madrid on the two days following the bishop's consecration and plans were laid for strengthening the financial situation of the Church and for opening work in three new localities.

BISHOP MYERS GETS MIXED REACTION

★ Mixed reaction has greeted Bishop C. Kilmer Myers' proposal that all Christians recognize the Pope as their pastoral leader. A spokesman for the bishop said that he had received many telephone calls and letters on his suggestion. The only violent protests have come from the laity, mostly women, he said.

On a pastoral level, the proposal met a restrained response. Bishop Myers told a news conference that he hoped world Church leaders would respond to his call. "I am going to wait for someone to initiate further developments," he said. "My idea was to stir up discussion and debate. I have thrown the ball and hope they will catch it."

He explained that his statement was "carefully written" after "thinking about it for three or four years."

"I left myself open to the holy spirit and it was he who prompted me. But this never is a simple process and often the pressure of historical events is the way the spirit chooses as the structure or form of his word to any men," he said.

"The peoples of the world," he said, "under the spiritual leadership of the holy see, must commit themselves to the work of the renewal of humanity."

Bishop Reuben H. Mueller of the Evangelical United Brethren Church, immediate past president of the National Council of Churches, said he does not think Christians "are ready for such a drastic change."

The president of the American Lutheran Church, Frederick A. Schioltz, was quoted as considering the proposal "ill-advised."

The ecumenical officer for the Episcopal Church, Peter Day, said of Bishop Myers' proposal: "In its basics, it isn't anything new for Episcopalians to look upon the Bishop of Rome as the spiritual leader of all Christendom, although their interpretation is in quite different terms from that of Roman Catholics. Bishop Myers is not saying that the Pope would issue orders to all our bishops or anything like that. He's talking about a kind of moral and spiritual leadership which indeed Pope Paul has been exercising."

Roman Catholic Archbishop Joseph McGucken of San Francisco told newsmen that he welcomed the proposal by Bishop Myers. Noting that many non-Catholics are suspicious of centralized papal power, the archbishop said, however, peace, poverty and racial justice "are all fields in which we can come together with a bond of love."

WCC ASKS \$2 MILLION FOR WAR VICTIMS

★ The World Council of Churches has appealed to its member Churches — including those in Eastern Europe — for an initial \$2-million to aid war victims in the Middle East.

WCC funds will be channeled through the division of inter-church aid, and will "restart compassionate work among distressed of all nationalities and religions in every country affected by the conflict."

Investigation is underway of channels for sending material aid supplies for rehabilitation and reconstruction in war zones.

This is the most widely circulated emergency appeal ever made by the council.

EDITORIAL

MRI Proposals: --- Some Good, Some Not

MANY of the proposals to be made to General Convention by the MRI commission will commend themselves to the Church. Without detracting from the constructive character of the proposals it will be in order, however, to raise questions about some of them, and to point out weaknesses in others.

Any individual or group dealing with the structure of the Church and its constituent elements can be driven by inexorable logic to chart schemes which are very coherent on paper. But they can often be rendered impotent when ordinary human beings are expected to fit themselves to them.

The objective of the MRI commission may be said to establish a closer relationship — to forge a unity — between General Convention on the one hand and the office of Presiding Bishop and Executive Council on the other; in short, to make them an extension of General Convention at work.

One phase of this process would make the Presiding Bishop as well as the President of the House of Deputies a member of each joint committee and joint commission of General Convention. These come to about twenty in number. Membership in these bodies would be added to that in the Executive Council, of which the Presiding Bishop is president, and of which, under the proposals, the President of the Deputies would become vice-chairman.

Persons holding the latter office, both clerical and lay, have, with the exception of one term, so far also held full-time positions. If the present proposal were adopted this would hardly be possible. The office would have to become a salaried one, perhaps in the General Convention budget, or the incumbent would have to be someone with an income not requiring work, a pensioner, or someone in a position to obtain a paid leave of absence.

Quite apart from this however, the question is whether these numerous committee memberships themselves would lead to greater integration in the structure of the Church or to a rapid disintegration of the persons holding the office of Presiding Bishop and President of Deputies. There may be such a thing as underestimating the capacity and tenacity of the leaders raised up in the Church, but viewed from the common level the proposal, if effectuated, would seem to require a perpetual rat race.

Some alternative plans should be given consideration in the light of general structural changes. One might involve a reduction in the number of bodies in question by consolidation and elimination. This might be accomplished by having standing commissions comprehending broad functions of the Church, as represented by the standing liturgical commission. Another alternative might be one of discrete selection of those joint committees and joint commissions whose functions are sufficiently consequential to warrant membership of the heads of the two legislative bodies in the Church.

While some of the MRI proposals seek greater integration one of them runs in the opposite direction. This is the one which seeks to replace the present council of advice for the Presiding Bishop, consisting only of bishops, with a new council elected by General Convention from the three orders. The proposed council would be elected in the same manner as the present Executive Council, and would inevitably have overlapping functions. If the Executive Council, which the MRI proposals would strengthen, is not capable of acting as a council of advice consisting of the orders in the Church it is difficult to see how a parallel body of a similar nature can do so. A sounder procedure would be one in which the Executive Council is specifically empowered to be such a council of advice. This in turn leads to the question as to the manner in which the Executive Council is to be constituted "General Convention ad interim", as the MRI proposals go, and this matter will deserve further discussion.

MAIL ORDER RELIGION

By Hugh McCandless

Rector of the Epiphany, New York

MORE THOUGHTS ABOUT COMMUNICATION WHICH IS A PROBLEM IN THE CHURCH AS ELSEWHERE

THE ANSWER to the public relations job is direct-mail and other in-parish media, or is it? I surveyed my own parishioners last fall, on the effectiveness of my own efforts. Now, a local survey like this can never be as successful in getting frank answers as a more distant one. I did my best to keep everything impersonal, but I know that some people may not have answered, or given soft and complimentary answers, even though I tried to avoid sending questionnaires to the devout and sentimental groups.

I asked a pageful of questions, by mail, of seventy two subscribers to the parish budget. I limited the list to persons who had been members of the parish for at least four years. This cut out many younger people, but I felt it might eliminate a kind of honeymoon enthusiasm in the answers.

Only thirty two people answered, but I was deliberately casual in asking them to reply only if they found it convenient, or thought it important. Presumably some of the forty non-answers either forgot, or consider mailings a private hobby of the rector's, or are not clear as to what it is intended to accomplish. More men than women were approached, and slightly more men than women replied.

The Questions

MY FIRST question was: "What one word would you use to describe this parish?" The answers were all complimentary, all current cliches, like "friendly," "vital," and "relevant." Some of this may have been in the spirit of hurrah for our side. Some of it may have been just to cheer me up.

I asked how long they kept material from the parish before throwing it out. Two kept it five minutes; three kept it a day; nineteen kept it one week; eight kept it until the event announced was over.

I asked if they had ever discussed our mailings. Twenty had discussed it with spouses; sixteen had with their children; fifteen with parish friends; seventeen with outside friends.

I asked if they had ever mailed it to others at one time or another. Thirty out of the thirty two had.

I asked how well they remembered details about one of our mailings, sent out a month before. Three quarters remembered the picture on it, the color of the paper, and four announcements in it. Two vestrymen claimed they had not received it. Few remembered small details, indicating that the material is read in haste.

Two thirds said they were more apt to read contents of envelopes when they saw our three crown symbol on the envelope. The third who did not feel this way gave no reason for their lack of enthusiasm.

I asked about our mimeographed Sunday leaflet: specifically about our service outline, flower memorials, organization notices, brief notes, and notes on visiting preachers. Every respondent said he read every word! If I had known they were going to answer this way, I would have asked about how well specific items were remembered. If it is true that they read every word, they must find time to do this during the sermon or anthem.

I asked about sermons and announcements from the chancel. Again, every single respondent said he could hear every word. On checking personally, however, many people could not remember specific announcements. I presume the disparity in these answers means that people hear enough to suit them.

Our church signs are not worked over very much because so few people actually pass by the Epiphany. Three quarters of the repliers knew where these signs were; only two thirds remembered ever having read them.

Two thirds of the answerers regularly read our own advertisement in the Saturday papers. Only one half read the announcements of other churches. Outside of "proprietary interest" the usual reason for reading our advertisement was "to see who's preaching."

Finally, I asked about word of mouth. I know

this is effective, because about one half of the newcomers to this church have been told of it by a friend. This is by far our largest source of new people. Eighteen of the thirty two reported that they had suggested to friends living elsewhere that they look up a church; thirty of the thirty two said they had invited friends to this church. This high percentage indicates what an "in-group" replied. If only more laymen could only know that their recommendation is the most effective thing they can do both for their churches and their friends, church attendance would increase markedly, in my opinion.

Claims of Dr. McLuhan

THERE WERE three interesting complaints about the loudness of the organ postludes, which these people said kept them from inviting friends to accompany them to weekday events.

I should say that only the friendly warmth of the replies kept the results from being a cold shower. I should be doing better than headquarters because I am aiming at a target nearer me.

I do not think, however, that an abandonment of my efforts is indicated. Rather, I think I should work harder for simplicity and variety in our mailing pieces.

The time may be past when a Martin Luther could start a Reformation by nailing ninety five theses on a church door. The time may be past when a William Lloyd Garrison, with a journal, and a Harriet Beecher Stowe, with a novel, could help start a war. Dr. Marshall McLuhan, that Delphic oracle, keeps saying it is past. He says the age of book is over. But he says this in books and magazines. If he knew a Better 'Ole, he would go to it.

Dr. McLuhan claims we are in a new tribalistic age, replacing an age of individualism. Thus "belonging" is more important than being converted or convinced. Being "in" is more important than the reasons for joining. One joins just to be in. The march is the thing, even if it proclaims and then runs away. The Selma March may have been the most effective Christian communication of our century. Some of those present were merely there for the "happening" and there was more lip-service than follow-up, but this is true of every sermon, every communication. But I suspect that many a participant with serious motives, not there for a lark or a show, was less certain what he was marching for, than who it was he was marching with, namely, Dr. Martin Luther King.

This desire to be "in" can have a morally deleterious effect on parish publicity. People will describe themselves more and more as "we of St. Boniface's" rather than "we Episcopalians" or "we Christians." Tribal loyalties are more emotional and less intellectual than organizational loyalties; emotional loyalties tend more to cults of personalities than to cults of doctrines. Individual churches may tend to become more and more to be known as "the Reverend Billy Goodfellow's parish," rather than as "St. Boniface's Episcopal Church."

Cult of Personality

HEAVENS KNOWS, few enough of us parsons are ever going to get there. One of the things most apt to make us castaways after having preached to others is lack of humility. Adoring parishioners surround us with temptations to be pompous asses. Someone said to John Bunyan after a service, "Ah, that was a sweet sermon, Master Bunyan!" He replied, "The devil said the same to me when I was leaving the pulpit."

The dilemma is that if we buck a trend, we could weaken our parishes. The trend is here: working with "images" rather than ideas. Even the Atlantic Monthly has changed its name to the Atlantic; less descriptive; more image-y. It is even going to list the names of its editors. Tribalism may mean that even the most dignified media will succumb to the cult of personality.

Once in a while, a devout and devoted lady will show me a parish paper from her old parish in England or Ireland. These are all very personal. "It was agreed by all that Mrs. Bodger had done it again with her most successful jumble sale. Jolly good show, Mrs. Bodger!" Lots of the news is about the vicar's family; and it must warm many hearts to know that his granddaughter is engaged to an articled clerk in Liverpool. The wife of a former partner of mine, a much traveled missionary who sends out an annual family news letter to friends, has just written, "We enjoy being on your church list, but do let us hear some time how you are."

Most parish clergymen are in charge of, or close to, their own publicity. When it is in other hands, it often resembles the typical house organ, where the rule is: mention the president twice, and the vice presidents at least once, in every issue — preferably with photographs. Our own Episcopal New Yorker is remarkably free from this flaw.

If a cult of personality comes about, the only way a parish administrator can protect himself

from sins of presumption would be perhaps to list all members of the parish staff, from the bishop to the charwoman. Saving the souls of clergymen has always required a great deal of ingenuity and adaptability.

Shells did not go out with the trilobite, nor antlers with the Irish elk. But the shells that survived were plainer and simpler, and the antlers of the present day are smaller and less cumbersome. Large antlers were good only in competition with one's own kind; and, basically, no living organism should be in competition with its own kind. There are enemies enough without.

The pen is still a weapon mightier than the sword. But it is not a magic weapon. It must be small enough to handle, aimed with care at its target, and sharp enough to make its mark.

That was to be the end of my paper. But I now feel I must add a postscript. I see I have been entirely concerned with what the Church — namely myself — wants people to hear. Is it what they want to hear? Is it what they need to hear? Is it what God wants them to hear? I have been assuming it is; but have I done too much talking and not enough listening? Am I the problem, not only to 815 Second Avenue, but also to the Heavenly Headquarters?

POLITICS FROM A CHRISTIAN VIEWPOINT

By Clarence R. Haden Jr.

Bishop of Northern California

ADDRESS AT A PRAYER BREAKFAST GIVEN BY THE MAYOR OF SACRAMENTO

I AM PLEASED to be the speaker on this auspicious and gracious occasion. In order that I may speak unequivocally and responsibly, I would like to point out that I am speaking as the bishop of the Episcopal diocese of Northern California, one of four episcopal jurisdictions in this state. There is no head of these four dioceses other than the Lord Jesus Christ. Each of the four diocesan bishops is the peer of every other diocesan bishop in the Church. The press to the contrary notwithstanding, the bishop of the diocese of California is the bishop in charge of Episcopalians in the San Francisco bay area only.

His recent, well-publicized, sermonic plea pertaining to a possible role for the bishop of Rome is in my opinion individualistic in that it obviates the duly authorized ecumenical commission which has been participating in the Conference on Church Union comprising nine other Christian bodies. He speaks for himself only, and we accord him that full right, but he speaks irresponsibly in that there is no way other than this that others may respond to his interesting proposal.

If such a statement can bring about a deeper and more meaningful relationship with our sister

communion, the Roman Catholic Church, then such a statement will be a help. It can never be forgotten or minimized, however, that there are major differences in doctrine and practice between Protestant, Anglican, Orthodox and Roman Catholic Christians. These differences must be dealt with realistically even though we are motivated by love to become one united Christian body. There can be no real union until these differences are resolved.

For instance, even though the Roman Catholic and Episcopal Churches, along with Orthodox, have bishops, priests and deacons, there are differences in doctrine of these offices. And, of course, most Protestant Churches have different doctrine again of the ministry.

United Efforts

THE SPIRIT of the second Vatican Council has made great changes in our ecumenical relationships, but let us be careful not to hurt the progress that has already been made or hinder future progress as Christians of the Roman, Orthodox, Protestant and Anglican faiths attempt to bring into fruition our Lord's desire that the Church be one.

Functionally, in the areas of peace, poverty,

discrimination, social service and social change, there is no reason all faiths should not continue to work together and hopefully strengthen our unified work. There can be no question that the demands of the times require such united and coordinated efforts. We happily work together in these areas knowing full well that even though we share a common concern for the needs of mankind, we must also be realistic in knowing we are separated by real differences in doctrine that must be resolved.

This is a time of turmoil, an age of agitation. The past is being questioned, its dogmas denied. The death throes of a dying civilization are being experienced at the same time as the birth pangs of a new one are struggling to emerge. We wonder if we should weep over the passing of the familiar or rejoice at the prospects of the undetermined. Age is more likely to be disturbed over the loss of the accustomed, whereas youth is impatient to usher in the untried. The effects of the generation gap are evident in every area of life, not the least of which is politics.

The word, politics, has contradictory and confusing connotations. To some it means unprincipled and self-seeking maneuver; to others it conveys the idea of statesmanship and good government. I am concerned with politics in the sense that politics deals with human relationship of the governors and the governed. Some men govern and others, the larger number, are governed. In a democracy men will not long be governors unless there is a continuing stream of empowering responses from the governed. The basic realization here is that politics involves the use of power; it is the utilization of the machinery of government, and any such utilization is a political issue, and those concerned with it are engaged in political activity.

Church and Politics

THERE ARE not a few people, and many of them are members of Christian Churches, who maintain that the Church, meaning clergymen usually, should not be engaged in politics but should be concerned only with the proclamation of the gospel. This seems to me to beg the question for the gospel has to do with relationship, relationship of people to God and with one another. It is futile if not fatuous to think that the Church's responsibility is discharged by proclaiming goals and ideals. In addition and as a direct result of the principles enunciated,

the Church has to be concerned with the implementation of the principles, and this leads consequently to political activity.

There is both historical and ecclesiastical precedence for this involvement. From the time of Amos, the prophet, down to the present practice of the largest Christian body's having ambassadorial representation at the capitals of most governments, it is evident that the Church cannot fulfill its role without involvement in the area where principles are effectuated. It is a peculiarly protestant concept that the separation of Church and state, a dearly bought separation, means that the Church is to remain aloof from political activity and should function in a vacuum.

At this point, perhaps it is helpful to recognize that the Church is not a building or an institution; it is people. When Church people are participants in politics, in this sense the Church is participating in politics. To help them function as Christians or religious people in the arena of politics which involves the use of power is the Church's role and responsibility. If we agree that politics is the means whereby liberty and authority are best combined and where the dignity of the free man is made compatible with the highest and richest forms of cooperation, then we can agree that the Church as a people are rightly to engage in political activity.

Democratic Society

TO BE SURE, the religious person who engages in political activity as an amateur frequently is naive and impractical, for he tends to see all questions of life in terms of black and white. It is a cause for thanksgiving, however, that our religious leaders, because of their experience with human relationships are more sophisticated than ever before. While not for a moment denigrating the validity and truth of religious insights and principles, we are quite aware that in a democracy we must deal constantly with what is achievable. Compromise is the handmaiden of politics, and Church people must admit this limitation.

At the same time, they are to maintain their role of constructive criticism, and continue to work for the ultimate achievement of complete justice, for the distinguishing characteristic of a democracy as opposed to a dictatorship is that opposed interests have the right to present their demands and to protest decisions that seem injurious to themselves. The problem of the

politician thus is to achieve a working balance between competing interests and values, never overlooking the fact that he is to manifest preeminently an overriding devotion to the good of the people whose welfare all parties are called to serve.

Areas of Concern

TO ILLUSTRATE the Judeo-Christian concept of politics, I mention two specific matters. In the United States there is one divorce for every four marriages, but in Sacramento County there are two divorces for every four marriages. Many experts in the social sciences are convinced that the family is the basic unit of society. If the basic unit is weakened by broken families and damaged personalities, society itself is debilitated by divorce. It is not adequate, therefore, to proclaim the principle of the permanence of marriage; it is necessary that people who are aware of the implications of this breakdown seek to implement the principle of permanence by legislative involvement. It is for this reason, among others, that all the major Churches, so far as I know, are strongly supportive of the family court act, assembly bill 1420. A superior court judge has stated that marriage breakdown has reached an emergency level and that immediate remedial action is required. Most people are apathetic about the problem, so it is the role of the Church to inform, rouse, work for legislative implementation.

Again, inheritors of the Judeo-Christian tradition regard life of inestimable worth and value. We can and should teach continuously the sanctity of life. In face of the fact that for the last two years 100 people annually have committed suicide in Sacramento County, we must admit that it is not enough to proclaim the principle and substantiate it by facts through teaching. For this reason, we are working closely with all interested groups in supporting our board of supervisors as they seek to make provision for a suicide prevention bureau with a 24 hour answering service. In this way we are seeking to be available to those who have not heard the principle of life's value or who, if they have, are so borne down by despondency and despair they are contemplating taking their own lives. This pragmatic concern, it seems to me, is harmonious, consonant, and even a part of our regard for life.

This is truly a time for greatness, for men with broad vision and profound concern for the common weal. The demands of politics are

unceasing and require great strength of character. To each of you, and especially to our esteemed mayor, who has responded to the call to engage in politics, I voice, not only my, but also the appreciation of others who understand your difficult role. I assure you of our interest and pledge our involvement in all matters pertaining to the welfare of our fellow man.

The phenomena of politics may be approached from many different directions. I have sought to approach them from one direction, that of the Judeo-Christian viewpoint. I trust my remarks may be suggestive and helpful in understanding our common involvement in the government of this, the greatest, most powerful nation on earth.

The Missing Characters

By William B. Spofford Jr.

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

THE TRANSLATION of one art form into another is always a tricky affair. To fit a different medium, different standards have to be used in order to fit the settings, time, static or mobile qualities, of the new agency of communication. Generally, it seems, the translations lose something of the urgency, power and strength of the original vision and dream.

Alan Paton's great novel, *Cry the Beloved Country*, has been produced in many forms: as a play; as an opera — "Lost in the Stars"; as a motion picture. Each of the forms deal forcefully with the sin of man, the need for reconciliation; and the problems of "moral man in immoral society". But, always, it is a great joy to discover some young person who, for the first time, has picked up the original novel, and having worked through the initial pages of tricky writing style, discover that they are in the presence of greatness. In later versions, some of the beauty of the words get lost in the actions of people, trying to portray the deep and tragic experiences of the white-colored conflict in South Africa.

These thoughts come to mind following a trip with the 8th-9th grade church school class to see the academy-award winning, "A Man for All Seasons." Visually and cinemographically (now there is an adverb!), it is a worthy and top-rate job. But, in the New York critics' awards, Bosley Crowther of the New York Times voted for "Virginia Wolf" on the basis of powerful

acting, improved communication values as compared to the stage play, and sheer honesty, which he implied the winner lost somewhat in its translation from London and Broadway to the screen.

I find I agree with him, due to two missing characters in the film version. Why Robert Bolt, the original author, dropped them out of the screen version undoubtedly had something to do with motion picture unities but, as one who acted in the play in our local production, it comes out a weaker vehicle.

The first character who is missed was the Spanish ambassador, Chapuys. In the stage version, he appears but twice, representing the King of Spain and the Papacy, to encourage and use Thomas More's stand for conscience against Henry the 8th for the power and political purposes of the southern European Latin forces. Although the role was minor in minutes on the stage, it was far from minimal in terms of presenting the integrity and courage of More. It showed that the issue was not merely a matter of royal succession, Henry's wandering propensities (when Vanessa Redgrave smiles as Anne Bolyn in the movie you have to get on his side!) or Church polity and responsibility and authority. It was, rather, a view of a decent human being caught between two great pincers and deciding, for the sake of both his humanity and his soul, he would refuse to be used by either one of them. The picture version, by leaving him out, gets us back into the simplistic view that the English Reformation was primarily due to the urgency and licentious nature of the Tudor king.

The second missing character is The Common Man, who on the stage, plays all the subsidiary characters (servant, bar-keep, boatman, jailer) by changing his poor and simple costumes from a prop-chest on stage and is a running chorus on the action. He is, symbolically, the flowing river — which the play and, to some extent, the movie uses as the chief prop of the story. Throughout, The Common Man is saying that, no matter what is done in the courts and councils of the powerful decision-makers, he will out-last them. He reads their mail, takes their coins and bribes, spys and counter-spys, handles their oars, covers his tracks and out-produces them and, when they have all fallen from the seats of the mighty and gone to the headsman's block — and he is the one who wields the axe, regretfully in the case of More—he'll still be

around. They play their power games and think they are using him, but he is the secular Laos. In the stage play, he has the last word, addressed to the audience . . . and it is truly missed from the motion picture. After the instantaneous blackout, during which the crash of the axe is heard sending More into eternity and a belated canonization, he whips off his executioner's hood, dashes down from the elevated block, and says to the audience:

"I'm breathing. Are you breathing, too? It's nice, isn't it? It isn't difficult to keep alive, friends — just don't make trouble — or if you must make trouble, make the sort of trouble that's expected. Well, I don't need to tell you that. Good night, friends. If we should bump into one another, recognize me. (The Common Man exits L. as the curtain falls.)

In a true sense, it was the Common Man who made the drama a play for all seasons, while the motion-picture turns out to be a beautiful, well-acted vignette from history easily lost back there sometime in the 16th century.

Talking It Over

By William B. Spofford Sr.

FRED GRANT is the man to do that I said when I read what I. F. Stone wrote in his weekly at 7 a.m. on May 24: "Where does one begin to untangle the web in which all mankind is caught in the Middle Eastern crisis? From one point of view this is another episode in a 3,000-year-old struggle between kindred peoples for the same strip of land."

When I asked Dr. Grant to write an article giving the background of the war he agreed, once he finishes a piece he is doing on "Seminary Life Sixty Years Ago." So soon you will find in these pages this informative piece, going back, I imagine, not 3,000 years but over 4,000.

Meanwhile Israel has won a one-week war; the Arab nations have vowed to restore the old borders, to which Israel says no; American, British, French oil companies have billions invested in this "strip of land", as Stone calls it.

So the military expert for the Witness, Commander Richard Underwood (U.S.N. ret.), sees the possibility of that one-minute war with the bomb in ten years or less.

Unless of course —————.

BOOK REVIEWS

E. John Mohr
Book Editor

THE UNKNOWN GOD?, ed. by Hans Kung. Sheed and Ward. \$3.95

THE CHURCH RENEWED, by Peter J. Riga. Sheed and Ward. \$5.50

RELIGION AND SOCIETY: The Ecumenical Impact, by Claud D. Nelson. Sheed and Ward, \$4.50

GOD AND THE HUMAN CONDITION, Vol. I, *God and the Human Mind*, by F. J. Sheed. Sheed and Ward. \$5

This armful of excellent books has arrived from the well-known publishing house of Sheed and Ward, who are both authors and publishers, and produce really significant religious books. The first is summed up by Professor Hans Kung in words that should be placarded in every classroom where the "God is dead" twaddle is flourishing: "If God were unknown, we should also be unknown. Because God is known, we are known to ourselves. If God were dead, we would be, too. Because God lives, so do we. That is the point of this book." This thesis is maintained in three clear, interesting, and persuasive chapters by as many authors.

The second book deals with the conception of the mystery of the church, which underlies the new "Constitution on the Church" of Vatican Council II. It is not quite a commentary but an exposition of the principle — one which is surely rooted in the New Testament, and characterizes Catholic theology, however much the rest of the world has viewed the church as a sociological institution or even a political power house, purely secular in its essential nature.

The third is an interesting summary of the work of Vatican II, provided by a skillful reporter and publicist who sees the wide range and subtle influence of ecumenism as promoted by the Council. Everyone realizes that the Catholic Church has changed since 1962: "changed to remain the same." Dr. Nelson spells out the details of this new influence in ecumenical thinking, at various levels, religious, ecclesiastical, political, and sociological. His closing question, "Can Religion Do a Better Job?" is typical of his alert and penetrating treatment of his subject. A good book for a discussion group.

Dr. Sheed's book is a path-finder for the puzzled, and will help many

readers to realize that the new language and the new orientation of religious ideas do not mean an intellectual tornado or earthquake. The psychological and philosophical approach to Christianity reminds one of the late Baron Von Hugel, with his genius for understanding and interpreting. The first half of the book is "Coming to Know God" — without which there can be no dialogue about Him: experience must come first, as it did historically — and the second half is "God in Himself", which leads up to the doctrine of the Trinity. And this is only Vol. I; more is to follow. The famous Jewish philosopher in the Middle Ages, Moses Maimonides, wrote a book called "Guide for the Perplexed." The same title might cover the book before us. It is highly desirable, in these days of perplexity and confusion, when people are doubting whether or not God exists, or whether it matters, that people should be helped to understand what they are talking about, or hear being discussed. Who is God, anyway? What is the reason for believing in His existence — and existence as God, not just an idea? And how can we get acquainted with Him? There are multitudes of people who would find this book interesting and enlightening. Let us hope they discover it!

FREDERICK C. GRANT
Professor Emeritus of Biblical Theology, Union Theological Seminary, New York.

SEE YOURSELF IN THE BIBLE, by W. Russell Bowie. Harper & Row. \$4.50

Many preachers and writers have claimed a timeliness and contemporaneity for the Bible which non-Christian — and Christian — skeptics fail to find, although the newer revised and modern English versions have helped to make the book more relevant. Granted that it is timeless, in that it has not been superceded, but timeless and timely can hardly be equated.

However, a writer with a deep and searching mind — and heart — a writer who understands the stresses of the modern world and the human predicament, of the insanity of overweening power and "preventive" war, can find many prototypes of mid-twentieth century in both the Old and the New Testaments.

Such a writer is Dr. Bowie. He has taken more than a dozen characters in the Bible and has looked at them with the mind of a psychologist, the spirit of a theologian and the eye of a novelist. He has not merely made them "symbols" of greed or selfgiving, disintegration or conversion, passion or compassion. This book is not an "Everyman" or a "Pilgrim's Progress." Rather, the reader sees the people as people. King Saul, "the soul who committed suicide", with his pride and jealousy, becomes as real as the man whose name is on the front page — or the man who looks back at you from the mirror. David and Ahab whose desires to own — whether a person or a place — led them to kill within themselves all concern for the other people, bring before us leveled villages, wounded children, dark, rat infested ghettos.

Dr. Bowie has chosen not only those people who forsook God and their own potentialities. There is also courage and beauty, a searching for the good and the true, in the sketches of Moses, John the Baptist, Mary of Bethany and many others. Happy are those who can see themselves in one of these latter.

Troubling, provocative, "a religious alarm clock", *See Yourself in the Bible* could benefit all who read it. It would, to this reviewer's notion, be an excellent book for an adult Bible class during Advent, Lent or any other time.

— BETH YOUNG

THE COMMUNION OF SAINTS by Pierre-Yves Emery. Morehouse-Barlow. \$10

This study of *The Communion of Saints* by a Brother of Taize, is a welcome theological and ecumenical contribution. True to the reformed tradition, the author rests his case upon the Holy Scriptures, and what they have to tell us about membership in the body of Christ. He clearly develops the enrichment of this "faith once delivered", and the unfolding of its relevance and meaning, in the early Church, the Fathers, the Western and Eastern traditions, for the reformers and amongst Anglicans.

Behind what has undoubtedly been a crass "saint worship" from time to time we see that what is truly involved is remembrance, thanksgiving, and a real "mutual responsibility and interdependence in the body of

Christ", "the blessed company of all faithful people", bound together in Christ, through whom neither here nor hereafter, "nothing can separate us from the love of God".

One is glad to read that "the communion of saints has no reality except in and through Christ, the one Mediator", and that "it is in Christ alone that we join our neighbor", and the "neighborhood" is obviously the body of Christ, in heaven, but also in the streets of our cities.

It would seem to this reviewer that the thought of this book should be of easy and ready ecumenical acceptance.

— LESLIE LANG

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

THE INCENDIARY FELLOWSHIP
by Elton Trueblood. Harper & Row. \$2.50

As one who has read with profit most of the 16 volumes which have come from Prof. Trueblood's pen, the fact that amazes me is the freshness and vitality of everything he writes and *The Incendiary Fellowship* is no exception. Perhaps the key sentences in the book are: "The hardest problem of Christianity is the problem of the Church. We cannot live without it, and we cannot live with it."

The essence of the book deals with the many problems in which the Church in our modern world finds itself entangled and gives both a valuable interpretation of them and most helpful guidance for the renewal of the Church.

I would commend the volume particularly to the multitude of laymen

who find the transition which the Church is undergoing at present both disconcerting and frightening.

— GARDINER M. DAY

Contributing Editor, The Witness.

ALTERNATIVES TO CHRISTIAN BELIEF, by Leslie Paul. Doubleday. \$4.95

Much is heard these days about secularization and this book by Leslie Paul is one of the best studies of this sort to emerge in the recent past. It is not his intention to write a Christian apologetic, but rather to inform his readers of the many possibilities open to man today in the perennial search for meaning and value. He discusses such diverse topics as humanism, evolutionary optimism and pessimism, social and historical utopianism, existentialism and its preoccupation with the absurd, the soul of man when seen from a psychological perspective, the influence of positivism and the effect of the negation of metaphysics, contemporary literature and its reflections on the human condition and finally, some of the secularized views of Christianity which he calls "God and the afflicted man".

This work is challenging and stimulating. Questions are asked and facile answers are not given. It is an incomplete book. There is no final chapter giving the Christian answer. Perhaps Professor Paul expects the reader to find a Christian answer through an honest identification with the questions raised by the many alternatives to Christian belief in our time.

— JOHN E. SKINNER

Professor of Philosophical Theology, Philadelphia Divinity School.

ward trying to be a Christian in the business world.

"I manage an answering service office," said one participant. "If a client of mine doesn't want to talk to a certain person, he tells me to lie — in other words, 'Say, I'm not in—say I'm on a trip — say anything!'. Now, as a Christian, I know this isn't right. But I'm in business. I'm supposed to serve my customers. That's how I make my living. If I don't lie, isn't it possible my client may just go looking for another answering service?"

And still another vocational seminar attendee spoke up: "I think companies are getting too big. Time is not on our side. You can't really serve in a personal way nowadays, but isn't it a Christian duty to take time to serve in a more personal manner?"

"There's no loyalty to the company any more . . . you just grab your paycheck and get the heck out! Everything is based on getting that paycheck. We're working in an office with so many other people . . . we can't escape from hard-to-get-along with workers until office hours are up. That's my moral dilemma!"

"I'm a secretary. I feel that sometimes we give greater loyalty to our immediate bosses and not the company. If my boss leaves and asks me to change jobs — join him at his new company — is it selfish and therefore not exactly Christian to do so?"

"Stealing? Yes, there's plenty of it going on. A pencil, a box of paper clips, a ball point pen or paper. These are little things . . . yes, I know it's not lawful to steal. But sometimes an employee gets the idea that the company owes him more than the paycheck — which, many times, in his opinion, is not enough in the first place! The thing I feel we miss from the standpoint of our faith is the

Chicago Office Workers Discuss Problems They Face on Job

By Jim Phillips

St. Mary's, Park Ridge, Illinois

★ The doctors, lawyers, engineers, teachers, managers and salesmen have nothing on the office workers. Those all-important, but nevertheless unsung heroes and heroines face just as many moral dilemmas, and a few which haven't even been discussed in Episcopal churchmen vocational seminars in the diocese of Chicago.

These findings, made as a result of the first office worker seminar held at St. Peter's church in Chicago, gave way to many a pertinent comment about "Christianity amid the typewriters, steno pads, client calls, and employee-employer relationships."

With a 50-50 attendance between men and women, Bishop Burrill and Bishop Montgomery were happy to hear both sexes relate their personal views to-

fact that stealing is not only against the law, it's against Christ. In a big company or little company operation, you can forget this!"

"Heck, if a customer calls my office and complains, I can't tell him the truth about how his order got fouled up. I can't say that we've got a couple of hair-brained characters working in our department. I have to side-step the issue and make up some excuse that is easier for him to take. Is this a Christian way to handle things? Perhaps not. But what can I do?"

Bishop Burrill indicated that "perhaps the fact that office workers feel that they are merely cogs in great wheels prevents them from exercising their own Christian convictions in their vocation."

Bishop Montgomery, at the same time, was able to cite himself as a case of "office worker feeling unimportant" during his early years as an employee in a large title and trust company in Chicago. "We lived in constant fear of being fired," Bishop Montgomery related. "It was difficult for anyone to feel Christian in such an atmosphere where the pressure was always on."

From discussion of "slaves to the system" to "threat of computers taking away any sign of personal contact," this particular vocational seminar was informative, earthy and in a quiet sort of way, extremely probing. The men and women could not help but linger in St. Peter's awhile in an unofficial attempt to take their seminar a little further, as if they had just discovered what working in an office is all about — Christian-wise. Under the direction of Morton Nace Jr., executive director of the churchmen, a planning committee of office workers is already working on the next seminar.

Tough Problems are Tackled At Cambridge Convocation

★ American preoccupation with pragmatism and failure to develop a common ideology were cited by a Harvard business school lecturer as major hazards both in U.S. relations with other nations and in its own national development.

George Cabot Lodge told a convocation at the Episcopal Theological School that as a result of this reliance on pragmatic solutions to problems as they arise, adequate planning on a national scale to avert crises is impossible.

He appealed to the Church to provide some "absolutes" on which an adequate national ideology might be based. Other speakers, however, challenged both the advisability and the possibility of a single national ideology to which all Americans could subscribe.

Lodge, who bears a striking resemblance to his father Ambassador Henry Cabot Lodge, acknowledged that "without a doubt our success as a nation is due in large part to this eminently practical way of proceeding. But at the same time it has left us vulnerable and perplexed in a world where ideologies are paramount. We need an ideology to reflect ourselves to ourselves and to the rest of the world."

The Rev. C. Shelby Rooks, associate director of the international fund for theological education, felt that the lack of a common ideology was a strength rather than a weakness. "The diversity of ideologies," he said, "is one of the strengths of our country."

He suggested that there might be more to be feared from an effort to develop a single national ideology than from the present diversity. "I would hate

to think of the kind of ideology that would be acceptable to both Stokely Carmichael and Billy James Hargis," he said, referring to the leading "black power" advocate and to the ultra-conservative anti-Communist.

In his rebuttal to Rooks, Lodge encountered an unexpected and unintentional hazard in the person of the chairman of the session, Joseph F. Fletcher of the seminary faculty, whose name in theological circles is synonymous with situational ethics.

The responsive audience could not restrain its amusement when Lodge, who was seated next to the situational ethicist, asserted that "religion is concerned with absolutes," a proposition whose denial is basic to situational ethics.

Lodge, apparently unaware of the theological thicket in which he was tangling himself, compounded his problem by continuing: "I believe religion is concerned with commitment of people to some absolute truth; for example, love." It is in the area of love probably more than any other that Fletcher has been talking about.

Fletcher tried to appear non-committal and Lodge moved on to another point.

Role of Laity

A plea for the Church to make greater and more significant use of its "greatest untapped resource"—its lay members — was issued by the head of one of the nation's leading industrial corporations.

Amory Houghton Jr., chairman of the board of Corning Glass, also compared the operating procedures of the Church with that of industry and found the Church wanting.

Houghton chided the Church

right to resent the allegation that their work is selfish and not a part of the Christian mission, while any money given to the diocese or national Church is automatically an investment in progressive Christian work. For the sake of truth as well as sanity the General Convention should reject the 50-50 principle.

Theodore Weatherly

Priest of Diocese of Pittsburgh

I enjoyed the letter from the Rev. Mr. Weatherly in the May 11 issue. I was reminded of the rector in the parish in which I grew up during the depression: indeed, there was a clergyman who not only paid attention to what the President, Congress and Supreme Court were doing, but also warned his congregation about the dangers posed by Hitler, Mussolini, and Stalin. He was at that stage, I suppose, something of a "grandstand umpire," but he'd had experience as a pitcher and later as an umpire on the field. He knew about information, sources of facts and the abilities of our chosen leaders.

He possessed an inquiring, not to say skeptical mind, and his dedication to truth and the various causes of human justice did not prevent him from having a remarkable sense of humor. He could usually be counted upon to be with men on all sides of every question: he consorted with known and active Communists and princes of industry. Perhaps all of them were confused a little by his presence among them, but I'm sure they respected him, and were deeply aware of what a friend they had in him.

He could be expected to make pungent and knowledgeable comments about current events. Whether he was a liberal or a conservative I don't know—and I imagine his peers were similarly in the dark: but he was a man—no one had any doubt about that. Perhaps in these days it

would be good to have more men who are so content . . . to be men, without labels.

I wish that the Rev. Mr. Weatherly could have grown up with a rector such as I grew up under: whether or not he had agreed with him, he would have been not only stimulated to pay attention to what's happening, but would have found a way for a clergyman to participate responsibly in government—whether in complaining about sewer water near the golf course or in opening his church building—not as in these days for a night club—for refugees from a flood.

Walter H. Clark

Professor at Andover Newton Theological School

Everything said about LSD by the experts at Harvard in the June 1 issue of *The Witness* is true. The only trouble is that it is not the whole truth—which is a large part of the reason that youth do not pay much attention to such warnings. To be a true authority on the subject a person should not only have gone on a "trip" himself but also should open-mindedly consider and report both the pros as well as the cons of the subject.

Not only has the drug been found to be very successful in treating alcoholism, character disorders, and the intractable pain of terminal cancer, but its benefits seem to be multiplied when subjects report religious experience. I know a lifelong convict now for five years considered rehabilitated through a vision of Jesus Christ encountered under a psychedelic. This poses a problem for the Churches when a drug can stimulate not only a livelier religious experience than the morning service but can have a more cogent positive influence as well.

This does not mean that we

should start putting LSD into the communion wine but simply that it is time that the Church take its head out of the sand and start facing some of the puzzling positive facts about the drugs as well as the dangers. Youth knows from its own experience as well as from what it reads that the harrowing warnings given by its elders usually do not happen, while on the other hand results are frequently very beneficial. Hence they pay about as much attention as drinkers do to the W.C.T.U.

If we want to make the best use of this newly discovered psychedelic "dynamite" as well as to protect our youth, we had better start proving to them that we know as much about LSD as they do.

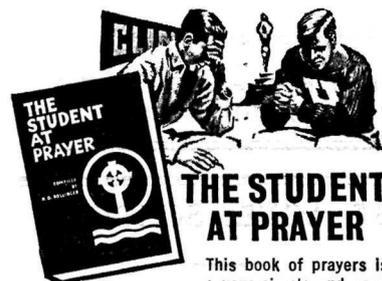
Cora (Mrs. John H.) Lever

Churchwoman of Brattleboro, Vt.

I have been reading the *Witness* for at least fifty years and it is the only Church paper except diocesan papers that I like. Please do not change it.

In an age when so much of the Church is disappearing it is a great joy to get the *Witness*.

I am sad and upset by the plans to change our beautiful holy communion service.



THE STUDENT AT PRAYER
This book of prayers is a very simple and competent guide for any student who faces the problems of daily routine on campus. The seventy-one authors include students, faculty members, directors of student work, pastors and administrators. Pocket size; stiff cover, blue with silver stamping. \$1.00 per copy, \$10.00 per dozen, postpaid. Order from

The Upper Room

World's most widely used daily devotional guide.
1908 Grand Ave., Nashville, Tennessee 37203

Schools of the Church

THE CHURCH FARM SCHOOL GLEN LOCH, PA.

A School for Boys Dependent on One Parent
Grades - 5th through 12th

College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track,
Cross-Country

Learn to study, work, play on 1600 acre
farm in historic Chester Valley.
Boys Choir - Religious Training

CHARLES W. SHREINER, JR.
Headmaster
Post Office: Box S. Paoli, Pa.

ST. MARGARET'S SCHOOL
COLLEGE PREPARATION FOR GIRLS
Fully accredited. Grades 8-12. Music,
art, dramatics. Small classes. All
sports. On beautiful Rappahannock
River. Episcopal. Summer School.
Write for catalog.

Viola H. Woolfolk,
Box W. Tappahannock, Virginia

St. Peter's School

Peekskill, New York 10566

A church-centered college prepara-
tory school for boys. Grades 7-12.
70 acre campus 40 miles from New
York. Interscholastic sports, music,
social activities. Early application
advisable.

For information write to:

Robert W. Porter, B.A., S.T.B.
HEADMASTER

ST. AGNES SCHOOL

Episcopal school for girls. College
prep. Boarding grades 8-12; day,
kindergarten to college. 16-acre
campus. Playing fields. Near Wash-
ington theatres, galleries. Student
gov't. emphasizes responsibility.

ROBERTA C. McBRIDE, Headmistress
Alexandria, Virginia 22302

SAINT AGNES SCHOOL

Girls Episcopal Boarding (Grades 7-12)
and Country Day School (Grades K-12)

Fully accredited college preparatory and
general courses. Music, Drama, Arts, all
Sports. Small classes. Individual attention
and guidance stressed. Established 1870.
49-acre campus. Write for catalog.

HAMILTON H. BOOKHOUT, Headmaster
SAINT AGNES SCHOOL
Box W., Albany, N. Y. 12211

LENOX SCHOOL

A Church School in the Berkshire Hills for
boys 12-18 emphasizing Christian ideal and
character through simplicity of plant and
equipment, moderate tuition, the co-operative
self-help system and informal, personal re-
lationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster
LENOX, MASSACHUSETTS

THE NATIONAL CATHEDRAL SCHOOL (For Girls) ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close
of the Washington Cathedral offer-
ing a Christian education in the
stimulating environment of the Na-
tion's Capital. Students experience
many of the advantages of co-edu-
cation yet retain the advantages of
separate education. — A thorough
curriculum of college preparation
combined with a program of super-
vised athletics and of social, cul-
tural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12
Catalogue Sent Upon Request
Mount St. Alban, Washington 16, D.C.

The Witness

Offers a Very Low Rate for
space on this page which
appears in 44 issues during
a year. Details from

THE WITNESS
Tunkhannock, Pa. 18657

THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

Sponsored by
ST. GABRIEL'S EPISCOPAL CHURCH
under the direction of the rector,
THE REV. ROBERT Y. CONDIT

Shattuck School

The oldest Church School west of the Alle-
ghenies integrates all part of its program -
religious, academic, military, social-to help
high school age boys grow "in wisdom and
stature and in favor with God and men."

Write

DIRECTOR OF ADMISSIONS
665 Shumway Hall

SHATTUCK SCHOOL FARBALUT, MINN.

MEMBER: THE EPISCOPAL
SCHOOL ASSOCIATION

NORTH WESTERN ACADEMY

LAKE GENEVA, WISCONSIN
Rev. James Howard Jacobson
Superintendent and Rector

An outstanding military college pre-
paratory school for boys 12 to 18
grades 8 through 12. Fireproof
buildings, modern science department
excellent laboratory and academic
facilities. 90 acre campus with
extensive lake shore frontage, new
3 court gym. Envious year 'round
environment. All sports, including
riding and sailing. Accredited. Sum-
mer Camp. Write for catalogue
164 South Lake Shore Road.

DeVeaux School

Niagara Falls, New York
FOUNDED 1853

A Church School for boys in the Diocese of
Western New York. Grades thru 12. Col-
lege Preparatory. Small Classes. 50 acre
Campus, Resident Faculty. Dormitories for
130, School Building, Chapel, Gymnasium
and Swimming Pool; 9 interscholastic sports,
Music, Art.

DAVID A. KENNEDY, M.A., Headmaster
THE RT. REV. LAURISTON L. SCAIFE, D.D.
Chairman, Board of Trustees