

The **+** WITNESS

AUGUST 31, 1967

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Story of the Week

Theological Situation in Church Outlined in Bayne Report

★ A rejection of the concept of heresy as "anachronistic" and a conviction that the Church "not only should tolerate but should actively encourage free and vigorous theological debate . . ." are set forth by the committee on theological freedom and social responsibilities in its report released by Bishop Stephen F. Bayne Jr., committee chairman.

In the report to Presiding Bishop John E. Hines, the committee says the great need of the Church today is not to hunt out heretics but to "encourage free and vigorous theological debate, application of the gospel to social wrongs, restatement of Christian doctrines to make them more intelligible to contemporary minds, and experimentation with new forms of worship and service."

"Any risks the Church may run by fostering a climate of genuine freedom are minor compared to the dangers it surely will encounter from any attempts at suppression, censorship or thought control," said the 11-member committee.

"God makes men free," the report states. "It does not behoove his Church to hobble their minds or inhibit their search for insights into truth."

"The Church can command the respect of modern man," the report continues, "only if it has

the confidence, courage and honesty to test its faith in the free market place of ideas."

While strongly supporting freedom of theological thought and debate, the committee report makes clear that it is not suggesting that doctrine is unimportant or that it doesn't really matter what a person believes.

The report reaffirms the duty of the Church to maintain its distinctive identity and continuity as a "community of faith centered around the historic revelation of God in Christ." Therefore, the committee finds that "without censuring or condemning any individual for his ideas," the Church may find it necessary to "disassociate" itself from theological views which it believes to be subversive of essential Christian truths. But this should be done "positively and constructively" by explaining what the Church does believe. "The best answer to bad doctrine is good doctrine," in the words of the report.

Concerning the responsibility of the individual in such matters, the committee has this to say:

" . . . we certainly do not uphold a narrow verbal orthodoxy which requires a person to give literal assent to some particular formulation of doc-

trine, yet we do believe that if an individual finds himself unable, in good conscience, to identify with the living tradition of the Church, reflected in the Bible, the Creeds, and, especially for Anglicans, in the liturgy of the Book of Common Prayer, he should as a matter of personal integrity voluntarily remove himself from any position in which he may be taken to be an official spokesman for the whole community."

The committee's charge was to deal with issues, rather than personalities. Therefore, the report contains no explicit reference to the case of Bishop James A. Pike, resigned diocesan of California. Bishop Pike was, however, one of the committee's 10 advisors.

The committee report declares that heresy trials have no place in modern Church life. It also emphasizes strongly the Church's need "to study its processes and structures of reconciliation quite as intently as it now studies its systems of law and administration." Deviant belief is a matter of pastoral rather than legal concern, according to the committee. The committee's recommendations include "drastic revision" of canon law to make sure that the Church never again can be plunged into the "anachronistic" spectacle of a heresy trial by the action of a small number of bishops.

An actual trial for heresy, according to the report, should be only "a last resort." The

report goes on to say that the present provisions in canon law which relate to heresy trials of a bishop, at least, are "ill conceived and irresponsible." Specifically, the committee proposes the following amendments to present canons to make the bringing about of heresy trials as "difficult as possible."

1. Ten bishops would be required to file a presentment for a trial instead of three as at present.

2. A brief supporting the presentment would be filed concurrently with the Presiding Bishop.

3. A procedure would be set up whereby ample notice is given to the bishop charged and adequate time be allowed for him to answer the presentment.

4. The consent of at least two-thirds of the bishops qualified to vote in the House of Bishops must be obtained before the proceedings may go forward to trial. Technically, only three are required now.

The committee also recommends the establishment of certain institutes and seminars and provisions for new training

which will enable both laity and the clergy to participate more actively and meaningfully in theological discourse. The committee further recommends the formation of a standing commission on the teaching of the Church, as well as "a new design for meetings of the bishops to give more opportunity for theological discussion."

The Bayne committee was appointed by Bishop Hines last January 12 and was instructed to look into the whole question of theological freedom and responsibility in the context of contemporary Church life.

In arriving at its recommendations and preparing its report, the committee had the assistance of 10 advisors, especially appointed to work with it.

The report will be submitted for approval to the General Convention at its meeting in Seattle on September 17-27.

The report is too long for the Witness to present in full. It does however contain two sets of recommendations which call for appropriate action. These are in this issue.

most of them controversial in ecclesiastical, national and international areas.

Our editors, including those listed above and others, will also present their opinions on issues, as indeed we have been doing for months.

The issues to follow will report news direct from Seattle and give you significant addresses and as much "color" and "feel" of the big event as our able corp of reporters are able to pick up.

As with former conventions we are encouraging our readers to take bundles for distribution in parishes. The cost is 7¢ a copy — 70¢ for a bundle of ten. A postal to The Witness, Tunkhannock, Pa. 18657, and we will start you off with the September 14 issue and continue through the October 12 issue which will be a wrap-up of what happened. So a bundle of ten for the five issues will cost a mere \$3.50 — a real bargain, what?

JOHN COURTNEY MURRAY GETS MANY TRIBUTES

★ The Rev. John Courtney Murray, who died of a heart attack on August 16, received tributes from people throughout the world. The noted Jesuit was an ardent exponent of religious freedom and ecumenical dialogue, and is credited with a major share in the authorship of the Vatican Council's declaration on the subject.

A lengthy tribute was issued by the central committee of the World Council of Churches, meeting in Crete.

He was an advisory to the Bishop Bayne committee which is featured in this issue, with Bishop Bayne calling attention to his great accomplishments, ending by saying, "We will deeply mourn the loss of one so humble and so great."

Get In On General Convention

★ The Witness will have a team at General Convention to insure full and fast coverage. The Rev. John M. Krumm, chairman of the editorial board, will serve in that capacity in Seattle. Working with him will be the Rev. Robert L. Curry, headmaster of Lenox School; the Rev. H. Arthur Doersam, canon to the Bishop of Bethlehem; Dean W. B. Spofford Jr. of Boise, Idaho, who will keep tabs on the women, among other things, since he is one of two men who were elected to the Triennial.

The anchor man in the outfit, as with former General Con-

ventions, is the managing editor who will stay in the office of the printing plant in Tunkhannock, Pa. putting out the magazine.

The issue dated September 14 will be a Pre-Convention number in which we will present what Clifford Morehouse, president of the House of Deputies, thinks is going to happen. Also an article along similar lines by Mrs. Seaton (Lueta) Bailey who is the presiding officer of the meeting of the women. There will be a general round up of what is to happen, when and where, and a listing of the issues that jam the docket —

Theologians and Scientists Discuss Contemporary Man

★ A theologian who considers himself a conservative called for a "religionless Christianity" as the sole means of fulfilling the Judeo-Christian covenant with God.

Prof. Hagen Staack, Lutheran Old Testament scholar from Muhlenberg College, Allentown, Pa., said also that it is not the purpose of this covenant "to save your own dirty little soul from hell."

He was the featured lecturer at the first annual inter-faith seminar on religion and contemporary man held at Northwestern Michigan College in Traverse City, Mich.

Religion, rather than being God-made, he said, is a "man-made entity full of gimmicks and trimmings" that often makes God impossible to find. "Whenever divine work appears in man," the theologian said, "it is always God working through man, and never man projecting his own image outward. Religion is a man-made outreach for God, but the gospel is the outreach of God toward men."

He was strong in his defense of the institutional Church, however, stating that it cannot be called into the world unless it exists as an entity. Rather than destroyed, the Church must periodically be renewed and reformed.

Staack, a Berlin scholar who fled Germany to escape Nazi wrath, said Christians generally err in dating their faith from Pentecost, neglecting the centuries of Jewish tradition upon which their faith is founded.

"Jesus had a Jewish mother, lived in a Jewish environment and the scripture passages he quoted were from Jewish scripture," he said. "The latter com-

prises four-fifths of scripture and we are neglecting it. In an age in which we are to mistrust anyone over 30, Jewish scripture is strictly out of it. But, he who builds his Christian faith without it, builds a roof without corner posts, walls or foundation. And, if you walk under such a roof, it will cost you."

He said that "we Christians are baptized Jews" and that "it is sheer nonsense to say that one testament is old and out of date, and one is new and relevant."

Scripture, he said, was not dependent on an Israelite "newspaper reporter who went along and wrote it down day-by-day."

"Rather, it was a reflective look at what had happened in the past," Staack said. "It was a report on the historical structure of the kingdom of God."

He called the present a "fad-dist period" in theology, with popular theologians demanding that the Church "purge itself of institutionalism," and to "become a servant Church and to go into the world."

"But, you cannot go into the world unless you are called," he said, "and if you are not first the Church, you cannot be apostles. Into the world the Church must go, for God is hiding behind the masks of the world."

He said that the covenant with the Jewish nation "was not made for the benefit of Israel, but for all men."

The chosen people, he said, were not selected in "a heavenly beauty contest," but God had to start with a concrete group of people, and he selected them as "burden bearers." There can be no covenant without obedience, he said, for the covenant "manifests itself in obedience." His

own Lutheranism represents "almost a complete decay of obedience."

"Many of my Catholic brethren are chafing under the yoke of obedience," he said, "and they want their freedom. But, I fear, we both must find a middle way, for the discipline we need is developed only in obedience, and our faith cannot be separated from obedience."

"The function of the covenant people," is found in the book of Jonah. Like Jonah, the "Church must go to Nineveh," he said. In the past, as with Jonah, the Church has deviated from its course, but now must go directly to the alienated people of the world.

Crisis of the Sacred

Christians increasingly find little consolation in worship and prayer, often because of psychic fears, a Catholic theologian told the seminar.

Fr. Gregory Baum said religion is facing a "crisis of the sacred."

An Augustinian, he is associate professor of religion at St. Michael's College, University of Toronto, and was a theological adviser to bishops of the Vatican Council.

"Objections to religion no longer come only from outside the Church," he said. "People inside the Church also have difficulties. They remember when they were consoled by prayer and worship, but today these acts mean less to them, even among those in the ministry and in seminaries."

Baum said some Protestant theologians have interpreted this crisis of religion as the "death of God," but that this has not been helpful to those in spiritual distress.

"At the same time," he said, "many Catholic theologians insist that religion does not deal with a special supernatural world, occupying a pious corner

of man's life, with a being, a divine being, far away in some other world.

"They insist that the gospel of Christ deals with what happens in the present world, at the center of human life. It deals not with the 'spiritual' side of life, the pious and religious side, but with the whole of man's life, with his growth as a human being."

People fear to pray, Baum said, because:

- By being preoccupied with a God outside of life, they feel they are by-passing the real problems of life and their responsibility for the future.

- They fear that prayer may be an "unreality factor," a "fantasy" in their lives, and that they thus fail to seek out real life problems.

- Prayer to a heavenly Father threatens to make them dependent, and they already have difficulties growing up and maintaining maturity.

Along with his growing aversions to prayer and worship, man's appreciation of the holy has also undergone a change, Baum continued. The "otherness" of God is no longer central in Protestant and Catholic thought, he said.

Today's theological literature, he said, presents the holy as that which is experienced by men when "they are face to face with mercy."

"When we see a man who is free enough to forgive, to sacrifice himself for another, to be totally for others, then we tremble," he said. "We are face to face with something we regard as superior to ordinary life, and which we as Christians understand as God's redemptive mystery present in man."

Playing God

A biophysics professor warned that churchmen within a decade must prepare to make moral

decisions governing life and death.

Prof. Leroy Augenstein, chairman of the department of biophysics at Michigan State University, said his field is rapidly approaching the day it can predict positively the presence of idiocy or other malformations in the unborn fetus.

Clergy and lay leaders, he said, may have to "play God" by advising parents on whether such an unborn child shall live or die.

Augenstein went on to cite odds on married couples having children marred by the many forms of congenital malformation. He said that subnormal children may soon represent 12 or more per cent of all births.

"We already have done this with monkeys," he said, "but 10 years from now we will be removing human fetuses from their mothers' wombs, examining them for defects, and then putting them back."

"What if in such an examination we discover a case of cystic fibrosis, amaurotic idiocy or microcephaly? Would you as a member of a panel vote to put the fetus back for a full term, or abort it?"

About a third raised their hands in favor of abortion in the case of a microcephalic fetus, but perhaps half that many said they would abort a fetus with PKU (phenylketonuria), a treatable genetic metabolic problem.

Science and Religion

A scientist talked about moral values and a theologian about the scientific method with each hoping his field could be understood and supported by the other.

Augenstein, said today's youth needs new, tough moral guidelines to guide them even in the study of science.

Staack in another lecture said a knowledge of the scien-

tific method is almost essential to a clear understanding of scripture.

"Kids of today, both as individuals and members of society," Augenstein said, "not only want to know who they are, but what their obligations are in an ever-changing world."

Staack said that whereas scientists are ever ready to change, "theologians frequently remain frozen in fixed positions which often they maintain for life."

Augenstein said the rapid strides in the race into space have made man's size shrink in relation to the whole scheme of things. "One youngster, after studying a little astronomy," he said, "asked me if I thought God was 'big enough to take care of all that junk out there, and still keep tabs on me.'" Whereas man's size is shrinking, he said, the consequences of his acts are expanding — in big government, big business, and big science.

"Through all of this," Augenstein said, "where are our guidelines? What is our set of values? I was raised in an age when something was regarded as right simply because authority said so. A child so raised is in real trouble if he runs into a crisis. Some children have known only parental authority, with no instruction in the difference between right and wrong."

He said society must begin insisting that parents pass on to their children a set of moral values, and that something remedial be done for those who have missed such instruction.

Church leaders must see to it that the "young choose the Church as a vehicle for action," and that the same leaders, in turn, listen to what the young have to say.

"Our young people may be

(Continued on Page Fifteen)

THE WITNESS

EDITORIALS

Amends for Wheeling

THE PROPOSALS of the Bayne Committee on the present theological situation in the Church will go a long way toward wiping out the unpleasant memories of the action of the House of Bishops at Wheeling. Although Bishop Pike is mentioned in the Bayne report only as an "adviser" his impact is found reflected in many of the report's major points.

Surely one of the most radical of the committee's suggestions is that "the word and concept of 'heresy' . . . fall into disuse." It is true that the committee still contemplates the possibility — remote but at least once in a great while relevant — of a heresy trial, but it suggests that the present procedures are far too easily invoked and the changes suggested make such a trial a last resort and a very rare one at that. In place of heresy trials, two alternative procedures are suggested for which the committee argues most persuasively, the more so because these procedures are to be precisely and carefully safe-guarded.

They are: "dis-association" and "censure." The first one is a formal act by which the Church disclaims any particular teaching or formulation "without judgement of the motivations or characters of the persons who said them." Censure has reference to individuals but only to "acts . . . which openly or notoriously violate essential elements of order and decency or subvert the essential processes of the community." In all these cases, the committee seeks to guarantee certain safeguards of "due process" — a point on which in our opinion the Wheeling procedures can justifiably be sharply criticized. But what emerges from the report most impressively is the need "for positive encouragement . . . of theological inquiry and social criticism" and the summons to prepare "lay people for participation in these rather than protecting them from it."

We think the greater usefulness of the report probably will lie in what support it will give to faithful Christian people who are deeply concerned with the Church's continuity and identity and yet are sensitive to the need of our time for the greatest and most imaginative freedom in recovering a lost urgency — perhaps "rele-

vance" is a proper word, despite its over-use — in the preaching of the gospel.

The Bayne report is in many ways a manifesto of a new freedom for theological speculation and a plea for understanding of the need for such speculation in the new atmosphere in which the Church must live and witness in the latter half of the twentieth century. No wonder that Bishop Pike has announced that he regards the committee's proposals as "a breath of fresh air" and that if they are adopted at Seattle he will withdraw his demand for a heresy trial.

Let's bury the ghost of Wheeling and get on with the tasks to which Bishop Bayne and his colleagues have so eloquently summoned us.

Union or Unity at Seattle?

EVERY GENERATION has its catch-words which distil its major concerns. In the Christian Church of the 20th century one such catch-word is "ecumenical." Inevitably we must ask what the forth-coming General Convention will do to set forward "ecumenical" interests.

As a minimum, we believe, we must resist attempts to withdraw the Episcopal Church from relationship to the National Council of Churches or the World Council of Churches or to circumscribe its participation in those bodies. An ill-conceived resolution was passed at St. Louis, attempting to disassociate the Episcopal Church from pronouncements or activities of the National Council which it did not specifically endorse by its own action. This is to misunderstand the nature of the ecumenical movement, in our opinion. An ecumenical body exists to challenge and stimulate the action of the constituent communion or denomination. It seems to us fussy and rather absurdly self-conscious for the Episcopal Church to take its marbles and go home when the game goes in ways some of its members may not altogether approve. We hope the National Council will not be hamstrung by this or similar restrictions.

Perhaps the most important question is what Seattle ought to do about COCU. We commend to our readers a thoughtful pamphlet, somewhat critical in tone but fair and reasonable at all times, issued under the title "Realistic Reflec-

tions on Church Union"* The argument of the seven contributors is not altogether consistent, of course, but all agree that the document "Principles of Church Union" deserves sustained and thoughtful discussion in all the Churches, and certainly in the Anglican Communion, before it can be agreed that it can serve as a basis for drawing up a plan of union.

We understand the Episcopal delegation to the consultation plans at least two resolutions on these "Principles" for Seattle. One would commend them for discussion and proposed changes; the second would authorize our representatives to join in drawing up a plan of union based on the principles. Surely these two resolutions are contradictory. The first should pass; the second in all reason and logic should therefore be defeated. Urgency for Church re-union should not be used as an excuse for such precipitate haste.

Dr. John Knox and Dr. Reginald Fuller, however, make a further point which we do not fully accept. They say that the whole plan is a mistake, since "ecumenical" now means something it did not mean when Dr. Eugene Carson Blake first made his proposal for the present consultation. To be specific, it means the Roman

Catholic Church, which, as Dr. John Macquarrie says in the forward, is presently "where the action is." We do not accept this argument, because it seems to us that we can serve the cause of the ultimate re-union of the whole Christian Church by moving as far forward as truth permits in negotiation with any Christian body and in definite acts of recognition and merger. This will not inhibit re-union with Rome unless in the process we compromise some essential Christian truth of faith or order.

Do Drs. Knox and Fuller really believe the Church of South India, for example, will have more difficulty discussing issues of re-union with Rome than the former four denominational groups within India would have had? We cannot persuade ourselves this is so.

We do not believe we ought to repudiate the COCU process. We do believe all-important issues are at stake which will require at least three more years of discussion and debate before decisions about drawing up a basis for union can be intelligently and faithfully made.

* *Realistic Reflections on Church Union*. Published by the Episcopal Committee for Promoting Unity. Angus-Greenwood, 1031 Broadway, Albany, N.Y. 25c

RECOMMENDATIONS OF THE BAYNE REPORT

THE 20-PAGE REPORT HAS TWO SETS OF
RECOMMENDATIONS CALLING FOR ACTION
(PAGES 5-7 and 17-19) WHICH FOLLOW.

THAT THE CHURCH be truly one with humanity and at humanity's side, and that it be seen fully to respect man's freedom, are the two indispensable characteristics of any responsible engagement on the theological and social frontiers. Those characteristics grow out of the Church's nature. In turn, they must control the Church's response.

We are led, now, to make certain proposals to the Episcopal Church. In making them, we recognize that neither the problems nor the answers are peculiarly Episcopalian; and wherever it may be appropriate, we would share our suggestions with our companions in Christ's body.

First, the Church must now provide new and carefully-planned opportunities for dialogue, ex-

perience and experiment in these matters. These opportunities should be planned to include not only our own lay people and clergy but also those of other Churches and non-Christians as well. Such seminars or institutes, whether sponsored nationally or otherwise, for mutual discussion of, and reflection upon, theological and social problems, in settings which will encourage encounter with the world, are essential to the Church's renewal. We do not envisage them as occasional, top-level episodes, but rather as continuing opportunities, at every level, for engagement in a process of corporate renewal.

News Story on Page 3 and Editorial on Page 7

Second, the Church must provide for the preparation of its lay members to engage more responsibly in this encounter, including their preparation for ecumenical dialogue; and the Church must undertake this task with a depth and seriousness not always true of "lay training programs". In a phrase of Bishop Pike "theological inquiry and social criticism is something which comes naturally to responsible, thinking persons". If such inquiry and criticism is to be informed, stimulated, and representative of the Christian community at its best, more will be needed than an encouraging climate of freedom alone.

Even such a climate cannot always be taken for granted in the Church, for there is an uneasiness among some churchmen — a fear lest the laity be not sturdy enough or sensible enough to withstand the shock of radical encounter with inquiry or criticism. We share no such uneasiness ourselves; but we know it exists; and we can suggest no better response to it than Mrs. Harold Sorg's powerful admonition:

"The obligation of those in the Church who participate in social criticism and theological inquiry is not to retreat, or to shield the people by a conspiratorial silence. Their obligation is to help people understand doctrine, dogma, and new concepts alike in relationship to life, so that faith may have reality and depth. Belief built upon a rock is not shaken by passing winds. But the sands of shallow understanding, prejudice, and fearful withdrawal, are unstable indeed."

Training Needed

EVERY MEMBER of the Church shares in its work and witness — well or poorly — and speaks for it. To say that is no subversion of the special responsibilities of bishops and priests. But if laymen are to fulfill their responsible ministry of speaking and acting for the Church, they have the right to the mature theological preparation they increasingly seek. This means, in our view, an immediate and massive expansion of resources for the laity, such as funds to permit interested and qualified laymen to pursue special courses of study, books and other teaching aids for individuals and groups, opportunities and training for encounter with other Christians and non-Christians, in setting designed to stimulate engagement and dialogue, and to lead to clearer and more informed witness.

Third, the Church should establish a coordinated, adequately-financed, and generally-understood program for the continuing education of the clergy following ordination. Such a plan would require, among others, a system of study leaves as well as a reorganization of seminary faculties and their duties; and it would be senseless to undertake it without the will to make a major investment of energy and time in it.

This training should provide more than "refreshment"; it should give the clergy first-hand contact with the most threatening conflicts; it should qualify them to participate more effectively in doctrinal re-statement; it should equip them to guide their parishes into more responsible action in urban and national affairs; it should provide new competence in ecumenical understanding and action. This might well increase tensions within the Church; but we do not doubt that such tensions can become the source of greater vitality.

Encounter with World

FOURTH, we suggest that the corporate activities of the bishops be re-designed so as to make possible a greater degree of theological discourse, and more informed collegial participation in the Church's encounter with the world. In our Church's understanding, the bishops have a special responsibility for guarding and interpreting the Church's tradition and for teaching its faith. This does not imply any oracular authority on their part or unique theological gifts conferred by ordination and consecration. Corporately — even individually — they have working responsibility for the Church's teaching which we believe God has called them to fulfill. But those responsibilities can be met only as the bishops are supported by regular communication with the Church's theologians and with others, lay or clerical, with competence in the decisive fields of contemporary society.

A pattern in this direction was set at the second Vatican Council in the attendance of selected theological consultants; and we understand that a somewhat wider experiment of this nature will be made at the 1968 Lambeth Conference. This kind of corporate study and reflection, we believe, should be a major element in the meetings of the House of Bishops, and at other occasions as well, to assist in giving the Church the strongest and most-clearly-corporate leadership in the great issues of faith and life. We would urge also that this collaboration of bishops, theologians and other skilled

and thoughtful people be carried out on a regional basis, at frequent intervals.

Fifth, we strongly recommend that the General Convention establish a standing commission on the Church's teaching, of the kind that now exists, for example, in the Church of England and the Church of Scotland. This commission should not be in any sense a censoring body, nor should it claim for itself the teaching responsibility that belongs to the whole Church. But it could perform useful advisory functions. It could undertake studies of questions referred to it by other organs of the Church.

It could initiate studies relevant to the issues confronting the Church today. Such a commission could also initiate and encourage programs of theological discussion and social criticism, as outlined above.

(Pages 17-19 of Report follow)

Dis-Association

WHEN ALL the strategies of reconciliation seem to have been exhausted, and the Church finds itself finally bound to take official legal action, we suggest that there are still unexplored alternatives to the procedure which deals with controversial views by providing for the trial of a man for "holding and teaching publicly or privately and advisedly, any doctrine contrary to that held by this Church."

The first alternative which should be explored is that of a procedure for clarifying the relationship between the disputed views and Christian truth as understood by the Church. Such a procedure might lead to a statement of the "dis-association" of the Church from particular teachings or actions, without judgment of the motivations or characters of the persons who said or did them.

In the case of a bishop, the House of Bishops would doubtless be the appropriate body to make such a statement; in the case of a priest or deacon, it would appropriately lie in the discretion of the diocesan authority. In either case, the procedure would need to be guarded by the applicable safeguards of due process. Notice should be given of the intention to consider issuing such a statement, to those whose views or actions are concerned as well as to those involved in the process. Time should be allowed to those whose views are questioned for the preparation and presentation of any reasons why such a statement should not be adopted.

Provision should be made for appropriate and informed discussion of the issues. Certainly the canonical legislation required to permit such a procedure must clearly establish the equitable grounds on which alone such a statement should be made.

The intent of this proposal is to give the Church an alternative method of dealing with doctrine — spoken or acted out — which is clearly irreconcilable with the Church's teaching, without rejection of the person himself. In our eyes, this procedure commends itself as an expression of pastoral responsibility and love far more characteristic of the Church, and more appropriate to the living community which it is, than the more drastic procedure of trial.

Such a statement of dis-association clearly depends for its effectiveness on its acceptance as a legitimate exercise of collegial pastoral concern. Where such a statement were to fail of its purpose, then alternative procedures may well be necessary.

Censure for Acts Only

ONE SUCH, often mentioned in this connection, is that of "censure". The word is not now in the Church's official vocabulary and we do not argue for it. But we are agreed that if "censure" — as the word is commonly used — were to enter into the Church's procedures in dealing with recalcitrant problems, two things must be unequivocally clear. First, a judgment of "censure" ought never be applied to statements of theological or moral opinion or teaching, but only to acts — perhaps specifically only to acts which openly and notoriously violate essential elements of order and decency, or subvert the essential processes of the community. Second, no such judgment should ever be made except after every safeguard of due process has been provided. Canonical provision would be required for a procedure of "censure", and should include protections parallel to those specified in the proposal of "dis-association".

We speak of "censure" in this report not because we think well of it as a way of dealing with doctrinal matters but because we don't, and yet are aware that some do consider it a remedy for bad doctrine, and that there may be a danger of allowing an undefined, unofficial and unguarded practice to creep into the Church's life. If this is a danger, then the protection against it is to make it unmistakably plain that the Church does not "censure" people for

their opinions but only for deliberate acts which violate the customary standards of Christian and civilized behavior; and that even such elementary rebukes may not be given save after due process.

Dissolution

SOMEWHAT oblique to this is still another procedure which may call for exploration — that of the dissolution of the tie of a bishop with his diocese. An appropriate procedure is established by Canon 45 for the dissolution of the relationship of a rector with his parish. It is not inconceivable that the provision of a comparable procedure for bishops and dioceses might call for exploration.

If the Church were to provide for such a procedure we feel that the initiative should lie with the standing committee of the diocese concerned. They should bring their concern to the Presiding Bishop, who then should act only with the advice and consent of a group of ten bishops designated either by him or by the House of Bishops.

Again, appropriate canonical and perhaps constitutional provision would be required; and it would be of special importance that every safeguard be given the bishop in question, as well as the standing committee, to avoid the clear dangers inherent in this process.

Canonical Changes

ONLY as a last resort, we feel, should recourse be had to the procedures of a trial for "holding

and teaching publicly or privately and advisedly, any doctrine contrary to that held by this Church". In this connection we feel bound to say that the present canonical provisions — as they relate to a bishop at any rate — are ill-conceived and irresponsible.

For one thing, they put into the hands of three bishops the power to invoke the whole portentous machinery of the Church's law. For another, they take away from the people most concerned — the bishops — an opportunity even to say whether the trial itself is justified. In both instances, they encourage the abdication of the reconciling processes of pastoral responsibility long before the possibilities of those processes have even been explored.

We feel that it is probably inescapable that provision be made for such final and definitive action. We also feel it should be made as difficult as possible. Specifically we would propose that the present canons be amended to require that at least ten bishops must join in the presentation; that a supporting brief be filed concurrently with the Presiding Bishop; that ample notice be given the bishop charged, and adequate time be allowed for him to prepare an answer to the presentment; and that the consent of at least two-thirds of the bishops qualified to vote in the House of Bishops be given before the proceedings may go forward to trial. This vote should not replace the present requirement of Canon 58, Sec. 5 as to the approval required before sentence is imposed.

PLACE OF THE ARTIST IN WORSHIP

By David E. Babin

Instructor in Homiletics, Seabury-

Western Theological Seminary

JOB IS TO HELP COMMUNICATE

THE GOSPEL — NOT HIMSELF

SHORT of taking a nap, or in addition to it, our favorite way of spending a winter Sunday afternoon is with a modest but pleasing record collection. One of the recordings we usually play more than once is that of St. Alban's Boys Choir — of the National Cathedral in Washington, D.C. — singing evensong. There's nothing quite like a good boys' choir singing liturgical music; and this is surely one of the finest boys'

choirs in the country. Listening reverently to this really fine recording is a moving, rewarding, truly religious experience.

Modern, electronic sound equipment is readily and inexpensively available today. Likewise available is a collection of thousands of superb high fidelity recordings of all types and kinds of church music. For a comparatively small financial investment, any parish could install a

fine sound reproduction system in their church house. A good turntable could be placed in a side room or even in the sacristy, where an operator could manipulate the controls unseen. Speakers could be placed in strategic positions throughout the nave; and the entire system could be equipped with highly sensitive volume, tonal, and balance controls. Then, the parish could begin to build a library of the finest liturgical music ever written, flawlessly performed by the greatest artists the world has ever known.

Then, you see, the parish would no longer have to put up with an amateur choir; paying an exorbitant salary to an organist and choir-master; suffering with an instrument that obviously leaves a good deal to be desired; an acoustical set-up that's somewhat less than perfect; and a music library necessarily limited not only by available funds, but by the capabilities of the musicians and the restrictions of the circumstances. They would no longer have to be concerned about a mistake by the organist, or an absentee choir member, or wrinkled vestments, or a lost piece of music. Not only would this undoubtedly save considerable money in the long run; but just imagine the incredible amount of time and energy and planning and effort that could be diverted into some more practical channels. And Sunday after Sunday, not to mention many times during the week, they'd have the finest church music available anywhere — right in their own parish.

Avoiding Mistakes

THIS SUGGESTION is being made seriously by some congregations today. Many parishes find themselves with congregations too large to be accommodated in the main body of the church at any one service on Sunday morning. So, some of them are seated in a vestibule, or annex, or parish hall — especially on such great days as Easter and the opening of Sunday school — and hear the music and sermon via a sound system. Why couldn't the preacher take advantage of our electronic age and pre-record his sermons — perhaps even on video tape — for playback at the appropriate moment during the service. That way his sermons could be letter-perfect each time.

This suggestion is not, to my knowledge, being made seriously — yet; but it is the next logical step.

The New Testament records an interesting and

beautiful story of a young woman who used the entire contents of an expensive bottle of oil to anoint the one she recognized as king. In the reactions of the principal characters, we see a tension between two basically different understandings of the world. On the one hand: Judas of Kerioth — a man of action, an idealistic existentialist (if that's an allowable term), a man of "face-the-facts", down-to-earth practicality. And on the other hand: Jesus of Nazareth — a mystical existentialist, if you will, a man with the soul of a poet.

The respective reactions of these two men is entirely predictable when the young woman significantly — or wastefully — pours out the expensive oil for the anointing of our Lord. The one could fully appreciate the beauty and the reality of a symbolic act. To the other, it was worse than meaningless; it was blasphemous in its waste.

Apparently, the prosaic attitude of Judas was in the minority several thousand years ago when the whole world-view of the culture was basically poetic in its nature. Today, this attitude is shared by a vast majority. Judas was simply eighteen or nineteen hundred years ahead of the times. It would make an interesting study for someone to trace the decline of the poetic nature in modern western culture.

Connecting Link Needed

A FEW YEARS AGO, we tried to recruit a friend to teach a Church school class. He had been reared in a home where the Bible had been read every morning and every evening of the world. But he declined to teach, saying: "All those biblical categories have absolutely no meaning for me at all." In a later conversation, we overheard this same friend making the flat statement: "Except for what was required of me in school, I've never read a line of poetry in my life."

Here was a man who was steeped in the words of holy scripture. He had read every verse in it; not once, but several times. Yet, he could say, and believe it: "I've never read a line of poetry in my life." Of course the biblical categories were meaningless to him! The Bible was written by poets — or at least by men whose whole culture was permeated by a poetic world-view.

Such terms as "meaningfulness"; "communication"; "relevance"; "meeting people where they are" have become an essential, and useful,

part of our ecclesiastical vocabulary. And undoubtedly they come as a helpful and needed corrective to the self-conscious, pietistic, stuffy approach of the Victorian era — from which the Church was regrettably late in withdrawing. But somewhere there must be a tie between the modern, pragmatic, scientific man of today and the world-view that could produce a Second Isaiah and a Saint John. Somewhere there must be a connecting link between the culture that finds meaning in stark, angular architectural forms of steel and clear glass and that which produced awe-inspiring cathedrals that reach to the sky. Somewhere there must be a common thread binding “The faith once delivered to the saints” with a “meaningful communication of a relevant gospel to men where they are.”

Indeed, there is a common ground on which the poetic and the prosaic may, and do, meet. That ground is the field of the arts; both the performing and the graphic arts. It has often been observed that the average churchman receives his basic theology not from the Bible, nor from the sermon, nor from Church school; but from the Hymnal, from the architecture and decoration of the building, and from the general aura of the worship.

Communicating the Gospel

FOR THESE THINGS reach men's emotions, below the threshold of consciousness; and they color, and to a large extent determine, the perspective of his intellectual acceptance. In recent times we've learned to call this phenomenon “subliminal influence”. The recognition of its existence, and the awareness of its tremendous power to mold men, places a great burden of responsibility upon the church architect, artist, musician, and clergyman.

Men always have been, and will continue to be influenced to a far greater degree by the music they sing and hear, by the physical appearance of their surroundings, and by the general atmosphere and conduct of the worship services, than they ever will be by anything read from a lectern, or preached from a pulpit, or taught in a classroom.

Thus, it is the responsibility of the clergy, in cooperation with their church musicians and any others who have to do with the ordering and conduct of our services, to see to it that all aspects of our worship are saying the same thing — and that what they're saying is the

truth. For if all these artistic mediums, subliminal influences, are in conflict with one another, or if they are dishonest with themselves, or if they are in conflict with the word — the most inspired sermon, the most sparkling classroom presentation, may be thoroughly entertaining, but of no avail whatsoever in communicating the saving word of the gospel.

This is not to suggest that all church architecture should be imitation, or even real, Gothic — or that all liturgical music should be based upon Gregorian chant — or that all religious art should be patterned after Michaelangelo. On the contrary. It is the responsibility of those with the gift of poetry to use this God-given talent to speak the eternal word so that it can be heard: communicated . . . meaningfully . . . to men where they are.

According to Gifts

ANY GIVEN LESSON from scripture may be utterly meaningless to a particular congregation. The sermon may be so bogged down in philosophical syllogisms that about all it communicates is the classical education of the preacher. A class may be sheer boredom. But if the music they hear and sing — the building and decoration they see — the conduct and context of the service, the liturgy—speak to men clearly and distinctly the eternal word of God, then even the mistakes of the preacher and the teacher may be gently absorbed.

The occasional practice of designating the organist and choirmaster as “minister of music” is a sound one. But this ministry is not his, nor is it the clergy's, nor is it any individual's; it is the Lord's ministry, in which we share according to our gifts. This means that we aren't in business to win a popularity contest. It isn't our responsibility always to give the people what they like. Nor does it mean that we can give them only what we like.

This is why the artist is seldom appreciated, or even understood, by the rest of the world. In fact, he is usually looked upon as “some kind of a nut.” But his role is not to communicate himself, but to communicate the gospel. “The Lord your God is one Lord” — and he speaks one word — and that word is true. Our job is to enable his people to hear that word, and to respond to it with one mouth and one voice. With the angels and archangels, and all the company of heaven, to give praise, laud, honor and glory to the king in his beauty.

Festival at San Cayetano

By W. B. Spofford Jr.

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

THE WORDS are those of a North American businessman living in Columbia: "The biggest event, and most revolutionary event, in the last twenty years in Latin America was the introduction of Japan's transistorized radios . . . it is, when you push it back, what causes the movement to the cities, the break-up of the villages and the break-down of things as they have been for centuries."

Reflecting on it, that isn't too bad a diagnosis. The 20th century, according to people who study these things, has seen the breakdown of the "traditionalist" societies all over the world and, as a result, the increase in urbanization and the revolution of rising expectations on the part of historically submerged peoples.

While serving as summer chaplain on the medical ship, S.S. HOPE, sponsored by the People-to-People Health Foundation, we had plenty of chance to see all of the end products of this in the crowded, muddy barrios of the historic Spanish city of Cartagena in Columbia. In this city of over 300,000 persons, where a decade ago there were approximately 35,000, it is rather difficult to get rid of the sewage, get the kids to a school — better than 50 percent of them don't make it — or, for that matter, keep them alive, since each child born has but a 53% chance of reaching his fifth birthday.

On immunization clinics and census-education work parties from the ship often done in collaboration with young and vital Peace Corps volunteers, it was obvious that these efforts were but a beginning step on a very long journey. The people had come out of the traditional villages, seeking what they had heard the urban life had to offer.

San Cayetano, a village of approximately 5,000 persons, lies about forty miles outside the city, in a lovely hilly section. Life there, by all accounts, is traditional. The village centers around the Roman Catholic church in the square, although during the week the edifice is closed and locked. The ministry is supplied by two young Roman Catholic priests who function in a team ministry which involves responsibility for ten to fifteen villages of this size. The

priests, if I understood their Spanish, are aware of the changes that are taking place and they seek to help and guide it, in light of insights of the Vatican Council, but there just aren't enough of them to go around.

On August 7th, the village had the padronal festival of San Cayetano. The Episcopal vicar of Cartagena, the Rev. Alfred Harrison, and my wife and I were invited guests. Throughout the day, we were invited into adobe houses, consisting of a living room and one bedroom, with a cooking patio and garden-stable area, attached. In such a setting, anywhere from four to fifteen persons would be living.

The big event of our stay was the festival mass, at which the village's youngsters who were prepared made their first communions and two young couples were united in marriage. The sermon was a strong and rich run-through of the ten commandments, based on the text "See how these Christians love one another" with the constant refrain — "can this be said of our village of San Cayetano."

The weddings were held directly after the mass, although these were done in the midst of the hub-bub of the five piece village band pounding out the Columbian national anthem and the first group of day-long toasts with native rum. The two brides appeared to be about fifteen years of age and the grooms seemed ten to fifteen years older. By the time these frightened looking bride adolescents reached their husband's age, they would probably have six to ten children and they would look forty or fifty.

We discovered that the instant production of the Polaroid camera was an immediate entry into the life of the people, although we had to give all the pictures away. We were welcomed at the wedding receptions, featuring some of the shots of rum—which is certainly not the smoothest stuff ever to go down the gullet! — and South American versions of the frug or alligator. These were held in the crowded adobe hut, with pounded dirt floor, pigs and chickens wandering in and out, and without the amenities of electricity. The bride and the female members stayed in the background, although they had been the dominant figures in the church ceremony, while the man of the species controlled the "shivaree".

All afternoon, we were toured from house to house, where we were seated on the only chairs and plied with sweet, hot pop or shots of raw

rum. The hospitality was as warm and friendly as the food was hot.

Outside, through the dirt streets, wandered a semi-formal parade, led by the Columbian flag, the town band and little girls dressed as nuns and little boys, with white gloves and candles, representing those who had made their first communions.

This was cattle country and each householder wanted to show us his burro or donkey or, on rare occasion, horse — the capital equipment with which he practiced his vocation. We were told that each villager had his own garden plot, high up on the hillsides and, also, he worked for poor wages for the “padrone” in the hacienda. The average income, per annum, was the equi-

valent of \$350 U.S. dollars, which certainly doesn't allow for much amenity. However, given the poverty, they dressed in clean garments, showed much love to us and to each other and thoroughly enjoyed the festival. Columbia, we read, has more holidays than any other country in the world — and each holiday is traditionally like every other: mass, parade, and dancing and rum. And then back to the fields.

But, we did notice that, in each house, in a very prominent spot, was a transistorized radio, playing, playing, playing—and even the tiniest kids could sing along with the records being played and, undoubtedly, they were beginning to hear the blandishment of those city advertizers.

CONTEMPORARY MAN: —

(Continued from Page Six)

hyper-critical, but they are not hypocrites,” he said. “We have made them tough, honest shoppers.”

Staack said a knowledge by clergymen of the scientific process may destroy any fundamentalism they may have, but it also will make them better, more knowledgeable Christians.

“We prepare many young men for the seminary at Muhlenberg,” he said, “and for years they have been telling me to give them plenty of English and history, for that will help them in the pulpit. Above all, I am warned, ‘don’t teach them any science.’ And we wonder why we can’t talk to the world.”

He said we are living in a world that is controlled by science and technology, but a scientific world without moral values because they are not the concern of science. The two fields must develop means for dialogue.

He insisted that all clergy and lay leaders should subscribe to popular scientific magazines and declared: “You are not part of the scene if you know nothing of science . . . Through a knowledge of science you too can

know the ever new, ever same, one God.”

Concern for Others

Man may find himself only in his concern for others, Fr. Baum told the group.

He said that man is in “need of community,” and that he “truly becomes himself by refusing to center on himself.”

Baum cited the emphasis in recent Catholic and Protestant theology on the importance of the human person. He said that in former years men were viewed “in a basket as beings in general” with no clear distinction between the “being of things” and the “being of persons.”

“A thing has an impersonal, anonymous, replaceable existence,” he continued, “while persons have a continuing existence which, through choice and consciousness, they may determine what they will be.”

A person has “authentic existence,” he said, when that

person assumes responsibility for his future, but lives, “inauthentically” when he fails to acknowledge his personal consciousness and choice by permitting himself to be “controlled by forces beyond himself.”

Baum cited Protestant theologian Harvey Cox’s observation that man is constantly tempted to live “inauthentically” by treating his fellows as anonymous replaceable things.

“Many people may be glad to see the elevator boy every morning,” he suggested, “but if he is replaced by another elevator boy, they never notice the difference.”

In the life of the Roman Catholic Church, he said, the sacraments have always been discussed from the standpoint of cause and effect, which he termed “in the category of things.”

“We cannot talk about the sacramental life of persons in

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the category of things," he declared. "So in Catholic thought today, the word is 'encounter.' The basic category of sacrament is encounter.

"A true understanding of the meaning of encounter requires a deep analysis of what happens to two people when they meet in such a manner as to change their lives," he said.

Man as a basic listener and learner is a "dialogical" crea-

tion, the theologian claimed, stating that dialogue develops trust. "Two persons in dialogue cannot hold back for fear of betrayal by the other," he said.

Man seeks community in striving to become a member of "one family of friends," Baum concluded, and in so doing he "must go through many conver-sions, and that is the history of salvation."

Civil Disobedience Campaign Condemned by Economist

★ "Nowhere have the riots won any concrete improvements" for the Negro people, Martin Luther King told the annual meeting of the Southern Christian Leadership Conference.

He contrasted the lack of achievements produced by violence to the "Operation Breadbasket" program which he said has created \$25 million in new income over the past three years for Atlanta Negroes.

The program works in relation to the government agencies and private industry to create new jobs for Negroes. It is a part of the non-violent approach to civil rights and economic problems sponsored by the organization which the Baptist minister heads.

Earlier in the meeting he announced plans for a massive campaign of non-violent civil disobedience to dramatize the plight of urban ghettos.

The speech praising "Operation Breadbasket" came after economist Robert Theobald of New York challenged the proposal for massive civil disobedience as a alternative to the riots.

Theobald, who is currently associated with the University Christian Movement, declared that if SCLC adopts this method

of social and economic disruption, "you will contribute to the destruction not only of your organization but also to the destruction of America."

King had earlier suggested the use of school boycotts, blockage of plant entrances by the unemployed and camp-ins in Washington, D.C. as possible strategy moves in what he said would be an effort to "dislocate" the operation of major cities.

The challenge which Mr. Theobald offered was that of working toward building "a new culture" in which "respect for the individual and understanding of one another" is paramount.

"The civil rights movement went forward when it had a vision," he said. "To put it bluntly, it is dying because it no longer has a vision to inspire its members, let alone the rest of the country."

The establishment of a guaranteed annual income was one of the suggestions Theobald offered for building a new society. This proposal is also supported by King and the SCLC.

In other action at the conference delegates decided to begin a "series of regional Afro-American unity conferences" which would include "every

sector of the Negro community," even those advocating rioting. King emphasized that this decision did not indicate that either he or the SCLC were abandoning opposition to violence. It means, he said, that the SCLC thinks it is necessary to "carry on a dialogue" with all segments of the Negro community in an effort to encourage racial pride and to promote federal development spending.

Peace Candidate

The conference will support a "peace candidate" for president in 1968. King said that he would "very, very definitely" oppose President Johnson in the 1968 election unless the administration altered its Vietnam policy.

He called the war in Vietnam "morally wrong" and said that "deep inside" he felt that the administration might be attempting to "taunt" the Chinese into an attack to gain a consensus about the war effort.

The organization will consider supporting a Republican or a third-party "peace candidate."

PROFESSOR FLETCHER IN DEMAND

★ Write a few books of the kind that Joseph Fletcher has written and people all over are after you for lectures, sermons and what not.

But he is out of the picture for all of the academic year 1967-68 so you will be saving your time and his if you stop sending the E.T.S. professor invitations, since all he can say is "sorry, no."

He is soon to leave for Cambridge University, England, to be visiting fellow in ethics. He is to give lectures under the divinity and philosophy faculties, preach a bit, but mostly do what he wants with people working for doctorates.

He and his wife are to live in the house once occupied by Canon Charles Raven in Mad-dingly Road.

He left home when he was 63.

War swept over the Middle East like a desert storm. And suddenly he was a refugee.

Along with hundreds of thousands of others—old men, women, children. Homeless. Hungry. Sick. Afraid.

As day follows day, their plight becomes more desperate, their wants more critical. Food is their first need. Then medicine, shelter, clothing. Many of them will die, unless we act—now.

To aid these people, the Presiding Bishop suggests that Sunday, September 17, the opening day of General Convention, be observed as Refugee Sunday. A spontaneous outpouring is needed from all Episcopalians all across America.

It is our response to the urgent call of the World Council of Churches, a call "to aid war victims throughout the Middle East and to restart compassionate work among the distressed of all religions and nationalities in every country affected by the conflict."

It is, too, an answer to the emergency needs of the Anglican and Orthodox communities in the Holy Land, the special care of the Anglican Archbishop in Jerusalem.

The bishops and deputies at General Convention will observe Refugee Sunday in Seattle. They will also attend a "Feed the Hungry" dinner the following Wednesday, September 20. About 1,000 people will pay \$5 for a "dinner" of soup and crackers; \$4 of each \$5 will go for refugee relief. Many parishes will serve similar dinners at the same time. Plan to attend, if you can.

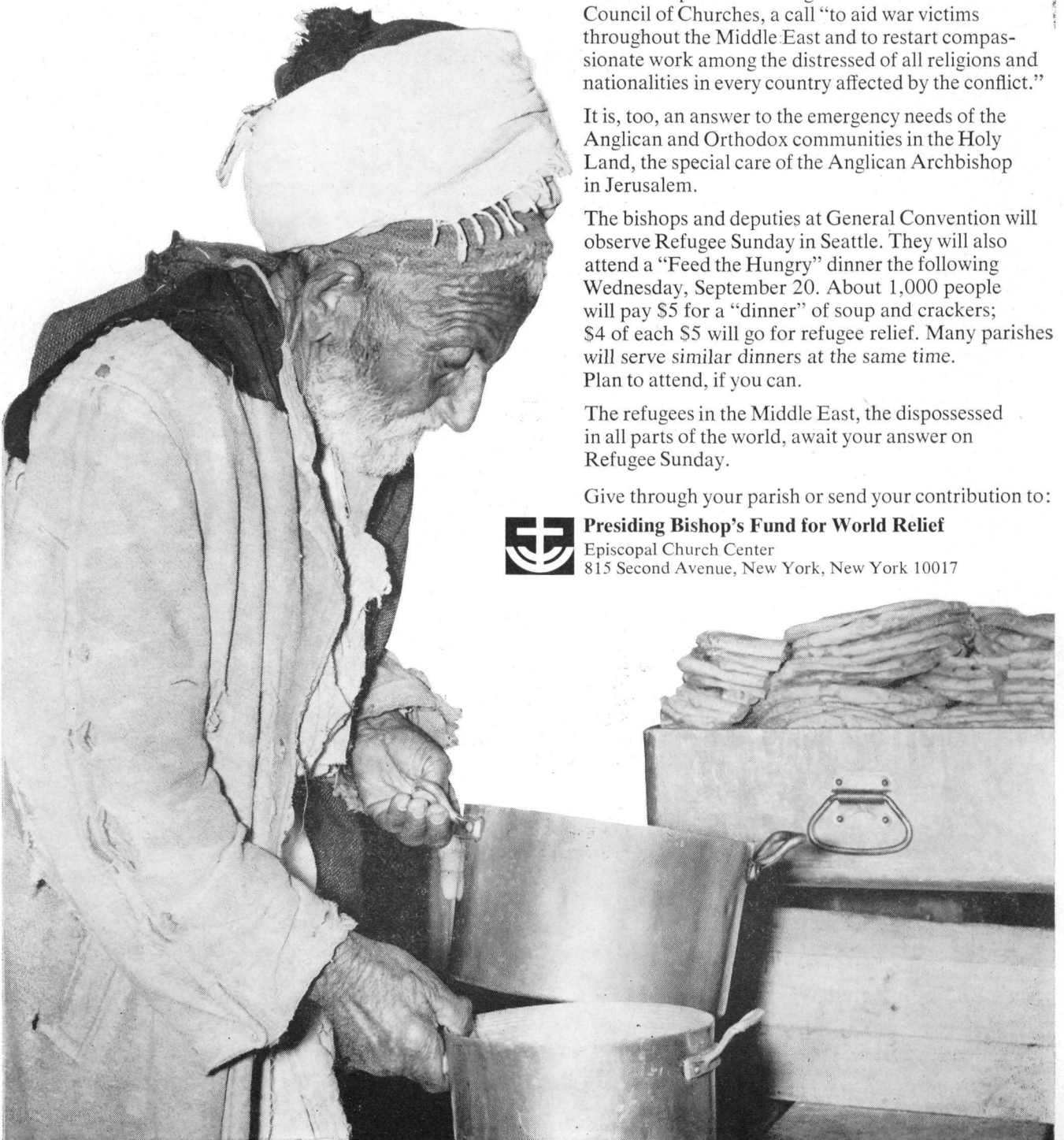
The refugees in the Middle East, the dispossessed in all parts of the world, await your answer on Refugee Sunday.

Give through your parish or send your contribution to:



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Can We Afford The Division Which COCU Promotes?

Never before have future prospects of the Episcopal Church been so bright as they are now. In spite of blindness which produces gloom and doom, our Anglican heritage continues as a most important element in Christendom. This is not a time for hesitation and doubt. The Christian world needs what we have long possessed. In a Roman Catholic theological journal, a Roman Catholic scholar recently wrote, "We have much to learn from the Anglicans, if we have the humility and insight to do so."

Does it make sense for us to further separate ourselves from nine-tenths of Christendom for the sake of closer unity with a small minority? Does Ecumenicism require us to repudiate what we have in common with Rome and Orthodoxy to consummate a union with the dwindling denominations?

Every sincere Christian favors consultation about Christian unity but the consultations should be honest. All Christian groups in America should be involved. To these meetings should come official consultants from the denominational, the Episcopal, the Roman Catholic, the Pentecostal, and the Orthodox Churches.

Any General Convention support for COCU, as it now stands, will be interpreted far and wide as a willingness of the whole Church to give up much of its heritage. Canon Enrico Molnar served as a delegate of our Church at the Cambridge 1967 consultation. Canon Molnar writes, "Then, even though we have been engaged over a number of years in ecumenical negotiations and adopted the 'red' and 'blue' books, some of our Protestant counterparts still do not understand the theological implications of some technical terms they had previously accepted. When, for example, in my group, the discussion touched upon the historic episcopate, a Protestant delegate said, 'It will be easy to establish the historic episcopate by a legislative statement at the Constitutional Convention of the Uniting Churches, with possibly the right hand of fellowship.'" The peril of COCU double-talk is obvious!

Some suggest that COCU is being promoted to take attention of the General Convention and of the Church away from an attempt to centralize religious authority into a little Anglican papacy in New York. Rome is now endeavoring to decentralize its authority a bit. It would be an irony of history if, at this time, the General Convention of the Episcopal Church would lend itself toward the creation of an Anglican authoritarianism in the United States. The deputies should recall that the Council of Trent used the plea of "reorganization" to create the severely authoritarian Papacy as it existed until the days of Pope John.

We possess a wonderful inheritance which we hold in trust for all Christendom. We have no right to gamble our heritage away. COCU will not do. Let us work toward honest unity for all Christian people.

The Rev. Canon Joseph Wittkofski

**St. Mary's Church
Charleroi, Pennsylvania**

BOOK REVIEWS

E. John Mohr

Book Editor

THE LIFE OF JESUS. By Marcello Craveri. Grove Press, \$7.95

This is the latest full-length Life of Jesus (528 pp.). It was published in Milan a year ago and has since been translated and published in New York. The author is a liberal-minded scholar, professor of Latin and Italian Literature in the University of Turin. It is not without significance that the book appears precisely 200 years after the famous "Wolfenbuettel Fragments" of the German scholar Reimarus, who launched the modern "quest of the historical Jesus" as described in Albert Schweitzer's equally famous book, "From Reimarus to Wrede" — translated as "The Quest of the Historical Jesus" in 1910. It is also significant that Craveri's book follows by a century the vastly influential French "Life of Jesus" by Ernest Renan.

These earlier writings were all radical — and so is the present volume. Some persons will not read it, some will read it and reject it, some will reject it without reading it — but will criticize the author for questioning the Bible. But it will be widely read, and is already being widely read, and is being translated into all the leading modern languages. It is a book that preachers and teachers ought to read carefully, as it sets forth the problems involved in the study and interpretation of the Life and Teaching of Jesus today.

For the benefit of any who may think this to be dangerous advice, let me recall that when the universally read English "Everyman's Library" included Renan's "Life of Jesus", the introduction was provided by no less a scholar than the eminent Bishop of Oxford, Charles Gore. It is no use in running away from historical questions: they must be faced, and either answered or acknowledged to be unanswerable. It is not the scholars and authors who create the problems. They are there already. What genuine scholars, like Dr. Craveri, undertake to do is find their solution.

The ordinary person, who "takes the Bible as is" but rarely reads it, and the Fundamentalist, who reads it but never sees the problems, having never compared the Bible with other ancient literature, are not really "defenders of the faith" but serious liabilities to it. So are those who carefully steer around or away from all problems, lest they

"disturb the faithful." Unaware of what is going on in the outer world, they lead multitudes of younger people to assume that there is no real foundation for the Christian faith, but only "myth and legend", imaginary miracles, and impossible distortions of tradition.

There are some questions in the Life of Jesus that will simply have to be answered in the negative, sooner or later. For example, the so-called "Jewish trial" of Jesus by the Sanhedrin, and the theological interpretation added to the narrative of the Last Supper ("the blood of the New Covenant"); the prophecy of the Virgin Birth, fulfilled by Jesus' Mother; the "Rock" saying addressed to Peter — and some other debated passages. A historical interpretation and revision of these crucial items in the Gospels (which do not agree at these points) will clear the way for a vastly more intelligible and inspiring account of Jesus' real mission, teaching, life and character.

But it is only the trained and absolutely honest historian who can be trusted to advance these solutions. The average reader — and writer — of books on the Bible starts from the firm base of later dogma, and attempts to work his way backward and force the dogmatic interpretations upon the New Testament text. His motive is not to follow truth at whatever cost, but to find — or offer — a strong defense of traditional belief — which he accepts *a priori* as infallible and unquestionable. Alas, we live in a generation when the backwash of apologetics has taken the place of the once powerful sweeping tide of independent historical research and courageous philosophy. We live in the wake of two world wars, and under the threat of a final and totally disastrous world conflict. This situation has influenced our theology. We are more interested in security than in anything that happened two thousand years ago. Instead of questioning it, we accept it and pass on! Why should we raise questions about matters that have been settled for twenty centuries and more?

But Professor Craveri belongs to the next generation, when the fresh tide will once more be flowing in, and when faith can once more be combined with free and independent historical research. It is surely coming! *Magna est veritas et praevallet* — "Great is truth, and always

prevails." The reader interested in honest, unflinching historical research will find in Dr. Craveri's book a fascinating study of the problems of the Life of Jesus, their various solutions, ancient and modern, and the grounds for a genuinely modern view.

— FREDERICK C. GRANT

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

A TONEMENT AND PSYCHOTHERAPY, by Don S. Browning. Westminster. \$6.00

The use of analogies is permissible in theological discourse if it is assumed that although there are differences in "quantities or degrees of perfection," there is a similar basic essence. For example, there is an analogous relation between man's goodness and God's goodness although a difference in proportion. Browning is concerned with the analogy of psychotherapeutic insights to beliefs concerned with the doctrine of the atonement. He sets forth the atonement theories of Irenaeus, Anselm, and Bushnell with the variations on the theme of each. He then isolates the cardinal principles. Next he describes the dynamics of the Karl Rogers therapeutic approach with emphasis on the key elements that can be related to the atonement. He generalizes these into a doctrine and compares them with the beliefs pertaining to the cross and resurrection. He does not permit the human analogy to obscure the uniqueness of "the Word become flesh." After much discussion he proposes that Irenaeus' view of the atonement is more meaningful today.

Browning causes one to rethink not only the meaning of the atonement but the nature of God. He relies on the ontology of Charles Hartshorne and clarifies what is meant by process theology. He shows the relevance of his conclusions to the death-of-God debate. In summary, he asserts the priority of revelation and at the same time gives empirically testable analogies that clarify biblical language and concepts. The title of the book would suggest that it belongs either in the theological or counseling category, or both, but it is really an essay in philosophical theology or philosophy of religion.

— LEE A. BELFORD

Chairman of the Department of Religious Education of New York University.

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