

The **+** WITNESS

SEPTEMBER 21, 1967

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Story of the Week

General Convention Kick-off Is Joint Session on MRI

★ The report of the commission on Mutual Responsibility and Interdependence (MRI) was presented in the Opera House at Seattle Center on September 18. It was a joint session with the delegates to the triennial meeting of the women jointing with the members of the House of Deputies and the House of Bishops.

On stage were all members of the commission, ex-officio members and consultants.

The report had three parts. The first two were concerned with the "state of MRI" — i.e., an evaluation of the Church's response to the spirit and mandates of the 1963 Toronto document; the third part contained the specific proposals the commission is asking the Convention to vote on with regard to structural changes — office of P.B., Executive Council, etc.

Part one was a filmograph, with pictures and script which surveyed the manifold new departures in mission now underway within the Church. Examples were drawn from four levels:

- The local parish
- The individual diocese
- The cooperative interdiocesan venture
- The experimental structure — industrial missions, coffee houses, war on poverty programs, etc.

In all four categories, examples of joint efforts with other communions, and with secular agencies, were mentioned whenever appropriate.

The examples used in the filmograph were anonymous, to keep the delegates' eye on the concept: a Church responding effectively to change — rather than on personalities or places. The purpose of part one was to inspire and instruct officialdom of the Church with the tremendous variety of opportunities for renewal which are confronting every Episcopal individual and group today. A graphic and artistic approach — the filmograph — offered an effective medium for this purpose.

Part two was an address by Bishop Dean, executive officer of MRI. His theme was an overview of the response to MRI which has occurred throughout the Anglican Communion. Overseas Episcopal Church, USA projects, of course, played an important part in his message. His person, his office, and the change of pace which the speaker gave the presentation were all excellent arguments supporting the inclusion of part two in the report. Moreover, dividing the appraisal of MRI into its national and international aspects helped to change grassroots understanding of MRI, from a "program

gimmick for overseas missions" to an effort at total revitalization of every phase of Anglican life.

Part three was a report by the chairman of the commission, Bishop Thomas H. Wright of East Carolina, laying out in specific and approachable form the proposals for change which the commission is presenting to General Convention. It was determined earlier that this simple, direct method would be most effective for presenting this section. In no sense did part three imply that these proposals are all that responding to MRI means. It was made clear, merely, that "here and now" — assembled in General Convention — a vote on these proposals is one very pertinent way in which the Episcopal Church, USA can carry forward the MRI call to live the new life which is offered to the Church in this new day.

To summarize, parts one and two was the commission mirroring the renewal in the Church for general consideration and edification; part three was the commission specifically implementing the MRI spirit in the context of General Convention.

The 24-member MRI commission, given extraordinary broad powers by the 1964 convention, is recommending sweeping changes to strengthen and coordinate the legislative and executive branches and the role of the Presiding Bishop as chief pastor and executive of the 3.5 million member communion.

The commission, after a study of the General Convention, the Executive Council and the Presiding Bishop's office, proposes ten major changes in the constitution and canon law "deemed as essential today by the Church's response to the living God."

The MRI commission's proposals, together with others from the Executive Council and a joint commission headed by Bishop John P. Craine of Indianapolis — all aimed at restructuring — are being debated and acted upon throughout the convention.

Presiding Bishop

The commission proposes that the Presiding Bishop be canonically-established as chief pastor of the whole Church, and be charged with giving leadership in initiating and developing the strategy of the Church; also pastoral responsibilities comparable to those required of diocesan bishops — the requirement to visit every jurisdiction.

The Presiding Bishop, if the Convention approves, would be given an Advisory Council, drawn from the several orders — bishops, presbyters and laity — to meet on call; an adequate staff of personal assistants, and both he and the president of the House of Deputies would be ex-officio members of every joint committee and commission of General Convention. His term of office would be fixed at 12 years, and he would be elected by the whole Church in General Convention. The Presiding Bishop now is elected by the House of Bishops, with the concurrence of the House of Deputies, and serves until the Convention following attainment of the age of 68.

The commission says its proposals concerning the Presiding Bishop in the main merely legitimizes what exists or is expected in practice; "a con-

firmation of what the Church expects him to be — a symbol of unity; a crucible of leadership."

Declaring the time is overdue to complete reorganization of the Church begun two generations ago in the establishment of the Executive Council, the commission notes the channels of responsible relationship between the Council and General Convention were left unfinished.

To establish more responsible unity between the legislative and executive branches, with the Executive Council functioning as the continuing expression of General Convention, the commission makes six proposals. They include giving the Council responsibility to act on behalf of General Convention in recess, proposing a general Church program and rendering a full accounting of its activities both directly to Convention. Unity, responsiveness, wholeness are the aims of the commission's proposals, says its report.

Recessed Session

Turning its attention to General Convention, the commission says emphatically, "We cannot go on meeting together just once every three years in a world that changes overnight, nor can we see that the oneness we seek is best served by our living apart for such a long period of time."

The commission proposes a constitutional amendment to make more frequent meetings possible, and urges this General Convention to hold a recessed session in the summer of 1969.

The need for an adjourned session is imperative, the commission says. "People the world over yearn for the renewal of Christ's mission in our time and this universal desire constitutes the reason for these proposals.

"We recommend that we begin now to improve our own

structures and relationships as to enable the process of renewal to develop swiftly and progressively. While we maintain that to restructure is not necessarily to renew, we do hold that the process of restructuring must precede and accompany renewal."

The MRI commission's recommendations concerning General Convention supplement those of the joint commission on structure of General Convention and the Provinces, headed by Bishop Craine.

Streamlined Structure

The 12-member commission on structure makes many recommendations for streamlining the cumbersome machinery of General Convention, and says, "It has become abundantly clear there is a desperate need for a complete overhaul of the total structure of the Church if it is to do the job required of the living Body of Christ in this age."

Asserting that dioceses with a larger number of Church members should be entitled to have more deputies — clerical and lay — to General Convention than those with smaller numbers, the commission recommends that proportional representation be adopted. Its plan would reduce the House of Deputies — now one and a half times the size of the U.S. House of Representatives — by 206 members to 482.

The commission contends this would bring increased efficiency, reduce the length of sessions, and save more than \$60,000 at each session of convention. At present, all dioceses elect eight deputies — four clerical and four laymen. Missionary districts are represented by two — one from each order.

Both commissions approve a proposed constitutional amend-

ment to give women the right to sit in the House of Deputies, by changing one word "layman" to "lay person." Equal suffrage, first proposed to the 1949 General Convention, also has the backing of 19 memorials (resolu-

tions) from dioceses and provinces.

Enactment of legislation requires concurrent action by the bicameral body — the 688-member House of Deputies and the 188-member House of Bishops.

General Convention Considering Changes in the Pension Fund

★ Broad changes in the Pension Fund of the Church are being urged at the General Convention to bring the plan up to present clergy needs. The changes can be accomplished without increase in the present parish assessment.

Proposed changes include the following factors: adoption of a substantial pension increase immediately basing the clergy pensions on the ten best consecutive earning years; (pensions are now based on overall lifetime earnings); lowering the normal retirement age from 68 to 65 (early retirement on reduced pension at age 60); increased housing allowances from the present 20% to 25% of salary; an increase in minimum pensions; vested interest in accrued pension to be given to a deposed or resigned clergyman after ten or more years of active ministry.

Other recommendations are: mandatory social security for clergy instead of voluntary enrollment; inclusion of clergy in national group life insurance and major medical plans already in use by the Executive Council and many dioceses; more communication about the Fund to the clergy; widows pensions to be based on highest ten consecutive year's earnings; doubling the lump sum death benefit from one to two thousand dollars to any named beneficiary; and regular reviewing of pension adequacy.

The report urging the Pen-

sion Fund changes was made by an independent committee of review appointed by Presiding Bishop John E. Hines at the request of the Fund's trustees last year. On completion of the report by the committee in August of this year the group, composed of eight laymen and three clergymen, met with the trustees, who endorsed the report and agreed to present the following resolution to the convention:

"Be it resolved, the House of _____ concurring, That the report of the committee to review the role of the Church Pension Fund be accepted in principle by the General Convention as the basis for an early revision and adjustment of the rules of the Church Pension Fund as soon as this is practicable."

The report was prepared in consultation with the actuarial firm of Towers, Perrin, Forster and Crosby, Inc., who were hired by the committee.

During the study in depth conducted by the consultants, 300 possible changes were considered as well as all suggestions which had been received by the Church and the final report is considered to present the best and most workable plan.

The study points out the uniqueness of the position of the clergy in regard to these factors: the Fund and social security together represent the life savings of most clergy; low salary levels in the ministry

mean few opportunities to save; housing provided by parishes usually means no equity in a home; a retiring priest leaves home, utility allowance, car allowance and other perquisites; very few live in homes for retired clergy — less than 5%; longer service is more typical of clergy than persons in industry; little chance occurs for supplement of pensions through extra earnings or from annuities. The committee therefore recommended a 10 to 15% higher percentage pension rate than that typical in industry.

The committee also felt that more diversification of the Fund's investment program should be recommended.

Members of the committee of review appoint by Bishop Hines are: Philip Adams, attorney and chancellor of the diocese of California; Mr. Frederick S. Atkinson Sr., vice-president, personnel, Macy's, New York; Joseph E. Davis, president, Carver Federal Savings and Loan, New York; John T. Fey, chairman, president, National Life Insurance Co., Montpelier, Vt.; Keith Kane, attorney, New York; Philip Masquelette, attorney, Houston, Texas; Dean William H. Mead of Christ Church Cathedral, St. Louis; George A. Murphy, chairman of the board, Irving Trust Co., New York; The Rev. D. R. Simpson, perpetual deacon, personnel and pension fund specialist; Bishop Leland Stark of Newark; and Gustave A. Wellensick, retired vice-president, Detroit Bank and Trust Co.

WITNESS IN SEATTLE

★ There is a desk assigned to the Witness in the press room in the Seattle Center. Three of our four reporters are deputies and the other is a delegate to the meeting of women — all therefore busy. But they will be at that desk off and on so look them up.

Convention Gets Report on Music For First Time in History

★ For the first time in the history of the Church, a commission on church music reported its findings to the General Convention.

The Rev. Eric S. Greenwood, Memphis, Tenn., was appointed convener to the commission, which met during the weekend preceding the formal opening of convention.

President Morehouse of the House of Deputies, said that until 1964, when the last Convention met in St. Louis, church music had always been under the commission on liturgy.

"There had been a growing feeling that, in view of the remarkable advances being made by other denominations, music was being given too little recognition," he said. "It was always simply lumped in with liturgy. But these days churchmen are aware of the need for fuller expression of their spiritual life in the form of art. All the arts. And of all of them, music is the one most familiar both in and out of church to the people."

Those who served for three years on the commission included Bishops Paul A. Kellogg and Robert C. Rusack, respectively missionary bishop of the Dominican Republic, and suffragan of Los Angeles; the Revs. A. Balfour Patterson, Colorado; William B. Schmiggall, Central New York; Norman C. Mealy, California. Frederic P. Williams, Indianapolis. Leo Sowerby, Washington; Alex Wyton, New York; Jack Noble White, Dallas; Lee H. Bristol, New Jersey; Ronald Arnatt, Missouri, and Peter Hallock, Olympia.

In a seven-page report prepared for presentation to the convention, the group, which

has met four times in the triennium just past, said among other things; "The commission is strongly recommending to this General Convention that it take seriously the role of the commission in attempting to bring musical order out of chaos at the local level, through communication with diocesan music committees, through ecumenical encounters and actions, and through the programs already underway under the auspices of the whole commission or its sub-committees."

MINISTER REPORTS ABOUT ISRAEL

★ A former Minneapolis Protestant clergyman who has lived in Israel for the past five years holds that many Orthodox Jews in Israel are "fervently waiting for the Messiah."

The Rev. Richard Stoehr said the six-day war in June and Israel's "miraculous delivery" had created "a tremendous Messianic expectation."

Stoehr was with Israeli troops that entered Arab-held Old Jerusalem and said it was a "tremendous sight" to see the Israelis at the wailing wall after being denied access to it for 20 years. The wall is all that remains today of Jerusalem's second temple, built by King Solomon and destroyed by the Poman army in 70 A.D.

Many Orthodox Jews would like to see the temple rebuilt, he said, but this could only be done on the site of the mosque of Omar, a sacred Moslem shrine, which adjoins the wailing wall.

Jewish law prohibits the destruction of a temple of another religion, but some Jews expect the mosque will be leveled by an

earthquake as prophesied in the Old Testament book of Zechariah, Stoehr said. Then they would rebuild the temple.

The former director of Christian friends of Israel in Minneapolis, Mr. Stoehr said even Israelis who do not believe in God thought Israel's victory was "a miracle" and fulfillment of prophecy.

But, he added, "many of us feel that the war is not over yet — that there is just a lull."

He said many Arab Christians in the area of Jordan captured by Israel have hailed Israel's victory, "preferring Jewish rule to Arab rule."

No Israeli government could give up Old Jerusalem and the holy places, as demanded by Arab governments, and still remain in office, Stoehr said.

He said the victory in the war had brought "a heyday for Israeli archaeologists, opening up many sites previously barred to them."

It was as a government-licensed tourist guide—the only Protestant minister to hold this position — that Stoehr was able to enter Old Jerusalem.

VOLUNTEERS TO FACE U.S. BOMBS

★ Fifty volunteers are being sought in England to go to North Vietnam to share the dangers of American bombing with its people — and also a sum of \$42,000 to send them there.

Behind the project is a new organization called Non-Violent Action in Vietnam. It was launched in a popular tavern in London's Fleet Street. Its secretary, Roger Moody, said 32 volunteers had already been interviewed and accepted.

So far the \$42,000 has not been raised. Nor has the organization heard from North Vietnam whether the volunteers will be welcome.

EDITORIALS

Music: --- Words Also

CHURCH MUSIC, we are glad to say, is getting belated attention at General Convention. The news report elsewhere in this issue tells the story briefly and lists the names of the distinguished commissioners. We have not seen their report so we do not know how much attention they give to the words of hymns.

We assume, with such a heavy agenda, that the convention will simply receive the report with thanks. In any case we have in this number an article entitled "I will sing with the understanding also", which you will find in 1st Corinthians if you do a bit of research.

The author is Francis J. Moore, who is a distinguished parson in Cincinnati. He will be remembered by many as the editor some years back for Forward Movement publications. He was also a pioneer in the ecumenical movement before the word "ecumenical" was invented. He was the vicar of a unity enterprise, 1933 to 1949, sponsored jointly by Episcopalians and Presbyterians, with services held in a little Methodist chapel in the Indian Hill section of Cincinnati. This experiment, backed by the Rev. Frank Nelson, the late rector of Christ Church, and the Rev. Jesse Halsey, pastor of the Seventh Presbyterian Church, Cincinnati, with the blessing of Bishop Henry W. Hobson, finally became the Indian Hill Church, whose present rector is the Rev. Luther Tucker, Episcopalian who was also installed by the Presbytery of Cincinnati.

To return to music, we think Frank Moore has given us a timely and interesting article. So if the commission's report has little on this aspect of hymns, we are getting copies to Commissioner Schmidgall, secretary, with the suggestion that he distribute them to his fellows for future use.

The Liturgy of the Lord's Supper

GENERAL CONVENTION will have the opportunity to maintain for the Church its "rightful place of responsible leadership in liturgical reform, which Anglicanism considers its peculiar vocation and contribution in the present ecumenical

ferment of liturgical interests", in the words of the standing liturgical commission in Prayer Book Studies XVII. This it can do by adopting on first reading and approving for trial use the Liturgy of the Lord's Supper offered by the commission in the study. Although it deserves more than parenthetical comment, let it be said that the commission deserves the gratitude of the Church for the excellence both of spirit and thought represented in the work.

All drafted liturgies inevitably have elements or omissions which will leave someone in a given ecclesiastical body less than happy. This will be true of the proposed rite, or of any other, as much as it is of the present Prayer Book rite. If complete unanimity were a prerequisite to the adoption of a liturgy then obviously there will never be a revision — liturgical development would simply continue to take place outside authorized forms.

The proposed rite measures up to the basic criteria which the liturgical commission set up for it. The eucharist, in the words of the study, "unites heaven and earth in a communion of reconciliation and obedience to the will of God". The revision seeks to make this clear by increasing "the corporate and dramatic character of the rite, and to reinforce the note of joy and praise".

It succeeds greatly in this respect by providing, in the rite and in the congregational ceremonial, fluidity and mobility.

Some of the specific elements which commend the proposed liturgy may be cited:

A responsive opening — a mutual greeting of officiant and people — in the form of a doxology, is provided.

The so-called "summary of the law" is treated explicitly as a proclamation, which it is, rather than as a penitential alternative to the decalogue.

The Kyrie eleison is given its original form as a hymn of acclamation — as it was in the Prayer Book of 1549 — rather than that of a penitential response.

The Gloria in excelsis is used for festal purposes in the opening part of the service, with the Te Deum as an alternate.

A lesson from the Old Testament is permitted, but not required, in addition to the epistle and gospel.

The Penitential Order, consisting of bidding,

confession, comfortable words and absolution, is placed before the offertory, and its use is mandatory only on five specified days, though it may be used at all other times at the discretion of the priest.

The first word of the Nicene Creed is "We", in place of "I", — a restoration of the original form and an emphasis on its corporate nature — and it is printed in verse lines, bringing out its hymnodic quality and facilitating meaningful congregational recitation or singing.

Provision is made for the exchange of "The Peace", but no ceremonial is prescribed, thus allowing a simple verbal recitation and response.

The Prayer of Intercession, replacing the prayer for the whole state of Christ's Church, takes the form of a litany, with congregational responses.

The people stand for the *Sursum corda*, Preface, and Sanctus, and may continue standing for the remainder of the consecration. All this is of course permissible in the present rite. But the widespread tendency to kneel for this part, in low mass fashion, is largely responsible for the funereal tone of most "celebrations", as well as for the absence of the sense of corporate thanksgiving at this point, where it needs most to be stressed.

In general, the proposed liturgy leaves most ceremonial optional, as in the present rite, rather than attempting to impose a rigid uniformity. Thus the revision offers not fetters but rather a framework for organic liturgical growth in the life of the Church. General Convention must take the first step to this end.

I WILL SING WITH UNDERSTANDING ALSO

By Francis John Moore

Priest of Cincinnati, Ohio

GENERAL CONVENTION HAS A REPORT ON MUSIC. THIS ARTICLE OFFERS SUGGESTIONS FOR CONSIDERATION

IF THE TIME has come — and it surely has come — for restatement of Christian faith in modern terms, and for revision of our forms of worship in keeping with our new thought-world, there is hardly less reason for a thoroughgoing revision of the hymnody now in general use in the churches. It would not be too much to venture that hymn-singing in church has had a greater influence in molding the theological ideas of the people-in-the-pews and the character of their religious life than has the preaching and teaching of the clergy. Hymns sung in childhood and youth, for example, retain their hold in the memory and the mind long after attendance at the services of the church has become only occasional or has ceased altogether. The writer of this article, now an octogenarian, recently found himself singing, almost unconsciously, the first hymn he remembers hearing in church at the age of six or seven—the words certainly fitting his present moment better than that one! It was a lugubrious hymn to be sung in the presence of children — and never should

have been; but it evidently left its mark or he would not now be recalling it. The first verse ran:

A few more years shall roll,
A few more seasons come,
And we shall be with those that rest
Asleep beneath the tomb.

The hymn was made all the more impressive by reason of the fact that the church stood in the middle of a graveyard! Some people may need to be reminded of the fact of death, but it may be questioned whether it is a suitable subject for song. Yet that hymn is still to be found in some hymn-books. Another hymn that I have never forgotten from my childhood days — "All things bright and beautiful" — carried the verse:

The rich man in his castle,
The poor man at his gate;
He made them high and lowly,
And ordered their estate.

That was agreeable to the unawakened social

conscience of the well-to-do church-folk at that time, and was a powerful reminder to the poor to keep their divinely appointed place! Since I belonged to the lowly-in-estate I have always remembered that verse. More recent hymn books have done well to delete it.

On Way to Heaven

EACH AGE in the history of the Church has had, more or less, its own hymnology, and each has left its characteristic mark upon succeeding periods. From St. John of Damascus, through St. Bernard of Cluny to the end of the middle ages, the dominant note is one of longing for release from the burden of earthbound life into the joy of the life to come. Bernard of Cluny's two hymns: "Brief life is here our portion", and "Jerusalem the golden", and Peter Abelard's "O what their joy and their glory must be", are typical of the concern of the age. To be sure there are a few hymns which are brighter in tone; but the Christian's joy was "set before him", and his present rejoicing lay in the fact that the way to heaven had been opened through the cross and the triumph of the resurrection. If Francis of Assisi presents a different picture, it was only because St. Francis himself was different from his fellow monks. He could, and did, sing out of the sheer joy of living; but that is not the general note in the hymns of the middle ages.

The Renaissance and the Reformation brought new interests and concerns, and these are reflected in the prose and poetry and the hymns of the time. There is less longing to be rid of the world, much larger now, and more joy in living in it; more appreciation of the beauty and the marvels of the created order, together with a profound sense of the overruling majesty of God. From the paraphrases of the Psalms by Sternhold and Hopkins and Kethe in the 16th century, by Tate and Brady in the 17th, through Herbert to Addison in England, and from Luther on in Germany, and the "Bay Psalm-Book" in this country (1639), it was apparent that a new note had been struck in the worship of the church. New thought was finding expression in new hymns.

The Joyful Writers

WITH THE WESLEYS, followed by the evangelical revival, the climate of piety changes again. The concern is more personal and interior, and the hymns, by and large, are an expression of the believer's joy in the redeeming and

sustaining grace of God in Christ, or of his deep sense of sin and of unworthiness before the holy God. Charles Wesley, the greatest hymn-writer of them all, after Isaac Watts, covers all the ground, though he is less given to the sickness of self-disparagement than some who followed him. The evangelical revival, indeed, while producing hymns of a joyful mood, indicating the Christian's delight in the service of his Lord, nevertheless did incline to keep religion somber, and, like the medieval monks, to picture this life as a vale of tears relieved only by the hope of heaven.

The Oxford Movement in the middle of the 19th century did not effect any significant change. Faber, Newman, and Keble all wrote hymns, but chiefly of a personal, devotional sort, with no special stress upon what was uppermost in their minds — the renewal of the English Church's appreciation of its catholic character and a firmer grasp of the implications of the catholic faith. Faber did, of course, write "Faith of our fathers!", and he was doubtless thinking of the catholic faith as the Oxford group understood it; but few hymns are now sung more fervently than that one by all the denominations, and it has therefore taken on a catholicity that Faber did not foresee.

Brotherhood Hymns

UNTIL the latter part of the century, although the responsibility of Christians for preaching the gospel throughout the world had found expression in a few missionary hymns, there had been no similar awareness shown of any obligation to do anything about the inequalities, injustices, and miseries of the poor in the social order. This was slow in coming even after the exposure by Charles Dickens and the writings of Kingsley and Maurice in England, the appearance of Christian social movements and the preaching of what was called "the social gospel" in this country. But it did come, and a number of good hymns were the fruit of it. "Brotherhood" and "Social Responsibility" are now titles of sections in the topical index of hymn books. Also it may be said that hymns expressive of the sense of mission that have appeared in this century have a different tone and reveal a different outlook from those of earlier years.

And now we are in an altogether new world. How much from the past can we retain in the present — can serve us in the present and as

far as we can see into the future? The Christian faith as we have known it, is being questioned as never before, and even its accredited teachers are straining to find a way of stating it in terms that have meaning for the new age. Not only do some find it difficult to speak intelligibly of "God" any more; religion itself—church-going and the pious practices associated with it, is being discarded as not an ally of, but a hindrance to whatever Christianity is supposed to be. All sorts of expedients are being suggested and tried to keep the Church alive and meaningful to the modern ("secular"?) mind.

Any Place for Singing?

IN THIS ATMOSPHERE, what place is there, or will there be, for hymn-singing at all? And what kind of hymn will the new Christian want to sing? Those, obviously, who have let "God" go and center their faith in "Jesus only", if they are inclined to break into song — which would seem doubtful — will have to write their own hymns on themes that suit their "Christian atheism". But we are not all attracted by this extreme recasting of Christian faith, even if we do see the necessity of giving fresh interpretation of it; and so long as we meet together for worship we shall need hymns to sing which give expression to our faith and our sense of unity in it.

But to repeat our question, what kind of hymn will fit our need? What kind shall we want to sing? If we are to have entirely new ones, what shall be their themes? and who will be able to write them? As Hamlet said, "There's the rub!" Who is sufficient for these things? But one thing is certain, and that is that we cannot go on singing some of the hymns we have been singing for years past, because they are entirely out of key with our time and cannot be brought into relation with it. They are out-dated, and belong to the world that has gone. I cannot sing them any longer. "I will sing with the understanding also", or I will not sing at all.

Hymn to Eliminate

IN ANY ADEQUATE revision of the hymnals certain types of hymn must be entirely eliminated or severely edited:

- Those that are clearly not true to the Christian outlook of our time. We are not now eager to shuffle off "this mortal coil" for the joy that awaits in heaven; and too many of our hymns express this as our deep desire; and when it is coupled with an unbearable sense of

sin from which we long to be free, our singing results only in making pious hypocrites of us all.

"Weary of earth, and laden with my sin,
I look at heaven and long to enter in."

We are not, and don't do anything of the kind! Too many of our Lenten hymns are either false in fact, or sentimental in piety, or bad poetically, or all three.

- Closely allied with this type, is the hymn that professes more than it is going to carry out — such as Frances Ridley Havergal's consecration hymn:

"Take my silver and my gold,
Not a mite would I withhold . . ."

This, like the Lenten hymn quoted above, is all very well for private recitation for those who feel that way, but it is far from all right for use at public worship. Indeed, there would be something almost comical in seeing successful business men and expensively dressed women joining their voices in this sanctimonious perjury, were it not that one knew how proportionately little they gave to the work of the Church. The Church should not encourage religious humbug; but that is what she is doing by hymns of this sort.

- Almost the same in character with the foregoing, is the hymn that is little better than a soliloquy on one's own private sins and shortcomings — personal in every way, and more suitable for the secret chamber than for congregational singing in church, where few are likely to find the mood or the experience expressive of their own. Many of this type are mawkishly sentimental, if they do not also betray an unhealthy degree of introspection. These can well be jettisoned without detriment to the spiritual life of the Church.

- Another group of hymns — or rather two, that require attention, are those on the eucharist and those for passiontide. This is holy ground, and I am fully aware of it. But some of the hymns provided for these occasions are couched in language that, to say the least, makes it difficult for many to participate in with ease and full conviction. Sixty odd years ago I heard an English archdeacon on Good Friday say: "This is not a day for Christians to bury themselves in gloom; to mourn, unless it is over their sins. It celebrates the day of our redemption; its message is one of victory won on a cross — the triumph of Christ our Saviour." But the note and the language in most of the passiontide

hymns are not only deep in gloom, but so burdened with mourning and detailed recountings of incidents in the Saviour's last days, that his victory in the cross is overshadowed; and this is true especially of the passiontide litanies. Certainly we need to recall the unspeakable suffering and the utter self-sacrifice of the Saviour in his cross and passion; but we need not express our love and devotion in the excessively mournful way we are made to do in some of the passiontide hymns.

The language of several of the eucharistic hymns is also difficult for some people, at least. It ought to be possible in a hymn to celebrate the event of Calvary, to adore our Lord present at the eucharistic feast, to refer to the sacred elements given in renewal of the covenant — the sacramentum — the solemn oath of loyalty between us made in the moment of the offering of himself in sacrifice for our salvation, and to rejoice with thanksgiving that we are made one by mutual indwelling: he in us and we in him — it ought to be possible to do all this without reference to the physical actions of eating his body and drinking his blood, which some do find disturbing if not revolting to the moral and physical sense alike. After all, it is the sacrifice of the cross, and the redeeming love of God manifested in it, that is being celebrated; and the occasion, as it was in the upper room, is made the climactic moment of identification between master and disciple in sacrifice, and by each giving and pledging himself to the other.

This, surely, is what St. Paul meant by the bread being "the communion of the body of Christ", and the cup being "the communion of the blood of Christ". It is in our sharing in the full and complete sacrifice of himself — body and blood — as we eat the bread and drink the cup that the union between us is made complete. In holy communion we are both celebrating the Saviour's sacrifice and being inwardly renewed by his life-giving presence. Here is subject enough for eucharistic praise and thanksgiving, for prayers of devotion and joyful song.

Signifying Nothing

STILL in the area of language, there are hymns in which the theme is expressed or enclosed in biblical imagery or allusions to persons and events. This applies especially to the medieval ones, though there are some by later hymn writers. The ancient ones, at least, are among the best in the books, both poetically and other-

wise; and we have been fortunate in our translators. But the question presses: How many people today catch the allusions or understand the imagery? For those of us who do both, these hymns may be a joy; but for those who do neither they are sound only, signifying nothing.

And the vast majority of church-going people do not read the Bible as much as their forebears did, if, indeed, they read it at all. Not even all candidates for the Church's ministry know it well enough to recognize instantly quotations from it or allusions to persons, places or events in it. This being the case, what meaning is there likely to be for them in:

"O Mother dear, Jerusalem"? "thou Rod of Jesse's stem"? "thou Key of David?" "Pharoah's bitter yoke . . . Jacob's sons and daughters"? "Cool Siloam's shady rill . . . Sharon's dewy rose"? and many other allusions and figures like them? Those who come to church may, indeed, appear to enjoy singing these hymns and say they do; but the probability is that it is the tunes they enjoy, and any other arrangement of words would do just as well. I have been told that this is the case. But can we, especially in these days of liturgical revival, go on singing hymns in church which to the majority of the congregation are meaningless, no matter how venerable and hallowed they are? So long as we give our people hymns to sing, let us give them such as they can "sing with the understanding also."

Making Faith Difficult

FINALLY, there are a number of hymns which would bear reconsideration because they present peculiar difficulties to faith today. In some it is the image of God, in others the image or picture of Jesus. It is not surprising, in view of the time-spread of the hymns, that these images should vary and some be long outgrown, but where pruning is called for it should be done, lest we continue celebrating in song what we would not confess in speech.

Then there are many hymns containing references to angels — especially guardian angels, and children are brought up on them. How long can we go on singing these? The world has always known lust and crime, cruelty, rape and murder — and they are disturbingly prevalent today; but, in the case of children in particular, where have the guardian angels been, who by definition are their protectors? At the most, surely, belief in angels, guardian or otherwise,

has been a pious idea only, and not an article or dogma of the faith.

The trouble is, that by turning poetry into song, sung in religious surroundings and as part of a religious action, pious opinion passes into belief and belief into dogma. And by bringing up children in the belief that angels watch around their beds — guardian angels to protect them while they sleep — is not only not helpful in the development of an intelligent faith later on, but is really conducive to doubt about the truth of much Christian teaching. Besides, how many of us actually believe it? Are we doing any more than giving the children a spiritual sleeping pill? It may also be that we are giving ourselves one; but with all our experience we ought to know better; and I make bold to say

that in the new hymn books for this new age hymns such as these will have no place.

Whatever else we may do for the Church, we should do our best to make it a home for those who seek a place and a fellowship where faith and creed and reason hold together, and where the hymns that are sung can be sung “with the understanding also.”

Meanwhile, until such revision as I have dared to suggest can be carried out — and Churches being the conservative institutions they are, that will take a long time — the most that can be hoped for is that the clergy will perform the function that is properly theirs, and choose only such hymns as do not offend the intelligence, or pander to the regrettable taste of some of the members of their congregations.

HOW BISHOPS TREAT EACH OTHER

By Robert L. Curry

Headmaster of Lenox School

AN EVANGELIST SAYS THAT TOO MUCH OF ANYTHING OR ANYBODY IS TOO MUCH

AN ADVANCE uncorrected copy of *The Bishop Pike Affair* arrived, and since I am surrounded by bishops during the summer, I thought it was worthwhile giving up fishing for an afternoon to read what legal minds had figured out about the way those bishops had treated one of their brothers.

The word from my Episcopal mentors was that this book is going to be a bombshell in the House of Bishops, and would heat up Seattle to the point where summer clothes could be worn throughout the convention.

Having read the book I packed my woolens for the northwest — I don't see any blockbusting unless the wearers of the royal purple are thinner skinned than I think they are — only a few should turn crimson and some wear this already.

The chief strength of the book — which if not a defense of Bishop Pike as stated, then I don't know what it is — is the section on “procedure”. Here minds trained in legal procedure go to town, and really tear up the track. They're right — no doubt about that. It is “incredible” to many how the House of Bishops could have

been so blundering and cumbersome. But was it that incredible? The House of Bishops is not a body of men trained in the law. Much had happened in a short period of time. Human beings were close to the “edge” trying to head off a heresy trial — or get one started. However, the authors (one is a poet the other a lawyer) were right — procedure was terrible. The accused could not face the committee which drew up the report to “censure” him; debate was limited to one hour; the accused had only ten minutes to answer the report; he was given very little warning about what was in the report, etc. A lesson certainly ought to be learned from this.

Mighty Thin Line

THE AUTHORS state at the outset that “we have tried to write a book that is fair to all parties and viewpoints and that is fastidiously accurate as to the facts presently ascertainable so that the facts may speak for themselves within a context which has some historical reference and theological literacy and which admits a concern for the destiny of the Church of Christ in contemporary culture”.

Now that's a pretty long sentence with no stopping points, and I am not sure what the authors mean toward the end of that long sentence, but I do not come away with the impression that the men who wrote the book let the facts speak for themselves. For sure there is "speculation" if not "judgment", and if not the latter then the line between is mightily thin and often I can't find it as I read.

There is quite a bit of underbrush in the book which needs to be cleared away. Far too much time and space is given to a retired parson in Arizona, whose scurrility of Bishop Pike is beyond reason or commonsense. I have oftentimes wondered why fish bite at some of the crazy things we put on our lines, so why bother with the "cranks" who grab at any bait to do a man in? This man's condolence on the death of Bishop Pike's son puts him beyond the pale, and how does any bishop "silence" such a man? The sun in Arizona sure must be hot as it beats down on a man's head!

Too much space is given to speculation as to why bishops do what they do, say what they say, without going to what may be much of the "heart of the matter" which I think is the essential weakness of the book, yet it is alluded to toward the end.

If you want to know whom the authors think are the good guys with the white hats, and the bad guys with the black hats, this will make interesting reading.

Too Much is Too Much

THE BOOK points out the motivations of bishops at Wheeling — bishops are human and are moved by many factors, and this is well spoken to. The book has fine documentation, and you can catch up with former heresy trials, you can read about what essentially were many of the same problems decades ago, which were the problems fifty years hence.

A "core" quote in the book is from Gertrude Behanna, the gifted lay evangelist, a personal friend of Bishop Pike, who wrote the following to him after Wheeling:

"This insistent need for the limelight so often dims the worth of much that you might be unveiling and always the limelight is on you, Jim And this is tiresome. Were it all 'cake', it would still be tiresome since too much of anything or anybody is too much".

Yup, this is the nubbin of the problem for many bishops and the rest of us humans. My

lobsterman is a lawyer, but the yakking in court of one human being at another was "too much" so he chucked it and came back to the sea. Too many wives keep the limelight on themselves and "this is tiresome". The wife who told Bishop Pike that fateful night in Wheeling that "we voted against you because you are in favor of incest" was too much — bet her bishop husband would like to run a lobster line and go mackerel fishin' in the evening.

Sure bishops would like more limelight; some would like to be "translated" and ought to be who have been too long in one groove "this is tiresome".

The authors — and this is speculation or judgment — take your choice—missed the boat when they didn't pause over that quote from that "gifted lay evangelist". My hunches tell me that the move to "censure" the bishop, retired of California, was an honest and perhaps mistaken way, but done with good will, to say "this is tiresome. Were it all 'cake', it would still be tiresome since too much of anything or anybody is too much."

Could it be, perhaps, that Angus Dun (my tutor in seminary), Brooke Mosley (one class behind me in seminary), Joe Emrich (started his teaching my first year in seminary and lived on our floor in the dorm), and Bishop Sherman (whom I met last winter) were trying to say to their brother, Jim Pike, — "your being in the limelight so often dims the worth of much that you might be unveiling". Could be maybe.

One word to the house of purple — don't get hung up on this "heresy" question — we have a lot of legislation over in our House of Deputies which we are going to be slinging along to you, and we want action. Why don't you take a session in '68 and give a week to find out how to solve this and don't run scared?

Collect for Purity

By Corwin C. Roach

Director of North Dakota School of Religion

THIS PRAYER which opens the communion service has been described by the modern theologian Georgia Harkness as "probably better known and loved than any prayer outside the Bible". It makes three points. 1. God knows us as we are. We cannot hide from him. Indeed the very act of concealment, as in the case of

Adam and Eve hiding in the garden, is itself a "give-away", a revelation. 2. God can cleanse us. He is more than a grim watchman, marking down our misdemeanors. He is the loving Father who so loved us that he sent his Son to redeem us. 3. As a result we can love God in turn and we can witness to his holy name.

Here we strike the eucharistic note. It is important that we praise God in his Church but we are to magnify his name in our daily lives. This initial collect then looks beyond the communion service which it introduces to the Christian ministry and mission of every communicant. It is from this service that we receive the cleansing and inspiration by which we can measure up to God's demand upon us.

This collect goes back almost twelve hundred years to Alcuin, an English priest noted primarily as an educator. He studied at the cathedral school in York, and later on became its head. He was particularly concerned to build up its library and made several trips to Europe for that purpose. On a trip to Rome he met Charlemagne and was persuaded to come to the latter's court and serve as master of the palace school. He made it the center of knowledge and culture for the whole kingdom and indeed for all of Europe. This marks the "Carolingian Renais-

sance", an anticipation of the revival of learning which would come first in the great thirteenth century and subsequently with the Renaissance in the fifteenth.

Alcuin was mainly responsible for the formation of the beautiful Carolingian scribal hand. This was a minuscule or small letter script which made it possible to copy texts in more compact form. Alcuin was also concerned in editing the Bible manuscripts of Jerome's Latin Vulgate in order to establish a better text. He was also interested in liturgical studies and it is in this connection that the collect attributed to him appears.

Above all, Alcuin was a teacher and he infected with his own enthusiasm for knowledge the hundreds of young people, men and women both, who were attracted to his school. This is a good prayer to use as our schools and colleges enter on another year.

As we listen to his collect in our own service we are carried back to this busy churchman of the eighth century who in his concern for knowledge looked to the author of all knowledge "unto whom all hearts are open, all desires known and from whom no secrets are hid". May we combine our devotion to God with a zeal for knowledge as did Alcuin of old.

BOOK REVIEWS

E. John Mohr
Book Editor

REQUIEM FOR A LOST PIETY,
by Edward Farley. Westminster.
\$2.25

A requiem suggests both the fact of death and the assurance of life. What is *not* dead is God or religion or the Church or man's faith in any one or all of these, but that succession of "concrete attitudes, and acts, duties and disciplines", known as "Protestant piety". Bibliolatry, Jesuolatry, the worship of the Ten Commandments, or of so-called fixed "Christian principles", or stern and painful duty, faith in and dependence upon "religious experience", "pure motives", and the so-called "selflessness" which denies the dignity of the "self" — all of these are dead. And may they rest in peace, for they are contrary to the Christian religion and contrary to the very nature of man as he was

created and as we now know him and understand him to be. If these things no longer have any dominion over us, then we can rejoice and be glad.

What can or will take their place, or is already replacing them? The associate professor of systematic theology at the Pittsburgh Theological Seminary finds that there are three elements in the "continuing structure of Christian piety" which he describes un-piously as "enjoying, working and fighting". That is to say, alertness to the grace and hope of the Christian gospel, a sensitivity to the world, persons and places, which is the opposite of boredom and self-centredness; a responsibility to the world and to all persons in it, including oneself, which is the opposite of atheism; and a "compassionate militance" for man in the

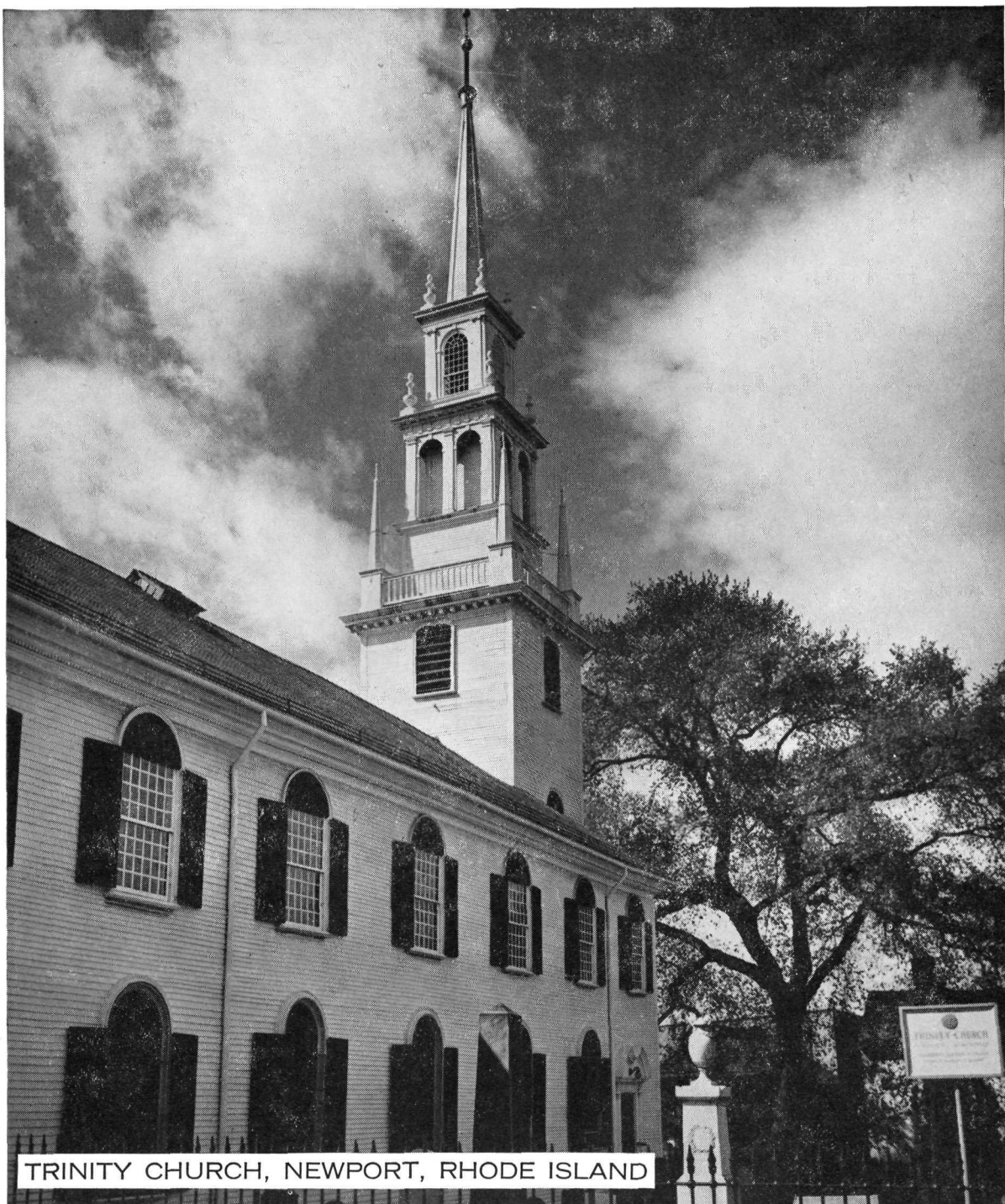
grip of his environment, whether within or without the Church, which, one supposes, is the opposite of spiritual death.

— LESLIE LANG
*Vicar, Chapel of the Intercession,
Trinity Parish, New York City.*

FAITH AND FREEDOM; A study of theological education and the Episcopal Theological School, by George L. Blackman. Seabury.
\$7.50

Don't let the title of this book put you off. At first glance it sounds as though it might be on the dry, abstract side, a book for a specialist or for an alumnus of a certain theological seminary. As a matter of fact it is an extremely readable book. I found myself going through it with increasing pleasure and pro-

(Continued on Inside Back Cover)



TRINITY CHURCH, NEWPORT, RHODE ISLAND

This historic parish, whose bell, dated 1702, was probably the first to sound in New England, was organized in 1698 by a group of French Huguenots and a handful of Anglican colonists. Under the leadership of the Reverend James Honyman the congregation quickly outgrew its first building. The present church was built by Newport's master carpenter Richard Munday in 1726 following the style of Sir Christopher Wren. Enlarged in 1762, it is the best preserved major wooden structure of early colonial days. Far more than just a superb reminder of our early heritage, this active parish includes two chapels and a parish house ministering to a large local congregation as well as to the numerous summer visitors to this popular resort. We are proud to include this beautiful church among those insured by The Church Insurance Company and to include its clergy and lay workers under the protection provided by the Church Life Insurance Corporation. In serving our churches we not only provide all types of coverages for church property and personnel at advantageous rates, but our profits accrue directly to the pensions of the clergy. If your church is not taking advantage of these services, write for complete information.

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Prominent Role at Convention For Archbishop Ramsey

★ Archbishop Michael Ramsey of Canterbury is the guest of the General Convention for four days, on his second tour of the U.S. in five years.

Dr. Ramsey, primate of the Church of England and titular leader of the worldwide Anglican communion embracing the Episcopal Church and 17 other autonomous Churches, will be in Seattle, Sept. 21-25, at the invitation of Presiding Bishop John E. Hines.

The Archbishop will preach at the Convention's Evensong service in the Coliseum, Sunday evening, September 24, and earlier will visit the two Houses of General Convention and the Triennial of the women of the Church. Thousands of Episcopalians are expected to attend the service in the Coliseum, on the grounds of Seattle Center.

Other events on the primate's Seattle program are an address at a luncheon marking the 150th anniversary of the General Theological Seminary of New York; an address at St. Mark's Cathedral at which he will celebrate holy communion; and a visit to neighboring Tacoma to receive an honorary doctorate of divinity at the Pacific Lutheran University. He will be the honored guest at a dinner of the Episcopal Church's joint commission on ecumenical relations at the Hotel Olympic, Saturday evening, September 23.

The Archbishop will be accompanied on his American tour by Mrs. Ramsey, and his chaplain, the Rev. John Andrew. They arrived in New York by air on September 12. His three-weeks itinerary of preaching and speaking engagements will take him to Chicago, Ill.; Little Rock, Ark.; Las Vegas, Nev.; San Francisco, Calif.; Milwau-

kee, Wis.; Cambridge, Mass.; New York, N.Y.; and Newark, N. J. On visits to American cities, he will be the guest of Episcopal dioceses, seminaries and universities. He will fly home from New York, October 5.

Upon arrival in New York on September 12 he cautioned the U.S. about the war in Vietnam.

"It is dangerous in two ways," he said. "First it can be the sort of war which can only be won with so much destruction that it won't really be a victory. Second, it doesn't reduce the pressure of communism but rather gives communist propaganda a bit of a handle.

"So I join with the Pope, the World Council of Churches, the American Roman Catholic bishops and the committee of clergy and laymen in longing for peace. The ideal peace would be a negotiated peace."

In regard to heresy he told reporters that "there certainly are heresies; it is possible to have beliefs that are false and misleading, and it is the most difficult thing in the world to prove anybody a heretic. I am against heresy hunts and heresy trials."

Archbishop of Canterbury

The 100th Archbishop of Canterbury belongs to the second half of the 20th century by inheritance and design, and makes his distinctive impact upon it.

Since his enthronement, the

primate of the Church of England and head of the 43-million member Anglican Communion has taken advantage of the jet-age to criss-cross the world many times to express his concern for Christian unity.

Dr. Ramsey has become the most traveled Archbishop in history in five years, visiting every continent to confer with leaders of all branches of Christendom — Roman Catholic, Orthodox, Protestant and his own Anglican Communion. He has conferred with the Pope in Rome, the heads of the Orthodox and Armenian churches in Istanbul and the Patriarch of Moscow in the Soviet capital, and many others.

He is a man of many talents: a distinguished preacher, a formidable debater, an outspoken speaker with a delightful sense of humor, an outstanding theologian, and an author of theological works noted for their profound learning and clarity of expression.

He has said, as far as the archbishopric is concerned, he wishes to be known chiefly as a scholar and a pastoral archbishop. His ambition is "... to bring the Christian message home to all people by preaching, teaching and writing—by radio, television and personal influence."

The Archbishop of Canterbury was born November 14, 1904, the son of the late Arthur Stanley Ramsey, who became president of Magdalene College. The son was brought up in the high church tradition, but his ancestry embraced other forms of the Christian ministry. His paternal grandfather was a

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Congregational minister; his maternal grandfather, an Anglican clergyman.

At Repton, his first headmaster, Dr. Geoffrey Fisher, was destined to proceed him in the see of Canterbury. Arthur Ramsey graduated from Magdalene College, Cambridge, and Cuddesdon Theological Seminary. He was ordained a deacon in 1928, and a priest in 1929.

After eleven years in the ministry, Dr. Ramsey went to Durham as canon of Durham Cathedral and professor of divinity at the University. In 1950, he became regius professor of divinity at Cambridge University, and two years later was nominated for election as Bishop of Durham, and entitled by right to a seat in the House of Lords. He became Archbishop of York in 1956 and Archbishop of Canterbury, June 5, 1961.

Dr. Ramsey married Joan Hamilton, former secretary to the Bishop of Jarrow, and daughter of Lieutenant-Colonel F.A.C. Hamilton, in 1942. They have no children.

BISHOP HORSTICK HITS CUSTER SHOW

★ Bishop William W. Horstick of Eau Claire has requested clergy and people of his diocese to join in protesting the showing of a new television series on the life and adventures of Gen. George Custer.

He said he was acting in response to an appeal from Vine V. Deloria, archdeacon in South Dakota and director of the national congress of Indians.

Deloria referred to Gen. Custer as "the Adolph Eichmann of the 19th Century. The show is not historically true. We don't want the younger generation picking up whole series of falsehoods and half-truths. We are trying to live down stereotypes from all types of modern programs and find this show highly objectionable."

***"An effort to restore and advance an enterprise of fundamental importance for the vitality and integrity of our Church."*—From the Foreword by Nathan M. Pusey**

ANNOUNCING

Report of the Special Committee
on Theological Education

Nathan M. Pusey, Chairman

Charles L. Taylor, Director of the Study

MINISTRY FOR TOMORROW

This comprehensive report contains the findings and recommendations of a special committee headed by President Pusey of Harvard. Although developed for the Episcopal Church, the study considered the situation in other churches and will be of interest to anyone concerned with the role of theological education in today's urban, technological, and secular society.

The *total problem* of theological education is confronted, reaching far beyond the ivy-covered walls of the seminary.

"One of the most important documents ever presented to the Episcopal Church. The future of that Church may well depend on how many laymen (and not merely clergy and professional leaders) read it and are stimulated to action.

"The report is readable. The style is clear and pungent and there are many apt quotations. There are enough statistics, well presented, to substantiate the judgments, but not so many as to distract the reader. There are sharp criticisms but sympathetic appreciation as well. The conclusions have the authority, courage and temperate balance that one would expect of a distinguished and broadly-based committee."—*Sherman E. Johnson, Dean, The Church Divinity School of the Pacific*

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The Study was financed by the Episcopal Church Foundation

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COUNTRY CLUB CHURCHES ARE CONDEMNED

★ The president of the American Institute of Architects called for a "moratorium on the building of cathedrals and suburban country club churches" at an interreligious and interdisciplinary meeting in New York.

Robert L. Durham of Seattle told representatives to the first international congress on religion, architecture and the visual arts that "we must humanize the structures which house the religious life of our city centers."

He addressed 600 delegates from every continent and almost every major religion. Attending the meeting were world-renowned artists, architects, writers, theologians, city planners and educators.

"Some people say, 'Stop all church building!' I say let's make our existing city center churches useful for today's requirements," Durham said. "The church formerly suited to the big city now scares the ghetto resident. He is often more at home in a store front church. Somehow we must meet his need architecturally with a church which invites him rather than frightens him."

Durham charged that for 100 years architects have returned from Europe with sketch pads and "proceeded to build little cathedrals unrelated to the real life of the people."

Senator Abraham A. Ribicoff challenged churches to direct themselves to the real situations and needs of people.

"You have moved your middle-class congregations to the suburbs and are running away from the problems of the inner city," the Senator said.

"If you no longer succor the people who really need it," he added, "the least you could do is try to influence the people you

do see to understand the problems of the city."

The Senator warned that American churches may be "losing their souls" because they are not directing themselves to the "fundamentally spiritual" problems of city ghettos.

Rabbi Balfour Brickner, director of the commission on interfaith activities for the Union of American Hebrew Congregations, continued the indictment against churches for ignoring persons and constructing buildings unrelated to life.

"We say we build religious structures for the ages. But that has come to mean for 40 years, or until the neighborhood changes," the rabbi said.

Rabbi Brickner said that religious buildings should embody three purposes: "the relief of human misery, the dispelling of human ignorance and the communication of spiritual inspiration."

As an example of church structures unrelated to the lives of persons, Durham cited the new chapels at Kennedy airport in New York.

"They are totally unrelated to the baggage check-in counter," he said. "Millions of people fly in and fly out of satellite terminals but related to them sit three jewel-like chapels surrounded by a gargantuan expressway."

"They are symbols only. How much more vital would have been small, interfaith chapels on the path of the air passenger from baggage check-in to the flight lounge."

He said that architects cannot alone change the designs of churches and synagogues.

"I propose a design team solution — clergy, psychologist, sociologist, educator, social worker, city planner, engineer and architect," he said.

"The architect is best suited to captain the team. Aware

that religious groups are rethinking their function in a formless society, the architect, supported by such a team, can give meaningful form to new concepts in church architecture."

BISHOP VOEGELI CITES POVERTY IN HAITI

★ Most members of the Episcopal Church in Haiti have an income of less than \$42 a year and few can afford a bed to sleep on, according to Bishop Charles A. Voegeli, who was banished from the island in 1964.

During his working holiday in England, he conducted the affairs of his Church from an apartment in "swinging" Chelsea in southwest London. Normally he works in a small office in New York. His Haitian diocese contains about 40,000 baptized people, of whom 15,000 are confirmed, and some 27 clergy and 80 churches.

He still ordains his own clergy, nearly all Haitians, and when he wants to confer with any of them they fly out from Haiti to visit him in the U.S. He is presently attending General Convention.

DR. NIEMOELLER GIVES TO NO. VIETNAM

★ Martin Niemoeller, who earlier this year accepted the Lenin peace prize for contributions to world peace, announced in Moscow that he would donate \$11,000 of the \$28,000 which accompanied the prize to the North Vietnamese Red Cross.

Most of the money, he said, would go to buy medical instruments for Hanoi. A part of the prize will go to German charities, he added.

The Lutheran churchman is an outspoken critic of U.S. policy in Vietnam and earlier this year visited North Vietnam.

- NEW BOOKS -

(Continued from Page Fourteen)

fit. And it cannot but be interesting to any parson of our church in the way in which it traces the story of the preparation of candidates for the sacred ministry, and how thin and sketchy that was during the years after the War of Independence when sheer survival was the all-pressing issue of the American church.

There are fascinating chapters on the founding of the General Seminary, soon afterward of Virginia, and of Philander Chase's frontier institution in Gambier, Ohio. One of the delights of the book are the brief profiles of historical figures like Bishop Chase, George Washington Doane, sometime Bishop of New Jersey, great scholars and teachers like Henry Sylvester Nash, and many others. They all come alive in Blackman's exciting style. Writing of the Rev. George F. Seymour, a General professor in the last century and later Bishop of Springfield, he tells us, "There was about him, small and quick as he was, a good deal of the fox terrier, the same bright eyed personal charm; the same spunk; and the same darting aberrations in judgment" There is a lovely story about the famous Bishop Meade of Virginia. One day in a fit of iconoclasm he had the wooden crosses at the pew ends of the seminary chapel in Alexandria sawn off. The very next Sunday, "with the scent of freshly sawn wood still in the air," the faculty and students were amused to find the Psalm appointed for the day contained this verse: *But now they break down all the carved wood thereof with axes and hammers*. The book abounds with such references.

Inevitably it comes to focus on the story of the founding of the seminary in Cambridge just a hundred years ago and its subsequent development. But here too even the outsider will enjoy these pages, for they resurrect great and godly men in our heritage, saints and scholars and very human beings, whose lives and contributions are inspiring to read of decades later. And it is so because, again, in the author's hands they live for the reader, and he quotes from them in liberal and telling passages. One of the last chapters, *The Branching Vine*, seemed to me too crowded with names and faces, but all in all I found the book a very rewarding one. It breathes the air of an Anglicanism I rejoice in and am humbly proud of.

— BENJAMIN MINIFIE

Rector, Grace Church, New York.

A PHILOSOPHY FOR ADULT EDUCATION, by Paul Bergevin. Seabury. \$4.95

When it comes to formal education adults are inclined to think it something from which they have graduated. If an adult is involved in industry he may be disillusioned, for most modern industries have highly developed teaching programs to apprise the personnel of new manufacturing or merchandizing techniques or to instill a sense of company pride because of familiarity with the various ramifications of the company business. But what about the more human values?

What about learning of the way other people live and what they think important, what about the social and cultural matters closer to heart? In some communities there are adult forums using the public school facilities, and some churches have effective adult programs, but in most parts of the country there is a virtual indifference to both the need and desire for formal adult education.

The author is a former industrial engineer who now teaches at Indiana University. As a general goal he believes that an adult should have an understanding relationship with his fellow human beings, his environment, and his own potential and purposes. He supports particular programs directed toward these goals. They should be voluntary, should use appropriate resources, should center on life situations, and should be co-operative ventures.

The reviewer has found more enthusiasm in regard to learning in voluntary night courses in public facilities than in churches but the loci are not in opposition. Although the appeal of lecturers who travel the country doing one night stands has abated, it is possible to develop a climate in which adults savor the pleasure of learning with others in a formal setting. This book presents both the justification for and methods of developing such programs.

— LEE A. BELFORD

Chairman, Department of Religious Education, New York University.

TRUE DECEIVERS by Lotte and Werner Pelz. Westminster. \$3.95

Imagination in a prosaic age such as ours is almost in eclipse, if not in some circles, dead. Few thinkers have rallied to its importance in the enrichment of life; those who have were the profound but often the neglected. Two come to mind: Richard Kroner and Nicholas Berdyaev. Kroner in his *The Religious Function of Imagination* and Berdyaev in *The Meaning of the Creative Act* exposed the intellectual world a gen-

eration ago to the richness and profundity of the imaginative faculty. One might add that religious language is indeed nonsensical and irrelevant without an imaginative interpretation.

True Deceivers by Lotte and Werner Pelz — also their earlier book *God Is No More* — attempts a recapture of the Yahweh faith by means of the creative function of imagination. It is a stirring and beautiful work which should be read slowly and carefully, as the authors attempt to liberate the "truths" of faith from the dead husks of the past which have become a grave for creativity and a place to hide for those who feign belief. The Pelzes declare: "And perhaps it is inevitable that Yahweh, the lord of the seven thousand who do not bow their knee to Baal, the lord of the remnant, of Abraham and the prophets, should never become the god of the compact majority. To his few followers he has remained the jealous, invisible, protesting spirit, set against the Baalim of the land, against orthodoxies, golden and leaden calves, against any of the iron idols whose arms crusaders, witch-hunters, inquisitors, ideologues and their ilk, have laid their children and their fellow men since before the days of Moloch." (pp. 38-39)

For those who feel that they have not purchased a lifetime (or even an eternal) lease on God, *True Deceivers* will be refreshing; for those who have such a lease, unless of course as a result of reading the book the lease is broken, the swords should be sharpened and the anathemas directed against Lotte and Werner Pelz.

— JOHN E. SKINNER

Professor of Philosophical Theology, Philadelphia Divinity School.

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