

The **+** WITNESS

NOVEMBER 23, 1967

10¢

Editorial

Diagnosis and Remedies

Articles

The Church's Understanding of Jesus Christ

Statement by Faculty and Students of Philadelphia Divinity School

Tackling the Communication Job

William B. Gray

The Lightning Rod

John C. Leffler

A Minority Movement

David Hill

NEWS: ---- Pickets Back Bishop DeWitt in
Controversy. President Asked Questions in
Sermon. Ecumenism in a Shrinking World

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Story of the Week

Pickets in Philadelphia Back Bishop DeWitt in Controversy

★ The statement on the Church's Understanding of Jesus Christ on page eight was subscribed to by twelve faculty members and sixty-four students of the Philadelphia Divinity School at our press time.

The faculty group was headed by Dean Edward G. Harris and consisted of Professors R. A. Norris Jr.; Thomas W. Platt; Malcolm Lattimore; C. E. Hopkin; Hayden McCallum; Daniel B. Stevick; John E. Skinner; John T. Townsend; Howard G. Clark; James L. Jones; James Gardner. Space limitations prevents us from listing the names of the seminarians.

The situation in the diocese of Pennsylvania, also at press time and as reported by Religious News Service, is that a group of Episcopalians, clergy and laity, conducted an orderly demonstration outside the diocesan church house in support of the Rev. David Gracie, urban missionary for the diocese.

The group presented a statement to Bishop Robert L. DeWitt which endorsed Fr. Gracie's ministry and criticizing press coverage of the priest's role in an anti-draft rally at which draft cards were burned.

"We believe that Father Gracie has committed no impropriety or illegal action such as was attributed to him by the

news media," the statement said. "We assert that Father Gracie has carried on his work as he was called to do by the bishop, and we affirm our support of his conduct."

The incident, which has stirred up considerable controversy, was an anti-draft rally which Fr. Gracie attended. After some young people burned their draft cards, the priest commended "the courage of the youth who refuse to cooperate with the immoral draft law."

Local press reports said Father Gracie had urged protesters to burn their draft cards.

Bishop DeWitt, an ardent opponent of U.S. military policy in Vietnam, has defended Fr. Gracie's work in peace groups, but in a set of guidelines on the role of diocesan officials in acts of civil disobedience, said the priest's action "seems to have been the exceeding of authority."

Threat to Withhold Funds

Some Episcopal laymen, organized as the committee for the preservation of Episcopal principles, have protested the appointment of Fr. Gracie. The appointment, the group charged, was not approved by the 60-member diocesan council "in accordance with the canons of the Episcopal diocese."

It also said many laymen have

protested the activities of Fr. Gracie. "We certainly don't want to see our Church hurt, but we are equally determined our contributions are not used to help foster unpatriotic activities."

TACKLE URBAN PROBLEMS IN SOUTHEAST

★ Eight church bodies have pledged \$85,000 to fund a new interdenominational training enterprise in the southeast called the Association for Christian Training and Service (ACTS).

During its initial meeting in Atlanta, the board of directors for the new organization elected an executive director and received the pledges to finance the program.

It also discussed the possibility of holding consultations in four cities to help local clergymen face the challenge of rapid urbanization in the south, and how to deal with community power structures.

Cities under consideration for the consultations are Miami, Houston, Memphis, and Atlanta.

Elected executive director was the Rev. William A. Jones, Jr. of Memphis, an Episcopal clergyman.

The diocese of Tennessee had financed a study of the possibility of creating the association with a grant of \$48,000 to undergird the cost of several consultations, conferences, research and background papers.

Virginia Rector Asks President Questions on War in Sermon

★ As the President and Mrs. Johnson sat in a pew once occupied by George Washington, Cotesworth Pinckney Lewis of Bruton parish, Virginia asked "why?" on such issues as;

● America's involvement in the war in the first place.

● Cities much closer to communist confrontation are less concerned about communist aggression than cities like Phoenix, Dallas and Seattle.

● America's action should not be considered neo-colonialism.

● There are three times more civilian casualties in the war than there are military losses.

"While pledging our loyalty, we ask humbly, why?" Lewis said.

Lewis told a reporter: "It is not often that a little person like myself has a chance to tell the president what he thinks. So I thought I should say something, whether it would be popular or constructive or not."

He said he had written his sermon after he was informed the president was to attend the service. He changed his text to Isaiah 9:2 — "The people who sat in darkness have seen a great light . . ."

In his sermon the minister went on to complain that Americans are in the dark concerning the war, intimating that the president is to blame.

"The political complexities of our involvement in an undeclared war in Vietnam are so baffling that I feel presumptuous even in asking questions," he said.

"But since there is rather general consensus that what we are doing in Vietnam is wrong — a conviction voiced by leaders

of nations traditionally our friends, leading military experts and the rank and file of American citizens — we wonder if some logical, straight-forward explanation might be given without endangering whatever military or political advantage we hold.

"Relatively few of us plan even the mildest form of disloyal action against constituted authority. We know the necessity of supporting our leader. We know that united we stand, divided we fall.

"But we cannot close our Christian consciences to consideration of the rightness of actions as they are reported to us — perhaps erroneously, perhaps for good cause of which we have not been appraised.

"We are appalled that apparently this is the only war in our history which has had three times as many civilian as military casualties."

The rector said it is "particularly regrettable that to most of the nations of the world the struggle's purpose appears as neo-colonialism."

In a comment on the threat of communism in the world, Lewis said: "The closer we get to the real reds, the less we are intimidated by them."

It was in this context that he said the people of Vienna, Helsinki and West Berlin — major centers close to communism — show less fear than citizens in America's big cities over communist designs.

President Johnson made no comment to the minister upon leaving the church, but did shake hands with him. The Chief Executive had earlier asked that he be treated as any of the regular parishioners. Mrs. Johnson merely commented that

the church had a "wonderful" choir.

Bishop George P. Gunn of the diocese of Southern Virginia defended the actions of Lewis. He said Lewis was speaking as an individual, and not for the Episcopal Church. As a Christian and a minister, the bishop contended, Lewis had a right to speak as he did.

REPORT FROM ROME BY UTICA RECTOR

★ The Rev. Stanley P. Gasek, rector of Grace church, Utica, N. Y., is spending a sabbatical year in Rome in an effort to relate largely non-Catholic urban America to the timeless atmosphere of the Vatican.

He was named an American fellow to the year-old Anglican center in Rome by Bishop Stephen S. Bayne, director of the overseas department.

"Until now," said Gasek in an interview, "everyone representing the Anglican communion at the Vatican has spoken with a British accent, and Rome seems totally unaware of the Episcopal Church in America.

"Likewise, American Catholics living in Rome have no one of our faith to meet except British Anglicans. We hope to correct that."

The priest, who will write his evaluation of the presence of the American Church in Roman circles when he returns next June, said it was "difficult" to explain fully his function in Rome.

"I'm learning about Roman Catholicism," he said, "making contacts and building my own agenda. At the end of a year I hope to recommend a viable program of study and dialogue between an American urban Episcopal parish and the Roman Catholic community."

"This must be done," he added, "in light of renewal in the Roman Catholic Church, as well as in our own Church."

Ecumenism in a Shrinking World Discussed by Church Leaders

★ Sharp warnings against allowing the ecumenical movement to stray from a primary focus on Christ were issued by four noted churchmen at a symposium.

Held at the Cathedral of St. John the Divine in connection with the 150th anniversary of General Theological Seminary, the symposium followed the theme: "Ecumenical encounter in a shrinking world."

Participants included Bishop Lakdasa de Mel of Calcutta and Metropolitan of the Church of India, Pakistan, Burma and Ceylon; Bishop John J. Wright of the Roman Catholic diocese of Pittsburgh; Eugene Carson Blake, general secretary of the World Council of Churches; and Dean Alexander Schmemmann of St. Vladimir's Orthodox Theological Seminary, Tuckahoe, N. Y. Bishop Stephen F. Bayne served as moderator.

Ecumenical endeavors must "go forward on two levels: faith and works," said Bishop Wright. "We must make clear to all the world — and first of all to one another — our desire to be one in Christ. Our moral code must be at all times Christocentric. We must begin with Christ."

"Christ is the key to all ecumenical progress and the ground of all ecumenical hope," he continued. Efforts for joint action must spring from "the person and the claims of Christ. This is fundamental, this is first."

The "values which Christ preached and which Christ served" must guide Christians in their work together, Bishop Wright said. But he added that such work must be carried on ecumenically rather than unilaterally.

"Our witness and actions for civil rights, for world peace, in

behalf of human dignity and all the rest must find us henceforth entirely as one, resolved to do in ecumenical relationship what once we were obliged to do in isolation."

"Nor must our ecumenicity on this level of humanity be limited to Christians," Bishop Wright asserted, adding that Christians should work in these fields with Jews, and with humanists and others "with hazy ideas of God."

It is possible to have dialogue, Bishop Wright said, "even with those who may have forgotten God but are still within the compass of his providence."

Dr. Blake cited the urgent problems facing the world — world peace, racial tensions, poverty, conflicts of nationalism — and warned that the Church must concern itself with these areas of conflict.

But he cautioned against Christians taking the same approach as humanists. "Faith in God is the only force that gives hope," he said. Action inspired by faith in God is "the way in which Christians may be able to contribute" to the world's search for brotherhood, he said.

Father Schmemmann, referring to the symposium's theme, said it is not only the world which is "shrinking" but the Church as well. Christians now comprise some 22 per cent of the world's population, he said, and by 2,000 it is projected that they will make up only 18 per cent of the total.

The Orthodox theologian noted that the ecumenical encounter has gone through two stages. The first, he said, focused largely on the Church itself with "an almost mystical discovery of the other Churches." He asserted that this

was the motif of the Amsterdam assembly at which the WCC was formed.

He said that in the second phase, "more and more, the world is understood as the only term of reference; definitions are given only in terms of the world."

Two dangers emerge, he said, from this sequence. The first is that we are "so centered in the Church that the world is sometimes forgotten. The other danger is a reduction of everything to the worldly perspective." The time has now come, he said, for a third step. "We are now at the point at which we can incorporate these two extremes."

Bishop De Mel pointed out that the need for ecumenical efforts among Christians in non-Christian nations is far greater than in the west. In India, he said, Christians comprise only 2.5 per cent of the population, a factor which "places on us so great a pressure for unity that you in the west can have no idea." He added that it is imperative "we must not isolate ourselves from those around us."

A "vital point" in Asia these days, said the Indian churchman, is the "emerging nationalist pride and determination to outdo past greatness."

This has created new pressures for Christian Churches. "At the very moment the Church of North India is now moving prayerfully toward ecclesiastical unity, the national boundaries are hardening. The unity proposal for the Church of North India would include units in both India and Pakistan."

Alluding to Blake's catalogue of problems and tension points confronting the world, Bishop de Mel said: "All the things you say about the world — problems of race, linguistics, and the like — are to be found in India." For

the Christians, he went on, this provides "a wonderful opportunity for a ministry of reconciliation . . . But we can do very little in the way of reconciliation if we are unreconciled ourselves. 'Physician, heal thyself' is what we shall be told if we try in our separateness to perform works of reconciliation among caste and linguistic groups."

Western Churches which are not under such pressure to unite must understand the pressures elsewhere and not assume that "the poor little Asian Churches don't know enough theology not to unite," he said half humorously. Still in a jocular vein, he likened the unity efforts of western Christianity to the prayer of St. Augustine: "Lord, make me chaste, but not yet." Western Churches similarly "pray to be united, but not yet," he said.

Bishop Wright, calling himself a "Yankee who tends to be conservative about changes," said that what he fears is "the motivation for change. — it's the motivation of it that scares the devil out of me."

Catholicism, according to Bishop Wright, is "just now getting hit by the Puritan revolution" that took place in England under Cromwell. "I find the new Puritans as intolerant as the old," he said. "The only difference is that they've just come up with new virtues and new vices. But they're just as intolerant and they'll chop your head off if they get a chance."

He added: "I become especially suspicious of them when they use the language of the ecumenical movement." If this kind of change is allowed to proceed too far, he said "When it's all over we may find a lot of people rather sicker of one another than they used to be and for better reason."

Bishop Wright's comments

about change were in response to a comment from Bishop Bayne to the effect that Roman Catholic liturgical practice has altered so drastically that he no longer felt familiar with the service.

Bishop Wright explained that the kind of change he sought was that which "blends the promise of the future with the tradition of the past."

Dean Schmemmann expressed concern at the lack of change in the Orthodox Churches. "There's no instrument for change; we haven't even started discussing what the changes will be. We haven't even discussed whether we should change."

Explaining that he was "sharing with you a deep agony" on the subject, the Orthodox churchman declared: "We must change all the time in order to preserve and serve something changeless."

VERMONT COUNCIL REAFFIRMS STAND

★ The annual assembly of the Vermont Council of Churches reaffirmed its support of conscientious objectors and rejected an attempt to delete donations to the National and World Councils of Churches from its budget.

After strong debate, the assembly also gave a vote of confidence to the Council's controversial executive minister, the Rev. Roger Albright.

A counseling program for conscientious objectors was begun by the Council in 1966, following an earlier statement of support for C.O.'s by the council's executive committee. Since its initiation, the counseling program has come under periodic criticism, notably by the Burlington Free Press, the state's largest daily.

The assembly also reaffirmed

its conviction that "no solution will be found to the internal problems of South Vietnam through the use of force or violence," and called upon all concerned governments to press for negotiations "in which all parties to the fighting will be included."

Another controversy arose as J. Warren McClure, publisher of the Burlington daily and a delegate to the assembly, moved that the Council's \$100 donations to the National and World Council of Churches be removed from the \$57,895 budget.

McClure, referring to Free Press editorial criticism of some council policies, added: "If you want another year that will make this one look like amateur night, all you have to do is get further in bed with the National Council of Churches."

Bishop Harvey D. Butterfield rapped McClure for his opposition. He said the publisher was a man who would "profit by having the gospel restricted."

Bishop Butterfield charged that McClure had written the executive council of the Episcopal Church expressing displeasure over the denomination's participation in the National Council and that when the executive council had explained its position, the publisher "was not willing to accept the answers."

McClure replied that he would personally absorb the state council's \$5,000 debt if "I have ever been in contact with the mother church, or whatever it's called (on the matter)."

One lay delegate, Everett Bailey of Burlington's cathedral, deplored the bishop's criticism. "My bishop took advantage of the situation to bring personalities into the discussion," said Bailey.

After more debate, the donations to the NCC and the WCC were overwhelmingly approved.

EDITORIAL

Diagnosis and Remedies

SOCIETY needs two things; it needs a motive power sufficiently effective to overcome the obstacles which confront it and it needs a discipline sufficiently strong to hold it back in its tendency to degenerate. There are three motives which can energize society and furnish its power. They are the love of self, the love of country and the love of God.

Self interest is a powerful stimulus to decent living. "Honesty is the best policy" is a proverb which illustrates this force. Benjamin Franklin was the great prophet of enlightened self-interest stimulated by religious emotion. His aphorisms were all along that line. If you want to enjoy life you must keep the rules which make for the common good.

Patriotism which Dr. Johnson once said was the last refuge of scoundrels, nevertheless has been a powerful factor in promoting the welfare of a nation. Abraham Lincoln was an outstanding example of one who was animated by this motive. We live in an age however when corporate interests have taken out of conduct any sense of human relations and when local interests have replaced national principles to an extent that we have politicians instead of statesmen in our legislative bodies.

World war one marked the close of one epoch and the beginning of another. We can no longer keep the new wine in the old bottles. The friendliness of Franklin toward his fellow men and the devotion of Lincoln to the commonwealth belong to the old era.

Enlightened self interest has become obsolete in an age which is losing the capacity of friendship, and devotion to country has been replaced by zeal for party and greed for local benefits. We need a powerful energy if we are not going to slide down into a joyless existence.

The age needs food for the soul as much as it does for the body, but it must be a religion that emphasizes the joy of living, and compensates for the lost arts of the past generation. So long as people enjoyed human relations and believed in great principles, they found satisfaction in life.

Religion was a compartment which was very similar in its arrangements to self interest and to patriotism. Souls were not as hungry as now,

because they were partially satisfied with the milk of human kindness and with the wine of patriotic devotion.

But you cannot feed souls on academic diagnosis, philosophical themes and political buncombe. It is no wonder that hungry folk fill their bellies with the husks that the swine do eat.

Men take stimulants and narcotics to fill the vacuum in their souls. They devour salacious stories, watch sensual tv and read sensational papers and magazines because their lives are drab and their solitude is unendurable. If religion is going to woo men back to sanity, it must have certain characteristics.

It must have a worship in which there is a lure for men to lift up their hearts rather than to settle down comfortably in their pews. It must have a fellowship that is genuine in which the rich and the poor really meet together and the Lord is the ruler of them all — not the patron of some and the ruler of the rest. It must have a discipline that can set its brakes firmly against the down hill tendencies of life.

Who is going to supply this religion? The only one who can has supplied it, even our Lord and Master Jesus Christ. But who is going to impose it on the crowd? No one can impose upon men that which they themselves do not seek. Who is responsible then for the solution? Each one of us and no one else. The Church exists to set forth the highest ideals. It has always been faithful in that respect to the extent that every age has produced some saints, but they were always in the minority. The Church has no powers of compulsion which the Master did not exercise. It calls you to follow him but it does not force you so to do.

Consequently, now as then, the response must be from individuals who place God first in their lives and find their comfort in the love and joy and peace which he will give to those who are faithful in their love of him.

Our libraries are full of diagnoses; they are woefully lacking in remedies. The world is full of expert diagnosticians but they have no remedies that the common man can take. The intelligensia in every age have theories about life, but they have no food for the souls of men.

Christ is the great physician who prescribes for our weaknesses, but does not guarantee to

heal those who refuse his remedies. He came to give the common people a regime of life — and they have found joy in proportion to their acceptance of his directions.

Society today has lost the charm of personal friendship and patriotic devotion. Thank God it has not lost the presence of Christ.

The Church is here today, not as a force to tidy up a disordered world, but as a sanctuary in which men may come out of the world and find the rest and food for their souls. In order to do this, it must be a sanctuary and not a forum; a house of prayer and not a refuge for hypocrites; a power house of spiritual energy

and not a lounging place for self-satisfied respectability.

The Church will exert an influence on society in so far as its members manifest their love for God in regular worship and their love of men in their kindness toward sinners — especially toward the particular sinner who is offensive to them.

It isn't easy to forgive your enemies, to love uninteresting people and to endure hardship as good soldiers of Christ, but it is what you are in the Church to do and it can be done by the grace of our Lord Jesus Christ. "If you love me, keep my commandments."

THE CHURCH'S UNDERSTANDING OF JESUS CHRIST

A THEOLOGICAL STATEMENT BY
FACULTY AND SEMINARIANS OF
PHILADELPHIA DIVINITY SCHOOL

WE SHOULD be quite clear that what is basically at stake for the Church in the disputes in the diocese of Pennsylvania in the past few weeks is the Church's understanding of Jesus Christ.

The Church, living by God's gracious acts, owes its supreme loyalty to Jesus Christ. It must reject any rival loyalty that would claim that obedience which belongs to him alone.

Obedience to Christ calls the Church to represent in history the "one new man" which is human community reconstituted in Christ. It is to be an agent of reconciliation and bearer of a more abundant life. It must, in loyalty to Christ, oppose all that restricts, all that oppresses, all that divides, destroys, and kills.

This obedience to Jesus Christ must be carried out, in our time, in an increasingly divided society. There are many rifts in our society. There is that between the favored two-thirds of our nation which lives at a higher standard of living than any previously known in history and the other third of the nation, a portion of which lives in degrading poverty.

There is that between the white community which has claimed the American dream for itself and the non-white community which has endured generations of exile and discrimination.

There is that between the older generations and the rising, young generation which sees a

world which, often, it does not respect or identify with or seek to enter.

People tend to be part of one side or of the other in these rifts and to be associated with other like-minded persons and with the common assumptions of that side. But it is still a community which is unified enough to engage in conflict. Old assumptions are being challenged. The forces of the society which have been favored by the status quo do not usually share or yield their privileges gracefully. They maintain a generally closed attitude; they are reluctant to admit new life, new groups, new ideas. Therefore, the conflict in our society is marked by struggle, pain, misunderstanding, and resentment.

The Christian community ought to be at home in this situation. It was born out of a Cross and a Resurrection. It is called to live as a pilgrim — having here no continuing city.

But it is apparent that the Church is not at home with this death of the old and this coming to be born of the new. The Church has allowed itself to become identified with the interests of certain parts of the society, and it has failed markedly to identify with others. It has become a captive of partial, culturally-conditioned viewpoints. To the extent that this identification is the case, the Church has failed to be the catholic Church of Jesus Christ.

Ministering to All

THE CHURCH must represent its supreme loyalty to Christ in any historic situation by identifying with and ministering to the whole range of human reality. The Church further must represent its supreme loyalty by refusal to identify uncritically or exclusively with any part of its society. If it is to share the calling of its Lord, it ought to beware most of all of any complacent identification with the favored part of its society. God in Christ both affirms and judges all our partial insights and broken structures.

Moreover, at times when the supreme claim of Jesus Christ is challenged or called in question by civil authority, Christians may be called upon to witness to the supremacy of Christ for their conscience through acts of responsible civil disobedience. The New Testament and the Christian tradition make it clear that at such times, defiance of civil authority — under the kind of careful qualifications articulated by the House of Bishops' statement in 1964 — may become an obligation for all or a calling for some or for many.

To minister effectively in our fragmented society, the Church must employ specialized ministries. Indeed, all ministries in our time are specialized, for no individual person is adequate to identify with the whole. Conventional institutions have been formed by past moments in history and are often too inflexible to reach far beyond their traditional attitudes and functions. Yet all of the broken parts of our society must be ministered to. Persons of special gifts and sympathies must help the sundered parts to discover their own souls. Then larger reconciliation can be brought about between forces honestly heard and heeded in their own integrity. Ultimately, the differing shapes and methods of the Church's function serve a ministry which is one because it is Christ's and in him looks towards the gathering into one of the whole human family.

The Role of Bishop

IN AN EPISCOPALLY ordered Church, the bishop in his person is the focus of our common life and mission. If the Lord of history is calling the Church to serve in new and difficult situations, he is doing so proximately through a bishop with a sense of history. The bishop, by reason of his office, can feel the urgency of our situation; he can feel our disunity; and he can

point up the quest for healing. Under the bishop, priests, parishes, and laity of various abilities and callings can each find their own ministries — each mindful of the calling of all others. One can only serve freely himself in a free and open Church.

Anglicans ought to know better than most how burdensome and bewildering and yet how joyful a thing it is to work and to live in Christian community — under a bishop — with those with whom one differs. In a Church willing to be as varied in its functioning as its historic situation requires and using generously the special gifts the Spirit gives to each, there might be some possibility — even with men as small and selfish as ourselves — of knowing a Church which takes its common direction from Jesus Christ and not from the portion of society in which it is set.

God Not a Scalp Hunter

By W. B. Spofford Jr.

Dean of St. Michael's Cathedral, Boise

A PARISHIONER and friend recently rebuked me for not doing my job. In a sense, he was kidding but, as psychiatric studies show, most humor has a meaningful point. This fellow had not been in church for a worship service for a good long time. His rebuke was, really, that it was my responsibility to bawl him out for not coming to church, and to make sure that he gets there.

But, really, is this the job of the priest and pastor? It is not, in my belief, our function to get people to go to church. We are, needless to say, delighted when persons are in church and worshipping with vigor, enthusiasm, joy, penitance and offering. I am sure that God wants this response. But such a response of love can't be coerced. You may call a priest "Father" but, truly, this doesn't mean that he is an ecclesiastical "Daddy", or "Mr. Barrett of Wimpole Street." As pastor, the priest may be concerned why you aren't in church because it may indicate some problem haunting you. But, the vitality of the Christian parish isn't dependent on statistics and it is rather difficult for me, at least, to view the God of creation and life as a "scalp hunter trying to add coups to his belt." There are great services when two or three, who really want to worship, are to-

gether; there are great services when two or three thousand, who really want to worship, are together.

At least, that is the way it looks to me as I read about Jesus. In his recent book, *The Art of Being a Sinner*, John Krumm points it out: "The picture of him in the Gospels is of one who moves unassumingly and inconspicuously among his fellow men, never stridently demanding respect or obedience, never self-importantly advertising his own virtues or powers. Even his spectacular works of mercy — the restoration of sanity and wholeness of mind and body and total person — are muted and played down. 'Tell no one'. The excited recognition of the demoniacs that this is the Holy One of Israel is instantly rebuked. Sometimes he seems almost to discourage instant discipleship, putting up some barriers that will test determination and separate glib joining up from deep commitment.

He tells stories which have a point only to those who have eyes to see and ears to hear. He seems never to have wooed or seduced or enticed a disciple in his whole ministry." And so on

The church is on the corner of 8th & State — and the family gathers regularly for worship. We love to have you participate and, at confirmation you said you would do so each and every Sunday, but beyond that, brother, it is your problem! If life's problems and distractions and guilts keep you away, we might be of some help and are willing to try. But, truly, if you come to church we hope it is because that is where you want to be — to offer, to get stretched, to see your dependency on God and your friends, to get shook up even! Whether in or out, you'll be loved and, hopefully, your response to love is a reciprocal offering of love, to God and him only.

TACKLING THE COMMUNICATION JOB

By William B. Gray

Editor of the Virginia Churchman

THE CHURCH HAS TO COMPETE FOR PEOPLE'S TIME IN A NON-VERBAL AGE

IN AN AGE in which the technology of communication has developed what has been termed an "information explosion," the Church seems to be paying little or no attention. Yet, the Church's primary business is communication, communication of the gospel, and if it is not done well today how will it be done at all tomorrow?

The reverse can be argued perhaps: the Church has communicated well through the ages, up until the last couple of decades. The gospel has been heard and the response has moved mankind towards a more human world in which love does help enforce decisions.

Certainly much has been communicated well, but much that has been communicated is old hat, even refuted by results of technological research. These old things continue to be espoused as if nothing new had taken place, and whenever the new is voiced one is likely to hear

the cry of "heresy," akin to the cry of "unpatriotic" when actions of the governmental establishment are questioned.

It was no service last spring for the College of Preachers to suggest in a newsletter that the pulpit and the occupant in cassock and surplice was the medium, and therefore the message, a la McLuhan. It was no service because if one takes McLuhan seriously, he might stumble the next time he climbs into the pulpit to preach a sermon because he knows in advance the answer to "what am I going to communicate?"

Indeed, the sermon which has been the primary means of communicating the word in the non-Roman branches of the Church is fighting the tide of a non-verbal age. At the same time, it is interesting that Rome insists upon sermons at all of her sacramental services. No matter the merit, it may be too late.

I am a communicator by profession. That is,

I am employed by the diocese of Virginia to edit a monthly newspaper which is circulated to almost every home of Episcopalians living in our diocesan area. I bring to the job a background of journalistic experience outside the Church, as well as experience within the Church as a parish priest.

There is nothing unusual about the publication except maybe its birth. It came about because some leaders of the diocese caused an independent study to be made of the predecessor magazine and they acted on the results of that study.

Prior to my arrival, The Virginia Churchman has been a slick-paper magazine with a part-time editor and circulated to those who would subscribe — about 3,000. Today, our circulation is 25,000. The churches send it on an every-family plan for \$1 a year per address.

Even this transition is not unusual for a lot of publications of this nature have changed from magazine to tabloid for economic as well as increasing readership reasons, but the same people who wanted to make the change have pushed to help this become the major means of communication from diocese to people.

For instance, the department of Christian stewardship used to expend considerable funds to print a series of attractive every member canvass materials. This year, these funds are being saved and the stewardship message will be carried in full-page ads 12-months a year. Thus, year around stewardship should become more important than the one-time deluge of the canvass.

In order to make the medium more effective, the parish clergy have been asked to back-up the Churchman with monthly reminders in their bulletins and a mimeographed poster which we send. In this way The Virginia Churchman has a vital, internal mission, not as independent and controversial as one might wish, but certainly free to print the news of the Church as it happens.

There is a real function for this sort of internal Church publication, but even though it has a newspaper format which most people are habitually used to reading, it is still competing in a world growing increasingly non-verbal.

Study Needed

SO what is next for the Church? Quite often materials produced by the Church are attacked as being too Madison Avenueish, too expensive. Such criticism may have merit for they give the

impression that the Church is a product to be sold rather than a living organism of forgiven and forgiving people reaching out to mankind in the name of Jesus Christ.

On the other hand, what is the medium going to look like if it is to deliver a message? Whatever the Church does is done in competition for time with the very best that rich budgets can supply. The expense may not have to be too large for the Church to compete, but the design will have to be as good as designs business and industry can create, and that does cost money.

Perhaps what is required is an in-depth study of the purpose of Church communication, internal and external. What is possible and what is necessary to create a medium which will proclaim the message?

One cannot assume that something is going to be read just because the target reader has a stake in the institution. Industry spends a lot of money on annual reports because even treasure and heart do not always link up. It is possible that minutes of Church board meetings should be designed for maximum readership as the usual mimeographed sheaf of papers cannot compete with attractive mailing pieces which are designed to get his attention for positive action.

On the local level, many parish newsletters are also in need of overhauling. These are mailed so that some communication can be continued with the infrequent churchgoer. But when that newsletter arrives in a nice fat package of paper, printed front and back, the reader becomes a non-reader.

This is difficult for the clergyman. He is often frustrated because he has something to say to those who are not regularly in the pews and that number grows yearly. He might do much better to ferret out two or three important items and trust those who do attend regularly to pass the word.

The bulletin, too, needs constant attention in spite of the probability that it is the best read of all Church publications. The uninspiring picture of the church building Sunday after Sunday does not necessarily grab. If it, too, is mailed, the infrequent churchgoer knows immediately from whence it came and he can not read it easily. He could be turned-on by good design.

Electronic Media

SO FAR, we have glanced at the printed media, only, whereas the problem that confronts us is

brought about by electronic media which provide instant communication which involves the viewer in the television screen. How to utilize television seems to remain a mystery for the Church. The offering seems to range from televised services which are usually too stained-glass to a few excellent productions such as "Look Up and Live" and "Lamp Unto My Feet" at church time Sundays.

Some serious consideration might be given by the Church to interpret what is already on television, rather than creating programs which often are too pious and too moral and which can be turned-off as soon as the organ sounds. Many programs contain sermon material. They are dramatizations of human conflict. Some programs are pure froth and can be interpreted as such, as a waste of the viewer's time.

Delivering the Message

THE PROBLEM lies in what is communicated as communication is more than the methodology. Man is growing more sophisticated in technology and he is also becoming more sophisticated in his quest for truth. He's unwilling to take the same old stuff.

The child is not likely to cheer on Sunday mornings when he is put into a make-shift classroom to read some books with pictures of people from an unreal world in unreal clothes when he spends his days in bright classrooms, magnificently equipped, and magnificently equipping him for the computer age.

How the Church tackles the problem of its own visual communication — it as medium — will probably determine the future of the institution as a viable means of communicating the gospel in the rest of this century if it can persist that long. Can the Church help man understand that principle and practice and consistency have a place in the God-man relationship, situation ethics notwithstanding?

Trying to help man turn loose of his own egocentric concerns in order to allow other men has been tried for years; it works sometimes. But today, delivering the message requires an acquaintance with what motivates man; what is the value system on which he bases his decisions. To what extent can he break away from the past and become new?

He is being bombarded from all sides in effective ways. He is appealed on one hand to regard himself first, while at the same time he

is told from the pulpit to put others first. Whether he is poor or rich he is offered an unsurpassed variety of goodies which are available within his capacity as long as he pays attention to his own needs or desires, and in some cases, as long as he does not care how he gets what he wants.

One might wonder what the gothic, or semi-gothic, or service-station architecture is really saying. What is the message of the medium of the church building, old or new? Tedium or Te Deum? Does the building, in itself, represent the servant of God on earth? Does the Church? Is mission obvious?

Drag the person inside. Does he see and hear a message directed to him at a time of need in this day of his life? Does the preacher come through or does he speak from a world long gone?

It may be that the Church is confronted with a crisis which has to be met as if the life of the Church is at stake. It is!

A Minority Movement

By David Hill

Rector of All Saints, Carmel, Calif.

ONE of the "action sights" I saw last summer was a karate class on the campus of the University in Berkeley. Held in the late afternoon on Tuesdays and Thursdays it was a mixed group of men and women, orientals and occidentals, the lean and the hefty, the quick and the slow. How contemporary! How involved! How integrated! How relevant!

Since the autumn activities have begun I am more and more convinced that a parish could be "where the action is." Not devoted to training in the arts of self-defense, an American parish could be a tremendous force within the social structures of American life. Where else might the wealthy and the poor, the active and the retired, the young and the old, the intelligent and the dumb meet together except in the common humanity of Christ? It can happen here! Though the above suggested categories are part of our Carmel parish, we have not yet broken through the racial barrier, local real estate agents to the contrary notwithstanding! Where else in a community is there such involvement and at the same time such privacy, such "to-

getherness" and yet such "aloneness" except in the house of God with Christ? We have a building constructed for this purpose with an altar and classrooms and activity space. We serve meals, we study, we are entertained — from Bach to rock 'n roll. But the framework is not wood and mortar, glass and bricks. The framework is our common activity in worship, using our building — daily, regularly with forthrightness and selflessness.

A parish has increasing opportunities of service within troubled American society — not in a posture of defensiveness but with an evangelistic zeal for freedom in the love of God who serves us and whom we honor serving others. Our Carmel parish is 57 years old — Episcopal services were held here seven years before the Russian revolution! The parish has had a few crises and a few subsequent spurts of achievement. Most of the time our parish has coasted along following the trends and opinions of the community but never leading. "God will provide" I hear many times; it is offered as an excuse not as a proclamation of faith. The temptation to congratulate ourselves on our good fortune in living on the Monterey Peninsula is corrupting of spiritual energy . . . "build a little home in the west, and let the rest of the world go by."

Now we are in the middle of the population explosion. Now we look westward where the brutal struggle for the soul of American democracy occurs. Now we look eastward where the decay increases in the cities from which we have come. We are, like it or not, in the eye of a hurricane! Which way shall we look? To spiritual self-defense or to the security of Christ?

An American parish, and ours in particular, is potentially "where the action is" and offers the means by which salvation and the reconciliation of men occur — through involvement in Christ, worship, prayer, service. We are not harmed by the dropping away of parishioners and the withdrawal of pledges; we have always been a minority movement and only meant to be a leaven within society. The practice of our faith must be intensified, deepened, broadened. Our life together, God willing, must radiate such evangelistic fire that the community will be moved by the forces of good and of compassion. This is the only way that others might say "we will go with you, for we have heard that God is with you."

It could happen here. It must.

The Lightning Rod

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

ONE of the important functions of a rector is to serve as a lightning rod!

This comes as a surprise to young clergymen and sometimes it takes a long time to accept this as a very necessary means of getting rid of static. And unless he can be well grounded so that the charges flow through him instead of building up within him, he becomes a liability rather than an asset to his parish. How well I know whereof I speak!

Of course, a lot of the static is generated in the first place by reaction to the rector's leadership. This is where the "lightning-rod" analogy breaks down. He generates some of the static in the first place which he then has to absorb with whatever grace God can give him. If he doesn't generate it something is wrong with his leadership; if he can't absorb it something is wrong with the man.

Static is usually generated in parish circles by change. Nowhere are people more conservative and sentimental than in their religion. The good old ways of the good old days which "were good enough for father are good enough for me". So while religious people live in a world of constant change elsewhere, they don't want it in religion.

To be sure there is nothing sacred in change for change's sake. "Test all things; hold fast to that which is good" is still sound advice from St. Paul. But unless there is experimentation in religion there is nothing to test. Unless our minds are open to new ideas, and our spirits receptive to new experience, then religious people hold fast not only to that which is good, but to everything that is old, whether good, bad, or indifferent.

This is the chief criticism levelled at the Church in our generation; and for many the chief reason why the Church leaves them cold in its irrelevance. Our fear of change, of experimentation in worship and action, belies our faith in a living God.

Spiritual static like static electricity is energy generated to no great purpose. Whatever positive force it has seeks only to ground itself in the negative. It turns no wheels; lights no lights; brings no blessings in its wake. It is

wasteful energy in any constructive sense. It destroys, it does not create.

There is an energy which feels like static when it hits, which can and must be harnessed to good purposes. How often in my ministry my critics have served God's purposes, better than my friends even though my initial response was one of irritation. This is where the selectivity of experience is so important. When one is over-cautious it is well to be urged to action; when one moves too fast it is well to be reminded that movement without the right objective, or in the wrong way serves no good purpose.

So, in the wisdom of God there is a reason why a rector should be a lightning rod. Often the grounding of destructive static not only relieves the soul in which it is built up, but having gotten it out of his system he may be a better churchman for it. And without the expression of constructive energy no man can grow or remain responsive to the needs of his people.

Getting Help in Trouble

By Philip H. Steinmetz

Assistant at the Atonement, Westfield, Mass.

SOMETIMES we wonder where to turn when we are in trouble. We don't have what it takes to solve the problem, and it seems as if we are about to be overwhelmed.

I believe the two things to do are to turn to someone we trust and then together to face the problem.

In turning to someone we trust, we are turning to God, for no one is trustworthy who is not themselves in some sort of contact with God. In turning to them, we are doing so believing they can be channels of God's reaching us.

I would hope that the clergy would be among those to whom you would turn. But it is often some friend who becomes the means of help coming. And it is often to us that our friends turn expecting us to be open to God's word coming through us to them.

Half the task is done when we have someone with us, but only half. It remains for us with them to face the problem. And that requires honesty and a willingness to do whatever we see has to be done.

Strange as it may seem, we really solve our problems ourselves in the end. No one can really take them over and bail us out of our difficul-

ties. But it does help to have another person with us. And that is because we are not designed to live alone. We are individuals, but individuals linked up with others and inter-dependent. It is where two or three are together that God can work best, much as it takes two or three logs to make a good fire.

The good news in all this lies in the fact that there always is someone to whom we can turn, provided we are humble enough to trust.

Students Go into Action

By William B. Spofford Sr.

LOTS OF PEOPLE were pleased with the way young people took part in General Convention. How many Episcopalians have taken part in protests that have been sweeping the colleges there is no way of knowing. But we ought to know what is going on before we get excited about draft card burning and other acts of civil disobedience.

Harvard had 300 students virtually imprison in a conference room recruiters for Dow Chemical, a manufacturer of napalm.

Minnesota had a sit-in at the administration building and a 46-hour fast by anti-war protesters.

Williams students kept a CIA man from conducting interviews.

University of Buffalo administrators cancelled visits by Dow and CIA recruiters when students vowed to carry them off the campus.

Princeton had a student protest against the Institute for Defense Analysis, with 30 arrested.

Oberlin got into the act when students held a navy recruiter captive in his car for four hours. Professors joined and called a general strike to protest police use of tear gas.

Illinois Institute of Technology witnessed a protest against the institution conducting secret research in chemical and biological warfare.

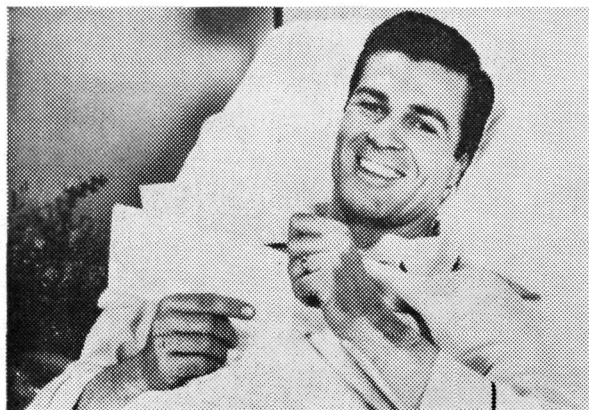
Protests — and this is but a partial list — have raised a question on a number of campuses. Are coercive demonstrations infringing on the civil liberties of students who wish to see recruiters? The answer of the students seems to be that freedom of speech and minority rights are important but that the immorality of the war makes an obstructionist strategy necessary.

I hope that there are Episcopalians among them — in Philadelphia and everywhere else.

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City			State	Zip Code	Beneficiary
Date of Birth			Month	Day	Year
Age			Relationship of Beneficiary to Applicant		

LIST NAME AND ALL REQUESTED INFORMATION FOR OTHER PERSONS TO BE INSURED

First Name	Initial	Last Name	HEIGHT Ft.-In.	WEIGHT Lbs.	Age	Month	BIRTH DATE Day	Year	RELATION To Applicant

NEXT—PLEASE ANSWER THE FOLLOWING QUESTIONS—THEN SIGN THE APPLICATION

Have you or any other Family Member listed above had medical or surgical care or advice during the past two years?

☐ YES ☐ NO If "yes" explain fully.

To the best of your knowledge, have you or any other family member listed above ever had or been treated for any of the following: Arthritis, hernia, venereal disease, apoplexy?

☐ YES ☐ NO

Epilepsy, mental disorder, cancer, diabetes?

☐ YES ☐ NO

Tuberculosis, paralysis, prostate trouble?

☐ YES ☐ NO

Heart trouble, eye cataract, disease of female organs, sciatica?

☐ YES ☐ NO

If "yes" explain fully.

I certify that, to the best of my knowledge, I and all Family Members listed above are in sound condition mentally and physically and free from impairment except:

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URBAN STRATEGY CONFERENCE

★ The Wall Street ministry was host to lay and clerical representatives of industrial missions from major cities, many of them scenes of last summer's outbreaks of violence. The Wall Street ministry is an ecumenical approach to provide men and women of all faiths the opportunity to discuss common problems of their life and work. It is funded by the Episcopal, United Church of Christ and United Presbyterian Churches. Its board includes representatives of six communions and the Jewish faith. Roman Catholics participate through the work of the Paulist Fathers.

The two-day strategy conference, held at the Downtown Athletic Club, was called together by the national committee for industrial mission, a multi-denominational board with headquarters in Detroit, Michigan, under the direction of the Rev. Hugh C. White Jr., Episcopalian.

First-hand reports on the involvement of industry in the racial and economic crises in Cincinnati, Philadelphia, Chicago, Boston, Cicero and Detroit were followed by discussions of the role and responsibility of the financial-industrial community in America's domestic crisis. Leading discussions were Christian Herter Jr. as chairman of the New York coalition, established by Mayor Lindsay, and Thomas R. Wilcox, vice-chairman of the First National City Bank, another member of the New York coalition.

The Rev. Jesse Jackson of the southern Christian leadership conference and national director of "Breadbasket" represented the interests and aspirations of the black community as one with extensive experience in negotiating the rights and opportunities of Negroes in corporate enterprise.

Gabriel T. Kerekes of Goodbody and Company presented an appraisal of the United States' economic position in the world, and the Rev. Frank Huntington reported on the work of the Wall Street ministry which he directs.

The second day was devoted to deliberation on the role of Churches and industry in shaping the future development of our urban complexes and in devising strategy for the implementation of common policy. The results and recommendations of the conference will be published as a special report as a contribution to the growing dialogue and joint planning between private enterprise, public agencies, Church bodies and urban population.

GUIDELINES SENT ON NEW LITURGY

★ Guidelines were approved and sent to all bishops for the trial use of the proposed new Liturgy of the Lord's Supper following the first meeting of the standing liturgical commission. The guidelines are in the form of suggestions which can be adapted by bishops for use by their clergy. The suggestions are flexible and are designed to ensure adequate use of and response to the new liturgy from parish members. The purpose is to allow the use of the liturgy in different ways, on different occasions, and to elicit meaningful comments to guide the commission in its task of revising the Book of Common Prayer.

At the commission's initial meeting which was held in Chicago the group also elected its officers for the next three years. The chairman is Bishop Chilton Powell of Oklahoma; vice-chairman, the Rev. Massey H. Shepherd Jr.; and secretary-treasurer, Canon Charles M. Guilbert.

In other actions the commis-

sion welcomed the newly-appointed coordinator for Prayer Book revision the Rev. Leo Malania, whose job it will be to work with the commission and over 200 consultants. Fr. Malania is vicar of St. David's in Queens, Long Island, and will continue his parish work while commuting to the executive council headquarters in New York.

The list of nominees drawn up by the commission as consultants on revision number 205 and include 29 bishops, 125 clergy and 51 lay persons drawn from all over the Church. Their appointments as consultants will be requested from the president of the House of Deputies and the Presiding Bishop.

The Commission's next meeting will be held in Dallas from January 28 to 30 and will be dealing primarily with criteria for Prayer Book revision which will include questions of language, format and style.

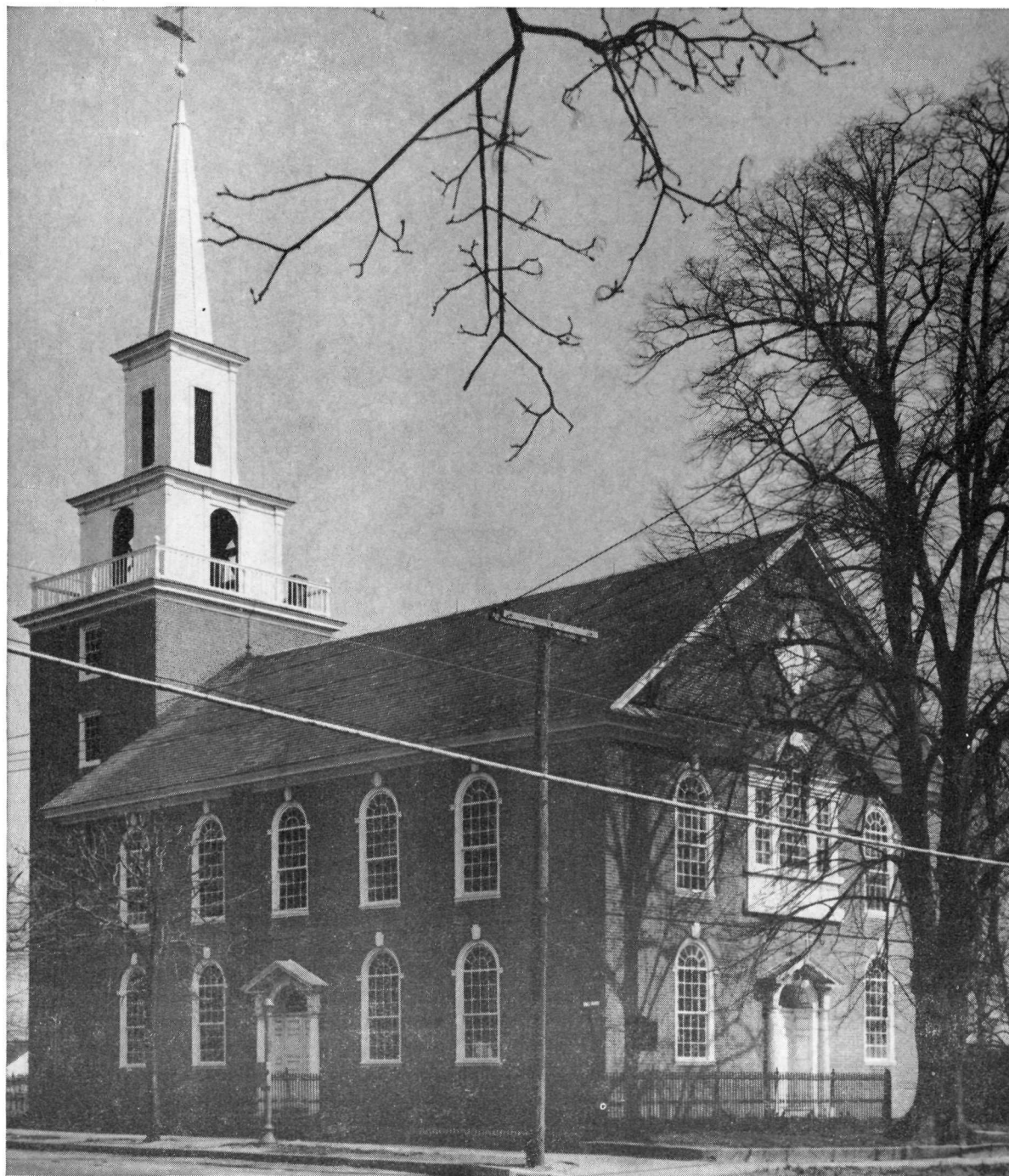
The Witness will feature an article by Dr. Shepherd next week on "Where to in Liturgical Reform."

BISHOP HALLOCK DEALS WITH SOCIAL ISSUES

★ Legislation to make family planning information available to Wisconsin residents on request was endorsed by Bishop Donald H. V. Hallock of Milwaukee. Several bills on the subject are pending in Wisconsin's legislature.

"Wisconsin stands almost alone in depriving the poor of that which is readily available to the better off and educated, the means of choosing to have children and when," Bishop Hallock said at the diocesan council.

"If we have a humanitarian concern for deeply troubled women, most especially among the poor, we will want to make this help available," Bishop Hallock said. The legislation also



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By 1703 when this historic church was formally organized as a mission of the Swedish Lutheran Church, its congregation was already worshipping in its own building. Its original charter was received upon petition to Thomas and William Penn in 1765. As the pioneer Swedish stock in the Delaware Valley thinned, the church gradually became Anglicized and in 1792 was admitted into union with the Convocation of New Jersey. The present building, erected in 1784, retains its original window panes and pews. The Reverend John Croes, first Episcopal rector to serve Trinity Church, in 1815 became the first Bishop of New Jersey. We are proud to include this well-known 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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will reduce the cost of public aid for dependent children, he added.

Calling the urban crisis "the No. 1 priority" for parishes in the next year, Bishop Hallock said the Church's program and budget "must be evaluated in those terms."

"Perhaps there may be worthwhile projects we can postpone, others that may be curtailed," he said. "We must recognize and accept the fact that much of what we can do to help will have to be done in the street rather than within the confines of a church. It will be the Church that is at work, no matter what it must do or where it must do it, to accomplish its task."

"We must not be surprised if our urban crises get more acute and painful before they get better. We need to recognize that we have waited much too long to acknowledge these stark realities and festering sores, before we even began to face what the Church and Christian men ought to be doing to help."

"Now our help, even when most genuinely and sincerely offered, may be viewed with suspicion and even rejected."

CATHOLICS URGE NEGOTIATIONS

★ The national Catholic social action conference, deploring the "continued escalation" of the war in Vietnam, has urged President Johnson to take "new initiatives toward immediate negotiations."

In a resolution voted by the executive committee, the President was asked to conduct negotiations with "all interested parties including the National Liberation Front."

The Catholic social action unit maintained that the Vietnam war places a "heavy" burden upon the poor in the United

States, "both in the monies which should otherwise be used in poverty programs and in the disproportionate number of the poor being drafted under the present selective service system."

Formed in 1957, the membership of the organization comprises individuals and groups from labor, management, rural and urban life and others interested in Catholic social action.

WESTERN NEW YORK ELECTS ROBINSON

★ Dean Harold B. Robinson of St. Paul's Cathedral in Buffalo, N. Y., has been elected bishop coadjutor of the diocese of Western New York. Robinson was elected on the 11th ballot at a special convention called by Bishop Scaife.

Closest contender was Rev. Darwin Kirby, rector of St. George's Schenectady who had received a majority of the lay votes and came within five clergy votes of election on the first ballot.

UPPER ROOM HAS MANY VISITORS

★ Visitors from 50 countries, Australia to Uruguay, and from 48 states in this country, registered at The Upper Room Chapel, Museum, Devotional Library and Agape Garden at Nashville, Tennessee, during the 1967 summer quarter, July through September. This was 4,192 more than in the corresponding quarter of 1966. Some 287 groups are included in this figure, many coming in chartered buses.

Total registrations at the institution for the quarter were 24,268. With attendance constantly growing, in a given year some 80,000 or more visitors are accommodated. It is here that The Upper Room daily de-

votional guide is published and distributed across the world in 38 languages and 45 editions. The Reverend Dr. Wilson O. Weldon is world editor of The Upper Room.

FIVE MILLION ASKED TO PROTEST

★ More than 50,000 Americans from all walks of life have signed a "declaration of conscience" in opposition to the Vietnam war, according to a new group, Individuals Against the Crime of Silence, which is sponsoring the campaign. The group launched a drive to secure at least 5 million individual declarations.

Copies have been sent to President Johnson, members of Congress and the permanent registry of the UN.

The original group of endorsers of the declaration includes Protestant, Catholic and Jewish clergymen, most of whom have been previously active in peace movements. Among other endorsers are many stars of stage, screen and television.

Addressed to "our fellow citizens of the U.S., the peoples of the world and future generations," the declaration asserts that "to protest, to object, to dissent has long been an American tradition."

Marriage Today

By Albert Reissner

Psychoanalyst of Brooklyn, N. Y. delivered a lecture on marriage at Trinity Church, New York.

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- NEW BOOKS -

E. John Mohr
Book Editor

CONTEMPORARY THEOLOGY AND PSYCHOTHERAPY, by Thomas C. Oden. Westminster. \$4.95

The present volume is a companion to the author's earlier work, *Kerygma and Counseling*, and continues a dialogue between systematic theology and psychotherapy. In the former volume the author defended the proposition that there is an implicit ontological assumption in all effective psychotherapy which is made explicit in the Christian proclamation. In the present volume he discusses more fully the implications for theology. First he discusses the secularization concepts of Bonhoeffer and Teilhard de Chardin.

Bonhoeffer condemns two-sphere thinking: sacred/secular, divine/worldly, revelation/reason, grace/nature. He defines both the natural and unnatural relative to Christ, the natural moving toward health, fulfillment, and the embodiment of divine love.

Teilhard, speaking of the sacramental presence of Christ as an "attenuated divinizing of the entire universe", sees the word of God embodied in all worldly activities and passivities. Both affirm the worldliness of the action of God.

Oden then criticizes Tillich's correlation of the existential questions of culture with the answers of theology and in the process reveals his own Barthian bias, a naive concept of the power of sin, and ends up being guilty of the two-sphere concept he elsewhere condemns.

Thurneysen, who revitalizes the older image of *Seelsorge* in the modern world is criticized for reducing pastoral care to a form of preaching. Hiltner's "operation-centered" pastoral theology is criticized for reducing preaching to a type of counseling. In the concluding section he discusses Bultmann and examines paradigmatic New Testament texts that have a bearing on his theme.

In summary, Oden emphasizes the proclamation of the word of God, and in doing so reveals his own conservative posture, and also emphasizes that God is a living participant in the totality of universal history. He has many suggestive insights that provide excellent grist for the sermonic mill.

— LEE A. BELFORD

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

YOU AND THE NEW MORALITY, by James A. Pike. Harper and Row. \$3.95

On the basis of his own personal counseling experiences as a pastor, and against the background of the writings of the exponents of "new morality" and "new theology", with which he is well acquainted and with which he has great sympathy, Bishop Pike presents us with a study of seventy-four real-life—most of them—situations in which a moral decision is to be made. His approach is that of the case method and legal analysis. They are situations, for the most part, with which as pastors or practising Christians we are familiar, perhaps often from personal experience. The solutions of the problems involved are given to us, not in the terms of rigid "laws" or principles which fit each and every case, but taking account "of the particular situation, the uniqueness of each human relationship, the distinctiveness of each person".

One may or may not agree with the particular solution suggested in any one or more of the situations described in the book, but one must face the fact that this is the way life is, and moral decisions have to be made every day, and they must take the "situation" into account. Faith is a risk and moral decisions are a risk, and always have been, and one wonders why bringing this out in the open in these present days has caused such fear and consternation.

The arguments pro and con which might arise from the reading of this book are those which would be familiar to all of us who are abreast of the writings of those with Dr. Pike's point of view. One of the chief values of this book is that it comes "down to cases" in an intelligent, clear and provocative manner.

— LESLIE J. A. LANG

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

PASTORAL COUNSELING IN SOCIAL PROBLEMS: Extremism, Race, Sex, Divorce, by Wayne E. Oates. Westminster. \$1.75

No one can deny the importance of a prophetic ministry guaranteed

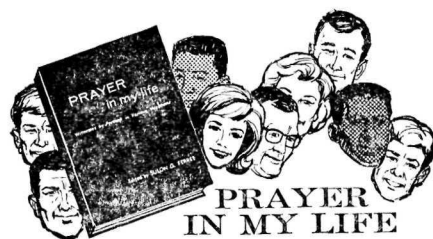
by the freedom of the pulpit, nor the importance of personal courage in proclaiming an unpopular message. But clergy can become self-righteous bullies, exhibitionists, and calloused toward the feelings of others. The "browbeater into submission," the "cleanser of the temple with his knotted cords," should also be able to sit down and reason quietly. There is still a virtue in "face to faceness," in two-way communication.

The author, who has written many books on pastoral counseling, deals with extremism and its over-simplification of issues. The extremist, he says, is often a paranoiac suffering from delusions of grandeur who thinks he is fighting a sinister plot by evil men. He does not call names and the reviewer had some difficulty in identifying those he had in mind. In regard to race relations he indicates many quiet ways in which the minister can serve constructively. He shows ways toward an ethical reconstruction in the midst of the contemporary sexual revolution and also indicates a redemptive approach to divorce through confrontation and therapy.

Most readers will not agree with everything that Oates has to say, but then he does not pretend to say the last word. There is little doubt that many parishioners find themselves bereft and confused and he does call attention to the importance of the ministry to individuals. In general, he has many perceptive things to say of relevance to the pastor and seminarian.

— LEE A. BELFORD

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



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