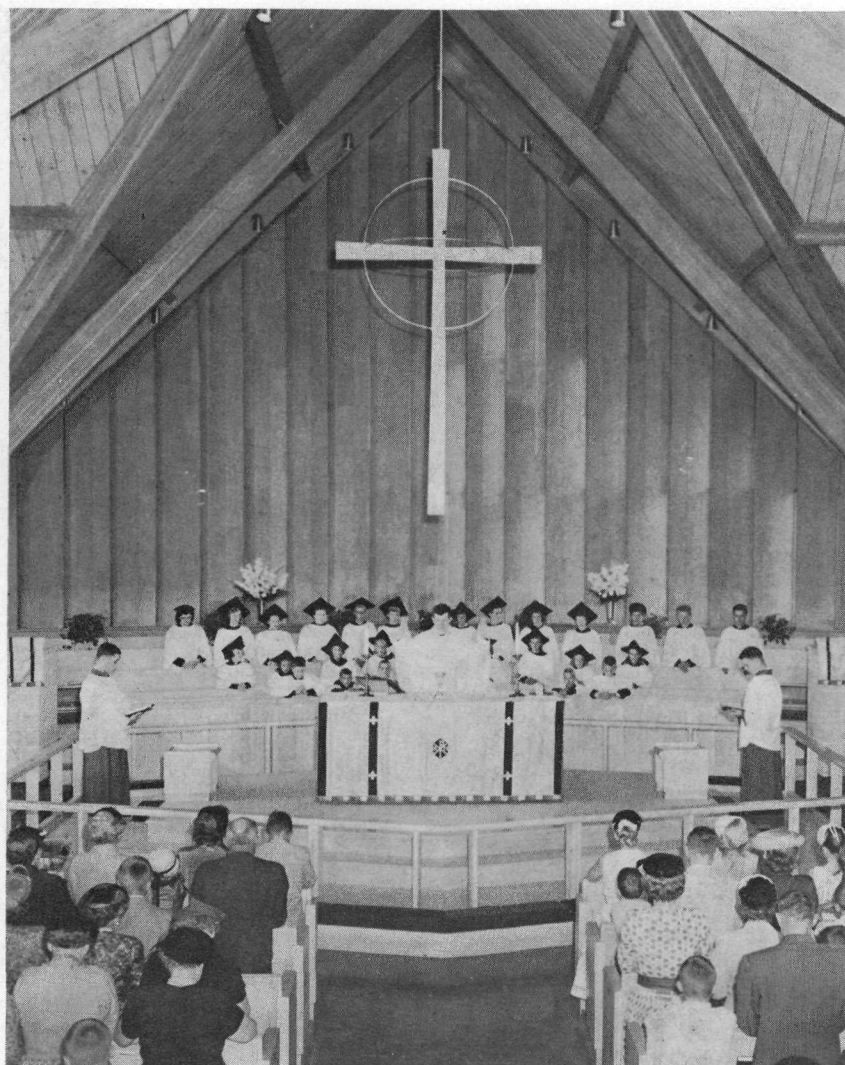


# The **+** WITNESS

MAY 7, 1964

10¢



The Rev. Alexander Stewart is shown during the consecration prayer in a eucharist celebration in St. Mark's Church, Riverside, R. I., scene of the New England liturgical workshop

---

---

## MANIFESTO ON THE TRIPLE REVOLUTION

---

---

## SERVICES

### In Leading Churches

#### NEW YORK CITY

##### THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10; Morning Prayer, Holy Communion and Sermon, 11; Evensong and sermon, 4.  
Morning Prayer and Holy Communion 7:15 (and 10 Wed.); Evensong, 5.

##### ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street  
Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion 9:30 and 11 a.m. Church School. 11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at 12:10 a.m.; Wednesdays and Saints Day at 8 a.m.; Thursdays at 12:10 p.m.  
Organ Recitals, Wednesdays, 12:10. Eve. Pr. Daily 5:45 p.m.

##### CHURCH OF THE HOLY TRINITY

316 East 88th Street  
NEW YORK CITY

Sundays: Holy Communion 8: Church School 9:30; Morning Prayer and Sermon 11:00. (Holy Communion 1st Sunday in Month).

##### GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square 9th Ave. & 20th St.  
NEW YORK

Daily Morning Prayer and Holy Communion, 7 (7:30 Saturdays and holidays)  
Daily Choral Evensong, 6.

##### COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL  
NEW YORK

The Rev. John M. Krumm, Ph.D.,  
Chaplain

Daily (except Saturday), 12 noon; Sunday, Holy Communion, 9 and 12:30. Morning Prayer & Sermon, 11 a.m.; Wednesday, Holy Communion, 4:30 p.m.

##### ST. THOMAS

5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.) MP 11; Ep Cho 4. Daily ex. Sat. HC 8:15, HC Tues. 12:10, Wed., 5:30.

Noted for boy choir; great reredos and windows.

##### THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street  
Near New York Memorial Hospitals

Hugh McCandless, Lee Belford, David Wayne, Philip Zabriskie, clergy

Sundays: 8 a.m. HC; 9:30 Family (HC 3S) 11 MP (HC IS).

Wed. HC 7:20 a.m.; Thurs. HC 11 a.m.

One of New York's  
most beautiful public buildings.

##### ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.

Minister to the Hard of Hearing

Sunday: 9 and 11 a.m. 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs., Fri., 12:30 - 12:55 p.m.  
Services of Spiritual Healing, Thurs., 12:30 and 5:30 p.m.

## The Witness

For Christ and His Church

### EDITORIAL BOARD

JOHN MCGILL KRUMM, Chairman

W. B. SPOFFORD SR., Managing Editor

EDWARD J. MOHR, Editorial Assistant

O. SYDNEY BARR; LEE A. BELFORD; KENNETH R. FORBES; ROSCOE T. FOUST; RICHARD E. GARY; GORDON C. GRAHAM; DAVID JOHNSON; HAROLD R. LANDON; LESLIE J. A. LANG; BENJAMIN MINIFIE; W. NORMAN PITTINGER; WILLIAM STRINGFELLOW.

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



### CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN; GARDINER M. DAY; JOSEPH F. FLETCHER; FREDERICK C. GRANT; HELEN GRANT; CORWIN C. ROACH; BARBARA ST. CLAIR; MARY H. SHEPHERD JR.; W. B. SPOFFORD JR.



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



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

### HOLY MATRIMONY

By Hugh McCandless

### THE MEANING OF THE REAL PRESENCE

By G. A. Studdert-Kennedy

### SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

### THE PRAYER BOOK

Its History and Purpose

By Irving P. Johnson

25¢ a copy

Ten for \$2

### THE WITNESS

Tunkhannock, Pa.

## SERVICES

### In Leading Churches

#### CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector

Sunday Services: 8:00, 9:30 and 11:15 a.m.  
Wed. and Holy Days: 8:00 and 12:10 p.m.

#### CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. William B. Sperry, Rector

8 and 9 a.m. Holy Communion (breakfast served following 9 a.m. service) 11 a.m. Church School and Morning Service.  
Holy Days, 6 p.m. Holy Communion.

#### ST. THOMAS' CHURCH

18th and Church Streets  
Near Dupont Circle

WASHINGTON, D. C.

The Rev. John T. Golding, Rector

The Rev. Walter E. Neels

The Rev. Walter J. Marshfield

Sundays: 8:00 a.m. Holy Communion. 11:00 a.m. Service and Sermon. 7:30 p.m. Evening Prayer.

Holy Days: 12:15 p.m. Holy Communion.  
Thursdays: 7:30 a.m. Holy Communion.

#### TRINITY CHURCH

MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector

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

#### PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V  
PARIS, FRANCE

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

Boulevard Raspail

Student and Artists Center

The Rt. Rev. Stephen Bayne, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean

#### CHURCH OF ST. MICHAEL AND ST. GEORGE

St. Louis, Missouri

The Rev. J. Francis Sant, Rector

The Rev. Jack E. Schweizer,  
Assistant Rector

Sundays, 8 9:30, 11 a.m.

#### ST. JOHN'S CHURCH

Lafayette Square

WASHINGTON, D. C.

The Reverend John C. Harper, Rector

Weekday Services: Mon., and Thurs., Holy Communion at 12:10. Tues., Holy Communion at 7:30 a.m. Wed., Fri., and Sat., Noonday Prayers at 12:10.

Sunday Services: 8 and 9:30 Holy Communion; 11 Morning Prayer and Sermon (Church School); 4 French Service; 5:30 Evening Prayer.

## Story of the Week

### Workshop on Liturgics Stressed Action at Parochial Level

By Edward J. Mohr

*Witness Editorial Assistant*

★ A workshop dealing with the practical application on the parochial level of the principles of liturgical reform was held at St. Mark's Church, Riverside, R. I., April 17-18, under the sponsorship of the parish and its rector, the Rev. Alexander D. Stewart, and other New England clergy. In the course of the workshop three celebrations of Holy Communion were held, two with the American Prayer Book rite, one according to the second century reconstructed eucharist of Gregory Dix. There were some 200 participants, clerical and lay, from all parts of New England and New York.

The workshop leaders included the Rev. Nathan Wright, Jr., St. Cyprian's Church, Roxbury, Mass., Dr. Frank Cellier, Seabury - Western Theological Seminary, the Rev. Don Copeland, World Center for Liturgical Studies, Boca Raton, Fla., and Bishop Higgins of Rhode Island and the Rev. Sidney Lanier, St. Clement's Church, New York, as preachers.

The concern of the participants in the workshop was with the adaptation of the ceremonial of the present Prayer Book rite rather than with revision of the text. There is ample leeway in the rubrical provisions of the

present rite, properly construed, for an application of the principles of the liturgical movement, in the ceremonial both of the clergy and people. The discussion leaders emphasized consistently that ceremonial adaptations must be an expression of an underlying theological outlook, though there was no agreement on the amount of educational effort needed before attempts were made to show it in liturgical practice.

#### Place of Mystery

Fr. Wright, in his presentation of the theological background of the liturgy, stressed the place of mystery, the sense of participation in present time of an eternal event; of communion with Christ present in the eucharist, and the common sharing of Christ on the part of communicants; of the sharing of the priesthood of Christ by all participants in the divine mysteries; of the recognition of redemption as a present reality in the Christ who now is, and dwells in his people; of the sense of holiness not as a different mode of being but as a dedication to God. He related that when he became aware of these factors in the course of preaching he abandoned old-fashioned Latin rite ceremonial for one which organically related all participants in liturgy to its central function.

Dr. Cellier, who edited the papers of the Wichita liturgical conference, "Liturgy Is Mission", sought to show that what is peculiar Christian is not the deeds of people but the recognition of dependence on the grace of God. Man's questioning of the reason for his existence should create an opening for the receiving of the kerygma, the declaration that God accepts where human deeds fail. In the eucharist the recognition, realization, awareness of this grace is communicated, and as with Wright, the indwelling Christ becomes known.

Recent trends in biblical and theological studies were cited by Canon Copeland as leading to the present widespread discontent with the liturgy as commonly practiced, as well as the basis for current developments. A large part of the problem is due to the fact that in one way or another the liturgy has been put in western dress, thereby limiting its capacity to communicate to diverse cultures. While its substance remains constant, Copeland holds, the liturgy must be adopted if it is to relate itself to other cultures. Regardless of particular historical rites, this requires the assumption into the ceremonial of indigenous manners and customs to take in place of the western mannerisms which are meaningless or misleading in other cultures.

Copeland sketched future developments in the celebration of the eucharist, among them an



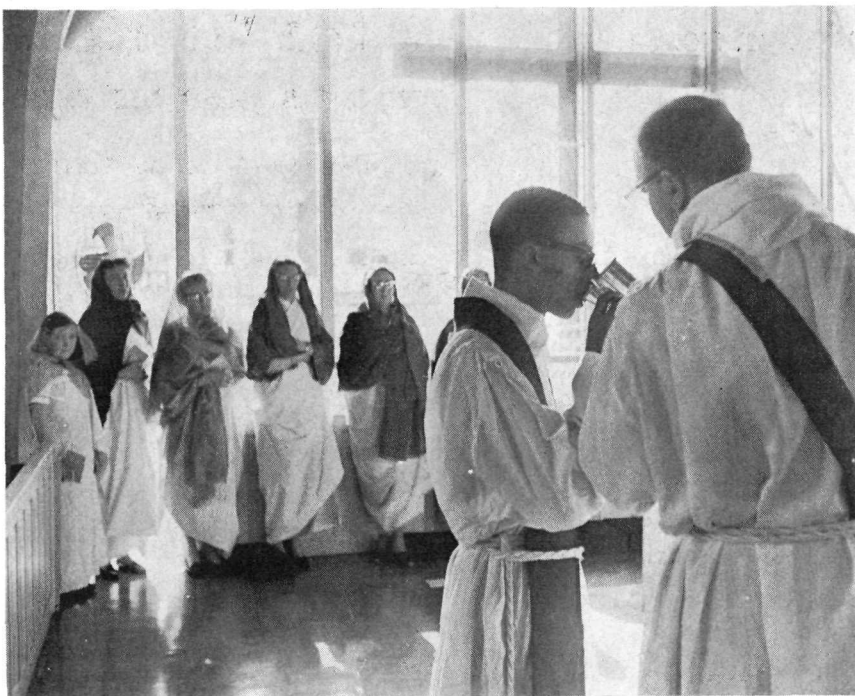
increase in awareness of its communal nature; the gradual increase of standing in place of kneeling; the growth of communion procession, in which the communicants go to receive communion and return while singing, joyfully; a more joyful atmosphere generally; a decrease in rigidity.

A basic tenet of the liturgical movement, that the Holy Communion should be the principal parish service each Sunday, was assumed in the workshop. Extended discussions dealt with the ways and means by which this could be brought about in actual parish situations. A secondary consideration was the addition of portions of daily Morning Prayer before the communion office in accordance with the Prayer Book scheme, thus adding Old Testament material to the service as a whole.

### Difference Procedures

There were differences of experience and of opinion in regard to the procedures whereby the pattern of worship or ceremonial in a parish is to be changed. In Fr. Wright's case the changes were made after the interest of a large portion of the congregation had become aroused. In this case it was a matter of simplifying the ceremonial, celebrating "facing the people" with a minimum of fuss, eliminating sharp distinctions between the ministers in the service, all of whom wear white linen albs until the offertory, when the celebrant puts on a chasuble.

While the canonical right of the rector of a parish to give order concerning the worship of the parish was not questioned, some opinion had it that he has a moral obligation to make changes only after approval was given in the vestry, or after the congregation had been instructed to a point where they grasped the underlying reasons and motivations



Communion is administered in demonstration of a second century eucharist at Riverside liturgical workshop

as they are seen in the liturgical movement. This is related not only to the form of ceremonial but to the physical changes which may be required, such as moving the altar away from the east wall, or into the nave. In the Church of the Redeemer, Rochester, N. H., the rector, the Rev. Donald C. Marsh, went from Holy Communion twice a month, with daily Morning Prayer the other Sundays, to Holy Communion with Morning Prayer on each Sunday, without prior arrangements. In explanation to the congregation he cited the fact that Morning Prayer alone can be read by lay readers, while as a priest he could lead in the celebration of the Eucharist.

Canon Copeland followed a similar procedure when he was rector of St. Stephen's parish, Coconut Grove, Fla. There, however he omitted the widely-used opening hymn. The lay reader there would read the opening sentences before the choir and ministrants went to their places, followed by the

versicles, "O Lord, open thou our lips", whereupon the procession would move during the singing of "Venite". With the psalm and lesson following, this part of the service would take only ten minutes, so that it was possible to have Morning Prayer "every Sunday", as he said to some dissenters, and Holy Communion too, without the service being too long. Observers noted that Copeland reflected what Massey Shepherd says in his commentary on "The Family Service":

"The Eucharist is action. We must dramatize it with effective ceremonial, that not only catches the eye, but engages the whole body. We could easily dispense with the silly choir processions, that have no liturgical meaning, and use the Gospel and Offertory Processions that exhibit the inherent action of the rite itself. No one is bored by these true ceremonies of the liturgy, for the simple reason that they make sense."

Descriptions of services for



special occasions were presented at the workshop, as well as variations on liturgical movement practices. Included was a presentation by the Rev. John B. Hill of the order at Christ Church of Hamilton and Wrentham at South Hamilton, Mass. Here the altar is free-standing but the congregation is in the nave and the choir in a transept. The practice includes "the use of an unvested layman as subdeacon; having the layman subdeacon standing behind the altar with the celebrant and deacon from sursum corda through the fraction; an economy of manual acts using only those acts which effectively focus upon the great event itself; an absolute minimum of 'hardware' upon the altar." The congregation likewise stands through the "consecration canon".

### Second Century Eucharist

The first of the workshop communion services, Dix's demonstration second century Eucharist, was held in St. Mark's Church, with the Rev. A. A. LaVallee, rector of St. Thomas' parish, Greenville, R.I., presiding as bishop and the Rev. Granville V. Henthorne, Jr., rector of Trinity parish, Portland, Conn., narrating. It consists of the four essential actions of the Eucharist, all subsequent accretions being eliminated. The congregation stands throughout. It begins with the offertory, at which the participants place their piece of bread on the plate and a portion of wine in the cup. For the consecration the bishop and presbyters sit until the "Lift up your hearts." At the end of the consecration they again sit. The breaking of the bread is followed by the communion, for which the communicants come forward, while the ministers giving the bread and cup remain standing in one place. The

"simplicity", naturalness, and directness of the demonstration rite tend to make the conventional western Prayer Book rite appear fussy and diffuse by comparison. The arrangement of St. Mark's Church, with a central altar "in the round", served very well for the purpose of the demonstration.

### Prayer Book Rite

The arrangement is less satisfactory for the Prayer Book rite, with whatever ceremonial customs may be used. This was the other workshop service at St. Mark's, preceded by Morning Prayer through the first lesson, *Te Deum laudamus* serving as an introit. The opening sentences and the "Lord, open thou our lips" were said from a point in front of the center of the altar — there are no choir-style prayer desks — making for an incisive beginning. The celebrant, the Rev. Steele W. Martin, St. Michael's, Brattleboro, Vt., stood in front of the altar, as seen by the congregation, until the offertory, when he went to the other side. The gospel was read, after a short procession, from the extreme "gospel" side of the church, the gospeler standing on the nave level. This tended to obscure the gospel reading. In the St. Mark's arrangement the pulpit and lectern are behind the altar, almost at the east wall, and this may militate against the reading of the gospel from the pulpit, a common practice in this ceremonial custom. The Merbecke musical setting was used for the parts of the communion service. Bishop Higgins in his sermon gave strong endorsement and encouragement to the efforts of the "liturgical movement" (Page eight condensed).

Observers at this service could not fail to notice incongruities in the ceremonial of the service, especially when con-

trasted with the organic ceremonial of the demonstration Eucharist. There is a duplication of beginnings in the parts of Morning Prayer used, in itself very good, and the opening piece in the Prayer Book Communion rite — the collect "for purity", the summary of the law, *kyrie eleison*, followed by "The Lord be with you", etc., and the collects following. The indiscriminate and unresponsive kneeling for invocations, acclamations and bid-dings, the custom here followed, is deadening, and in those parts where the celebrant faces the congregation very unseemly. The weakness of this common custom becomes evident when compared with that at Christ Church of Hamilton and Wrentham, where the congregation stands during "Lift up your hearts", the preface, the *sanctus*, the prayer of consecration, and the Lord's Prayer, — until the prayer of humble access.

Although the principles of the liturgical movement emphasize community between participants in the Eucharist, whatever their rank, and lay participation, there was in this celebration too noticeable a difference between what the celebrant was doing and what the congregation and others were doing.

### New Problems

Participants in the workshop were conscious of the fact that attempts to solve some problems of conventional ceremonial in turn present others. Where the altar is surrounded by people all of them are looking at, and conscious of, a formless background, including people, into which the altar is merged. The centrality of the altar itself keeps it from being the chief center of awareness, the focal point. This is mitigated where there are people on only three sides of the altar, and more so

where the altar is close to the congregation but where people are on only one side of it.

In the celebration at St. Mark's, and in the one held in a public auditorium in Riverside, the celebrant went "behind" the altar, so far as the congregation is concerned, at the offertory, and remained there through the prayer of humble access. As a result he knelt at the confession and the humble access with the altar between him and the congregation, an unhappy procedure. This can be avoided by remaining in front through the confession, absolution and comfortable words, and going to the other side to face the people for the sursum corda, then going back after the Lord's Prayer. This has the added advantage of making the change in orientation at the actual breaks in the American Prayer Book rite.

### The Folk Mass

The evening communion in the auditorium, celebrated by the Rev. Duncan R. McQueen, St. Mary's, Warwick, R. I., had as its primary objective the demonstration of the musical setting for the parts of the service composed by the Rev. Geoffrey Beaumont, the London priest, and commonly called "A 20th Century Folk Mass". This was excellently rendered by a chorus consisting of young people of the junior and senior work camps at the Rhode Island conference center, and by George Braithwaite and Robert Nelson, cantors, Charles Arcieri, drums, the Rev. E. K. Packard bass viol, Mark Taber, pianist, and Mrs. James Frink, director. The setting is lively and gay, and the antiphonal arrangements, in which the cantor sings phrases repeated by the congregation, makes it easy for people to join in the service. Mr. Lanier was the preacher. The

Rev. George E. Condit, St. George's, Central Falls, R. I., conducted a spirited hymn sing before the celebration.

### The Leaders

Leaders of interest groups and discussions in the workshop included Alden Robbins, Oaklawn, R. I., and T. Frederick Norton, Mystic, Conn., both architects; James W. Bennett, organist, Transfiguration, Edgewood, R. I.; John C. Cosby, director, speaker's bureau, National Council, New York; Frank Foster, director of evangelism and stewardship, diocese of Massachusetts; Mrs. Robert C. Gwinn, St. John's parish, Barrington, R. I.; Mrs. Rob Roy Mason, St. Philip's, West Warwick, R. I.; Henry Pahl, science supervisor, West Hartford School, Conn.; the Rev. Ralph H. Tucker, St. Mark's, Burlington, Mass.; the Rev. Robert A. Winter, assistant, St. Mark's parish, Riverside, R. I.

### Comment by Chairman

A description of activities of a workshop of this character may convey an impression of great concern for externals. If so, this is misleading, because

the primary concern of the participants was with the reality of the underlying truth which liturgy seeks to externalize and communicate. Given an apprehension of the underlying truth, however, decisions need to be made as to how this is to be exposed in the form of common worship, and these cannot be left to impulse. The workshop, said the Rev. Alexander Stewart, who was also the chairman, can "help us to understand the dangers of worship. Any power for good is equally a source for evil. So with worship. Meaningless motions may replace simple action, ceremonial exactitude may inhibit the creative life of the spirit, esthetic delight may be mistaken for religious exaltation, symbols may become equated with the objects they represent, a service may well be for the edification of the actor's ego rather than for the glorification of God."

The physical arrangements for the conference were made by parishioners of St. Mark's parish, who devote their efforts to programs of this character in place of fund raising projects.

---

*Missionary aims of the Liturgical Movement  
as set forth in a recent conference*

## LITURGY IS MISSION

*Edited by Frank S. Cellier.* "Liturgy is the key to getting back in tune with the times by proclaiming the immutable truth of the Gospel." Stimulating papers given at the triennial liturgical conference sponsored by the Associated Parishes for Liturgy and Mission. The contributors are four Episcopal priests, C. Kilmer Myers, James A. Pike, William G. Pollard, Massey H. Shepherd, Jr.; a Roman Catholic priest, Joseph Thomas Nolan; and the British scholar, W. Moelwyn Merchant.

\$3.95

*At all bookstores*

## The Seabury Press

815 SECOND AVENUE • NEW YORK 10017

# EDITORIALS

## Much to be Done To Have Unity

THE EPISCOPAL CHURCH is not ready to draft or vote on a plan for organic unity. Such was the news which came out of the April consultation on Church unity in Princeton between delegates of our own church, the Presbyterian Church in the U.S.A., the Methodist Church, the United Church of Christ, the Evangelical United Brethren, and the Disciples of Christ churches.

We were disappointed to read the announcement, but not surprised. The conversations, which go back to the well-known Blake proposal, are scarcely three years old, meetings between representatives of the six denominations have been very few, and there has been all too little time to make the members of the several churches sufficiently aware of what is involved. How many people in the pews even know that our own church is discussing organic union with Methodists and United Brethren, to name but two of the consulting bodies?

Impatient as we are to see actual progress toward church unity and not mere talk, unwise attempts to push it too fast will only back-fire and set specific possibilities back a decade or longer. This is why we are in accord with the decision of our delegates at Princeton last month when they insisted we had not yet arrived at enough agreement, and in other respects were not yet ready, to be submitting and voting on actual blue prints for organic unity with any other church or churches.

But we hope the delegates and other responsible persons will do more than just let another year pass, and then pick up the negotiations where they left off recently. Our whole church has a lot of homework to do, beginning at the local level. Let this subject of church unity, and in particular the proposal before us, be studied in every parish and diocese. Let all our people be acquainted with what the issues are and with the terms of the unity now being studied.

Meanwhile, we would lay some questions on the mind and conscience of the Episcopal Church. Firstly, are we really in earnest when we talk of and pray for church unity, and how much so? There are moments when we fear this church is

too divided within itself to be able to negotiate meaningfully with other communions. And there are other moments when we see the Episcopal Church, once the pioneer in the modern ecumenical movement, becoming a little backwater unto itself, as other churches, even the Roman Catholic Church, move boldly and freely into the new age.

Can we resolve our own differences and tensions sufficiently to speak and act decisively?

Are we truly sincere in seeking organic unity with Presbyterians, Methodists, Disciples, and the others, or are we merely carrying on conversations we don't expect will get anywhere? We hope indeed this church we love really means to follow where the Holy Spirit will lead at this time.

Secondly, what of the report from Princeton that while all the other churches are ready and willing to accept the historic episcopate, the Episcopal delegates were not satisfied that "this doctrine was stated specifically enough"? Let us remember that Anglicans themselves, past and present, have never been fully agreed about this matter of bishops and the ministry. Echoes of old debates about the importance of bishops for the "esse", "bene esse", or "plene esse" of the church come back to us.

Bishops there will surely be in the re-united church of the future, but meanwhile we must be willing to recognize the validity of non-episcopal orders in the great Protestant traditions. "By their fruits ye shall know them"! And we must be sensitive to their concern that bishops be pastors and father-in-God and not prelates. Indeed, we share their concern here.

Finally we would ask if membership in the Anglican Communion cannot be a deterrent to our pursuing organic union more diligently here at home with our immediate neighbors. We like to boast of our membership in a world-wide family of autonomous churches with a total membership of forty millions. That figure, of course, is greatly exaggerated. This we suggest can be a deceptive and seductive fact, one that makes us a bit smug and reluctant to take any step that might compromise our membership in the Anglican family of churches.

We are not deriding or regretting our Anglican ties, but we are not at all sure they cut very much ice in the job which is ours to do right



here at home and in the wider world. It's all very well to be in communion with our brethren in Australia and England, but our first concern must be the effectiveness of our ministry and witness in the place where we are and far beyond as well.

The proposal under discussion by the six American churches would bring together some 22 million Christians. It would make the Protestant Episcopal Church an integral part of a united church enriched by our liturgy and ministry, a church that could play, as we see it, a

far more exciting and effective role in our national life and in the life of the world than could ever be possible through our presently separated and relatively little ecclesiastical bodies.

To further the cause of Christ in the place where they were, the Anglicans in South India achieved organic unity with Methodists, Presbyterians and Congregationalists. And we are hopeful that in the near future their membership in the world wide fellowship of the Anglican Communion will be fully established. They will have lost nothing, but given and gained much.

## FRESH FIELDS TO CONQUER

By John Seville Higgins

*Bishop of Rhode Island*

IT HAS taken four generations of Anglican life and worship to restore the Holy Communion to its rightful and historic place in the worship of our church. As a result of the parish communion movement, there is now a worldwide generation of young Anglicans for whom the Holy Communion is the normal Sunday service. This is a victory of considerable magnitude, but victories have a way of creating fresh fields to conquer. We are now constrained to find fresh ways to express the abiding theological, sociological and liturgical meanings of the liturgy to best meet the needs of God's people today. This means we must so celebrate the sacred mysteries that they become as understandable, as meaningful, as beautiful, and as relevant as possible. This, I take it, is what the liturgical movement is really all about.

Before we go on to the weightier implications of the liturgy most churches are faced with the need of a considerable re-arrangement of their interiors which will have to be done with great care and pastoral insight. There is the present physical problem involved in communicating when several hundred worshippers go to the most inaccessible part of the church to make their communions at a rail placed at the narrowest part of the building and accomodating about sixteen at a time.

The fact that Communion is administered in both kinds and that it must be administered by a priest assisted by an occasional deacon complicates the service and makes the administration unnecessarily lengthy especially on the great festivals. If the total communicant

strength of any sizeable parish ever turned up in toto at one service to make their communions the result would be chaos, so inadequate are our methods of administration.

Then there is what might be called the "eastern fixation of the clergy" which means that the priest mostly keeps his back to the congregation while celebrating, thereby often rendering his words inaudible, while he is addressing a Deity who is presumed to have his permanent residence at one point of the compass. The celebrant is often further insulated from the congregation by a good solid choir ensconced behind a chancel screen which is often reminiscent of an iconostasis in being. The general result is that many of the people cannot see what is going on, for the priest, like Moses, has gone up into the holy of holies and is lost to view.

### People Come First

WE SUFFER too from priests and choirs who "take over" the service and put on a sacred duet for the edification of the congregation; judging from the latter's expressions they often seem only to be "auditing the course". A good discipline for many organists and choirmasters would be to seat them among the congregation for several weeks with someone else at the organ; they might be surprised how little effect both choir and organ have in leading the people themselves in worship. Somehow or other we have to involve the people in the service to a much greater extent than we do at present in most churches.

Life in general tends to get more complicated as time goes on, and the same is true of church services which often suffer from an ecclesiastical form of Parkinson's law. Every few centuries, therefore, the church, if it is wise, takes a good look at its liturgical barnacles and scrapes them off its hull. It is good that we have an order for the Holy Communion that is seen to be more truly Catholic as the liturgical movement gains headway.

The trend of our services toward simplicity, openness and lay participation is particularly adaptable to our Prayer Book Service; while in these peripatetic days on the part of our people we should be thankful that the Prayer Book is the only lawful liturgy in this church. We need to get back to a certain biblical simplicity, some-

thing much more like the Lord's Supper, while at the same time holding the blessed truth that he as the host is really present at the meal in all his power and grace.

When the priest can face his flock gathered around him; where there is an ample and accessible altar rail, where the administration can proceed with reverent expedition; when the people have a maximum participation in the liturgy and are led but not dominated by the priest and choir — in such a place it is possible to make the liturgy meaningful and relevant in a new way.

For the Holy Communion is Jesus meeting his people; it is Jesus shriving his people; it is Jesus feeding his people; it is Jesus blessing his people; it is Jesus sending his people into the world with food for the week and hearts aflame.

## FOLK MUSIC: --- THE GOSPEL IN SONG

By Alexander D. Stewart

*Rector of St. Mark's, Riverside, R. I.*

THE BIBLE sets no limitations on the ways in which we can praise God. It provides for innumerable instruments — the harp, the lute, the instrument with ten strings, the shepherd's reed. The songs of the Bible include angelic voices, heavenly choirs, marching armies, hymns in prison, and folk songs by a campfire. The biblical writers knew that when a man cries to God from the depths of his soul, his plea might take the form of a German chorale, a folk song, a song of praise like that of Paul in I Corinthians 13, or a philosophical question like Job's, "Oh that I knew where I might find him?"

The anthropologists and social historians who study the ages of man consider the folk song as the carrier of the religious and cultural tradition of the tribe or nation. Recall in ancient history the great epics — lengthy stories which told in song the history of a people. Envision the Israelites by their campfires singing folk tales of their great heroes comparable to "Rock my Soul in the Bosom of Abraham", "We are Climbing Jacob's Ladder", "Noah and His Ark" and "Little David, play on Your Harp." Listen! Can you not hear the exultant shout as a young shepherd boy, David, tells the story of his nation's deliverance from Egypt, how his people crossed the Red Sea on dry land, and, as the Egyptians

approached, what happened? Hear him lead his people in that glorious chorus

Sing to Yahweh, glorious is he,

Horse and rider hath he cast in the sea.

In the days before writing and printing, people remembered a long story either through a poem or a story set to music. And how much easier if the two were combined, a poem, a hymn with musical accompaniment: such were the Psalms, the hymns of the Hebrews. What easier way to sing than to have the cantor in the synagogue line out the words with the congregation responding? Not only in the synagogue, but was this not also the practice of our Pilgrim ancestors? And is it still not appropriate in an age when we are trying to restore to the congregation full participation in the liturgy?

Over several centuries — from 1200 to the present — the Christian faith has inspired magnificent choral settings for the Mass. Music composed by the masters and performed by beautifully balanced choral groups is indeed inspiring. I for one can truly feel exalted by Saint Saens' "Praise Ye the Lord of Hosts" or by Vaughn Williams' "Old Hundredth" or by Honegger's "King David". For God's gift of Bach and Beethoven, of Handel and Hayden, of Mozart and Monteverdi, we shall remain eternally grateful.

## Music of People

WHEN, however, music is composed by the masters and sung by the gifted there is one danger. It may not represent the thought of that age or group and it may not encourage participation by the listener, other than vicariously. Folk music, on the other hand, represents the collective soul of a people. There is now and always has been among the sophisticated a tendency to look down on folk music, and that is quite understandable.

● To the average person, folk music is often associated with the bawdy ballad or the folk dance and hence is considered wicked. The term "folk music" brings to their minds the wandering minstrel of Gilbert and Sullivan or the irresponsible entertainer in a Majorca cafe. Yet folk music might equally be associated with shepherds keeping watch over their flocks by night, or hardy American pioneers in covered wagons making their way across plain and mountain to establish a Christian community. Organ or piano could not be transported over the prairie, but the portable stringed instrument was unmatched for its hardness and simplicity. Through the ages folk music has been married at one time or another to all of the arts, but it has always been used to express religious feeling and experience.

● Many people think that folk music is produced by and sung by the simple minded: the slave in the cotton fields, the miner or the hill-billy. Yet one discovers that many folk tunes have been lifted from the themes of other music. One of America's greatest students of the history of folk music was none other than George Lyman Kittredge, Harvard's most famous Shakespearean scholar, aided and abetted by another Harvard great, Professor Gummere. And if you were to write a thesis on folk music, the library with the greatest research material is not as you might think in Kentucky or North Carolina, but at Harvard's Houghton Library.

## Social Justice

EACH REVIVAL of folk music in our country has been started by the social visionaries, the young intellectuals, and each revival — including the present one — has accompanied a movement for social justice. During the freedom march on Washington last August, it was the banjo and guitar that echoed with the popular folk songs, "We Shall Overcome" and "If I had a Hammer." It was before bombs in Birmingham

and death in Dallas that we heard the argument against gradualism expressed most cogently, not in a professor's essay, but in the words of "Blowing in the Wind."

How many roads must a man walk down  
Before they call him a man?  
How many seas must a white dove sail  
Before she sleeps in the sand?  
How many times must the cannonballs fire  
Before they're forever banned?

The answer, my friend, is blowing in the wind,  
The answer is blowing in the wind.

How many years must a mountain exist  
Before it is washed to the sea?  
How many years can some people exist  
Before they're allowed to be free?  
How many times can a man turn his head  
And pretend that he just doesn't see?

The answer, my friend, is blowing in the wind,  
The answer is blowing in the wind.

How many times must a man look up  
Before he can see the sky?  
How many years must one man have  
Before he can hear people cry?  
How many deaths will it take until  
He knows too many people have died?

The answer, my friend, is blowing in the wind,  
The answer is blowing in the wind.

## A Story In Song

IN 1932 Ralph Vaughn Williams, composer of the magnificent tunes for "Hail Thee Festival Day" and "For All the Saints" lamented in his lectures at Bryn Mawr:

You may think, judging from the previous lectures, that I think folksong the one thing needful (for the future of American music) and that conditions in America do not admit of folk songs because there is no peasant class to sing and make them.

The assumption that only a peasant class can make and sing folk music is ill-founded; the tunes are invariably borrowed from ancient themes, as the Amen in Johnson's American Folk Mass is folk music taken from Anglican plainchant.

Folk music is often used to tell a story in song. Inevitably, therefore, the greatest story ever told should be thus expressed: "The Cherry Tree Carol" of Joseph and Mary:

Joseph was an old man, an old man was he,  
When he married pretty Mary, the belle of  
Galilee

or, "Jesus Born in Bethlehem" or, as those of you



who saw recently "Lilies in the Field" at the Avon Theater know, the magnificent example of the kerygma, by Sidney Poitiers. Other folk songs express, as not even the finest of church music can, the depths of suffering and the identification with a Saviour who also carried a heavy cross and felt the sting of the leather thongs and the pain of the nails.

My suffering time will soon be o'er

When I shall cry and weep no more.

Let us not allow our sophistication to anaesthetize us to the sensitivity of the soul and its many ways of expressing the depths of religious experience. Let not a misconception or a preconception of the folk singer close our ears to David and his harp or the missionary and his banjo. Let not our naive assumption that folk songs are simple eclipse the genuine religious experience and profundity which they may convey. "Let everything that hath breath praise the Lord . . ."

GOD uses many diverse ways to tug at a man's heart strings: To Paul he came in a blinding

flash. To Peter he spoke in the crowing of a cock. In Martin Luther God's truth burst forth to a beer hall tune. John Wesley found his faith on a stormy sea as he listened to Moravians sing fearlessly their joyful hymns of praise. To some, the strains of Bach's "Jesu, Joy of Man's Desiring" will always quicken their spirits; yet others, desperate and lonely on a city street, have been led back to the Good Shepherd by the notes of a familiar childhood hymn played by the Salvation Army band. And for many, the folk carol with its simple expression but profound feeling can best convey their depth experience of God in Christ.

The Gospel does not change. The musical settings may change, but the Gospel remains forever constant: the same yesterday, today and tomorrow. Does it really make any difference whether we use plainsong or folk music, organ or guitar, choirs or soloists, providing we praise the Lord and make known to men he who said, "This Do in Remembrance of Me."

## THE TRIPLE REVOLUTION

MANIFESTO DRAWN UP BY AN AD HOC  
COMMITTEE HEADED BY DR. W. H. FERRY,  
VICE-PRESIDENT OF THE CENTER FOR THE  
STUDY OF DEMOCRATIC INSTITUTIONS.  
SEE NEWS ON INSIDE BACK COVER

THIS STATEMENT is written in the recognition that mankind is at a historic conjuncture which demands a fundamental reexamination of existing values and institutions. At this time three separate and mutually reinforcing revolutions are taking place:

**THE CYBERNATION REVOLUTION:** — A new era of production has begun. Its principles of organization are as different from those of the industrial era as those of the industrial era were different from the agricultural. The cybernation revolution has been brought about by the combination of the computer and the automated self-regulating machine. This results in a system of almost unlimited productive capacity which requires progressively less human labor. Cybernation is already reorganizing the economic and social system to meet its own needs.

**THE WEAPONRY REVOLUTION:**—New forms of weaponry have been developed which cannot win wars but which can obliterate civilization. We are recognizing only now that the great

weapons have eliminated war as a method for resolving international conflicts. The ever-present threat of total destruction is tempered by the knowledge of the final futility of war. The need of a "warless world" is generally recognized, though achieving it will be a long and frustrating process.

**THE HUMAN RIGHTS REVOLUTION:** — A universal demand for full human rights is now clearly evident. It continues to be demonstrated in the civil rights movement within the United States. But this is only the local manifestation of a world-wide movement toward the establishment of social and political regimes in which every individual will feel valued and none will feel rejected on account of his race.

We are particularly concerned in this statement with the first of these revolutionary phenomena. This is not because we underestimate the significance of the other two. On the contrary, we affirm that it is the simultaneous occurrence and interaction of all three developments which make evident the necessity for

radical alternations in attitude and policy. The adoption of just policies for coping with cybernation and for extending rights to all Americans is indispensable to the creation of an atmosphere in the United States in which the supreme issue, peace, can be reasonably debated and resolved.

### Interaction of the Three Revolutions

THE NEGRO claims, as a matter of simple justice, his full share in America's economic and social life. He sees adequate employment opportunities as a chief means of attaining this goal: the March on Washington demanded freedom and jobs. The Negro's claim to a job is not being met. Negroes are the hardest-hit of the many groups being exiled from the economy by cybernation. Negro unemployment rates cannot be expected to drop substantially. Promises of jobs are a cruel and dangerous hoax on hundreds of thousands of Negroes and whites alike who are especially vulnerable to cybernation because of age or inadequate education.

The demand of the civil rights movement cannot be fulfilled within the present context of society. The Negro is trying to enter a social community and a tradition of work-and-income which are in the process of vanishing even for the hitherto privileged white worker. Jobs are disappearing under the impact of highly efficient, progressively less costly machines.

The United States operates on the thesis, set out in the Employment Act of 1946, that every person will be able to obtain a job if he wishes to do so and that this job will provide him with resources adequate to live and maintain a family decently. Thus job-holding is the general mechanism through which economic resources are distributed. Those without work have access only to a minimal income, hardly sufficient to provide the necessities of life, and enabling those receiving it to function as only "minimum consumers." As a result, the goods and services which are needed by these crippled consumers, and which they would buy if they could, are not produced. This in turn deprives other workers of jobs, thus reducing their incomes and consumption.

Present excessive levels of unemployment would be multiplied several times if military and space expenditures did not continue to absorb 10% of the Gross National Product (i.e., the total goods and services produced). Some 6-8 million people are employed as a direct result of purchases for space and military activities. At

least an equal number hold their jobs as an indirect result of military or space expenditures. In recent years, the military and space budgets have absorbed a rising proportion of national production and formed a strong support for the economy.

However, these expenditures are coming in for more and more criticism, at least partially in recognition of the fact that nuclear weapons have eliminated war as an acceptable method for resolving international conflicts. Early in 1964 President Johnson ordered a curtailment of certain military expenditures. Defense Secretary McNamara is closing shipyards, airfields, and army bases, and Congress is pressing the National Space Administration to economize. The future of these strong props to the economy is not as clear today as it was even a year ago.

### Nature of the Cybernation Revolution

CYBERNATION is manifesting the characteristics of a revolution in production. These include the development of radically different techniques and the subsequent appearance of novel principles of the organization of production; a basic reordering of man's relationship to his environment; and a dramatic increase in total available and potential energy.

The major difference between the agricultural, industrial and cybernation revolutions is the speed at which they developed. The agricultural revolution began several thousands years ago in the Middle East. Centuries passed in the shift from a subsistence base of hunting and food-gathering to settled agriculture.

In contrast, it has been less than 200 years since the emergence of the industrial revolution, and direct and accurate knowledge of the new productive techniques has reached most of mankind. This swift dissemination of information is generally held to be the main factor leading to widespread industrialization.

While the major aspects of the cybernation revolution are for the moment restricted to the United States, its effects are observable almost at once throughout the industrial world and large parts of the non-industrial world. Observation is rapidly followed by analysis and criticism. The problems posed by the cybernation revolution are part of a new era in the history of all mankind but they are first being faced by the people of the United States. The way Americans cope with cybernation will influence the course of this phenomenon everywhere. This country is

the stage on which the Machines-and-Man drama will first be played for the world to witness.

The fundamental problem posed by the cybernation revolution in the United States is that it invalidates the general mechanism so far employed to undergird people's rights as consumers. Up to this time economic resources have been distributed on the basis of contributions to production, with machines and men competing for employment on somewhat equal terms. In the developing cybernated system, potentially unlimited output can be achieved by systems of machines which will require little cooperation from human beings. As machines take over production from men, they absorb an increasing proportion of resources while the men who are displaced become dependent on minimal and unrelated government measures — unemployment insurance, social security, welfare payments. These measures are less and less able to disguise a historic paradox: that a growing proportion of the population is subsisting on minimal incomes, often below the poverty line, at a time when sufficient productive potential is available to supply the needs of everyone in the United States.

### Paradox Ignored

THE EXISTENCE of this paradox is denied or ignored by conventional economic analysis. The general economic approach argues that potential demand, which if filled would raise the number of jobs and provide incomes to those holding them, is under-estimated. Most contemporary economic analysis states that all of the available labor force and industrial capacity is required to meet the needs of consumers and industry and to provide adequate public services: schools, parks, roads, homes, decent cities, and clean water and air. It is further argued that demand could be increased, by a variety of standard techniques, to any desired extent by providing money and machines to improve the conditions of the billions of impoverished people elsewhere in the world, who need food and shelter, clothes and machinery and everything else the industrial nations take for granted.

There is no question that cybernation does increase the potential for the provision of funds to neglected public sectors. Nor is there any question that cybernation would make possible the abolition of poverty at home and abroad. But the industrial system does not possess any adequate mechanisms to permit these potentials

to become realities. The industrial system was designed to produce an ever-increasing quantity of goods as efficiently as possible, and it was assumed that the distribution of the power to purchase these goods would occur almost automatically. The continuance of the income-through-jobs link as the only major mechanism for distributing effective demand — for granting the right to consume — now acts as the main brake on the almost unlimited capacity of a cybernated productive system.

Recent administrations have proposed measures aimed at achieving a better distribution of resources, and at reducing unemployment and underemployment. A few of these proposals have been enacted. More often they have failed to secure Congressional support. In every case, many members of Congress have criticized the proposed measures as departing from traditional principles for the allocation of resources and the encouragement of production. Abetted by budget-balancing economists and interest groups they have argued for the maintenance of an economic machine based on ideas of scarcity to deal with the facts of abundance produced by cybernation. This time-consuming criticism has slowed the working of Congress and has thrown out of focus for that body the inter-related effects of the triple revolution.

An adequate distribution of the potential abundance of goods and services will be achieved only when it is understood that the major economic problem is not how to increase production but how to distribute the abundance that is the great potential of cybernation. There is an urgent need for a fundamental change in the mechanisms employed to insure consumer rights.

### Facts and Figures on Cybernation

NO RESPONSIBLE OBSERVER would attempt to describe the exact pace or the full sweep of a phenomenon that is developing with the speed of cybernation. Some aspects of this revolution, however, are already clear:

- the rate of productivity increase has risen with the onset of cybernation;

- An industrial economic system postulated on scarcity has been unable to distribute the abundant goods and services produced by a cybernated system or potential in it;

- surplus capacity and unemployment have thus co-existed at excessive levels over the last six years;

- the underlying cause of excessive unemployment is the fact that the capability of ma-



chines is rising more rapidly than the capacity of many human beings to keep pace;

a permanent impoverished and jobless class is established in the midst of potential abundance.

Evidence of these statements follows:

● The increased efficiency of machine systems is shown in the more rapid increase in productivity per man hour since 1960, a year that marks the first visible upsurge of the cybernation revolution. In 1961, 1962 and 1963, productivity per man-hour rose at an average pace above 3.5% — a rate well above both this historical average and the post-war rate.

Companies are finding cybernation more and more attractive. Even at the present early stage of cybernation, costs have already been lowered to a point where the price of a durable machine may be as little as one-third of the current annual wage-cost of the worker it replaces. A more rapid rise in the rate of productivity increase per man-hour can be expected from now on.

● In recent years it has proved impossible to increase demand fast enough to bring about the full use of either men or plant capacities. The task of developing sufficient additional demand promises to become more difficult each year. A \$30 billion annual increase in Gross National Product is now required to prevent unemployment rates from rising. An additional \$40-60 billion increase would be required to bring unemployment rates down to an acceptable level.

● The official rate of unemployment has remained at or above 5.5% during the Sixties. The unemployment rate for teenagers has been rising steadily and now stands around 15%. The unemployment rate for Negro teenagers stands about 30%. The unemployment rate for teenagers in minority ghettos sometimes exceeds 50%. Unemployment rates for Negroes are regularly more than twice those for whites, whatever their occupation, educational level, age or sex. The unemployment position for other racial minorities is similarly unfavorable. Unemployment rates in depressed areas often exceed 50%.

These official figures seriously underestimate the true extent of unemployment. The statistics take no notice of under-employment or feather-bedding. Besides the 5.5% of the labor force who are officially designated as unemployed, nearly 4% of the labor force sought full-time work in 1962 but could find only part-time jobs.

In addition, methods of calculating unemployment rates — a person is counted as unemployed only if he has actively sought a job recently — ignore the fact that many men and women who would like to find jobs have not looked for them because they know there are no employment opportunities. Underestimates for this reason are pervasive among groups whose unemployment rates are high — the young, the old, and racial minorities. Many people in the depressed agricultural, mining and industrial areas, who by official definition hold jobs but who are actually underemployed, would move if there were prospects of finding work elsewhere. It is reasonable to estimate that over 8 million people are not working who would like to have jobs today as compared with the 4 million shown in the official statistics.

Even more serious is the fact that the number of people who have voluntarily removed themselves from the labor force is not constant but increases continuously. These people have decided to stop looking for employment and seem to have accepted the fact that they will never hold jobs again. This decision is largely irreversible, in economic and also in social and psychological terms. The older worker calls himself "retired"; he cannot accept work without affecting his social security status. The worker in his prime years is forced onto relief: in most states the requirements for becoming a relief recipient bring about such fundamental alterations in an individual's situation that a reversal of the process is always difficult and often totally infeasible. Teenagers, especially "drop-outs" and Negroes, are coming to realize that there is no place for them in the labor force but at the same time they are given no realistic alternative. These people and their dependents make up a large part of the "poverty" sector of the American population.

Statistical evidence of these trends appears in the decline in the proportion of people claiming to be in the labor force — the so-called labor force participation rate. The recent apparent stabilization of the unemployment rate around 5.5% is therefore misleading: it is a reflection of the discouragement and defeat of people who cannot find employment and have withdrawn from the market rather than a measure of the economy's success in creating jobs for those who want to work.

● An efficiently functioning industrial system is assumed to provide the great majority of

new jobs through the expansion of the private enterprise sector. But well over half of the new jobs created during the period 1957-1962 were in the public sector — predominantly in teaching. Job creation in the private sector has now almost entirely ceased except in services; of the 4,300,000 jobs created in this period, only about 200,000 were provided by private industry through its own efforts. Many authorities anticipate that the application of cybernation to certain service industries, which is only just beginning, will be particularly effective. If this is the case, no significant job creation will take place in the private sector in coming years.

● Cybernation raises the level of the skills of the machine. Secretary of Labor Wirtz has recently stated that the machines being produced today have, on the average, skills equivalent to a high school diploma. If a human being is to compete with such machines, therefore, he must at least possess a high school diploma. The Department of Labor estimates, however, that on the basis of present trends as many as 30% of all students will be high school drop-outs in this decade.

● A permanently depressed class is developing in the United States. Some 38,000,000 Americans, almost one-fifth of the nation, still live in poverty. The percentage of total income received by the poorest 20% of the population was 4.9% in 1944 and 4.7% in 1963.

Secretary Wirtz recently summarized these trends. "The confluence of surging population and driving technology is splitting the American labor force into tens of millions of 'have's' and millions of 'have-nots'. In our economy of 69 million jobs, those with wanted skills enjoy opportunity and earning power. But the others face a new and stark problem — exclusion on a permanent basis, both as producers and consumers, from economic life. This division of people threatens to create a human slag heap. We cannot tolerate the development of a separate nation of the poor, the unskilled, the jobless, living within another nation of the well-off, the trained and the employed."

### Need for New Consensus

THE STUBBORNNESS and novelty of the situation that is conveyed by these statistics is now generally accepted. Ironically, it continues to be assumed that it is possible to devise measures which will reduce unemployment to a minimum

and thus preserve the overall viability of the present productive system. Some authorities have gone so far as to suggest that the pace of technological change should be slowed down "so as to allow the industrial productive system time to adapt."

We believe, on the contrary, that the industrial productive system is no longer viable. We assert that the only way to turn technological change to the benefit of the individual and the service of the general welfare is to accept the process and to utilize it rationally and humanely. The new science of political economy will be built on the encouragement and planned expansion of cybernation. The issues raised by cybernation are particularly amenable to intelligent policy-making: cybernation itself provides the resources and tools that are needed to ensure minimum hardship during the transition process.

But major changes must be made in our attitudes and institutions in the foreseeable future. Today Americans are being swept along by three simultaneous revolutions while assuming they have them under control. In the absence of real understanding of any of these phenomena, especially of technology, we may be allowing an efficient and dehumanized community to emerge by default. Gaining control of our future requires the conscious formation of the society we wish to have. Cybernation at last forces us to answer the historic questions: What is man's role when he is not dependent upon his own activities for the material basis of his life? What should be the basis for distributing individual access to national resources? Are there other proper claims on goods and services besides a job?

Because of cybernation, society no longer needs to impose repetitive and meaningless (because unnecessary) toil upon the individual. Society can now set the citizen free to make his own choice of occupation and vocation from a wide range of activities not now fostered by our value system and our accepted modes of "work." But in the absence of such a new consensus about cybernation, the nation cannot begin to take advantage of all that it promises for human betterment.

PLEASE NOTE: — The Manifesto will be concluded in the issue of May 21, a delay made necessary since the issue of May 14 is devoted to Washington Cathedral. It will present Proposals for Action, based upon the above analysis.

# Conference for World Council Deals with Pressing Issues

★ Richard M. Fagley, executive secretary of the commission of the churches on international affairs, urged all men of goodwill in this country and abroad to "generate a renewal of concern and determination" in the fight against world poverty.

A fundamental requirement in the anti-poverty struggle is a "stronger will in the affluent societies as well as the low-income societies to win this war," he told the U.S. conference for the World Council of Churches at its annual meeting.

Praising President Johnson's national anti-poverty program,

Fagley stressed that all America's churches and synagogues and other religious groups must collaborate in the struggle on behalf of the needy.

He saw the President's campaign as a stepping up of efforts against poverty made during the administrations of former Presidents Truman and Eisenhower.

He said that another main requirement to help eliminate poverty overseas is an expansion of exports from the developing countries.

"The major trading nations, if they mean to win this war against world poverty," he said, "need to re-examine their trade

policies and to orient their aid policies towards a combined strategy of trade and aid.

"They need to help the developing countries to produce the goods that will sell in western markets and to facilitate and foster such sales. That probably means some form of preferential treatment, on a temporary and phased basis, for the good of the developing societies."

Also addressing some 200 Protestant and Orthodox church leaders was the Rev. Paul R. Abrecht of Geneva, head of the WCC's department of church and society, who said that momentous social changes make it "extremely doubtful whether the old social morality which the church has preached is still applicable."

"In a rapidly changing society," he observed, "a lot of ideas on which the church in previous years drew upon in its social ethics are now becoming dated and powerless."

"To what extent does the church suffer from a great illusion, the illusion that it is still setting the norms for society, when in fact these norms are more truly being set by secular social movements and forces outside the church?" Abrecht asked.

"What is the real situation of the church in society and what possibility does it have of influencing the social pressures which are now so much influencing the direction of our social change?"

He said answers to these questions will be sought at a conference on church and society planned for 1966, which will examine the relation between the church and secular social movements and ideologies.

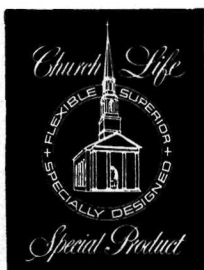
He said the conference "may help us to understand why it is that so many Christians today, especially our youth, find the real vitality of the Christian

## Lay Worker Pensions

Is there a pension plan for salaried lay workers?  
Yes! The Church Pension Plan for Lay Workers.

This Plan is being highly acclaimed and widely adopted throughout the Church.

It is funded through Church Life, affiliate of The Church Pension Fund.



### CHURCH LIFE INSURANCE CORPORATION

20 Exchange Place • New York, N.Y. 10005



faith more readily apparent in the events of secular history and secular society than in the life of the church or in the social and cultural movements which it has initiated."

### Barnes on Unity

Roswell P. Barnes said that "there must be renewal within the churches themselves if the unity movement is to escape lethargy and the councils of churches escape becoming mere expeditious agencies to enable the churches to achieve a greater measure of order in their relationships among themselves and to the community."

At the close of his address he announced that, because of ill health, he plans to retire by Oct. 1 as the conference's executive secretary.

In suggesting that churches involve themselves more actively in the ecumenical movement to avoid the danger of "lethargy" setting in, Barnes said: "We should not be romantic about the good old days when the ecumenical enthusiasts led the movement with the consent of their churches."

"The churches themselves were not then necessarily committed or involved. Delegated representatives now involve the churches more than they were then. This marks significant advance."

Appraising the prospects for the unity movement in this country, Barnes said the most important progress would be made in "attitudes and patterns of association — in cooperation, and protocol, proprieties and procedures."

On the other hand, he added, progress in the matters of faith and order will probably be slow and "will be derived from shared biblical study rather than from agreements on formulation of doctrine."

"Unions are quite unpredictable," he said. "We must pray in faith that the Holy

Spirit will intervene with power to confound our predictions based upon calculations of our own resources and efforts."

Dr. Barnes observed that the Christian unity movement was animated by the "emergence into the movement of Roman Catholic friends who share its purpose and are impelled by the pleasure of a new freedom of association with fellow Christians and the exhilaration of refreshing breezes of renewal in their own church."

He said that there were five aspects in dealing with the ecumenical movement. He cited them as: cultivating the will to unity, extending cooperation in service to mankind, adjusting "protocol, proprieties and procedures in the interest of courtesy, mutuality and facilitating of association," promoting and achieving church union, structural consolidations and mergers, and searching for agreement or mutual understanding in doctrine, canon law and liturgy.

### Nolde Scores Myths

Frederick Nolde, director of the commission on international affairs, in an address that closed the conference, praised Senator Fulbright and others



establish devotional life in their home. Special meditations for the first forty days of marriage, with table graces and prayers for important milestones. A valuable gift for newly married couples. White linen cover stamped in gold. 96 pages. \$1.00 each, postpaid. Order from

## The Upper Room

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

### A Gift Book

### Whom God Hath Joined Together

By

Wesley H. Hager

An ideal book to help the bride and groom

OXFORD presents  
a distinguished  
new series

## A Library of Protestant Thought

Selected writings illustrating and interpreting the history of the Christian faith in its Protestant expression in Europe and America.

### THE OXFORD MOVEMENT

Edited by

Eugene R. Fairweather

Valuable for an understanding of the Anglican position today and current trends toward ecumenicity in the Church at large, this book brings together the key theological writings born of the Anglo-Catholic Revival in nineteenth-century England. A major factor in the modern reshaping of the Church of England and of the entire Anglican Communion, the Oxford Movement is here depicted in the light of its indirect influences on Christianity as a whole . . . its inescapable dilemmas of Protestant churchmanship and their demonstrated solutions.  
416 pages. \$7.00

### JOHN WESLEY

Edited by

Albert C. Outler

In this collection of most representative writings, one of the major figures in eighteenth-century Christianity secures a fair hearing in the forum of contemporary theology. Conventional and misleading stereotypes about John Wesley and his thought are readily dispelled, as attention is focused on Wesley's decisive sources — Anglican, patristic, biblical — and his actual pronouncements on nearly every theological topic that he regarded as important.  
544 pages. \$7.50

At your bookseller

Oxford University Press  
New York

who are urging a new look at U.S. foreign policy.

He said that the ideological struggle continues between Marxism and Christianity but said it is important to maintain an "open society" if international relations are to be bettered.

He called for an end of "blustering and name calling"; said that the People's Republic of China should be admitted to the UN; expressed the view that the two Germanys should determine their own affairs; urged "speedy progress in balanced disarmament."

### Priest on Latin America

A Roman Catholic welfare leader told the conference that the "authentic social teachings" of Catholicism are now reaching the people in Latin America.

Msgr. Joseph Gremillion, director of socio-economic development, Catholic relief services-national Catholic welfare conference, said the church has been awakened to the realities of Latin America's social revolution during the past five years.

He said that the Catholic Church, as a whole, "is no longer to be identified with the landed aristocracy, with the political oligarchy, and the oppressive status quo."

"Bishops, priests and lay leaders," he said, "provide the new ferment for institutional reform."



Write us for  
**Organ Information**

**AUSTIN ORGANS, Inc.**  
Hartford, Conn.

As examples of how the Catholic Church is reaching Latin Americans, he cited pastorals and public statements of bishops, newly-written catechisms "heavy with social content," and "many intermediate grass roots training and teaching centers, usually directed and manned by lay leaders."

He also said Catholic clergy and laymen have been instrumental in the building of homes, and the formation of housing cooperatives, savings and loan associations and farm workers' unions.

### BISHOP ARMSTRONG DIES OF STROKE

★ Bishop Armstrong, 63, died of a stroke on April 23. He has been diocesan but nine months, and is succeeded by

### REPORT AVAILABLE

Mrs. Donald Campbell's graphic report from St. Augustine, which ran in two issues, is now available. Send 25¢ and the two copies will be sent postage paid.

**The Witness**  
Tunkhannock, Pa.

### CASSOCKS

EUCCHARISTIC VESTMENTS  
All Embroidery Is Hand Done  
ALLAR HANGINGS and LINENS  
Materials by the yard. Kits for  
Altar Hangings and Eucharistic Vestments

**J. M. HALL, INC.**  
SURPLICE - CHOIR VESTMENTS  
14 W. 40th St., New York 18, N. Y.  
TEL CH 4-1070

### SHARING

### Christian Healing in the Church

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request. Founded by Rev. John Gaynor Banks. D.S.T.  
*This paper is recommended by many*

Bishops and Clergy.

Address:  
FELLOWSHIP OF ST. LUKE  
2243 Front St. San Diego 1, Calif.

Bishop DeWitt, elected coadjutor last December, and took office only on April 1.

### STUART HALL VIRGINIA'S OLDEST PREPARATORY SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings.

MARTHA DABNEY JONES, Headmistress  
Box W Staunton, Virginia

### THE PARISH OF TRINITY CHURCH New York

REV. JOHN HEUSS, D. D., RECTOR  
TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., Vicar  
Sun. MP. 8:40, 10:30, HC 8, 9, 10, 11.  
EP 3:30; Daily MP 7:45, HC 8, 12, Ser  
12:30 Tues., Wed & Thurs., EP 5:15 ex  
Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

**ST. PAUL'S CHAPEL**  
Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar  
Sun. HC 8:30, MP HC Ser. 10; Weekdays:  
HC 8 (Thurs. also at 7:30) 12:05 ex. Sat.;  
Int. & Bible Study 1:05 ex. Sat.; EP 3; C  
Fri. 3:30-5:30 & by appt.; Organ Recital  
Wednesday 12:30.

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.

Leslie J. A. Lang, Vicar

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

**ST. LUKE'S CHAPEL**  
487 Hudson St.

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

**ST. AUGUSTINE'S CHAPEL**

Rev. Wm. Reed, Vicar  
Rev. Thomas P. Logan, (Priest-in-charge)  
Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass,  
9 a.m. Morning Prayer, 9:15 a.m. Solemn  
High Mass, 10:30 a.m. Low Mass in Spanish  
5 p.m. Evening Prayer; Weekdays: 7:15 a.m.  
Morning Prayer, 7:30 a.m. Low Mass, 5 p.m.  
Evening Prayer.

**ST. CHRISTOPHER'S CHAPEL**

48 Henry Street  
Rev. William W. Reed, Vicar  
Sun. MP 7:45, HC 8, 9:30, 11 (Spanish).  
EP 5:15; Mon. - Thurs. MP 7:45, HC 8  
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.  
MP 9:15, HC 9:30; EP Daily 5:15; C Sat.  
4-5, 6:30 - 7:30 & by appt.

# Manifesto to President Johnson Tells of Triple Revolution

★ "Our economic, social and political institutions exist for the use of man — man does not exist to maintain a particular economic system. This philosophy centers on an understanding that governments are instituted among men for the purpose of making possible life, liberty and the pursuit of happiness and that government should be a creative and positive instrument towards these end."

This statement appears at the close of the manifesto on the Triple Revolution, which starts this week on page eleven and will be concluded in our issue dated May 21, since the number for May 14 is to be devoted to the Washington Cathedral.

The statement quoted does not mention any Christian doctrine of man but, in our judgment, the manifesto is primarily concerned with just that.

It was released late in March over the signatures of a committee of thirty-two persons, under the leadership of Dr. W. H. Ferry, vice-president of the Center for the Study of Democratic Institutions which was established some years ago by the Fund for the Republic.

The following letter was sent with the document to President Johnson, with copies to the majority and minority leaders of Congress and the secretary of labor: —

We enclose a memorandum, The Triple Revolution, for your consideration. This memorandum was prepared out of a feeling of foreboding about the nation's future. The men and women whose names are signed to it think that neither Americans nor their leaders are aware of the magnitude and acceleration of the changes

going on around them. These changes, economic, military, and social, comprise The Triple Revolution. We believe that these changes will compel, in the very near future and whether we like it or not, public measures that move radically beyond any steps now proposed or contemplated.

We commend the spirit prompting the War on Poverty recently announced, and the new commissions on economic dislocation and automation. With deference, this memorandum sets forth the historical and technological reasons why such tactics seem bound to fall short. Radically new circumstances demand radically new strategies.

If policies such as those suggested in The Triple Revolution are not adopted we believe that the nation will be thrown into unprecedented economic and social disorder. Our statement is aimed at showing why drastic changes in our economic organization are occurring, their relation to the growing movement for full rights for Negroes, and the minimal public and private measures that appear to us to be required.

Among the persons signing the original manifesto were Prof. Philip Green of Haverford College; Michael Harrington, author of *The Other American*; Ralph L. Helstein, labor leader; Prof. Frances Hering of the University of California; Alice Mary Hilton, an authority on technology and automation; Prof. Everett Hughes of Brandeis University; Prof. H. Stuart Hughes of Harvard.

Also Linus Pauling, two-time Nobel prize winner; Prof. John W. Ward of Princeton; Robert Theobald, author of *Free Men and Free Markets*; Gerard Piel, publisher of *Scientific American*; Gunnar Myrdal, Swedish economist; Irving F. Laucks, industrialist; Prof. Michael D. Reagan of Syracuse University; Ben B. Seligman, director of education and research for a labor organization.

We regret that the manifesto has been printed in two installments and that we have to skip a week before printing the concluding pages. We suggest that the two numbers of May 7 and 21 be preserved and used in their completed form with study groups in parishes, summer conferences and other gatherings.

---

## A BISHOP PARSONS' ANTHOLOGY

**Selections Made By**

**Massey H. Shepherd Jr.**

*Professor at the Church Divinity School of the Pacific*

Being used in several theological seminaries and will make excellent material for use in parishes with adult classes and discussion groups.

There is as much material in this magazine size leaflet as in many books that sell for \$2 or more.

25¢ for single copy

\$2 for ten copies

**THE WITNESS**

**TUNKHANNOCK**

**PENNSYLVANIA**

---



# What's new in the closely graded curriculum?

## The Seabury Series

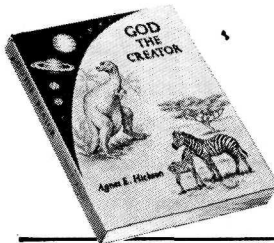
for grades 2, 5, and 7, with completely revised teachers' manuals and two new pupils' books for the next church school year. Teachers will be delighted with the units of work, the lesson plans, the rich Prayer Book and Bible resources these new manuals offer. Children, teachers, and parents will enjoy the lively text and handsome illustrations in the new pupils' books. *Available at your church bookstore this June.*

### Grade Two

Teacher's Manual

**GOD, HIS WORLD, AND ME**

\$2.10



Pupil's Reader

**GOD THE CREATOR**

Living creatures of today, the development of life in prehistoric times, the stars, planets, and moons are discussed and accurately illustrated in full color to emphasize our beliefs about God, the maker of heaven and earth.

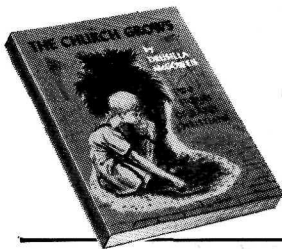
\$1.50

### Grade Five

Teacher's Manual

**LIVING IN THE CHURCH**

\$2.10



Pupil's Reader

**THE CHURCH GROWS**

Church history comes to life in two stories of Christian children in the Second Century and their adventures in the pagan Roman Empire. Illustrated.

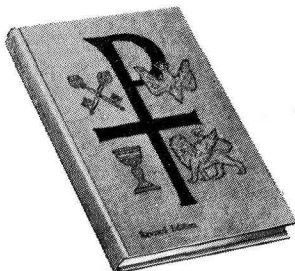
\$2.00

### Grade Seven

Teacher's Manual

**WE ARE CALLED TOO**

\$2.10



Resource Book

**MORE THAN WORDS**

This excellent "Church Dictionary" is being continued as the pupil's book for seventh graders. An integral part of this course, it is a valuable resource for adults, too. Hard cover.

\$2.00

The Seabury Press New York 10017

