

# The **+ WITNESS**

DECEMBER 10, 1964

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## Story of the Week

# Historic Consensus Achieved At Council's Third Session

By John Cogley

*Religious News Service  
Special Correspondent*

★ During the third session, the Vatican Council reached its maturity. The bishops in Rome began to achieve a distinct identity not as prelates called in from here, there, and the other place but precisely as Fathers of this particular Council. A consensus was reached, in general terms, of what the present needs of the Church are and of the direction in which the Catholicism of the future will move.

The unpredictable change that takes place when a group gets together for prolonged dialogue no longer seemed as strange as it did even last year. In short, the Council, which began as an idea in the mind of Pope John, which first came together in uncertainty and confusion, and which was over many meetings a collection of individual prelates, each moved by a separate vision, now has an existence of its own that transcends the importance of any particular Father. It is even possible to imagine an entirely new body of bishops attending the fourth session without the Council itself taking any sharp turns.

Early in the third session, Archbishop John Carmel Heenan of Westminster (England)

explained the increased pace of the Council progress by saying that the Fathers were more experienced now and had overcome some earlier difficulties. That was undoubtedly true, but it was not the total explanation. More important was the emergence of the consiliar consensus — the recognition by all but the most obtuse that, whatever their disagreements, the Fathers of Vatican II were intent on pursuing Pope John's goal of *aggiornamento* and of relating the ancient doctrine of their Church not to textbook abstractions but to the present world and to the actual men and women now living in it.

### Argue About Deacons

The ultra-conservative Fathers were once, and not long ago either, merely a minority within the Council, to be accounted for numerically — the losing side noted in a series of votes. The change now is that this minority has become a dissident group opposed to the consensus that quietly became evident as the Council pursued its work. Consequently, the only truly significant disagreements now are between the Fathers who share this consensus.

They may, for example, argue about whether terminal deacons may marry or whether married men may become terminal deacons. This sort of disagreement

is difference within a consensus that terminal deacons are necessary and desirable in the modern Church. But one who does not go along with the whole idea of restoring the diaconate is upholding opposition of a different kind and has moved outside the consiliar consensus altogether. He is, as a result, more an annoyance than a threat.

The same would be true of any Father who argued against the whole concept of religious liberty and faithfully echoed the wholehearted intolerance of a previous age. If any such Father were still to be found among the 2,300 in Rome — and it is unlikely that such a one could be found, even among those opposed to the present schema on religious liberty — his opposition would be much more radical than that offered even by a Cardinal Ottaviani or Cardinal Browne, who acknowledge the rights of conscience but argue that a "Catholic state" should restrict non-Catholic proselytism and the public, though not the private, manifestation of erroneous religions.

### The Consensus

It is possible, then, to sketch the broad basis of the consiliar consensus coming out of Vatican II.

In the earlier catch-all categories of "progressive" and "conservative," it is overwhelmingly "progressive." The conservatives were outvoted on

practically every single issue up before the Fathers and did not gain a single significant victory. A few of their maneuvers, to be sure, enjoyed a certain kind of success, at least temporarily, but it may not even be going too far to say that even here the "progressives" were victorious.

For example, the two major efforts of the die-hards in the Roman Curia and their allies during the third session came to nothing, though they caused a great deal of anxiety when they were first discovered. When, in October, it was learned that both religious liberty and the statement on the Jews were being relocated and subjected to a review by a committee of hand-picked arch-conservatives, 17 "progressive" cardinals managed to get Pope Paul's assurance that there would be no tampering with the controversial documents.

### Bishops Revolt

Later, at the end of the session, when even the preliminary vote on religious liberty was put off, thus theoretically endangering the document's very survival, there was the famous "bishops' revolt," led by American prelates. The Holy Father did not accept the protesting bishops' "urgent, very urgent, most urgent" request that he countermand the decision. But he did give his assurance that religious liberty would be at the top of the agenda in the final session of the Council and he thereby assured its survival. It is already clear that it has the votes necessary, so it is almost certain to be passed. The statement on the Jews, of course, is stronger than ever and has already been substantially approved by the Fathers.

So it has gone ever since the Council began. The "progressives" have enjoyed one landslide after another. Their mark is on all the documents already formally proclaimed — and of

those sent back for revision before final consideration, every single one has been returned in order to make it not less but more conformable to the "progressive" mindset.

### Liberal Victories

It used to be said, early in the Council when some Fathers were trying to escape acknowledging that there were clearly identifiable "progressive" and "conservative" blocs in Rome, that these terms were meaningless since many Fathers were progressive in one matter and conservative in another. If that were true, though, it would be hard to explain the constant string of victories for the liberal faction.

It is not at all certain that even Pope John was as "progressive" as the Council has turned out to be. Whether he envisioned the clean sweep this party would win must always remain a matter of conjecture for the beloved Holy Father himself might well have changed many of his views as the Council proceeded. But, whether it was accurate so to portray him or not, John has been the patron of the "progressive" forces all along — and it can be said that Vatican II has been not only the "pastoral" and "ecumenical" Council Pope John desired but a "Johannine" Council as well.

### Following John

It is impossible to imagine such a consensus emerging from a Council held under Pope Pius XII's direction, or indeed of any of his predecessors. Because Pope Paul VI followed John, there has seemed to be no contradiction between his pontificate and the Council. The present Holy Father, however, had he followed directly after Pius XII, would probably not have made such a complete break with the past. Such a break seems totally foreign to his way,

his manner of looking at things. If the remarkable John, then, turned out to be the liberating force for the Church at large, it might also be said that he liberated Paul himself from the frozen ideas of the Papacy which he might have inherited. It seems perfectly natural that Paul VI should preside over a "progressive" Council. The idea would seem preposterous to those who knew Cardinal Montini even a half dozen years ago — and probably not least of all to Cardinal Montini himself.

### Healing Wounds

The distinctive mark of Vatican II is that it has been not a combative Council but a conciliating gathering, healing old wounds, calling off ancient wars, and reaching out, with its predominant notion of the Church as a community of love; to all men — historic friend and enemy alike. Pope John made it clear that he did not want his Council to be concerned either with proclaiming new doctrines or denouncing new heresies. Like the Pope who convoked it, it was to be eminently positive and show the face of the Church's love for all men. This wish of the Holy Father has been widely observed. As a result of Vatican II, mankind has been drawn more closely together. Catholicism has sought out and emphasized its points of agreement rather than its differences with Orthodoxy, Protestantism, Judaism, Islam, and other religions.

At the same time, it has made efforts to call off the meaningless and useless war that Catholics have carried on with modernity for so long. At Vatican II the Church has earnestly tried to speak to modern man — to share his concerns — to understand his anguish — to sympathize with his aspirations — to communicate with him in words he can understand — and to show a new appreciation for



his accomplishments. This belated attempt has of course not been entirely successful yet. Modernity is not so easily achieved that just by taking thought even the Church can catch the ear of contemporary man. But the start has been made, and the contemporary world for the first time in living memory, and for long before that, has begun to take Catholicism seriously.

#### Fourth Session

This is only a beginning. Much remains to be done. But, considering the situation only a decade ago, the change in attitude is amazing — both on the part of the Church and of the contemporary world. This is no mean achievement for Vatican II.

There is every reason to believe that the mood of the third session of the Vatican Council will carry over to the fourth session. In any case, it is too late now for any permanent reversal or return to the pre-Council Church. Too much has been said on the Council floor by the Church's highest spokesmen. Their consensus, which individually even they probably did not suspect was their true belief until they came together, is now too obvious for serious challenge.

During the third session the Fathers discussed many important matters — like religious liberty, birth control, atomic war, the priesthood in the modern world, the religious orders, the lay apostolate, non-Christian religions, the missions — which will come up again. At the end, the Holy Father and the Council Fathers proclaimed three historic achievements — the decree on the Church *De Ecclesia* and those on ecumenism and the *Oriental Churches*.

Of these three, the greatest was *De Ecclesia*. This was the Church's meditation on itself —

the Church's own answer to the question, "What are You?"

The decree will last for a thousand years. Nothing more important or more profound can come out of the Council. Everything in the future of Catholic Christianity will, one way or the other, be linked to this most fundamental doctrine. No matter what he does in the future, Pope Paul will have his place in history if only because he was the pontiff who proclaimed it. If the Fathers were never to be called back to Rome, they would have gained a place in Catholic glory because it was they who conceived of its importance, who wrote it, refined it,

and finally passed it in Council. Nothing the Council can do in the future will outrank *De Ecclesia* in significance.

For this reason alone, then, the third session, whatever disappointments might be tied in with it or whatever disputes it might have left unsettled, was a magnificent success. It was during these weeks that the Fathers finally recognized the consensus that gave them their historic identity. Without that identity, *De Ecclesia* could never have been passed. Without *De Ecclesia* the consensus could never have been achieved. With both, Vatican II has already fulfilled Pope John's highest hope.

## Modern Parish is Not So Hot Canadians Are Informed

★ A young rector charged at a seminar on modern-day church relations in Montreal that parish churches show little awareness of the need for radical changes in today's world.

"Because we have lost our theology, we rely on externals for the assurance of stability which we feel our faith should give us, and we feel that anything sheltered under a church roof is Christian," said the Rev. Peter Davison of St. James Church, St. Johns, Quebec.

The result, he added, is that "military whists and rummage sales shower us with the virtue of raising money 'to pay the parson and maintain the fabric'; sending cast-off clothing and a few dollars to the Arctic or to Africa keeps our missionary conscious at bay; and stuffing a medieval catechism down the throats of our young people is thought sufficient preparation for the Christian life in the 20th Century.

"And in all our activities we must be careful not to be too religious, because 'we get that on Sunday, don't we?' — if we

aren't away doing something more important, that is."

Davison was among several speakers at a seminar on "The Changing City — Our Challenge." The seminar dealt with the impact of urban forces of society and the challenge it presents to the church.

He said once a year parishes render accounts of their stewardship. "But the Synod Blue Book — like the Synod itself — has little time for anything but financial statements and formal reports by powerless boards."

Canon E. W. Scott, associate general secretary of the council for social service of the Anglican Church of Canada, said the Church must be revamped on three main levels: local congregations, specialized ministries and establishment of centers for study and research.

"We need to look at the local congregation in the light of expansion . . . It is wishful thinking if we talk about the value of the people, but say nothing about political action. This is where the Church must take a deeper interest."

He said more communications between ministries and the congregation, between ministries and industry and government are needed, to see that "there is total ministry."

Ted Shiner, of McGill Univer-

sity's school of social work, said the Church has a role in our "society of caretakers" and there must be a "guided mobility," a recognition of change and an intelligent attempt to start in the desired direction.

our brethren in the Episcopal Church . . .

"We can thank God for their virility, their warmth of friendliness, their sense of being a family, their deep sense of stewardship, a deep recognition that Almighty God is to be honored on the Lord's day and, perhaps above all, their delightful willingness to talk on the subject of religion without any self-consciousness or false piety."

"It is my ardent hope," Bishop Bardsley concluded, "that increasingly in the coming years there will be frequent interchange of priests and laity between the two Churches. Nothing but good can come of this."

#### DEPLORE NO VOTE ON LIBERTY

★ The World Council of Churches, in a statement issued by its department of information, expressed "very real disappointment" that the Vatican Council had closed its third session without taking a vote on the issue of religious liberty.

It said the absence of a vote at the session that ended Nov. 21 had served to prolong "great uncertainty as to the official position of the Roman Catholic Church in this matter."

"This issue of religious liberty," it added, "is one of the most difficult problems of relationship between the Roman Catholic and other Churches."

A spokesman was quoted as saying that the organization's statement was issued in response to several inquiries following the protest of more than 1,000 bishops at the Vatican Council against a procedural ruling blocking a preliminary vote on the religious liberty drafts.

The statement itself noted that a "large majority" of the prelates attending the Council had gone on record as favoring religious liberty.

## Episcopalians Face Dangers Says Bishop of Coventry

★ An Anglican, returning from a brief visit to the United States, said in London that the Episcopal Church in the U.S. faces four "potential dangers."

Bishop Cuthbert Bardsley of Coventry, who addressed the General Convention, claimed that Episcopalians must fight "an atmosphere of coziness and complacency," become conscious of the need for mission, and beware of "spiritual shallowness."

His remarks, carried in a special article in the Church Times, were not entirely critical. Episcopalians have been valiant, he said, in responding to the challenge of MRI and are most generous to "the Church overseas."

Citing contributions to the U.S. Church, he said: "There are two worrying features among this almsgiving. First, there tends to be an atmosphere of coziness and complacency; it is all very comfortable and well equipped. Enormous buildings surround the church — vicar's office, clergy office, church visitors rooms, Sunday school rooms, various halls large and small, typists' rooms, children's rooms . . . All this sometimes tends to lead to complacency and smugness. Ignore the Churches abroad who have so little."

Here Dr. Bardsley cited Episcopalian generosity to missions and cooperation in MRI. "But the fact remains," he said, "that as the money pours into the Church . . . I have mentioned one potential danger, that of

coziness. Another is that the Episcopal Church is regarded as the Church of those who have arrived socially and financially.

"Many of the clergy and laity would vigorously deny this, but one's general impression is that the congregations are comprised largely of those who have made a material success in life.

"Next — and perhaps arising out of the last point — the Church is not always very conscious of the need for mission. Does this account for the fact that, although the population has grown by leaps and bounds, the membership of the Episcopal Church has shown no increase in the past 25 years?

"The fourth and last danger to which I might refer is that of spiritual shallowness. One wonders sometimes how deep this church attendance goes. Is there a depth of spirituality and holiness commensurate with the numbers of those who attend church?

"Nevertheless, having drawn attention to these potential dangers, I would hasten to add in conclusion that there are many churches that have avoided these dangers; many churches that are acutely conscious of the world with all its poverty and needs; many churches comprised of men and women who have a deep spirituality; many churches where the congregation comes from very mixed social backgrounds."

The Bishop of Coventry conceded that "we in the Church of England can learn much from

# EDITORIAL

## Reconciliation is Biblical Religion

THE MINISTRY of reconciliation is both implicit and explicit in biblical religion. No one questions this.

The reconciliation with which biblical religion is concerned is that between God and man. He seeks him who was lost and pays the price of the mortification which reconciliation involves. No one questions this.

Beyond this there is almost complete acceptance of the principle that biblical religion holds that wholesome life, human life seeking its full potentiality, requires reconciliation between men on various levels of existence. But attempts to implement this have led to little more than failure and frustration through the whole course of the history of biblical religion. The area for greatest success lies in simple personal relationships, but history, literature, and the unwritten tales of broken hearts are universal witnesses that even on this level the forces of conflict hold sway.

On the more complex levels of political, economic, and social relationships, where impersonal factors are potent, the ways of reconciliation become more perplexing even as they are more needed.

What is to be said to some one who holds that taxes unduly deprive him of the fruits of his labor and his property; that governmental bodies hamstring his efforts in making productive choices; that a combination of restraints diminishes his initiative; that all of these factors are the effect of some sort of alien influences which corrode our native character and tradition?

Do we say to him that he should be unselfish, that he should have more at heart the welfare of his neighbor, the suffering, and the deprived, and that he should therefore cheerfully suffer the encroachments about which he complains? There is too much of just this kind of unrealistic response in attempts at reconciliation in religious circles.

Conflicts which demand reconciliation result from conflicting interests. Men cannot be ex-

pected to set their interests aside; they are a part of being.

The processes of reconciliation must therefore begin with the showing that men's interests can be furthered rather than destroyed by a course of action. Jesus was very adept at this. He said that it was a good idea to resolve a quarrel if one did not like being in jail.

It can be shown that the interests of all can be met in political and economic life when there is creative change, and not when there is reaction. It can be shown as at no time before that military violence in a nuclear age cannot preserve anything and destroy most things.

The year 1965 has been designated "International Cooperation Year" by action of many national governments. Programs will be promoted by various official and unofficial bodies. In an address following the signing of the proclamation designating the year, President Johnson urged support for the project by the public and the organizations he was addressing, including the National Council of Churches. He based his appeal on practical grounds, though he did not rule out principle. When a course of action serves conflicting interests on a higher level reconciliation may be attained.

This is the way Mr. Johnson put it:

"In this day and in this age man has too many common interests to waste his energies, his talents, and his substance in primitive arrogance or destructive conflict. In short, you are going to have to be the captains of a movement to lead people to love instead of hate. You are going to have to be the leaders in a movement to guide people in preserving humanity instead of destroying it. You are going to be the leaders in a crusade to help get rid of the ancient enemies of mankind—ignorance, illiteracy, poverty, and disease—because we know that these things must go and we also know from our past that if we do not adjust to this change peacefully, we will have to adjust to it otherwise.

"As a great leader said in this room not many years ago, 'If a peaceful revolution is impossible, a violent revolution is inevitable.' So I believe that the true realists in the second half of this 20th century are those who bear the dream of new ways for new cooperation.

"You will be frowned upon. Some will call you an idealist. Some will call you a crackpot, and

some may even call you worse than that. They may say you are soft or hard or don't understand what it is all about in some of these fields, but what greater ambition could you have and what greater satisfaction could come to you than the knowledge that you had entered a partnership

with your government that had provided the leadership in the world that had preserved humanity instead of destroyed it.

"So this year and next year and in the years to come, international cooperation must be an enduring way of life in the community of man."

# MISSION OPPORTUNITY IN THE CITY

By John Heuss

*Rector of Trinity Parish, New York*

## THE BIG JOB FACING THE CHURCH TODAY IS IN URBAN AREAS

INCREASINGLY in recent years the Episcopal Church has become concerned about the work it is doing in the cities of the United States. Slowly it has been realized that the American city is the largest single missionary opportunity facing the Church.

Most of us have been taught that missionary work was either overseas or in the western states, where the Episcopal Church was not strong enough to support itself. All of this has drastically changed today. Of course there is a missionary work to be done overseas! Of course states like Utah, North and South Dakota, and a few other places in the west continue to need help. But, for Episcopalians, the opportunity overseas and out west is suddenly dwarfed by the rapid population changes in the cities, large and small, in the United States.

The plain truth of the matter is that the Episcopal Church today is faced with a deepening emergency in cities like New York, Boston, Philadelphia, Chicago, Birmingham, Houston, Los Angeles, San Francisco and many other places.

Houston, Texas, is a striking example. After world war two a suburb developed rapidly in East Houston. Into this suburb came middle-income, educated business executives and white-collar workers. Today, less than twenty years later, East Houston has changed from a middle-income suburb into an industrial fringe area. The early dwellers have moved away. It is predominantly, today, a blue-collar area, where the rapidly built

churches can no longer support an independent ministry.

### New York Area

LET ME TELL YOU about New York City and its boroughs. On October 22, 1964, the board of education published a brochure which lists the population changes covering the decade 1950 to 1960. Here is what is happening to that part of our diocese where for years the largest churches have been located and where, for the most part, middle-income, culturally privileged people have made up the bulk of our communicant strength.

In ten years Manhattan, where we have fifty-eight churches, lost 373,306 white people. It gained 24,354 Negro people and 87,132 Puerto Rican people. The population of Manhattan in 1950 was 1,960,101. In 1960 it had declined to 1,698,281. I do not believe that one Manhattan Episcopal church has been left unaffected by this fantastic population change.

What is it like in the Bronx? Since 1950, 217,294 white residents have moved out of the Bronx. 65,871 Negro residents have moved in and 124,961 Puerto Ricans.

The only borough in our diocese to gain was Richmond, or Staten Island. With the opening of the Verrazano Bridge, this population gain is expected to continue.

I will not speak of Brooklyn and Queens, because they are in the diocese of Long Island, except to say that Brooklyn is losing population



on the same pattern as Manhattan, while Queens is gaining on the pattern of Staten Island.

Does all this mean that Episcopal churches in neighborhoods of Manhattan and the Bronx and lower Westchester should close their doors because the old congregations have moved away? It certainly does not! It means that the Episcopal Church in the inner city must open its doors to welcome our new neighbors, most of whom belong to no Church. It means for clergy and lay officials, as well as for diocesan authorities, that an agonizing reappraisal is taking place. It means that one time self-supporting parishes will increasingly become diocesan missions. It means that the old habits of mind and ways of doing things are no longer valid. We are faced with a totally new urban missionary opportunity, for which there is little money yet available and for which the average clergyman has not been trained.

This is the most pressing problem facing our Church today. And it is not a passing problem. The urbanization of American life increases its speed each year. It is no longer accurate to think of New York as a city by itself. It is the population center of a huge urban complex which stretches from Portland, Maine, to Washington, D.C. The urban work of the Church reaches out far into Westchester and Dutchess Counties. Parishes which are now located forty miles from Manhattan will, in the decade ahead, be caught up in the problems of urban sprawl.

So the real problem of the Episcopal Church today does not lie overseas nor in some remote western state. It lies on the doorstep of your parish and mine.

### Caught Unprepared

THE SPEED with which all this has happened has caught most of the large urban dioceses unprepared. New York is doing more about it at present than any diocese I know about. This is true, in spite of the fact that our peculiar geographical location has cost us dearly in leadership and in financial strength. Located as we are, any Episcopalian who desires to escape Manhattan and the Bronx has four choices of suburban living. He can move to Westchester or other parts of this diocese further north. Yet, most New Yorkers decide to relocate in one of three other places: New Jersey, Long Island or Connecticut. All three of these are outside the diocese of New York. I believe it is fair to say that, in terms of financial stewardship, New York has lost more

communicants of middle and high incomes than any diocese in the Episcopal Church.

It is nothing short of a miracle that New York comes as close to meeting its missionary quota as it does. But we must not forget that if it were not for four large parishes in Manhattan and a few in Westchester, each of which has endowments as well as pledged income from its communicants, this record of annual giving could not be maintained. I shudder to think what a real recession in the present prosperity of our nation would do to this diocese and to our parishes and missions.

Now let me speak briefly of the brighter side of urban church work. Four years ago the urban crisis of the Church was scarcely realized by most Episcopalians. Then, at the General Convention in Detroit in 1961, for the first time urban work was recognized as worthy of concern and expert planning. The result was that provision was made in Detroit to supply the home missions department with a small amount of money and a staff member to study the urban crisis. The Rev. James Morton, of Grace Church, Jersey City, was hired to get urban work started as a National Church project.

Between 1961 and the recent General Convention in Saint Louis, he and a few skilled urban priests worked hard to define the urban crisis, to bring it forcefully to the attention of bishops, priests and lay people in a continuing series of "Metabagdad conferences" held widely about the nation. Yet to many of us the pace was falling behind the speed of urbanization.

### National Planning

CONSEQUENTLY at the Anglican Congress in Toronto in 1963, an informal meeting of a few urban clergy was held. It was decided to try to use the year before the 1964 General Convention to inform Church people of the critical urban situation we face all over the nation, and the missionary opportunity it presented. We did this by writing articles for the Church press and by offering to supplement the National Council's urban division with volunteer speakers.

Our target was the Convention in Saint Louis and, more specifically, the program and budget committee. I am glad to report that the recent Convention appropriated about a half-million dollars for the development of urban pilot programs, for increased support of the urban clergy training center in Chicago, and for a stepped-up training program in the dioceses of our Church.



The Triennial also generously gave its support in allocating UTO receipts.

The question remains, will it again be the same old story? Are we doing too little too late? I believe we are. I believe that the National Council — now called the Executive Council — ought to be spending five million dollars in the United States annually to help urban dioceses with their enormous problems. Ten years from now it will be too late to win the new unchurched city dwellers.

“ . . . (Christ) beheld the city, and wept over

it.” If he returned to any one of the great cities of the United States today — if he could see the rotting slums in Manhattan — if he could enter a rat-infested tenement crowded with helpless Negroes and Puerto Ricans — if he could see the human misery of millions of American people, as we who work in the city see it — and I am sure Christ does see it — he would weep again.

What is more, Christ would condemn his Church — just as he condemned the money-changers in the Temple — for our failure, for our blindness, and for our hardness of heart.

## WHAT CAN WE THEN BELIEVE?

By Leslie J. A. Lang

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

### PATIENCE IS CALLED FOR AS WE PROCEED WITH RE-INTERPRETATION

MORE THAN a generation ago this writer, in the year of his diaconate, went to hear a popular metropolitan preacher who had motored from his summer place to confront a congregation which filled to overflowing his very large church edifice. Suddenly, in the midst of his discourse, and a propos of nothing either implied in his announced subject or in any way related to anything said before or after it in the sermon, the preacher “let go” with this aside: “I do not believe in the Virgin Birth”.

This was not the first time that a metropolitan rector had “hit” the pulpit or the press with “advanced” statements about both creed and code, but it did rather mark the end of a turbulent ecclesiastical decade in Episcopalian New York. I remember the warden of the College of Preachers saying some years later, on the basis of his wide acquaintance with the sermonizings of the clergy, and particularly the younger ones, that the predilection for this sort of thing had almost entirely disappeared.

Now, once again, the waters are troubled. There are, as yet, no waves of hurricane proportions, but as at Bethesda an “angel” here and there has entered the pool, and made a ripple or two sufficient to reach from English shores to ours. The press is now reporting denials of this or that traditional doctrine or dogma of the

Christian faith by official spokesmen, some of whom have written books which, it is claimed, sit very loosely to cherished beliefs and patterns of moral behavior.

The reactions to these reports, rumors, and book reviews have been varied. Many who owe no allegiance to the organized Church seem to see a forthright and long over-due resurrection from pettifogging obscurantism. Within the Church one hears such appraisals as “courageous”, “statesmanlike”, “timely”, “publicity-seeking”, “heretical”, “loyal” or “disloyal” to the faith and solemn vows. All too often, one fears, the appraisals pro and con are based on reports and rumors rather than any acquaintance with the content of the original sources.

Pastors of flocks who for the most part make up the worshipping, praying, working, and giving Church will be compelled to assess the present situation in terms of their covenanted pastoral responsibilities and particular commitment. I have heard none of the sermons in question, although undoubtedly their substance can be found in many current books written by the preachers or others. I have read but a modest number of them. In these few I have found a startling mixture of careful and careless thinking; of the challenging and the belittling of “everyman’s” intelligence and common sense; of points of view

both refreshing and obsolete; of questions which, in my opinion, trouble very few, and questions which must be honestly faced. In other words, they are the product of human beings, prone to error, not given to infallibility, and to whom one must be ready to give all benefit of doubt of sincerity, honesty, and loyalty.

### Unavoidable Tension

AS A CONSERVATIVE, "Catholic minded" Anglican, I must confess that a great deal of what has been written — and perhaps, spoken—represents a great deal that I have long thought myself, and even expressed myself, however falteringly and less brilliantly, as suited the occasion, the circumstances, and the people.

One presents the Christian faith in various universes of discourse, and as long as time shall last there will be the unavoidable tension between the solemn commitment to feed the flock of Christ committed to one's charge, and to preach and proclaim the gospel to every living creature. This tension is the more deepened today because time and events are moving with appalling swiftness. For Christians there is a "mutual responsibility and interdependence" not only within the body of Christ but for all mankind.

To the more prophetic among us, should there be any margin of restraint for prophecy, one is moved to plead, "Be careful for what you say, and how you say it. Be mindful of those to whom you are saying it and of all who may hear it. Be as sure as you can that those who do hear will hear you right. If you find they don't, unlike royalty, you have the privilege of 'setting the record straight'."

Sometimes dogma is "barren" because we cannot or even will not be enlightened by it. It is not always enough to ask, "is it true?", for there is also great relevance to the questions, "what does it mean?", and "should it be unsaid, or said better?"

To the fearful-hearted and perplexed, should not one also offer this reminder, that the most conservative dogmatist could not assert that any doctrine can express all the truth? At best it can only say all the truth that can be said by us, at this time, and perhaps, at any time. In the statements of the creeds, and in the consensus of the thinking, praying, worshipping, living Church, I am convinced that we find dependable assertions about the character of Almighty God and his mighty acts in history. This will be true when

all the sermons have been preached and the books have been written. The "words" of our faith will be re-interpreted from age to age, as always they have been, and must be.

In this process patience is called for as is appreciation of the need. The Reality behind the words will remain, as will, probably, when all is said and done, the "words" themselves. Undoubtedly we shall all of us, the preachers and the book-writers and the rest of us, continue to praise here, and by the divine mercy, hereafter, God Almighty, Father, Son, and Holy Ghost.

If you feel impotent to step into the pool, remember that you don't have to. Jesus said to the impotent man at Bethesda, "Rise up, and walk".

And he did.

## Dedogmatization

By Allen F. Kremer

*Episcopal Clergyman and College Lecturer*

THIS WORD may not be in the English dictionary but those familiar with Rudolf Bultmann will realize that the term goes possibly a step further than his "demythologizing". To dedogmatize might be defined as to "remove doctrines or teachings said to be 'of faith', or as essential to the 'faith' once delivered to the Saints".

Precisely what this faith was, is open to debate. However, it is perfectly clear from a study of history that many doctrines developed and were added to the "Faith" through the course of centuries. These then became equated with the central core of "the Faith".

This was a most natural development. Thoughts and customs of different periods of history easily became part of the thought and practice of the Christian Church and all organized religions and were given the stamp of ecclesiastical approval. It was not only that these elements could be believed or practiced. They were not merely permissible; they were required. They became necessary to the Christian faith. They were dogma.

From a very early period of the Christian Church, you had to agree, you had to conform, you had to be dogmatized; if you do not accept "may you be accursed" — anathematized. In a more recent period, there were those Christians who discovered that the Mother of Christ also the "Mother of God" was immaculately conceived; and

the assumption of her body directly into Heaven was known to be true. If not true, it was at least dogma, and binding upon the faithful.

Along with dogmatic accretions to the Christian faith, developed protests. There were those who protested the equating of certain beliefs and practices with dogma. Often the protests were mild. There was not always a desire to eliminate the beliefs and practices. They existed and it would be foolish to attempt to erase them entirely. And maybe some of them belonged to the essence of the Faith. If so time should tell.

The "Dogma" authorities could not quite catch up with a John Huss. Eventually "Dogma"

exerted its authority and exhumed and burned Wycliffe's body. This must have satisfied the dogmatized and dogmatizers.

To demythologize can be acceptable. No one accepts a myth too seriously. We generally recognize that there is truth behind each myth, but we are not bound.

To dedogmatize can not be acceptable. Too many accept dogma because someone says it is dogma. There may, indeed, be truth behind it, but who other than the "dogmatizers" can bind you?

Why can we not see or at least search for a goal of dedogmatized Faith?

## WE ARE JUST CAPTIVES

By Malcolm Boyd

*Field Representative of Episcopal Society  
for Cultural Racial Unity*

### A REMNANT IS AT WORK IN STRIFE-RIDDEN McCOMB

THE ROOF of the church had completely caved in. It took twenty-six sticks of dynamite to do the job, I was told. Looking through a hole that had once been a basement window, I could see only debris and a chaos made up of wooden splinters and broken pieces of cement.

The scene of horror was not an historical marker of Nazi Germany or Stalinist Russia. It was the savage reminder of the bombing of a Negro church in McComb, Mississippi . . . in the United States of America . . . on September 20, 1964.

Negroes near the site of the church live in poverty and a kind of human hell it would be hard for a comfortable American suburbanite even to imagine. But for Negroes in McComb, Miss., there is only second or third class citizenship, the vivid recollection of pistol-whippings on the head by white law enforcement officers, the denial of rights under the law, a grinding poverty and a relentless social offensive against dignity in life.

But at least there had been for these people the sanctuary of God. They could come to the church, worship God together, sing hymns, hear the word preached, feel the close presence of friends in the congregation before the altar, experience a once-weekly holy occasion to get

dressed-up in shabby but better clothes to glorify God and feel a little bit more human in his presence.

Now the church had been bombed. These people could no longer come together in this sanctuary of God.

Five of us visited the site of the destroyed church. Three of us were white, two Negro, and we had come to McComb, at the behest of the National Council of Churches. We lived in "Freedom House" in the terrified Negro community, assisted white and Negro student volunteers from all over the country who worked there for the Council of Federated Organizations (COFO), worked on Negro voter registration and called on both Negro and white clergy in the area.

There had been sixteen bombings in McComb in the past three months. There had been, when we were there, no arrests made in connection with any of the bombings. The Negro and white communities of McComb were paralyzed by fear and demoralized by hate.

Not far away from the bombed church was the home of Mrs. Alyene Quin which was dynamited on the same night. In Mrs. Quin's home at the time of the explosion were her two children, aged five and nine; it was, in fact, her nine-year-old

daughter's birthday. The two children were buried under debris but not seriously injured.

"Somehow I knew they were dead," Mrs. Quin told me. "But God spared them. We had been afraid and so had moved every night from room to room in the house for several weeks."

### The Remnant

MIRACULOUSLY, there is a remnant in the strife-ridden town which still witnesses to the grace and love of God. It is small, and it witnesses quietly. It comprises a handful of whites and a slightly larger number of Negroes. Very few clergy are to be found in this remnant; mostly these "people of God" are laymen and laywomen.

"It isn't hard to be brave but it's so hard to be scared," Mrs. Charles Bryant said. Her home had been bombed last July 26. After the bombing, the attackers returned in their car and shot at her twice.

"It seemed to me I was standing in the firing line," she explained. "If you're going to die one day, you're going to have to do it anyway. I'm 51 and if I die now it won't be anything. I'm not afraid of anybody."

Mrs. Bryant, along with Mrs. Quin and Mrs. Willie Dillon, had visited Washington D. C. in the last week of September to tell President Johnson personally about the McComb situation.

Mrs. Dillon's home was bombed on Aug. 27. She had called the F.B.I., not the local police, but the latter showed up anyway and proceeded to charge Mr. Dillon with the bombing of his own home.

The threat of violence and death hung always over the Negro community of McComb, I noticed during my own visit there. I was placed on the midnight to 3 a.m. early night watch at "Freedom House." It had been bombed by sixteen sticks of dynamite on July 8. The purpose of the watch was to prevent a recurrence of that kind of an attack.

Standing alone in the cool night air, listening for sounds of crickets or approaching cars, I could sense the atmosphere of virulent hate present in the sad streets of the sad town. And I was afraid. But the necessity to function soon overcomes mere fear — as I learned, perhaps for the first time, on a "freedom ride" in 1961 — and a heavy fatigue replaces qualms and fantasies. One has a job to do, and does it; faith in the Lord becomes a reality, as the Lord becomes the

most real factor in a life of suddenly blurred realities.

During my Mississippi visit I sat in the living-room of a Negro home which was the target of a dynamite explosion the night before. A Negro lady in the room explained the hell in which she and the others are forced to exist. "We are just captives and can't move at all. Discrimination goes on around here by law. The people who come in open up the situation, give us moral support and then the whole world hears about it."

The next day four of us tried to pay a pastoral visit on twenty-six Negro prisoners, at least eight of them being children, in the Pike County jail. Two of us were white, two Negro, and we were dressed in our black clerical suits and white collars as Episcopal priests. We were denied entrance and turned away. As we walked away from the courthouse in Magnolia, Miss., a tight knot of white people on the street called after us "bastards."

The only way to understand this twilight world, with its jungle of tangled emotions and fears, is to meditate on Christ hanging upon the cross in intense human pain but affirming, through the torture and death, that he was the Son of God.

## A House Wife Prays

By Jean Sims

*Churchwoman of St. Louis*

After I read the article "Prayer is Impossible" (11/12) I felt for the author. I am a churchwoman and a very busy housewife. I too have a collection of those little pamphlets on how to pray. I have attended prayer groups regularly, struggled to find a few minutes each day "always at the same time" — and failed. But even when I had the time, armed with a prayer book, a pamphlet or three and a pencil and paper to write down things to pray for, I always knew the telephone or the doorbell would ring, or a child would come in bruised or bleeding.

I am not downgrading the pamphlets or the prayer groups, you understand. I learned something from each one and I still get the pamphlets out and read them now and again.

Two things have helped me — one the old saying that work is prayer, and the other Hymn No. 476. Isn't the latter the perfect answer for a housewife who is tired of cleaning?

If God is a person, as we have been taught,



then we can talk to him. He speaks to us through books we read, events we observe or live through. This is such old stuff it sounds trite, but how else to say it? It all comes down to a simple formula: we must find God where we are.

Like in a pile of dirty laundry?

And God replies, of course I'm in the laundry. I am also in the box of detergent you are going to use. And in the washer. And in the electricity that comes to make the washer go, and in the water. I inspired some of your unknown benefactors to invent the washer and the detergent, haven't you ever thought of that?

Well, not exactly in that way, but now that you mention it . . . thank you very much.

In all things thee to see!!!! What about that catty woman up the street, do you think I can see you in her!! For once I had a retort all ready and I certainly did enjoy sharpening my claws on her. Christianity is all very good, but when you meet people like that, and she's actually an Episcopalian!

I know very well how much you enjoyed sharpening your claws on her. You're far from perfect you know.

I pass on this one, she's more than I can stand.

You'd better stay away from her for awhile. You're not ready to cope. She has her troubles, if you only knew it. Maybe later on you and she will be friends.

Lord I can't see you in this room at all, the color is so ugly. The people who lived here must have had diseased minds, who could live with a color so drab?

Never mind about their minds. Why don't you paint it another color, then you might see me better.

Me paint? I've never painted in my life. Besides I can't stand the odor.

Maybe you could get some new kind of paint that doesn't smell bad. Why not ask a salesman when you go shopping?

Suppose I fall off the ladder?

Just remember why you're painting the room. I'll keep you steady.

And so I paint the room.

There, that wasn't so bad, was it?

No, it was sort of fun. I think I'll do another room.

Am I supposed to see you in that man who cheated us? He got away with a lot of our money and we'll never get it back.

I suppose it is impossible for you at this stage. I notice you don't try to forgive him, and you never pray for him.

I can't.

You'd better write his name down in your prayer book. You're going to have to pray for him.

I can't.

You can try. Write his name down anyway.

I'll write his name but I don't see how I can pray for him.

That's enough to start with. One step leads to another You know I forgave you when . .

Oh all right, let's not bring that up. I'll pray for him but I don't really mean it.

One thing at a time. And every time you think about him you have to forgive him again. 70 x 7 you know.

It's impossible.

It's not impossible. Lots of people do it every day.

Think what we could have done with the money.

You have everything you need don't you?

Yes, but . . .

I'll take care of him, it's my business, not yours.

You are taking care of him very well, in my opinion.

Your opinion is not what matters. It's my world and I'm running it, whether you realize it or not. Besides, your opinions change and I don't change. In a few months or years, or even this afternoon, you may find out that I was sending you something good, wrapped up in something you thought was evil. You've had that happen a few times, haven't you?

Yes, I have.

Then why not have patience and while you are doing that, practice forgiveness.

This is the hardest thing you ever told me to do.

I'm here to help you all the time. Don't shut yourself away from me.

And so forth and so on.

I have just read the foregoing and it sounds childishly simple. Obviously I don't hear God talking to me in a loud voice: the words are echoes of bits of sermons, books I've read and my own experiences. Maybe it will help someone and if it does, I'm glad.



## NO BACKING DOWN SAYS HEAD OF NCC

★ The National Council of Churches is committed to the cause of civil rights and intends to keep working at it "until the battle is won," its president said.

Senior Bishop Reuben H. Mueller of the Evangelical United Brethren Church told a national convocation of Methodist district superintendents that if the National Council is wrong in pursuing its civil rights program, then "Jesus Christ himself was on the wrong track."

Jesus taught his followers to help the downtrodden and broken hearted, the bishop said, "and we make no apologies" for efforts to gain justice for all.

Criticism directed at the NCC for its activities in this field is merely an indication that its work is relevant, he added.

Turning to charges that some NCC leaders are "soft on communism," the bishop said he has been a member of the NCC since its founding in 1950, has known all its leaders, and has "never yet" met a person affiliated with NCC who indicated Communist leanings.

Bishop Mueller's statement brought prolonged applause from his audience of more than 1,000 Methodist leaders.

## CHRISTIAN ENCOUNTER HELD IN ENGLAND

★ An intensive four-day "Christian Encounter" involving Christians and non-Christians was held at the University of Liverpool, Nov. 23-27.

Arthur Michael Ramsey, Archbishop of Canterbury; Dr. George F. Macleod, a former moderator of the Church of Scotland; and the Rev. Joseph Christie, S. J., a Roman Catholic priest, headed the program.

More than 300 "coffee parties" during the campaign gave Christians and non-Christians

an opportunity to explore together the issues facing Christianity in the modern world. The Archbishop of Canterbury gave four talks which were relayed throughout the campus via closed-circuit television.

The Rev. Robert L. McCulloch, chairman, said that the word "mission" had been avoided because it suggests "Christians are know-alls and are trying to tell all the other people what they ought to be doing and believing."

## MASUDA TO BE CONSECRATED

★ The Rev. George T. Masuda, rector of St. Luke's, Billings, Montana, will be consecrated bishop of North Dakota on January 14 in Gethsemane Cathedral, Fargo.

Bishop Kellogg of Minnesota will be the consecrator with Bishop Gesner of South Dakota and Bishop Sterling of Montana the co-consecrators.

The new bishop is a graduate of Carleton College and Seabury-Western Seminary.

## ANGLICANS ASK TIME TO CONSIDER MERGER

★ Anglican churchmen in two major dioceses are calling for more time to consider the proposed Anglican-Methodist merger plan.

About half of the 32 special conferences called to consider the plan in the diocese of London asked for more time to discuss the issue. Only four of the conferences were in favor of immediate action on the merger.

In the diocese of York the clergy also asked for more time to consider the matter.

Bishop Robert Wright Stopford of London reported that despite the inconclusive vote of conferences, there was a general desire to find a way for union with the Methodist Church.

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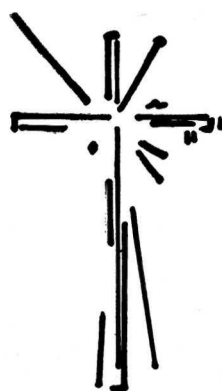
**Church Papers** in England are divided in comments about the third session of the Vatican Council. Free Church papers, while praising some of the action, deplored failure to issue a statement on religious liberty. Several also agreed with the Congregationalist weekly which said that "The whole Roman Catholic doctrine related to the Virgin Mary is notoriously impossible for Protestants to accept." The Anglican Church Times said that the machinery of the Councils of the Roman Catholic Church is "among the most cumbrous yet devised by man" and still not totally representative because neither priests nor laity are able to send delegates. But added: "It is sometimes disconcerting to read reports of Protestant leaders

minimizing and depreciating the work of the Vatican Council on the grounds that the central obstacles still remain. To be fair, one must remember that many other confessions are 'saddled' with doctrinal statements which are embarrassing to them and which they have done nothing as yet to revise." Referring to the decree on the Church, The Anglican wrote: "The puzzling discourse of the Pope at the end of the session, in which he named Mary the Mother of the Church, can only be interpreted as a sop to those (and there are many) who feel that their Marian hopes have been badly dashed by the decree." As regards the decree on ecumenism; "Here again, although the ecclesiology behind it does not satisfy non-Roman

Catholics, it represents an unbelievable step forward in these relationships. It recognizes, for example, the full 'Church status' of the Orthodox, and realizes that the Anglican Church has a special role to play in the future of ecumenism."

**C. C. Morrison**, founder of the Christian Century, got a well-deserved plug in the Dec. 2 number, marking his 90th birthday. "For nearly half a century he helped shape the major religious, cultural and social currents sweeping through the country." Among the tributes is one by Harold Fey, editor of the weekly until recently, who speaks of his meticulousness and says, "Sometimes Dr. Morrison drove the poor printer half out of his mind making last-minute alterations." To that we can testify since for a number of years The Witness was printed in the same shop. Dr. Morrison would call up from his down-town office to announce that he was on his way to the shop, many blocks away. He'd arrive with his cane and a bundle of papers and, more often than not, order George Albee, the make-up man, to pull the type out of several pages. He was also given to lectures on the evils of drink since George—prohibition days or not—generally managed to get a few shots before coming to work. "You know it is against the law", the good doctor said one day. To which George replied, "There are also laws against speeding and you couldn't have got here this fast without breaking several of them." There were no lectures after that.

**Election** in Canada deadlocked: voting on a new bishop suffragan for the diocese of Niagara continued for five ballots over five hours before delegates gave up and decided to try again at some future date. When balloting ended, two



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names were still in the running: Canon Michael Creal, 37, of Toronto, head of the general synod's general board of religious education, and Dean H. R. Bagnall, 46, of Niagara.

Bishop Walter E. Bagnall (not related to the dean) suspended the synod indefinitely, feeling it would be improper to insist on a sixth ballot in which the 118 clerical and 228 lay delegates would be under pressure to elect a bishop.

While the voting was long, it set no record. Church officials in Toronto said the Nova Scotia diocese required 19 ballots to elect a coadjutor bishop a few years ago.

**Nine Bishops** laid their hands on Dean Francisco Reus when

he was consecrated coadjutor of Puerto Rico on Nov. 30 in the cathedral at Santurce. Bishop Reus is the first native-born Puerto Rican to be made an Episcopal bishop. We got some nice pictures, including one of San Juan's woman mayor, Felisa Rincon deGautier, extending her congratulations. One too of Bishop Lichtenberger, the consecrator, blessing the multitude as the procession leaves the cathedral.

**Former Students** of lost Episcopal colleges are being sought by Elizabeth Schadt, volunteer alumni chairman. She was in on the closing of both Canterbury in Indiana and Keble in Miss. Others now no more are Racine in Wisconsin; Daniel Baker in Texas; St. Paul's in Long Island and Jubilee in Ohio. Not mentioned in the release is — Tabor in Iowa which Bishop Johnson, founder of the Witness, tried vainly to keep alive during the 20's. On the plus side, the Episcopal Church either founded or was closely connected with William and Mary; King's College, now Columbia University; Rutgers, Lehigh and St. John's. Miss Schadt's idea is to line up the

alumni of the closed colleges to support the eight now alive who are members of the Foundation for Episcopal Colleges, where the headman is the former bishop of Liberia, Bravid Harris.

**De Ecclesia**, highly praised in the report of the Vatican Council on page three, has become a constitution of the Roman Church. Its importance for other Churches, according to Claud D. Nelson, also reporting from Rome, is that it opens the way for the establishment of a senate or group of bishops of dioceses to report to and advise the Pope. If representative of all parts of the Church, and not a body permanently residing in Rome, such a group might be of great help in establishing policy, leaving only administration to the congregations that are permanently seated in Rome and that make up the Curia. Pope Paul's problem is to maintain the unity of faith, worship and Christian spirit that exists among the bishops, beneath and above these and other controversies, with minimum obstruction or delay of an aggiornamento that will make possible a wider unity — in the Church, between clergy and laity, Latins and non-Latins, administrators and theologians, etc.; and between the Church of Rome and other Christian Churches.

Bishop Pike will be interested to know that Awake, organ of Jehovah's Witnesses, commends him for his St. Louis sermon on the Trinity. What the bishop said "has been common knowledge among enlightened dedicated Christian Bible students for many decades."

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# - NEW BOOKS -

E. John Mohr  
Book Editor

## FROM THE APOSTLES' FAITH TO THE APOSTLES' CREED

by O. Sydney Barr. Oxford University Press, \$6

This is a very readable account of the meaning of the Apostles' Creed and its dependence upon the faith enshrined in the New Testament. It will be a good antidote to the wholly unhistorical attitude of many persons who decried creeds as mere "philosophizing" and the "intrusion of Greek metaphysics" into Christian doctrine. Dr. Barr stresses the reality of the early Christian experience as normative — and formative — an experience that required commonly understood terms, and yet relied for the most part on the language of the New Testament.

The reality of Christ's presence in the Church is assumed all along, so that the formal statement of the faith leads up to the experienced reality behind, above, within, and beneath the whole life of the Christian community and the Christian individual.

An excellent book for a study group, or for private study. I only wish the author had gone deeper at one or two points — e.g. on Gnosticism. But that might only have made the book harder for some readers to get hold of.

— FREDERICK C. GRANT

The author of many books, Dr. Grant has written an introduction, epilogue and notes for a currently new edition of *History of the Papacy in the 19th Century*, by J. B. Bury.

**THE HEART OF MAN: Its Genius for Good and Evil**, by Erich Fromm. Harper & Row. \$3.95

The eminent lay analyst and popularizer of Freudian social theory has elaborated upon his ideas pertaining to the good and evil within man in a volume in *Religious Perspectives*, edited by Ruth Nanda Anshen. Even though it is difficult to see how Fromm's therapeutic experience has provided any insights that are not a part of our floating cultural tradition, there are undoubtedly those who like to see ideas expressed in the jargon of depth psychology, and this book may well enjoy popularity.

Fromm points out that Adam's and Eve's disobedience to God is not called sin in the Old Testament. In

fact, Fromm does not like the word, and especially the term, "Original Sin." But he emphasizes that man has the choice between good and evil, and that the Old Testament offers at least as many examples of evil-doing as right-doing. Some of us assume that Original Sin is nothing more than an explication of the fact that man, made in the image of God, is never perfectly obedient to the will of God. Fromm juxtaposes a syndrome of death, narcissism or selfish concern, and a symbiotic-incestuous fixation and a syndrome of love of life, love of mankind, and independence.

A bad man, one who loves death, can sometimes be recognized because he is cold, his skin looks dead, and he has an expression on his face as if he were smelling a bad odor, as epitomized by Adolph Hitler. A good man, one who loves life, is warm, etc. and is epitomized in a person like Albert Schweitzer. At any rate, man is faced with the alternatives of regressing or moving forward. Although Fromm suggests that "bad" men have gotten us into wars in the past, he declares that we all have the alternative of ending the arms race and the cold war or of continuing the present policy which will lead to war and nuclear destruction.

Unfortunately, Fromm does not discuss the risks inherent in unilateral disarmament or the problem of social conflicts in any depth. He ignores the fact that man's decisions, even when motivated by the greatest love, are fraught with ambiguity and paradox. But Fromm was asked to write a book and he obliged. Perhaps there are those who will think that he had something significant to say.

— LEE A. BELFORD

Dr. Belford is chairman of the Department of Religious Education of New York University.

**CHURCH AND METROPOLIS** by Perry L. Norton. Seabury Press. \$2.95

One of the major themes for the Church in the next triennium is relating the body of Christ to the changing culture. Succinctly, this is interpreted as the necessity for a Church, whose forms, polity and attitudes most often reflect 19th or 18th century rural existence, to come to terms with a new urbanized society. Through technology, communication, mobility, automation, scientific discoveries and industrial efficiency, this urbanizing process rapidly permeates all phases of human existence. In its total out-reach, this new way of living creates great

new challenges and opportunities which are felt, by most persons and institutions, as problems.

Once again, the Church is challenged to catch up with what we like to consider "secular" phases of existence, such as industry, government, science and art. As they have been forced to evaluate and change, in light of those things they have discovered and produced, so is the Church forced into the painful process of changing.

But first has to come hard knowledge and sincere evaluation. This book by a professional city-planner who, for several years, has been serving as an advisor to both official and non-official church groups interested in the problem, is a fine initial springboard for both lay and clerical members of the Church.

It is a brief book but solidly packed. Dr. Norton writes clearly and well and, prophet-like, presents the urgency of the challenge. The contents, we are sure, have been presented to all the bishops plus a good many of the clergy and laity through the Metabagdad conferences. Now, we have a book whereby one and all, through individual reading or group discussion, can understand the necessity for knowing about the new facts of social life. Without awareness of the meat — and strong meat it is — of this book, an idea and program like Mutual Responsibility and Interdependence will be nothing but ecclesiastical "whistling down the wind".

So we earnestly urge this book as a center for parish study courses and discussion, and as a framework for diocesan convocations. It is in these waters that the disciples of the 20th and ensuing centuries — should such there be — will be fishing, or else we will be merely cutting bait on a shore from whence the sea has rapidly receded.

— WILLIAM B. SPOFFORD JR.  
Dean, St. Michael's Cathedral,  
Boise, Idaho.

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