

The **+** WITNESS

MARCH 16, 1967

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Story of the Week

Clergy Conference in Maryland That Did the Job Differently

By A. Patrick L. Prest Jr.

Director of Religious Activities and Chaplain Supervisor at the Medical College of Virginia and Hospitals

★ For a good many years now, clergy have been complaining about clergy conferences, their irrelevancy and their lack of involvement. We have been well instructed oftentimes by some brilliant men; we have received of the world's wisdom; we have sat as disciples at the feet of the masters; we have had a chance to listen and to drink in, in the usual dependent, learning role. This, of course, means that the clergyman in particular, and the diocesan clergy in general, will have varying senses of involvement in the entire conference itself.

Combine this with a bishop's living concern for his clergymen and their own personal needs as individuals — needs which include marriage, children, fatherhood, vocation, status, identity and involvement in the culture. This was the predicament of the diocese of Maryland and Bishop Harry Lee Doll, in particular.

Now, if this comprises one main branch of a tree, we can now paint the other branch, and eventually we will see the tree in total. The other branch of the tree is a letter that Bishop Doll wrote to Dr. Margaretta

Bowers in the spring of 1966, at which time he invited her to lead a clergy conference on the personal and pastoral problems in the ministry. Dr. Bowers, of course, is the author of *Conflicts of the Clergy and Counseling the Dying*, both of which are well known by clergy throughout the Church. As the summer progressed, Dr. Bowers became aware of the need for other well-trained people to encompass the kind of vision she had for a clergy conference. Last year Dr. Bowers had done a similar conference in Charlottesville, Virginia, for some clergymen, under the auspices of the Virginia association of mental health. The conference had gone quite well, but there were some serious drawbacks, we felt. A call in the middle of the summer to myself and a desire to create a new kind of conference became the challenge and the opportunity. We knew we wanted between eight and ten chaplains, none of whom would be known to the clergy in the diocese of Maryland — men who were trained in the business of listening and understanding. Between Dr. Bowers and myself, we managed to secure ten group leaders, in addition to ourselves.

We gathered at eleven o'clock on a Wednesday morning at Claggett conference center in Buckeystown, Maryland. We had

no idea at the time who, or how many, of us would be there. For one and a half hours we attempted to paint to the staff in a general way the hopes and the dreams of this conference. The staff of chaplains was fortunately most well trained in adapting to existential situations, and in a matter of a very few minutes, the groups were defined by the individual discussion leaders. The clergy were encouraged to sign up in small groups.

Small Discussion Groups

At first, there was resistance, remembering with some pain the group dynamics movement and some of the manipulations that had taken place in previous years. There was some natural anxiety and reticence about getting involved in these small groups. With gentle persuasion and frank honesty, Dr. Bowers and I encouraged the members of the group to choose for themselves a small group in which they could carry out their discussions. Before long, the small groups were over-subscribed, and men were looking for groups in which they might become involved but which were

BAD TIMING?

This is the story of a clergy conference held last summer. Our timing may seem bad but it is deliberate since it allows others to plan similar get-togethers this summer.

filled. There was one large group left over which was specially designed for those who might not wish to enter into a small group discussion. Dr. Bowers and I took this group in each of the five sessions.

We began by frankly admitting that this conference was very much of an experiment, and that above all we wanted them to be honest in relationship to us and to each other. We then shared with them that we really didn't know where we were going, and that part of where we wound up and what we might do was dependent on them and their involvement, and their willingness to share with us and with each other.

The first presentation was a role play in two separate scenes — a physician meeting with a pastor. The physician in the initial role was autocratic, authoritarian, judgemental and punitive. She refused to let the pastor see the patient. In the second role, the physician wanted very much to have the pastor enter in a more meaningful way in a death situation, and even sought the pastor's help not only in working with a dying person but with his own needs as a physician. Although these presented somewhat adequately the problems of authority, they never really captured the existential feelings of the individual clergy.

We found later that the way to approach the clergy in relationship to the problem of "authority" is to have them discuss their relationship with undertakers. This was a faltering presentation and we fumbled a bit, but for the next two hours we began to introduce ourselves in the group situations. Some minor confrontation in terms of the more vocal members of the group took place, but this was the beginning of some meeting with each other and an effort was made to enter into more

meaningful dialogue than we have traditionally experienced, both in the life of the Church and in clergy conferences.

Problem of Death

That evening, after another session in which the staff got together to discuss what happened, Dr. Bowers and the group of chaplains made up a panel to discuss "death"; our feelings about dying and our inability to express personal grief reactions with others. There was some real personal sharing in relationship to this, and members of the staff were very open. They shared where they were in relationship to this particular problem as they had experienced it throughout life. Gradually the doors began to open, and these men discovered for themselves that they had found moments of unresolved grief still present in their lives. The groups that evening took on a new framework. They flowered in terms of the meaning of life and death and who had, as yet, unresolved feelings with deceased persons.

By the stroke of some genius, an editorial in the Communicator, the diocesan newspaper, had struck a very tender subject in terms of the vocation of the ministry. This became an underlying topic on the first day with which we would be dealing. Interestingly enough, we never dealt with it until the last two sessions Thursday night and Friday morning. We were warming up to the topic in which all of us were intimately involved; we wanted to face it, to look at it and yet we were afraid of it in some ways.

Problems of Sex

Thursday morning we dealt with sex and sexual problems. Again the group comprised a panel, and Dr. Bowers and Chaplain Jantzi of Bellevue Hospital in New York City, spoke most

freely in terms of the meaning of sex, the problems of sexual identity, the meaning of intercourse in terms of theological terminology, and the satisfactions of "joyful lust". The groups met again, and there was further pastoral communication with each other in a significant way, as these men dealt not only with their own needs as persons, but in so doing, with the needs of the people for whom they have a very real responsibility.

That afternoon, Bishop Doll dealt with some diocesan problems and provided us with an opportunity for a break. At that point, the breather proved to be most comfortable, because we had found ourselves extraordinarily involved as a staff with these men. We had given a great deal of ourselves in relationship to them with the hopes that this conference would have some real meaning and value for them. We needed a chance to reflect and to get a beer at the local pub.

Frustrated Priest

That evening a role was set up in which one of the members on the staff was going to see his bishop about his disillusionment in the priesthood, his inability to find meaning and purpose in his life, the attractiveness of higher salaries elsewhere, etc. Both men who performed in this situation did an excellent job, and it wasn't long before most all of us were identifying in one way or another with the participants. The groups that evening took on a special purpose because it was the time when we could really meet each other as fellow clergymen, as Christians, and men doing a job — but without the kinds of satisfactions that other men in life might experience, such as substantial salary increases or the satisfaction of completing a work and

seeing it come to its fruition. Instead, the clergyman must settle for an unseen goal and feelings of peace and satisfactions which are very hard to pictorialize and to envision. The groups really broke open that night, and I think there was an especial kind meeting of each other in a living and dynamic way.

Friday morning, the two staff members continued in the role of the bishop and the priest who came to his bishop, only this time he was coming back three months later. He had decided that he was going to stand firm in the ministry, although, it wasn't easy, but that it was far better to stay in and work on the problem than it was to get out. The role was an affirmation of ourselves as individuals, and at the same time an effort to support good men doing a tough job. The groups, I felt, attempted to wrap up the conferential experience; they spoke to each other; they spoke to their bishop with a new kind of warmth and concern; and some of the groups planned to carry on as peer groups for discussion purposes. The clergy in Maryland seemed to experience among themselves the meaning of Christian fellowship. Of course, the men realized that they had to trust each other and that this confidential relationship which was protected at this conference would be continued. The chaplains never used names in discussing their reports. The bishop was not permitted to sit in on any closed group sessions; and the respect that men had for each other was hopefully enhanced as a result of the structure.

Meeting a Real Need

From all that I was able to gather following this conference, it met a real need for which we are extremely grateful. This

kind of conference does need a particular kind of leaders; it needs a mature group leader, a psychiatrist, psychologist or chaplain that is extraordinarily open in relationship to the members of the group. The leader does not function exclusively and primarily as an answer-giver. There are many men in chaplaincy and in seminaries who could well lead these groups.

The cost of such a conference is obviously high when you have a staff of twelve people moving

in for three days, but hopefully the value received is worth it. We, as a staff, were delighted with the clergy in the diocese of Maryland, and counted ourselves privileged to participate in a meaningful way with them. These men represented various backgrounds, but in their common goal and spirit, came to be united in a common purpose and goal. It was a real privilege for myself, for Dr. Bowers, and for the other members of the team to be with these men and to enjoy the great diocese of Maryland.

Counselor to the Condemned Asks End of Death Penalty

★ After hearing a chaplain tell of the last hours of prisoners condemned to die, a state legislator wiped his brow and said, "Father Tobey may have passed this bill."

Delegate Thomas Hunter Lowe of Talbot was referring to a measure calling for abolition of capital punishment in Maryland. The state senate judiciary proceedings committee and the house judiciary committee are holding hearings.

Fr. Francis M. Tobey, S.J., a chaplain at the Maryland penitentiary, appeared before the committees in opposition to capital punishment, as "a man and a clergyman dedicated to God."

He related the stories of many men, begging not to die, being led to the gas chamber.

"O, please don't do this to me, don't do this to me, don't . . .," one 18-year-old youth begged, according to the priest.

Tobey, who has shared the last hours of every man who died in the gas chamber, vividly described the last moments, when the condemned man is alone in the gas chamber,

stripped to his shorts, strapped to a chair.

He told of prisoners' eyes filled with terrible appeal, how the process of death begins when the pellets are loosed into the acid bath.

Silence fell across the crowded house chamber as the priest told of one man, about to die, relating to him outside the seal of confession that he had committed the crime for which he was facing the gas chamber.

"Tell the governor," the man sobbed to the priest, "but don't let them kill me. I did it," the man sobbed, "but I don't know why I did it."

Another man, Tobey said, was reconciled to his fate, and had a prayer on his lips as the hydrocyanic gas swirled about him.

He told of how the prison guards have to be rehearsed on every move they make in carrying out the execution. "They have to act like automatons or they can't go through with it," the chaplain explained.

Tobey was one of 12 witnesses who testified in favor of doing away with the death penalty in Maryland.

There are 22 persons sentenced to death in Maryland at the present time, but several witnesses said they doubted if any of them would die in the gas chamber. Gov. Spiro T. Agnew has said that it would take an especially horrible crime for him to allow a condemned man to be executed.

Since 1923, Maryland has put 79 persons to death for murder or rape — 62 of them Negroes.

CHURCH PENSION FUND MARKS ANNIVERSARY

★February 28 marked the fiftieth anniversary of the Church Pension Fund. It was on March 1, 1917 that the first pension assessments were received and the first checks were issued, four for retirement benefits, two for disability and three for widows' pensions. The initial retirement check went to the Rev. James D. S. Pardee, rector of St. Andrew's Church, Northford, Conn.

Interest of the Church in the problem of support for the clergy and their families began to show itself as far back as 1758. But it was not until the early part of the present century that the Church developed the present comprehensive pension system which is free from the humiliation of charity, placing its support on a sound footing as a matter of right.

It was Bishop William Lawrence of Massachusetts who was primarily responsible for moving the Church to action, and who introduced in the General Convention the resolution establishing the joint commission on the support of the clergy. From the study and work of that commission the Church Pension Fund grew — a pioneer in this country of clerical pension systems based upon the secure foundation of actuarial reserves. It also was Bishop Lawrence who in 1915 agreed to lead the campaign to raise

\$5,000,000 within fourteen months to establish the fund. This was the largest sum, up to that time, to be raised by a Church by voluntary contribution. The first million was received in less than three months, and more than eight million by the time the fund started.

Over the years the fund has continued to grow. Its assets now exceed \$166,000,000 and it has paid out over \$91,000,000 in pension benefits to an ever-increasing list of beneficiaries. The present list includes more than 3,100 individuals to whom benefits are being paid at the annual rate of \$5,300,000.

PLACEMENT OF CLERGY TO BE STUDIED

★ Presiding Bishop John E. Hines has appointed a committee headed by Bishop Charles F. Hall of New Hampshire to study improved methods of placement of clergy and other professional personnel in the Church.

The committee was authorized by the October, 1966 House of Bishops meeting, which recommended specifically a study of placement procedures, beginning with men in their senior year of seminary. The Executive Council asked that the study be broadened to include all professional placement.

Among other subjects, the committee will consider the bishop's function in deployment of clergy and will give special attention to effective placement of parish clergy and the authority involved in the removal of clergy.

At the present time there is no central clearing house or employment agency for clergy. Clergy are called to a parish by a committee of the parish vestry and removed the same way. While the bishop of the diocese may be consulted by such committees, he does not have the

power to place a priest in a particular parish or to remove him without the agreement of the parish vestry.

Episcopal clergy who, for whatever reason, wish to move from one parish to another must rely entirely on their own resources and contacts to find a new place. This is particularly difficult across diocesan lines, because the clergyman is likely to have few contacts outside his own diocese on which he can count for information about prospective parishes.

The committee will report to the House of Bishops at Seattle.

One issue expected to concern the committee is the deployment of Negro clergymen. Some denominational leaders have charged that Negro priests are restricted at the present time to Negro or predominantly Negro congregations.

NEGRO DENOMINATION JOINS CONSULTATION

★ The Christian Methodist Episcopal Church, a 500,000-member denomination, has become the tenth Church to join the Consultation on Church Union (COCU).

David Colwell, chairman of COCU and pastor of the First Congregational church, Washington, D.C., announced that a delegation from the CME Church would participate in the next meeting of the consultation at the Episcopal Theological School, Cambridge, Mass., May 1-4.

The CME Church has previously sent observer consultants to consultation meetings. The denomination was formed in 1870 as the Colored Methodist Episcopal Church, but changed its name in 1956. Recently the Church has had merger talks with two other Negro denominations — the African Methodist Episcopal and the African Methodist Episcopal Zion Churches.

EDITORIAL

Boundaries Studied In Depth

THEORETICALLY the Episcopal Church in the U.S.A. is a federation of jurisdictions with a semblance of equal status. In actuality it is an utter hodgepodge related in name only. Looking at it from one aspect, that of size, the 89 dioceses and missionary districts in the states range, by one calculation, from the smallest with twenty congregations — Quincy — to New York, with 197. Or, in terms of parochial priests, from eleven for Western Kansas, to 262 in New York. Counting communicants in good standing a low of 3076 is found in Eau Claire, a high of 96,160 in Los Angeles, these dioceses being also lowest and highest in the count of baptized members.

It is obvious that while all the jurisdictions within this range may be in the same category technically they cannot be organically the same, nor do they function in the same way.

The inadequacy and unappropriateness of many diocesan boundaries has long been recognized. This is the result where diocesan lines were drawn along political boundaries which have changed, and where the ecclesiastical boundaries have not caught up. It is caused where diocesan and political boundaries have remained the same, but where underlying economic and social entities have grown or otherwise changed. It results, for another thing, from the uneven growth of population, and, other things being equal, the Church with it.

At the 1964 General Convention several dioceses, being concerned about the problem, offered resolutions calling for a study in depth. These were referred to the division of research and field study, resulting in the appointment of a special committee of the Executive Council to make a report and recommendations to the Convention.

The committee, headed by Bishop Burrill of Chicago, recognizing that the problem was more than one of boundaries as such, set forth in its report criteria by which the size and functions of a diocese may be judged. By these criteria a "viable diocese" should have at least thirty active congregations and thirty clergy, and have total in parochial receipts of about \$1,250,000

per year to provide adequately for program, services, and obligations. In 1964, according to statistics underlying the report, there were thirteen jurisdictions with receipts of under one million, nine with less than thirty congregations, and twelve with less than thirty parochial priests.

Looking at the other end of the scale, the committee report holds that sixty congregations and one hundred clergy per bishop are the largest number if supervision and pastoral care is to be adequate. For this purpose the committee equates the diocesan bishop — the ordinary — with coadjutor and suffragan bishops, though canonically and actually they do not have the same functions. A man is not a chief pastor because he is in episcopal orders. It is the office that counts.

In the committee's manner of calculating there are thirty-six dioceses in which there are more than sixty congregations per bishop, including five which have three bishops functioning. But the number of dioceses having sixty or more congregations — ranging from 64 to 197 — comes to fifty-one, with a total of eighty-nine bishops serving in them.

In regard to the archaic character of diocesan boundaries as such the most notorious situation is probably that in New York City. Here there are 166 congregations, about equally divided between two dioceses, New York and Long Island. In the case of each of the two dioceses the congregations in the city are outnumbered by those outside the city. The congregations in the city, and their clergy, have no common canonical or ecclesiastical association, though they have a common government, a common cultural and economic concern. Here is a case where, because of ecclesiastical anachronism, the suburbs divide the city, and conquer it. The ludicrousness of this becomes more apparent when it is seen that if the parts of the dioceses of New York and Long Island which, respectively, lie outside New York City, were to be constituted as separate dioceses they would still be substantially larger than the optimum desirable in the committee report.

Another example which might be cited at random is one in the diocese of California. Here the counties at the northwest corner of San Francisco Bay, which were at one time sepa-

rated from the city by water but are now only minutes away by surface transportation, are part of the diocese of Northern California, which centers in Sacramento, on the east of the coastal mountains. At the same time parishes two hundred and more miles south of San Francisco, though only a relatively short run over the mountains from Fresno in the diocese of San Joaquin, are still yoked to the original California diocese.

The Executive Council is asking General Con-

vention to adopt the criteria of the committee report, and the jurisdictions to implement them. The latter can take the course of mergers, divisions, and cessions. Where such procedures are not appropriate the Council is proposing the formation of metropolitan councils through which two or more dioceses may jointly plan and administer specific projects. The means whereby ecclesiastical organization can conform to living reality are at hand. The will must now be provided.

THE RENEWAL OF THEOLOGICAL EDUCATION

By John M. Gessell

School of Theology, University of the South

PROPOSALS TO HELP CREATE CONDITIONS FAVORABLE TO CHANGES IN OUR TIME

THE EPISCOPAL CHURCH is currently engaged in a nationwide study of theological education in its eleven seminaries. A distinguished committee headed by President Nathan Pusey of Harvard is directing this task.

The committee will inquire into the present aims and objectives of theological education, together with their relevance for training a 20th century ministry. It will also investigate the extent to which the Church can effectively finance and support the increasingly mounting costs of its seminaries.

Will the committee recommend broad and sweeping changes? Will its findings suggest that the Church should reorganize the present structure of theological education?

Will the committee's own presuppositions determine the outcome of the study? Will the results of the study have an impact on our planning for the future of professional post-graduate education for the clergy?

Theological education is the responsibility of the whole Church and no single committee or agency can assume it alone. I am impelled, therefore, to direct questions regarding its future to the attention of the Church at large.

If theological education is to do its job of training a ministry for the last third of this century, some sweeping changes will be needed. Aims and objectives do need restudy. The

Church must come to grips with the question of its responsibility for the adequate financing of theological education.

Some Questions

BUT WILL this be enough? Or isn't a complete reorientation of the purpose and curriculum for theological education really what is needed? If so, what are the conditions under which such reorientation can take place? How can the seminaries assume educational responsibility for strengthening the life and work of the Church in the midst of the incredible complexities of a technological culture?

William Hamilton recently developed a striking sociological analysis of theological education. "Funny things are happening to theology in America," he writes. "First, it is a far less important discipline today than it has been for some time. This means that the seminary, the place where theology is usually done, has also become less important. The theological movement called neo-orthodoxy was centered there. During the time of its hegemony the seminary was the most exciting place to be, and it tended to look down on the Church, the college religion department, the student movement, councils of Churches. But today, seminary students — the best ones at least — are more interested in the street than in the academy or the temple. For

many of them theology has become a charming but trivial minor art and the seminary a way station.

"The disappearance of both theology and seminary from their central position can be demonstrated by noticing where the really exciting Protestant work is being done on the racial issue today: seminaries have shown themselves quite incapable of creative institutional action, while groups from national and local councils of Churches are providing the brains, the guts and the leadership. Neither seminary nor church council, it should be added, is showing the resourcefulness of the academic community in shaping a criticism of our present policies in Vietnam."

We can deplore the analysis, shoot the analyst, or face the issues. We cannot remain complacent. What must we do to revitalise the seminaries as innovative centers of the Church's life? What are the conditions for the renewal of theological education? There is much evidence that our seminaries contribute very little toward shaping the understanding of the future clergyman about his life and work, and hence toward the renewal of the Church. Sociological factors have a much stronger influence on his life.

Nothing Happening

SEVERAL YEARS ago I wrote an article for the Witness entitled "Crisis in Theological Education," in which I attempted to point up the stultifying intellectual and religious atmosphere in our seminaries, the shortage of quality in ministerial candidates, and the failure of theological curricula to relate the classical and pastoral disciplines to each other in the life of the student. Nothing has happened since then—1960—to convince me that the crisis is not continuing.

The environment in and around the Church's seminaries is not always conducive to self-criticism and reflection. Theological faculties are notoriously conservative. In terms of Marshall McLuhan's analysis, they are deeply reluctant to depart very far from educational procedures based on the linear mode of the printed page or its equivalent, the lecture. The new educational technologies have had little effect on seminary teaching to date.

A rash of proposals for modernizing theological education has appeared in the past several years. Curriculum schemes abound. Proposals for training centers, continuing education and

supervised learning proliferate. In the end they largely amount to tinkering with the seminary course schedules. Many of these plans are hasty, uncritical, unreflective and often innocent of clear thinking about the function, the aims and purpose, of theological education.

In the last few years an atmosphere of ill-conceived criticism of its theological schools has developed in the Church. Seminaries have been blamed for seeking to do too much or for not doing enough. While much of the criticism comes from Church officials with an anti-intellectual bias, much of it also roots in a conservative view of education as the impartation of something called the "fundamentals of the faith." Part of this backward drift is a response to the current confusion regarding complex curriculum problems.

Reluctant to Change

THEOLOGICAL education is long overdue for revision in the light of new understandings about curriculum design, instructional methods, and learning theory. Professional education has changed profoundly since 1946, especially medical education. Generally speaking, however, seminaries have been reluctant to change. So far, those inter-disciplinary engagements involving the insights of behavioural science and the contemporary understanding of culture as seen in politics, economics and sociology have not much affect on informed theological education.

In addition to criticism, reluctance, and recidivism, a further problem is finance. At the moment the average cost for educating a seminarian is about \$4200 a year. By 1975 it is estimated that the cost will double simply to maintain our present programs. But if we are to improve and expand the educational program in response to the needs of the Church, a conservative guess is that it will cost an additional 30%. Can the Church undertake what amounts to at least a 15% annual increase in budget for theological education for the next ten years?

It is at this point that proposals appear for centralizing the responsibility for directing and financing theological education in the Church.

I recently spent some time in and around some British theological colleges. They are experiencing the same problems we face here, and the situation in Britain is not encouraging. Their experience with centralized committees for financing and directing theological education has not been reassuring. One evening I attended a meeting with a representative of the

central advisory council for the ministry. As the meeting wore on, the dismay of students and faculty became apparent. The council's policies were irrelevant in many respects, because they were out of touch with the realities of life in the theological colleges.

In the light of the present uncertainty regarding the place of theological seminaries in the life of the Church today, I will make some specific proposals which I believe will help us out of the present confusion. They are addressed to the whole Church in the hope that they will help to create the conditions for the renewal of theological education in our time.

The Encouragement of the Development of Secular Spirituality

THE NARROWLY stultifying atmosphere presently found to a greater or lesser degree in our seminaries needs dispelling by some draughts of fresh air. An antic or arcane piety, if ever relevant, is a lingering remnant of an earlier time and has become life-denying and constricting for our students. The Church's ministry must be directed into and for the world. The holy must be discerned as interpenetrating and sanctifying the secular. This will require a radical change in direction in our teaching and worship.

Creation of the Structures for Regional Autonomy and Development

THEOLOGICAL education in the Episcopal Church needs above all the freedom of autonomy and diversity within the over-all guidelines of competent professional education. Far from requiring some form of centralism to give shape and responsibility to theological seminaries, the urgent requirements can only be met by regional development in accordance with regional needs and requirements.

Theological education needs the freedom to innovate in response to the educational and religious needs of its students and the Church. Seminaries need freedom from ecclesiastical constriction. The Church's seminaries need to be free to enter into ecumenical experiments by forming regional associations and entering into joint educational programs with seminaries of other denominations. In a time when the winds of renewal are opening doors for ecumenical engagement, the establishment of a central theological education authority would be a recessive move.

Seminaries need to be free to develop regional educational programs based on developing relationships with university centers. The seminary of the future will require some form of affiliation with a university and its interdisciplinary and cultural opportunities. A university may be host to a cluster of theological schools representing several traditions. Regional autonomy will permit the development of both ecumenical and university relationships.

Analogues are at hand. The regional structure of the clinical pastoral education movement brings together into one association the training centers, seminaries, individual members and accredited supervisors. Several university centers have already developed seminary clusters as part of the educational complex. Five seminaries have joined to support the Institute of Religion in Houston, which, in cooperation with several hospitals in the area, has developed a graduate studies program for seminarians and clergy.

The seminaries need to be freed from ecclesiastical control that stands in the way of competence and self-direction. They must become colleges consisting of students of high quality and faculties of outstanding competence. The seminary which has achieved this kind of responsible autonomy will best serve the needs and interests of the Church.

Financial Responsibility

WHILE FREEDOM from Church committees, religious orders, and centralized financial schemes is one of the conditions for first-rate theological education, the Church must continue to assume even greater financial responsibility for its seminaries. If this sounds like having one's cake and eating it, the alternative is theological education of doubtful value.

I believe that we already have at hand the form of responsible Church support without Church control in the General Convention scholarship program. This plan could be expanded to make available to every seminarian the funds to pay for his education according to his need, although need should not be determined by some ecclesiastical means test. These funds should also be matched by direct grants to the seminaries without condition. This plan would relieve the bishops of their present almost unmanageable financial responsibilities for their seminarians, and would also overcome the present precarious approach to Church financ-

ing of seminaries through the theological education Sunday offering.

Program Development

HAMILTON'S criticism of theological education implies the need for a recovery of the vitality, not to assert some form of theological and educational imperialism, but to assume responsibility for developing educational competence. Regional autonomy of the seminaries together with financial independence will secure the necessary freedom for innovation, experimentation and the development of effective educational programs. Our seminaries must be able to mount and dismount their programs with great flexibility to meet the rapidly changing conditions of our contemporary urban, technological society.

In addition to radical curriculum revision and reorientation, new developments in instructional methodology and in professional education must be appropriated. Multi-valued and inter-disciplinary programs of study need to be further developed. Team teaching techniques, flexible scheduling of classes and the development of independent study programs will demand more of our attention.

The seminaries must pioneer in the development of competent training programs for students and clergy. At present no seminary would be able to place all of its students under supervision, since the number of trained clergy is at

present insufficient. The Church needs trained clergy-supervisors if deacons' training programs or intern-year programs can ever be mounted with responsibility. Seminaries must lead the way in the development of continuing education programs for clergy.

The Alternative

IF THESE conditions cannot be met, the alternative, as I see it, is to close the seminaries and to train theologs by a general university course in the humanities and sciences, leading to an M.A. degree, followed by a two-year intern training program. However, I believe that with adequate support and understanding, and with the freedom of regional autonomy, the Church's seminaries will become vital centers for the renewal of the life of the Church in our time.

A proper understanding of the processes of contemporary urbanization will show that the problem of our seminaries is not necessarily that of relocation and control. What is needed is the assurance of the conditions in which they can become powerhouses of faithful living, the seed-beds of the Church's intellectual life, and the moulders of a professional ministerial competence and style which will lead the Church to an interpenetration of society with a renewed capacity for dialogue. The Christian message is a dialogue between God and the world, and the Church must renew its vocation to the world.

TO RESIST OR EMBRACE LIFE?

By Thomas R. Smith

Staff of St. Bartholomew's Church, New York

SERVING GOD ON A PART TIME BASIS KEEPS PEOPLE PERMANENTLY IMMATURE

WHILE RIDING the subway the other day, I happened to look at the car cards and there saw an airline commercial advertising flights to sunny Florida, which simply read, "Boy, Are You White!" I looked around and saw very few faces which were white and would need such a suntan. Then I thought of the rich Madison Avenue ad-man who must have been blind to have designed such a ridiculous advertisement for the subway. I looked at the next commer-

cial and it simply read in bold letters: Make Religion a Part of Your Life. That stopped me, and it prodded me into this article, for, as I read it over, it came to me that perhaps one of the biggest problems the Church faces today is those countless Christians who have done just that: made religion a part of their lives. Not their life, but just a part of it.

Let me go straight to the point with a question: Does our Christianity make for a better,

happier, and more humane world, or does it not?

Frankly, I believe that very often it does not, that Christianity in many of its forms is not a good but an evil thing. I am not thinking of the active concern of the Christian religion in the area of social justice or of its concern for the poor and the outcast. I am not thinking of Christians who fail to live up to the ideals they profess; that is universal among men. Nor am I thinking of the tragic divisions among Christian Churches.

It is my belief that the root of the trouble is this: the habit of mind which makes us think of God as one item in the universe, as one object among many other objects. It is the habit of mind in which, for example, a newspaper declares itself as being for God, Country, and Motherhood. It is the habit of mind which provokes a Christian to say that there are special times that he sets aside for God. It is the habit of mind which makes an advertisement say, "Make religion a part of your life." Thinking in this way, God is conceived as one being among a multitude of beings, who stands over and against us. He is in this situation but not in that one. I have called this a habit of mind, but fundamentally it is a failure not in intelligence, but in love, and it is due to a faulty understanding of God.

The God-Enthusiast

LET US LOOK at some of the damaging results which follow this kind of thinking. If God is one item in his universe, then religion becomes a compartmental activity, one compartment among other compartments. It drives a thick wall between religion and life and perfectly justifies the man who says he is no more interested in religion than he is in golf. We all know the kind of God-enthusiast who rushes around trying to make everyone else religious. To many people, he is as great a bore as the golf-enthusiast. But there is a difference. Unless he is stupid, the golf-enthusiast realizes that, in the last resort, his game is not the most important thing in the world. But the God-enthusiast is convinced that everything must take a back seat to the demands of his game. The results can be ugly and inhuman. The question, "Why doesn't the Church stick to religion?" is asked by many well-intentioned Christians who object to the Church's involvement in the world today, whether it be in community problems, in social justice, or urging peace in Vietnam. "Why

doesn't the Church stick to religion?" is a question which betrays a compartmental religion which is safely and securely separated from the rest of life.

Or again, if God is one object among other objects, then God can be an alternative. "I want this or that — success, or popularity, or sex, or whatever. I can't seem to get it, so I'll have God instead." This, we know, produces a sick, passive attitude towards life, which greatly inhibits our growth as persons. It was to a large extent because he thought that belief in God was bound up with such passivity that Sigmund Freud rejected all religion as pathological. And of course, when God is considered as the easier alternative to something, then Sigmund Freud is right. That kind of religion keeps people permanently immature.

We often want to think that God is responsible for just the best part in us, that part which we do not hesitate to display in public — the respectable, civilized part of us. The trouble here is that it leads us to think that if God cannot get us by love, he will get us by fear; which is like saying, "Love me, or I'll beat you 'til you do." Isn't this the way we sometimes feel about people whom we want to love us, but who don't?

Two Types of Feeling

HOWEVER, if such evils often creep into our Christianity and sometimes dominate it, thereby making the world a less happy place, it is not the whole story, nor is it the most important part of it. When men are possessed by God's love, they are capable of producing great and beautiful things. We can know this, however, only insofar as we have experience of it. But then, all of us have had experience of it, whether we deny that we are Christians or claim that we are; for, as St. John tells us, the light lighteth every man that cometh into the world.

We can put it another way: All of us have had experience of two types of feelings. There is the feeling that unites us to our world and makes us rejoice in it — an experience of love, of acceptance, of community and communion. And there is another kind of feeling which separates us from our world and makes us hate it — an experience of fear, of exile, and of discord. The first of these feelings belongs more truly to us than the second. We are profoundly

satisfied by love and communion. We are exasperated by exile and hatred. The first convinces us that all is right with us, and the second convinces us that things are all wrong with us. It would seem as though we were born with a natural inclination to love and communion, and that only when something prevents their growth, they turn into hatred and alienation.

The good feeling, that feeling which unites us to the world and makes us rejoice in it, is God's love. It is God. And it is God experienced throughout the whole arena of human life and activity.

Ways to God

THE JOY which a man finds in his work and which transforms the tears and sweat of it into happiness and delight — that joy is God. The wonder and curiosity which welcomes what is new, and regards it not as threatening but as enriching life — that wonder and curiosity is God. The confidence which leads us to abandon our masks, and to open up our lives so that others may enter — that confidence is God. The vision which enables us to see the majesty of all men, including ourselves — that power of vision is God. The sense of belonging to the earth and all its creatures — that sense of belonging is God. The abundance which leads us naturally and inevitably to give of ourselves, not out of duty or patronage — that abundance is God. The compelling conviction that, in spite of all the suffering we may have to witness or to undergo, the world is on our side, and works not for our destruction but for our fulfillment — that conviction is God.

In experiences of this sort, which occur to all of us whether or not we are technically religious, it is as though we were receiving something, as though we were reaching forth to embrace a richness far greater than we ourselves. It is in such receiving that we are most alive, most ourselves, and most capable of achievement. This is because God is the root of our being, making us what we are. It is because religion, in its true sense, is as comprehensive as life itself. We cannot find God or serve him or love him with a mere part of ourselves, by a mere effort of will. That is what St. Paul meant when he wrote, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Nor can we find God simply through our intelligence. Thought is usually a post-mortem. That is what St. Paul meant when he wrote, "Though I . . . understand all mysteries, and all knowledge . . . and have not charity, I am nothing."

Narrow Religion

NOR CAN WE find God merely by being religious in a narrow technical sense. Centuries ago the prophets condemned our religious rituals as being ultimately useless. That includes our pious thoughts and beautiful eleven o'clock Morning Prayer. That is why St. Paul could write, "Though I speak with the tongues of men and of angels . . . though I have the gift of prophecy . . . though I have all faith, so that I could remove mountains, and have not charity, I am nothing."

Charity is God's love, and it is no reward. It is pure gift, God's gift of himself to us, the gift which makes us what we are. We do not receive this gift in any specialized activity apart from the rest of our lives. God gives himself to us in everything, including our own human nature — in our capacity to feel, to think, to criticize, to condemn, to love, to resolve, to endure.

Love is the power to accept — to accept ourselves and other people and the world as the presence of God. Love is the power not to deny, but to affirm life; not to shrink away from it in frozen indignant alarm, but to go out and meet it, to embrace it. For in spite of all the apparent threats and dangers, God comes, not to steal, not to kill, not to destroy, but that we might have life and have it more abundantly.

The Family Service

Massey H. Shepherd Jr.

*Professor at Church Divinity School
of the Pacific*

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THE MEANING OF COMMUNION

By J. Robert Zimmerman

Rector of Calvary Church, Danvers, Mass.

AN ADDRESS TO YOUNG PEOPLE MAKING THEIR FIRST COMMUNION

WE HAD A TEST the last week that our confirmation class met, and the last question was; "What is the meaning of confirmation?" A great many of the young people answered by saying, "After you are confirmed, you may receive holy communion."

I think confirmation is much more than this. It is, first of all, a ratifying and confirming of baptismal vows. It is adult membership in the Church. It is the gift of the Holy Spirit to assist us in our obligations as Church members. In a sense, it is an ordination service into the lay ministry of the Church, when we assume the obligation to share the message of the gospel with other people. And indeed it is the admission of young people to the table of the Lord. Next to their baptism, this is the most important day of their lives. We say in the Episcopal Church that there are only two sacraments necessary for salvation — baptism, and the holy communion. Other sacramental rites are extremely important. They are the Church's hallowing of important and critical moments in our lives.

But it is baptism which makes us a part of the people of God. We are literally "grafted into" Christ's body. And the body of Christ is constituted again and again, as it meets in Church to break the bread. Here, as we receive Christ's body and blood, we know that we are what we receive — Christ's body on earth. It is as Christ's body that the Church offers itself to God in the eucharist, and it is as Christ's body that the Church goes out into the world to bear witness. As Christ's body, therefore, we offer ourselves to God in worship, and to mankind as the servant Church.

All of this is very theological, and perhaps not too meaningful to the young people making their first communion. What does holy communion mean to them? I hope it means more than when I was confirmed as a child in another branch of the Church, at the age of 13. In that denomination, holy communion was cele-

brated only four times a year, and was not a real part of our worship experience. About all it meant to us at the time was that we could have some of the grape juice.

It was not until I went through the college experience of questioning my childhood faith, and finding it again within the fellowship of the Episcopal Church that holy communion meant anything to me. I was confirmed in the Episcopal Church when I was twenty-one, and with the exception of one or two Sundays of sickness, I have received this blessed sacrament every Sunday of my life since then.

Christ is Present

THERE ARE TIMES when the service means almost nothing to me. I suspect that this is true of many of us — that there are days when the service is just so many words. But Christ is active even when we are not. And there are those times when the service becomes completely alive, and I see fully that in no other way can we have such intimate fellowship with Christ.

When we celebrate the holy communion, we are with Christ in the upper room with his original disciples. He told them to "do this in memory of me", and the Church has "done this" ever since. But not in memory of a dead and forgotten teacher. I wish there were a better English word than "memory" for the original Greek word used here — "anemnesis." This word means so much more than memory. It really means recalling to the present that which happened in the past.

Again, when we celebrate the holy communion, we are with Christ as he hangs on the cross on Calvary's hill. That is why Jesus instituted this sacrament, the night before his death, in the upper room. By means of the symbols of bread and wine, he was telling them that his body would be broken, and his blood shed on the cross. Again, this is not just a past event. The sacrifice of Christ on the cross was indeed, as the Prayer Book says, "the one full, perfect,

and sufficient sacrifice for the sins of the whole world." But, as we celebrate this eucharist, we realize that Christ died for us; not just the people who lived long ago, but for you and me today. Christ is our saviour, and he is now taking our sins away.

And finally, through this service, we are present on the first Easter day. It was when he broke bread with his disciples, after his resurrection, that they knew he was alive again, and would be with them forevermore. You know the gospel story that I am referring to. It is the story of Christ on the road to Emmaus. The two disciples who walked with him, and marvelled as he talked about God and the scriptures, didn't recognize who he was until they sat at table together, and Jesus blessed and broke the bread — the same things he did in the upper room — that they knew who he was. St. Luke tells us, "He was made known to them in the breaking of the bread."

That is why Christians worship on Sunday, and why the holy communion is celebrated at least once each Sunday. It is our weekly remembrance "of the glorious resurrection of our Lord Jesus Christ" says one of the most beautiful of the Prayer Book's prayers. We know that when we break bread together in his name, that he is indeed here with us.

Marriage Service

IN RECENT YEARS, I have come to see another dimension to the eucharist. This is indeed the service which can hallow and bless all of the great moments of our lives. How meaningful it is, for example, when a man and woman come to God's altar to be united in marriage, that they at that moment receive the body and blood of Christ. The Bible says that in marriage, a man and a woman become "one flesh." As they become one with each other, they do it ever so much better when through holy communion they become one with Christ as well.

In the service for the burial of the dead, if the departed has been a faithful member of the Church, how wonderful it is to be able to celebrate the holy communion at such a time. We say in the service "Therefore with angels and archangels, and with all the company of heaven" It is through prayer and sacrament that we have fellowship with those members of the body of Christ who have entered with their Lord into the larger life of his eternal

kingdom. By having communion with Christ, we also have communion with those who are now in his care and keeping.

Other Occasions

THE HOLY COMMUNION has been celebrated for all sorts of occasions, at all times, and in all places. The sovereign of England is crowned in the context of a communion service. A priest or bishop is ordained or consecrated during the eucharist. A session of Congress does not start without a communion service for those who wish to attend. It is celebrated splendidly in great cathedrals; simply in tiny missions. It is celebrated by the bedside of an old woman preparing to die, or on the front of a jeep by a chaplain in Vietnam. It is so full of meaning for almost any occasion. It is, paradoxically, the supreme way to express our deepest sorrow, and our greatest joy.

But most important of all, it is the family meal of the people of God. It is our weekly communion and fellowship with Christ, and with one another. It is the meaning of Sunday — the day of resurrection; and the risen Lord is here.

It is the hallowing of our daily lives. When we offer to God the bread and the wine, we offer ourselves, our work, our play; our joy and our sorrow; or, in the words of the Prayer Book, "our selves, our souls and bodies, to be a real, holy, and living sacrifice."

Message to Youth

IT IS THE SOURCE of our unity as Christians — and the greatest scandal of our disunity. Sometimes we wonder why Christian unity is necessary. The answer is obvious — we are denying the unity of the body of Christ. There is only one Lord, so there must ultimately be only one table. Disunity then is the greatest of sins. It is a denial of our essential character as Christians — one Lord, one people, one altar.

Young people are coming into the full fellowship of Christ's Church at a very important time in Church history. It is an age of renewal, reform, yes, even reformation and revolution. The old order is passing, and the new is struggling to be born.

When you were baptized, the minister put the sign of the cross on your forehead, and said, "We receive this child into the congregation of Christ's flock; and do sign him with the sign of the cross, in token that hereafter, he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under

his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end."

My prayer is this — that you will be a faithful and brave soldier and servant of Christ. You are of age, now, and you have personally enlisted yourselves into the army of Christ. There is a battle to be won — the whole world must be won for Jesus Christ. I pray that you will not be among those who drop out of Church life a year or two after your confirmation —

that you will be faithful, even unto the end of your life.

And the best way to be sure that this is true, is to be at God's altar every Sunday of your life — and, as often as you can, receive Christ into your hearts by faith, as you make your communion. For, as you become a part of Christ, and he becomes a part of you, you will receive the grace and the strength that you need to be a true soldier and servant of the Lord Jesus Christ.

SEMINARY CENTERS RECOMMENDED

★ Theological seminaries must move further away from their frontier days to meet today's challenges stemming from the Christian unity movement and new and urgent demands on clergymen, an official of the American Association of Theological School said in Indianapolis.

Jesse H. Ziegler, executive director of the association, representing 140 Protestant seminaries, suggested the clustering of seminaries in urban area centers near large universities and the education of ministers for service in uniting Church bodies.

If member seminaries were brought into 15 to 20 centers around the country, he said, they would be "more realistically oriented to a uniting Church, cost less money and permit sharper specialization of faculty."

Ziegler also said that seminaries must prepare clergy for specific and special kinds of ministries, and reappraise the undergraduate education of pre-seminary students.

He noted that there is a "ferment that insists on change" in Protestant seminaries and in "our sister schools in the Roman Catholic tradition."

"The seminary must be open and listen, must respond to the

call to Christian unity," he said, and must radically restructure its curriculum to take the "best of the clinical and go beyond it to the fullest use of the wisdom of all disciplines in behalf of ministry to the world."

In urging a clinical approach in seminary education, Ziegler pointed out that "forced to develop outside the seminaries, largely in health and welfare institutions, clinical pastoral education made an inestimable contribution to the education of some of the most sensitive Christian leaders of our day."

More schools, he added, should require clinical experience in person-to-person ministry, social ethics and the process of group life and development.

KORULA JACOB OF INDIA

★ Korula Jacob, for many years secretary of the National Christian Council of India, died March 2 at the age of 55 following a brain tumor operation. He was well known by many international Church figures and had made many trips to the United States.

He was a member of the Church of South India. In 1961 he was a key person responsible for arrangements for the World Council of Churches' third assembly in New Delhi, and served as an official advisor to that meeting.

In New York, David M. Stowe, head of the National Council of Churches' division of overseas ministries, issued a statement citing Jacob's long service to the Church.

"His leadership and deep devotion made him an outstanding ecumenical figure," Stowe said. "His loss is deeply felt."

PROBLEMS OF CLERGY ARE DISCUSSED

★ Clergymen face common problems regardless of denominational affiliation, Protestant leaders reported at a three-day conference at Racine, Wis. on the use of Church manpower. Six denominations were represented in the conference.

Theophilus M. Taylor of New York, secretary of the general council of the United Presbyterian Church, favored a study to determine whether ministerial crises follow career patterns. He said it might be possible to deal with the problems more effectively if they could be anticipated.

"A minister hits his first rough spot when he is three or four years out of the seminary," Taylor said. "Probably he has started out in a relatively humble church and he's thinking about where he will go next.

"He may also have shot his wad. He has used up his last notes from seminary classes and feels that he is running out

of steam. He wonders if he is in the right profession."

Other crises come, Taylor said, when the minister first enrolls his children in school, when the children are ready for college and he doesn't have the money to send them, and when he passes 40 and feels he may be starting downhill.

"Most clergymen have at least seven years of college behind them — three of those years professional training. But their salaries do not measure up to the standards of other professions," Taylor said.

He said the possibility of interdenominational cooperation to establish centers to deal with such problems was one phase of a study proposed by the department of ministry of the National Council of Churches. The NCC cooperated in sponsoring the conference.

The department of ministry has also proposed a study of the feasibility of denominations working together to supply information on Church personnel.

"Few denominations now would offer lists of their unemployed clergymen, or clergymen who are looking for a change. Yet they do it in the case of various specialized personnel," Taylor reported.

RAP LEGISLATORS THROUGH PRAYER

★ New Mexico's legislators can have no doubt how their chaplain feels about their actions on two recent bills.

The senate, over the course of a week, narrowly defeated a bill which would have greatly broadened the grounds for legal abortion and defeated another measure which would have abolished the death penalty.

This in the prayer offered before the house of representatives by its chaplain, the Rev.

William E. Crews: "Almighty God, help us to understand the mind of man. Having killed the therapeutic abortion bill on an appeal to the holiness of life, and in the same week sustained the right of the state to continue the act of corporate murder, now bring us all to face the pragmatic and emotional process of voting . . . and thereby perhaps guard against inconsistency of others. This we ask in the name of the One Who was crucified for the purpose of public example by a legislature some years past."

Mr. Crews, rector of St. Bede's in Santa Fe, is noted for avoiding "bland" prayers in opening each day's session of the house. Instead, he considers his position as chaplain "one of conscience" and delivers "specific and relevant" prayers.

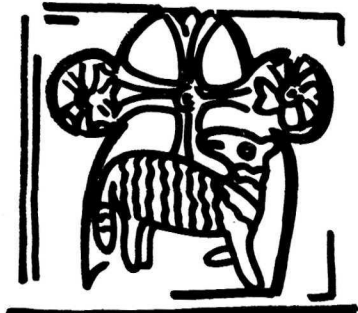
GAMBLING CONDEMNED BY BISHOP SHERMAN

★ Bishop Jonathan G. Sherman of Long Island has condemned all forms of gambling as a means of raising Church funds in his diocese.

He called on clergy and churches to "eliminate gambling and gambling devices from future fund-raising activities."

Observing that the Church has a "basic purpose of moral influence and character-formation," the bishop said that games of chance conducted by parishes "make it impossible for the Church to take a strong and clear stand in situations where gambling is notoriously associated with other evils."

"Gambling in itself is not evil," he said, "but its use in connection with fund-raising activities in the Church is un-



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profitable in the long run.' It indicates that Church members "are unwilling to support the Church by direct contribution," he said.

Another result of gambling, he added, is that "obligations of Christian stewardship are undermined, Christian discipline in the soul is weakened, and Christian witness to the community is blurred."

AID TO NAPALM VICTIMS URGED

★ Bishop Horace W. B. Donegan of New York has accepted membership on the committee of responsibility to save war-burned Vietnamese children. The committee seeks to transport young napalm victims to the U.S. for intensive medical treatment.

In responding to the appeal, Bishop Donegan said: "It is possible that this effort might be interpreted as critical of our bombing in Vietnam, but the fact remains that these children are innocent victims of war."

The committee has reported that present Vietnamese hospital facilities are "pathetically" inadequate for treatment of young war victims.

STUDENT MAGAZINE HITS CARDINAL

★ A student publication's caricature of Cardinal Spellman has drawn an apology from the president of the University of New Hampshire.

John W. McConnell, president of the university, has apologized to "those whose values and sensibilities are offended" by a cartoon in a student political journal showing the Cardinal firing a machinegun at the foot of the Cross.

The cover of the New Left, published by the university

chapter of Students for a Democratic Society, caricatured Cardinal Spellman as wearing clerical clothes and an army helmet. Atop the helmet was stenciled the name "Spellman."

It attacked the Vietnam war stand of Cardinal Spellman, who is military vicar to Catholics in the armed forces.

No accompanying article was printed. The cover was identified as "adapted from the January 8 issue of Siempre, Mexico City."

Stephen Aldrich, a freshman from Keene, N. H., is president of the school's S.D.S.

Referring to the cartoon, Bishop Ernest J. Primeau of Manchester, N. H., stated: "The war in Vietnam is an agonizing problem for all the American people and not only for the editors of the New Left . . .

"It is unfortunate that in exercising their right to protest, the editors attacked Cardinal Spellman in a front page cartoon that is irresponsible, immature and certainly not in the tradition of a democratic society.

"Cardinal Spellman does not deserve this kind of juvenile abuse. His record speaks for itself."

President McConnell said a committee was investigating the incident and would make recommendations concerning the New Left.

EPISCOPALIAN-JEWISH DIALOGUE

★ A two-day conference of Episcopalians and Jewish leaders was held in New York, March 5-6. It was sponsored by the Episcopal committee on Christian-Jewish dialogue, and was attended by about 200 Episcopal and Jewish laymen, rabbis and priests.

It was the first of three con-

ferences, the others to be held in the mid-west and west, dates and places not yet determined.

Prof. J. Coert Rylaarsdam of the University of Chicago, at a closing session, said; "The Jew, like the Negro to some whites, has been a faceless individual to many Christians. . . . We are blinded to the stereotypes of the past."

"Unfortunately," he added, "the Christian has defined the Jew as having a has-been religion, while the Jew has defined the Christian as having an up-start religion that happened to make it."

One problem of the Christian, Rylaarsdam said, was that he does not know how to define the Jew theologically.

Christians, he said, see Jews as an entity that appeared before the coming of Jesus, or perhaps as a potential convert to Christianity.

He hailed the current conference as one that "can break ground" but served "only as a harbinger of dialogues to come."

Another problem faced by Christians, he said, who regret past treatment of Jews, was "not knowing how to avoid this past."

Christians, he continued, "have not yet decided whether the role of the Jew is equal to that of the Christian — he has not yet surrendered a missionary mandate to convert Jews.

"If you don't want a world without Jews," he said, "this mandate for missionary zeal has to be altered. But, on the other hand this question has to be asked of the Jews: Will they give an equal role to Christianity?"

The two-day meeting was requested by the Episcopalians and follows similar conferences between Jews and Roman Catholics.

- NEW BOOKS -

E. John Mohr
Book Editor

THE SHOCK OF REVELATION,
by Alexander Stewart. Seabury.
\$3.95

This is a book of short sermons based, says the blurb, "on a series of highly successful television appearances." The author has a handsome face and he writes pleasantly. It could be that a new television personality has risen above the horizon.

But the best way to characterize what he has to say is that it is glib. He rings the changes on all of our religious clichés, and never wrestles with any of our problems. His universal panacea is to accept Christ; but he does not tell us how to do it or what it involves.

This is well illustrated in the closing paragraph of his sermon, *Whole, not Perfect*. He writes, "We who are Christians claim, however, that we are 'holy people.' . . . Our holiness is not moral perfection, but the result of having been brought into relationship with the Holy God, within a Holy Community: holy because it is His. Through membership by Holy Baptism in that community, we then become holy people . . . We fail much of the time as others do. What is the difference? When we have done our best we offer it to God with love and repentance. We feel forgiven and start anew. Our anxiety is dispelled, for we know that God loves us just as we are. We are able to accept ourselves; therefore we can love and accept our neighbor, be he sinner or saint. We are delivered from viewing the world of two kinds of people, the good and the bad, the sinless and the sinful, and striving to move into the perfect category. We realize that we are blend of both and determine to make of ourselves a little more of the saint and a little less of the sinner."

This is the "comfortable" gospel with a vengeance, devoid of any moral imperative. To be sure, God loves us as sinners, but certainly doesn't approve of our sin. Jesus also said something about hungering and thirsting after righteousness. We should not be anxious about the love of God, but we had better be anxious about our pride and laziness and complacency.

— OSCAR F. GREEN

Chairman of the Division of Ecumenical Relations, Diocese of California.

AN OFFERING OF UNCLES: The Priesthood of Adam and the Shape of the World, by Robert Farrar Capon. Sheed and Ward.
\$3.95

This is an utterly charming, delightful and fascinating book. A book among books! Father Capon, priest of the diocese of Long Island and dean of the George Mercer School of Theology, writes of uncles with handsome, padded expanses of back; of women who are frumps or tomatoes or just women; of beards and words and omelets; of priests, male and female, who say mass backwards (not with their backs to the people!); of the beauty and glory and wonder and meaning of *things*; of the making of history; of the dignity of humanity and the redemption of the world through our Lord Jesus Christ.

Older readers will recall Gilbert Chesterton and Bernard Iddings Bell. How they would — and perhaps do — love this book! Here is a study of existential man whose history *really* counts. Here, in terms of the old theology, are said those things which the "new" theologians, many of them, don't know have been there all along. We rejoice, as we read these pages, in the renewed assurance that the outward and visible signs of our humanity are the symbols and the vehicles of God's eternal and inward and spiritual grace, from "the first man Adam . . . a living soul" through "the last Adam . . . the Lord from heaven".

— LESLIE J. A. LANG

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

PENTECOSTALISM, by John Thomas Nichol. Harper & Row.
\$5.95

Years ago Bishop Sherrill, one of my heroes, said that he wished the Episcopal Church had a bit of the fanaticism of some of the more extreme Protestant splinter groups which we write off as of "the lunatic fringe". He was thinking, I'm sure, of their zeal, their practice of tithing, their having something of the fire of the Church of the Book of Acts. In contrast, we of the traditional Churches, proud of our liturgy and apostolic succession, are pretty staid and lukewarm, merely respectable in our devotion and morality.

And yet I cannot believe that a return to fundamentalism — if that were possible — is the answer. Indeed I am inclined to agree with a clerical friend of mine that lay reading of the Bible is of doubtful benefit, particularly where the unlettered reader sets himself up as an authority and starts to write and

preach a new gospel *a la* Christian Science, the Jehovah's Witnesses, or many of the Pentecostal sects.

Dr. Nichol, the author of this volume, is a product of pentecostalism and writes of it sympathetically, but I could not quite decide whether or not he is still an active adherent of this proliferating 20th century movement which has included Aimee Semple McPherson, the snake handlers of southwest, the Churches of God, the Apostolic Overcoming Holy Church of God, etc. All of them have stressed the imminent return of Christ, divine healing, the gift of the Holy Spirit often manifested in speaking with tongues, and a suspicion of the order and educated ministry of the established Churches.

It has been said that this movement represents more of a sociological phenomenon than a theological one, and this is borne out by Nichol's statement that as the older Churches became more middle class with cushioned pews, robed choirs, and a seminary-trained ministry, "People of limited means began to feel more and more out of place . . . They complained that 'heart religion' was disappearing."

The author's words here are an indictment of traditional Protestantism, but they are also a judgment on the so-called have-nots who can be extremely sensitive and snobbish too, so much so as to separate themselves from their neighbors in Christ.

— BENJAMIN MINIFIE

Rector of Grace Church, New York.

THE PROTESTANT ESTABLISHMENT: Aristocracy and Caste in America by E. Digby Baltzell; Random House. \$6.95

Making a distinction between aristocracy, which recognizes that it lives within an open society, and caste, which freezes group privilege, Dr. Baltzell who is a professor of sociology at the University of Pennsylvania, traces leadership in the history of the United States. He implies that, in recent times, the WASP's have been losing their qualities of leadership because of the pressures of a pluralistic society and rather than being aristocratically open to change have been defensively caste-bound.

In desperation, many turn to extremist right-wing organizations and behind walls of angry prejudice. The true aristocrat, he maintains, swing to flexible and open positions which accept leadership qualities in whatever race, creed or nationality that can be found.

A lively study, by and large.

— Wm. B. SPOFFORD JR.

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