

# The **+** WITNESS

MARCH 12, 1964

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## CATHEDRAL OF SAN JOSE de GRACIA

MEXICO CITY was the setting for the consecration of two suffragan bishops on March 1. The story of this history-making service is on page three of this issue

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**RELIGIOUS LIBERTY BY JOHN M. KRUMM**

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For Christ and His Church

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



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

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Tunkhannock, Pa.

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FOR CHRIST AND HIS CHURCH

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.*

## Story of the Week

# Suffragan Bishops Consecrated At Service in Mexico City

★ Traditional consecration ceremonies in the San Jose de Gracia Cathedral, Mexico City, March 1st gave the missionary district of Mexico two suffragan bishops for the first time in its 60-year-old history.

Consecrated by the Presiding Bishop, Arthur Lichtenberger, were Bishop Leonardo Romero and Bishop Melchor Saucedo. The latter is a brother of Mexico's diocesan, Bishop Jose G. Saucedo.

Coconsecrators were Bishop Saucedo and Bishop Ervine Swift of Puerto Rico. Presenting bishops were Bishop Joseph M. Harte of Arizona and Bishop John B. Bentley, director of the overseas department.

The sermon was preached by Bishop Reginald Heber Gooden of the Panama Canal Zone.

Four other bishops participated: Bishop Salinas y Velasco, retired bishop of Mexico and the first Mexican to hold that position; Bishop Anson Phelps Stokes of Massachusetts; Bishop Robert F. Gibson of Virginia; Bishop Robert R. Brown of Arkansas.

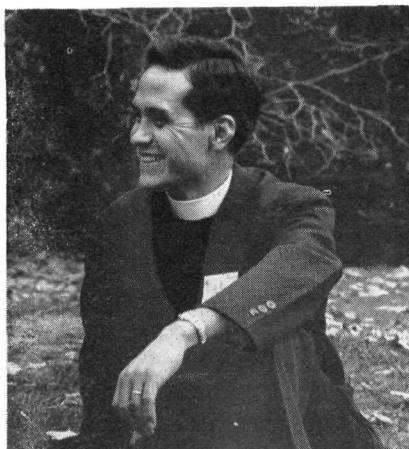
Two indigenous priests, the Rev. Jose N. Robredo, Tlalpan, and the Rev. Francisco Chaparro, Xolox Los Reyes, presented consents of standing committees and evidences of election.

Master of ceremonies was Dean Gray M. Blandy of the Episcopal Theological Seminary

of the Southwest, Austin, Texas.

Both new suffragan bishops were elected by the House of Bishops at its October, 1963, meeting in Little Rock, Ark., at the request of Bishop Saucedo.

Prior to their elections, Bishop Romero was rector of the Church of the Ascension, Matamoros, and Bishop Saucedo was dean of St. Andrew's Seminary, Mexico City. Now, they will assist the bishop of Mexico with work in this missionary district that comprises the entire Republic of Mexico. The Republic covers 763,944 square miles and has a population of almost 35 million persons. Episcopalians number 6,622, an in-



BISHOP J. G. SAUCEDO: — the diocesan of Mexico is now assisted by two suffragans to keep up with the expanding work

crease of 50 per cent over the past ten years.

Prior to the establishment of the district of Mexico in 1904 — primarily for North Americans living there — there had been in existence for 37 years an independent national Catholic Church. Its priests and members asked to be received into the district as an overseas mission of the Episcopal Church in the U.S. The composition of the church in Mexico today is predominantly Mexican.

### ANTI-RELIGIOUS TREND NOTED AT OXFORD

★ Oxford University has reported the rapid growth of a strongly "anti-religious humanist" group among its undergraduates.

It said that during the current term more than 1,000 students have joined the group, which professes great interest in social reform. The university has 8,000 undergraduates.

A large number of women are members of the group, which attacks the Christian basis of Oxford and favors a secular attitude toward education as more in keeping with the modern spirit.

Meanwhile, Oxford's religious societies were reported to have reached the end of a boom period of membership growth.

The Roman Catholic Newman Society currently has 700 members. Membership in two Protestant organizations — the Christian Union and the Student Christian Movement — is 250 and 300, respectively.

# Ecumenical Movement Highlights

## Board Meeting of Council

★ The high "pace and complexity" of new cooperative contacts among Protestants, Roman Catholics and Orthodox demands that the National Council of Churches give "mere sustained and specialized attention" to the ecumenical movement, it was stated in Baltimore.

R. H. Edwin Espy, general secretary, told the general board that Protestant contacts with Roman Catholics "have multiplied in the last three months."

"It is impossible to keep abreast of all the actual initiatives, to say nothing of pursuing the potential ones," he commented.

The official said that while each member denomination has a stake in the ecumenical movement, it is not feasible for them to individually "develop their own bilateral relationships. . ."

As a result, he said, "the Churches must look to their National and World Councils to assist in the development of common policies and the coordination of relationships."

The general secretary also discussed new concepts in missions activity, noting that as recommended by the World Council of Churches' commission on world mission and evangelism at Mexico City last December, churches in all countries may soon be sending and receiving missionaries.

In this case, he said, it not only will be in order for American churches to ask for help in specific problems from overseas churches but also that they may "suggest to us that we . . . need help whether we know it or not."

Espy said that the trend toward a closer linking of "witness and service" in world mis-

sion work is seen in the NCC's move toward merging its division of foreign missions and its overseas relief arm, church world service.

In another report to the general board, Hugh D. Farley, executive director of world service described increasing American Christian participation in global overseas relief work.

Pointing out that plans are being developed by the aid agency to guide U.S. church participation in a \$1 million World Council appeal for African refugees, Farley said "the challenge before the Christian churches with regard to Africa may well equal in years ahead the challenges of the displaced persons in post-world war two Europe."

Espy gave a financial report to the board which showed that support of the NCC by member denominations increased from \$4,713,651 in 1957 to \$7,089,719 last year. Total capital funds increased in the same period from \$1,700,832 to \$4,907,274, he said.

### Key to Unity Gains

Bishop Reuben H. Mueller, president of the Council, declared his disbelief that Christian "values and blessings . . . are so hedged about with mystery that only a few religious 'Einsteins' can grasp them.

"Christian truth and Christian experience are for everybody, everywhere, and at all times."

The local council of churches, the bishop said, should be the "power-house of spiritual, evangelistic, educational and social action advance for all of the churches of the community."

While praising trends toward

actual organic union among some denominations, the president stressed that the ecumenical movement is not dependent on organizational merger.

In local councils of churches, he said, Christian unity is manifested through "spiritual unity" built on "goodwill . . . fellowship in Christ . . . common faith and ideals . . ."

"Membership in . . . councils is by denominations and not by council organizations," he said. "But in spite of this fact there is a spiritual relationship that unites them in the ecumenical Christian movement."

A requisite of such a relationship, the bishop added, must be action efforts, "bringing God's resources to bear upon the problems of our human existence and interrelationships."

He cited "civil rights problems, integration barriers, religious misunderstandings and international fears and hatreds" as areas of top priority for joint efforts.

"I do not know a slick answer for these rough problems," he added. "I only know that we must try but that in trying we must stay close to Jesus Christ. We cannot do these things by ourselves."

The leader maintained that those who claim the church should "stick to religion" and remain out of public affairs are supporting the Karl Marx teaching that "religion is the opiate of the people."

"Either way," he said, "the intent is for religion to put the people to sleep so they will docilely submit to those who oppress them."

### DR. GOLDWATER RESIGNS AT SHATTUCK

★ Dr. Sidney W. Goldwater has resigned as rector and headmaster of Shattuck School for reasons of health. His loss will be sorely felt, not only at Shattuck but throughout the church where he has been an outstanding leader in education.

# Conference on Religion and Race Acts on Community Problems

★ Delegates to Minnesota's first conference on religion and race took back to 200 communities recommendations on what their congregations and neighbors can do to promote racial justice.

One suggestion was that each church establish an active social action or human relations group.

The conference adopted no resolutions, but received scores of recommendations from workshops that discussed how racial equality could be advanced in the life of congregations, in education, in public accommodations and recreation, in employment and in housing.

A Minneapolis pastor who explained to delegates the follow-up proposals said "our basic racial problem in this society is not a Negro problem or an Italian problem, but a white problem."

The Rev. David Preus, pastor of the University Lutheran church of Hope, said population proportions give Minnesota "the chance to act before the fears of numbers sets in."

The Rev. Harold C. Bradshaw, executive secretary of the St. Paul area council of churches, who summarized the suggestions for congregations, said there was "some feeling" among the delegates that churches "should face up honestly to the problem of intermarriage."

He said there was agreement that "each man and woman has the right to intelligently and freely choose his marriage partner."

It was suggested that churches in communities join together in sponsoring work-

shops on race problems on an interreligious basis.

The Rev. Denzil Carty, of St. Paul, an Episcopal rector, said delegates who had studied the race problem in education had concluded that church-related colleges were not enrolling enough non-white students from the U.S.

It was also suggested that members of white congregations invite Indian children to their homes during summer vacation.

The Rev. C. Wesley of Ellison, Minneapolis, a presiding elder of the African Methodist Episcopal Church, reporting for the section on public accommodations, said it was agreed that Negroes, Indians, Jews and other minorities do not have equal access to those places licensed to serve the public.

Members of all congregations should be encouraged to patronize only those establishments which do not discriminate and to ascertain that their own businesses are open to all on an equal basis, it was recommended.

Father Edward Grzeskowiak of Minnetonka, a Roman Catholic priest, reporting for the employment section, suggested that congregations can go out of their way to hire persons from minority groups for positions in churches and synagogues.

There should also be more teaching on racial justice from pulpits, but before this can be done the clergy must become informed, he said.

Bishop Philip F. McNairy of Minneapolis, reporting for the section on housing, said congregations were urged to seek pledges from their members in support of "open occupancy" in

housing and efforts to strengthen fair housing laws.

"Churches should create a climate that will outlaw discrimination," the bishop said. In doing this, they may expect to lose friends and financial pledges, however, he warned.

Meanwhile, proposals that would give Minnesota "the most comprehensive" civil rights legislation of any state in the nation will be submitted to the state legislature next year, Gov. Karl Rolvaag told the conference.

The governor outlined six "reforms" that he will propose in the state's civil rights laws.

One, he revealed, would make all state licenses to do business revocable upon proof of violation of any anti-discrimination law by the licensee in connection with his business.

Another would give the state commission against discrimination power to deal with discrimination in hotels, restaurants and resorts.

The governor also proposed that appropriations to the state's civil rights agencies be "increased dramatically," that the fair housing law be broadened in scope and effectiveness; that the procedure of the state commission against discrimination be revised to permit the issue of binding orders upon notice and hearing; and that the commission be given power to obtain a court order restraining the sale or rental of property pending determination of a complaint of discrimination.

He expressed hope that the religion and race conference might become a permanent organization "representing a unity of all religious faiths into a common purpose" and "capable of winning from every citizen a soul-felt commitment to the principles we as Americans profess to believe."

# Roman Catholic Priest Preaches At an Episcopal Eucharist

★ Possibly, for the first time since the Reformation, a priest of the Roman Communion preached the sermon during the celebration of the holy communion in an Anglican Church.

At St. Mary's Church, Charleroi, Penna., on Sunday, March 1, before a capacity congregation, Dr. F. Joseph Smith, professor of phenomenology and existential philosophy in the graduate school of Roman Catholic Duquesne University, delivered the sermon at the late morning celebration of the eucharist of which Canon Joseph Wittkofski was the celebrant. The service was radio-broadcast.

Opening his sermon, Father

Smith said, "This is the kind of event to which I hope that we are going to become more and more accustomed during the coming years. By relationships, like these, we actually begin to feel once more that we are a Christian church."

With reference to the gospel for the day, the Roman Catholic priest, and scholar continued, "With reference to this morning's gospel, I believe, if I can do a bit of violence to the scriptures, a house divided is one that is about to fall; I truly believe that the house divided against itself has been that of Christianity. That house has not been so much the house of Christ as it has been that of

Beelzebub. Fortunately, Christianity, as we have known it, is now falling. Once more, we are getting the idea that we must be the Church of Christ. The Church of Christ is never a house divided against itself. Anything, which tends to overcome our divisions, takes us in the direction of what we can call the rising Church. I do not think we want any more militant churches or any more triumphant churches. I suggest that we call the coming Church the rising Church since we are rising once more out of ourselves and toward Christ."

Some more of the high points of Father Smith's remarks follow: "The most basic fact of our Christianity is our baptism into the name of Christ, not into his name as into a club since we do not belong to the

(Continued on Page Sixteen)

## A Call to the Church

ON THE BATTLE LINES is a manifesto for our times by 27 militant clergymen — a call to the Church to become, in the words of John Donne, "involved in mankind." Here are bold and courageous statements on social, moral and religious issues of our day.

Where does the Church stand today on race? on desegregation? housing? on education? on politics? on the role of the laity? What is the Church doing on these issues, and for peace? for missions? on theological education?

# ON THE BATTLE LINES

27 contributors

Edited by MALCOLM BOYD

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Published by

**Morehouse-Barlow Co.**

14 East 41st Street, New York, N. Y. 10017

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# EDITORIALS

## Suggestion on Bishops

A STEP toward flexibility in the deployment of bishops in the missionary field was taken by the National Council at its last meeting.

In the early days of domestic missions in the American Church there was considerable fluidity, with bishops roaming over the mountains and plains. But for years now bishops have been elected for fixed missionary districts, and there they have remained, so far as policy is concerned, for life. Of course, individual missionary bishops have been elected to office elsewhere; in some cases, as in continental China, they were forced to leave, along with other foreigners. In other cases they have resigned for personal reasons.

Such changes as these have not come about as a result of strategy or policy. In fact, there has been no systematic way of placing bishops forced out of their missionary jurisdiction; makeshift arrangements, such as supplementing salaries they received from parishes had to be made by the National Council administration.

As things are now there is no system which as such provides for the replacement of a foreign bishop by a native, at just the time when this may be deemed most strategic. There is no systematic way in which a bishop may be moved from one district to another on the basis of policy; and there is no way in which he can make a change on his own initiative without being confronted with the problem of obtaining another position, or of appearing to be remiss in his commitments.

In the case of missionary priests systematic provisions are made for these situations where they might present problems. On the episcopal level there is no systematic provision for maneuverability.

The church is in the position of an army which has to keep a general in the field even when a change in strategy demands a shift in command, or when the battles have moved to new territory, or when the war has been won. Putting it in a different context, the church is in the position of a business which appoints managers only to specific branches, and has to keep them there, even when the demands of the market have changed, because it cannot move them to any other branch. To put it still another way, the

church is trying to play a game of checkers without moving any of the pieces.

The problem has come to the fore because Bishop Swift of Puerto Rico feels that it is desirable to move to a native episcopate on the island, since there are now ample clergy who are qualified. The Episcopal Church there has made marked strides as a result of the enlightened, positive leadership provided under Bishop Swift in support of social and political progress, contrasted with the negative opposition on the part of the Roman Catholic hierarchy under New York Irish domination.

There will be no problem about Bishop Swift's finding placement to maintain his livelihood, one way or another, and there may be none in some anticipated situations of a similar nature. But there is no system of deployment.

Some elements for a suitable scheme may be suggested.

Whatever may be said about the translation of a bishop from one diocese to another, in the case of missionary bishops additional factors have to be considered. In the very nature of the case the missionary situation may be one of instability, insecurity, long-range development, and flexible strategy. To impose on this an ecclesiastical system derived from settled dioceses is unsound.

A better plan would look something like this: A given number of episcopal offices, equal to several more than the total number of present missionary bishops, domestic and foreign, would be established within the National Council structure, though not by departments. Each would provide a basic salary and other necessities. These offices would be suffragan, or assistant, or deputy bishops on the staff of the Presiding Bishop, and each present missionary bishop would hold one, the house of bishops filling vacancies as they arise or as an additional number of offices are established. All those holding these offices would have tenure, with full salary, until their retirement or election to an office outside the system, regardless of the position they may discharge from time to time.

From this episcopal staff the Presiding Bishop and the National Council would appoint its members to particular offices and posts for specified or indefinite terms, just as they do now in the case of missionaries and others who are priests or laymen. Such a bishop would be the bishop

of the missionary district while assigned as such, but would also remain on the permanent staff. While most of the staff would be in the districts they might also in turn serve as officers in the council departments, or with the armed forces, or in special assignments.

Salaries could be adjusted depending on the position and length of service, subject always to the basic minimum. The sources of the salaries would be the same as the present — the departments or agencies to which they are assigned, or funds covering particular projects. The plan involves no costs beyond the normal operations.

In this system the move of a bishop from one district to another should be a normal anticipa-

tion. With flexibility and fluidity there would come openings when strategy in the field dictates change for any of the reasons cited. A continuing strategy for the deployment of episcopal forces would be possible, experience gained in one area could be put to further use elsewhere, and all the while the individual bishop would be assured of a continuing ministry in episcopal orders.

Some imaginative thinking and doing is demanded. Perhaps the fresh incentive underlying the concept of mutual responsibility and interdependence among ecclesiastical bodies will aid the church to free itself from the grip of static forces.

## EPISCOPALIANS AND RELIGIOUS LIBERTY

By John M. Krumm

*Chaplain of Columbia University*

### ACTION BY GENERAL CONVENTION IS REQUIRED. FIRST OF A NUMBER OF ARTICLES ON CONVENTION ISSUES

THERE HAS BEEN wide-spread dismay that Vatican Council II last fall did not have an opportunity to vote on the declaration concerning religious liberty. Perhaps it will surprise many Episcopalians to hear that neither the General Convention nor the House of Bishops nor the National Council has ever issued a statement on religious liberty either! This silence is the more embarrassing in view of the urgency with which the issue presents itself in several recent Supreme Court decisions and of the extended treatment given to this topic by the United Presbyterian Church's General Assembly last year, for example. We think the times demand some action in this area from our forthcoming General Convention.

The fundamental proposition, fortunately, needs no re-iteration. There is a surprising consensus of religious and secular opinion that in matters of religious belief there ought to be no coercion of conscience. When one realizes that less than 300 years ago men were still being tortured and put to death simply for the crime of holding unorthodox opinions about matters of religious faith, it is almost miraculous that even in such totalitarian states as the Soviet Union or Franco Spain toleration of religious belief — we stress the word "belief" — is generally

accepted. Such countries, of course, are far from permitting freedom of religious expression, although in most such countries unpublicized services of worship are at least permitted.

### Freedom From Religion

SLIGHTLY more difficult is the contention that religious freedom must include "freedom from religion." This is the issue that has been dealt with in recent Supreme Court decisions, where the imposition of exercises of religious worship upon children whose parents conscientiously object to such exercises was ruled unconstitutional. (The issue was usually decided by the Court on the basis of the "establishment of religion" prohibition and not on the "free exercise" clause, but the latter was widely cited in arguments and in discussion of the decisions.)

How far may the state go in prohibiting the exercise of religion by its citizens in public places and on public occasions? If this is done in deference to the freedom of conscience of a minority of agnostic and atheist citizens, what shall we say of right of "free exercise" on the part of the majority? Is public life to be rigorously stripped of all religious observance? If so, is this consistent with the "free exercise" of the large



majority of Americans, who — with whatever depth and fervor it is difficult to say — profess at least a theistic belief?

No one would want to force citizens or their children to be present at religious exercises to which they were conscientiously opposed, but does permission to such citizens to absent themselves and a decision to hold such exercises for the majority constitute an infringement of religious liberty? In other words, does freedom of religion imply a freedom from the penalty — if it is a penalty — of recognizing one's minority status? Might it not be argued that the glory of being a minority may be lost if all the distinctions between minority and majority are ruled illegal?

Recent decisions of the Court have gone a long way toward defining the meaning of "an establishment of religion." In the *Everson* case in 1947 Mr. Justice Black gave that clause a far-reaching meaning: "Neither a state nor the federal government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another."

Two words in this rather sweeping statement need further definition. One is "aid", the other is "religion." Does aiding religion mean governmental assistance to any activities undertaken by a religious group? Some state constitutions explicitly say just that, but one is entitled to question the justice of such a provision. If I and some co-religionists of mine operate a settlement house in the name of the Episcopal Church, why are we not entitled to whatever assistance the state is prepared to give to a settlement house operated by people who do not invoke the name of any religious group? Apart from the activities of the settlement house — assuming there are no religious services or instructions in Christian doctrine — why should the mere fact of the activity's having sprung from a religious background and bearing a church sponsorship bar it from whatever aid the government proposes to give to settlement houses in general? Is the sponsorship of settlement houses part of the "free exercise" of religion on the part of some of our citizens, and if it is, is it an infringement on that right to make it more costly for that activity to be operated as an expression of religion than as an expression of mere secular concerns?

### Schools And Colleges

ONE MAY GRANT that such aid is a just expenditure of government funds provided that

the activities of the institution do not include specifically religious functions. That provision, however, will certainly not apply in the case of church schools and colleges. Here the whole claim for sponsorship is that education must be permeated by church — or at least, Christian — influence and reflect Christian understandings of life. Yet even here, it has recently been argued — and not exclusively in church periodicals either — that the government might suitably aid some of the more secular concerns of the schools — ie: the teaching of physical education, domestic science, foreign language, and the physical sciences in general — provided the teaching of such subjects was maintained at a high level of educational excellence.

In other words, as Professor Kurland of Chicago has suggested, the state ought to legislate for purely secular purposes and not discriminate against any activities which further that secular purpose even though they happen to be associated with a religious institution which is also pursuing religious purposes. An Episcopal day school may try to indoctrinate its chemistry students with a picture of the marvelous world which God has created and which is revealed to them in their chemical analyses. That is not a barrier to government aid for that program, for the government's concern is simply and solely with advancing the knowledge of chemistry, no matter what general world view is propagated in connection with it. Shall we interpret Mr. Justice Black's words in this fashion? Perhaps more to the point, will the Court so interpret them?

### Tax Problem

ANOTHER troublesome problem is tax exemption. It has often been pointed out that Mr. Justice Black's prohibitions against "aiding all religions" are flagrantly flouted in the case of exemption from taxation of properties and income used for religious purposes. It is curious that many state constitutions which sternly prohibit state aid to religious institutions also specifically prohibit any taxation of those same institutions! Is this not a massive aid to the churches? Whatever one may think of the wisdom of the Presbyterian statement referred to above, it must be said to their credit that they meet this issue head-on, and suggest that their churches look forward to the day when they will assume the full share of their tax burdens.

Others, however, have argued for tax exemp-

tion as one exception to the general rule of "no aid" on at least two grounds. One is that since religious institutions receive so little aid from governmental programs of assistance they should be spared at least the full burden of taxation. Would it be just for churches, for example, to be asked to pay school taxes when all religious activities have been barred from those schools? This is not too convincing perhaps, since obviously churches share in fire, police, and other kinds of government protection at least.

Another — somewhat more subtle argument — is that tax exemption, like prohibitions of direct financial aid, spare the churches from interference with their fiscal operations. The right to tax is the right to inspect, inquire and make discriminatory decisions about financial operations — as any business man or indeed individual citizen knows. Financial aid, however, bestows on the government the same right, so one might argue that precisely for the sake of the freedom of the churches from governmental interference both direct aid and taxation should be avoided.

### What Is Religion?

OF CONSIDERABLE more complexity is the question of what is meant by "religion" in Justice Black's famous sentence. Probably for the purpose of the Court that would usually be defined as an organization or body of teaching and practice expressive of reverence and devotion and ultimate loyalty.

Recent decisions of the courts have explicitly included within this definition points of view which are either agnostic or non-theistic. The headquarters of the Ethical Culture Society of Washington, D.C., which professes neutrality as to the existence of God, has been judged entitled to tax exemption provided for religious institutions. Somewhat related has been a decision to allow a conscientious objector to qualify for exemption from military service even though his grounds for objection do not include any reference to the existence of God. Is this a "religious" objection within the meaning of the provision for conscientious objectors? The court believed it was.

These decisions open up the question of whether any general position about the ultimate significance and meaning of life may be said to be a religion. Generally speaking many advocates of civil liberties would insist on the broadest possible definition with respect to "free exercise". What is not so clear is whether such

a broad definition is to be applied in the instance of the establishment clause.

Bishop James A. Pike has been urging, for example, that secularism is a religious point of view. Many people would say that Marxian Communism is also a religious point of view — a prominent Anglican churchman once called it a Christian heresy. Is commitment to democracy then also a religion? Is anti-communism a religion — surely it must be if communism it? May the government aid secularism or anti-communism? Bishop Pike has argued that it is in effect establishing secularism or agnosticism when it bars prayers from the public schools. If teaching chemistry in a religious school is a way of suggesting the creative power of God, is teaching chemistry in a secular school a way of suggesting that God either is not real or is not manifesting himself in the physical world?

Archbishop Temple once said that one cannot leave God out of account for six days of the week and then invoke him on the seventh day without suggesting his irrelevance for the activities and concerns of the six days. Is this "establishing" secularism as a religious point of view? Should government aid limit its concern to the secular aspects of education and remain indifferent to the general world view being promoted in and through those secular aspects?

### Christians Left Out

THE EXTENT to which the state wishes to surround its activities with the hallowing ceremonies of formal religion is a matter on which the church ought not to be too deeply concerned. It is not a matter of life and death for the Christian church that it exist in a friendly and supportive and cooperative state. For the first four centuries of its life, the church existed and prospered in a thoroughly secularized state. That is not to say that there were not serious problems.

Tertullian, the North African father of the second century, in his treatise "On Idolatry" points out how unsuitable it is for Christians to take part in a secular and pagan society since the non-Christian presuppositions of that society infect and infiltrate everything that is done. May a Christian teach school, asks Tertullian, and answers with a resounding "no", since teaching school will involve teaching children the classical mythologies of the pagan gods. May a Christian be an architect? Again, the answer is "no", since architects must build houses with shrines for the pagan gods.

When Tertullian has finished analyzing the pagan character of the Roman society of his day, Christians are left out on the edge of the social and cultural life of their world, unable to participate in any of its significant features. Tertullian was an extremist, and there is evidence that not many Christians followed his rigorist point of view, but it is clear that he had put his finger on some real problems.

### Anglican Experience

ANGLICANS are familiar with an opposite situation — a society where the church spreads its influence throughout the whole fabric of politics, culture, and social concern. Bishops in the House of Lords, chapels and chaplains in the major colleges of Oxford and Cambridge, church parade for the forces in her majesty's services — these are just a few of the symbolic ways by which the Church of England has traditionally pointed the secular concerns of English society toward transcendent and ultimate Christian realities. Perhaps more than most Christians, Anglicans know — as St. Paul says — “how to be abased and how to abound.”

It would seem to be a denial of Anglican experience to make the sweeping assertion that the church is always at its best in a state which has no relationships with it at all. It would be difficult to say that in view, for example, of the flowering of Anglican piety in, say, the seventeenth century. Where the church is dependent solely on voluntary support, there are advantages of independence, but there are disadvantages too. The clergy tend perhaps to become promoters and operators; the people tend perhaps to think of the church as “our club” which we have organized and which we support. Whatever we say about religious liberty, we shall not want to deny the values that have come to English society — also German, Scotch, Scandinavian and others — from a Church fully integrated with its society and state.

### Pronouncement Called For

THE TIME HAS COME for Episcopalians to speak about religious liberty out of their own rather unique and special experience. It will not do just to repeat clichés about “a wall of separation” or to laud the American tradition — to the extent that there is a consistent one—as Utopian.

The American tradition can be justified on pragmatic grounds as being the most suitable one for a pluralistic society such as ours without implying that all other arrangements are somehow less than fully Christian. Whatever state-

ment we make will need to have careful and thoughtful attention over a considerable period of time by experts in the law, theology, social and cultural history, and education.

We need not be afraid that the problem will become out-moded while we deliberate. It will be with us for a long time, but it is time we began to give it fuller and more articulate attention.

## Job of the Clergy

By Ralph A. Weatherly

*Rector Emeritus, Grace Church, Kingston, Pa.*

THE INFLUENCE of the clergy in politics and economics has distinct limitations. Parsons are important in their imaginations; they are so busy; so intent on drawing up resolutions; so valuable as counselors. Due to a small salary a minister has to discipline his family in spending so that in England there have come economists and eugenic experts and even statesmen from rectories. More eminent people in larger proportions have come from clerical families than from any other profession. But the future bishop was in England the third son.

Shirer's Third Reich recalls how clergymen were treated by Hitler and company. They drew salaries in part from the state, so they were subservient. Of course Germans leave politics to the experts, allowing them to go their way even if it is destructive. In Russia the Church was snowed under until recently. France and Italy threw out clerics at various times. Mussolini declared war on Albania on Good Friday; was blessed by a cardinal. He attacked with his church's blessing the head of the Coptic Church, Haillie Selassie, lately recognized as a fellow Christian.

It is not for nothing that on a chess board bishops move diagonally. This fact reflects the idea of laymen that the clergy form a third sex somewhere between the others. A Becket, Richelieu, Luther, Rasputin who has power and can wield it comes along once in a blue moon. Usually the pronouncements of councils and conferences are tolerated by the knowledgeable and unread. The ingenuous only rate the parson as Sir Oracle.

Clergy groups should not try to compete with groups of lawyers, doctors, historians in making fatuous resolutions of double or no meaning, they are not in the same class. To care for one's family and for one's cure is a big job and few can do it.

# FOUR ANGLICAN POETS

John Keble — Poet of God's Presence



By William S. Hill

*Rector of St. Paul's, Lansing, Michigan*

THE GENERAL IMPRESSION of John Keble is of the devout poet who wrote *The Christian Year* and who served as professor of poetry at Oxford, of the dedicated churchman whose Assize Sermon launched the Tractarian Movement which brought new life to the Church of England, and of the brilliant controversialist who had a part in every ecclesiastical event from 1830 until his death in 1866.

While not in itself false, such an impression obscures the truth that Keble was at heart and in fact a country parson; indeed, many of his parishioners would have been surprised to learn that their beloved vicar was a national figure, "wiser than the School Inspector and even more learned than the Teacher." "The main staple of his life," a biographer writes, "was the work, the incessant, anxious, unsparing, loving work, of a parish priest."

## Early Life

JOHN KEBLE was born April 25, 1792, at Fairford in Gloucestershire, where his father was vicar. One of five children, he grew up in a family where affection and merriment were combined with religious devotion and love of learning. Until he was fourteen, John was educated entirely by his father at home, where he developed a profound interest in classics, mathe-

tics, and English literature. In 1807, when not yet fifteen, he entered into residence at Corpus Christi College, Oxford, and by 1812 had accumulated such an assortment of honors and prizes that his was spoken of as "the most brilliant academic career of his time."

Ordained deacon in 1815, and priest a year later, he filled a variety of part-time ecclesiastical posts, all the while remaining chiefly occupied at Oxford. In 1823 he withdrew from Oxford to serve as curate at Southrop, and three years later took the post of curate (later vicar) of Hursley, near Winchester, a position which, except for a brief interval, he held until his death.

## Country Parson

KEBLE'S activities as a country parson, may be said to fall into seven categories.

● There was the actual work of the parish—the conduct of worship, the visiting of the sick, the preparation of children for confirmation, the erection and maintenance of adequate church buildings, all of which he performed with conscientious thoroughness.

● There was a never-ceasing program of activities connected with Oxford—as professor of poetry he returned periodically to give the terminal lectures, and he was much in demand there as an occasional lecturer and preacher.

● There was his time-absorbing tutorial activities—he was the tutor and guide of such men as Hurrell Froude, Robert Wilkerforce, and Isaac Williams, each of whom was to play a significant role in the Tractarian Movement.

● There was his active role in the Tractarian Movement itself, as well as in every important ecclesiastical event in his generation.

● There was his work of careful, solid scholarship — he edited the writings of Richard Hooker and translated Irenaeus into English.

● There was the invalidism of his wife, Charlotte, whom he married in 1835—an invalidism which necessitated rather frequent trips to Switzerland, Italy, and the English seacoast in quest of health.

● There was last the writing of poetry — apart from a host of miscellaneous poems, he produced four volumes of poetry: *The Christian Year*, in 1827, *Lyra Apostolica* (written as co-author with Isaac Williams and Hurrell Froude) in 1834, *The Psalms of David in English Verse* in 1839, and *Lyra Innocentium* in 1846.

Obviously, Keble did not feel the full pressure of all of these activities simultaneously; nevertheless the variety and productivity of his life point to the wide range of his talents as well as to the depths of his self-discipline.

### Main Drive

WHAT WAS the major tension, the chief point of strain, which made him rise to greatness as a person and as a poet?

At the risk of over-simplification, one may say that Keble presents a classic example of the shy, retiring, bookish scholar who is thrust by the force of historic events into the role of a leader and bearer of public responsibility.

Educated at home, deprived of the rough and tumble activity of a boys' school, Keble all his life felt awkward with strangers. For him to be at his best, for his gifts to flower, he required an atmosphere of warmth and sympathy. The death of a member of a family, or of a close friend, left him deeply shaken, as though he had been thrust defenseless into a cold and hostile world.

At the same time, he felt called upon not only to serve but also to defend the beloved Church of England which to him appeared threatened on every side. With their emphasis on religious feeling, rather than upon intellectual conviction, the Evangelicals seemed to him to be undermining the strength of the church; so he op-

posed them. With their view of the church as simply a subordinate arm of the state, the Erastians appeared to him to be stripping the church of its apostolic character and independence; so he opposed them. With their humanitarian outlook and their sympathies with new trends of thought, the liberals looked to him as corrupted by worldliness and as devoid of a supernatural outlook; so he opposed them.

With their concept of the church which would exclude Anglicanism from their communion and fellowship, the Roman Catholics assumed in his eyes an exclusive and judgmental role; so he opposed them.

Keble was, in short, a scholar drawn into controversy because of the difference between the church as he found it and the church as he believed it ought to be. Walter Lock has summarized his views in these words: "He fell back upon the conception of the church . . . as a body independent of the state, founded by the Lord himself, perpetuated by direct succession from the Apostles, one in continuous history and in doctrine with the primitive church, filled with a supernatural and sacramental life, witnessing to a high moral standard before the world."

As a release from tension, and as a means of giving expression to his deepest feelings, Keble turned to the composition of poetry. When, for example, he failed in his efforts to oppose the passage of the divorce law, he wrote the lines expressing his concept of sacramental marriage:

The voice that breathed oe'r Eden  
That earliest wedding-day,  
That primal marriage blessing,  
It hath not passed away.

Still in the pure Espousal  
Of Christian man and maid,  
The Holy Three are with us,  
The threefold grace is said.

### The Poet

FROM HIS OWN WRITINGS it is possible to ascertain Keble's views of poetry. To him, poetry is a relief for overcharged emotion; it is the uttering of feelings too deep to be expressed in any other way. His philosophy of poetry is summed up in Psalm 39:4 — "My heart was hot within me: and while I was musing the fire kindled, and at last I spoke with my tongue."

To Keble, poetry is akin to philosophy and religion; to him "the best poets are those who have

felt throughout their life the deepest feelings about nature, about God, and about man which were possible at their time."

How does he pass his own test? The modern reader is bound to feel that Keble's feelings about nature, God, and man lack depth because so much of his poetry sounds shallow, sentimental, even cloying. At a time when William Blake was aware of the thousands of children whose lives were blighted by forced labor in "the dark, satanic mills," Keble composed these lines:

The heart of childhood is all mirth:  
We frolic too and fro  
As free and blithe as if on earth  
Were no such thing as woe.

Was Keble as superficial, as unimaginative, as blind to childhood fears and sorrows as this sounds? Not at all. Rather, he has been misled by his own supernatural vision; he has envisaged childhood not as it is, but as it might be if the kingdom of God had come to earth.

Keble's supernaturalism is the key to an understanding of his poetry. He was aware of the sorrows and sufferings of life — one of his published works was an open letter "To the Father of an Illegitimate Child" — but in his poems he described life as he conceived it would be if God's will were done on earth as it is in heaven. Of Keble himself it could be said what he wrote of another:

So still the guileless man is blest,  
To him all crooked paths are straight,  
Him on his way to endless rest  
Fresh, ever-growing strengths await.

### Contributions to Worship

WHAT CONTRIBUTIONS does Keble, as a poet, make to our worship today? Occasionally, used as an anthem at weddings is his "The Voice that breathed o'er Eden," already referred to; and the 1940 Hymnal contains three of his hymns: 155, "New every morning;" 166, "Sun of my soul;," and 418, "Blest are the pure in heart."

"New every morning is the love" consists of eight stanzas of the considerably longer poem "Morning", which is the first selection in *The Christian Year*. It is based on Lamentations 3:22,23: "His compassions fail not; they are new every morning." Along with an affirmation of God's never failing-care, the hymn contains the request to God to "help us, this and every day, to live more nearly as we pray."

"Sun of my soul, thou Saviour dear" comprises

six stanzas taken from the poem "Evening", which is the second selection in *The Christian Year*. Based on Luke 24:29, "Abide with us, for it is toward evening and the night is far spent," it is an affirmation of, as well as a prayer for an awareness of, Christ's continuing presence.

"Blest are the pure in heart" consists of two stanzas of Keble's seventeen-stanza poem on the first Beatitude which appears in *The Christian Year* as the selection for the Feast of the Purification. To these two stanzas (the first and the third in the hymn), William J. Hall, a contemporary of Keble's, added two of his own; this product of joint-authorship was published in *The Mitre Hymn Book*, from whence it made its way into the *American Hymnal*.

Keble's hymns lack the power of Merrill's "Rise up, O men of God" or of Elliott's "When wilt thou save the people?", just as they fail to convey the vigorous spirituality of Gladden's "O Master, let me walk with thee" or of Whittier's "Dear Lord and Father of mankind." But they are not the hymns of an urban culture or even of the industrial revolution. They are the hymns of the English countryside, written by a parson who envisaged the hearts of men transformed by Christ and thus granted the beauty and calm of meadow, grove, and stream.

### Keble Honored

LATE in November, 1864, Keble was seized with a slight stroke of paralysis, and from then on his health was extremely precarious. He gave up preaching but retained a continuing interest in all affairs pertaining to the church — an interest he carried forward by means of correspondence and by entertaining hosts of visitors at the Hursley vicarage.

One development occurring near the end of his life must have brought him pleasure even as it offended his predilection for self-effacement: a group of his friends raised money to erect in his honor Keble College at Oxford. Although the college itself did not open until 1869, some three years after his death, Keble knew that his efforts for church and university were thus to be memorialized.

With both Keble and his wife in failing health, each passed through recurring episodes of believing the other was about to die. As it turned out, Keble died first; on March 29, 1866 he passed away. His beloved Charlotte followed him in death five weeks later.

Of the many tributes paid Keble, none speaks more eloquently the essential character

of the man than the one written by George Cornish: "I never saw anyone," he said, "who came up so completely to my ideas of a religious man as Keble, and yet I never saw one who made so little display of it; he seems to me a union of

Hooker and George Herbert — the humility of one with the feeling and love of the other. In short, altogether he is a man whom the more you see of and know, the less you must think of yourself."

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## NEW BOOKS

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E. John Mohr  
Book Editor

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A *HANDBOOK FOR CHURCH WEDDINGS* by Edward T. Dell Jr. Morehouse-Barlow. \$1.50

By canons and rubrics — those curious things to which one turns to find legal justification for that which one is going to do or not do anyhow — the clergyman is in charge of the elements that go into a wedding in church. Regardless of this he often finds himself in an adversary position against the mother or grandmother of the bride when he seeks to use the fabric, ceremonial and music to convey a sense of the presence of God in the sacramental rite.

Here the Rev. Mr. Dell makes available an excellent and essential set of directions addressed to the bride. They will be invaluable to her and her family, covering systematically the arrangements that need to be made, the questions inevitably asked. They will be of great aid to the clergyman because they stress the normal expectations in the church setting.

Many of the procedures outlined are routine to those who have experience. To the bride they are new, and here they are described, with appropriate explanations. Dell makes clear that the actions are expected to be genuine, to have a real purpose, and are not to be treated as empty and formal gestures.

In churches we have processions to get from one place to another, not military marches for the hardening of muscles under the eye of a drill sergeant. Since the wedding is neither an opera nor a Shakespeare play the bride, or more usually her mother, may be persuaded — when offered a better alternative — to dispense with "Here comes the bride; big, fat, and wide."

The book is practical and right on all points. Clergy should make it available to the bride at the earliest point to prepare the way for the best results. It will be beneficial also if the book were read by

girls as a matter of general interest, before the involvements of a specific marriage and wedding create too many distractions. The holy estate of matrimony will be the better off if it has a decent and orderly beginning.

*WHAT'S HAPPENING TO OUR FAMILIES?* by Wallace Denton. Westminster. \$4

Taking a sociopsychological approach, with some significant theological implications, this book on the family probes its life intellectually and seeks, beyond that, an understanding of the subtler meanings of behavior.

Granting that much has been written to show what is wrong with the modern family, Dr. Denton, who since 1958 has been pastoral counselor of the Midwest Christian Counseling Center, Kansas City, Mo., is concerned here also with areas of strength.

Much of the disorganization of the day is attributable to confusion arising out of the disruption of an agrarian, patriarchal pattern of life which had existed for centuries. The author discusses the problems of demasculinized men, unfulfilled women, anxious parents, the accelerated life of young people, and increasing family meaninglessness and isolation.

But strength is found in the new role of men and in the new status of women and children, as well as in the conception of marriage as a companionship. The author sees potential for family strength in romantic love, often decried by authorities. On the whole, Denton

sees greater potential for fulfillment and happiness in the flexible life of the contemporary family that has developed out of the disruption and chaos in the wake of the industrial revolution than in the patriarchal form it has replaced.

In relating the family to the church and its program the author advances the view that the role of modern man throws him into closer harmony with the biblical picture of Jesus, since for husbands this role calls for tenderness as well as the traditional qualities of firmness and strength.

### BOOK NOTES

*Words of Triumph* by Ronald S. Wallace. John Knox. \$2.50

The title refers to the words of Christ on the cross, the seven chapters of the book being interpretations by the author, who is pastor of Lothian Road Church, Edinburgh. The words are effectively explained, with suggested contemporary applications, the book being intended for devotional and inspirational use.

*The Circle and the Cross* by G. W. C. Thomas. Abingdon. \$3.75

The cross as an item of history can be recognized, and ignored, by anyone. The cross as redemption for the living can be a blessing or a puzzlement. The author addresses himself to the question of the relevance of the cross to human life today and with illustration and biblical material develops the thesis that "Christ's self-giving is the one true, perfect, and sufficient sacrifice . . . for the self-will of the world." The material is timely for Lenten and Easter reading.

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## The Civil Rights Struggle, 1830-1865

By Gardiner M. Day

Rector of Christ Church, Cambridge, Mass.

25¢ a copy

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Cambridge, Mass. 02138

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## R. C. PRIEST PREACHES

(Continued from Page Six)

church but we are the church. Actually, we are baptized into the presence of Christ. He, who abides with us forever, is with us because we are Christ-bearers. We are alive in his presence. When we recognize that we are baptized in our Lord's presence, we will find ourselves with little time in which we can quibble with one another."

"If we are the Lord's, we share in his presence which is his life. It is this life which begets not an abstract faith, nor a structure, nor an organization but a very concrete fullness of life in us."

"We are being transformed into the new creation. This seems to be taking place on a grand scale today. Through the

strong basis of life in the presence of Christ, Christians, who for centuries have been separated by lesser causes, are now being pulled together. Since, in Christ we become a free church, we can no longer speak of any power over the church."

"Authority in the church is indeed an authoring. What we want as responsible Christians is to author life in the presence of Christ. In Christ, we are made free to author each other's lives. This is really a living response to one another. Obedience in the church mean a listening-to as we urge little children to listen to their parents. As our Saviour listened to his heavenly Father, so he wishes us to listen to him and to one another, to listen to the voice of the Holy Spirit as he speaks in every member of the

church who has been baptized into his presence."

"Truly to be obedient means to listen to the whole church. Bishops, priests, and people disobey one another when they do not listen to the spirit as he speaks through all the members of the church. A Christian listening is always a mutual listening."

"Had we remained faithful to one another, would we have ever come to our present condition in which we feel that it is significant that we finally talk to one another? Is this something now about which we should be joyful? I think we do have a joy but one that covers many regrets. There never should have been a time when we were not speaking to one another because we, together, are the very body of Christ and members of one another. How could we have so long ignored one another?"

Canon Wittkofski reports that the whole congregation, who heard Father Smith's sermon, seemed to feel that the event was unbelievable and yet very real. Moreover, the avid response to the sermon indicated a very deep hunger for a grass-roots ecumenism.

### NEW OFFICER FOR MRI

★ The Rev. Gilbert Baker, vicar of St. Nicholas Cole Abbey, London, has been appointed assistant for research and evaluation by the Anglican executive officer, Bishop Stephen F. Bayne.

Baker will continue with his ministry at St. Nicholas, the city church especially set apart as a center for prayer and study for the whole Anglican communion. Until December 31, 1963, he was secretary of the overseas council of the Church Assembly, the principal coordinating agency among the missionary societies of the Church



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of England. From 1934 to 1951, he served as a missionary in China; and from 1952 to 1955, he was rector of Christ Church, Guilford, Connecticut.

Since the publication of MRI last summer, great numbers of projects for new work have been developed, calling for partnership with other Anglican churches as well as ecumenical agencies, and the task of coordinating these plans is a central responsibility of the Anglican executive officer. Baker's duties will lie chiefly in this area.

### CHURCHES URGED TO LEAD DRIVE

★ A prominent Anglican layman urged South African churches to lead a crusade to abolish a law which permits detention of persons suspected of political activities against the state and its racial policies.

Such persons can be held for 90 days without trial.

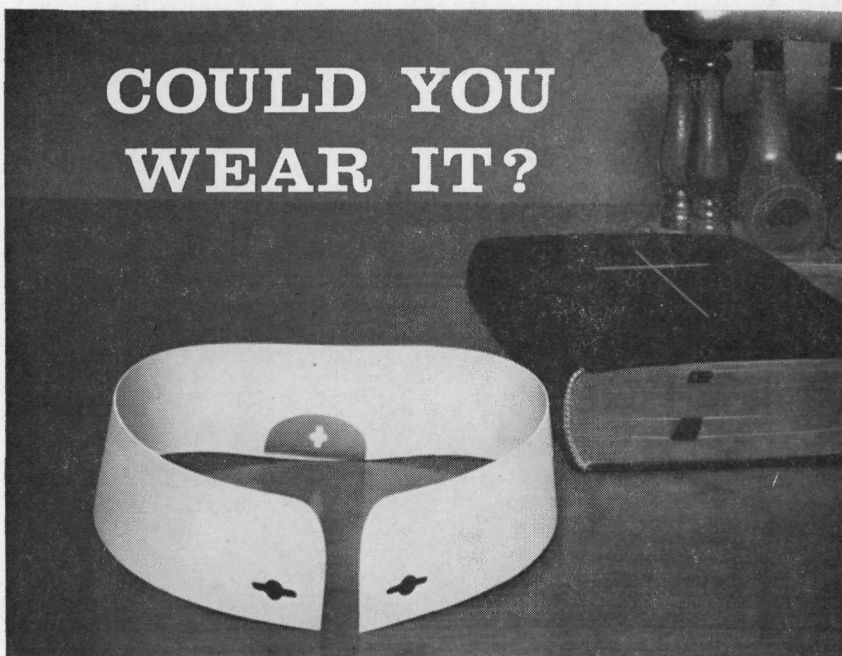
J. Hamilton Russell, a former opposition member of parliament, spoke at a meeting sponsored jointly by the National Council of Women and the Black Sash. The Black Sash is a movement of white women, formed in Capetown some years ago to oppose legislation discriminating against non-whites. Members have staged silent vigils outside parliament and elsewhere to protest South Africa's racial laws.

Russell branded the 1963 law, aimed ostensibly at eliminating the threat of communism, as "the most evil, cynical and sadistic piece of legislation ever to come from parliament."

"South Africa's greatest hope," he said, "is a decisive lead from the churches. They should lead the crusade to abolish this un-Christian law which degrades the human mind and soul.

"I trust the churches will actively support, if not lead, the movement to free our country from this medieval inquisition

## COULD YOU WEAR IT?



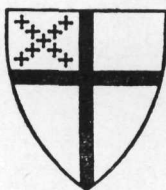
Perhaps you've considered what it would be like to wear this collar. Most young men think of it at some point. And some decide it will fit.

But some decide the collar won't fit before they've really examined the life of the man who wears it. They say they haven't seen the "light flash" or heard the "voices whisper." Neither have most young men in seminary!

Because the call to the ministry is much like the call to any other profession, it doesn't always bowl you over. Usually it grows on you until you suddenly realize you couldn't be happy doing anything else.

To help you in thinking about the profession, we'd like to send you a free copy of "Live Option for You?". This practical booklet includes such topics as "What is the Ministry?", "Is this Ministry for Me?", "Steps to be Taken to Become a Minister." It also contains a reading list to aid you further in thinking out your religious position.

We hope you'll send for the booklet even if you're not considering the ministry as a profession. Reading it will make you a more understanding, better informed layman.



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procedure which disgraces a country whose constitution begins with the words, 'In human submission to Almighty God.'"

## HATE LITERATURE IS CONDEMNED

★ The flood of racial and religious hate literature pouring through the mails was condemned by Bishop Frederick H. Wilkinson of Toronto.

"We strongly resent and protest the crude and vicious attacks against Jews, Negroes and other minority groups," he said. "It is an affront to Christianity that these attacks insinuate that hatred of minority groups is in defense of Christianity."

Bishop Wilkinson said Christians had sought to wipe out the disease of hatred engendered by the Nazi philosophy. "It is intolerable that this hatred should now be allowed to incite violence in a country where the price of freedom came so high."

He said it was probable that existing legislation covering such mail is inadequate, but he hoped those responsible would be prosecuted.

Meanwhile, in Ottawa, David Orlikow, a Socialist member of parliament from Winnipeg,

asked for strengthening of the post office act.

Orlikow, said he will introduce a bill empowering the postmaster-general to deny mail service to such organizations as the National White Americans party. In an interview, Orlikow charged this group seeks to recruit Canadians to aid in distribution of a million anti-Jewish pamphlets this year.

## REEVES URGED DRIVE AGAINST APARTHEID

★ A worldwide appeal to governments and people to help fight apartheid in South Africa was made in London by Bishop Richard Ambrose Reeves of Johannesburg.

Now an assistant bishop of London, he formerly told some 2,000 persons at an anti-discrimination rally that in the face of the "appalling mental and physical torture" in South Africa today, all Christians must resist the temptation to remain silent.

"If governments and peoples outside South Africa fail to act before it is too late," he warned, "they must not be surprised if posterity concludes that in some measure they were

responsible for the ugly and bitter racial conflict which is now the only possible alternative to massive international pressure."

Bishop Reeves stressed that all people "must demand that this horror should end. Let us not forget that behind all financial and economic considerations is the plain fact that under the present tyranny in South Africa hundreds of people of all races and religions are suffering."

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# - BACKFIRE -

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**Frank N. Johnston**

*Rector of St. Mark's, Foxboro, Mass.*

The following was written by a member of our parish after she attended for the first time a monthly celebration of the holy communion that we have for patients from the state hospital here. The patients are brought to church by bus or cars and many of them are terminal. As a devoted reader of the Witness I think that you may want to use it.

**By Mary Ann Bird**

This morning I've found something wonderful!

I've found how meaningful communion can be, and what deep personal satisfaction can be ours for just an hour taken from our busy lives.

I came to church to join in the celebration of holy communion with the patients from the Foxboro State Hospital, and went home feeling tremendously uplifted — it seemed so fitting that the sun was shining for the first time in many days.

These people are so warm, so friendly! They reach out to you with none of the reserve that, so unfortunately, masks most of our thoughts and feelings.

They savor every moment of the service — we sang hymns first, five or six of them. Most were requested by the patients, and their favorites are mine and yours, too.

During the service I felt so strongly the need for some of us to be there. I helped men with their Prayer Books—they wanted to pray but just couldn't seem to find the place. I helped three women — they wanted to kneel, but couldn't turn down the kneeling bench. I went up

to the altar with a woman who wanted to receive communion, but was unable to kneel — "Would it be all right?" "Of course," I whispered, "we'll stand together" and so I stood to receive communion for the first time in my life.

In the common room, Dot Mitchell, who had played for the service, sat down at the piano — the patients found seats with their coffee and cake. I found myself wandering with a piece of cake and nobody to give it to. A young man, just starting on his own, grinned "Just put it right down here!" A singer joined Dot at the piano — a good singer — began with "The Lord's Prayer", worked her way into torch songs. I talked with a woman — she had so much to tell someone who was interested it just spilled over and rushed in torrents — her worries, her memories.

As they left some squeezed my hand, said they hoped to see me next time. One girl, only in her twenties, very shyly approached me, said "Do you like my dress?"

I wanted to ask some of you to come next month for their sake, but now I can truly say— come for your own sake!

This morning I went to church . . . and found him there, with his children.

**Hilary Graham**

*Layman of Chester, Pa.*

In reply to Father George Wickersham's "Do Episcopalians Want Unity?" (2/13) I would answer that I certainly

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hope not—if it involves accepting the tepid, sentimental, sometimes erroneous principles he sets forth in its defense.

I doubt that many of his fellow priests, or the hierarchy, or the laity would agree that making friends with everybody is the "one dominant objective" of the Catholic Religion, nor yet that Our Lord is Very God because He was (sic) "the most understanding." And I shudder to think what will happen to the Church if, as Father suggests, theological conferences come after some kind of union with the Protestants.

It is and has always been true that we should love our brethren, separated and otherwise, but it does not follow that we should jettison our principles to bring this about — particularly when these principles constitute Catholic truth. It seems to me that our best contribution to the ecumenical movement would be to begin to agree in the truth of His holy word and only then to reconcile our own agreement with those of differing convictions. If so, we should begin, not end, with "arguing about the Blessed Virgin Mary, about Church polity, about the interpretation of the Sacraments."

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