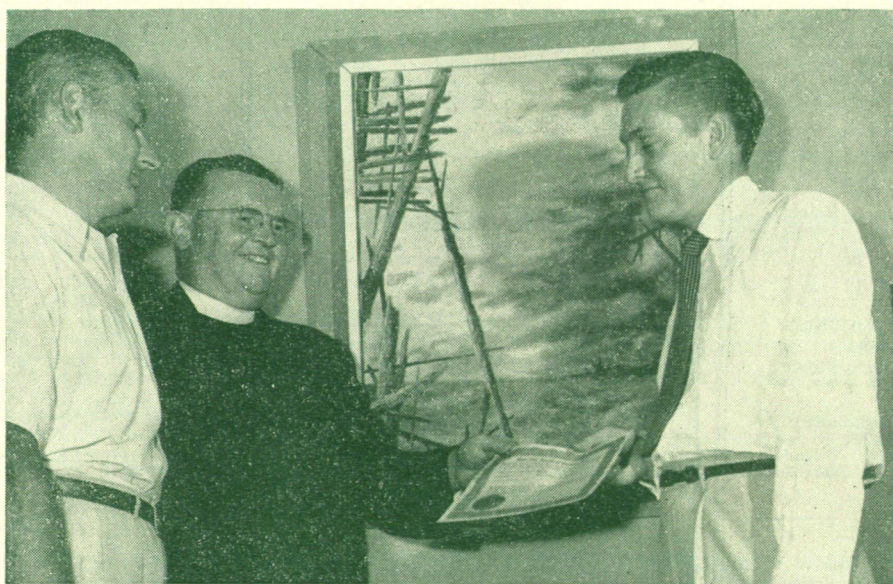


# The **WITNESS**

MARCH 24, 1955

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## AWARD OF CULTURAL MERIT

CHAPLAIN W. K. MORLEY presents award at Ruge Hall, Florida State University, to Guy Johnson for his oil painting, Seascape. Edmund Lewandowski, head of art department, looks on with approval

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## REUNION AND THE MINISTRY

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## SERVICES In Leading Churches

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Thursdays and Holy Days: Holy Com-  
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vice, 12. Daily: Morning Prayer, 9;  
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ser. (generally with MP, Lit or proces-  
sion) (1, S, HC); 4, Ev. Weekdays:  
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munion, 8:15. Thursday, Holy Com-  
munion, 9:30. Friday, Holy Commu-  
nion, 7.

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12 N HC; Evening, Weekday, Lenten  
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p.m. Weekdays: Wednesdays & Holy  
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prayers, sermon 12:05; Wed., H.C. 11  
a.m., Healing Service 12:05.



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

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**Story of the Week**

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**All Areas of Life in Asia  
Involved in Revolution**

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**INDIA LEADER WARNS WESTERN CHURCHES  
ADJUSTMENTS ARE ESSENTIAL**

★ Western Churches and nations were warned it would be "a costly mistake" if they failed to recognize that "a new Asia is almost angrily awake in a billowing, multiple revolution" affecting religious as well as political, economic and social life.

The warning was sounded by David Moses, president of Hislop College at Nagpur, India, at the annual meeting of the International Missionary Council's North American advisory committee.

Moses, who presently is 1954-55 professor of world Christianity at Union Theological Seminary in New York, is a past vice-chairman of the I. M. C.

He cautioned that, although the nations of south and south-east Asia have a basic tendency toward democracy, they may "in their impatience for social improvement be tempted to embrace speedier methods of totalitarianism."

All the ancient religions of Asia are "reinterpreting their doctrines to fit the new dynamic age," the Indian leader said. This is particularly true of Hinduism which is rapidly developing a deep interest in so-

cial life, he said, and has "once again proved its wonderful adaptability by adopting very much of the Protestant Christian doctrine of stewardship."

This is, in part, a modern Hindu answer to the challenge of Christianity, Moses said, stressing that western Churches must develop a new missionary policy in Asia which includes "a redefinition of the several dimensions of the Gospel."

"One aspect of missionary policy in India in the immediate future must be a shift from denominational missions to an ecumenical mission," he said. "The day of denominational missions has, in my opinion, come to an end—it has served its purpose."

"It kept an intimate and personal relation between the Church in the mission field and the mother Church in the countries of the missionaries, but it gave, unintentionally and because of a psychological and sociological necessity, not only the pure Gospel of Jesus Christ but the western structural organizational forms as well."

"In giving more than the Gospel, its donation was not munificent but malignant, it

sterilized the possibility of the genuinely Christian community arising . . . . . it sowed the seeds of division at its very inception, and all the travail that we now have to unite the Churches are its result."

Future missionary policy, Moses counseled, must be oriented toward building up the existing native Churches and intensifying "their witness and sense of mission."

"In other words," he said, "missions will have to be not missions to the non-Christian (persons) but to the Christian Churches in the Asian countries. The most effective and natural way of winning people for Christ and establishing them in the new community of the Church is for the (native) Christian in each country to carry the Gospel to his non-Christian fellow countrymen."

John A. Mackay, president of Princeton Theological Seminary and chairman of the I. M. C., presided at the meeting. Other principal speakers were Charles W. Ranson, general secretary, and Jesse R. Wilson, secretary, of the council.

**BISHOP MARMION  
AT UNIVERSITY**

★ Bishop Marmion of Southwestern Virginia was the headliner at the conference on religion held for two days in February at Washington and Lee University. In addition to giving the two main addresses he took part in small discussion groups.

# Minister Leads Living Room Seminar for Pastors

★ "When you pronounce the benediction, make it last for a whole week. Say it like it has never been said before and like it may never be said again. Think each phrase anew . . ."

The Rev. Harold W. Ruopp was giving this advice to a group of ministers in the living room of his apartment. That living room has become a post-graduate school for ministers of several denominations who are seeking to become better preachers. Already this "school" has graduated two classes of 26 clergymen and a third class of 14 began its six-week course Feb. 25. A fourth one is scheduled to start April 22.

The students are clergymen who "have not lost their growing edge," according to Ruopp, who is minister-at-large for the Minnesota Council of Churches.

"No minister is ready to help anyone unless he himself is ready to be helped," Ruopp tells his classes, which consist of seminars in life situation preaching. They meet once a week for two hours on Friday afternoons.

During the classes, the ministers sit around the living room while Ruopp stands or sits at a card table with a portable lectern. A large green blackboard is nearby and quite frequently during the session he will illustrate one of his points on it.

In addition to the seminars, Ruopp does individual counseling with many clergymen. Frequently, he will go to a minister's church, hear him preach and later make suggestions as to how he could improve. Some of the ministers bring him their personal problems.

"Since last September, I

have run the gauntlet of every life situation among clergy that I encountered with laymen in 30 years," he said. "The ministry is a lonely profession and the front that must be worn sometimes slips. One man wants to get out of the ministry; another has a family problem; all seek a friendly ear and an understanding heart. The average layman forgets that his clergyman is a priest to everyone else and has none of his own."

To lay people, Ruopp offers this advice: "Love your pastor. Love him not alone for the help he brings you, but for his humanity."

Mrs. Ruopp also conducts seminars—for wives of ministers. She is just completing the third of her seminars, which meet for five weeks on Thursday mornings. Topics dealt with by the wives are how to understand yourself and your parish; your husband and his calling; children in the parsonage and the parsonage as a laboratory for human relations.

## OPPOSITION MAY DEFEAT RESERVE PROGRAM

★ Opposition by Church groups, educators, labor and farm organizations may again defeat Pentagon proposals for some form of universal military training.

Chairman Overton Brooks (D., La.) of the House armed services subcommittee on manpower legislation said the sentiment of subcommittee members clearly favors major revision of the administration's proposed military reserve program.

The program calls for youths 17 and 18 to volunteer for six

months of basic training, followed by nine and one-half years in the reserves. If an "adequate" number did not volunteer, the armed services would have authority to draft youths 18½ to 19 to fill out the program.

Reps. Melvin Price (D.-Ill.) and James E. Van Zandt (R.-Pa.) said flatly that the Pentagon proposal was beaten and they would offer a substitute reserve program that might have more chance of Congressional enactment.

The feeling of the subcommittee, according to Rep. Brooks, is that the Pentagon's reserve program would give the military too much authority and influence the lives of American youth.

At subcommittee hearings on the plan spokesmen for Church groups questioned the military need for such a mass training program and warned of its psychological effects in terms of the militaristic attitude and acceptance of military control of civilian life that it might foster.

## ARIZONA HOPES TO BE DIOCESE

★ A committee was appointed at convocation of Arizona to work out plans whereby it may become a diocese in the not too distant future. Bishop Kinsolving reported 8404 communicants and 5220 in Sunday Schools.

One of the chief addresses was by Bishop C. J. Kinsolving, second cousin of the Arizona bishop, who told a joint session of men and women of the steps taken by New Mexico and Southwest Texas to become a diocese.

## CONFIRMATION RECORD IN SOUTH CAROLINA

★ Bishop Carruthers reports that last year established a new record for confirmations in his diocese—589.



## **BARRED FROM ADOPTING CATHOLIC TWINS**

★ A Protestant couple in Illinois are not to be allowed to adopt twins born to Roman Catholic parents.

Judge Henry Cowlin, sitting in Boone County Court, denied the petition of Mr. and Mrs. DeWayne Cooper, both Presbyterians, to adopt the twins, 11-months-old Mary Kathryn and Margaret Ann Hinrichs.

The petition was protested by the twins' mother, Mrs. Joan Hinrichs Burt, 23, who had placed them along with three other children in St. Vincent's Orphanage at Freeport, Ill., after they had been declared dependent children in Boone County.

Also contesting the petition was Catholic Charities of the Rockford, Ill., diocese as intervening petitioner.

Judge Cowlin upheld the protest, quoting Illinois law to the effect that the court "shall whenever possible give custody through adoption to a petitioner or petitioners of the same religious belief as the child."

The judge said he also based his decision on a previously tested similar Massachusetts law. The Illinois law has never been taken to a higher court of appeal.

Mr. Cooper, a Belvidere heating contractor, said, "We are broken-hearted but I don't know what else we can do," as the couple turned the infants over to the county probation officer to be returned to the orphanage.

The Coopers, who have another adopted child seven months old, said they do not have the funds to consider an appellate court appeal. They were given custody of the children last Aug. 2 by the probation officer.

The twins' mother was

divorced from John Hinrichs in October 1953 and is now married to Daniel Burt.

## **FENN URGES END OF DISCRIMINATION**

★ The Rev. Don Frank Fenn, rector of St. Michael and All Angels, Baltimore, was one of a number of clergy in Maryland to urge the state legislature to end racial discrimination.

He said that "the Creator cannot possibly countenance the kind of discrimination many of us practice now in Maryland."

He was one of eighteen witnesses to favor anti-discrimination legislation at a hearing. Only two opposed, one being the manager of a large hotel who said that the legislature would be making "a serious mistake to force this principle upon the public."

## **RELIGIOUS REVIVAL SUPERFICIAL**

★ Preachers are "being wooed from every side" these days as the result of a religious revival in Washington, Dean Francis B. Sayre, Jr., of the Washington Cathedral said at Trinity, Boston, in a Lenten noonday sermon.

But he warned 500 persons that "not too much stock should be put in this religious revival."

Beneath a superficial religious awakening, Dean Sayre said, there are ominous rumblings.

He expressed fear that the terror underlying the H-Bomb may "thrust out love of man for man and love of man for God, even though the nation's leaders are Christians."

"Terror is the temper of our time," he declared.

Dean Sayre also was concerned about McCarthyism, which still exists, he said,

even though "its leader has been shorn of his halo."

He said it was "not Senator Flanders, but the Churches of God in this land that finally forced the nation to face the facts in regard to McCarthyism."

## **CHRISTIANS GAIN IN JAPANESE DIET**

★ There are now 15 Christians in the new lower house of the Japanese Diet. Ten belong to the United Church of Christ. The other five are former premier, Tetsu Katayama, a Presbyterian; Jinkichi Shiraama, a Roman Catholic; President Matsumae of Takai University, an Evangelical Lutheran; Kozo Inomata, an Anglican; and former speaker of the House, Komakichi Matsuoka, a Baptist.

An article on the significance of the February election in Japan was featured in the Witness for February 17.

## **REFUSED TO FEED SOLDIERS**

★ John Thiesen, a Mennonite farmer in California, was denied citizenship because he said he would not raise crops to feed combat soldiers. The judge said he did not doubt the "devotion and zeal of his religious beliefs" but added that he thought refusal to grow food for soldiers "goes far beyond the tenets of religion."

On the question of aid to wounded soldiers, the applicant said that if it meant "so they could shoot again, I couldn't do that."

## **SPRING FESTIVAL IN PANAMA**

★ An estimated 4,500 persons attended the annual spring festival at the Cathedral of St. Luke, Ancon, Canal Zone. It always attracts a large crowd and adds materially to the income of the cathedral.



## REUEL HOWE WARNS OF PLAYING GOD

★ Prof. Reuel L. Howe of the Virginia Seminary was one of the leaders at the annual meeting of the Virginia Association for mental health, held at Staunton, where the theme was religion and psychotherapy. He told a large audience that "existential anxiety is the proper concern of medicine and the therapist."

"The role of theology and the minister in relation to the healing of pathological anxiety is first to provide a context in which anxiety as a sickness can be understood and, secondly, to be aware of and ready to cooperate with the physician in the work of healing," said Howe.

"And the role of the therapist with his special skill is to restore people to that state of being in which once again they may use the resources of faith in relation with God and man and to deal courageously with everything that is a danger to their existence," he declared.

Howe said that both the priest and the physician must beware of thinking of themselves as "operating on the human soul as a passive object."

"I cannot speak of the physician's difficulties in this regard, but I can testify to the minister's," he said. "The temptation constantly confronts us to play God, as God would not be God—namely, to manipulate and administer human life.

"We call this the 'Yahweh' complex—playing God. To succumb to this temptation is fatal to the ministry because it is an open and complete contradiction of the true relationship.

"The power of being is in the person. We cannot give it to him. We can only help him use his resources in working through his own problems.

His role must increase, our role must decrease. . . .

"Neither the therapist nor the minister should think of himself as having a monopoly in this business of helping people with their anxiety," Howe said, adding that "Christ calls every man to be a neighbor and therefore each man, he be doctor, lawyer, or merchant, should realize that he too is responsible for helping his neighbor carry the burdens of life."

## BISHOP HALL PRAISES AMERICAN LAITY

★ American laymen have a greater enthusiasm for the welfare of their Church than the British laity, according to Bishop H. W. Hall of Aberdeen and Orkney. He made the statement at the diocesan council meeting in Aberdeen following his return from the Berkeley Divinity School, New Haven, where he taught last semester. He also travelled widely while here.

He said that the keenness of the laity was an outstanding feature of American Church life and added, "their generosity in offerings has to be seen to be believed."

"In addition, men of the parish do everything connected with the services and see to it that visitors are escorted to the church house or hall afterward to be introduced to church members and served coffee while the women frequently provide breakfasts and lunches."

He also said it would amaze the people of the Aberdeen-Orkney diocese to learn in what esteem and reverence it is held by its daughter diocese of Connecticut, and other American dioceses.

He noted it was in the very room in which the meeting was being held here that three

bishops of the Episcopal Church in Scotland 170 years ago consecrated Samuel Seabury as Bishop of Connecticut, the first Episcopal bishop in America. He pointed out that Connecticut alone now has an Episcopal bishop, a suffragan bishop and 222 priests.

The bishop was wearing a gold pectoral cross presented to him in the United States by Bishop Gray of Connecticut. He said that although it was a personal gift he intended to hand it on to his successors in the diocese.

## MAU MAU INVADE CATHEDRAL

★ Anglican authorities held a purification ceremony at All Saints Cathedral, Nairobi, Kenya, after the Mau Mau slipped into the sanctuary and staged a pagan ritual. Evidences of such an act was discovered by Dean Hopkins when he opened the building in the morning.

Along with other traces of a black magic ceremony, he found five chairs arranged in a peculiar and obviously mystic order, indications that water had been taken from the baptismal font, and his own vestments—apparently used in the rite—missing from their accustomed place.

Loval Kikuyu tribesmen called at the cathedral when news of the deed became known and reported that they had heard that the Mau Mau had initiated a new leader during the night.

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# EDITORIALS

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## Reunion and the Ministry

WHEN the Protestants of America really seem to be getting their teeth into a plan for Church union (Witness, 1/27) why is it that we must read, "The Episcopal Church also participated as an observer?" We hope to have something to say about the proposals when they are published in full. In the meantime we might do some advance thinking about why the Episcopal Church always seems stand-offish when other Christian bodies are trying to get together.

Many Episcopalians who call themselves Protestants or Evangelicals will say that their Church doesn't have to seem stand-offish: there's no essential reason why we shouldn't get along with Protestant bodies, and we go so slow to avoid antagonizing the Anglo-Catholics, which may or may not be a good thing. The Anglo-Catholics say that if we rush into Church union we are jettisoning the Apostolic structure of Christ's Church; or rather giving up the attempt to integrate necessary freedom of thought into the structure, and leaving Roman Catholicism and Eastern Orthodoxy in sole possession of the field of historic Christianity.

The disagreement furthermore is concentrated around the question of what really constitutes a minister of the Church, and where does his authority lie? Because it is through the ministry if at all, humanly speaking, that the Gospel is preached, the faith is preserved, the Sacraments administered, and discipline maintained. The work that Jesus came to do must today center around the true ministers of his Church, whoever they may be.

The Protestant answer, in most dogmatic terms, is this: A true minister of Christ is someone who is both truly convinced in his own heart that he is called to be one; and is accepted as such by a congregation of Christian people, with whatever ceremony both parties see fit to use. And such a congregation and ministry, if they hold fast the faith and practice of the New Testament, constitute part of the true Church of Christ.

The Catholic answer, in most dogmatic terms, is this: The ministry of Christ can only be received from a source where it is, at least

in principle, already being exercised; it cannot come into being from nothing. The only true ministry, therefore, is that which can trace its authority back to the ministers that Jesus himself appointed, the apostles.

Now we maintain that neither side has hold of the complete truth, in particular:

The Catholics, we believe, are right in insisting that we should hold back on Church union.

The Evangelicals in our own Church are right in holding that Protestant ministers cannot be denied the status of ministers of Christ.

But the reasons on both sides are certainly less adequate.

## What Is the Ministry?

THE authority of the ministry cannot be other than the authority of Christ: and his authority is thoroughly paradoxical; in it the world's order of things is turned upside down. Every knee is to bow to him, and every tongue recognize him as master, just because he humbled himself and took the form of a slave and was obedient to death (Phil. 2. 11). He is the true king of Israel just because he rejected the temptation to make himself king. He didn't come to be waited on by slaves, but himself to be the slave that washes the feet of his followers.

And the New Testament is so strange a book in that it stretches language to its utmost to explain this paradox. The last shall be first; he that humbles himself shall be exalted; he that loses his life will find it . . . these are the keys to the whole book. Because exactly the same principle applies to the appointed disciples of Jesus. They have authority to forgive sins, to teach, to admonish, to heal the sick in body and soul; but it is the same sort of authority as that of Jesus. As he washes their feet, so are they to do for their disciples. The pagan kings and aristocrats rule over their subjects, but among his followers the one with most authority is the one that serves best. And so St. Paul's authority, of which it speaks so much, is simply to preach not himself, but Christ Jesus as Lord, and himself the slave of the Churches for Jesus sake (II Cor. 4.5).

Now just as one can't be a follower of Jesus



by one's own strength, so it's impossible to take this sort of authority on oneself. This is what Paul means by the contrast between Grace and the Law, and John by the contrast between the Brethren and the World. We can't come in out of the world by ourselves; that's why the Grace of God had to come through Jesus in the first place! And so we can only receive this ministry of Jesus—a pre-eminence in service—from a source where it is already being exercised, if such a source is to be found. And so Paul, although called directly by the Lord, nevertheless allows himself to be commissioned by men before he goes out preaching. But he insists with all his strength that his apostleship, his share in Christ's ministry, is not something that could come from man alone, but from God.

### What About Protestants?

So far it would seem as if the Catholics were basically right in their theory that any legitimate ministry depends on succession from the Apostles: although the sort of ministry we have found pictured in the New Testament is a much deeper thing than the simple-minded legalism that many Anglo-Catholics see there. Where the Catholics have gone wrong is this: they have shut their eyes to the fact that the Church can become corrupted, so corrupt that a reform from within or a true exercise of Christ's ministry within it seems impossible.

We know that Luther and Wesley in their different circumstances were honest and far-seeing men, that the Church of their times was grossly corrupt, and that they judged Christ's work could not be carried on wholly within the existing institutions. If their judgement of the situation was right, which we cannot positively deny, then we believe that God in such a situation would not have left himself without a witness. Therefore so far as their witness was true, they and their followers were true ministers of Christ. So far as they or their followers were sinfully hasty in their exit, their ministry is certainly defective; but so far as the Church Catholic by her sins drove them out, the ministry of the Church Catholic is also defective.

Therefore so far as a Church body has a strong reason for separate existence, a deep and genuine grievance against what in its day

was the established Church; just so far must we consider it and its ministers in some sense a true part of the body of Christ. But so far as it separated for fantastic or snobbish reasons, or merely for the sake of being separate, we must consider it a congregation of Christian people indeed, but not in any full sense a true organic part of the body of Christ.

Actually, because men's motives since the Reformation have been so very mixed, and both sides have so generally been wrong in part, we agree with our Evangelical brethren that the major Protestant denominations have all a substantial claim to a share in the body and ministry of Christ. But we would insist that in some cases that share is a good deal more defective than in others. And we hold firmly that the Anglican Communion, through a series of historic accidents or providences, has preserved in a largely fossilized form, but more fully than any other western body, the organic structures—the Sacraments, the discipline, the Apostolic faith and ministry—through which the new life of a reunited Church would have to manifest itself.

### Obstacle to Union

IN PRINCIPLE then we are in full sympathy with efforts to restore to Christ's Church the full visible union which we know it was meant to have. The reason for that unity is made very clear in the New Testament: "That they all may be one; as thou, Father, art in me, and I in thee . . . that the world may believe that thou hast sent me" (John 17.21). For "the world has not known God"; it has "hated the disciples," who need by their unity to be kept from succumbing to the evil of the world so that their witness in it may continue.

The Church of South India, as we have said before in these columns, was formed for exactly those reasons: because the pressure of paganism was sapping the faith of Christians and making their disunity scandalous.

In America, on the other hand, the real and great danger from the world which faces all the Churches, a national and cultural self-idolatry, is the last danger that the architects of Church union have in mind. In general, and not referring particularly to the current scheme, the purpose of reunion always seems to be greater administrative efficiency, internal moral and social reforms, but nothing that



would be unacceptable to a present-day administration, and defense against world communism.

But these are simply planks in the platform of that Americanism which today constitutes the most insidious threat to the Church. Strengthening of our way of life at home, the creation of new markets for it abroad, ruthless inability to see that other people might prefer their own ways, ruthless insistence on including our market-lands within our defense schemes. The last institution we can combat this with is an American nationalist Church. For in addition it would weaken the beneficial controls of international Lutheranism, Presbyterianism and so forth over American Protestantism. The Anglo-Catholics are on the right track when they point out that administrative efficiency is the wrong reason for reunion; but they have not seen the reason why administrative efficiency has suddenly come to seem so important.

It should be clear then that the authority of a national-cultural Americanism, and of a Church which would be its spiritual arm, is worlds apart from the authority of Christ and of his ministers. Church union is in grave danger of being on the wrong basis, just because we are the wrong sort of Churches. It is true that the Churches have become so nationalist because of the disintegration of medieval Christendom at the Reformation. But the Reformation was a necessary and inevitable reaction against the corruptions of Christendom. And we can only go forward by a more radical self-examination and repentance than the Churches have engaged in since the Reformation.

At present then it is almost impossible for the Churches to plan large schemes on the right sort of grounds; our fruit will continue to be rotten until we have set the tree to rights. Your editors will be speaking from time to time, for example, of how far we stand from any adequate liturgical reform or political witness or evangelization of the poor. Our first job remains at home.

But when the image of Christ has been reformed in us and his ministry in part restored, we are likely to discover to our joy that the barriers which separated us from our fellow-Christians will thereby have been almost automatically removed.



## Problems of Conscience

By Joseph F. Fletcher

Robert Treat Paine  
Professor of Christian Social  
Ethics at Episcopal  
Theological School

### INNOCENT INCEST

THE other day our American newspapers carried a story from England that caught the public interest. It was treated by the wire services and editors in shocked tones and tragic language. The headline: Mother of Two Finds She Wed Her Brother. The young couple were orphaned as babies, and what with being adopted and changing names and the passage of many years, they met and fell in love and married in complete ignorance of their blood relationship. The husband-brother calls it "a terrible mess," and the wife-sister called it "a terrible shock." She says, "No one can blame us. I feel with all my heart I have done no wrong."

Does Marjorie's heart mislead her, or is she truly innocent? Is this a true marriage? Are their two little sons legitimate? What authority for Christians and Church people has the "table of consanguinity" which prohibits marriage within certain degrees of blood and legal kinship? Have these two young parents engaged in incest? How are modern people to look upon incest? How are we to judge the ancient taboo against love and marriage within the hut, the clan or the tribe? Are people who adopt children ever justified in keeping from such children anything they know about their first parents and names? If they have a pastor, a parish priest, what should he be saying to them, doing for them or with them? What are their neighbors and friends to think and believe about it?

Practically everybody would agree that Marjorie and her brother-husband are innocent of any intention to do a wrong or sinful thing. And if they are without blame themselves, surely their two children are! But what about the nature of the thing itself, this incestuous marriage? It is clearly against the civil law for brothers and sisters to "cohabit," just as it is for parents to do so with their children.



The fear of incest is very elemental, beginning in human culture in early, prehistoric times, and also starting soon after the infancy of every person's unconscious mind (in the form of the Oedipus complex). Oedipus in the Greek play put out his own eyes in a burst of remorse when he learned he had unknowingly wed his own mother, Jocasta.

In the Church of England it is explicitly and rubrically unlawful to marry another member of one's immediate (nuclear) family, or anybody closer than a cousin, and this is also the case in the Episcopal Church, according to Canon 17, sec. 2. Historically it has been held that there is even "spiritual incest" if mating takes place between people related sacramentally by baptism, such as a god-parent and a godchild.

But are the prohibitions of the civil and canon law grounded in sound reasons that can stand up in the light of modern knowledge and mature ethical insight? In short, is incest against the moral law, truly against a sound and reasonable conscience? The science of genetics and biological inheritance casts serious doubt on the folk-belief that there is harm in close inbreeding. Recessive traits are emphasized by it, and if they are undesirable, then the inbreeding would be undesirable for that reason in that particular case. But just the opposite could be true; inbreeding could be an advantage if the recessive traits are good ones. There seems to be no obvious reason, at least, why inbreeding (even as close as brother and sister) is inherently (i.e., "intrinsically") evil. According to a rational view of the matter, if incest or inbreeding within the nuclear family of the clan is evil, it must be so for expedient (i.e., "extrinsic") reasons.

What is more, the Bible seems to bear this out, by its lack of consistency on the subject. Although the Old Testament (not the New) prohibits such mating (see the rules about consanguinity and sex deviations in Lev. 20.10-21), still we have the stories, without condemnations, of Abraham's marriage with his half-sister Sarah (Gen. 20.10-13), the birth of Moab and Ben-Ammi from Lot's conception with his own daughters in the cave of Zoar (Gen. 19.30-38), and the like. The English Church prohibits a man marrying his sister-in-law, but the Old Testament, which allowed polygyny, requires it if the brother has died

without any children to carry on his name and fortune (Deut. 25.5)!

In our Episcopal Church canons the second impediment or obstacle to a valid (morally lawful) marriage is, "Mistake as to the identity of either party." It would be possible to argue, therefore, if we wanted to be legalistic about it, that Geoffrey and Marjorie never really were truly married at all, because they would not have married had they known who they were. In such a case, with no real marriage in being at all, to judge as to its goodness or badness, we would only have to decide what fault, if any, there is in the sexual love of the couple and in their parenthood of the two boys. Most people would agree, I suspect, that these parents are without any sin because we cannot "impute" blame to anybody who acts without knowledge or suspicion of wrong-doing. Ignorance of the law is no excuse, usually, but these people, knowing the law, were horrified and amazed to learn they had broken it. The questions which would be certain to arouse different opinions, and which need to be explored afresh, are: (a) Is what they have done wrong, however innocently they acted? (b) For what reasons do we decide one way or the other?

This case I am going to leave right here for the time being, just as it lies. It is cited because it is timely and because it illustrates the kind of problems of conscience with which this column in *The Witness* will be dealing, every other week. Besides such questions in the area of sexual and family morals, we will deal with knotty matters in legal, commercial, industrial, political, diplomatic, ecclesiastical, professional, medical or other fields of human behavior. New scientific knowledge and technologies, new know-how and know-what, are presenting us with new problems as well as refashioning old ones in new forms. When Judge Gorman in Chicago ruled recently, in keeping with Roman Catholic teaching, that a young mother of a boy born by means of artificial insemination from an anonymous donor, with her husband's full consent, is an adulteress and the child a bastard, his decision enraged some people, pleased others. But the judge was only doing what he felt to be best in the absence of any code law to guide him. Yet there will not be any law to control our judges until the conscience of the community has recognized in the first place that a problem



exists, and then explores it and finds some kind of common mind on the subject.

It is to be hoped that readers of *The Witness* will send the writer of this column questions and cases known to them, and that out of such communications he can manage to keep his discussions quite close to the real needs and actual experience of the readers. No names, dates or places will ever be given if the cases or queries submitted are used, but it would be desirable to "anonymise" them before they are sent in.

Dr. Fletcher's address: St. John's Road, Cambridge 38, Mass.

## A Blind Man Groping

By William B. Spofford, Sr.

WHEN asked last summer, at the hearing before the Subversive Activities Control Board, what was the program of the Church League for Industrial Democracy, I replied, among other things, that "we went into industrial situations to investigate and find out what was going on."

Here's one back in 1932; there will be others, with disregard of chronology.

Papers that spring were full of stories of a struggle between miners and owners in the coal fields of Kentucky: starvation, riots, injunctions, killings, indictments, people driven out of the state for trying to find out what was going on. So a few New York clergy organized under the chairmanship of Harry Emerson Fosdick and appealed to the U. S. Senate to investigate "in order to throw light upon a confused situation." A few days later Fosdick got a telegram from Walter B. Smith, attorney for Bell County, and Cleon Calvert, chairman of a citizens committee in Pineville, inviting us to do our own investigating. Fair enough!

Four went: Rev. C. Rankin Barnes, then social service secretary of our National Council, now secretary of the House of Deputies; Rev. Cameron Hall, then pastor of a N. Y. Presbyterian Church, now director of the department of the Church and Economic Life of the National Council of Churches; Rev. Reinhold Niebuhr, then, as now, professor at Union Seminary, and myself. Before setting out we made it clear that we had neither train-

ing nor time to conduct anything that could be dignified by the word "investigation," but that we hoped our visit would give us some idea of what was going on.

Lawyer Smith welcomed us cordially when we called at his office and then called in county officials for handshaking and clap-trap. He said a committee of local clergy had been set-up to welcome us and that we were to go to the Baptist Church for a meeting. The welcoming committee was chaired by Rev. S. E. Tull, Baptist pastor in nearby Middlesboro. He was cordial—too cordial I thought. "I extend to you the right hand of fellowship and brotherhood; the same hand I gave my beloved wife in marriage; the same hand with which I defend my sacred hearth; the same hand with which I salute our glorious flag."

Then he gave his life history; where he was born, who his ancestors were, where he went to school, churches he has served. Each local parson gave a similar history—preliminary of course to asking us to do the same. We did: ancestry, schooling, Church connections. No particular fault could be found — 100% Americans, all.

Pastor Tull next assured us that he has no connections outside the Baptist Church, South. He turned to Niebuhr: "You, I believe, are an editor of the *Christian Century*"; and when he got an affirmative answer he let out a grunt.

Turning to me he asked, "Do you belong to the American Civil Liberties Union?" and when I said that I was a director, he asked who was chairman. "Prof. Harry F. Ward of Union Seminary." "And where is Dr. Ward now?" "Taking a trip through Russia" was my reply. This brought forth: "I thought so." We spent time telling these parsons about the A.C.L.U. and its concern for rights guaranteed by the constitution. It was wasted—the chairman was in Russia; the A.C.L.U. was fighting for free speech for miners who were trying to organize a union. What further proof was needed that it was a Communist outfit?

Did I believe in "production for use instead of for profit," and when I said that I did, it was put down as a further bit of damaging evidence, with nothing more said about it. Which was rather too bad, for things being as they were in Kentucky in those days, it might have been possible to convince some of them that production for use was better than no production at all, the state they were then in,



due to their loyalty to the doctrine of rugged individualism.

### Theological Quiz

**B**ROTHER Tull then came up with his trump card. He shot at Niebuhr: "Do you believe in the inerrancy of the Holy Scripture as the absolute word of God?" He got a quick answer. "You mean am I a fundamentalist. The answer is no. But what has that got to do with conditions among the miners?"

"Well," said Brother Tull, "down here we are fundamentalists in religion, economics and politics. Nobody can understand us or our situation who is not also a fundamentalist."

When my turn came on this question, I took the tough line. "It is not your business to examine my theological views. I have been examined by the authorities in my own Church and ordained. That ought to satisfy you."

It didn't, so I suggested that they call up Bishop Almon Abbott, then bishop of Lexington, "whom you no doubt know and he will tell you anything you wish to know about me." But that didn't go so well either for Tull said he had heard the good bishop preach and didn't think so much of him either. Finally I had to come clean and admit that I was not a fundamentalist.

Maybe it was just as well that they had not called Bishop Abbott, for when we got back to New York we found that he had written an open letter to the Presiding Bishop: "To my mind, it is a piece of gratuitous impertinence for priests of the Episcopal Church, whether representing an interdenominational committee of clergymen or otherwise, to come into a diocese, without the consent of the bishop, and, after two or three days' investigation, to give forth their infallible results to the world."

Rankin Barnes handled the question about Holy Scripture more skillfully. He delivered a discourse on theology which was so good that nobody — not even Niebuhr — could possibly understand it. So he was accepted by the southern brethren as one of their own, with newspapers at the time declaring Barnes a fundamentalist. Whether he has lived it down I do not know—I must ask him sometime. Cam Hall got by even easier. Being a fellow who takes such an inquisition in stride, he simply answered that he thought, with a few exceptions, he agreed pretty much with Barnes. They let it go at that.

We were discredited in their eyes before we

started. We were not fundamentalists. We were associated with Fosdick, Bishop McConnell, Russell Bowie, S. Parkes Cadman and others who did not believe in the inerrancy of Scripture as the absolute word of God. So they told us that we could not believe in the incarnation, and that meant that we were atheists and probably agents of Moscow, in Kentucky "to tear down our sacred flag and institutions."

### What We Found

**W**E DID find out something about the mining industry and conditions among miners. It wasn't easy since we were trailed by goons, with newsmen covering the struggle for city papers telling us that we would be knocked on the head and dumped out of the state if we were not careful.

Wages at one mine, said to be the best in the county, averaged a few cents over \$32 a month. Of this, \$20 was deducted by the company for rent, doctor's fee, hospital fee, burial fund, etc. So the miner was left with \$12 to feed and clothe his family. He got it in script—company money—so he had to buy in the company store where prices were higher than at stores in town. We learned of one miner who went to the company store wearing new shoes. When asked where he got them he said, "Sears Roebuck." He was told to go to Sears for a job. He was fired and evicted.

One owner told us that they did not expect miners to live on what they earn. "We give them credit," he said, but we got plenty of evidence that no miners' family was allowed more than \$5 a week, including both wages and credit.

Thousands in the area were unemployed. They got what relief was offered by the community, supplemented by Red Cross and Quakers. But in spite of the best efforts of these agencies we left wondering how people stayed alive.

The place was full of talk of "reds." One miner told us: "If you are hungry you are a red, and if you tell your neighbors you are hungry you are guilty of criminal syndicalism." He knew because scores of miners had been indicted for criminal syndicalism for just that. Some had tried to organize the United Mine Workers, but the national officers had given them no help. So the National Miners Union moved in, was aggressive and so denounced as "communist led" by mine operators, aided by county and municipal officials. The



"red" cry was their excuse for terrorist methods they used to crush all efforts to establish collective bargaining.

The fact is that the miners in that region believed pretty much what their preachers told them every Sunday and were a lot of God-fearing, fundamentalist religious folks who were anxious to put in a hard day's work for just enough cash to keep them alive. But the four of us left wondering how long these miners would keep on worshipping Kentucky's God, content with the promise of pie in the sky bye-and-bye.

A few days after our visit Niebuhr and I, at the invitation of the Committee on Manufacturers of the Senate, told our story at a hearing in Washington. But little if anything came of it—maybe because Senator Hatfield of Kentucky was on hand to see that nothing did.

## The Means of Grace

By John C. Leffler

*Dean of St. Mark's Cathedral, Seattle*

ONE means of grace which I fear is almost unknown among those Christians called Episcopalians is Bible reading. We read the Bible more in our public services than almost any other branch of the Church, but as far as I can tell we know less about the Bible from first-hand experience than any non-Roman Christians.

As long as the Bible is a closed book to believers in the God whom the Bible reveals, a highly important channel of his grace is closed to us. If one cannot know history without reading history, or mathematics without the help of a text-book, or the latest system of bridge or the intricacies of canasta without studying the manual put out by an expert, how on earth can we expect to know a faith whose roots are in the Bible without reading our Bibles?

Of course, we can't; we can learn about the Church and her ways, we can come by snatches of biblical material if we listen to the lessons or read the psalms with our minds as well as our lips, and we can apprehend something of God's revelation of himself second-hand through teachers and preachers; but we can never dig deep into the long story of God's way with men unless we go to the source: the Bible.

Our modern neglect of the Bible is due to a misconception which has crept into our thinking. Since we no longer believe that the Bible is verbally inspired from cover to cover and that every word is true because God spoke it in the ear of the writers, we have tended to stick at its inadequate history and faulty science and have forgotten what it really is, the slow, uneven, but vital record of the progressive revelation of God, and man's awareness of that revelation, over the thousand years in which the Bible was written.

We fail also to realize how much the Bible tells us of man's relationship to man; of our weaknesses and strengths, our vices and virtues, our fallings into sin and our climbings godward. Here is the record of man groping toward the light and finding it at last in the person of Jesus.

And here also is the record of God seeking man; revealing himself again and again through law-giver and prophet and humble Jew; and then bursting into full sight in the person of Jesus. If we read the Bible with this in mind, neither faulty science nor inadequate history matters, as it speaks to our needs with an amazing timeliness.

To be sure, the Bible is not always easy to read or to understand. But that should be no serious handicap. If we really want to read it, for the investment of a few dollars an excellent commentary such as Abingdon or Gore can be purchased to assist us in our study. Bible classes for adults are a part of our regular schedule in the Cathedral.

But even without helps such as these—the folk stories of Genesis, the history of Samuel and Kings, the poetry of the Psalms, the wisdom of Proverbs, the sermons of the Prophets, and above all the record of the Gospels will yield rich dividends to the reader, and prove to you, as to millions in other years, a rich channel of God's grace.

## Religion for Crisis

By Philip McNairy

*Dean of St. Paul's Cathedral, Buffalo*

THERE are some who think of the Christian religion as a benign code of ethics, taught by a gentle Jesus, designed for peaceful living under conditions of harmony and good will. Therefore it is considered to be of little value in times of trouble and strife. There are those who would side-track its idealism in the face



of adversity or of hostility, and draw upon the more virile resources of military might and natural courage.

There are others who suppose that Christianity is a soothing potion for the weak, the timid and the old—a straw for the desperate to clutch in futility. The strong should walk free of it. The world is full of actors, playing to the uttermost this drama of self-sufficiency.

To these, with such superficial and faulty knowledge of Christianity, we heartily commend a second look. Don't theorize! See what it has actually meant to those who have given their lives to it. Read the account of St. Paul, beset by every conceivable physical hardship — beaten, stoned, shipwrecked, imprisoned — yet exultant, "glorying in his infirmities." Follow the lives of the martyrs and saints, past and present. This is the record of religion at its best—in crisis.

Alone of all the religions in the world, Christianity has the capacity and the resources to turn life's tragedies into triumph and its defeats into victory here and now. Religion for crisis offers these fruits of its faith to everyone:

The joy of sacrifice. It raises the goal of life beyond safety. It places the highest premium on the best, and bids the seeker "Give and count not the cost."

It generates sympathy for human weakness and failure. Religion for crisis offers hope and the second chance of forgiveness to those who need it. It commands bigotry and self-righteousness depart so that love can enter and reclaim.

Christ offers strength for striving. Says the struggling Apostle to the Gentiles, "When I am weak then am I strong." He refers neither to strength of body nor of mind—nor yet to courage, although he had a greater than average supply of these. The song of his heart is prompted by the awareness that he labors—not alone, nor by his own power alone, but through the grace of God, the supreme fruit of faith.

To every man whose trust is sufficient to enable him to walk in this way, the seasoned veteran of many a spiritual conflict says, "You shall be 'more than conquerors through him that loved us'." Wherefore take unto you—not a mild ethic, nor yet the sole security of your bootstrap beliefs. But take unto you the religion of Jesus Christ, "The whole armor of God."

## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

WE ALL have times that try our souls and some of the parsons' come when the congregation falls off. People say:

"Where are the young people? They are the church of tomorrow."

"I was sick two weeks and the minister never came."

"If the parson called more we'd go to church more."

"I'd like to teach in the Church School but I am so busy."

"If only the minister would look in at our meetings . . ."

And the parson: "If only I could shake off this gloomy feeling."

Carry on, parson. The leaden moments will pass. They are hard, though.

"Even prayer seems to fail me."

It does seem so sometimes but even our longing to pray is a prayer.

## In the Tradition

By William P. Barnds

*Rector of St. James, South Bend, Ind.*

IN A theatre in Chicago I noticed near the ceiling the names of Dante, Tasso, Verdi, Bach and other such great creative personalities. They are men who lived physically on this earth quite some while back, but whose work and influence continue into our own time. The actors and the play I saw were part of a long tradition. No one of them will likely ever attain prominence even approaching that of the illustrious whose names were painted on the theatre walls, but they are never-the-less part of the tradition.

I was reminded of how in the Christian life we are "compassed about with so great a cloud of witnesses." We are members of the Church "The blessed company of all faithful people." We usually fall far short often of the devotion of the great saints, but we are in the same tradition with them. We are concerned about the same things they were, and we are knit together in one fellowship because we serve one God, and have been redeemed by one Lord and Saviour even Jesus Christ.

# THE NEW BOOKS

GEORGE H. MACMURRAY—Book Editor

*Life in Christ: A Study of Coinherence*, by G. B. Verity. Seabury Press. \$3.00

This book is described by its author as "a short study in biblical theology," and it is intended to be read and understood by "the faithful many." In this reviewer's opinion Mr. Verity's book falls considerably short of its mark, for though it is written with a certain verve which is clearly calculated to attract and encourage its readers, it nonetheless moves on a level to which few of "the faithful many" are accustomed. For *Life in Christ* is really a series of word-studies in which few concessions are made to the unlearned beyond the fact that words from exotic languages are transliterated — and the languages drawn upon include not only Greek and Hebrew and Latin, but even Anglo-Saxon and Russian. The faithful many are also more likely to be confused than aided by the super-abundant cross-references and Scriptural foot-notes.

Mr. Verity's main purpose, it appears, is to explain the meaning of the phrase "in Christ" which occurs so frequently in Paul's letters and the Fourth Gospel. In rejecting the explanations of Nock, Deissmann and Anderson Scott as inadequate, our author works out his own interpretation of this important phrase in terms of the idea of "coinherence," which he discusses in detail with references to its use, in the early Fathers, in connection with the doctrines of the Trinity and Incarnation. I doubt if this particular approach is likely to prove illuminating to "the faithful many," since it involves rather more mystical notions than are congenial to modern thought patterns.

The author leaves himself open to serious criticism in several instances. He quotes the words of Christ in the Fourth Gospel as if they were the *ippissima verba* of Jesus, and at least implies (page 29) that Paul read the Gospel of John! He treats the Greek of the New Testament as if it were classical Greek, and some of his suggested translations are very awkward. If, for

example, we take *dikaioyne* to mean "Godlikeness," shall we proceed to translate *dikaioyne tou Theou* as "Godlikeness of God?" Surely this is not very edifying.

—Eugene V. N. Goetchius

*Loaves and Fishes*, Menus and Recipes for Friday and Lent, by Katharine McClinton and Juliana Ashley; Morehouse-Gorham Co. \$2.95

*Loaves and Fishes* is just the book needed for Lenten dining. The major part of the book is divided into two sections. The first section is devoted to luncheons. Menus are given and selected recipes are chosen from each menu. The second section is entitled "Dinner Menus and Recipes" and follows the same outline. The book is most attractively packaged and is a must for the cooks interested in the Lenten fast. There's not a trace nor a sniff of meat in the entire book.

—Marie E. MacMurray

## THE PRAYER BOOK

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*The Sword and the Cross* by Robert M. Grant. Macmillan. \$2.75

Histories of the early Church sometimes leave the reader with but the vaguest notion of the reasons behind the imperial persecutions which intermittently harassed the primitive Christians. Dr. Grant traces the imperial policy toward non-Roman religions from the early Republic through the empire, and so places the anti-Christian persecutions in their proper perspective. The study indicates the particular areas of conflict between Roman political principles and developing Christian thought.

A provocative and informative work which will interest specialists, it will also arouse and hold the interest of a wide audience of general readers. In addition to the analysis of the motives for persecution and resistance, there is a wealth of information on the civil position of Christians, the nature of the demands made on them, and the scope of the several persecutions.

—G. H. M.

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# PEOPLE

## CLERGY CHANGES:

JOHN F. MOORE, formerly in charge of St. Mary's, Dade City, Fla., is now curate at St. Peter's, St. Petersburg, and vicar of St. Augustine's.

F. A. POPE Jr., formerly rector of St. Thomas, Eustis, Fla., is now in charge of St. Mary's, Dade City, Fla.

JOHN T. RUSSELL, formerly on the staff of the cathedral, Orlando, Fla., is now in charge of the Chapel of Christ the King, Azalea Park, Fla.

LLOYD A. COX, formerly rector of St. James, Leesburg, Fla., is now canon of the cathedral, Orlando.

ALLEN M. MILLER, formerly of St. Matthew's, Indianapolis, Ind.,

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is now ass't at Christ Church, Alexandria, Va.

JOSEPH W. PINDER, formerly rector of St. Stephen's and Wicomico Parishes, Northumberland County, Va., is now rector of St. John's, Halifax, Va.

J. T. HEISTAND JR., formerly rector of Trinity, Tyrone, Pa., is now associate rector of St. Paul's, Richmond, Va.

GEORGE H. PRENDERGAST, formerly of the diocese of Olympia, is now curate at St. Paul's, San Diego, Cal.

HARVEY E. BUCK, formerly rector of St. Andrew's, North Grafton, Mass., is now rector of St. Paul's, Santa Paula, Cal.

CHARLES E. KNICKLE, formerly vicar of Christ Church, Victorville, Cal., is now vicar of

St. Martin's, Twenty-nine Palms, Cal.

THOMAS SCOTT has resigned as curate of St. James, La Jolla, Cal., with future plans undetermined.

ROY B. DAVIS has resigned as rector of All Saints, Los Angeles, because of ill health.

## ORDINATIONS:

JAMES C. WILSON was ordained priest by Bishop Peabody on Feb. 6 in the chapel of Cornell University where he is doing graduate work.

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Fri HC 7:30, EP 5, Thurs, Sat HC 6:30,  
9:30, EP 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.  
Rev. Edward E. Chandler, p-in-c  
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Sat 7:45.

JOHN T. WALKER was ordained priest by Bishop Emrich on Feb. 20 at St. Mary's, Detroit, where he is assistant. He was the first Negro to be graduated from the Virginia Theological Seminary. St. Mary's is a

predominately white parish which is being developed interracialy.

ROBERT E. HENRY was ordained priest by Bishop Bloy on Feb. 14 at All Saints, Pasadena, where he is curate.

vicar of St. Andrews, Encinitas, Cal., died Feb. 19 following an attack of double pneumonia.

STANLEY BROWN-SERMAN, 72, former dean of the Virginia Seminary, died March 11. He was on the faculty for 25 years. Funeral was at the Seminary on the 14th.

## DEATHS:

GEORGE L. POTTER, 59,

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The Rev. Homer P. Starr, Curate  
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Rector

Sunday: H. C., 8 and 9 a.m.; Church School, 9:30 and 11; Morning Prayer and Sermon (H. C. first Sunday) 11; Y. P. F., 5 p.m.; Evening Prayer and Sermon, 7:30 p.m.  
Thursday: H. C., 11 a.m.—Lenten noon-day services, Mon. thru Fri., 12:10 p.m.

### ST. JOHN'S CHURCH

WASHINGTON, D. C.

Lafayette Square

The Rev. C. Leslie Glenn, Rector  
The Rev. Frank R. Wilson, Ass't

Sunday, 8, 9:30, 11, 4 and 7:30 p.m.  
Daily, 12 noon with sermon Wed., Fri., 7:30; Holy Days, 7:30 and 12.

# CAN THE CHURCH LIVE ON HALF THE GOSPEL?

(Beyond selling space for publication The Witness is not to be held responsible)

Social justice and individual righteousness are both emphasized in the gospel of the Bible. But for some mysterious reason, the social-justice phase was abandoned when the doctrine of One God began to spread beyond the frontiers of Palestine. In other words, the God of Social Justice was put out of the church picture by the God of Righteousness, who employed all the apparatus of dogmatic theology in pursuit of the individual sinner.

The war between social justice and personal righteousness is exemplified in the ancient church by two ecclesiastical figures, both of them Bishops. The first was the Bishop of Constantinople. He was a disciple of Jesus and the Hebrew prophets. This Bishop vigorously denounced the political and economic conditions in Constantinople. He refused to make full use of the episcopal palace, and occupied only a small corner of it. The result was that his clergy drove him out of Constantinople into the country, where he died a martyr. This man is known to Church History as ST. CHRYSOSTOM. His real character has been thrust into the background; and he has been played up simply as a writer of hymns.

The other figure was the Bishop of Hippo, who knew all about Righteousness, but nothing about Social Justice. This man reduced theology to written form, and is known to Church History as ST. AUGUSTINE. His theology is at the basis of church doctrine, Protestant and Catholic. He helped to banish the God of Social Justice; and he promoted the enthronement of the stern, aristocratic God of Righteousness, who became normal in ecclesiastical tradition, and who is perfectly "safe" in the realm of Things As They Are.

Righteousness long ago succeeded in putting Social Justice into the category of "worldly matters." But today there is revolt against this impious tendency. The Papal Chair, in particular, has been re-defining Doctrine so as to emphasize Social Justice while rightly excluding socialism and communism. The laity—Protestant and Catholic—can be counted upon to support sane reform which avoids atheism and Marxism. "Restoration of Social Justice to Belief in God" is the title of a new circular which will be sent to you free upon receipt of a three cent stamp to cover mailing cost. Your name and address should be clearly written, or better, printed. There has been some difficulty about this; and some circulars have gone astray. Always put your return home, or office, address on the outside of the envelope. Most persons requesting the circular are careful to send the stamp. When no stamp is sent, no circular is forwarded.—L. Wallis, Box 73, Forest Hills, Long Island, New York.

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## PAROCHIAL BUS BILLS CAUSE ROWS

★ Bills to permit transportation at public expense of pupils attending parochial schools is stirring up controversy in at least two states, Vermont and Missouri.

In Vermont all Protestant ministers in Burlington issued an open letter opposing the bill declaring, "We feel that this measure would be a direct violation of our constitution and would endanger the spirit of

religious freedom implicit in the foundation of our American democracy."

In Missouri the Rev. Ned Cole, rector of Grace Church, Jefferson City, was one of six ministers to oppose a similar bill. They contended that any parent who sends his children to a private school "waives his right to any form of state aid" for their education. They declared further that "those who seek to make it a partisan issue do so with the intention of making opposition to the bill appear to be simply religious bias."

the commission investigating apartheid policies in South Africa.

"While the Voice of America was telling the world how religious we are," the dean asserted, "the front page of every newspaper in Africa and Asia was telling the truth about us—that we back up race hate."

Christian actions on the part of the United States will speak louder than pious words, he concluded.

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## NOISY RELIGIOSITY HIT BY PIKE

★ An attack on "noisy religiosity on the public level" in Washington was made by Dean James A. Pike of the Cathedral of St. John the Divine, New York.

He said in a Lenten sermon at the Epiphany, Washington, that the United States is guilty of "hypocrisy" in its official protestations of religion if it does not practice the creed it preaches.

"When we put 'In God We Trust' on our postage stamps, open up a meditation room in the United States Capitol, and make constant reference to spiritual values, and then fail to live up to our words with our deeds we give an impression of hypocrisy to the rest of the world," he added.

Dean Pike sharply criticized the state department for opposing in the United Nations recently a proposal to continue

## ESTELLE CARVER TAKES NEW POST

★ Estelle Carver, teacher in a boys school in New Haven for twenty years, becomes the head of Lasell House, diocese of Western Massachusetts, this fall. She is widely known throughout the country for conducting schools of prayer and retreats.

She will help develop the center as a house of prayer and will also be available for talks on personal religion in parishes of the diocese.

## DO-IT-YOURSELF PROGRAM

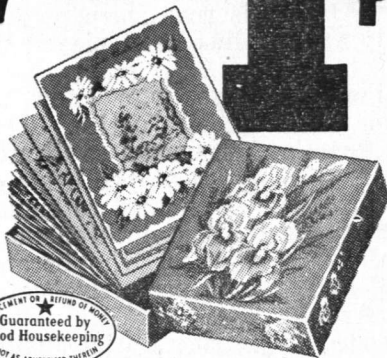
★ At St. Peter's, Springfield, Mass., there is a do-it-yourself program that has resulted in four new classrooms, a choir and church office room, a coffee lounge, modernized kitchen and new church entrance.

In addition Bishop Lawrence, when he made his visitation on March 20 to confirm a large class of adults and children, found a newly equipped and decorated chapel.

Most of the work is done by the men of the parish but now there is a new group of men and women known as the Guys and Dolls who have their hand in all the improvements that are going on. The rector, who does his share of the work, is the Rev. George W. Smith.

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FREDA NUEL  
*Secretary, Christian Action, London*

We wish to send our warm appreciation for the help of Witness readers in the work which Christian Action is doing in relation to Africa. Enclosed is our news letter where you will see that we are arranging meetings in this country for the Bishop of Johannesburg.

Note: Any donations for the work of the Anglican Church in Africa should be made payable to The Witness, marked African Fund, and sent to Tunkhannock, Pa. Monies will be sent to Canon John Collins of St. Paul's Cathedral, London, the chairman of Christian Action.

MRS. HENRY W. de FOREST  
*Laywoman of Syosset, N. Y.*

Any change in the form of the Lord's Prayer would seem to me questionable. But if it must be, why should we not choose a form that has long been in use in a part of our Christian Church, and not something new?

French Roman Catholics say: Ne nous laissez pas Succomber a la tentation;" but as 'succumb' is a work of early French extraction, it would be translated as 'yield' which being an early English word, is in keeping with the rest of the Bible and much more easily understood by everyone.

So instead of the words suggested by a recent letter in Backfire; "When tempted suffer us not to fall," would it not be well to consider a simple translation of an old form; "Let us not yield to temptation."

MRS. R. N. WILLCOX  
*Churchwoman of Dunkirk, N. Y.*

I wish some one would explain to me the logic of the Gloria being changed to the beginning of the Communion service instead of where it now is in the Prayer Book. When one is told to expect a wonderful gift he says, "How wonderful" and prepares to receive it, but one does not enthuse and rejoice until it has

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actually been received — becomes ones own.

There must be a reason and I'd like to know what it is. One thing is certain, if it is moved, there should be a rubric stating that it is to be sung kneeling, otherwise one is like a jack-in-the-box with the jumping up and down.

JAMES N. REYNOLDS  
*Layman of Lake Wales, Fla.*

Extreme churchmanship is only another term for Anglo-Catholicism which, as a rule, stirs animosity wherever introduced because of its patent teachings and practices are neither in the Bible nor the Prayer Book. It lasts for a time as a novelty but as the unauthorized celebrations begin to pall, indifference sets in, so that the condition of the parish in the "remedy" applied is much worse than any previous "disease" it might have had.

Many devout and earnest Prayer Book communicants leave the parish and in many cases renounce the whole Episcopal Church. This is occurring to far greater extent than far too many will admit.

LUTHER D. WHITE  
*Layman of Waterford, Conn.*

There is much said today about the problem of juvenile delinquency and it is an important subject. For upon the character of our young people depends the kind of citizens we shall have later. There is no doubt that our youth are subjected to many demoralizing influences. Taverns and grills are open at all hours



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beckoning the pleasure seeker. The practical certainty of a long stretch of compulsory military service has a discouraging effect.

What can we do for our young people in these trying times? Favor the setting up of community centers for recreational purposes. Support the work of the YMCA and YWCA. Even the churches can open recreational rooms for the youth. Public libraries should keep open evenings and holidays. These are some of the ways that Christians can seek to aid our young people in growing up the right way.

PAGE TREDWAY JR.  
*Layman of Little Falls, N. J.*

Have learned more about the meaning of Christianity from the Witness than from going to church—and I go every Sunday.

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Psalm 95:6

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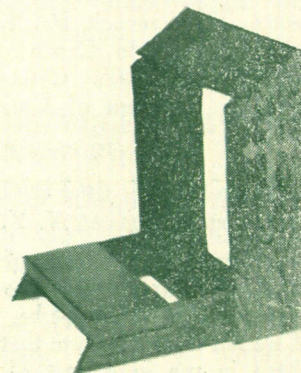
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