

The **WITNESS**

JULY 21, 1960

10¢



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CONCEPT OF JESUS AS SERVANT

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In Leading Churches

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7:30, Evening Prayer.

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

Story of the Week

Committee Makes Grants and Loans For Home and Overseas Needs

★ Allocations committee of the National Council, following meetings in New York, announced on July 13th grants and loans made to date from the capital needs item of the 1960 budget. Although General Convention provided \$500,000 for capital needs in 1960, the sum of \$485,000 has been designated.

The program and budget committee of General Convention recorded in 1958 its concern in these words: "In world history this is an age of population growth and shifts. New cities, with their hospitals, schools and universities are started. The Church's mandate to reach both church and unchurched requires her to grow at least as rapidly as the population around her. This calls for a steady, reliable and continuing capital development. The present budget recognizes that this should not be left to special appeals or the uncertainty of gifts but made a regular part of our investment in our Father's business."

One guiding principle adopted by the Council is that the capital needs item is to be used in mutual cooperation "as an opportunity to join with dioceses and missionary districts in financing these capital needs."

Allocated equally between the Church at home and overseas, these funds are in the form of grants and loans, depending on specific circumstances. Three

fourths of the funds available for the Church at home are in the form of loans. Candidates for grants at home are normally churches in crisis situations, going through rapid sociological or economic change. Overseas growth opportunities are normally candidates for grants.

The grants and loans are as follows:

Overseas Department

\$140,500 grant to St. Andrew's Seminary, Manila, for living quarters, new faculty building and new classrooms.

\$15,000 loan to San Jose de Gracia Cathedral, Mexico City, for office and parish dwelling.

\$25,000 grant to San Jose de Gracia Cathedral, Mexico City for office and parish dwelling.

\$15,000 grant to St. Francis of Assisi Mission, Upi, the Philippines, for residence.

\$14,000 grant for missionary residence in Kofu, Japan.

\$18,000 grant to Holy Cross Mission, St. Croix, Virgin Islands, for repairs.

\$10,000 grant to St. Peter's-by-the-Sea, Sitka, Alaska, for repairs and renovation.

Home Department

\$12,000 grant to East Carolina for St. Ann's, Jacksonvile, to increase plant.

\$10,000 grant to Kansas for Christ Church Mission, Johnson County, for construction purposes.

\$5,000 loan to Sacramento for St. Michael's Mission, Alturas,

Cal., for program expansion.

\$11,500 grant to Eastern Oregon for church site, Boardman.

\$17,500 loan and \$5,000 grant to North Dakota for St. James' Church, Grafton, for purchase of rectory.

\$25,000 loan to Wyoming for St. Alban's Church, Worland, for construction of church building.

\$10,000 loan to Colorado for Chapel of the Intercession, Thornton, for purchase and reconstruction of parish house.

\$23,000 loan to Spokane for Mission of the Holy Spirit, Veradale, Wash., for vicarage and parish hall.

\$25,000 loan to South Dakota for St. Mary's School, Springfield, for classroom construction.

\$20,000 loan to Erie for St. Christopher's Church, Hickory, Pa., for addition to parish hall.

\$15,000 grant to American Church Institute for Negroes, for Okolona College, residence for president.

The allocations committee consists of Presiding Bishop Arthur Lichtenberger; Bishop Bentley, director of the overseas dept.; the Rev. Clifford Samuelson, representing the home dept. until Bishop Corrigan takes over as director on Sept. 1; Frances M. Young, director of the division of women's work; Warren H. Turner, executive assistant of the Presiding Bishop and Lindley Franklin, treasurer of the Council.

Elevation of Anglican Bishop To Sainthood Considered

★ For the first time in Australia, an Anglican commission is considering canonization of a saint.

The North Queensland synod, established a commission to investigate claims for elevating to sainthood John Oliver Feetham, a former bishop of North Queensland. Head of the diocese from 1915 until his death in 1947, he was reverently known as the "Packhorse Bishop" because of his celebrated bush travels.

Archbishop Reginald Charles Halse of Brisbane commented that "of all the people in the world, I admire Bishop Feetham most." The archbishop said he was "not sure," however, whether Bishop Feetham could be made a saint, but observed that the Anglican Church had commemorated as martyrs twelve missionaries murdered by invading Japanese during world war two.

The issue of canonization was discussed several times during the 1958 Lambeth Conference by the archbishops and bishops of the world-wide Anglican communion in London, but they came to no conclusions regarding the matter. Basis of their consideration was the 1957 report of a commission appointed by the 1948 Lambeth Conference to study the whole question of "The commemoration of saints and heroes of the faith in the Anglican Communion."

One of several problems involved is the lack of any procedure in the Anglican Communion for such recognition. Another is that while some leaders advocate "modernizing" the Anglican calendar of saints, others are little interested. In the Church of England no saint

later than 13th century Richard of Chichester may properly be honored, and similar situations exist in other branches of the Anglican Communion.

Bishop Feetham, known for his rough and unconventional appearance, became legendary even in his lifetime. Nicknamed "Feet" by bushmen, he wandered remote areas of inland Australia with surplice, cassock, hymnals and altar vessels in his saddle bags with his personal necessities. It is said he unscrewed the chalice to save space.

To cover the vast areas of northern Queensland, he often swam crocodile infested rivers, took lifts on railway fettlers' tricycles, and even worked once as a ship's cook's "offsider" to get from one town to another.

Stories about Bishop Feetham abound. In the sugar-town of Mackay, Queensland, it is reported he would never sleep at the Anglican rectory but on leaves under a mango tree several miles out of town. Once at Bishops court, Adelaide, capital of South Australia, he declined a bed and slept instead on a doormat.

At the tiny tropical village of Burketown in northern Queensland, children once pointed out to the bishop that since they went hunting crocodiles and pigs on Sundays, they would like Sunday school to be changed to Saturdays. Bishop Feetham agreed.

Another time he rescued an innocent boy from jail who had been wrongfully accused of rioting and smashing windows. He finally made the lad a server in his cathedral.

Bishop Feetham claimed that Providence saved him many times from "doing a perish"

(death from heat and thirst). However isolated the place where he was stranded, he said, some relief always appeared in time.

As principal of the Brotherhood of the Good Shepherd in Bathurst, New South Wales, from 1907 to 1913, and later as head of the North Queensland diocese, he made great personal sacrifices to bring education to country children. It is said that at one point he exhausted all his credit and pledged all his own personal property to finance the building of church schools in North Queensland towns.

During a campaign to recruit English clergy for the Australian Bush Brotherhood movement, he wrote about 30 individual letters for each candidate obtained. And it is said that he occasionally wrote direct to the Archbishop of Canterbury over the heads of his Australian Church seniors.

EASTERN ORTHODOX PROMOTE UNITY

★ Representatives of eleven Eastern Orthodox Churches met in New York on June 10 and formed a permanent body to promote closer cooperation.

Preliminary plans also were approved to set up committees on education, scouting, youth organizations, chaplaincies, student societies, standards for theological training, liturgical texts, missionary groups, and a permanent secretariat. A standing commission of theologians or administrators, representing the major hierarchs and appointed by them, will be formed to supervise the work of the various commissions, coordinate conference agenda, and keep the bishops informed of conference interests and activities.

The meeting was called by Archbishop Iakovos of the Greek Archdiocese of North and South America, who presided.

MILLION DOLLARS IN PENNIES

★ Episcopalians in the diocese of Chicago said thanks a hundred million times with pennies. Bishop Burrill announced on July 5th that a million dollar total for the bishop's pence was reached that day.

The idea was launched 27 years ago by the late Bishop Stewart to encourage the giving of thanks at meal time and a

penny offering as tangible expression of gratitude.

Under the pence program, families of the diocese receive pence cans to be placed on the dining table as a reminder to say grace and for the deposit of penny thank offerings. The pence cans are collected five times a year by pencemen in each church who are appointed by the bishop. More than 500 pencemen and committee mem-

bers carry on the program in 136 parishes and missions.

JUSTICE FRANKFURTER DENIES BAIL TO UPHAUS

★ Justice Felix Frankfurter refused to grant release on bail to Willard Uphaus, serving a sentence in New Hampshire for refusing to reveal the names of guests at his World Fellowship Camp.

The justice said he could not find that a constitutional issue had been "truly raised" in the appeal.

AFRICAN CHURCHES DISCUSS RACE

★ All eight member bodies of the World Council of Churches in South Africa have accepted a Council proposal for a "fully representative" consultation of their leaders on the issue of apartheid in the country.

The specific goal of the consultation, in which a delegation of the World Council will join, will be a reconciliation of the South African Churches whose relations have been strained by the apartheid question.

SHERRILL FELLOWSHIP AT YALE

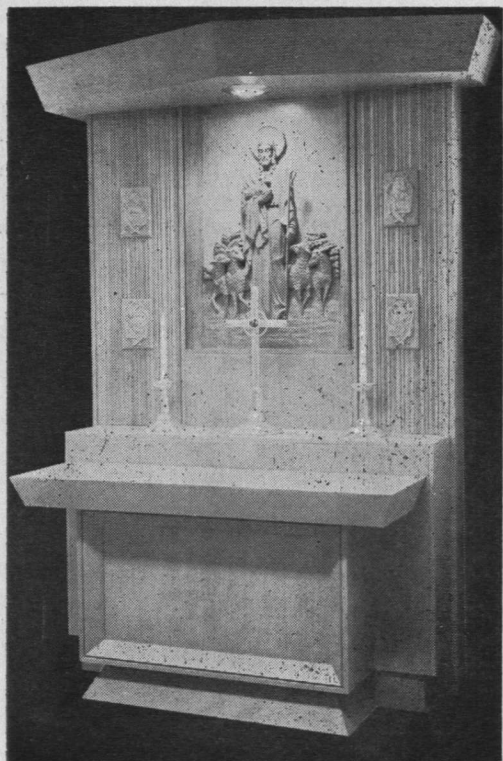
★ A fellowship has been established at Yale honoring Bishop Sherrill, former Presiding Bishop. It enables a senior who has been admitted to a seminary to spend the intervening summer in travel and study.

First recipient is W. W. Davidson of Tulsa, Okla., who enters Yale Divinity School in the fall.

CANON MISSIONER OF CHICAGO

★ The Rev. Francis W. Tyn-dall, rector of Christ Church, Chicago, has been appointed canon missionary of the diocese. He will have special responsibility for the development of work in the inner-city.

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CAPITAL PUNISHMENT SHOULD BE OUTLAWED

★ Episcopal churches and their members throughout Pennsylvania are being urged to give moral and financial backing to efforts to have capital punishment outlawed by the 1961 state legislature.

A resolution calling for this support and for cooperation with a newly formed Pennsylvania citizens' council to abolish the death penalty was adopted by the departments of social relations of the five dioceses of the state.

It asked Episcopalians to carry out the mandates of resolutions against the death penalty that were adopted by the last General Convention and by the conventions of the dioceses of Bethlehem, Harrisburg, Pittsburgh and Pennsylvania. The Erie diocese contemplates a similar stand at its 1961 convention.

The resolution was adopted at a joint meeting of the diocesan departments, the first ever held, at St. Stephen's Cathedral in Harrisburg. "We have never before had a statewide issue on which we could speak so decisively on behalf of our dioceses," observed the Rev. Arthur C. Barnhart, executive secretary for social relations in the Pennsylvania diocese. "It will take cooperation, work and money if we want our resolution to succeed," he declared.

The Pennsylvania council to abolish the death penalty was formed by 30 clergymen, lawyers and sociologists of the three major faiths, on a non-sectarian basis.

The majority of its membership is from the Philadelphia area and includes eight Episcopalians. Mr. Barnhart is secretary.

The council is headed by Thorsten Sellin, University of Pennsylvania professor, and widely known criminologist. The Pennsylvania legislature has a

special governmental commission which is prepared to make recommendations regarding the death penalty at its 1961 sessions.

INAUGURATE NEW AFRICAN PROVINCE

★ The new Anglican province of East Africa will be inaugurated by the Archbishop of Canterbury, on August 3rd when he installs Leonard J. Beecher, Bishop of Mombasa, as the first Archbishop of East Africa.

The new Anglican province of East Africa will consist of the dioceses of Central Tanganyika, Masasi, South West Tanganyika and Zanzibar. It will be the fourth self-governing Anglican province in Africa, the others being those of South Africa, West Africa and Central Africa.

A fifth province — that of Uganda — is in process of formation and is expected to be inaugurated early in 1961. When the provinces of East Africa and Uganda are both in being, the transfer of jurisdiction over the Anglican Church in Africa from the See of Canterbury to local provinces will be complete.

When he is installed as Arch-

bishop of East Africa, Bishop Beecher will retain the Mombasa bishopric, but he has announced that he intends shortly to divide his present see into four or five separate dioceses.

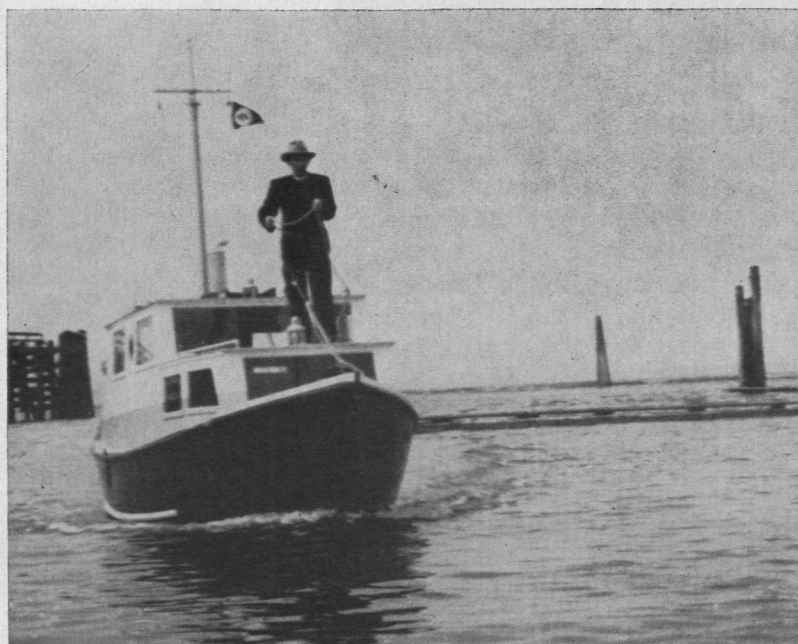
WITNESS COLUMNIST IS ORDAINED

★ Lewis M. Kirby Jr., who writes the column on new records for *The Witness*, was ordained deacon on July 5th by Bishop Doll at Grace Church, Brunswick, Maryland, where he is in charge.

THE PICTURE ON THE COVER

★ The Rev. Glion T. Benson ministers to a number of missions organized in the diocese of Olympia as the San Juan Islands Mission. He is pictured on the cover greeting worshippers at St. David's, Friday Harbor, a simple store-front church which is playing the servant role, the subject of Gardiner Day's article in this issue.

Pictured below is Mr. Benson tossing out the mooring rope from the Royal Cross, the gift of the Daughters of the King of the Tacoma-Seattle area, in which he travels to the several islands for services and visits.



THE CONCEPT OF JESUS AS SERVANT

ALL PARISHES AND CHURCH ORGANIZATIONS SHOULD PERIODICALLY ENGAGE IN REAPPRAISALS TO MAKE SURE THAT IN ALL THEIR ACTIVITIES THEY ARE SERVANTS AND HAVE NOT BECOME ENDS IN THEMSELVES

By Gardiner M. Day

Rector of Christ Church, Cambridge, Mass.

WE THINK of Jesus in many different ways: as Lord and Master of our lives; as Victim and Victor; as the Good Shepherd; as the King of Kings; as the Lamb of God to mention only a few; yet I believe the title or image which Jesus wanted his followers to associate with him was that of Servant.

His action at the Last Supper makes this clear. When Jesus met with his disciples the night before he was crucified, he knew that it was his last hour with them. He also knew that there was no means of recording what he said to them. Therefore, whatever he said or did must be imprinted indelibly upon their memories. Consequently he performed two dramatic acts. First he took the characteristic common foods which they were about to eat and drink and blessed them. He told them that the bread represented his body which would be broken on the cross and the wine symbolized his blood which would be shed on the following day. "Do this," He said, "In remembrance of me."

After his resurrection, his disciples blessed the bread and the wine in memory of him well aware of his presence in their midst giving them of his grace and strength.

The second dramatic action which he performed was that of washing the disciples' feet. The ceremony seems strange to us today but it was not unusual in the warm and sandy climate of Palestine. This particular washing was significant in that it was not simply a foot washing but symbolized the baptism of the whole personality. The purpose of Jesus' action was to transform the spirit of the disciples from one of self-centeredness, jealousy and contention into one of unselfishness, brotherliness and love.

After he had washed their feet, he said, "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you." Then he added: "A new commandment I give to you, that you love one another; even as I have loved you . . . By this men will know that you are my disciples, if you have love for one another."

Servant Image in the Bible

THE Servant image was the one by which Jesus wanted his followers to remember him. "For the Son of Man," said Jesus to his disciples, "came not to be served but to serve and to give his life as a ransom for many." Indeed there is no symbol which so uniquely and strikingly expresses the heart of the Christian religion as that of the servant.

The term was not new in religious vocabulary. It appears again and again in the Old Testament where the words servant and slave are synonymous. While the slave was the property of his master, nevertheless in Israel his situation was unique for he always occupied a position of dignity and responsibility. He was virtually a member of the family participating in the religious rituals and other activities of the family. Moses is referred to some forty times as a servant and in his conversation with God in his experience of the burning bush, he refers to himself as a servant. Similarly the great popular hero king, David, is called a servant.

The idea that the nation Israel was the servant of God is familiar to any reader of the Old Testament and this conception reached its climax in the incomparably beautiful picture of the suffering servant given to us by Isaiah which Jesus,

himself, referred to and which the early Church quickly came to believe was descriptive of the expected Messiah and hence applied to Jesus.

When we turn to the New Testament we find that the two Old Testament images adopted by Jesus as clues to the meaning of his passion were Son of Man and Suffering Servant. Jesus was continually striving to enable his disciples to comprehend that he, by the very nature of his mission to be a servant — to serve and give his life as a ransom for many — would have to suffer. It was impossible for his disciples to believe this because they were confident that God would guard and protect his own representative and certainly would never allow him to be rejected and killed.

It was equally hard for them to realize that it was Jesus' purpose to send them forth not as rulers and dictators of a new religion but above all as servant. "The disciple," said Jesus, "is not above his teacher, nor a servant above his master; it is enough for the disciple to be like his teacher, and the servant like his master."

When we turn to the Acts of the Apostles which describes the activities of Jesus' followers after his resurrection, we find that the image of Jesus as servant is part of the original message or Kerygma of the Church. In the sermons of St. Peter, which appear in the first chapters of the Acts of the Apostles and are the earliest Christian sermons extant, we find Peter on a number of occasions declaring that "The God of Abraham and of Isaac and of Jacob, the God of our fathers, glorified his servant Jesus whom you delivered up and denied in the presence of Pilate"

Another illuminating incident appears in the 8th chapter of the Book of Acts. Philip on his way from Jerusalem to Gaza overtakes an Ethiopian eunuch and helps him in interpreting the Bible. It is no accident that the passage which he interprets for him is part of Isaiah's portrait of the suffering servant.

None of the early followers of Christ recognized more keenly that did St. Paul that the image of a servant best expressed the mission and purpose of Christ, as well as his relation to God and man. Hence he could write to the Philippians: "Have this mind among yourselves, which you have in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men."

Servant Image is Degraded

THE image of Christ as servant, and the image of his disciples and the Church as servants disappeared during the middle ages. It was not to be stressed or given extensive treatment or emphasis by any distinguished theologians as far as I can discover until the present century when Karl Barth, one of the most revered contemporary theologians, has revived it and made it fundamental in his thought of Christ.

Why did the picture of Christ as a servant disappear? The reason lies in the change in the view of servant held by society and the downgrading of the social status of a servant in feudal and later in modern society. In the feudal age instead of a servant being one who gave himself voluntarily in service for others as Jesus did, a servant was one who was compelled to do menial work. A servant was one who would not do the kind of work he had to do if he could avoid it. Thus in the feudal period the image of the servant was debased. With it was associated such subservience and social inferiority that the servant himself usually felt a sense of shame at having to be a servant. The modern age has not lifted from the servant image these connotations.

Servant Image Must Be Revised

CONSEQUENTLY I believe that the image of servant in the Biblical sense of one who voluntarily gives himself to a cause greater than himself should be revived in our time. I realize that this suggestion runs counter to the thought forms of our day and especially the secular thought with its unlimited adulation of ambition and success. The servant image contradicts completely the whole modern Madison Avenue philosophy by which so much of our society is influenced today. The term, servant, in the Biblical sense is meaningless to status seekers. It runs counter to the powerful contemporary desire for security. Furthermore, it cannot be made compatible with self-interest as the guiding force in man's life, which is such a dominant principle today, even if the word "enlightened" modifies it. Can you imagine Jesus saying to a business meeting or a sales convention, "As I have washed your feet, so wash ye one another's feet," or "As I have loved you, so love ye one another." Indeed these words of Jesus would scarcely be received with understanding outside of a Church fellowship.

Yet I believe that the individual Christian not only ought to give himself to striving to serve

God and his fellowmen but the Church itself if it is to be in any real sense the body of Christ must always emulate Christ. The Church must always take the form of a servant, must always strive to play the role of a servant.

The Church as Servant

THIS means that the Church must continually strive, like the nation Israel, to be the servant of God and not become an end in itself. We, as Churchmen and Christians, must ever remind ourselves that the purpose of the Church is to serve God and advance his kingdom and not primarily to advance its own interests or prestige as an institution.

A church — and here I am thinking of the individual parish — always faces the temptation to glory in the fact that it has: more members, greater attendance, a larger plant, more activities, more organizations, or greater prestige than some other church. Yet it may possess all these things and still in the eyes of God not be as truly a servant of society in which it is set down as is, for example, a small fellowship of the Society of Friends.

In our rapidly changing society today, we should be aware of the danger of the Church becoming an end in itself in another way. This may be frequently observed both in the city and in the country. It is easy for either a downtown church or a rural church to become an end in itself. Here, for example, is a city church, from whose neighborhood most of the people have moved away, leaving only warehouses and business buildings so that the neighborhood is relatively deserted on Sunday. Here is a rural church which was placed in the horse and carriage era conveniently near a village shopping center. Now the village stores have folded up as everyone drives to the county seat twelve miles away to shop. As it is just as easy to drive to the city on Sunday, this rural church building stands deserted beside a little used country road. Neither of these churches are able any longer to render the service to the community for which they were created and which they rendered for many years. On the other hand, the members of these churches find that they have to devote their time, energy and effort primarily to keeping the parish going. They have to put on bazaars, suppers and all kinds of activities simply for the purpose of raising money to enable the church to continue to exist. In other words, the survival of this particular church has become an end in itself.

This can so easily happen that every parish ought to face the fact that it may be God's will that a particular church should die — that is, should go out of existence, if it has reached the point where it no longer serves the community but serves only itself.

Cambridge as an Illustration

I AM not suggesting that Christ Church, Cambridge, should consider going out of existence! Nevertheless, if we are realistic, we recognize the fact that Christ Church could easily at some future time be saved from becoming simply a museum by the presence of Harvard and Radcliffe. If we were in a non-academic city, it is quite conceivable that Christ Church could be completely surrounded by warehouses, factories and buildings which attract people to them only on week days. Hence we may be thankful that, despite all movements of population now or in the future, because of Harvard and Radcliffe, there will always be people to whom our parish will find it both a privilege and an obligation to minister.

Cambridge, however, affords a striking illustration of how the Church can meet changing conditions caused by the movement of population. A hundred years ago there were six Episcopal parishes in Cambridge and now there are only four. At first thought, someone hearing this might say, "Well, this shows that the Episcopal Church is declining in Cambridge." Actually the opposite is true. The four surviving parishes are stronger because two parishes no longer exist. Two parishes, because of the vastly changed conditions and rapidly changing neighborhoods, found that they no longer were serving the communities in which they were located, but the small group of people who remained as members had to direct their effort to keeping the parishes in existence. Therefore, in consultation with the bishop of the diocese the vestries wisely and bravely decided to close the churches and thereby release their members from the burden under which they labored in order that they might join parishes through which they could make a vital Christian witness and render constructive service.

Organizations and Individuals

THE same principle applies to organizations within a parish. In Christ Church in the past five years several of our organizations discovered that they were no longer rendering the

service for which they were founded, and which they had rendered in their earlier years, but rather that the time and effort of their members were consumed in keeping the particular organization going. Therefore, these organizations decided to fold up. This was a real gain as their members were freed to do more constructive work in the parish in other ways. All parishes and parish organizations periodically should engage in a process of reappraisal — and often this means an agonizing reappraisal — to make sure that in all their activities they are servants of the Lord and his kingdom and have

not fallen into the trap of allowing the organization to become an end in itself.

The same principle applies to the Christian individual. Each of us ought periodically to face the question: In my religious life and activity am I truly a servant of God or am I a servant of my own will? How easy it is to think that we are doing God's will when we are really doing our own will.

Jesus said: "Whoever would be great among you must be your servant . . . even as the Son of man came not to be served but to serve, and to give his life as a ransom for many."

The Mind of God for His Creation : Series

THE PERIL OF BLASPHEMY

By Terence J. Finlay

Rector of St. Bartholomew's, New York

Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless, that taketh his Name in vain.

AT FIRST glance it would seem to most of us that the third commandment is not of such grave importance as the first two powerful commandments regarding idolatry. The reason is that we have misinterpreted the full implication of what is being given to us in this law from God. As we listen to it in church, we feel that it is a prohibition with regard to swearing, profanity, blasphemy; and so it is. But this was not the primary purpose behind the commandment as given to the children of Israel. To understand it in our modern day we must again look at the people to whom it was given and the time when it was given.

The children of Israel, still in the great and terrible wilderness, still faced with the struggle for existence, still very close to the idolatrous worship which they had seen all around them in Egypt, now receive this stern prohibition that God's name is not to be taken in vain. In other words, his name is to be holy; it is to be sacred; it is to be revered. It is to be used only on the most solemn and important occasions. God's name is not to be taken lightly; it is not to be bandied about around the camp fire. In those early days some of the Hebrew people were so

fearful of what might follow that they did not even write the name of God; they called him Yahweh, the great "I Am."

It would be futile to imagine that this early reverence, the sense of awe and wonder in which God's name was held continued throughout the history of these people. When they had entered into the land of Canaan, after their long trek through the wilderness; when they had overcome their enemies; when they had settled down into a comfortable existence and their crops were great, they began to forget the Lord their God and allowed themselves to use his name lightly. Within the life of these people, if one took an oath and swore it in the name of the Lord God, it was a solemn oath, sure of being kept; and a society was built in trust on that kind of integrity.

But gradually there developed in the minds of wicked men the thought of using oath-taking for their own advantage. So inevitably false swearing began. People would take a solemn oath, which they had no intention of keeping. To make their oaths more emphatic, they would swear by heaven above or by the earth beneath or by the holy city of Jerusalem. Their swearing became profuse and varied, until it rose like an offense to heaven and undermined the life of the community. When a man's word under oath cannot be trusted, society is faced with dis-

integration. If our civilization is to endure — and any thinking person must be concerned with the evidences of disintegration around us—one of the foundations upon which we must build is that of the inviolability of a man's oath.

There is a great degree of false swearing prevalent in our land. We would be blind if we failed to realize that even in our highest courts, there are people who will swear, upon the Bible, to "tell the truth, the whole truth, nothing but the truth," and then proceed to speak dishonestly and deceitfully. If every one told the truth under oath in our courtrooms, we would not have the travesties of lying about which we read daily in our papers. What is wrong with us?

Man's Word His Bond

THIS country was built upon the integrity of a strong and hardy people. They had to fight for their very existence, just as the children of Israel did, and it was vital that, when faced with danger, when faced with scarcity of food, when family life was threatened, they could depend upon their neighbor's word. In those early days, in nine cases out of ten, a man's word was his bond; and out of that grew a great nation. Today we enjoy superb material prosperity; and I am desperately afraid that history will repeat itself, that when we have eaten and are full, when we are contented and satisfied, we will consider these old moral obligations archaic and out of date. We forget them at our peril!

Jesus himself realized in his day that this false swearing had become an abomination. In the Sermon on the Mount, he said: "Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King." Here Jesus is denouncing the blasphemy of lying under oath. He had no intention of taking away the validity of a true and solemn oath taken in the name of God. When a person takes a solemn oath and knows that he intends to break it, then he is committing blasphemy — and we commit blasphemy at our own peril.

"Thou shalt not take the name of the Lord thy God in vain." Is this an old and out of date commandment, or is it as up to date as it can possibly be? If our society is to survive, we must regain our sense of the value of God's commandments, and especially this third commandment. There are three ways in which we can take a stand, to try and show that what we say in church, we not only say with our lips but we believe in our

hearts; and that what we believe in our hearts, we are going to practice in our lives. There is no use denouncing the people who are outside the Church. I realize that we have to work with the people before us. I think they are by no means perfect, but I do believe that they are concerned with the conditions of the day and they wish to do what they can, as witnesses for Christ and his Church, to bring about a greater reverence for and belief in God.

Reverence For God

FIRST of all, we must seek to create a new reverence for God, for his word, for his Church, for his creation. We have lost that sense of reverence. We come to church and repeat the Lord's Prayer. We are apt to rush through the first part; to us the main part is "Give us this day our daily bread. Forgive us our trespasses. Lead us not into temptation and deliver us from evil." But Jesus put the emphasis where it should be placed. He said, "You begin by reverencing God. You shall not take his name lightly.... Our Father, who art in heaven hallowed be thy name. Let thy name be regarded as holy by all creation."

We as adults should do all in our power to teach our children, by our example and precepts, that we believe God's name to be holy. When we use it lightly or as a curse, we lose the sense of reverence. Some men think it does not matter very much if they use God's name profanely — and sometimes for such trivial things. Let us be on our guard. If we take God's name lightly in our homes, our boys and girls will think that it is smart to do the same thing. When we use God's name in vain, when we fail to give him the honor that should be accorded him, we lose something that is holy in us; we defile that which is beautiful and God-implanted in us when we were born — a love for our Creator. How much respect would you keep for your mother if you used her name as lightly as some of us use God's name? How long would your love for your wife survive if you used her name as some of us use the name of Jesus Christ? Most people realize that it is not worthy of them. It is up to them as individuals to fight against the peril of blasphemy.

I close with another thought. When you come to church and pray, "Thy kingdom come," and then go out and do nothing to make his kingdom come, you are taking God's name in vain. When you go down on your knees and pray solemnly, "Thy will be done," and then the only will you

seek to do in the next six days is your own will, and you have no thought or intention of trying to understand God's will, that, also, is taking his name in vain.

Let us begin with ourselves, because we do not wish to be regarded as hypocrites. Hypocrisy, blasphemy, perjury, and irreverence—these will eventually lead to the destruction of our civilization, unless enough people really care to keep God's commandments.

Don Large

Claim To Equality

THIS so-called Century of the Common Man has inevitably begun to produce an artificial standard of values. As in Alice In Wonderland, everybody runs the race and everybody gets a prize. It doesn't seem to matter whether the race was well-run or not. If you are listed as a contestant, you win a medal. And the man who comes in last is given the same reward as the runner who has so trained himself that he manages to break the tape first.

Now, I admit I'm exaggerating the current state of affairs. It's not quite as bad as that, but it's getting there rapidly. The public school mustn't leave a child back at the end of the term, because that would make him feel inferior. Well, the truth of the matter is that he apparently is inferior. And he'd better face that fact before he's thrust into the ruthless rough-and-tumble of the workaday world.

Democracy may indeed be the voice of the people in action. But no two people have the same voice. And it's no good pretending they do. Our Lord wasn't talking nonsense when he spoke of one-talent, two-talent, and five-talent people. Now there's nothing shameful about having only one or two talents. Some of history's most lovable and effective souls have been its most uncritical and least intellectual stewards. But let's stop this ridiculous business of holding the five-talent man down to the level of the two-talent man — or telling the one-talent man that he's just as good as the five-talent fellow.

Government by Least Common Denominator is scarcely government at all. The statement, "I'm

just as good as you are!" is the most nauseating kind of idiocy. As C. S. Lewis once pointed out, the strutter who insists that he's just as good as you are "doesn't believe it himself He would not say it if he did. The St. Bernard never says it to the toy dog, nor the scholar to the dunce, nor the employable to the bum, nor the pretty woman to the plain. The claim to equality (outside the strictly political field) is made only by those who feel themselves to be in some way inferior."

Equality wasn't even present among the Twelve Apostles. Thomas was certainly better than Judas. And Andrew was at least a cut above Thomas. And Peter was more effective in the long run than his brother Andrew. And as for John, he was at the top of the class. His faith was the steadiest. His insights were the most perceptive. And his love ran the deepest.

Making mudpies is fun, especially if you're emotionally infantile. But the most dazzling mudpie ever concocted is not as good as the Winged Victory of Thamothrace. And finger-painting is an excellent way to express your creative energies or to blow off excess steam. But no splotched digit has ever matched the genius of the brush which, in the hand of Michaelangelo, created The Last Supper.

No, as long as we're satisfied with the concept that mediocrity is good enough, mediocrity is all we'll get. For the second-rate will then be all we deserve.

Incidentally, is it any wonder that Russia's scientific space-age program is currently ahead of ours? Since we have put such a precious premium on "I'm just as good as you are," how can we rightly expect our own scientists to be superior?

Pointers for Parsons

By Robert Miller

THE mundane and the spiritual! How they get mixed up.

We had had a visiting preacher, Fr. Tubbs, and he was well-named because he was like a barrel. Distinctly corpulent and looked like a brewer of the old days before they became men of distinction. But what a sermon! It was spirituality unloosed and it made me uncomfortable.

He had preached about having faith as a

mustard seed and it was plain that he was not thinking of some comfortable belief in the creed but of a gift of the Holy Spirit. The Holy Spirit was very real to him and his sermon made the Spirit real, though terrible, to me. He was the Lord, and Giver of Life, and to those who would accept his gift of faith he would inspire to heights beyond our scaling and to ventures beyond our dreams. Instead of being the Comfortable Comforter he suddenly became the Giver of Life. I felt that the Spirit was as the lightning flash who came in flames of fire. Could we not have faith? Faith even as a grain of mustard seed? The sermon left me shivering as though I had been all too close to a high tension wire. I was both frightened and uplifted.

Mrs. Brimes spoke to me as I was going out.

"Why," she cried. "You look quite faint. Are you coming down with a chill?"

"Oh no, not at all."

"It sounds like a chill. Perhaps you've got a virus. Or it could be the cold church. I think the janitor might give us a little more heat. I'm going to speak to the rector about it."

"Oh, please don't. I wasn't cold. It was the sermon."

"The sermon!" exclaimed Mrs. Brimes. "Why, what was wrong with the sermon. I thought it was such a nice idea about the Holy Spirit giving us faith to move mountains. Not, of course, real mountains."

"Mountains of prejudice. Mountains of ignorance and suspicion."

Mrs. Brimes looked at me with concern.

"I'm sure it's a chill," she said. "Fr. Tubbs never mentioned those. Oh, here's the rector. Rector, rector. The church was far too cold. We'll catch our deaths. Couldn't you speak to the janitor?"

The rector looked doubtful.

"I could," he answered. "But I hate to bother Mr. Hobbs just now with the church fair so near at hand. He might think I was critical, and it's so important that everything goes well at the fair. We hope to do twice as well as last year."

"It's just like that dear man said," purred Mrs. Brimes. "You must have faith."

"Yes indeed," agreed the rector. "Such a splendid sermon. A real call to action."

"There, you see," said Mrs. Brimes. "You mustn't be so fanciful. All Fr. Tubbs meant was that we must not be faint-hearted. I'm sure there's no need to take him too seriously."

Take Jesus Off The Cross

By Mary Dorsey Leonard

Churchwoman of Baltimore, Maryland

THE Czechoslovakian Church has been urging a World Christian Conference. In 1958 they said; "We must remain in ecumenical fraternity. Science and the United Nations are making for a better and more united world but the Churches have not become the power for good that they should be."

The Christian Church is an institution which never seems to grow up, or even to keep pace with the world. It does much talking and makes little positive contribution to the betterment of the world. The Church rails against progress usually. Social abuses can become so bad that they are a stench to the world, yet the Church ignores them: — holds its collective nose, or sprays the air-mist of words, words, words. Abuses, for instance, during the industrial revolution were so bad that they were a dark shame upon humanity.

At the present time, the greatest organization the world has ever seen, the Roman Church, takes a stand on birth control which is so archaic and so selfish that the world should sit up and hold its hands in horror. It's better, the Church silently intimates, to let them starve to death or be sold into brothels, than to control the birth rate.

The Church, as a whole, is backward, unequal to its great task, and apparently unwilling to take a stand on the things, the very things that Christ most wanted from his followers, or should we say, his so-called followers.

I think of the goodness and simplicity of Christ and I shudder at the unsimplicity of Christians; at the pomp and ceremony, the array and the jewels and the processions. They, however, are a minor manifestation. What we should shudder at most is the lack of leadership. Had Christ been as much of a nonentity as have his followers, he could never have revolutionized religion, nor would he have died on the cross, nor would he have established a way of life, which, if the Church followed it, would change the world, even from the hellish state of today.

The Czechoslovakian Church declares that atomic war is a rebellion against God. All war is a sin; all sin is a rebellion against God.

For years we have lived in the world with communist Russia, and every year that passes

we talk ourselves closer to a war with her or with Red China. We talk about the sins of the Russians until we believe that every Russian is a worse sinner than we are, that all Russia is at our throats. What we should be doing is to disarm and learn to love and to act with love towards the peoples of the world. We preach that it is better to die than to lose our souls, and every moment of every day, we are selling our souls to hate.

These ghastly weapons we are piling up today, this accumulation of atomic piles, of fall out, of all the deadly and destructive things which are the complete negation of God and of creativity — what do we call it — defense! Against what? Russian babies, Chinese children, African workers, defenseless civilians? My delicate little granddaughter, your fragile new-born baby, your painfully paid for home, your coveted way of life. If you don't stop and begin to think and to think in the very nearest future and to make your Christianity a positive working force for good in the world, and for bringing God's kingdom to earth, the earth won't be worth working for. It will take millions of years to find the tortuous way back to the spark which should now be a light in the world.

On The Cross

CHRIST didn't say to the money changers in the temple, I'll get a committee to deliberate upon your sinful behavior and let you know what we'll decide. We pretend to follow a Christ we don't even understand.

In an editorial in *The Witness*, the editor

pointed out that the Episcopal Church holds annual conventions and that only a few struggle up through the ether fumes to a precarious consciousness of the real world. And it is so sadly true that it is almost laughably true. Look at the clergy, they won't it seems, let women be on their vestries, but they, themselves, are so like old women that it is frightening. Their ideal seems to be the English curate who comfortably takes tea in milady's drawing room while children toil in mines naked and untended and worse off than the donkeys which pull the coal cars. The donkeys at least have the hide for it.

The people flock to church these days seeking what they don't know they are not finding, and when they do find it, they are too smug to recognize it, for there are preachers who are not old women: — preachers who might set the world afire — the thinking world — if the people to whom they preach were awake sufficiently — mentally that is — to know and recognize the wisdom being wasted upon them. But they, too, are a product of the Church, the Church which rails against the progress taught them by that two-thousand-year-old-revolutionary — Jesus Christ, who acted from conviction and not because of convention.

It's a pathetic picture. I teach the blind and I have a small wooden cross on my desk. The children heard the story of the crucifixion in chapel and they were confused, but one little girl came straight to the point: — She said, (six years old) — "I wish I could take Jesus off the cross". We can; but we don't! Will we wait too long?

THE NEW BOOKS

Kenneth R. Forbes
Book Editor

The Church And The Nations. Edited by Adrian Hastings. Sheed & Ward. \$4.75.

It would be difficult to say which group needs to read this book most — the run-of-the-mine Roman Catholic laymen or the loyal clergy and laity of Protestant bodies. For this is a revealing and much-needed popular treatise which can be of great value to the present ecumenical movement.

The distinguished editor says in his introduction: "This book is an attempt to describe, on a small scale, some of the richness and diversity

to be found within the Catholic Church. It has been written by men and women from a variety of nations and their aim has been to show how far Catholicism is integrated with the national character and national life of their countries and what this integration feels like to them personally."

These thumb-nail sketches are offered from 14 countries, in each of which the Roman Catholic Church is in a minority. All these pictures are vividly drawn and most of them are unsparing in vigorous criticisms of the Catholic Church as known in

their native country. Some of the chapters will be a revelation to non-Romanists. This reviewer recommends that *Witness* readers study with care at least the chapters on England, America, Norway, Lebanon and Brazil, where they will note with interest and surprise that the criticisms—vigorous and pin-pointed—made by these Roman Catholic authors are for serious faults which non-Catholics seldom notice, or realize their importance if they do.

In this country, at least, there has been of late a considerable flow of ably written books written or spon-

sored by Roman Catholics which are as critical as this present one and which display as their *raison d'être* a very obvious and genuine ecumenical spirit. One of the most interesting and unique was a symposium, introduced by a Roman Catholic, of critical opinion of the Catholic Church by well-known and able Protestants, Anglicans and Jews. A review of it was printed in our December 17th number.

All this seems to be a species of epidemic of ecclesiastical *mea culpas* and that it may be the turn of Protestants and Anglicans to hit the sawdust trail. Our Roman friends may not keep their monopoly for long!

Miracles And Revelation. By J. S. Lawton. Association Press. \$6.50.

This is a solid book, particularly useful for students of Christian theology. It purports to be a history of the development of modern science, philosophy and Christian theology through the centuries since the Apostolic era, but it spreads much too big a canvas for any really convincing picture to appear. It has, however, a wealth of quotations and interpretations of theories of the great ones in science, philosophy and religion which seminarians may find profitable when combined with the use of the author's extensive bibliography.

Scientists of today and mature students in philosophy and religion will not find very much here that is new or informative. And when the author deals with specific problems in Christian history and faith — such as the Virgin Birth, the nature of the Resurrection, the credibility of Biblical miracles, etc. — the reader will discover considerable information about the beliefs and arguments of notable masters in this field, but nothing as to what the author personally believes and would witness for with passion and intelligence. On the whole it is a disappointing essay.

Assignment Overseas. By John Rosengrant et al. T. Y. Crowell. \$3.50 (Paper 1.95)

Some excellent advice from 16 authors to America Protestants traveling abroad or going to live abroad on government or business missions. The hope is that the advice and information will serve to prevent the prospective readers from being classed as "ugly Americans".

Four very short chapters give a few bits of information about the history and nature of Islam, Hindu-

ism and Buddhism. A chapter entitled "The attitudes of a Protestant layman in a Roman Catholic country" is written by one whose work has been in South America. He consequently has seen the workings of Roman Catholicism at its worst and this chapter reflects it, in spite of a painful attempt to be fair.

By far the ablest essay — called "The uniqueness of our Christian faith" is by Elmer G. Homrighausen, dean and professor of pastoral theology at Princeton Theological Seminary. The author relates everything to the concept and fact of the Incarnation, not assuming Protestantism as the ultimate in Christianity nor Western democracy as the final form of the human community. In this sound theological and social attitude he gives an excellent model for the traveler in foreign lands to study and follow, if he has the necessary will and ability to do so.

The Empty Tomb. By James Martin. Harpers. \$2.50.

The Hell Of It. By Stephen Cole. Doubleday. \$1.95.

Here are two recent books, alike in that they both owe the basic notion of their books to C. S. Lewis, who

made such a hit with his *Screwtape Letters* some years ago. In all other ways these books are very different. *The Empty Tomb* is the imaginary correspondence between the Jewish high priests, Annas and Caiaphas about the crucifixion of Jesus, the mystery of the empty tomb, the alleged appearances and their disturbing effect on the populace, ending with the murder of Stephen and the conversion of Saul. There is a gripping kind of reality about this work, showing, as it does, the growing sense of frustration and defeat which must have pressed upon the Jewish leaders as Christ and his Church were created before their eyes.

The Hell Of It is completely different, — in purpose and form, as its sub-title shows, — *A Devil's guide to tempting Americans*. Instead of Lewis' letters, this author uses a series of lectures as the medium of some senior demon for instruction of his pupils. The twelve lectures consist of a not-too-clever satire on prevailing American foibles, social and individual. The story has been told straightforwardly and more effectively a good many times before in the strange atmosphere of our cold war.

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Leadership for Integration Given By Ministers In The South

★ Protestant ministers in Southern cities have provided more leadership in the white community for integration than all other groups combined, a Harvard professor declared in Nashville.

Dr. Thomas Pettigrew, speaking before the annual race relations institute at Fisk university, said that four of every five ministers in the South were integrationists and that they stand in the best position to promote integration because of their prestige.

"They're doing a good job at getting across the story to the masses," he said. "But there's quite a difference between the lofty statements that come from the top level of the Churches and the not-so-lofty practices of some of the ministers in Southern communities."

The Virginia-born educator, a member of Harvard's social relations department and an active layman in the Episcopal Church, recently completed a book analyzing the racial crisis in Little Rock when schools were desegregated and particularly dealing with the role of the ministers there.

"The problem was, and still is, to get them to lead," he said. "There are strong pressures at work which keep the minister from leading. The members of churches in Little Rock used a number of techniques in pressuring ministers against taking a stand on

integration. They ran telephone campaigns. They stopped coming to church, and they quit giving money."

Pettigrew said that "members and money" are the "measures of success" that seem so important to many congregations and their pastors. "Too few measure success in the role the minister plays in providing moral leadership to his churchgoers."

He also lashed out at the "myth of moderation." "Moderation is the most ambiguous term in the South today," he said. "The moderate abhors violence but unwittingly the moderate provides the atmos-



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phere in which the bomb-thrower can operate."

Pettigrew said techniques used by parishioners on preachers to keep them from advocating integration include the "money and member" squeeze, the "law and order" technique, and "you can't teach those you can't reach."

Criticizing the "moderate" again, he said such a person sees himself caught between two extreme forces. On one side are the Ku Klux Klan and the white citizens councils. On the other is the National Association for the Advancement of Colored People.

"These pressures," he said, "tell the moderate things were better off in the good ole days — when the Negro was represented by the Fisk Jubilee Singers instead of the student sit-in demonstrators."

INTERRACIAL MARRIAGES ARE APPROVED

★ There could be no objection in principle to interracial marriages, according to a new booklet on race relations prepared by a Church of England unit.

"The evidence seems to show conclusively that neither on biological nor on theological or sociological grounds can objection in principle to mixed marriages be sustained," observed the publication, called "Together in Britain."

Produced under the auspices of the Church Assembly board of social responsibility, the booklet said there was no evidence to show that children of mixed marriages would likely be inferior in any way.

"This being so," the booklet said, "if their parents recognize that those who marry across racial boundaries are pioneers, and are prepared to face the risks which pioneering involves, there is reason to hope that they will pass on this spirit to their children."

The booklet went on to note, however, that prejudice may be encountered by partners in a mixed marriage. It urged Christians to make more positive action against color discrimination by pushing for anti-discrimination laws.

CAMP INTEGRATION IS DELAYED

★ No further racial integration of a boys' camp operated by the diocese of North Car-

olina will take place until approved by the diocesan convention next year.

The diocese's executive council adopted a resolution which stressed that integration at any camp or conference under its control would have to wait until authorized by the convention. Such sanction would not be given, the council noted, until the convention considers a report of the diocese's committee on race.

NEW BOOKS

THE LIFE AND TEACHING OF JESUS

By EDWARD W. BAUMAN. This "Life of Christ" for the layman is based on the widely hailed television programs that made up the first fully accredited college course in religion given over commercial TV facilities. This printed version is notable for its reverence, honesty, and dramatic power. **\$3.95**

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By JOHN A. GATES. Kierkegaard has been called the greatest single influence on Western religious thought in the 20th century. This provocative biography makes his philosophy crystal clear to contemporary Americans. **\$3.75**

PRESS

RETARDED CHILDREN: GOD'S CHILDREN

By SIGURD D. PETERSEN. The author is psychiatric chaplain at the Parsons, Kansas, State Hospital and Training Center. This book shows what can be done by both clergy and parents to minister to the specific spiritual needs of retarded children. **\$3.00**



Now at your bookstore, THE WESTMINSTER PRESS, Philadelphia 7, Pa.

NATIONAL COUNCIL ISSUES PEACE STATEMENT

★ The United States was called on by the National Council of Churches to "persevere in the quest for enforceable agreements to eliminate weapons of death and to reduce the burden of armaments."

The statement said the U.S. should secure justice and equality for all citizens; increase aid to world economic development through the United Nations; revive its leadership in the protection of human rights, and be ready to negotiate at all levels with all governments on issues affecting our national interest or world order.

BISHOP PIKE PROGRAM GETS SUPPORT

★ A resolution by the executive committee of the National Council of Churches' broadcasting and film commission, asking the American Broadcasting Company to retain Bishop James A. Pike on its fall television schedule was described by the commission head as "merely an expression of support for a worthy representative of Protestantism."

S. Franklin Mack, executive director of the commission, said it was beyond the competence of his group to dictate programming policies to the network, and that the commission's action should not be interpreted in that way.

The committee's resolution in support of Bishop Pike arose during the discussion of a proposal by A.B.C. for a new 36-week series of half-hour religious programs that would be divided equally among representatives of the Protestant, Roman Catholic and Jewish faiths. Fearing that the new series might mean the elimination of Bishop Pike's program, the committee moved to endorse continuation of the bishop's talks. The Pike series, which went off the air for the season

on May 15, runs for 39 weeks on a sustaining, public service basis.

The committee also decided to postpone action on the A.B.C. proposal until it had been studied by the full commission.

Bishop Pike declared in San Francisco he had not been told that his program would be discontinued. He said renewal was decided in August on a year-to-year basis.

Wiley Hance, manager of public affairs at A.B.C., said "no official action" had been taken on the Bishop Pike program.

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Daily HC 7 and 8 C. Sat. 5-6 8-9 and by appt.

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Rev. M. J. Young, P.-in-C.
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EP 5, Thurs., Sat. HC. 9:30; EP, 5.

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

The Rev. C. Kilmer Meyers, S. T. D., Vicar;
The Rev. W. Wendt, P.-in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

EPISCOPAL GROUP ACTS ON CIVIL RIGHTS

★ The Episcopal Society for Cultural and Racial Unity last week asked all presidential candidates to give "forceful leadership" on civil rights. It asked specifically for endorsement of student protest movements. Attention was also called "to housing patterns, employment practices and other more subtle ways in which racial prejudice destroys the best of American values."

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- BACKFIRE -

Dr. Lewis T. Gregory

Layman of Urbana, Ill.

I sincerely hope that the new church publication will not interfere with either *The Witness* or *The Living Church*, both of which I read each week and look forward to the mailman on the day they are expected to arrive. I used to read them because they represented the two extremes in the Church, and both of them used to make me quite angry. Now for some reason or other both of the publications are becoming closer together and apparently standing for more or less of the same fundamental things which matter so much when it comes to religion.

I am a staunch Anglican but the ultra ultra ceremonialists of many of the Anglicans irk me no end, because I feel that they are worshipping ceremonial instead of their Creator. On the other hand the "loose and careless" Evangelicals cause me worry and chagrin, because I think that this "lets be pals" with everybody does not result in deep faith. The trouble with Protestantism is that, except for the theological seminaries and the clergy, the faith is wishy-washy — platitudinous. "Be good and you will be happy" — "The golden rule" — "Read your Bible". All of these are rather obvious truisms but hardly fundamental religious doctrines.

Nobody would like to see Christian unity more than I, but I am not willing to give up the fundamental doctrines that have stood the test of centuries for the sake of unity. The Church would lose its backbone and would cease to have the strength that it should have.

NEW RECORDS

By Lewis M. Kirby Jr.

Record Editor

Encores: Virgil Fox, organist. RCA LM 2268 \$4.98. Stereo RCA LSC 2268 \$5.98.

Flashy, virtuoso performances of some of the staples of the organ repertory are presented here by the organist of Riverside Church, New York. Bach is well represented by his *Fugue in G Minor*; *Jesu, Joy of Man's Desiring*; the *Trio Sonata No. 6 in G*; *Now Thank We All Our God*; and the *Air on the G String*. Also included are works by Purcell, Han-

del, Schumann, Boyce, Mulet, and Widor.

While Mr. Fox can often be accused of theatrics, it can be said that he has a sure command of the instrument. Along with E. Power Biggs, it is largely his concerts and records which have brought serious organ playing to the general public. If you like great organ music, played on a great instrument, in a grand style, this is your dish.

Good reproduction.

Arias, Anthems and Chorales of the American Moravians: The Moravian Festival Chorus and Orchestra; Thor Johnson, conductor. Columbia ML 5427 \$4.98. Stereo Columbia MS 6102 \$5.58.

This disc results from a renewed interest in American music and especially in the music of this country written before the 20th century. A cursory glance at the LP catalogs will show a significant lack of such records. This record is the first volume of a proposed series by Columbia on "The Unknown Century of American Music."

Produced in cooperation with the Moravian Music Foundation, this recording presents just a few selections from more than 10,000 compositions in the archives of the Moravian Church. Church musicians may recognize a few of them, but by and large this is the first time many will be heard by the public. The Moravians were a very musical people, a remnant of this interest remaining today in the great Bach festival held each year in Bethlehem, Pennsylvania, the great center of the Moravian Church in America.

The composers represented are John Frederik Peter, Johannes Herbst, John Antes, David Moritz Michael and Edward W. Leinbach.

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The German influence is obvious in this music. Herbst's arrangement of "O Sacred Head" for chorus and orchestra — one of the earliest known orchestrally accompanied religious pieces known — is striking. So also is Leinbach's setting for chorus and orchestra of Matthew 21:9, "Hosanna: Blessed is He that cometh."

All in all, this is well written, profound music, definitely influenced by its European precursors, but nonetheless of real interest and value. The performance is good, and as far as I know, quite authentic. The sound is excellent.

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