

The **+** WITNESS

MARCH 23, 1961

10¢



NEW JERSEY DOES SOMETHING ABOUT CLERGY SHORTAGE (Story on Page 5)

THE HOLY COMMUNION AND HEALING

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
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sermon, 4.
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8:30; Evensong, 5.

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Thursdays: Holy Communion and
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Healing Service at 6:00 p.m.
Holy Days: Holy Communion 7:30
a.m. and 12:00 noon.

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For Christ and His Church

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



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

SERVICES

In Leading Churches

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Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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

Story of the Week

Proposed Aid to Private Schools Stirs Hot Debate in Congress

★ Spokesmen for Protestant and Jewish groups warned that religious strife and a breakdown of separation of Church and state will result if the federal government makes loans or grants to nonpublic church-related schools.

Testimony in opposition to private school aid was presented to the Senate education subcommittee headed by Sen. Wayne Morse (D.-Ore.) by C. Emanuel Carlson, executive secretary of the Baptist joint committee on public affairs — who also presented a resolution opposing such aid adopted by the general board of the National Council of Churches — and by Rabbi Balfour Brickner, of Washington, D.C., for the American Jewish Congress; C. Stanley Lowell, associate secretary of Protestants and other Americans United for Separation of Church and State; and Senator Hipolito Marcano of Puerto Rico, past president of the Puerto Rico Council of Churches.

Carlson told the subcommittee that in the opinion of Baptist groups the Roman Catholic bishops who have advocated a program of long-term low-interest loans for private schools "are really aiming, not at bona fide loans, but at credit relations that involve immediate or future tax aid."

"Should the federal govern-

ment set up aid program, even under the guise of loans," he said, "it would represent an obvious violation of separation of Church and state."

He read to the Senators a statement adopted by the governing body of the National Council of Churches which defended the right of citizens to establish private schools, but opposed grants of tax funds for instructional purposes. (Witness 3/9).

Jewish Congress

Rabbi Brickner, on behalf of the American Jewish Congress, warned the legislators that "once public funds are made available for religious schools, conflict and rivalry will inevitably follow among the various sects as to how the funds are to be divided."

Rabbi Brickner said, "Disappointed applicants would exert every effort to elect or seek the appointment of members of their faith on whom they could rely for generous treatment."

"We might then have in this country a Catholic party, an Episcopal party, a Jewish party, and other sectarian groups," said the rabbi, pointing out that a Catholic party was briefly organized in the U.S. as long ago as 1841 and is currently organized in Puerto Rico.

As to the proposed loan program, Rabbi Brickner said, "Loans would hardly be sought, if they were not a form of aid."

"A loan program would still be a use of government money for religious institutions. It would still involve the government in religious affairs and religion in governmental affairs. It would still be productive of interreligious friction."

"The present controversy, we submit, proves the wisdom of maintaining complete separation of Church and state," he concluded.

Praise President

Lowell commended President Kennedy for his staunch support of separation of Church and state.

With respect to loans, Lowell told the Senate group, "We hold that such a use of public credit for the benefit of church schools falls squarely within the Constitutional ban . . . for clearly such a scheme would be making use of public taxes for religious establishment."

"Our position is simple and unequivocal," he declared, "We oppose all direct aid to church schools, whether they are Protestant, Roman Catholic, or Jewish."

Puerto Rican Leader

Sen. Marcano, a leader in the Puerto Rican legislature, and president of the Puerto Rican Federation of Labor, delivered a strong statement on behalf of Puerto Rican Protestant groups, including the Masonic

grand lodge of Puerto Rico of which he is grand master.

Sen. Marcano said that he supports federal aid to education, but that "what you are facing here is a tactical attack on the public school system of our nation by those who are not only vehement in their unwarranted criticism of our public schools, but who would gladly substitute for them parochial schools supervised, tightly controlled, and wholly owned by ecclesiastical authorities — although financed with public funds."

"Their theory is that there should be public taxation to support sectarian parochial schools in the control of which the people have no representation," Sen. Marcano charged, adding: "You are being called upon to amend this bill in a way that would clearly violate the separation of Church and state. How you handle this will affect us tremendously in Puerto Rico just as what we do in Puerto Rico may reflect upon you . . ."

"The same issue, in a different form, was before the people of Puerto Rico last November. It started with a little bill to establish religious education at tax expense for public school children through so-called released time. The bill was . . . an attempt to cross the wall of complete separation of Church and state.

"In spite of ecclesiastical pressure, we defeated this bill in our legislature. Next, the bishops went out and organized a political party known as the Christian Action Party to be used as a political weapon of the Church in a frontal attack, not only to capture the public schools of Puerto Rico, but also to capture the government of Puerto Rico."

"The pulpit was turned into a political forum," Sen. Marcano charged. "The people were coerced and threatened with ex-

communication if they did not follow the political advice of the hierarchy. Fear of spiritual punishments was pumped into their minds, but they resisted firmly behind our Jeffersonian wall of separation — and continued to attend both Mass and our political rallies.

"Finally, the Roman Church came into the open . . . and a pastoral letter was issued by the bishops declaring it a sin to vote for the Popular Democratic party. The three bishops tried to act as political leaders instead of spiritual pastors of their believers. They forgot or ignored . . . separation of Church and state and that people pray on one side of the wall and vote on the other. The bishops attempted to destroy the loyalty of the people to their political party and they failed."

Sen. Marcano told the Senate subcommittee, "You can see, gentlemen, that we faced this issue squarely. We understood it because we have lived with it for many years. If our experience in dealing with inspired religious antagonism and clerical pressure in politics is of any value, then we sincerely hope you will share with us the benefits of this democratic achievement."

He concluded with a reminder that Archbishop James P. Davis of San Juan is a native of Philadelphia and Bishop James E. McManus of Ponce, a native of Brooklyn, and that "the same men who are warning you, in effect, that there will be no aid for public schools unless they get concessions for their Church school system . . . (are trying) the same type of coercion that we defeated last November in Puerto Rico."

Hierarchy Protests

Top representatives of the Roman Catholic hierarchy in the United States served notice that if President John F. Ken-

nedy's aid-to-education program excludes parochial schools "there will be no alternative but to oppose such discrimination."

The hierarchy's stand was announced by Archbishop Karl J. Alter of Cincinnati, Ohio, following the spring meeting of the administrative board of the National Catholic Welfare Conference of which he is chairman.

"In the event that there is federal aid to education," he said in a statement issued on behalf of the five cardinals and eight archbishops and bishops who attended the meeting, "we are deeply convinced that in justice Catholic school children should be given the right to participate."

The five cardinals, all ex-officio members of the 15-man board, were Francis Cardinal Spellman, Archbishop of New York; James Francis Cardinal McIntyre, Archbishop of Los Angeles; Richard Cardinal Cushing, Archbishop of Boston; Albert Cardinal Meyer, Archbishop of Chicago; and Joseph Cardinal Ritter, Archbishop of St. Louis.

The board ordinarily would have held its spring meeting at Easter, but it was understood the prelates agreed to meet earlier because of the pressing nature of the school aid question. They were reported unofficially to have outlined a "Catholic position" on the school aid program that would be set forth in Catholic publications, as well as in sermons, speeches and testimony at congressional hearings on the administration bill which calls for \$2,298,000,000 in federal grants for public elementary and secondary schools.

The President's View

The prelates met on the same day that President Kennedy was asked at a press conference why the bill excluded parochial and other private

schools. His reply was: "Well, the Constitution clearly prohibits aid to . . . the parochial school. There is no doubt about that. There isn't any room for debate on that subject. It is prohibited by the Constitution and the Supreme Court has made that very clear. Therefore, there would be no possibility of our recommending it."

The President's stand, however, was disputed by Archbishop Alter, who said that "the question of whether or not there ought to be federal aid is a judgment to be based on objective, economic facts connected with the schools of the country, and consequently Catholics are free to take a position in accordance with the facts."

Touching on the form in which the parochial schools might participate in the federal aid program, Archbishop Alter said "we hold it to be strictly within the framework of the Constitution that long-term, low-interest loans to private institutions could be part of the federal aid program."

"It is proposed, therefore," he added, "that an effort be made to have an amendment to this effect attached to the bill."

President Kennedy has not stated specifically that long-term, low-interest loans as proposed by the hierarchy would fall within the constitutional prohibition as he interprets it.

President Kennedy has called upon Congress to establish a program of grants, scholarships and loans for both public and private colleges and their students.

"However," he told the news conference, "the aid that we have recommended to colleges is in a different form. We are aiding the student in the same way the G.I. bill of rights aided the student. The scholarships are given to . . . the students who have particular talents and they can go to the college they

want. In that case, it's aid to the student, not to the school or college, and, therefore, not to a particular religious group."

NEW JERSEY RECRUITS MEN FOR MINISTRY

★ The diocese of New Jersey, under the leadership of Bishop Banyard, over the years had done something about the clergy shortage that we hear so much about. Annually a conference of aspirants, postulants and candidates for the ministry is held at Trinity Cathedral, Trenton, which provides an opportunity for men and boys to learn about the academic requirements and what is expected of them if they enter holy orders.

Those attended the most recent conference are pictured on the cover this week. The clergy who spoke on various aspects of Church work are (left to right); Canon James E. Purdy, rector of Christ Church, Bordentown; Canon James H. Hall 3rd, director of social relations; Archdeacon Samuel Steinmetz Jr.; Bishop Banyard; Canon Albert W. Van Duzer, rector of Grace Church, Merchantville; Canon Gerald R. Minchin, rector of St. Mary's, Haddon Heights; Canon Edwin W. Tucker, director of field work, publicity and editor of Church News, the diocesan monthly.

DEAN LEFFLER PROPOSES SHORTER LENT

★ A proposal by Dean John C. Leffler of St. Mark's Cathedral, Seattle, to shorten the observance of Lent has met with mixed reaction among other clergymen. His intent was to make Lent more meaningful through a shortened, concentrated period of devotions and denial of pleasures.

The Dean asked for ideas on the subject, and he got them.

A couple of women of a different Church body called and berated him, while many laymen sought the advice of their clergymen as to what they should think about the proposal.

Clergymen were the most outspoken, some expressing interest, although some, admiring his intention, thought he was "way off base."

One critic, a fellow Episcopal clergyman, dismissed the proposal as "giving into the world." But the Rev. Richard Williams of the diocese's administrative staff was "all for it," adding that Lent "drags its meaning."

The dean suggested cancelling social engagements to devote Monday through Friday evenings to intensive Bible study or some other spiritual exercise "which would have accumulative value never attained by 'once a week' events of a Lenten season sandwiched in between the normal social schedule of an age which thinks little and cares less for religion's claim upon time and attention."

The Rev. Everett Jensen of Gethsemane Lutheran Church, said Dean Leffler's proposal interested him but that he was "not enthusiastic about it. I don't think people here are ready to make a concentrated effort for two weeks." He did admit, however, that a struggle goes on "to make Lent more meaningful."

The Rev. Elwood V. Graves of Beacon Hill Presbyterian church, said Dean Leffler had done a service by emphasizing that "we are in a rut with Lent. But I don't think we can cure Lent by relenting. Lent is not being interpreted as meaningfully as it should be for life today. We have added services but they are like those every Sunday."

Four Dioceses and College Get \$700,000 Each from Unknown

★ Nearly three-quarters of a million dollars has been left to the diocese of Central New York by a woman completely unknown to its members.

Similar amounts go to the University of the South at Sewanee, Tennessee; the diocese of North Carolina; the diocese of East Carolina, and the diocese of Western North Carolina.

Bishop Walter M. Higley announced receipt of a bequest of more than \$700,000 from the estate of the late Mrs. Charlotte Alston of Baltimore, Md. Mrs. Alston died in 1955 but her will was not probated until after the death of her husband in 1958 and the diocese only recently learned of the gift.

Mrs. Alston directed that the residue of her will be divided into five parts, to be divided equally. Concerning the diocesan bequest, her will reads: "One such equal part unto the diocese of Central New York, Protestant Episcopal Church, U.S.A., the principal therefrom to be invested (held in trust) and the income therefrom to be used for theological education, religious work among college students, and to supplement the salaries of lower paid clergy."

The bequest came as a complete surprise to the diocese, for Mrs. Alston is unknown here. In announcing the gift, Bishop Higley said: "We understand that as a girl Mrs. Alston lived in Binghamton and at the time of her death resided in Baltimore, Md. We have found no one in Central New York who knew her. Should anyone who hears of this ever have known her, or any of her living relatives, I hope they will let me know."

Since this is a trust fund and only the income may be used by the diocese, the stocks, bonds and cash have been placed in central investment fund No. 2, a diocesan mutual fund. The trustees of the diocese have appointed a committee to study the clauses of the will and to recommend ways in which the income may be used in the three areas designated by the will.

"We are thankful to God for the great thoughtfulness of Charlotte N. Alston," Bishop Higley said, "Her gift will be of great value in the future life of the Church in this diocese."

DALLAS LAYMEN ATTACK NATIONAL COUNCIL

★ Bishop C. Avery Mason of Dallas rejected an appeal from a group of 30 denominational laymen that he "take immediate steps" to sever the Church's ties with the National Council of Churches on grounds that it is "socialistic."

The charge was made by the laymen, mostly physicians and dentists, in a letter to the bishop drafted at a meeting which hoped to start a grass roots movement to withdraw the Episcopal Church from the Council.

Signed by Dr. C. F. Hamilton of Dallas, spokesman for the group, the letter cited the Council's recent endorsement of federal aid to education and medical care for the aged through social security as evidence of the Council's alleged "socialistic tendencies."

"We can no longer sanction the actions of this group which purports to speak in our behalf and which is hastening us on our way toward the total wel-

fare state — complete socialism," the letter stated.

Rejecting the proposal in an interview, Bishop Mason declared: "It is quite obvious that people differ on these subjects, such as federal aid to education and medical aid to the aged. But the policies of the National Council are not binding on any member communion. That's in the Council's constitution."

He pointed out that the Episcopal Church's triennial General Convention is the only body with authority to withdraw the denomination's support from the Council.

Dr. Hamilton said that the 30 laymen present at the meeting in his home came from different Episcopal churches. He said the group hoped to meet with Bishop Mason to discuss the laymen's appeal.

EXPANSION STUDY IN DALLAS

★ The diocese of Dallas has launched an intensive study of the 48-county area and the churches which serve it.

Bishop C. Avery Mason requested the fact-gathering expedition to determine the best methods of developing the potential for growth in the diocese.

Dean Frank L. Carruthers of St. Matthew's Cathedral is director of the survey.

Interviewers will visit every church and town in the diocese, including communities now not served by the Episcopal Church.

AUSTRALIAN BISHOP VISITS BETHLEHEM

★ Bishop Ian Shevill of North Queensland, Australia, is speaking on the mission of the Church at six parishes in the diocese of Bethlehem, Pa., this week.

What SHOULD The Church Be Doing?

ABOUT SACRAMENTAL VIEW OF SPIRITUAL HEALING

G. Douglas Krumbhaar

Rector of St. Paul's, Stockbridge, Mass.

HEALING COMES FROM REPENTANCE
AND COMMITMENT, FROM THE SACRI-
FICE OF ONESELF TO CHRIST, AND
WITHOUT THESE TWO ACTIONS THERE
CAN BE NO REAL HEALING

IT IS certain that only someone as recently come to the ministry as I have would be foolish enough to speak on a very controversial aspect of a most controversial subject before such a distinguished group as you are. Fools are said to "rush in where angels fear to", and I am sure that none of you would welcome this assignment. No one in the planning meeting did, that is why I am here. I do not expect to add much if anything to your knowledge but at least I can state the terms of the controversy and lay the ground work for further discussion.

We are to consider the sacramental aspects of spiritual healing and this means that at the outset we must have a clear idea of what we mean by "sacrament" and also what we mean by "healing". A sacrament is, of course, "an outward and visible sign of an inward and spiritual grace given to us; ordained by Christ himself, as a means whereby we receive the same . . ." (Book of Common Prayer, 581). It is, furthermore, no news to you that there are two major sacraments held necessary to salvation as well as five minor ones which are not universally accepted as sacraments. Now I call your attention to all this because in our Prayer Book, unction may be given either by anointing with oil or by the lay-

ing on of hands. The laying on of hands to restore health is, then, one of the lesser sacraments, and even though their full status may be debatable, they at least have sacramental overtones. We may, therefore, properly discuss healing from the sacramental angle.

The outward and visible sign in a healing service is obviously the laying on of hands (or unction). Just what is the inward and spiritual grace is less obvious. Let us, for the moment, call it "healing" and leave it there. If a sacrament consists in doing something which Jesus did which brings us more directly in contact with God and his grace, then the laying on of hands along with orders, approaches the criteria of a major sacrament rather more closely than do the other three minor ones. Still it is not assumed that the laying on of hands is necessary to salvation even by the most extreme thinkers so that we still have to consider it minor, even when we consider it a sacrament. I bring this up to emphasize the fact that the laying on of hands was instituted by Jesus himself. This last statement is not quite accurate because touching for disease was a practice long before the Christian era. An example is that of the miraculous cures by Pyrrhus, King of Epirus in the third century B.C. "who cured diseases of the spleen with a touch of his right great toe as the sufferer lay on the ground". * But this need not bother us,

Address at a clergy conference on spiritual healing sponsored by the commission on the healing of the sick of the diocese of Massachusetts.

* *Harvard Medical Alumni Bulletin* 32:4 pp 18 ff.

for here, as in the sacraments of Baptism and the Eucharist, what Jesus did was to take something which he found already in existence and by his use of it raise it to the status of the holy.

Helped But Not Healed

LET us now turn from a consideration of sacrament to a discussion of healing. I think what I have said so far is agreeable to most of you, but I am quite sure that we shall not be so much in accord about healing! May I begin the discussion by telling you two stories. The first concerns a woman of about fifty who had what the doctors said was a heart seriously damaged by rheumatic fever. From time to time she would go into cardiac failure. This is a condition characterized by the accumulation of fluid in the body and particularly the lung and is caused by back pressure on the circulation due to the poor function of the heart's valves. Whenever this failure occurred she would go somewhere and receive the laying on of hands and also would do what her doctor told her to; rest and a proper diet. This would control the condition and she would then sally forth to lead a furiously active life until the next episode. This had happened five or six times when I saw her in the hospital late one Sunday afternoon last spring. I went in answer to an emergency call from the hospital that a patient wanted a chaplain immediately. When I arrived she was very sick, actually she died three days later, and the reason she wanted a chaplain in such a hurry was to ask him a question. The question was this: "I have known Jesus since I was sixteen years old and why does he have to do this to me now?" I think you will agree that although the laying on of hands may have helped to cure her acute episodes of cardiac failure more than once, she had never really been "healed". To put it another way, her disease may have been helped by the laying on of hands, but her soul was still sick. I am sorry to report that I was unable to help her.

The other story is known to you all. It has to do with ten lepers who stood afar off and called to Jesus, "Master have mercy on us". You will remember that they were told to go and show themselves to the priest and that as they went their leprosy was cured. But one of them turned back, gave thanks, glorified God, and prostrated himself at Jesus' feet. It was to this one only that Jesus said, "Thy faith hath made thee

whole". "To make whole" means, of course, "to heal", so we may say that although ten lepers were cured only one was healed. Now what was it that this tenth leper did that made him whole? Was it that he gave thanks? Partly, but for all we know the others may have thanked God, even glorified him, as they hurried on their way to the priest. Thanks is only part of the picture and has to issue in action. So I think rather that it was because he "prostrated" himself at Jesus feet. This was a symbolic act of surrender much more than just thanks. It was a way of showing that from now on he belonged to Jesus. By falling down before him he gave himself to God through Christ. He demonstrated his faith in Jesus as the messenger of God (remember he glorified God also) and this is what made him whole, what healed him.

The trouble with the woman I just told you about was that although she may have known Jesus, she had never given herself to him on his terms. She had always been the one to set the basis of their relationship. She had never prostrated herself before him and offered herself as a sacrifice to him and his service, and so had denied herself the healing comfort of God's grace.

What Healing Is

I SHOULD like to suggest that these two stories furnish us with a great insight as to what real healing is. Healing, or being made whole, is being filled with God's grace because through Christ you have sacrificed your own life to him. It is sometimes accompanied by the cure of a particular ailment but healing may take place without a cure and a cure may occur without healing. When Jesus says, "Your faith hath made you whole", I like to think he is referring to the commitment of the person being healed, to the fact that he has in some way indicated that he has given himself to Jesus. Be that as it may, I am sure as I can be of anything that healing without giving of oneself to God through Christ is impossible.

Let us now go back to the two major sacraments, and quote again from the Catechism:

- Q. What is required of persons to be baptized?
- A. Repentance, whereby they forsake sin; and Faith whereby they steadfastly believe the promises of God made to them in that sacrament.
- Q. What is required of those who come to the Lord's Supper?
- A. To examine themselves whether they re-

pent them of their former sins, steadfastly purposing to lead a new life

Repentance and the intention to lead a new life are the essence of giving yourself to God. This is explicit in the wording of the services themselves: "... Grant that whosoever is here dedicated to thee by our office and ministry . . ." "And here we offer and present unto thee, O Lord, ourselves, our souls and bodies . . ." What I am driving at is all too obvious: namely that both Baptism and the Holy Communion are healing sacraments because in them we surrender ourselves to God, asking forgiveness for past sins and promising to lead a more holy life in the future. In return for this we are healed by God's free grace flowing into our lives and making them indeed new. It is these two things which are essential to healing and also to sacrament.

Service of Healing

MY THESIS, therefore, is that in the major sacraments and in the Holy Communion service particularly, we have a means of healing far more effective than the laying on of hands. There are three reasons why I make this rather categorical statement on such a controversial subject. The first is that there is little need for the lesser sacrament when we have the greater. The objection to this statement is that Jesus used laying on of hands for healing and therefore, why should not we use it? It need only be pointed out that Jesus did not have the Holy Communion at his disposal when he was engaged in his healing ministry. He used the means of healing current at the time and then at the end of his ministry gave us a new and better sacrament for this purpose.

The second reason is that by conducting "Healing Services" (Laying on of Hands) we detract from the importance of the Holy Communion in the lives of our people. It is a reasonable generalization to say that Healing Services are much better attended than Communion services which would seem to indicate that for many people at least they are the more important of the two. This is a black mark against the Church which has not instructed her people in a real understanding of the healing aspects of the Holy Communion. It is frequently said that the Church has neglected the healing ministry. Actually healing has been available whenever the Eucharist was celebrated. What has been neglected is the instruction of the people in their under-

standing of this fact. It is time that people understand that it is in the body and blood of Christ that real healing is to be found.

Not Enough Required

THE third reason is that in offering people Laying on of Hands instead of the Holy Communion we are playing along with their desire for a cure rather than confronting them with the necessity for healing. In the healing services I have attended very little is asked of the people who come to be healed. They are told to relax, they say the General Confession, they are told they must have faith, and they are given the opportunity to make an offering of money. But no one demands that they give themselves to God through Christ. No one requires a commitment. No one even suggests that they be born again. It is all so easy and so very inexpensive! I am sure that Jesus demanded commitment of those who came to him. They came to be cured but in the direct encounter they were suddenly confronted with the necessity for making a decision for or against him. The force of his presence demanded their whole commitment. In his presence their sins became obvious and in their repentance and perhaps unspoken resolve to lead a new life, they were healed. The fact that Jesus could not heal many in his own home town rather suggests this was the case. Healing, as I have tried to show, comes from repentance and commitment, from the sacrifice of oneself to Christ and without these two actions there can be no real healing. Unless we confront our people with the necessity for these things we are not offering them true healing. How often are these stressed in the usual healing service with laying on of hands? How completely does the Communion Service find in them its ground and its root!

I do not advocate that laying on of hands should be given up entirely. There will always be occasions when it should be used instead of the Holy Communion. An example of this is in the healing ministry to those whose Churches do not stress the sacramental aspects of Christianity and to whom the Communion is therefore nothing more than a memorial service. But I do feel very sure that whenever laying on of hands is used alone, it is important to emphasize that real healing is the result of repentance and forgiveness, commitment and sacrifice of self to Christ.

So I would leave with you today two ideas.

The first we have just stated: Real healing is the result of repentance and forgiveness, commitment and sacrifice of self to Christ.

The second is that although healing may

properly be mediated by the laying on of hands as Jesus did, yet in the Sacrament of Holy Communion he has left us a richer and far more sure way to wholeness.

UNITY AND MISSION TODAY

THE CHURCH OF JESUS CHRIST IS THE
CONGREGATION SET IN THE MIDST OF
THE WORLD AS THE FIRST-FRUIT, THE
SIGN AND THE INSTRUMENT OF
CHRIST'S PURPOSE TO DRAW ALL
MEN TO HIMSELF

By Lesslie E. Newbigin

Bishop of the Church of South India

IN A South Indian village a visit from the bishop is quite a public occasion. He is met at a convenient spot two or three hundred yards from the edge of the village by an official deputation of the elders of the church. There are garlands of flowers, trays of fruit, and other tokens of greeting. There may be a display of dancing. There will be a band and a choir — or possibly two choirs singing two different lyrics at the same time. Just in case there should be any moments of silence there will also be fireworks.

The entire body will then form into a procession, singing as they go, and letting off a rocket every few yards. Soon they will be pushing their way through the narrow streets, and by the time the procession has reached the church most of the inhabitants of the village will have turned out to see what is happening. At this point it is quite probably that the bishop will be asked to say something to the non-Christians before going into church for the Christian service.

And so it has often happened that I have found myself standing on the steps of a village church, opening the Scriptures to preach the Gospel to a great circle of Hindus and Moslems standing round, while the Christian congregation sits in the middle. When I do that, I always know one thing: the words which I speak will only carry weight if those who hear them can see that they are being proved true in the life of the congregation which sits in the middle.

When I hold up Christ as the Saviour of all men, and repeat his promise, "I, when I am lifted up from the earth, will draw all men unto myself", I know that my hearers are only likely to believe this promise if they can see in fact that the Saviour of the world is drawing men of all sorts into one family.

If they can see in the congregation in the center not a new clique, or a new caste, or a new party, but a family in which men and women of all cliques and castes and parties are being drawn in mutual forgiveness and reconciliation to live a life which is rotted in peace with God, then there is a possibility that they may believe. If, on the other hand, they see only a series of rival groups competing with one another for influence and membership, they are not likely to be impressed by the message of our Saviour.

Church in the World

THAT common village scene is a true parable of the position of the Church in the world. Modern means of communication have shrunk our world to the dimensions of a village. There is no longer any separation of races and cultures. We all jostle and push one another in every part of the globe. The Church of Jesus Christ is the congregation set in the midst of the world as the first-fruit, the sign, and the instrument of Christ's purpose to draw all men to himself. It is not a segregation but a congregation — the visible form of the action of Christ in drawing

to himself the scattered and estranged children of God to make them one household under one Father.

With every year that passes it becomes more urgent that the Church throughout the world should be recognizable to ordinary men as one household, a family of those who, having been re-born as children of God, are content to live together as brethren. It becomes more and more urgent that Christian people should make their own the prayer of our Lord for us: "That they may be one even as we are one, I in them, and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me."

This prayer "that the world may know" is the true center of the concern for unity. As a matter of historic fact the modern movement towards Christian unity is a product of the great foreign missionary movement of the 18th and 19th centuries. So long as Christendom was almost entirely confined to Europe, the energies of Christians were to a very large extent engaged in the struggle between differing beliefs about the nature of Christianity. But when that isolation was ended and Christians began again to remember Christ's promise to draw all men to himself, and began to go to the ends of the earth as his ambassadors, their perspective began to change.

Differences were still deep, but they were seen in a new light — in the light of the much vaster difference between being in Christ and being without Christ. In that new situation the name of Jesus came to mean more, and the other names that Christians have taken to themselves to mean less. Missionaries of widely different confessions began to regard each other as colleagues and not as rivals. Comity, conference, and co-operation became common practice on the mission fields. And in due course this had its effect upon the sending Churches.

William Carey had dreamed of a world missionary conference in 1800. It was not until half a century later that such a conference was held, but then it was followed by others, and most notably by the world missionary conference at Edinburgh in 1910 which is commonly regarded as the birthplace of the modern ecumenical movement. The missionary passion — the longing

that the world might know Jesus as its Saviour — led directly to the longing for unity.

New Patterns

THE health of the ecumenical movement depends upon the vigor and freshness of the missionary passion from which it sprang. Certainly the forms and patterns of the Church's missionary work have changed, and will change more. We are in a different world from the world of Ziegenbalg, Carey and Livingstone. The word "missionary" in the years ahead of us is going to conjure up a picture different from the 19th century one with which we are familiar. A big place in that picture will be taken by the missionaries of the Asian and African Churches, and by men and women who are not the paid agents of a missionary society, but servants of Christ in secular employment.

But the missionary passion, the longing that "the world may know" must remain central to the ecumenical movement. The very word "ecumenical" should remind us of that. It is a word which derives its meaning from the world, not from the Church. It should bring to every one who hears it a picture not primarily of inter-Church discussions, but of the going out of the Gospel to the ends of the earth, and the gathering together in Christ of all tribes and nations of men.

Of that true understanding of the word "ecumenical" the forthcoming assembly of the World Council of Churches and the International Missionary Council at New Delhi will surely be a potent symbol. Its theme, "Jesus Christ the Light of the World", is a reminder to all who have any part in it that our concern is with a Gospel for all men. Its place at the capital city of India will make it impossible for the delegates to evade the challenge to a faith of the great non-Christian systems of life.

And the fact that it will be the occasion of the uniting of these two world bodies in one, so that from thence forth the World Council of Churches will itself carry the direct responsibility for missionary counsel and cooperation which the I.M.C. has carried for half a century, will surely mean in the end that all the Churches will have to take this missionary responsibility much more deeply to heart than they have done hitherto; will have to learn that to be a Christian congregation anywhere is to be part of a mission which reaches out to the ends of the earth.

MINISTRY OF ALL THE PEOPLE

UNTIL CLERGY AND LAITY REALIZE
THAT THEY ARE CALLED TO DO
GOD'S WORK TOGETHER, CONGREGA-
TIONS WILL NOT KNOW HOW TO
CONFRONT TODAY'S BIG ISSUES

By Malcolm Boyd

Chaplain at Colorado State University

MOST of us realize that the great Christian problems of magnitude cannot be solved simply at ecclesiastical summit conferences or by Church leaders. They will come to be solved only as congregations (one, and then another, and another) will awaken to the demands made upon them by the dynamic gospel of Jesus Christ. Until Churches understand the nature of their mission, the pronouncements of great Church bodies may continue to point the way, but they will have little effect on the day-by-day life of the congregation.

After three years of graduate theological study in Europe and America, I came as minister to a small urban parish situated in an inner-city neighborhood marked by rapid social change. Immediately I was confronted by the necessity to reinterpret to Church members certain truths of the Christian faith which are generally misunderstood.

Basic, it seemed to me, was the necessity to communicate a new grasp of the meaning of sin. Sin had to be defined, and the definition reiterated; estrangement, alienation from holy God. Our social heritage, abetted by the mass media, had left an almost indelible impression that sin was essentially sexual and individual. No. Sin was our responsibility in racial conflicts (I had to say), our involvement in juvenile delinquency, whatever contribution we wittingly or unwittingly made to lovelessness in all its social forms anywhere.

Then, it was necessary to communicate the fact that God became man for our sakes and our salvation. This did not mean for the parish's sake and salvation, or solely for nominal Christians' sake and salvation, but for the sake and salvation of all men. So our situation as a church in a city had to be looked at in a clear light: ours was not privilege so much as responsibility. Re-

sponsibility to whom? "Thou shalt love the Lord thy God . . . Thou shalt love thy neighbor as thyself" Who is God? Who is my neighbor?

Newspaperman Helps

I BROUGHT in a working newspaperman as guest speaker for five weeks in the adult class on Sunday mornings. Here, the Bible; there, the newspaper, the day-by-day chronicle of God's continuing providence and work in history, and of men's responses to that providence and work. "You say you are Christians," the newspaperman told the assembled adults. "What then would you do in regard to this specific situation?" He proceeded to discuss Christian ethics in relation to news stories dealing with politics, drunken driving, traffic deaths, murder, and religious revival.

What are we, as a parish, doing about the specific great Christian issues of our time which are challenging the whole Church?

Increasingly, it seems that our attitude in racial matters is the point upon which we stand or fall as followers of Jesus Christ in this generation. To a small midwestern parish, South Africa seems so remote. Japan also seems so remote, as I found when a Japanese pastor came for a week's visit to the parish; and I realized that the racial problem is more subtle than just the question of black and white. Yet for most Americans, it is a black-and-white problem, and any attempt to live a Christian life must come to terms with it.

"What are we, as a parish, doing about the grim fact of Church separation which imperils all our Christian witness? How do we stand in relation to the ecumenical movement?" I recall asking these questions of my congregation, only to find that no one could say what the ecumenical ("how do you spell it?") movement is.

Driving into the neighborhood, with its rapidly deteriorating houses and buildings, its acute social and economic needs, its hardness and loneliness, one could see the isolated, unrelated churches, like mere shells, largely emptied of the dynamic fullness of the Holy Spirit. Were the separated Churches (kept apart by continents, oceans, and centuries of sin) doing everything together except that which, by conscience, we could not do together? Were separated congregations ever praying together? (Were we ever speaking to one another?) Were we praying for one another? (Did we ever think of one another?) Were we speaking prophetically and ministering in Jesus' name to the terrible needs of the people surrounding us? (Were we conscious of these terrible needs, or were we absorbed in plans for bazaars, rummage sales, church suppers, church organizations, fund-raising?)

Underlying our failures at these and other points is our sad inability to understand the meaning of the ministry of the people of God. Very few in local parishes understand the "ministry" of the Church as the job of all within the parish, clergy and laity alike. Yet each of the two groups, now split apart, is related to the other in a fundamental sense; neither can exist without the other.

Lack of Courage

A GREAT deal has been assumed about the clergy's ministry; very little about the laity's ministry. What is the meaning of the "theology of the laity" in the tight little island of a parish's life?

The clergyman provides not only the preaching and the sacraments and the counseling, but the very "image" of his parish. Left along with his ministry, isolated by his ministry, he bogs down in a morass of picayune administrative detail work to such an extent that the devotional, prophetic, and pastoral aspects of his functional ministry are depleted of power.

The pastor, while trying to communicate the meaning of the gospel to the other members of his parish, is handicapped by his own limitations and frustrations. I notice the absence of course in other clergymen and in myself. What is the reason? One reason undoubtedly is that a parish, though it stays aloof from the real issues of life around it, nonetheless is all too worldly in its desire for prestige, money, size, and the "peace" of not being attacked by anybody for

taking an unpopular stand. And the clergy have turned into "professionals" like any others, locked in their upper-middle-class stratum of society, and too often conforming to that society. The lack of clerical courage accompanies the increase in clerical worldly security, status, and miscellaneous compensations.

What can release us from this situation? The pastor cannot find his own real vocation or genuinely accept his own particular form of ministry until he and his parish come to understand the ministry of the whole people of God. His function is contained within that greater, broader ministry which he is meant to share with all the other Christian men, women, and children in his church. That greater, broader ministry is the whole mission of the Church.

Perhaps the courage of the whole people of God and their ability to deal effectively with such questions as separated races and separated Churches may be bottled up pending the recognition of the vocation of the whole people of God.

This is one of the lost ministries which we must recover.

Don Large

Monastic Commercialism

MONASTIC commercialism has always left me a bit uneasy. It is completely fitting for a monastic order to be involved in the preparation of sacramental wine, for example, to be used only by the Church for celebrations of the Holy Communion. It is also most appropriate for sisters in a convent to bake the wafers of unleavened bread to be consecrated wherever the Eucharist is offered to the glory of God.

But I've never been able to feel at home with the idea of a monastery's devoting its time to the creation of spiritous cordials and liqueurs (especially those whose alcoholic proofage is 150!). To begin with, if the monks really do produce such spirits from exclusive recipes, they're competing unfairly with the secular world, which pays its workers a salary. Further, if these men

(dedicated to vows of poverty, chastity, and obedience) are going to spend time preparing green and golden distillations, why bother becoming cloistered celibates in the first place?

Since these holy souls have sworn to abjure the world, the flesh, and the Devil, let them abjure them. If, on the other hand, such monks are going to fool around with secret recipes handed down from Edward the Confessor (who didn't confess his secret to the secular world) then let them turn in their sandals, robes, and rope girdles.

Meanwhile, it's also very hard for sentimental people to avoid the unspoken assumption that grapes and distillery apparatus which are handled by holy hands must somehow result in a finer and more richly blessed product than those tended by non-monastic figures.

Nothing in this world is nobler than a monastic order totally devoted to meditation, teaching, or the care of God's sick and poor. But when I think of the Benedictines, for example, I want to be able to think exclusively of something like that, rather than of men in white ties and tails savoring the cloistered bouquet of a brown liquid in a balloon glass.

And is the condition of the prodigal son in the Bowery flophouse any less lamentable because he arrived at it by imbibing too freely of a brandy produced by a California order called the Christian Brothers?

But now, as though all of this weren't already sufficiently unbecoming, the Christian Century calls our editorial attention to yet another venture in the field of monastic commercialism, "People — particularly women — who patronize public transportation systems these days are in danger of being bewitched by an advertisement picturing a tonsured, Gregory Peckish monk with hypnotic eyes, a Mona Lisa smile, and hands devotedly folded over a loaf of bread. Boasts the blurb at the bottom of this imposing piece of ecclesiastical beefcake: 'Out of a tranquil monastery comes the most deeply satisfying bread you have ever tasted.'"

This, my friends, is not just whole wheat bread. This is holy wheat bread. And who knows? Maybe, despite our Lord's own words to the contrary, the advertisement is trying to tell us that man can live by bread alone — as long as it's the right monastic brand!

Scriptural Competition

By Kenneth R. Forbes

Witness Book Editor

IN THIS country at least, the Bible has been a bestseller year after year, in war and in peace and in times and seasons when indifference to religion had seemed to prevail. The figures supporting this claim have been based on the sales of long established editions of Holy Scripture, like the so-called King James Version and its several revisions and the Douai text which had the imprimature of the Roman Catholic hierarchy. There have been, of course, for some three generations at least, unofficial versions — mostly the New Testament — translated into modern English by skillful popularizers like Moffatt and Goodspeed, but none of these ever reached impressive figures in sales or circulation.

Today, however, we have a very different picture. In addition to the American Revised Standard Version which has very general acceptance as a scholarly improvement on the King James Version of 1611 and on its many earlier revisions, we have available for private and public use two completely new translations of the New Testament which are notable for their strikingly modern vocabulary, while remaining faithful to the actual meaning of the original texts. Neither of these volumes is in any sense a revision of earlier translations, but are, both of them, original renderings of the Greek text into a language and with a vocabulary "understood of the people".

The earlier of these two is by an individual, the Rev. J. B. Phillips, who is a parish priest of the Church of England. He sent up trial balloons in the shape of several short books of the New Testament done into conversational English and when the reading public's verdict proved to be enthusiastically favorable, he produced the present complete The New Testament in Modern English which was published in 1958 with sales already in the millions.

The second of these fresh, popular translations of the New Testament is a co-operative work — like the King James Version 350 years before. Under the direction of an eminent Biblical scholar, Dr. C. H. Dodd, a group of able linguists and Scriptural scholars representing all the major Protestant and Anglican Churches in Great

Britain worked together for thirteen years to produce the first volume — The New Testament — of what is now called The New English Bible which was published in this country on March 14th and will be reviewed in The Witness by the Rev. Frederick C. Grant.

There is another translation of the New Testament in modern English, very similar to those already mentioned which has been in circulation for the past sixteen years, but not well known in Protestant circles in this country. It is the work of the Roman Catholic scholar, Monsignor Ronald Knox, and now includes all of the Old Testament and the Apocrypha. The translation is based on the Latin Vulgate in the light of the Hebrew and Greek originals. It is a refreshing text and is extraordinarily like the Phillips and New English Bible. The London Times says of it: "Indeed it is the style of Mgr. Knox's version that is its outstanding merit". The Church of England Newspaper says: "The work of a scholar with deep human sympathies and a profound experience." The Anglican Bishop of London declared "I know of no modern translation that is as good as this".

So we now have a wholesome competition in appreciation of Holy Scripture in the style and vocabulary of modern English of a literary quality for our generation equal to the noble language of the King James Bible of 350 years ago.

Talking It Over

By W. B. Spofford Sr.

PEOPLE would worry less about Castro if they read the annual reports of U.S. industrial giants with properties in Cuba.

Paul M. Hahn, president of American Tobacco Co., reported to stockholders that in 1960 sales reached "an all-time high at \$1,215,342,819" and that "net income in 1960, before deducting non-operating charge of \$797,292 to provide against possible loss of leaf inventory in Cuba, was \$63,319,605, slightly higher than the record \$63,248,270 for 1959." So if you own stock in the company just light up a Luckie and stop worrying.

Robert C. Kirkwood, president of Woolworth Co., in his report for 1960 tells stockholders: "On October 25, 1960, eleven stores representing all of your company's assets in Cuba were expropriated, with the result that the Cuban assets and liabilities have been excluded from the 1960 consolidated financial statements, and a charge

net of taxes has been made against earned surplus." In other words, an investment of over eight and a half million in Cuba is written off by a company whose sales for the year reached a record high of \$1,035,292,793.

United States Rubber Co. reports through its chairman and president that Cuban properties, valued at nine million dollars, "have been eliminated from the balance sheet", which is understandable with a company with total sales in 1960 of \$966,833,000.

First National City Bank had eleven branches in Cuba which were nationalized. The bank's 1960 report adds: "In addition to our branch operations in Cuba, we have participated through our Head Office in financing several large industrial undertakings on the island. We have made appropriate charges to unallocated reserves to provide against all losses in connection with our operations in Cuba." Reasonable enough for a bank that reports resources of \$8,832,000,000.

Even United Fruit Co., which we read so much about in connection with Cuba, in its report for 1960, says: "Seizure of the Company's properties in Cuba, which has supplied much of the raw sugar needs of the Revere Sugar Refinery in Charlestown, Mass., made necessary the purchase of supplies in Mexico, Jamaica, Peru and other countries. Despite the higher cost caused by the dislocation of supply, Revere's volume of sales continued at profitable levels."

But sugar is a sideline with United Fruit — bananas is its business. Here the report shows the largest number of tons sold last year in the history of the company — 1,602,822. It is also a fact of some significance that the company, in the midst of what T. E. Sunderland, president, calls "our cost reduction program," dropped tropical employees to 50,284 in 1960 from 65,737 the year before — 15,000 fewer people to buy bananas. As far as earnings go, United Fruit didn't do as well in 1960 — sales of \$304,421,213 against \$312,921,474 the year before. But if you will read the reports of the company for the past couple of years you will learn that it is not Fidel Castro that has destroyed the bananas but "a widespread, fusarium wilt, being caused by a root fungus which seriously injures and eventually destroys the growing plant."

All of which means, I think that U.S. corporations have been hurt hardly at all in Cuba. If they are not worried why should the rest of us small fry be?

BISHOP HIGGINS GIVES VIEWS ON UNITY

★ Bishop John S. Higgins of Rhode Island declared that the impetus toward Church unity shown by the various Christian bodies of the world "should give us faith that the ultimate reunion of Christendom is a certain, if difficult and distant goal."

Reviewing the ecumenical movement toward unity and the part taken in it by various Churches, Bishop Higgins said that the present four major Christian groups are in a state of "imbalance."

This imbalance, he said, lies in the spheres of faith, the beliefs and doctrines of the Churches; and order, the ways in which Churches are organized and function.

Bishop Higgins said the imbalance is a reflection of the "incompleteness" of Protestants, Anglicans, Roman Catholics and Orthodox.

He cited as examples "the exaggerated importance given to historically unsupported tradition by Catholics; the indifference of the Orthodox to Christian missions; the oftentimes excessive ambivalence of Anglicans that makes it impossible to speak with an authoritative voice; and the overemphasis on individual opinion by many Protestant Churches."

Noting signs of encouragement from the Catholic Church, he said recent events "give some grounds for anticipating that Protestant, Anglican and Orthodox Christians may in the years ahead talk 'with' rather than 'at' their Roman brethren."

"It is interesting to note," he continued, "that those who were until recently described by Roman Catholics as 'heretic' and 'schismatics' are now referred to as 'separated brethren,' while the word 'reconcilia-

tion' is apt to replace 'submission' to the See of Rome."

Bishop Higgins said that while the Eastern Orthodox, like Roman Catholics, are officially committed to the belief that "theirs is the one true Church," the Orthodox "willingly explain their own point of view and willingly listen to others."

They also, he added, insist that other Christians accept the "right faith" rather than the "right ruler" as a condition for reunion.

Most of the world's Protestants, he said, "are more or less committed through their Churches" to the ecumenical movement and their "barriers to reunion are lower" than in the past.

At another service in Grace Church, Providence, where Bishop Higgins spoke, the Rev. Wendell S. Dietrich, a Brown University theologian, emphasized that the concern for Church unity is not a matter of expediency in the face of threatening world powers, but is a "response of obedience to the Church's Lord."

Yet, he said, a divided and disordered Church "cannot play a formative and critical role in the common life of our culture."

The recent election campaign, he observed, exposed the "internal disorder and confusion found at some points in American Christendom," an exposure "which ought to give special urgency to the concerns for unity."

Prof. Dietrich charged that

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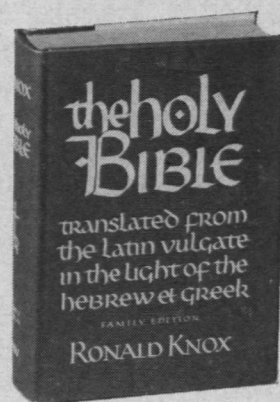
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American Churches in general are complacent and self-satisfied in their disunity, adding that Church leaders and ministers are preoccupied with programs and institutions.

"Theologians have made far more progress in breaking through divisive doctrinal differences than is generally realized," he said, "but are uncertain about what should be done."

He said he favored the proposal made by Eugene Carson Blake for the merger of four major Protestant denominations as a first step toward the eventual union of all Christians.

Prof. Dietrich said the plan "proposes concrete action" and "takes the measure of the urgency of our situation." Christian unity, he said, can be manifested only if specific Churches make concrete proposals to each other.

BISHOP AMBROSE REEVES RESIGNS

★ Bishop Ambrose Reeves has resigned as bishop of Johannesburg it was announced in London where he is now living. He is to make an extensive speaking tour in the U.S., April 8-May 17.

Difference of opinion between Bishop Reeves and Archbishop de Blank on allowing South Africa to stay within the British Commonwealth was revealed in their recent contrasting statements.

The Archbishop said that it would be much more difficult to obtain a policy of racial co-operation if South Africa were expelled from the Commonwealth, where that family of nations could exert moral pressure upon the government.

Bishop Reeves and other leaders in England, however, declared that South Africa's

membership has caused dissension which threatens Commonwealth unity and can cause disaster for the world. Her participation while continuing to practice apartheid is against the interests of the multi-racial Commonwealth, they said.

Only "a titanic clash between the government and the non-whites" can bring about a change in present South African racial policies, said Bishop Reeves, unless some extreme pressure on the government causes it to change its policies. He implied that expulsion from the Commonwealth might exert such pressure.

PRESBYTERIANS JOIN EPISCOPAL MISSION

★ The Detroit presbytery of the United Presbyterian Church has dissolved its own industrial project to participate in the Detroit Industrial Mission,

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The Seminaries of the Church are pleased to report that Theological Education Sunday Offerings for 1960 reached an all time high of \$580,981.20 surpassing by over \$12,000 last year's record amount.

To all in the 5,374 participating parishes the Seminaries send thanks and appreciation for this great show of support and concern for the future of the Church.

BERKELEY DIVINITY SCHOOL, New Haven, Connecticut; *BEXLEY HALL, THE DIVINITY SCHOOL OF KENYON COLLEGE*, Gambier, Ohio; *CHURCH DIVINITY SCHOOL OF THE PACIFIC*, Berkeley, California; *DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA*, Philadelphia, Pennsylvania; *EPISCOPAL THEOLOGICAL SCHOOL*, Cambridge, Massachusetts; *EPISCOPAL THEOLOGICAL SEMINARY OF THE SOUTHWEST*, Austin, Texas; *THE GENERAL THEOLOGICAL SEMINARY*, New York City; *NASHOTAH HOUSE*, Nashotah, Wisconsin; *SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH*, Sewanee, Tennessee; *SEABURY-WESTERN THEOLOGICAL SEMINARY*, Evanston, Illinois; *VIRGINIA THEOLOGICAL SEMINARY*, Alexandria, Virginia.

founded five years ago by the Diocese of Michigan but now an inter-religious program.

Two Presbyterian ministers, the Rev. James M. Campbell and the Rev. Jesse E. Christman, have joined the mission staff, which includes a Congregational clergyman. A Roman Catholic layman serves on the mission's board of directors, of which Bishop Richard S. Emrich is president.

A mission spokesman said that "the job of industrial mission cannot be done by a single denomination, but rather must be done from a broad ecumenical base." Its goal, he said, "is to engage the structures of industrial society in a realistic fashion and in such a way that bridges may be built between the world of work and the world of the Church." He said the mission "sees itself not as a movement but as a supporting arm to the local parish and a missionary arm of the whole Church with an ecumenical concern."

For the past three years Campbell and Christman have been working as hourly rated workers on the assembly line of an automobile company. They will continue to do so as part of the Industrial Mission's "effort to meet the whole range of industry from top to bottom."

ANN ARBOR RECTOR NOW CHAPLAIN

★ The Rev. Henry Lewis, rector of St. Andrew's, Ann Arbor, Michigan, since 1922, leaves that post in September to become Episcopal chaplain of the city's medical community.

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NEW CHURCHES IN WORLD COUNCIL

★ Three Church bodies have applied for membership in the World Council of Churches: United Church of Central Africa in Northern Rhodesia; the Eglise Evangelique of New Caledonia; the Pentecostal Church in Chile. The applications undoubtedly will be acted upon favorably when the assembly of the Council meets in New Delhi, India, and will bring the membership to 181 Churches in 60 counties.

WASHINGTON GIFT TO CANTERBURY

★ The needlework committee of Washington Cathedral have made needlepoint kneelers for the high altar communion rail

The Parish of Trinity Church New York

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TRINITY

Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., Vicar
Sun MP 8:40, 10:30, HC 8, 9, 10, 11, EP 3:30; Daily MP 7:45, HC 8, 12, Ser 12:30
Tues., Wed. & Thurs., EP 5:15 ex Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, Vicar
Sun HC 8:30, MP HC Ser. 10; Weekdays: HC 8 (Thurs. also at 7:30) 12:05 ex Sat.; Int & Bible Study 1:05 ex Sat.; EP 3; C Fri. 3:30-5:30 & by appt; Organ Recital Wednesday 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. C. Kilmer Myers, S.T.D., Vicar
Sun. 8, 9, 11; Weekdays HC Mon. 10, Tues. 8:15, Wed. 10, 6:15, Thurs. 7, Fri. 10, Sat. 8, MP 15 minutes before HC, Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

ST. LUKE'S CHAPEL

487 Hudson St.
Rev. Paul C. Weed, Jr., Vicar
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat. 5-6, 8-9, & by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry Street
Rev. William W. Reed, Vicar
Sun. HC 8, 9, 10 (Spanish), 11:15 Sol & Ser.; Daily: HC 7:30 ex Thurs. 6:30, Sat. 9:30, EP 8; C Sat. 5:15 and by appt.

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. William W. Reed, Vicar; Rev. W. D. Dwyer, p-in-c.
Sun. HC 8, 9:30, 11 (Spanish); Daily: HC 8 ex Fri. 9, Sat. 9:30, also Wed. 5:30, EP 5:15; C Sat. 3-5 & by appt.

of Canterbury Cathedral. They were received by Bishop Dun at a service on February 8th, and will be sent to England for a service of dedication in June.

BEXLEY DEAN SPEAKS IN MICHIGAN

★ Dean Almus Thorp of Bexley Hall, spoke on doctrines pertaining to the sacraments at a meeting of the women of Christ Church, Grosse Pointe, Michigan on March 7th.

* ADDRESS CHANGE *

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BOOKS...

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The Discovery of God by Henri de Lubac. P. J. Kenedy, \$3.95

A magnificent book, a kind of diary or jottings of ideas and notes on the subject of contemplation and philosophy — on the subject, really, of how we know God, that is, how we discover him. Here is an emphasis our age needs very much to hear and act upon. We assume almost as a matter of course that God is an "idea" and you can approach him — or it — by an intellectual process, and if the arguments are strong enough you can believe; otherwise, not. Whereas for vital religion the quest has always been a discovery, not instantaneously but slowly, taking a whole lifetime in many cases, but eventually ending in the rich reward of finding a Person, the Supreme Person, God, who can be known and loved and obeyed in an ever-deepening attachment.

— F. C. Grant

Newman The Theologian by J. H. Walgrave. Sheed & Ward. \$8.50

This is a great treatise on Cardinal Newman's religious beliefs and developed theology, centering on an exhaustive analysis of his basic concept of development of Christian doctrine, his best known and most controversial dogma which has been argued and re-argued in the theological world for a hundred years.

The present author deals with the doctrine of development from a psychological as well as a religious point of view and finds himself in sympathy with Newman's theory, although critical of some aspects of it. The treatise is of great interest and value for professional theologians; Roman Catholic, Anglican or Protestant, but the plain, garden-variety of Christian had best be warned not to tackle it.

Commitment and the School Community A. G. Baldwin, F. E. Gaebelein and Earl G. Harrison Jr., Editors. Seabury Press. \$2.40

This is a publication of the proceedings of the Conference on Religion in Education held under the auspices of the Council for Religion in Independent Schools which was held in Atlantic City last October. Readers will find it extremely interesting and suggestive as a contribution to solving the difficult problem of teaching religion in private schools.

The Four Gospels As One by David H. Yarn. Harpers. \$3.95

Harmonies of the Gospels used to be popular and numerous. The later growth and effect of textual and form criticism has rather put them in the shade. But this particular book is quite different and much more fun to read. The author has sought out in the Gospels such portions as could fit in as part of a continuous narrative of our Lord's earthly life and has printed them as a biography of Jesus.

For readers who wish to know just what has been omitted, he provides a simple reference guide for enlightenment. Criticism, textual or other, forms no part of the book.

One Lord, One Church By J. Robert Nelson. Association Press. \$1.00

This little paper-back volume is one of an important series known as World Christian Books, each one of which deals with some aspect of Christian belief with the object of increasing the clear understanding by the average layman of his Christian beliefs.

The present book is devoted to the subject of Christ unity—one of the most difficult elements of the Church's concern.

Within The Church By Ancilla. Longmans, Green. \$3.50

A moderately interesting sequel to a book, *The Following Feet*, which was a narrative of the spiritual quest of the anonymous author up to her confirmation at the age of sixty. This present book continues the autobiography in six chapters which are essays on Catholic life in the Church of England through the experience of the seven sacraments. A seventh chapter is added to com-

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ment on what is called mysticism, but most readers will find it sketchy and inadequate. However, the author's sincerity is evident and the reality of her religious experiences unquestionable and impressive.

Never Forget to Live By Halford Luccock. Abingdon. \$2.00

There are not a few books in circulation which contain what aspires to be a year's collection of spiritually helpful daily comments. Few of them measure up to their aspiration. This little volume is one of the rare exceptions — as Halford Luccock's thoughts and writings invariably are. One's attention is always held, his good intentions strengthened and one's sense of humor indulged. *Vade mecum* for such a book.

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