

# The **+** WITNESS

JANUARY 4, 1962

10¢



## CONFERENCE FOR THE DEAF AT GALLAUDET COLLEGE

CHAPLAIN DOUGLAS SLASOR, Chaplain at the College, is here giving instructions to members of the Canterbury Club. Story of a workshop sponsored by the Conference of Church Workers Among the Deaf and government agencies is our Story of the Week on page three; other pictures are with the story

---

---

## PRESIDENT KENNEDY'S FIRST YEAR

---

---

## SERVICES

### In Leading Churches

THE CATHEDRAL CHURCH  
OF ST. JOHN THE DIVINE  
Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion and  
Sermon, 11; Evensong and  
sermon, 4.  
Morning Prayer and Holy Communion  
7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK  
5th Avenue at 90th Street  
Rev. John Ellis Large, D.D., Rector  
SUNDAYS: Family Eucharist 9:00 a.m.  
Morning Prayer and Sermon 11:00  
a.m. (Choral Eucharist, first Sun-  
days)

WEEKDAYS: Wednesdays, Holy  
Communion 7:30 a.m.; Thursdays, Holy  
Communion and Healing Service  
12:00 noon. Healing Service 6:00  
p.m. (Holy Communion, first  
Thursdays)

HOLY DAYS: Holy Communion 12:00  
noon.

ST. BARTHOLOMEW'S CHURCH  
Park Avenue and 51st Street  
Rev. Terence J. Finlay, D.D.  
8 and 9:30 a.m. Holy Communion  
9:30 and 11 a.m. Church School.  
11 a.m. Morning Service and Sermon.  
4 p.m. Evensong. Special Music.  
Weekday: Holy Communion Tuesday at  
12:10 a.m.; Wednesdays and Saints  
Days at 8 a.m.; Thursdays at 12:10  
p.m. Organ Recitals, Wednesdays,  
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY  
316 East 83th Street  
NEW YORK CITY  
Sundays; Holy Communion 8; Church  
School 9:30; Morning Prayer and  
Sermon 11:00.  
(Holy Communion 1st Sunday in  
Month)

GENERAL THEOLOGICAL  
SEMINARY CHAPEL  
Chelsea Square, 9th Ave. & 20th St.  
NEW YORK  
Daily Morning Prayer and Holy Com-  
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY  
SAINT PAUL'S CHAPEL  
NEW YORK  
The Rev. John M. Krumm, Ph.D.,  
Chaplain  
Daily (except Saturday), 12 noon;  
Sunday, Holy Communion, 9 and  
12:30; Morning Prayer & Sermon,  
11 a.m.; Wednesday, Holy Com-  
munion, 4:30 p.m.

ST. THOMAS  
5th Ave. & 53rd Street  
NEW YORK CITY  
Rev. Frederick M. Morris, D.D.  
Sunday: HC 8, 9:30, 11 (1st Sun.)  
MP 11; Ep Cho 4. Daily ex. Sat. HC  
8:15, Thurs. 11 HD, 12:10; Noon-  
day ex. Sat. 12:10.  
Noted for boy choir; great reredos  
and windows.

THE CHURCH OF THE EPIPHANY  
York Avenue at 74th Street  
Near New York Memorial Hospitals  
Hugh McCandless, Lee Belford, David  
Wayne, Philip Zabriskie, clergy  
Sundays: 8 a.m. HC; 9:30 Family (HC  
3S) 11 MP (HC IS).  
Wed. HC 7:20 a.m.; Thurs. HC  
11 a.m.  
One of New York's  
most beautiful public buildings.

## The WITNESS

For Christ and His Church

### EDITORIAL BOARD

W. B. SPOFFORD SR., Managing Editor  
KENNETH R. FORBES; ROSCOE T. FOUST;  
GORDON C. GRAHAM; ROBERT HAMPSHIRE;  
CHARLES S. MARTIN; ROBERT F. MCGREGOR;  
GEORGE MACMURRAY; CHARLES F. PENNIMAN;  
W. NORMAN PITTENGER; JOSEPH H. TITUS.



### CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN PAIRMAN BROWN;  
GARDINER M. DAY; JOSEPH F. FLETCHER;  
FREDERICK C. GRANT; CLINTON J. KEW; JOHN  
ELLIS LARGE; ROBERT MILLER; EDWARD L.  
PARSONS; FREDERICK A. SCHILLING; MASSEY H.  
SHEPHERD JR.; WILLIAM B. SPOFFORD JR.



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



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

## SERVICES

### In Leading Churches

ST. STEPHEN'S CHURCH  
Tenth Street, above Chestnut  
PHILADELPHIA, PENNA.  
The Rev. Alfred W. Price, D.D., Rector  
The Rev. Gustav C. Meckling, B.D.  
Minister to the Hard of Hearing  
Sunday: 9 and 11 a.m., 7:30 p.m.  
Weekdays: Mon., Tues., Wed., Thurs.,  
Fri., 12:30-12:55 p.m.  
Services of Spiritual Healing, Thurs.,  
12:30 and 5:30 p.m.

ST. PAUL'S  
13 Vick Park B  
ROCHESTER, N. Y.  
The Rev. T. Chester Baxter, Rector  
The Rev. Frederick P. Taft, Assistant  
Sunday: 8, 9:20 and 11.  
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL  
Grayson and Willow Sts.  
SAN ANTONIO, TEXAS  
The Rev. James Joseph, Rector  
The Rev. George N. Taylor, Associate  
Sunday - Matins and Holy Eucharist  
7:30, 9:00 and 11:00 a.m.  
Wednesday and Holy Days 7 and  
10 a.m. Holy Eucharist.  
Sacrament of Forgiveness - Saturday  
11:30 to 1 p.m.

## SERVICES

### In Leading Churches

CHRIST CHURCH  
CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector  
Sunday Services: 8:00, 9:30 and  
11:15 a.m. Wed. and Holy Days: 8:00  
and 12:10 p.m.

### CHRIST CHURCH, DETROIT

976 East Jefferson Avenue  
The Rev. William B. Sperry, Rector  
The Rev. Robert C. W. Ward, Asst  
8 and 9 a.m. Holy Communion  
(breakfast served following 9 a.m.  
service.) 11 a.m. Church School and  
Morning Service Holy Days, 6 p.m.  
Holy Communion.

ST. THOMAS' CHURCH  
18th and Church Streets  
Near Dupont Circle  
WASHINGTON, D. C.

The Rev. John T. Golding, Rector  
The Rev. Walter Marshfield  
Sundays: 8:00 a.m. Holy Communion.  
11:00 a.m. Service and Sermon.  
7:30 p.m. Evening Prayer.  
(8:00 in Advent and 6:15 in Lent)

### TRINITY CHURCH

MIAMI, FLA.  
Rev. G. Irvine Hiller, STD., Rector  
Sunday Services 8, 9, 9:30 and 11 a.m.

### PRO CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V  
PARIS, FRANCE  
Services: 8:30, 10:30 (S.S.), 10:45  
Boulevard Raspail  
Student and Art's Center  
The Rt. Rev. Stephen Bayne, Bishop  
The Very Rev. Sturgis Lee Riddle, Dean

### CHURCH OF ST. MICHAEL AND ST. GEORGE

SAINT LOUIS, MISSOURI  
The Rev. J. Francis Sant, Rector  
The Rev. David S. Gray,  
Associate Rector  
The Rev. Jack E. Schweizer,  
Assistant Rector  
Sundays, 8, 9:30, 11 a.m.

### ST. JOHN'S CHURCH

Lafayette Square  
WASHINGTON, D. C.  
The Rev. Donald W. Mayberry, Rector  
Weekday Services: Mon., Tues., Thurs.,  
Saturday, Holy Communion at noon.  
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.

---

## Story of the Week

---

---

# Episcopal Workers for the Deaf Hold Workshop at Gallaudet

---

★ What government rehabilitation services can do for the deaf and what the Episcopal Church is doing and hopes to do further for them were emphasized at the workshop for Episcopal Workers for the Deaf, held at Gallaudet College, in Washington, D.C.

A mutual exchange of information, the three-day workshop was the second annual conference held at the college for religious workers, under a grant from the U.S. office of vocational rehabilitation. More than 100 clergy, members of religious orders, seminarians and lay people participated. Among them were five bishops.

Mrs. Spencer Tracy, wife of the actor and mother of a deaf son, and Bishop Daniel Corrigan, director of the home department of the National Council, spoke at the principal dinner. The Episcopal program for the deaf is in the province of the Home Department. Mrs. Tracy described the work of the John Tracy clinic for the deaf in Los Angeles, a project named for her son and claiming much of her time.

Because deaf people are often reluctant to seek special education or the help of agencies, or simply are unaware of the services available to them, the U.S. office of rehabilitation is organizing such workshops in order

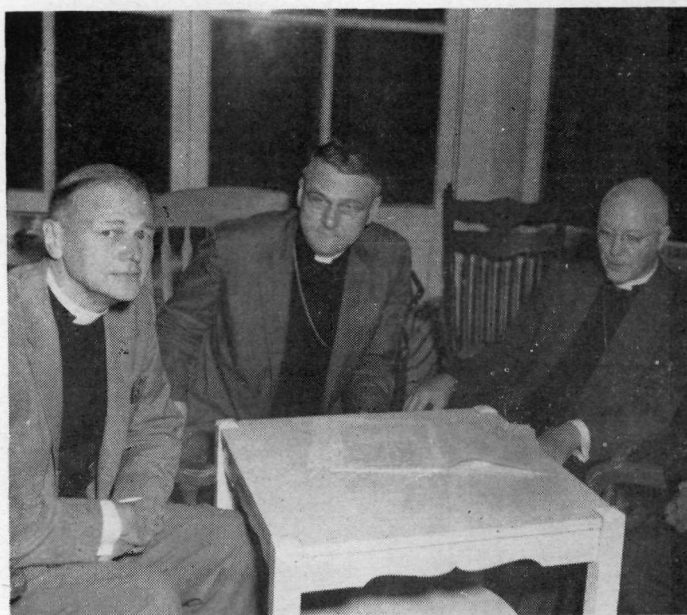
to gain Church help in bringing state and federal services to those needing them. When trained and made independent, those handicapped by deafness can become self-sustaining and no longer require public monetary aid.

Work for the deaf is a wide-open field, it became evident, as workshop members heard of state rehabilitation programs and discussed cooperation between such public agency personnel and Episcopal Church workers.

Only nineteen Episcopal

priests are now at work in this field and they must cover huge geographical areas. Lay readers and others also work with the deaf in diocesan programs. Continuing today is the program of the Conference of Church Workers Among the Deaf, organized in 1888 and financed by individuals and dioceses.

When the National Council in 1958 delegated the home department to minister to the deaf, some funds were provided for clergy in this field and for education materials prepared especially for the deaf, and this program is now growing. Home Department scholarships are available for clergymen training to go into deaf work. Similar



BISHOPS Lawrence of Massachusetts, Doll of Maryland and Higley of Central New York all play leadership roles in the work of the Episcopal Church among



aid is furnished by the Conference of Church Workers among the Deaf for others to enter seminary training in order to go into such work.

Of the seminarians attending the workshop, all had learned sign language in preparation for the deaf ministry. One himself was deaf. Several clergy said their interest in the field began through knowing deaf people while at seminary.

The simultaneous method (use of both spoken words and sign language) was employed often at the workshop, and especially at Holy Communion each morning.

Members learned more about Gallaudet College itself, the only college in the world for deaf people. Founded in 1864 under

a charter signed by Abraham Lincoln and operated on a federal grant, it is open to U.S. and foreign students, who pay tuition.

All classes are taught by the simultaneous method, because some students read lips and others know the more universal sign language. Some are adept at both. Not all the students were born deaf. Some lost their hearing through disease or accident or some other difficulty developing later in life.

The curriculum includes speech education, vocational counselling, and help with personal problems, along with regular college courses. All faculty members use the sign language. Students learn only to read and write foreign lan-

guages, but not to speak them. Graduates often become teachers, clergymen, scientists, civil employees, statisticians, accountants, artists, draftsmen, librarians, etc.

The Kendall School nearby is preparatory for Gallaudet, offering primary and secondary education for deaf children and giving Gallaudet students a laboratory for practice teaching. Gallaudet acts also as an information center on schools and services available to the deaf in other parts of the country.

A highlight to those attending was a modern dance recital given by the Canterbury Club of Gallaudet College. While an instructor spoke the Lord's Prayer, deaf students inter-



BOOTH of the Conference of Church Workers Among the Deaf at the Detroit General Convention. The poster on the left shows the Rev. James R. Fortune, president, preaching in the sign language



preted it by dancing to music in perfect rhythm, conveyed to them by vibrations. Sign language expressions for the prayer concepts were extended into the dance. Bishop George M. Murray, Coadjutor of Alabama, gave the benediction by the simultaneous method — orally and in sign language.

Coordinator of the workshop was Dr. Powrie V. Doctor of Gallaudet College, editor of the American Annals of the Deaf.

### LICHTENBERGER GIVES VIEWS ON UNITY

★ Presiding Bishop Arthur Lichtenberger, recalling his private audience with Pope John last November, lauded the Roman Catholic pontiff's hospitality at the Vatican.

In South Florida for two consecrations, he told reporters: "I walked into his private study and he rose and came to me with his arms wide in greeting, saying 'Bravo.' We had a 40-minute talk, through interpreters. We didn't discuss specifics."

Commenting on the World Council's assembly he said its two most historic actions were the integration of the International Missionary Council with the WCC and the admission of the Russian Orthodox Church.

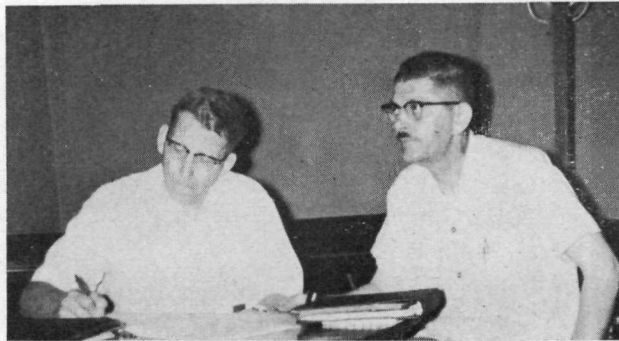
Bishop Lichtenberger noted that the World Council's new division of world mission and evangelism, which resulted from the integration, will strengthen the world Church organization a great deal.

The admission of the Russian Church, he said, "was a brave move for the Church because in Russia the war against the Church has broken out again very strongly."

"I think it's inevitable that the Church will be influenced somewhat by the political situation in the Soviet Union," the bishop continued, "but this



THE REV. JAMES R. FORTUNE, president of the Conference of Church Workers Among the Deaf, shows his pleasure as the Rev. Stanley Light, treasurer, holds up contributions made at a recent conference to support the work



THE REV. WILLIAM LANGE, who ministers to the deaf in a large New York area, takes minutes at a recent conference, assisted by Gunnar E. Rath, editor of "The Deaf Churchman" and a candidate for Holy Orders



LAY MINISTERS and Seminarians working with the deaf. l. to r. first row; Miss Bortner; Seminarian Don Jones; Church Army cadet Don Slater. Top row: James Williamson; Seminarians Robert Kley and Roger Pickering

These informal snapshots were taken by Kenneth Van Dyke of St. Louis at the convention of the Conference of Church Workers Among the Deaf, held last summer at Bishop McLaren Center, Sycamore, Illinois.

should not affect its actions in the World Council."

At the same time, he emphasized that the Russian Church came into the WCC because "Russians are Christian people," and not because of any "Communist ruse."

Speaking generally of Christian unity, Bishop Lichtenberger said the movement may make it possible some day for

a member of one denomination to be received as a communicant by a Church of another denomination.

"I do not see a unified Church, as such — a church with immense power," he said. "There still will be many differences in Church government, doctrine and ceremony — but essentially the Churches will be together."

clear reactor given to St. Paul's University in Japan is now possible with the gifts received, he said. It is now in operation and will be dedicated later this month.

Widows of missionary clergy of home and overseas departments will have their annual pensions increased by the Church Pension Fund from \$900 to \$1,200 beginning January 1, 1962, it was voted. This will not diminish the payments also provided for them by the National Council.

Although the Church won the case, it had to pay \$12,716 in attorney fees, reported Mr. Franklin, for resisting efforts of family heirs to obtain the principal of the John W. Bawn trust fund. Placed in trust for the Episcopal Church in China, the money was being used for Chinese of the Dispersion (refugees from the mainland of China since the Communist regime took over) and the heirs had contended that the money should revert to them since it was not used for its original purpose.

### UTO Report

Requests for United Thank Offering grants at the first meeting of the general division of women's work after General Convention far exceeded the total amount of \$686,690.81 available for the entire triennium for new buildings and property, repairs, equipment, and undesignated uses.

So reported Mrs. John Foster, speaking as the first woman member of the Council to appear as a direct representative of the division.

Each request was a real need, she said. Working from priority lists submitted by Council department heads, the UTO committee made recommendations for grants which were then authorized at the meeting of division members.

## Money Matters Chief Business Of National Council Session

★ The National Council, holding its final 1961 quarterly meeting at Seabury House, Greenwich, Conn., voted to join "One Great Hour of Sharing", a united appeal for relief funds led by Church World Service.

Parishes, dioceses and individuals are asked to support this united effort. Gifts will be sent to the Presiding Bishop's fund for world relief, marked "One Great Hour of Sharing." They will be used within the framework of the Episcopal relief program which is used in emergency situations and also for continuing relief and rehabilitation work.

An appropriation of \$10,000 was made to the Japan institute of Christian education, upon recommendation of the Council's department of education.

To assist the diocese of South Florida in its task of aiding Cuban refugees who have thronged into the area, the home department was allowed an additional \$9,000 annually for the next three years, for use in collaboration with the overseas and social relations departments. This will go toward the whole program of pastoral care, relief and resettlement.

A blitz program of bringing the Episcopal Church of Latin America to Episcopalians in the

United States will take place in February, reported Bishop Donald H. V. Hallock of Milwaukee, as promotion department chairman. The speakers division will send seven Latin American clergy and lay people to speak in 23 dioceses over a three-week period.

### Turner Reports

In a report on management aspects of life and work of the National Council, Warren H. Turner, Jr., second vice-president, summarized details of administrative planning. He emphasized that in the 1962-64 triennium the Council should extend the principle of budgetary responsibility within each department, review its entire program of fringe benefits for employees, and enter into more mid-range planning of its work and goals from three to ten years ahead—in addition to the short-range planning for the immediate triennium and the long-range planning done by the Presiding Bishop's strategic advisory committee.

### Franklin Reports

There still remained \$1,800,000 to be received by January 15 for the 1961 diocesan quotas, reported Lindley Franklin Jr., treasurer, as of December 12.

Complete payment for the nu-



# EDITORIALS

## After One Year

AS OFTEN AS A NEW GOVERNMENT comes to power in the U. S., the Christian citizen—and especially the recognized leaders of our numerous communions — begins to ask himself the old-time question about God or Caesar; which shall we support, on whom shall we put our money? Our Lord answered it explicitly: "Render unto Caesar the things that are Caesar's and unto God the things that are God's". But in today's complicated civilization it is not easy for our consciences to tell us what we rightly owe to Caesar. Let us see the problem in terms of today's America and the new government's announced ideals and programs. Are they putting our money (our taxes) on Caesar or on God?

Our President speaks eloquently of civil rights and racial integration—an ideal every Christian would admit to be in accord with God's will — but law enforcement is required to make the ideal a reality and now is the time for Christian leaders—and a host of individual Christians — to speak out with vigor, demanding racial and other civil rights. As long as our prisons are housing political prisoners and our courts preparing to make more of them; as long as even one Negro is a second-class citizen the President's eloquent words are vapor, his (and our) ideals are without reality and our tax money has been placed on "Caesar".

All the religious forces of our land have hoped that the new administration, in its foreign policies and relations, might strike a new, clear note—in contrast to the fear-inspired slogans of the cold war. But we have yet to hear it. Seemingly, in spite of the deadly danger of nuclear war, nothing new, nothing brave, nothing challenging has been heard from the President or his associates. We are still trying to play safe, we build our hopes on huge armaments — which will never save us — and yet drift steadily to-

ward war. The new nations look eagerly to us for creative leadership, and fail to find it. That is the picture today. It is, however, encouraging that our government is providing some practical help for the undeveloped countries, but it is tiny in comparison with our military budget, and in too many of these countries our gifts are the providing of arms.

Probably the most valuable thing our new administration has yet done in the foreign relations field is the Peace Corps. Free from any taint of politics, ideology or a quid pro quo attitude, America has already put millions of dollars into it and the few places where, as yet, active work is in progress the beneficiary nation has cordially welcomed the Peace Corps workers.

One fact for which all Americans should be thankful is the youth of President Kennedy, combined with a rich cultural education. We can regret the lack of any spiritual New Deal, announced with courage, but at the same time have hope that youth may mean flexibility and that ultra-conservatism today may be transformed tomorrow into radical undertakings for peace and disarmament in the world and militant campaigning for racial and other minority civil rights at home.

Every Christian citizen can help the cause of world peace and of U. S. civil rights — racial and political.

● By writing and mailing to your President a brief note stating your belief on major issues such as racial desegregation, economic aid without strings attached, civil liberties, and an honest search for agreement on disarmament—nothing long or elaborate. It is the total number of these notes on a controversial subject which influences him, not the eloquence of any one voter.

● By supporting and working with one or more organizations actively devoted to these causes.

# JUDGEMENT AT THE HOUSE OF GOD

By William H. Jefferys Jr.

*Rector of St. Martin's, Radnor, Pa.*

**BLOW YE THE TRUMPET IN ZION, AND  
SOUND AN ALARM IN MY HOLY MOUN-  
TAIN: LET ALL THE INHABITANTS OF  
THE LAND TREMBLE: FOR THE DAY OF  
THE LORD COMETH, FOR IT IS NIGH AT  
HAND; A DAY OF DARKNESS AND OF  
GLOOMINESS, A DAY OF CLOUDS AND  
OF THICK DARKNESS (Joel 2:1 and 2a)**

"BLOW THE TRUMPET IN ZION, sanctify a fast, call a solemn assembly: Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them." (Joel 2:15-17a)

The sombre note of this warning uttered by the prophet Joel echoing across the centuries is sounded again in the First Letter of St. Peter, (4:17), "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?"

But if the Church of Christ comes under judgment first, what shall be her defense? What might some dispassionate historian from another world conclude from a study of the record of those who have claimed to be the followers of the humble carpenter of Nazareth?

## **Busy With What?**

WE CHRISTIANS HAVE BUSIED OURSELVES too often with trivia. We have quarreled among ourselves about candles, vestments, and altars. We have bickered over whether men must be dunked or sprinkled to make a valid baptism. We have excommunicated those who did not have upon their foreheads the imprint of the hand of a "genuine" bishop. We have parted Christ's vesture among us and cast lots for the possession of his seamless robe. We have made of the

Lord's Supper, which was intended to be the ensign of our fellowship, the very stonewall of partition that divides us one from another.

Jesus said, "By this shall all men know that ye are my disciples, if ye have love one to another." But in the name of Christianity we have made a Churchianity, dividing brother against brother in mutual fear and distrust. Christianity is unity, yet we present a divided Christ to a lost and divided world.

What sort of God do we worship in our pleasant suburban American communities? In the secret recesses of our hearts do we not all too often envision him as a White Protestant Gentile God who has clearly elected the financially successful Anglo-Saxon to be his chosen people?

Jesus said, "How hardly shall they that have riches enter into the kingdom of God?"

We might well ask, "How hardly shall they that have white skins enter into the kingdom of God?"

Is it possible that heaven might be filled with Jews, Moslems, Buddhists, black, brown, yellow, and red men thronging around God's throne? But where is the "Pure Aryan"? Have you not heard? Has no man told you? He has segregated himself from heaven. He has built a White Gentile Hell for himself on the edge of the universe.

From the day when the Roman emperors first made room for Christ's Kingdom within their own, made the world safe for Christianity, the Church has been repeatedly seduced into becoming Caesar's concubine, whereas she was destined to be the bride of Christ alone. She has yielded to that same temptation which the Lord resisted



in the wilderness, when Satan showed him all the kingdoms of the world and said, "All those things will I give thee, if thou wilt fall down and worship me."

The Church has filled the seas with blood and fertilized the land with men's bodies in the name of Christ. Her history has been one of inquisitions and crusades. In the name of the Prince of Peace she has blessed the fratricide of man.

### Built on Conquest

OUR WESTERN CHRISTIAN WORLD was built on conquest and upon the betrayal and oppression of native peoples. We helped enslave the African. We piously shouldered the white man's burden in the Orient. Oil for the lamps of China, light for her eyes, went hand in hand with opium to plunge her people's minds into darkness. We opened Japan's harbors to our trade with threats of ships of steel at cannon's point. We taught the Asiatic world to kneel in awe before the power of armed might. The Orient has learned her lesson well. We in America have a heritage of freedom for ourselves and of wealth created by the sweat of black backs in a land stolen from red men.

When we could no longer bear the sorrowful sighing of the slaves, we gave to those of color a paper freedom. We said, "All men are equal in God's sight", and then leaned back in our easy chairs, with hands folded across our well fed stomachs, and shut our eyes in placid satisfaction that did not let us see the breaking hearts of men who wanted only human dignity, a decent home, a decent job, and an opportunity in life for their black babies born in black ghettos stinking with ancient garbage, crowded together in lousy tenements from which investors reap a handsome profit.

Jesus said, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him." He also said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Jesus is knocking at the door of his own Church in the person of his Negro brothers. Should we not invite Christ in to partake of the bread and wine of his own supper at his own table? Must Christ be forever locked out, barred from our residential areas, from our clubs, from our homes, from our hearts, from our lives?

AND WHAT OF THE PASTORS and priests of that God "who maketh his ministers a flame of

fire"? It is not expedient to run the risk of offending those who are financially able to sustain the Church's work. Let us beware of stirring people up from comfortable blindness to wrongs that cry out for redress, or disturbing consciences that slumber gently within soft cocoons of prejudice. These changes must come slowly. Perhaps in fifty or a hundred years we might begin to rectify this wrong. Meanwhile, let us preach, "Peace, peace, when there is no peace".

And so we go about our business, piously pocketing fees for marrying young lovers, baptizing children to insure for them a salvation in which their parents have but a rudimentary belief, and burying the beloved dead of those who doubt Christ's promise of eternal life beyond the grave.

In South Africa with its apartheid policy, in Franco's Spain, in Portuguese Angola, in the dictatorships of Central and South America, in Czarist Russia, and in segregated America, the Christian Church has been associated with oppression. Religion became a tool for keeping men docile under oppression.

What would the dispossessed of earth want with such a Church? What would they want with such a Christ? Small wonder that when they rise in righteous wrath to strike the oppressor down, so often they strike down also the Church and her hypocrisy.

Thus saith the Lord, "It is written, my house shall be called the house of prayer; but ye have made it a den of thieves."

## - POINTERS For PARSONS -

By Robert Miller

THERE IS NO DOUBT that both busy-ness and idleness are temptations that easily beset the clergy and sanctimoniousness is another. The parson punches no time clock, and it is taken for granted that he is a godly man. No one is greatly surprised if a layman breaks some of the commandments but they are strangely surprised if the parson does. The parson, it might be said, is under observation. Sins of the spirit undermine his work and sins of the flesh, if known, end it. He does not want to commit either kind but he knows he is weak, even if everybody thinks he is strong.

Thomas Stubbs never could decide whether this was a good thing or a bad. He remembered Dr. MacNeal giving an address on preaching and say-

ing that when he listened to a sermon he wanted the preacher to talk to him as a sinner. Young Mr. Adams had said it would be out of the question to talk to him that way. If he was really a sinner he wouldn't be holding down his present job. Thomas felt that any minister was in that kind of position. He had to put on godliness just as he put on a surplice.

But how could one pretend to a godliness he did not have or even let people suppose he had it. One couldn't, but the parson couldn't go about proclaiming his unfitness. He must do the best he could and count on God's grace. "And anyway," he reflected, "it is God who truly sees me and it is to him that I must give accounting, but it will never do to be over-busy or to stand idle in the market place."

Thomas thought a good deal about this and even drew up a set of resolutions.

- I will not be a Martha. (At least, not all the time.)

- I will try to be more holy. (I will make choirs and vestries aids to holiness.)

- I will put more work into my sermons. (But how will I get time?)

- I will try to be fervent in prayer. (If only my mind wouldn't wander so!)

- I will make no pretenses. (Only I so easily slip into pretenses.)

He thought this out while listening to a speaker at the Clericus and it was just as well he did not hear the speaker say to the Bishop, when the meeting was over, "Who was the clergyman who listened with such rapt attention?"

Nor did he hear the Bishop's reply! "It must have been Stubbs. One of our best men."

## No Communication

By Malcolm Boyd

*Chaplain at Wayne University*

OURS IS AN AGE of many psychological fox-holes, marked stridently and tragically by a breakdown in simple, fundamental communication between persons.

We find this breakdown at many levels. A man and his wife find that they have not been able really to communicate with one another for many years. A person in the business or social world resorts to wearing masks in a perpetual Mardi Gras to compensate for the seeming total lack of

valid communication and dialogue with other persons.

A college chaplain knows well the depth and complexity of the breakdown in communication between father and son, mother and daughter.

Why is there such a breakdown? A distinguished new movie, *Splendor in the Grass*, intelligently and resolutely poses the question and goes on to provide some answers. It is directed by Elia Kazan and written by William Inge.

Wilma Dean Loomis (played by Natalie Wood in her best screen role to date) is a high-school girl in a small town in Kansas. The time is 1928. She is in love. She tries to discuss with her mother the feelings raging within her as she is torn between desire "to go all the way" in love-making with the boy in her life and, too, a deep and real sense of responsibility about trying to relate the forces of love and sex within marriage.

Her mother is unable to engage in honest communication with her on the subject. Her mother says that no nice girl ever has such feelings and that a decent woman never enjoys sex but rather yields to it — as something necessary but always inherently painful. Wilma Dean's father perceives the pitfalls within the relationship between his wife and their daughter but is too dominated by his wife to act.

The boy is Bud Stamper. He is portrayed by Warren Beatty in perhaps the year's most memorable acting debut. Bud belongs to a rich family in town which more or less dominates the local scene. His father is a lonely, driven man whose defensiveness and desire for compensation have molded him into a domineering brute of a business tycoon who also acts like a tycoon in his own family circle.

This father knows best always as to what his son should become, his daughter should do, his wife should be. One by one, he takes their lives and is a powerful instrument in driving them to ruin or madness.

Finally he stands in front of a New York hotel-room window looking out at the skyscraper lights. He has never understood himself, his wife, his daughter or his son. He is a "success" in the most devastating sense of the vulgarity of amassing material fortune while dying spiritually in the process.

He has never been aware of the feelings either of other persons or himself. He has been the loud mouth, the organization boss, the fixer by force. Finally, facing himself—even if this is in a kind of fantasy—he is utterly confused at who



he sees and he is without resources spiritually to cope with it. He leaps out of the window to his death.

### Healing Action

HE HAD REFUSED to grant permission for Bud to marry Wilma Dean. He had insisted that Bud go to an Ivy League university to be groomed for business leadership when Bud had simply wished to marry and to learn how to become a rancher. He had been unable to listen to his son when his son most desperately needed to communicate with his father.

Like Wilma Dean's mother, he had harbored ideas about sex and love which could break a sensitive, honest personality. He had always reached out and taken sex when he wanted it, never learning to relate it to love itself.

Wilma Dean, trapped in a jungle of no communication seemingly anywhere, suffers a breakdown and is placed in a sanitarium. Bud, at his lowest moment of emptiness and futility in a similar but separated jungle marked by no communication, is fortunate enough to meet a girl with whom he can make a life. She is a girl who accepts herself and him, and has a healthy outlook upon the living of a life. Zohra Lampert makes this role quite an unforgettable one.

At the conclusion of the film Wilma Dean — about to be married to a young man she has met in the sanitarium and also about to be discharged because she is well — meets Bud once again. There is a healing action in their meeting. What is past is past. There is now only the present and the future, and a responsibility in each. There is an honesty in their outlook and in their meeting.

Will they be able to communicate clearly and intelligently and compassionately with their own marriage partners and, too, with their own children when they grow up and are in high school, struggle with the meaning of sex, grapple with the profundity of love, and try to communicate with their parents?

It could be painful for some parents and their children to go together to see this film. Perhaps they should go.

---

### I AM AN EPISCOPALIAN

By John W. Day

*Dean Emeritus of Grace Cathedral, Topeka*

25¢ a copy

\$2 for ten

The Witness

Tunkhannock, Pa.

---

### A PARAPHRASE OF THE TEN COMMANDMENTS

By George F. Tittmann

*Rector of Holy Spirit, Lake Forest, Illinois*

(1) I alone am God. Do not "play God" by pretending otherwise in your total reverence for any other power, good, goal or being.

(2) I alone am God. Do not "play God" by ascribing divine worth to anything made by creatures. No factitious gods, nor the symbols which suggest and represent them.

(3) I alone am God. Do not "play God" by placing the signature of my name under any unreality and worshipping it. To lie is to assume, in vain and arrogantly, the place of God, who alone can declare what is and what is not.

(4) I alone am God. Do not "play God" by operating under any hopes of rescue or fulfillment other than those based on my promises. The Sabbath — both as promise of my complete rest for creation and as reminder of the first and the final Passover — shall forever serve to symbolize that deliverance and consummating power come from me alone.

(5) I alone am God. I alone am Creator. But within the created order I have delegated to parents the work of "pro-creation." Their role of bringing-to-life on my behalf makes them, their status and authority, closest to me. Next to me, let them be honored most above all relationships. When the children move out to become parents themselves, let their pro-creators still be venerated. Do not "play God" by neglecting — in favor of others — those closest in function to me.

(6) I alone am God. Do not "play God" by taking human life — which is exclusively the prerogative of him who alone gives it.

(7) I alone am God. The unity of man and wife is a pro-creative unity which expresses my own oneness. Do not "play God" by destroying it — once cemented by vows before me; by adulterating the supreme symbol within creaturehood of the unity of the Creator.

(8) I alone am God. Do not "play God" by the false redistribution of what he alone is the giver.

(9) I alone am God. Do not "play God" in relations with men by lying attempts to construct created truth out of unreality and falsehood.

(10) I alone am God. Do not try to "play God," even inwardly, by wanting illicitly to alter the possessing of my gifts according to the creaturely desires of the heart.

# PEACE AND HOLY JUSTICE

By J. L. Hromadka

*Dean of the Comenius Seminary, Prague*



WE LONG FOR A PEACE which would be deeply anchored in justice and which would secure and maintain justice. We know that a new war in the present situation, when destructive weapons are piled up would only intensify inhumanity; that is, injustice beyond the point of endurance. It might be said that peaceful living together and peaceful competition among nations is, taking into account all circumstances, the only way to overcome injustice and to establish at least relative justice.

What justice are we concerned with? As theologians and representatives of Churches we must not lose sight of God's justice. Our faith, grounded in the message of the prophets and of the Apostles, professes the God of justice. Our God, the Lord over life and death, is a just Lord. But the essence of his justice is holy love which is earnest and unconditional, which restores strength and infuses life. The gospel is the message about the holy God who descends into the lowest depths of human sin and human guilt and through his own sufferings in Jesus of Nazareth brings justice to a victory. Holy justice is nowhere else so startlingly revealed and so apparent as it is in the Son of Man, who identifies himself with the darkest injustice of man only to overcome it in love. The gospel means the oneness of unconditional justice and unconditional

love. If we speak about justice as the believing professors of the gospel, we must begin here. This justice is for us also the light and the criterion of our decisions in public, secular and political life.

We know well that we cannot attain this justice by our own decision, by our programs and plans. But we must never lose the vision of it as the deepest motive of our humanity. I myself personally do not believe that the sphere of the gospels is divided from the sphere of the so-called secular world. We find ourselves in a constant dialectic [sit venio verbo!] tension between the reality of the holy love revealed in Jesus Christ on the one hand, and between the reality of our distorted life in the world on the other hand. What does this assertion mean?

● Our whole life, our human existence moves along the level of what we call repentance. This is not a mere sentimental expression. It is the knowledge of our injustice — or to say it better, of our unrighteousness towards God and man. We must never point to our rights and put ourselves among the so-called righteous ones.

● We find ourselves in a chain of solidarity of human guilt, which backwards and forwards reaches far beyond our personal life. We are

—  
*An Address at the Christian Peace Conference, Prague*



marked by the guilt of our fathers and grandfathers, nay, even of all the generations far removed from us. We must not start to lament and complain if this affects also us in our own political and personal life. The proclamation of the Decalogue "for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me" startles us. The verity of this statement was ever again revealed by history and it is also confirmed by the present times. It must be taken seriously and appropriated by faith. We are not isolated in our personal lives. We are reaping what our fathers had sown and sowing what our children and children will reap. This is a perturbing reality, but it gives sense and meaning to much that otherwise remains meaningless. To understand this reality in repentance and humility means also the liberation from much vain bemoaning and empty self-pity.

● In this perspective we see our antagonists or enemies in a different light than we would like to see them. The witness to the holy love of a just God does not make the truth of righteousness relative, but helps us to see the man who is our enemy in the proper perspective within this chain of solidarity and leads us to suspend our condemnation. The gospel frees us from our impatience, from our hate, from self-righteousness which ever again sets up false prophets and interrupts conversation where it should begin.

● This attitude does not, however, mean an obviation of contradictions and systems. It does not lead into the night in which all cats are black. On the contrary: it sees all the facts, all contradictions and all differences in a clearer light than any secular philosophical ideology, but looks beyond traditions, inherited standards, fossilized formulas and social political dogmas.

### Need For Repentance

THE PRESENT WORLD SITUATION does not by any means make it easy for us to see clearly and independently and to make decisions freely and joyfully. The cold war, which still goes on, has contaminated the atmosphere and caused great damage, created confusions, misunderstandings and prejudices. I am able to repeat here what we have already declared and heard at the first two conferences: we ourselves and our fathers are responsible for this situation. Christendom as such has not grasped the depth of the present crisis, upheaval and world revolu-

tion. It understands the problems of the present (ay more or less superficially and it tries to heal the ultimate causes of the present crisis by cheap remedies.

The danger in which we find ourselves is to be sought in the fact that the deepest depth of the present danger is being ignored, or is not given recognition to, and that phenomena which are not basic are exaggerated and demonized. The majority of Christians who still profess their allegiance to the Church and to tradition, live in an unwillingness to repent and want to deal with real dangers by moralistic remedies, which give satisfaction only to themselves.

It is a very serious question for me personally, whether traditional Christianity is spiritually capable of understanding the need of the world, of finding the correct diagnosis so as to be able to help effectively in the tremendous struggle for peace. Are we not all in the danger of mediocrity, self-righteous impatience and painful ignorance of the situation? And yet it is just the message of the Apostles and of the gospel which ought to liberate and deepen our understanding.

### Hard to Understand

ALL OF US HAVE A TENDENCY to understand the concept of righteousness and of righteous order of the world in the light of an epoch that has gone by. European tradition of the last two centuries leads us to understand and deal with the problem of justice only on the level of ideology and politics. This also conditions our individualistic attitude and our more or less static or moralistic mode of thinking. Our faith and our vision of faith hardly take in the tremendous perspectives of the human and the historical situation.

Here we meet an evidently difficult task, to understand the revolutionary change of Eastern Europe and the new ways of Asian and African nations, and to help them to solve their problems in the spirit of inner freedom. We need not only to re-examine the inherited standards and concepts of justice and of social, political and cultural order, but also to re-think and formulate anew all the customary forms of the so-called Christian forms of personal and social life. I know how difficult and complex is the problem of justice. Be it far from me just to throw the traditional concepts and orders on to the refuse dump. I only want to assert and emphasize that it is necessary today to understand in a new and courageous way the springs of the noble and pro-

found concepts and orders of human liberty, dignity, humanity and justice, as they are ever anew created and reshaped under the influence of the gospel and to remould them into new forms and orders. All that which is most essential and most profound of what we have inherited during the course of history of the Church of Jesus Christ cannot be saved by fear, by selfrighteousness, by cowardice and or by an attempt at some kind of restoration.

### New Forms Needed

JUSTICE IS NOTHING STATIC, least of all the justice as it is anchored in the depths of the gospel. Liberty and justice to which the prophets and the Apostles bear witness are not identical with liberal, positivistic, democratic concepts and institutions, whatever noble function they might have had in the past. The terrible world-wide upheaval, the struggle of the working classes and of the so-called underdeveloped nations call for new forms and orders. This struggle, this revolutionary movement must not be measured and

valued by the old standards of justice which were valid in the past epochs. That, what is sometimes regarded as justice, is often nothing else but unctious canonization of human selfishness, of property and special, political or international privileges.

The tragedy of the Christendom of today is inherent in the way it is unfortunately and disastrously intertwined with the rich, wealthy, highly developed nations, which for long centuries, nay for thousands of years have regarded themselves, and still regard themselves, as the flower of mankind and as a valid, unsurpassed model for humanity.

It is not always easy and possible to overcome this historical fact. We find ourselves in a long historical process which might render Christendom helpless, but which might also lead to its renaissance and to a new lease of creative power.

It is a mighty struggle: struggle for peace, for peaceful living together but at the same time also for a new basis of freedom and justice.

## THE NEW BOOKS

*The Design Of The Scriptures* by  
Robert C. Dentan. McGraw-Hill.  
\$5.00

The author's sub-title — "A First Reader in Biblical Theology"—makes the reader aware at the start just what sort of book this is and if he be a layman or woman he will be encouraged to plunge in, knowing that he will not encounter the theologian or the critic who speak a language of their own, incomprehensible to the unscholarly.

The first reader, then, is the author's successful attempt to teach his readers the spiritual principles which the scriptures as a whole set forth. To accomplish this he divides his book into three parts, — "History", "Doctrine" and "Life". The *History* is of the Chosen People and their covenant with God, the crucial events of Jesus' earthly life and the mission of the early Church culminating in St. Paul's life.

*Doctrine* is a record of the dynamic power of God in the life of the Chosen People and in the Christian fellowship.

*Life* is a record of what individual men and women can do in the present world because of God's creative power expressed in history and doctrine.

The author has included in each of his 78 very brief chapters appropriate Bible references which he urges

**Kenneth R. Forbes**  
**Book Editor**

the reader to study well before going on to the next chapter. This is a novel and provocative sort of essay on Biblical theology which will repay careful study.

*Witnesses To God* by Leonard Johnston. Sheed & Ward. \$3.50

This is the kind of book that every ordinary Christian layman ought to read and be thankful for. The author has succeeded in presenting the Bible as a *bona fide* history of God's actions in this world with the constant purpose, in all the long, varied history, of rescuing us earth-dwellers from our sins and stupidities — all the way from Adam and Eve to our own selves. All these actions pictured in the Bible are sacramental, that is through human persons and groups, and some of the persons are far from lovely characters.

The author himself is that rare combination — a profound Biblical scholar and at the same time a simple human being with a sense of humor which appears in all his narratives and interpretations. He writes in his introduction: "As we move from one great figure to another, putting each one into his historical context, they link up together — Abraham to Moses, and Moses to

David, and David to Elias, and so on down to our blessed Lord himself; so at the end we have indeed covered the story of the Bible".

The Bible, as we all know, is full of abominable doings and gross immoral actions, judged by our present standards, and this has set innumerable people against it as having anything of spiritual value to say to us. But as this author points out with convincing eloquence, the crudeness and blatant immorality which parades shamelessly in the pages of the early Old Testament are precisely what God's actions in history are designed to transform. But as the reader moves on to regard the later Old Testament prophets — preeminently Elijah and Isaiah — he will readily see what changes God's actions have wrought in the peoples' behaviour patterns and moral quality.

On the whole, an unusual and worth while book. No parish priest will regret possessing a copy and most of them will have their copies showing signs of wear from hard usage in preparing for confirmation groups and study classes.

*Hurricane From China* by Denis Warner. Macmillan. \$3.95

This is a strange mixture and very unlike most books on China and her undeveloped neighbors which we are

(Continued on Inside Back Cover)

# Ten Top Religious News Stories Named by NCC Newscaster

★ The debate over federal aid to parochial schools was picked as the top religious news story in 1961 by a leading Protestant religious newscaster. Richard T. Sutcliffe announced his eighth annual list of the ten outstanding religious stories of the year in his weekly transcribed program, "Church World News," which is produced by the United Lutheran Church in cooperation with the National Council of Churches.

His selections, in order of their listings, were:

- Controversy over federal aid to parochial schools.

- Admission of the Russian Orthodox Church to the World

Council of Churches at the Third Assembly in New Delhi, India.

- Fidel Castro's expulsion of foreign-born priests and members of religious orders from Cuba.

- Approval by the United Presbyterian Church and the Episcopal Church of talks leading toward a possible four-way merger suggested by Presbyterian chief executive Eugene Carson Blake. The other two Churches included in Blake's proposal were the Methodist Church and the United Church of Christ.

- A Jesuit priest's statement that it would be morally

acceptable for a householder to use force to defend his family's fall-out shelter against invasion by unprepared neighbors. Father L. C. McHugh's article became the center of a debate among Protestant, Catholic, and Jewish theologians over the ethics of building and protecting shelters.

- A suggestion by Edgar S. Brown Jr., director of worship for the United Lutheran Church, that churches "cancel all plans for Christmas services this year" as a protest against the "orgy of commercialism" surrounding the holiday.

- Israeli Prime Minister David Ben-Gurion's declaration that Jews living outside Israel are godless. The statement drew a great deal of criticism from Jewish groups, and Ben-Gurion later modified his stand.

- Dropping the name of "St. Philomena" from the Roman Catholic Church's roll of saints because of lack of historical proof that there actually was such a person.

- Failure of attempts to bring heresy charges against Bishop James A. Pike for his statements that although he believes in the doctrine of the Virgin Birth, he is "agnostic" in relation to "literal belief" in the historic details.

- "Wind, prayer, and fire" at President Kennedy's inauguration: Sutcliffe said this referred to the lengthy prayers which took up 28 minutes of the 51-minute ceremony and to the small fire which broke out under the platform during the prayers.

Commenting on his first choice, Sutcliffe said the argument over federal aid to church schools was "long, inclusive, divisive, complex and, in the end, unresolved." While Catholics generally favored such aid, Protestant and Jewish groups lined up almost solidly against

An interested, friendly source of competent guidance in planning life insurance and annuity coverages.

## AT YOUR SERVICE...

A source, knowledgeable thru long experience within the Church, to evaluate and coordinate all the components of planning insurance benefits.

That source, Church Life, is at your service to help you plan insurance to provide—

Group insurance benefits—life, accident and sickness, pension—for the clergy and salaried lay workers.

Individual life insurance and annuities to meet personal needs for family, education, retirement.

Complete and return the coupon to initiate our service for you.

*the* **CHURCH** *Life Insurance Corp.*

20 Exchange Place • New York 5, N. Y.

Please send me information concerning planning insurance coverage to provide

☐ Group insurance benefits ☐ Personal protection for myself and family

NAME \_\_\_\_\_ DATE OF BIRTH \_\_\_\_\_

ADDRESS \_\_\_\_\_



the use of public funds for religious institutions.

"Discussion sharpened the issues clearly, but politics clouded them just as rapidly. Congressmen, pinched between Roman Catholic and Protestant constituents, scuttled the parochial and public school aid in committee, postponed the inevitable decision by extending for two years legislation already on the books."

The newscaster noted that the World Council of Churches' admission of the Russian Orthodox Church also produced a controversy.

"To Christians in the West who believed that God loves man irrespective of geographical considerations," Sutcliffe said the Russian Church's admission was "the establishment of a tiny piece of common ground — Christian faith — from which to build a larger understanding and sympathy among mankind."

To those who believe there are no good Russians or that the Russian Church leaders "are only pawns in a gigantic Communist chess game, the action at New Delhi was nothing

short of a Red camel's head inside the Christian West's tent. Finally, to individuals doubtful of Christianity's ability to withstand contact with communism, Russian membership in the World Council was the end of the world."

In 1960, Mr. Sutcliffe chose the election of the country's first Roman Catholic president as the top religious news story.

## **CHURCH PAPER HALLS GOA INTEGRATION**

★ The official organ of the Methodist Church in Southern Asia, the Indian Witness, supported India's armed action in integrating the Portuguese colonies of Goa, Daman and Diu.

Declaring that there would be "general happiness in the country over the integration," it said the Salazar regime in Portugal "which is still keeping to the outmoded ways of colonialism, must wake up and withdraw honorably from other countries as the tide of anti-colonialism must ultimately triumph in Portugal's colonies."

"In fact," the publication said, "the 35 years of dictatorship in Portugal must itself end . . .

The loss of their possessions in India, and anti-Portuguese feeling in most countries, we hope, would make the whole nation of Portugal change its policy as regards its colonies. But how can the nation do it while, under the present regime and in the clutches of the old, traditional, outmoded influence of certain classes of people, it remains suppressed and depressed."

## **ARCHBISHOP URGES FIGHT ON POVERTY**

★ Archbishop Arthur Michael Ramsey of Canterbury, in a Christmas sermon at Canterbury, called on nations everywhere to join in a battle against poverty.

"Christmas has its urgent message to the nations," he told a congregation in Canterbury Cathedral. "It is that their true glory is to serve one another, to eschew the lust for power, to agree together to abandon their weapons of destruction, to let the rich and the strong serve the poor and the weak."

# **Another Witness Leaflet Holy Matrimony**

By **HUGH McCANDLESS**

*Rector of the Church of the Epiphany, New York*

**All Leaflets Are 25¢ Each — Ten For \$2**

**The Witness**

**Tunkhannock, Pa.**

# **The Church In Town & Country**

By **NORMAN L. FOOTE**

## **A Bishop Parsons Anthology**

Selections by  
**MASSEY H. SHEPHERD**

## **The Prayer Book It's History and Purpose**

By **IRVING P. JOHNSON**

# Springfield and Missouri Clergy Guests of Bishop Cadigan

★ Two midwestern dioceses of dissimilar complexion took a first step toward understanding recently when Bishop Cadigan of Missouri invited the clergy of his diocese and of the diocese of Springfield to a joint meeting. The meeting was held in Thompson House, Missouri's retreat and conference center.

The feature of the meeting was a paper presented by the Rev. Pitt S. Willand, rector of Emmanuel Church, Webster Groves, "The Anglican Communion in the Middle East today". Willand was in the Middle East from 1945 to 1957 as liaison with the Anglican Bishop in Jerusalem and secretary of the interchurch aid committee of the World Council of Churches. He outlined the current situation in the area and the present work of the Anglican Communion which is now under the leadership of Archbishop Angus Campbell MacInnes in Jerusalem. His jurisdiction includes: Israel, Jordan, Egypt, Libya, Iran, the Sudan, Lebanon, Syria and the Island of Cyprus.

Recently a new bishopric of Jordan, Syria and Lebanon was formed with the consecration of Bishop Najib Attalah Cuba'in, an Arab Christian. Iran is also in charge of a native bishop, a convert from Islam.

Islam is becoming more of a missionary religion that it has been for many centuries, said Willand, and this poses many problems for the Christian. Arab traders, with no color prejudice, are traveling throughout Africa and the Middle East, and spread the gospel of the prophet as they go. If Christians believe that the Church and Church life can

never exist apart from the world and the environment in which they live they must adopt new plans and policies for missionary work in these areas. Willand believes that a new approach is being made under Archbishop MacInnes leadership. St. George's College and Seminary is being opened in Jerusalem, pastoral ministry is being strengthened, a number of villages have been erected for refugees around Jerusalem, and liaison work is continuing among the ancient Churches of the East. Teachers from the West are being provided for a number of the seminaries of the eastern Churches.

Willand referred to the fact that the Protestant Episcopal Church makes no budgetary provision for its work of cooperation in the Middle East. At least one American priest is always on the staff of the Archbishop in Jerusalem, and the American Church contributes to his support through the Good Friday offering. Willand said he hoped that some American diocese or group of dioceses might offer to enter into a relationship with the Archbishopric of Jerusalem whereby an exchange of clergy and ideas might be effected. This sort of arrangement is now in opera-

tion in other portions of the Anglican Communion.

Following the meeting the clergy of both dioceses were guests of Bishop Cadigan at lunch. The Rev. William Berger, president of the standing committee of Springfield, said he expected a second meeting would take place sometime in early 1962 in his diocese, and that he spoke for the clergy of Springfield when he said all felt this approach to more adequate understanding to be a valid one.

## ST. MARTIN'S BROADCAST THROUGHOUT FRANCE

★ Radio listeners in France heard a Christmas service from St. Martin's Church in New York during the holiday season.

When the French broadcasting system requested a tape of a Negro choir, the National Council's division of radio and television asked the Rev. Tollie L. Caution, associate in the home department's division of domestic mission, to arrange for the recording of a service. The resulting tape contained Christmas hymns and carols, plus the spiritual, spoken in French. Carillon music from the tower of St. Martin's concluded the broadcast, which was aired throughout France.

William King, organist and choir director of St. Martin's,

### PRAYER BOOK SOCIETY

*affiliated with*

THE FEMALE PROTESTANT  
EPISCOPAL PRAYER BOOK  
SOCIETY OF PENNSYLVANIA

Donates to those Parishes, Missions and  
Institutions at home and abroad, which  
are unable to purchase them:

*The Book of Common Prayer - Pew Size*  
*The Church Hymnal - Melody Edition*

EACH REQUEST MUST BE ENDORSED  
BY THE BISHOP OF THE DIOCESE.

The Rev. W. Roulston McKean, D.D.

Sec., Box 81  
Philadelphia 5, Pennsylvania

## VESTMENTS

1837 *Church Vestment Makers* 1961  
*Over One Hundred Years*

Cassocks — Surplices  
Stoles — Scarves  
Silks — Altar Cloths  
Embroideries  
Custom Tailoring  
for Clergymen

Cox Sons & Vining, Inc.

131 East 23rd Street, New York 10, N.Y.



was singer Marian Anderson's first teacher in Philadelphia. Dionecio Lind, the carillonneur, studied at the famous carillon of Mechli (Malines) in Belgium last summer, to perfect his playing of the 42-bell carillon at St. Martin's.

The Rev. David Johnson is the rector of St. Martin's and a Witness editor. The carillon was installed under the rectorship of his father, the Rev. John Johnson who continues on the staff.

## ECUMENICAL PARLEYS IN BRAZIL

★ A series of monthly conferences has been launched in Brazil at which Protestant and Roman Catholic clergy and laymen discuss the ecumenical movement.

At each consultation one specific topic is considered, such as the forthcoming Second Vatican Council and the recent Third Assembly of the World Council of Churches in New Delhi, India.

The meetings are noted for the friendly atmosphere in which they are conducted, despite obvious differences of viewpoints, and for the mutual respect shown for the participants' respective doctrines.

### ST. JAMES LESSONS

CONTENTS: Based on the Prayer Book.  
METHOD: Workbook, 33 lessons, handwork.  
Nine courses.

OBJECTIVE: To teach understanding and practice of the Episcopal faith.

PRICES: Pupils' work books, each ...\$1.10  
Teachers' manuals I, II, III, each .50  
Teachers' manuals IV to IX, each .75

No samples or books on approval.  
Payment with orders.



**ST. JAMES LESSONS**

P. O. Box 241 Port Chester, N. Y.

### ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for FREE EPISCOPAL CIRCULAR or send 75¢ for sample postpaid.

ASHBY COMPANY • 431 STATE • ERIE, PA.

Sessions are held at the offices of the Catholic Confederation of Rio de Janeiro under the chairmanship of its president, Father Estevao Bittencourt. In addition to Catholics the meetings are attended by Episcopalians, Presbyterians, Methodists and Baptists.

## FAMOUS BIBLE USED AGAIN

★ The Bible on which George Washington took the presidential oath of office at his first inauguration was used in St. Paul's Chapel, Trinity Parish, New York, as the Rev. Robert C. Hunsicker, vicar, read

*The Parish of Trinity Church  
New York*

REV. JOHN HEUSS, D.D., RECTOR

### 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.; 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; Week-  
days: 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 IIC 7 & 8;  
C Sat. 5-6, 8-9, & by appt.

### ST. AUGUSTINE'S CHAPEL

292 Henry St.  
Rev. Wm. W. Reed, Vicar  
Rev. Thomas P. Logan, (Priest-in-charge)  
Sundays: 7 a.m. Low Mass, 8 a.m. Low  
Mass, 9 a.m. Morning Prayer, 9:15 a.m.  
Solemn High Mass, 10:30 a.m. Low Mass  
in Spanish, 5 p.m. Evening Prayer; Week-  
days: 7:15 a.m. Morning Prayer, 7:30 a.m.  
Low Mass, 5 p.m. Evening Prayer.

### ST. CHRISTOPHER'S CHAPEL

48 Henry Street  
Rev. William W. Reed, Vicar  
Rev. William D. Dwyer (Priest-in-charge)  
Sun. MP 7:45, HC 8, 9:30, 11 (Spanish),  
EP 5:15; Mon. - Thurs. MP 7:45, HC 8  
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.  
MP 9:15, HC 9:30; EP Daily 5:15; C  
Sat. 4-5, 6:30-7:30 & by appt.

the Lessons for Morning Prayer on a recent Sunday.

An exact replica of this Bible was presented to the vicar also, to be placed in Washington's pew on the north aisle.

Now in the keeping of St. John's Masonic Lodge No. 1, the historic original was hastily borrowed on that occasion of April 30, 1789 from a nearby Masonic lodge for the ceremony held in front of Federal Hall, Wall and Nassau streets.

Afterward, President Washington and his official party went to St. Paul's Chapel for a service of thanksgiving, conducted by the Rt. Rev. Samuel Provoost. He was Bishop of New York, rector of Trinity Church, and chaplain of the U.S. Senate.

## BISHOP BROWN IN LIBERIA

★ Bishop Dillard H. Brown, recently consecrated coadjutor of Liberia, began his duties there with the New Year.

## CASSOCKS

EUCCHARISTIC VESTMENTS

SURPLICES - CHOIR VESTMENTS

All Embroidery Is Hand Done  
ALTAR HANGINGS and LINENS  
Materials by the yard. Kits for  
Altar Hangings and Eucharistic Vestments.

**J. M. HALL, INC.**

14 W. 40th St., New York 18, N.Y.  
TEL. CH 4-1070

## SHARING

### Christian Healing in the Church

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request.  
Founded by Rev. John Gagner Banks, D.S.T.

This paper is recommended by many  
Bishops and Clergy.

Address:  
FELLOWSHIP OF ST. LUKE  
2243 Front St. San Diego 1, Calif.

Write us for

**Organ Information**

AUSTIN ORGANS. Inc.

Hartford, Conn.



# - NEW BOOKS -

(Continued from Page 14)

accustomed to see in this country. Denis Warner is an Australian newspaperman who has traveled extensively in Asia, but has never visited China — if one can judge from reading this book carefully. What he tells us there about Communist China is based on a careful study of statistics; nowhere is there evidence of intimate knowledge of places or persons — leaders or rank and file. Other correspondents have visited China and even lived there for long periods and have produced published records of their experience. This present author has read some of this material and profited by it. But he has also read and heard vast quantities of gossip which he passes on to the reader as fact.

By far the most valuable part of this interesting book is the author's eloquent and convincing picture of Mao Tse-tung's mastery of Marxism-Leninism, his free adaptation of its principles to the needs of China, his gift of successful leadership under what seemed like fatal handicaps, but which resulted in radical transformation of the 600 million-odd people of China, their everyday living and working and their amazing strength as a great military power.

It seems quite clear by the time one has read this book carefully that the author's over-riding purpose in it is to convince Westerners — and the U.S.A. in particular—that Communist China hates us and is devoting all her energies to destroy us. He assumes that America has had nothing but good will for China and that the "Hate America" slogans are simply the usual Communist policy of weakening the nation she has marked for destruction. The history of generations during which the great Western nations — including America — had preyed upon China is

carefully ignored as is the revolution of Sun Yat-sen which grew into the final success of today's regime under Mao.

The attitude toward China by the author of this book is perfectly expressed by the following paragraph in the book's cover: "Thus far the West has failed in its attempts to control China. We have neither brought her to her knees in repentance nor caused her to change her ways. But the threat is growing. And what are we going to do?"

Control China? By whose authority or right? That will be the natural query of many readers.

*Life, Death and the Law* by Norman St. John Stevas. Indiana University Press \$5.95

The author of this book is a British jurist, and a recognized legal authority on social problems and laws. He is a graduate of both Oxford and Cambridge, holds doctorates in philosophy and law from London and Yale Universities. He says: "The relationship between law and morals is a cardinal and perennial problem of jurisprudence. In recent years the need of society to formulate legal policy on a number of controverted moral issues has extended the discussion and lent it a new urgency."

This book, then, is the outcome of much thought and diligent research in six "controverted moral issues" — birth control, artificial insemination, homosexuality, suicide, sterilization and euthanasia. The author's plan in each of these issues is to present first the history of such activities and a detailed statement of English and American law on the subject. Following this, he describes

in detail exactly what the questionable acts are and then reveals the present attitudes of Roman Catholic, Anglican and Protestant authorities. The question that haunts each subject is: "Regardless of the moral (or immoral) quality of this state or action, is it wise to legislate against it as criminal?"

The resulting book, containing such a varied collection of intimate and tough problems, is an invaluable fund of knowledge, amassed by long research and a keen mind, which should certainly be at the disposal of all Christian and Jewish clergy—especially those in parish work—for their enlightenment and guidance as they come to face one or another of these moral issues.

## Schools of the Church

### ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,

Box W, Tappahannock, Virginia

### LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, Headmaster  
LENOX, MASSACHUSETTS

### DeVEAUX SCHOOL

Niagara Falls, New York  
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 8 thru 12. College Preparatory. Small Classes, 50-acre Campus, Resident Faculty. Dormitory for 80, School Building, Chapel, Gymnasium and Swimming Pool. Write for catalog Box "A".

DAVID A. KENNEDY, M.A., Headmaster  
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,  
Pres. Board of Trustees

## NORTHWESTERN Military and Naval ACADEMY

Lake Geneva, Wisconsin

Rev. James Howard Jacobson  
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18, grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Envious year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue, 164 South Lake Shore Road.

## STUART HALL

VIRGINIA'S OLDEST PREPARATORY  
SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, Headmistress  
Box W Staunton, Virginia

# Schools of the Church



The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write  
CANON SIDNEY W. GOLDSMITH, JR.  
Rector and Headmaster  
661 Shumway Hall  
SHATTUCK SCHOOL FAIRBAULT, MINN.

MEMBER: THE EPISCOPAL  
SCHOOL ASSOCIATION



## Virginia Episcopal School LYNCHBURG, VA.

Prepares boys for colleges and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia.

For catalogue apply to  
AUSTIN P. MONTGOMERY, JR., M.A.



## OKOLONA COLLEGE

OKOLONA, MISSISSIPPI

A Unique Adventure in Christian Education  
Co-educational, Private. Episcopal Diocese  
of Mississippi (Protestant Episcopal Church)

Established 1902

High School and Junior College. Trades  
and Industries. Music.

For information write:

The President

Today's Training for Tomorrow's Opportunities



## THE WOODHULL SCHOOLS

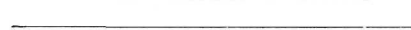
Nursery to College

HOLLIS, L. I.

Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH

under the direction of the rector,  
THE REV. ROBERT Y. CONDIT



## St. John's Military Academy

A preparatory school with a "Way of Life"—to develop the whole boy mentally, physically and morally. Fully accredited. Grades 7-12. Individualized instruction in small classes. All sports. Modern fireproof barracks. Established 1884. For catalogue write Director of Admissions,

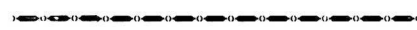
St. John's Military Academy,  
Box W, Delafield, Wisconsin



## THE NATIONAL CATHEDRAL SCHOOL (For Girls) ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12  
Catalogue Sent Upon Request  
Mount St. Alban, Washington 16, D.C.



## The Bishop's School

A Resident Day School for Girls. Grades  
Seven through Twelve. College Preparatory.

ART — MUSIC — DRAMATICS  
Twenty-Acre Campus, Outdoor Heated Pool,

Tennis, Hockey, Basketball, Riding.

THE RT. FRANCIS ERIC BLOY  
President of Board of Trustees

ROSAMOND E. LARMOUR, M.A.,  
Headmistress

LAJOLLA CALIFORNIA



## ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of Virginia. College preparatory. Girls, grades 7-12. Curriculum is well-rounded, emphasis is individual, based on principles of Christian democracy. Music, Art, Dramatics, Sports, Riding. Suite-plan dorms. Established 1910.

MARGARET DOUGLAS JEFFERSON, Headmistress  
ST. ANNE'S SCHOOL  
Charlottesville 2, Va.



## CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

BALTIMORE 31, MARYLAND

A three year approved course of nursing. Class enters in September. Scholarships available to well qualified high school graduates.

Apply: Director of Nursing



## HOLDERNESS

The White Mountain School for boys 13-19. Thorough college preparation in small classes. Student government emphasizes responsibility. Team sports, skiing, Debating. Glee Club. Art. New fireproof building.

DONALD C. HAGERMAN, Headmaster  
Plymouth, New Hampshire



## THE CHURCH FARM SCHOOL

GLEN LOCHIE, PA.

A School for Boys Dependent on One Parent

Grades — 5th through 12th

College Preparatory and Vocational Training:

Sports: Soccer, Basketball, Track,

Cross Country

Learn to study, work, play on 1600 acre

farm in historic Chester Valley.

Boys Choir — Religious Training

REV. CHARLES W. SHREINER, D.D.

Headmaster

Post Office: Box S. Paoli, Pa.



## ST. AGNES SCHOOL

An Episcopal Day and Boarding  
School for Girls

Excellent College Preparatory record. Extensive sports fields and new gymnasium. Boarders range from Grade 9 to College Entrance.

MRS. JOHN N. VANDEMOER, Principal  
ALBANY NEW YORK



## ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor system stressed. Accredited.

Headmaster

Please address

THE SISTER SUPERIOR, C.S.M.



## SAINT JAMES SCHOOL

FAIRBAULT, MINNESOTA

FOUNDED 1901

A Country Boarding School for Boys,

Grades Four through Eight

One of the few schools in the Midwest specializing in only the elementary grades. Small Classes — Individual Attention — Home Atmosphere — Thorough preparation for leading secondary schools — Athletics including Riflery and Riding — Competitive sports in football, basketball and hockey.

Summer School-Camp Combination. Grades Two through Eight. June eighteenth to July twenty-eighth.

MARVIN W. HORSTMAN, Headmaster



## St. Stephen's Episcopal School FOR BOYS AND GIRLS

AUSTIN, TEXAS

Operated by the Episcopal Diocese of Texas as a co-educational church school for boys and girls in Grades 8-12. Fully accredited. Experienced faculty to provide a strong academic program balanced by activities that develop individual interests. Small classes. Limited enrollment. Prepares for any college. Modern buildings. Splendid climate. Program designed to give religion its rightful place in general education within the spirit of a Christian Community.

ALLEN W. BECKER, Headmaster  
P.O. Box 818 Austin 64, Texas

