

The **+** WITNESS

MARCH 28, 1963

10¢



SANCTITY OF THE HOME IMPORTANT

MRS. FREDERICK C. GRANT again writes one of her delightful articles about life in the rectory and quells the fears of the young parson's wife (Page 8)

- EVERYMAN SEARCHES FOR IDENTITY -

SERVICES

In Leading Churches

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In Leading Churches

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Sunday Services: 8 and 9:30 Holy Com-
munion; 11 Morning Prayer and Sermon
(Church School); 4 French Service; 7:30
Evening Prayer.

Story of the Week

**Taylor Urges Modern Curriculum
For Theological Seminaries**

★ An expert in theological education has predicted theological seminaries may die unless they relate their curriculum to secular learning.

The Rev. Charles L. Taylor, executive director of the American Association of Theological Schools and former dean of Episcopal Theological School, told a Lutheran education board that unless seminary courses are updated the church in this country will be in serious trouble.

"At this point there is the greatest need for change," the board was told.

"To refuse is to die; to be alert may help us to live. The seminary which tries to teach what it taught 50 years ago in the same old way is not teaching the same thing," Taylor said, "but something radically different, because now that teaching may not be part of a living pattern of faith and conduct, but obsolescent.

"Like Alice in Wonderland, the seminaries are forced to run at a frightening speed to stay in the same place."

Taylor said modernizing seminary curriculums is not only a matter of adding new courses.

"Our business is not to be a columnist on current affairs like James Reston, but to inform the Restons with those insights and attitudes that come from long

wrestling with the Bible and the meaning of faith.

"The seminary curriculum must face outward on at least four sides — on the Bible, the church, the individual, and society," Taylor continued.

"We cannot inform the Restons unless we have some knowledge of what we are talking about."

To illustrate his point, Taylor pointed to several comparatively new courses taught at Union Theological Seminary, New York, and Harvard Divinity School.

Among them he listed "The gospel and the city", "The interaction of persons in groups", "Christianity and communism", "psychological images of man" and "new patterns for the renewal of the church."

"This manna may taste bitter," he observed, "indeed may be poison to some. But if our Lord came into this world to save it, must not his church be concerned for his people where they live, and understand how they think and feel, and instead of shouting at them listen to what they say?"

In addition to revitalizing its course of study, Taylor urged the theological seminary to admit only well-qualified students.

"Back in 1923 only five seminaries in the country 'actually admitted only college gradu-

ates,'" he told the Lutheran board. Now almost all seminaries require that a student have a college degree, he said.

"This does not mean that all students must have Phi Beta Kappa keys or dizzy I.Q.'s. It does mean that no man will be admitted prematurely."

But once the student is admitted, Taylor pointed out, he doesn't find time to study.

"It is plain as a pikestaff that a fundamental evil in American theological education today, perhaps the root trouble, is the diversion of the students from study.

"Most of the seminaries, so far from justifying the old jibes about 'ivory towers' or 'monastic cloisters' are getting out of the ghetto." Now they are merely "brief whistle stops on a train that is running wildly from home to church to secular employment and to many other varied destinations, but hardly a place of study. If the student be not present, and able to hear, and calm enough to digest, all that we shall say about the curriculum is empty nonsense."

He complained that although is it normal for universities to experiment with new courses and teaching methods, this is not always true of theological schools.

"The whole teaching enterprise is undergirded and lifted by research and writing. Research projects in theology are almost in the category of people on the planet Venus, and for the

present we must deal with these as with snakes in Ireland." And Taylor added, "There are no snakes in Ireland."

He charged that most theological schools have largely ignored the movements that have made a great impact upon the Christian church in the last fifty years.

He implied the schools have taken little notice of Biblical theology, the liturgical movement, the rediscovery of the

laity and the ecumenical movement.

Although urging a renovation in seminary curriculums, Taylor did not advocate an increase in courses "in cafeteria profusion without reference to a balanced diet of the capacity of young appetites."

"On the contrary," he said, "in many schools the number of courses offered is obviously too large . . . the student is often bewildered rather than helped by the range of choice."

Bishop Claiborne of Atlanta Again Stresses Race Policy

★ Bishop Randolph R. Claiborne of Atlanta said that if Martin Luther King Jr., a Baptist minister, wants his son to have an Episcopal education he can apply to any of the church's parochial schools.

Bishop Claiborne made this comment in response to news published in the *Living Church* which said that the Negro integration leader's son had been denied admission to Lovett School in Atlanta.

School officials said the institution has no official ties to the Episcopal Church, although two-thirds of the board members are Episcopalians, and it is listed in the 1963 Church Annual as "Lovett Episcopal Day School."

Bishop Claiborne said he did not "know any of the details of this application." He declared that "segregation is not a policy in the Episcopal Church."

The bishop added: "I am interested to know that a Baptist minister has a desire for an education for his son in a school where Episcopal services customarily take place. If Dr. King wants an Episcopal education for his child, he can easily apply to one of our

parochial schools, which the church does control."

In explaining their attempt to enroll their five-year-old son in the Lovett School which is near their home, Dr. and Mrs. King said: "Our sole purpose in making application to the Lovett School for our son, Martin 3rd, was a sincere attempt to secure for him the best possible secondary education. This is not meant to be any sort of test case, though we do desire for our son the experience of integrated schooling."

James M. Sibley, chairman of the executive committee of Lovett School, made the following statement concerning the refusal to admit King's son: "We've got a young school, and we are just trying to get started. We are interested in the education of our students, and we are not trying to get in any problem about race, one way or another. We are supported by private contributions; we are not trying to prove anything."

Mrs. King said she and her husband had tried to enroll their daughter Yolanda in a private school near their home two years ago and were refused.

"We tried to get the Atlanta

bishop to make a statement on racial policy then," Mrs. King said, "but he refused. From that we assumed all Protestant private schools, Episcopal and Baptist, are open to everyone."

In February Bishop Claiborne ruled out of order an attempt by the diocesan council to adopt a policy statement declaring all institutions in the diocese open to all races (*Witness*, 2/14). The bishop later explained that the council had passed previous resolutions on this subject. He said that in the Atlanta diocese "there are no institutions that are segregated, as far as I know. Surely none is officially segregated."

ORDINATION OF WOMEN BEING STUDIED

★ A ten-man clerical and lay committee to examine the entire question of ordaining women to the Anglican ministry has been formed here by the Archbishop of Canterbury and the Archbishop of York. Their action came in response to a request last November from the church assembly.

Bishop Gerald Ellison of Chester will head the committee, with Canon N. M. Kenaby, senior chaplain to the Archbishop of Canterbury, serving as secretary.

A resolution passed by the assembly asked the archbishops "to appoint a committee to make a thorough examination of the various reasons for the withholding of the ordained and representative priesthood from women."

The archbishops, however, considered that the terms of reference suggested in the resolution were negative, and decided, therefore, that the committee should be asked to examine the whole question of women and holy orders.

Russians Answer Some Questions About Events in Soviet Union

★ Archbishop Nicodim, head of the visiting Russian church delegation, told a press conference in Washington, D.C. that he deplores anti-Semitism. No matter what certain sections of the Russian press may have said in a derogatory way concerning synagogues, he asserted the same press has said much worse things about Russian Orthodox Church institutions.

The archbishop, replying to a correspondent for Jewish publications, said that all minority groups in the Soviet Union enjoy the same constitutional rights and that Premier Nikita Khrushchev, in a recent letter to Bertrand Russell in England, had given reassurances concerning the rights of Jews in the country.

Avowed supporters of Carl McIntire and his ultra-fundamentalist American Council of Christian Churches turned the hour-long press conference into one of the most heated sessions the Russian churchmen have experienced in the U.S. Archbishop Nicodim, showing his irritation, asked at one point for "questions, gentlemen, not speeches, please."

The Russian churchmen also volunteered further information about the Siberian evangelicals who unsuccessfully sought refuge in the U.S. embassy in Moscow in January.

Pentecostal Zionists

The Rev. Alexei Stoyan, director of the foreign department of the Union of Evangelical Christians (Baptists), to whom Archbishop Nicodim referred questions about the Siberian group, called them "Pentecostal Zionists."

He said that the reason the 14 adults and 18 children asked

assistance in getting to Israel was that they wanted to go to Mount Zion, apparently in the belief that the second coming of Christ is imminent. He compared them to "the Adventists who in the 1860's gathered on certain hills expecting signs in the skies."

Pastor Stoyan emphasized that the Siberian sect is small and has no affiliation with the organized Baptists of Russia. He charged that the sect members refuse to send their children to public schools and try to keep them from reading newspapers and books and otherwise associating with the society around them.

At the same time, Archbishop Nicodim acknowledged the authenticity of a letter concerning alleged persecution of Russian Orthodox monks at Poltava monastery at Tarnopol in the Ukraine which has gained circulation in the western world.

But he attributed it to disgruntled supporters of Abbot Sebastian, who was removed as head of the monastery by the bishop of Tarnopol.

Archbishop Nicodim said that Brother Sebastian had been "in charge of the economic affairs" of the monastery before his elevation as abbot and had had wide contacts with the local people, among whom he was very popular. When word of his removal came, some of these friends "created quite an agitation," the archbishop acknowledged, but he assured newsmen that the monastery is "open and pilgrims are visiting it every day."

The Orthodox leader declined to comment on the possibility of the establishment of diplomatic relations between the U.S.S.R. and the Holy See, saying that a question involving exchange of

diplomatic representatives was one for the government alone and "not in my province."

Relations with Rome

He expressed guarded optimism concerning improvement in the relations between the Roman Catholic Church and the Russian Orthodox.

"At the Vatican Council the bishops of what is called the 'liberal tendency' expressed many good ideas which are very sympathetic to our Orthodox mind," he said, "but so far these are expressions of ideas only and not official actions of the Council."

"If the final conclusions of the Council should be such as to favor these ideas of the liberal bishops that would unquestionably help the growth of an ecumenical atmosphere," he declared.

He stressed the interest of the Russian Orthodox Church in the ecumenical movement, however, and expressed the hope that its participation in various discussions with the World Council of Churches and other bodies would help to facilitate this.

Referring to the fact that five other churches are represented in the 16-member delegation, he said, "We have had an ecumenical spirit in Russia among our various churches for a long time and we are anxious to see this happen elsewhere, too."

The archbishop, when asked by the Rev. Dale Crowley, a conservative Protestant radio evangelist, how, as a professed Christian, he could offer prayers for "a state and a society which is anti-Christ and anti-God," replied with a parable.

He said a father had two sons of whom he asked a difficult assignment. The one said he would go, but did not. The other loudly refused to go but finally did so.

"Do not judge a society by its words but by its actions,"

he observed. "The objectives of the Russian state and society are humanitarian and can be supported by all Christians."

He said that "naturally, we do not agree with the atheism," but that the end objectives of socialist society are social reforms which all Christians could welcome. He further reminded his questioner of St. Paul's admonition to pray for those who are in authority.

Archbishop Nicodim angrily denied that he is a member of the Russian secret police. He said that Yuri Rastorov, Russian defector, who told a congressional committee that his predecessor, the late Metropolitan Nikolai, was a member of the secret police, was "a traitor to his country who, after his desertion, could do nothing but throw mud upon the good name of his country."

Pastor A. I. Mitzekevich, associate general secretary of the Union of Evangelical Christians, again took the opportunity to deny that he had made any comments to a newspaper in Atlanta, Ga., suggesting that he would like to defect to the U.S.

He said he was shocked at the attitude displayed by hostile pickets during his visit and that he felt these "so-called Christians are misled to think of politics first rather than Christian love."

"I can only say when I see Christians do such things, 'Father, forgive them for they know not what they do,' " he declared.

No pickets marred the Russians' visit to Washington, but a spokesman for the First Baptist church where the group met informally with Washington churchmen at a dinner said the church had received "a steady stream of shockingly abusive telephone calls." Not a single call came from a parishioner of the church, however,

Anthropologist Margaret Mead Gives College a Going-Over

★ Episcopalian Margaret Mead, famed anthropologist, sharply criticized Greensboro College, a Methodist institution, for its "racial segregation" and said she would not return to the school until something is done about it.

Dr. Mead spoke before an assembly of students, faculty and visitors.

"Any institution that does not go forward goes backward," she said. "You say this institution is not segregated. This is sheer, unadulterated hypocrisy . . . This is the last time I'm coming here unless you have the sense to pay attention to the constitution of the United States and the principles of Christianity."

In an interview, Dr. Mead rejected statements by officials of many schools and colleges that they are not integrated because Negroes do not seek admission.

Recalling that she last visited Greensboro College three years ago, Dr. Mead said:

"I didn't expect it still to be segregated . . . I usually ask if a school is segregated or not. This doesn't mean I won't go there. I'm not a northerner punishing the south. But I do like to know the situation."

In her talk, Dr. Mead noted the college's religious affiliation: "Methodism used to be concerned with the dispossessed . . . I would not like to think that it has become concerned with the possessor."

She added that "we've pretty well lost a large part of the world where Christian missions were established because of our arrogant assumption that the color of our skins is more pleasing in the sight of God than that of another human being."

Dr. Mead said she thought Christianity is helping solve the race problem in the United States and "without it we would not have developed as we have."

Dr. Harold H. Hudson, president of the college, told the press that "one would wish that as a scientifically-minded anthropologist, Dr. Mead had reviewed the facts more carefully. No Negro has ever applied for admission here."

He said, however, that "I hope she comes to talk to us again. She's a delightful woman. We're delighted to have her opinions . . . and she certainly does have opinions."

"She touched on several hundred things in her talk. We think it's stimulating for the students, even if she did scold us."

In Durham, Dr. Mead told a newsman that "they're not being bad at Greensboro, they're just being passively good. They hid behind the statement that they are integrated because they are not segregated. But a school which prepares some of its students for foreign mission work should be taking a more positive stand."

ARCHBISHOP OF PERTH IS NAMED

★ Ven. George Appleton, archdeacon of London and a canon of St. Paul's Cathedral, was elected as Anglican Archbishop of Perth and Metropolitan of Western Australia.

He will succeed Dr. Robert W. H. Moline, who resigned from the post in December.

He was expected to assume his episcopal office late in August, following his consecration at St. Paul's.

EDITORIALS

The Vineyard

IT IS not the function of the Church to solve the political and economic problems of this world but to set forth those ideals which prevail in the kingdom that he has prepared for us and which, like leaven, may permeate the business of this world in so far as the individuals who compose it are capable of approximating those ideals.

To the man of this world, concerned more with wages than with the love of his work, who watches the clock and the pay check, the parable of the vineyard is an absurdity. To pay the same wage to the late comer which has been agreed upon for the man who worked all day seems unfair to the natural man because he fails to understand the nature of paternal love. If the household of faith is a real household the one year old baby receives the same, even more, attention than the twenty-one year old son, and the son is content that he should.

Christ does not say that the kingdom of this world shall be like a man that is an householder but that the kingdom of heaven is thus and so. In the kingdom of heaven the element of jealousy is eliminated for even he has been unable to suppress it in this world.

The basic fallacy in much of this urge for this or that "isms" lies in the fact that disciples of the Master confuse his teaching of the kingdom in which few are chosen, although many are called. To say that the sermon on the mount is visionary in this world is probably true for when Christ saw the multitudes he went up into the mountains and taught his disciples, stating boldly that he would not teach it to swine for they would turn and rend him.

The parable of the vineyard is based upon the family life in which there is neither rich nor poor because all fare alike; neither bond nor free for all have liberty within the scope of decency; neither Jew nor Gentile for all have a common father. As St. Paul says truly that if Christians have hope in this life only, they are of all men most miserable because they are the victims of exploitation. Of course there is a wrong emphasis upon salvation if it is made to be merely a reward for piety. It is better than that. It is the hope of souls who seek righteousness as the atmosphere in which they may live without hate and without jealousy.

It was just before Calvary that he said, "In my Father's house are many mansions, I go to prepare a place for you, that where I am there you may be also." It is only where Christ is that there is any hope for the supremacy of brotherly love. It cannot be imposed with a bayonet upon a servile population. We have yet to see any peoples humanized by a code of laws or inspired by a mere philosophy. Unless the love of Christ constrains them, and the grace of God sustains them they will never rise above their animal propensities.

The church is not an automatic device for lifting people up to a higher life unless they identify themselves with it. God's revelation is operative when it is met by man's worship. This connection must be made if light and heat and energy are to follow. If men refuse to participate in the life of Christ they have no reason to expect that it will take the lead in raising them to a higher standard.

The game will never be won by bleacher athletes who cheer or sneer from the side lines. There is no more reason for the church to take the lead in political affairs than for the university to participate therein. The university exists to produce men intelligent enough to guide the ship of state and the church exists to produce men good enough to administer it justly. Neither one should meddle with politics. Neither one has much to be proud of in the existing set-up. But whenever the church has dominated the state it has resulted in a secularized church and a poorly administered state.

Our Lord compared the influence of the church upon the state to leaven which permeates the dough but not to the extent of being evident in the taste; to salt which improves the taste unless it is too salty. Both the yeast and the salt must permeate but not dominate the dough.

The church exists to make men righteous, not to tell them what theory of government will be most effective. If the church would spend less time in trying to regulate a crooked world and more time in pastoral labor, it would achieve better results in making this a better world.

What is needed in society today is a greater number of righteous men, for no nation will enjoy love, joy and peace if those who compose it are animated by hate, fear and lust.

HINTS FOR A CLERGYMAN'S WIFE

By Mrs. Frederick C. Grant

BASED UPON EXPERIENCE IN
MANY PARISHES AND THEOLOGICAL
SCHOOLS, THIS ARTICLE GIVES
SOUND ADVICE TO YOUNG WIVES

THE YOUNG WOMEN with whom I have met are much disturbed, as they approach what they term "life in a goldfish bowl" and fearful of its constant criticism.

I cannot feel that the ground for such apprehension any longer exists. Once in a long time, any woman will meet someone — a little of a psychopathic case perhaps — who seems to wish to pry unduly into her spiritual or marital or family life. But one cannot go about from day to day fearful of a personality who may be one in a thousand one meets.

A clergyman's wife has to maintain a certain personal dignity, a certain reserve, and those usually free her completely from impertinent questions. She cannot comment lavishly on occurrences in the parish or in the town, and her days of school-girl "wise-cracks" on individuals must be put far behind her. After all, she is the wife of a man in public life.

Also, she knows the drama and the undercurrents of the community as few do, not because her husband betrays confidences, which he does not, but because troubled souls may come to his study at home. The fact she knows them to be troubled souls she may never mention. If she is a woman of tact and sympathy, and slowly as the years go on, of experience, people may occasionally ask her advice. But first and foremost, as they have done for hundreds of years, they will seek out the clergyman himself. And as time passes, and within the parish boundaries, she sees suicide, murder and sudden death, she realizes that it is better so. Her friendships with the parents of the lad who hung himself at the time of the high school examinations, with the mother of the young man who was killed by a suddenly paranoiac wife, with the father of the boy under arrest for army desertion, are quieter and more valuable and free-er from strain if she does not know all about their bravely-borne tragedies.

Partly because such tragedies and many, many more are a constant burden on her husband's heart, she must watch his recreation. There will always be a plethora of parish and community activities, but she must see that somewhere there is real recreation, music or an art exhibit in another town, a day or two of fishing, a visit to the theatre or to the home of old, old friends, outside the parish. Because the demands on a clergyman are so great, almost as great as to time as those on a doctor, and equally on his sympathies, she must see that home is a tranquil place, as free as possible from strain of any kind.

Keep It A Home

LONG AGO one young wife prided herself on the fact that the Scouts and Cubs, the Girl Scouts and the Brownies, the Sunday School parents, the College Group, the Young Wives, no longer met in the parish house, but now in the clerical home. Then suddenly, she herself found the situation quite intolerable and left! The parsonage or rectory or manse is not a parish house, is not wide open to parishioners twenty-four hours a day, but it may be a genuine home for the family within it, and a delightful place for their guests.

At one time we lived in a parish in which a local judge had proudly helped to build down a hill-side, on three levels, the gray stone public library, a gray stone rectory, a gray stone church. A very devoted church member ran a nearby boarding-house, which she left daily about two o'clock in order to bring the books she had taken out the day before back to the library. On her way up the hill, she stopped at our home — there were five outside doors on the first floor, all equipped with bells, rang each bell and rattled the knobs. I saw that my husband was safely at work or at rest in an upstairs

study, and four afternoons out of five I learned to stay asleep on the sofa in my own bedroom. One afternoon I suddenly awoke to find her staring balefully from the public library window above me, but I yawned determinedly and turned over — and later, changed the position of the divan. The fifth afternoon, I made her genuinely welcome, gave her tea and special cakes, but I still feel I had no obligation to do so five times a week.

Smoking and Drinking

I FOUND CERTAIN neighborhoods and towns so opposed to smoking that I knew I could not smoke there, but in one of them, I met a group of young university women, all newcomers, all the wives of young professional and business men, and I discovered they felt the need of bowing to local prejudice quite as much as I.

"Can the pastor's wife serve alcoholic beverages?" our young clergy wives ask. I don't think so. So many of their childrens' associates are well satisfied with an unspiked — if really delicious — punch, and their few company dinners, if perfectly cooked and gay and appetizing, can be pleasant without even sherry. An associate of mine always said that if she was serving meat loaf, scalloped potatoes and slaw, they would be the best loaf, the best scalloped potatoes the guests ever ate, the best sprinkled-with-celery-seed slaw. And I can testify they were and that, with the quality of the hospitality and the fun, we never felt the lack of alcohol or of anything else.

Our young people are worried over the "returning of hospitality." They are eager to meet the families in the parish in their homes, and yet they cannot afford financially or physically to return each and every dinner invitation extended to them. It is fortunate that in many places now, the clergyman's open house for the parish at the parsonage on New Year's day is becoming an institution, for it gives him an opportunity to express a very real appreciation.

"Mustn't my husband help?" our young wives ask. Why, surely, to a certain spontaneous extent, until the children are old enough, with the doorbell and phone perhaps, the rapid serving of a hot meal, occasionally, when you are both going out, with the dishes. But as to dividing the housework, what type of wives are we considering? Did they marry "household helpers" or professional men of whose status, ability and progressive reading they expect to be proud

for many years? And no man can always come home to more work. He gets tired and he wants peace and quiet for body, soul and spirit, after a day of many meetings and of many conflicting personalities.

Church Work

HOW MUCH WORK in her husband's church should a wife do? Long ago, from the vantage point of a neighboring town, I watched a small church for six or seven years. The first minister's wife there during our incumbency was a frail little thing. She had appendicitis and then a baby, and the local women went cheerfully on their way, managing the two societies as well as they always had done, teaching in the Sunday school, singing in the choir.

Then a new man arrived with a thoroughly capable wife who had been a really experienced executive. She played the organ much better than the unpaid organist, so within a year he retired in her favor. She had been a school principal at one time, so she took over the Sunday school. She united the two guilds and became the Union's first president, after which women were chosen from the alternate groups alternate years. Everything went smoothly; she had two children, she raised chickens; she had an excellent garden.

Ten years later, I was back visiting in our nearby town, and I was interested to find that the second man had left for a city parish. The Union had become two women's societies again — one of which had always preferred tea with lemon at five o'clock and the other veal and ham pot-pies, scalloped potatoes, jam tarts and coffee. The old organist had returned to his job, as had the former Sunday school superintendent. I believe the church members were honestly admiring of their second clergy wife's capable ways, yet they undoubtedly enjoyed again church work to which they were contributing more, and where many of the decisions were theirs. After all, it was their church; it had been before the arrival of any present incumbent and would be after he left.

Outside Interests

IN EMERGENCIES, of course a clergy wife can gladly help in the choir, at the typewriter, in the kitchen, but not as a regular thing — usually — without unfortunate results.

She surely should have interests outside the parish. Some people have felt those interests

must be only those of her denomination in a larger field, or in interdenominational church work. That, too, should be the individual wife's own choice. I have found greater rest, recreation and change in working in P.T.A. groups, poetry classes, hospital associations. As the late Bishop of California once said, "we should not spin about ourselves spiritual cocoons!"

But our young wives approaching a new parish seem to be terrified of prospective criticism of their clothes, of "how you spend the congregation's money", of college and family friends who will visit them. Let us clergy wives all agree that we do make horrible blunders, and that they are usually met by the older women of the congregation with kindness and amusement. I remember returning to my husband's new parish after the birth of my second child, and saying to the woman in the next pew, kindly, "Are you a stranger here?" She answered with a twinkle, "My dear, I've had this pew for thirty years!"

But no wife should maintain an attitude of looking for or cringing before criticism. Her clothes are her own business. If she can improve her taste, let her do it. How the salary is spent, once it is earned, is purely a family affair.

The professionally trained young women of today have a new problem as clergymen's wives, and one that older women seldom had to the extent to which they do. Are they free to carry on with their professional work?

Yes, if they are clever enough and especially, physically strong enough, to make the adjustments. The laboratory technicians who can work half-days seem practically to have the simplest time; the teachers, by the time the children are in school — sometimes even before — often enjoy it. The physician should no more be expected to give up her work than her husband his.

Member of Community

BUT THE WOMAN whose work could parallel her husband's has a much more difficult problem. Religious journalism is a possible field for the wife with theological training, religious education in a district office or with a national church organization. But many church executives refuse to have a man's wife working with him in any church under their supervision.

An increasing number of our young women are now trained as counsellors. Such professional work in one's husband's parish is considered as an intrusion by executive boards, presiding

elders, bishops. But it is often possible for a well-trained counsellor to find full or part-time work in a local business, a factory or the social service set-up.

How strong a physique she has, how congenial her work proves to be, how many children there are, what domestic help (if any!) is available, all enter into the picture.

But the most important thing a new clergyman's wife can do — professional or non-professional as she may be — is to show her interest and contentment in the parish, and her pride in it as the incumbent's wife. Then the local people more quickly grow to accept her, in the little theater, clubs, hospital boards or guilds, as one of themselves, a genuine member of the community.

An Encounter Along the Way

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

JESUS ENCOUNTER with the Canaanite woman is one of my favorite stories.

On first reading it is a rather startling impression one gets of the Master who we like to think was always kind and easy with people. Here was a poor woman troubled over an insane daughter. Although not a Jew she had heard of Jesus' ability to heal sick minds and emotions as well as sick bodies — and desperate as only a mother can be, she approached the Master as he walked down the street. Somehow, when one is desperate normal considerations of propriety go by the boards.

He ignored her and walked on. Still following she kept on crying out for help. But the disciples' patience ran thin, as it frequently did with those who kept bothering their Master and begged him to send her away. Turning to her, he reminded her that he was too busy looking after lost Jews to have time for the problems of a Canaanite!

I have always wondered whether there might have been a twinkle in our Lord's eye which belied the harshness of his words. Certain it was that what he said didn't stop her at all, because kneeling before Jesus she said again: "Lord, help me"; this time in a quieter tone.

The harshness of his first comment was as

nothing to what he now said to the woman: "It is not proper to take the children's bread and throw it to dogs". All the traditional bitterness which had gone on for centuries between the Jew and his neighbors in Palestine is in that remark. There was no love lost between Jew and Canaanite even as there was none between Jew and Samaritan. And there was just about nothing they did not call each other, including "dogs".

It is the woman's clever reply to this seeming insult which, for me, gives reality to the sense of humor which lies behind this interchange. Instead of reacting and leaving in a bitter huff she as much as says: Quite true, Master, I may be a Canaanite dog but even dogs eat the crumbs beneath the dining room table.

How delightfully refreshing this story becomes when seen in that light. It reminds me

of the similar bantering interchange between Jesus and the Samaritan woman at Jacob's well. To be sure, Jesus was testing her to see how much faith she really had. Probably even more he was in this oblique and skillful way giving the disciples an object lesson in patience. And it is interesting to see how through this interchange the wild despair of the woman gives way to the essential sanity he saw lying beneath it.

Sometimes it is necessary to shock people out of their hysterical concern with desperate problems. Jesus could do this as none other could or can. But all we have is the words he spoke. We cannot see the light in his eye, nor the look in his face, nor hear the compassion in his voice. With him, as with any of us, it is not what he says but how he says it, and above all else for what purpose.

THE SEARCH FOR IDENTITY

By Ranlet Lincoln

Assistant Director of Missouri Botanical Gardens

**THE FIRST OF THREE TALKS GIVEN
BY LAYMEN AT THE SUNDAY MORN-
ING SERVICE AT ST. MARK'S CHURCH,
ST. LOUIS. EACH SPEAKER MET WITH
MEMBERS OF THE CONGREGATION
AFTER SERVICE FOR DISCUSSION**

EVERYBODY wants to know who he is. This fundamental search for identity underlies much of our activity and is involved with many of our most basic feelings. We seek the answer to the question "Who am I" throughout our lives and in most of our dealings with one another. Especially in our dealings with one another. For in our asking we turn often for an answer to the groups to which we belong. And these groups provide answers. Using the term "groups" in the broadest sense, they tell me that I am: a father (member of the social group fathers); a son (member of the social group sons); a salesman (member of the social group salesmen); a man, a white man, an American, a democrat, a duck hunter, a bridge player, a rotarian, a tee-totaler, — or — an adolescent, or a grandfather, or a housewife, or a doctor, or a priest, and so on.

These are all identifications of me offered me

by my belongings, by the various social groups to which I belong, and they all answer my question, "Who am I". But only partly. For they all identify and describe what William James called my social selves, that is, the various roles that I play in society. And when I get through cataloguing this bewildering repertoire of roles, I am moved to ask "But who am I, really". My belongings tell me today that I am a grandfather, but fifty years ago they told me I was an adolescent boy. Who is the "I" who can be both? Of course, I have changed, and that explains it. But who is the "I" who does the changing?

No — I have a persistent sense that there is more to me than a complete catalogue of my social selves, that there is some inner "real me" that my group belongings cannot describe, some further truth about me that they do not touch. In short, I know that I am more than my roles. But, curiously enough, I also know that I am

less than what my belongings tell me I am. That I am really only acting these roles, putting on these many masks and allowing others — and even allowing myself — to believe that I really am the person they seem to describe. But all the while I know in my secret heart that it is a fraud.

When my little boy comes to me and asks why his playmate is mean to him and I seek to explain away his hurt with all the mature understanding and wisdom which fathers have; when I pause for a moment before calling on a customer I loathe, and tell myself that the rough comes with the smooth, that this is the kind of thing responsible breadwinners must do; when I stand up here in front of a churchful of people and preach the word of God — when I do all these things, and a thousand others no more unusual, I know in my heart that I am not a wise father, not a responsible breadwinner, not a preacher of God's word, but only a terrified faker hiding behind a mask. So the answer to my question given by my group belongings is not a very satisfactory one.

Fictions of Society

THIS DISSATISFACTION with my group identifications may be related to the fact that all of them have an axe to grind, all of them offer an answer with a price tag. They all seek to identify me as one of their members not for my sake, but for theirs.

My nation tells me I am an American to make me a loyal citizen. Of course it offers benefits, the benefits that go with the mask, but it also exacts a price.

My family tells me I am a son, and entitled to all the benefits thereof, but it does so in order to instill in me a sense of filial duty.

My company tells me I am an employee, but for whose sake, mine or the company's, in the end?

And all of these social selves take a little bit away from me as they identify me. They limit and restrict me, in telling me who I am not as well as who I am. The catalogue of my social selves is not so much the truth about the real me as it is a description of the extent to which I participate in the fictions of society. The fact that these fictions are absolutely necessary for society to exist — after all, what would happen to the fabric of the world if we were not able to say of each other "He is a thus-and-so", and mean something by it — does not change their

fictitiousness. The fictions of society, the social selves which seek to identify me, are necessary but the more completely they describe and identify me, the less of me there is left. And if I seek the entire answer to the question "Who am I" from them, I will find that the real me is gone, that I am nothing at all.

And yet they are necessary, and not only to society, but to me as well. For if I try to evolve the answer to my question out of myself, of course it won't work. I'll never find out who I am by staring at my own navel. If I attempt to escape from the entanglement with the social fictions, which in the very process of identifying me to myself threaten the validity of my existence, then I find my existence is reduced to a dialogue between nothing and nothing. This may indeed avoid the fictitiousness of society, but its reality is an emptiness even worse than fiction.

To sum up thus far, I appear to be in a dilemma: I ask, "Who am I", and I cannot trust the answers given by my social belongings, and I cannot answer the question by myself.

Encounter with God

THE GOSPEL OF JESUS CHRIST suggests a radically different approach to the problem of identity which may offer a way of dealing with this dilemma. For God also tells me who I am in two important ways. First, he tells me that I am in fact the very slob I know myself to be, the terrified faker hiding behind the masks of all the other answers. For man may be defined as the being whom God addresses — this is perhaps what Luther meant when he said that man exists as long as God speaks to him. And God addresses me not as a repertoire of roles, not as a collection of masks which I prop up in front of me to help make sense out of my existence, but as the naked me which is left when they are stripped away.

In the words of Job, "Naked I came from my mother's womb, and naked shall I return". This denuding character of the encounter between God and man is reflected in the traditional Christian story of the creation. God created the heavens and the earth. Then he created man. He did not create society. We did that, in all our ingenuity and our desire to make existence manageable. But God continues to address man as man, and nothing else. God calls me into the world naked, and I spend the rest of my life trying to clothe myself, trying to cover the naked-

ness of my self with the clothing of my social selves, trying to impress myself and others with the significance of my roles. God remains unimpressed. We have concocted an elaborate social drama to keep the world going along, a wonderfully complicated play with roles for everyone. But God hasn't read the script.

Theologians speak of "ontological embarrassment". Ontological is a word which means "in respect to being", so ontological embarrassment means being embarrassed about our being, about who we are. The most profoundly shattering aspect of the encounter with God is not, I think, the guilt for our sin, but rather this embarrassment about who we are. And this challenge of God's address is not only to the consciously contrived identifications, the superficial masks of social one-upmanship. For God addresses us behind even the deepest and most taken-for-granted ideas we have about who and what we are.

To illustrate what I mean, consider the sense in which a white southerner says "I am white". Down amongst the deepest recesses of himself, as he is identified to himself, he is white. Not just as a conscious social convention, or a convenience in getting into good restaurants, but in his very vitals, he is white. But when God addresses this person, he says, "No — you are not white — you are a human being." — and reveals once and for all that being "white" in the southerner's sense, rather than the biological sense, is a social fiction, a mask, a role. And it is not to roles that God speaks. It is not to reassure me in my social selves that he tells me that I am in fact the very slob I know myself to be.

The Love of God

BUT I SAID a moment ago that God tells me who I am in two ways. I have just been describing the first. The second is that he tells me that I am his beloved child. Not because I am lovable, not because I am good, not for his sake, but for my sake. He tells me that he loves me not for the roles I play, but in spite of them. He tells me that, at least where he is concerned, I need no longer hid my nakedness behind a mask, because he knows me better than I do, and loves me as I really am. Thus, in the terms which we have been using, God's identification of me is the definitive one.

His answer to the question "Who am I" is the final answer, the truth about the real me. It is this: "You are the real you, the you you are

afraid to be. And you may have the courage to be who you are, because I love you!" All this has, I think, some implications about the ministry of the laity, and about the mission of the church. For the church, in the light of what I have been saying, is the one group that gives a different answer from all the other groups. The church, when it is being the church, has no answer of its own to offer me, rather it witnesses to the answer of God. The church does not tell me of itself who I am, does not push another mask at me, does not say "You are a Christian" and by that mean "Here is the mask labelled Christian — hide behind it". The church does none of these things, but only attests to the fact that the truth about me is given in the gospel of Jesus Christ.

It has no stake in telling me this. It has no axe to grind. The church is thus the one belonging in which I can be myself, in all the mystery and terror of whoever that is. This gives me a special kind of freedom, and calls for a special kind of response. For just as the response to God's love is to return it by loving him and those whom he loves, which turns me toward my fellow creatures and away from myself, so also the response to the church (the body of Christ, the presence of God in the world) as the one place where I can be myself is, by being myself, to be able to do what I ought to do.

Understanding the Gospel

THIS KIND of understanding of the gospel and the church is expressed, I think, in the whole symbolism of the Christian lore and scripture. Let me offer just two examples to illustrate what I mean—The story of Jesus and the sacrament of holy baptism. First, that God loves the real me, unlikely as that may seem, is expressed in the incarnation, in the whole career of Jesus Christ. "God so loved the world (that is, me) that he gave his only begotten Son." A wildly extravagant action made necessary by my very reluctance to believe that he could love me. An action made absolute by the crucifixion — he not only sent his Son, he even permitted me to murder him as the ultimate test of his love — and rose again to prove it.

Second, that the church is called to be the one belonging which knows this and witnesses to it, rather than offering me still another role to play, is expressed in the sacrament of holy baptism, the rite of initiation into this unique group

which calls itself the body of Christ. At the beginning of the baptism service, we pray that God may grant to the person about to be baptized "that which by nature he cannot have", which is membership in the whole company of heaven, the whole company of those who know the secret, the whole company of slobs who know themselves to be beloved of God.

We can't have it by nature or by social fiction, because it does not exist by nature or social convention, it is the gift of God, the body of Christ who came into the world not by nature but by God's love. This is the group which, knowing the secret that we are beloved of God, can then dare to love ourselves and each other. And witnessing that God knows who we are, can then dare to be who we are.

Church Also Phoney

THAT'S THE END of the sermon, but I would add one cautionary note, to avoid misunderstanding about the church. While the church is called to be, and from time to time is as I have described it here, it is also just another damned group. While it is the whole company of heaven,

it is also made up of you and me, and like you and me it is confused about, and afraid to be what it is. While it seeks to foist no phony role upon me, has no axe to grind, it is also a group within society, committed to all the fictions of society.

Thus it does have an axe to grind. It does have a stake in telling me who I am. It wants me to identify myself as a Christian, because then there will be more Christians, and it will be a successful group.

Deeper than this, the church has a stake in my identifying myself as a slob, because then I will need it, and it will be successful.

The church is thus the only non-phony group, and phoniest of groups. It is trapped in an ultimate ambivalence — it must be a part of the fictions of society in order to be in the world, yet it must be outside the fictions of society in order to serve the world.

The church is a paradox, a mystery which cannot ultimately understand itself, which cannot ultimately be responsible for itself, which, even as you and I, can only trust itself to the tender mercy of its Lord. God help it.

Bible Belt Tradition Fading Newspaper Survey Shows

★ The traditional picture of the "Bible Belt" where Christians interpreted the Bible literally and preachers exercised public influence is fast disappearing from the American scene, according to a survey made in the area by the Charlotte, N. C. Observer.

After interviewing more than 100 ministers, businessmen, housewives and other residents, the daily said it found that "we live not so much in the 'Bible Belt' as on the fringe of an area that used to be the 'Bible Belt.'"

If Christians still live in the belt, the paper concluded, they do so "in part by habit and tradition and in part by public appearance."

Christians "no longer are nearly unanimous in their views

on religious matters," the Observer continued, "and the literal acceptance of the Bible as the final guide to action is perhaps the single point on which the most people disagree."

"While the 'Bible Belt' itself is revered as a source of all religious guidances for almost all those interviewed," the daily said, "just what the Bible means is far more likely to be a matter of personal interpretation than a matter of denominational doctrine. This is just about as true for one denomination as it is for another."

Concerning the public influence of ministers, the Observer said preachers "are no longer accepted as final authorities by a majority of their members."

"While many church members are devout in their faith,

regular in their attendance and giving and religiously sincere in their daily conduct," it said, "they are far more likely to make decisions for themselves than to rely firmly on what the minister says."

"This is markedly true in the larger, more liberal churches in larger cities, but it is becoming truer each day in the smaller churches in rural areas where fundamentalism was once thought to be the only salvation."

Other "Bible Belt" customs which have disappeared or are on their way out and which are missed by church members include, the Observer said, the singing of old familiar hymns in church, Sunday dinners with the preacher as guest, church suppers with their home cooking, and the bringing of gifts, usually food, to church.

The paper also noted such other changes as more commercial activities and sports on

Sunday, makeup and shorts for women, smoking, drinking and dancing — all frowned upon in the belt a generation ago.

Tithing also is disappearing, the survey showed. "Church members are more likely to give cars or make mortgage payments on parsonages or pay for tickets for trips abroad for study," the paper said.

Although some church members do not realize it, the Observer concluded, "many find their religion more of a philosophical than an emotional attachment."

Also, it said, some Christians "find it hard to see specific relations between their religious views and their own concepts of right and wrong as they live their lives every day."

BIRTH CONTROL ADVICE IN SAN FRANCISCO

★ A program of public birth control advice has been in effect quietly for about two years under the San Francisco health department, it was disclosed.

Dr. Ellis Sox, city health director, said mothers are offered contraceptives and birth control

advice at the San Francisco general hospital. He said the program is "voluntary."

The disclosure came after a California legislator proposed that the state health department undertake a birth control program.

Dr. Sox said the health department's program is not aimed at any specific category of persons or economic group. "If it's right, it's right; if it's wrong, it's wrong," he said. "It can't be wrong for one class but right for another."

As for religious objections, Dr. Sox said this was "a matter of personal conscience. We provide only the advice or the contraceptive; their use is up to the person."

He said the program was in line with a policy established by the California conference of public health officers.

ZABRISKIE LECTURES AT VIRGINIA

★ Horton Davies, professor of religion, Princeton University, will deliver the annual Zabriskie lectures at the Virginia Theological Seminary on April 1

and 2. The subject of his addresses will be "Twentieth Century English Preaching." The lectures which are open to the public, will be held in the seminary chapel at 9:30 a.m., 11:30 a.m. on April 1, and at 11:30 a.m. April 2.

Davies, a native of South Wales, received his education at the University of Edinburgh and Oxford University.

ART GALLERY SPONSORED BY CHURCH ARMY

★ The first exhibit of Trinity gallery, recently established by the Church Army, was opened to the public in quarters at 122 Pierrepont St., Brooklyn Heights, New York. The gallery is part of Trinity art center, which the army is sponsoring in a broad program to minister to the neighborhood in which its new headquarters are located.

The current exhibit includes two dozen original lithographs of Marc Chagall and 21 facsimile copies of drawings of Matthias Gruenewald, shown for the first time in this country.

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MUSIC-TO-ART PROJECT SHOWN IN TRENTON

★ Trenton's Trinity Cathedral's unusual Lenten "music-to-art" project has resulted in a traveling exhibit of 12 paintings dealing with the passion of Christ done by college students or young adults.

The project started when Dean Lloyd G. Chattin invited art students and others interested in both painting and modern religious music to listen to two choir rehearsals of the Lenten cantata, "Forsaken of Man," by Leo Sowerby. Those attending were asked to put their impressions on canvas.

Twelve persons responded with paintings which became a traveling display in Trenton institutions and stores. They will be shown at the cathedral on Passion Sunday, March 31, when Sowerby will conduct the choir as it participates in the cantata.

From the 12 paintings, Sowerby chose what he considered the best interpretation of his work. A \$50 prize was awarded to William Stryker, a senior at Trenton state college.

It depicted Christ on the cross in stark outline and dark, somber colors. Stryker said his basic inspiration was from the "He cries aloud" passage in the closing chorus of "Forsaken of Man."

Sowerby is a Pulitzer Prize winner and director of the college of church musicians at the Washington Cathedral. Both he and Dean Chattin expressed satisfaction with the response given the "music-in-art" experiment.

CONFIRMATION CLASS TAUGHT BY RABBI

★ Boys and girls of a confirmation class at Christ Church in Grosse Point, a Detroit suburb, have had a rabbi as one of their instructors.

Church spokesmen said that

while the appearance of a Jewish clergymen before the class was a "first" for the congregation, "we see no reason for it to be the last."

"The children were studying the Old Testament," they said, "and we felt they could better understand their heritage if they understood something of the Jewish religion."

For Rabbi M. Robert Syme of Detroit's Temple Israel it was not a new experience. "I have done it frequently," he said, "more and more frequently in the past two or three years — and I have urged our own youth to become better acquainted with the Christian position."

"It is important that we talk to each other," he added. "It is rather like the man who commented to President Lincoln that if the railroads had run north and south, instead of east and west, the north would have been in a much better position to bring an earlier end to the Civil War."

"Lincoln's reported reply was: 'If the railroads had run north and south there would have been no Civil War. Our people would have known and understood each other and would not have wanted the war.'"

"That," said Rabbi Syme, "is what I hope these talks do for us today."

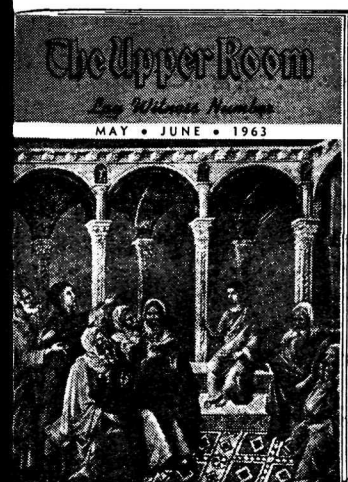
BISHOP OF NYASALAND IN CENTRAL NEW YORK

★ Bishop Donald Arden of Nyasaland, Africa, and Mrs. Arden spoke at several churches in the diocese of Central New York, March 15-21. The Bishop and his wife had separate speaking engagements.

In the Syracuse area, Bishop Arden addressed the couples' club of St. Thomas' Church, North Syracuse. On March 16 he celebrated at a service of holy communion at Trinity Church, Syracuse and spoke at

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a breakfast for Episcopal men.

In the Binghamton area, Bishop and Mrs. Arden both addressed the high school groups of Trinity Church. On Sunday, at Trinity the bishop was the celebrant at a service of holy communion and preached at the 9:00 and 11:00 o'clock services.

BOYD TO CONDUCT MISSION FOR STUDENTS

★ The Rev. Malcolm Boyd, Episcopal chaplain to Wayne University, will conduct a preaching mission on the beach at Daytona Beach, Florida, during Holy Week (April 8-14) when 50,000 U. S. college students, according to a conservative estimate, will visit the Florida city.

"This is an effort in evangelism designed to talk to the students where they are, in a language that they can understand," according to a statement issued by Bishop Louttit of the diocese of South Florida.

Chaplain Boyd will appear in three Daytona Beach coffee houses where he and Woddie King, Jr., a young Detroit Negro actor, will stage Boyd's prize-winning one-act play "Study in Color." Chaplain Boyd will also give dramatic readings and speak extemporaneously in a "stream of consciousness" vein in the coffee houses. He will be accompanied by several of the country's best-known folk-singing groups including Peter, Paul and Mary, The Folksters, The Brothers Four and The Huntsmen.

SCARSDALE RECTOR GOES TO DALLAS

★ An Episcopal clergyman who won nationwide acclaim for his stand against discrimination has been named rector of one of the largest parishes in Texas.

The Rev. George E. Kempself, Jr., who resigned in January as rector of St. James the Less,

Scarsdale, N. Y., will head St. Michael's and All Angels at Dallas.

It is the largest Episcopal parish — 1,100 families — in Dallas. A new \$2,000,000 church structure was recently completed by the congregation.

POPE URGES END OF HUNGER

★ One of the most distinguished groups ever received in audience by Pope John heard the pontiff urge international organizations to help promote better utilization of human and material resources to banish hunger from the world.

Pope John greeted 30 eminent scientists, authors and sociologists, including nine Nobel Prize winners, who were in Rome for a special assembly on The Human Right to Freedom from Hunger sponsored by the

United Nations Food and Agriculture Organization.

The assembly preceded the opening on March 17 of the World Freedom from Hunger Week, which has been endorsed by Vatican authorities and numerous religious organizations, including the World Council of Churches and the Lutheran World Federation.

In his talk, Pope John warmly commended initiatives undertaken through the five-year Freedom from Hunger campaign which was started in 1960 and which was reaching its half-way mark with the week about to be inaugurated.

BISHOP OF LAGOS DIES IN SLEEP

★ Bishop Adelakun W. Howells of Lagos, the first native-born African to hold that post, died unexpectedly in his sleep.



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CHURCH GROUPS MAKE ANNUAL VISIT

★ Two church groups made their annual joint visit to the New Jersey legislature and found that a minimum wage bill they supported had just been passed.

Some 150 representatives of the united church women of New Jersey and the Newark Episcopal dioceses' department of social relations met with Gov. Richard Hughes and legislative leaders to discuss the minimum wage bill and other measures they favor.

Although the \$1.25 minimum wage law which the two groups supported has passed the lower house, it faced stronger opposition in the senate where it was killed last year.

Gov. Hughes urged members of the two groups to write their senators on behalf of the bill. He also discussed other state problems such as traffic safety and segregated housing and schools.

"We have school segregation problems growing out of the housing pattern," Gov. Hughes said. "I'm happy that the churches, including my own, the Catholic Church, are opposed to housing segregation."

Concerning the growing problem of narcotics addiction in New Jersey, one of the church groups' concerns, Gov. Hughes said that as a judge he had

handed down severe sentences for those convicted of selling dope to minors. He admitted, however, that sentences for this offense are sometimes quite light.

At a luncheon meeting, the church representatives heard Assemblyman C. Robert Sarcone discuss four narcotics bills which he has sponsored and which the Protestant groups support. Two of them would commit addicts to hospitals for treatment and the others would increase penalties for selling dope.

Bishop Donald MacAdie and the Rev. Alexander Shaw, president of the New Jersey council of churches, accompanied the delegation.

TEN LARGEST PARISHES

★ Of the ten largest parishes in the country, as far as communicant strength is concerned, four are in New York City; St. Philip's, Trinity, St. Bartholomew's and St. Thomas.

Others are Christ Church, Greenwich, Conn.; St. Mark's, San Antonio; St. John's, Houston; St. Andrew's, Kansas City, Mo.; St. Philip's, Atlanta; Trinity, Portland, Oregon.

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- BACKFIRE -

Charles Martin

Headmaster of St. Albans School,
Washington

On Wednesday, March 6th, I spent a large part of the day with the Presiding Bishop. At no time was there evidence of any illness or any unusual worry, just the usual discerning, quiet, friendly person I have always known. Yesterday when I learned of his affliction,

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12:30 Tues., Wed & Thurs., EP 5:15 ex
Sat.; Sat. HC 8: C Fri. 4:30 & by appt.

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HC 8 (Thurs. also at 7:30) 12:05 ex. Sat.;
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EP 8 ex Wed. 6:15, Sat. 5.

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C Sat. 5-6, 8-9, & by appt.

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Rev. Thomas P. Logan, (Priest-in-charge)

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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; Weekdays: 7:15 a.m.
Morning Prayer, 7:30 a.m. Low Mass, 5 p.m.
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& 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.

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I was shocked, incredulous, completely unbelieving. I just could not believe that one who a few days ago seemed so well, so oblivious to self, so lost in the events of the moment, could be ill or have anything unusual on his mind. And it is still difficult for me to believe what I must accept as being true.

I hope, I pray, that the Presiding Bishop may learn, as he suggests, to live with his disability without handicap to his ministry. Regardless of whether this is possible or not I hope he will not resign. The courage, the honesty, the selflessness of the Presiding Bishop as he wrestles with his disability will witness to God's strength and goodness in a way that the ordinary power of speech or the ordinary good work never could. I have known — we all have known — men, lay and clerics, whose ministries have shone with a clarity and glory in the midst of trouble as they never did or could in the ordinary ways of life.

Then too, I know it is good for the ordinary family, and I believe it is good for the great family — the Church — to have the opportunity of holding up the hands of one of its members. The family learns thoughtfulness, patience, love; it grows stronger under its responsibilities. I believe our Church would respond to the courage and strength of the Presiding Bishop in a way that would make it a more effective witness to an anxious world of the God who brings strength and peace.

And this is all not unrelated to the season through which we

are moving. As we pray for the Presiding Bishop, and for the Church, it is good to remember how God spoke from a cross.

W. B. Spofford Sr.

Managing Editor of The Witness

People who just read headlines and then read the news hastily are going to have the wrong slant about the P. B. The Associated Press release with a New York date-line was a good job but it is important to know what happens when it arrives at a city newspaper. The man in the slot at the copy desk tosses it to one of his subordinates with orders to rewrite or cut, depending on how much space is available, and to write a heading — and there is no time lost in the process.

The Philadelphia Inquirer came out with the heading "Episcopal Head Ill, To Curtail Activities", which is just about as wrong as a head-writer could possibly get.

The P. B. is not a sick man.

The P. B. is not curtailing his activities. He is simply changing his activities and instead of running all over the place making speeches and preaching sermons — which of course everybody wants him to do, because he does it so well — he will devote his time to being the chief executive officer of the National Council. And as far as "the good of the church" is concerned this may well be a tremendous gain, as I personally think it will prove to be. The Council this year operates on a budget of \$11,265,337, with all sorts of divisions, departments, etc. now under one roof at the new Church Center. Heading all this is a tremendous job.

Something ought to be said,

I think, about Parkinson's Syndrome. It is not, as most newspapers call it, a "disease". It is exactly what the P. B. himself called it — a "disability" — and we have the expert testimony of Mayo clinic doctors that people live with it for years and do their jobs. So I am pulling for the year 1970 for his retirement.

I too was with the Presiding Bishop a large part of the day of March 6th and everything that Canon Martin says so beautifully in the above letter is 100% correct.

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