

The **+** WITNESS

NOVEMBER 9, 1961

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CONTEMPORARY CRUCIFIX

CHRIST WITHIN THE TENSION OF EXISTENCE is expressed by this soldered metal crucifix executed by the American artist, Clark Fitz-Gerald. Communicating the Gospel through the Arts by Malcolm Boyd is a featured article this week, to be concluded in the next issue

-- LIFTING THE LACE CURTAIN --

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 Com-
munion 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 5:15 p.m.

CHURCH OF THE HOLY TRINITY
316 East 88th 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

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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, Ass't
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. Joseph Tatnall
The Rev. Walter J. Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
Holy Days: Holy Communion, 12:15
p.m.

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 Artists 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.

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Lafayette Square
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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**Protestant Dean Tells Catholics How to Maintain World Peace**

★ A Protestant theologian told the annual meeting of the Catholic Association for International Peace that a major obstacle in deterring Communism is a failure in the West to recognize the social problems of the uncommitted nations.

Dean John C. Bennett of Union Theological Seminary, New York, declared that "one of the greatest obstacles to the success of the free world in upholding its own against Communism is the fact that the United States is a status quo nation."

"It is fearful," he added, "of radical change and influenced by a large body of opinion that is still committed to an uncritical capitalistic ideology."

His remarks were contained in an address to the Catholic peace group whose conference brought together in Washington about 130 government officials, members of university faculties and others concerned with international relations.

Communism, Bennett asserted, is able to win followers through the power of an idea and of a promise and not through the might of Soviet rockets.

"The only way," he said, "in which some nations will be saved from Communism is for them to develop alternatives to it. Failure of comfortable nations to realize the depth of the

neglected social problems of half the world is the chief ally of Communism and unless this is understood, our military power and alliances will be of little avail."

Bennett warned Americans against the "covert idolatry" of assuming God is always on the West's side in the cold war. He said this attitude is a "temptation" to overlook "the extent to which Communism itself is a judgment upon the sins and failure of the middle class world, upon the Christian world."

"The very atheism of communism," he declared, "is a judgment upon the Churches which for so long were unconcerned about the victims of the industrial revolution and early capitalism and which have usually been ornaments of the status quo, no matter how unjust it has been."

The seminary head called attention to what he termed "the utterly self-defeating character of the intransigent forms of conservative anti-communism in this country."

"As a Protestant," he added, "I hope that the influence of the Pope's recent encyclical, *Mater et Magistra*, will help to change the American mind at this point."

Bennett took exception to those who would rule out coexistence with Communism: "Their

view of the cold war will almost certainly lead to hot war and to the nuclear catastrophe which will add to the victims of tyranny scores and perhaps hundreds of millions of new victims."

EPISCOPALIANS LOW IN GIVING LIST

★ A record total of \$2,533,120,871 was contributed to 47 Protestant and Eastern Orthodox communions during 1960, according to the annual report of the National Council of Churches' department of stewardship and benevolence.

This represents a gain of \$125,656,230 over giving reported in 1959 by 49 Church bodies. It is an increase of 5.5 per cent for 39 bodies whose figures can be compared to those of last year.

Per-member giving in the same 39 Churches was up 3.2 per cent from \$64.66 to \$66.76.

This figure was broken down into \$54.71 for congregational expenses, a gain of 2.9 per cent over 1959, and \$12.04 for benevolences, a gain of 5 per cent. The benevolence giving includes \$2.04 for foreign missions, an increase of 5.2 per cent.

Benevolence giving for home and foreign missions in 1960 was \$458,441,044 or 18.1 per cent of the total giving. The bulk of the money, \$2,074,479,864, was used for congregational expenses, with an additional \$199,963 going for unclassified uses.

Twenty-three Church groups

reported spending \$369,116,718 on construction of new buildings. This represents 28.7 per cent of the total congregational expenses for these Churches.

As these figures are released each year the same fact is revealed: top per-member giving is by small denominations. Tops

in 1960 was the Free Methodist Church whose 54,906 members gave an average of \$271.86.

Among the major denominations the Lutherans, Missouri Synod, had a per-member giving of \$96.18. Presbyterians were second with \$84.30 and the Episcopal Church sixth with \$64.51.

glorious fellowship . . . ” Gresham said.

Discussing the history of unity movements in America, Gresham pointed out that the Disciples denomination began as an effort to restore the unity and simplicity of the first century Church.

Disciples, he said, have always maintained that “theological agreement is not essential to fellowship” and “have never insisted on theological agreement as a prerequisite to Christian unity.”

Immediate Unity of Protestants With Diversity Proposed

★ A sweeping new proposal for uniting all American Protestant denominations in a “union without uniformity” was made in New York by Perry E. Gresham, immediate past president of the international convention of Christian Churches.

“I would propose,” Gresham said, “that we call together all denominational leaders and declare that the United Church of Christ in America is now in existence . . . and that we recognize that Christ is Lord of all, beginning with the Church, and act accordingly.”

The plan which stressed diversity within unity was outlined by Gresham, president of Bethany College, in a speech at Park Avenue Christian church here. It was the first in a series of programs on Christian unity which is sponsored by several Manhattan churches.

Under Gresham’s plan denominations that are now members of the National Council of Churches would merger their mission activities and such institutions as benevolent homes, publishing houses, and pension funds.

Local congregations of these Churches would be left free to “worship Christ in appropriate ways according to custom and preference with the glorious added sense of being at one with

all followers of Christ,” he said.

“Instead of a merger of one or two bodies with a pious hope of more to follow we could accomplish the purpose at one bold stroke by recognizing the Lordship of Christ, the fellowship of all devout followers of Christ, and the genius of ‘E. Pluribus Unum!’ ” Gresham continued.

“Our ways of worship would differ, and our beliefs would be diverse, but Christ would command us all, and our witness would shake the earth,” he declared.

Gresham predicted that his plan would evoke “excited protests from both theologians and ecclesiastics.” He acknowledged that the proposal is “an affront to the person who demands a uniform statement of faith and uniform ways of worship.”

But he noted that there has never been theological agreement in the history of Christendom except under the military threat of Constantine.

“Union without uniformity is an approach which commends itself to the American ways of thought where the heritage of Jefferson and Lincoln can show the secular counterpart of what could happen to the Church if the Holy Spirit could lead us toward a common witness and a

Unity Is Urgent

★ Christians must make the world a “brotherhood,” now that science has made it a “neighborhood.”

That was the theme of Dr. Floyd Faust of Broad Street Christian church, Columbus, Ohio, as he addressed the West Virginia Convention of Christian Churches at its annual meeting in Morgantown.

“It is high time we revered each other’s reverences,” he said. “The key to Christian unity will not be found in the discovery of one form of belief or Church organization so cleverly conceived that all will accept it and uniformity be achieved.”

“It will rather consist,” said Faust, “in firm adherence to the varied convictions, rituals and forms of organization and worship that are so dear to each of our souls, but coupled with this, complete relinquishment of the insistence that all other Christians fall on their faces before our particular ark.”

The president of the convention, B. J. Hannon of Central Christian church, Fairmont, W. Va., declared that the Church is failing to do God’s work in today’s world because it is suffering from “hardening of the institutional arteries.” He said Christians have become so “embroiled in church work that they

have no time or energy for the work of the church." The church, he said, must teach its members to work for God not in parish committees or other organizations, "but in the labor union, in government, at the polls and in every act in every aspect of life."

To do the work of God, Hanon continued, Christians must be concerned with such issues as social justice, public welfare, legislative control of alcoholic beverages, and political reform.

Urging ministers to become "pastoral foremen" by training laymen to be Christian in every aspect of their lives, he said: "The only way to do the work of God is for the people of God to be active and intelligent witnesses at work, in politics, and in all economic decisions. The pastor must train the laymen to be informed and intelligent witnesses — workmen approved by God."

A warning that the world is being conditioned to accept nuclear war was sounded by Ralph E. Valentine of Huntington, W. Va., general secretary of the West Virginia society of Christian Churches.

"Unless a clean, strong wind of moral concern and protest can sweep the befouled minds and hearts of us all," he said, "we shall soon be committing deeds of horror for which we shall deserve to die as a race. Nuclear massacre involves so great a betrayal of God and man, so great a denial of all that Christ stands for, such a terrible wrong in itself, that in no circumstances is its use justified. The crucial times in which we live should drive us into intense prayer and swift action."

Robert G. Nelson of Indianapolis, an executive of the United Christian missionary society, said that missionary work overseas must be relevant to the needs, problems and aspirations of the people in underdeveloped

countries. At the same time, revolutionary change to blind us he said, "we must not permit our real objectives in world social and political upheaval and evangelization."

Role of Government in Welfare Divides Church Conference

★ Protestants cannot have their cake and eat it too in the matter of government funds for church-supported institutions, an official of the National Council of Churches said at the national conference on the Churches and social welfare, meeting in Cleveland.

"How can you oppose federal aid to Roman Catholic parochial schools when you have accepted funds for hospitals and churches for years?" the Rev. Dean M. Kelly asked.

"Either we are going to have to modify our custom of accepting . . . what money is offered us, or we shall have to give up our traditional opposition to those churches and institutions that do accept it," he declared.

Mr. Kelly is executive director of the National Council of Churches' department of religious liberty. He spoke at a panel discussion on government and social welfare.

Other panelists were Msgr. Raymond J. Gallagher of Washington, D.C., secretary of the national conference of Catholic charities, and Haskell M. Miller of Wesley Theological Seminary in Washington.

Msgr. Gallagher said the primary responsibility for welfare rests not with the government but with the individual and with private welfare organizations.

Miller, on the other hand, said welfare is a responsibility of "all the people of this democracy functioning through the duly established agencies of government."

He said the Catholic principle of "subsidiarity" places the

chief emphasis on private and Church welfare organizations and see direct government service to the people "only as a regrettable last resort." This concept has hampered American society in developing a comprehensive program for the general welfare, Miller charged.

In his definition of "subsidiarity," Msgr. Gallagher said it means that "government should do only those things for citizens that citizens cannot do for themselves. In solving our welfare problems, we do not consider the government an intruder in the affairs of men. But as a spokesman for the national conference of Catholic charities, I must say we would be deeply concerned with the development of government programs because of the fringe effects of decreasing the interest of individuals in continuing the very life blood of America — the willingness of one man to be concerned with the welfare of another."

"We are trying to preserve the initiative and desire of individuals to alleviate the hardships of one another," he added. Msgr. Gallagher said this approach does not rule out government welfare programs.

Another conference speaker chided the nation's Churches for "an over-emphasis on the dangers of communism . . . without giving at least equal emphasis to an even greater, immediate danger from organized crime."

Milton T. Rector, director of the national council on crime and delinquency in New York City, said the "whole weight of

the Church's moral leadership must be brought to bear in the community to prevent crime and to deal with it. Unless the Churches join hands on the community level with all forces of goodwill, organized crime will take over our businesses, shops, and industries before the Communists do."

Also discussing the Churches' role in crime prevention, the Rev. Lynn Hageman urged the Churches to establish treatment centers for narcotics addicts.

Hageman, assistant director of the narcotics committee for the east Harlem Protestant Parish in New York City, said most such centers in the United States are run for persons considered to be criminals.

"It is morally wrong to penalize addicts unless you have other centers of treatment," he said. "I'm not saying that you should take the problem out of law enforcement hands, but in too many instances addicts are being put in jail without the chance of sympathetic parole."

WELFARE PROGRAMS FOR CHURCHES

★ Government and private agencies both have legitimate and useful roles to play in meeting the country's welfare needs, according to a report submitted to the national conference on the Churches and social welfare.

It was one of 15 section reports covering every phase of the welfare field which were presented as informal recommendations. They were not acted on by the whole conference but will be passed on to councils of churches and denominational leaders.

"We believe," the report said, "that the American people should make full use of their government in meeting welfare needs." Government welfare programs, however, are not to

be seen as "substitutes for either private responsibility and acts of private charity or for private agencies established and administered by the community or group within the community."

This report was submitted to some 2,500 representatives of 40 Protestant and Eastern Orthodox communions along with welfare experts in all fields attending the conference.

Other reports included recommendations that churches:

- Develop a more comprehensive and consistent ministry to the family.

- Assist in recruiting qualified social welfare workers.

- Take the initiative in advocating legislation for community and state facilities to educate and rehabilitate alcoholics.

- Devote more attention to the generally ignored problem of narcotics addiction.

- Engage in real pioneering in care and programing for the mentally retarded.

- Consider new church-related psychiatric hospitals and clinics.

INTER-CHURCH SERVICES URGED BY PRIMATE

★ Priests of the Anglican Church of Canada have been urged by their primate to invite ministers of the United Church of Canada and the Presbyterian Church in Canada to take part in community services.

Delivering his charge to the synod of the diocese of Rupert's Land, Archbishop Howard H. Clark called upon his 2,000,000-member denomination to move towards Church union. He said it would be wrong to pretend there are no divisions in the Christian Church, but it would

be equally wrong to remain satisfied with them.

While calling for community services with the United and Presbyterian churchmen — the Anglicans are engaged in union conversations with both — the primate warned against casual inter-changes of pulpits and against inter-communion.

Archbishop Clark also commented on several matters that bother priests of the Church from time to time — re-marriage of divorcees, baptism and the marriage of unbaptized persons.

He said it was "wholly wrong" to baptize infants when there were no reasonable grounds for hope that anyone would bring them up in the Christian way.

When unbaptized persons desired a marriage ceremony, they should be referred to the diocesan bishop for a ruling instead of being passed from priest to priest until they found one willing to proceed, Archbishop Clark said.

The primate said he would authorize the marriage of unbaptized couples if they could convince him they could take the Christian vows honestly and would seriously consider baptism.

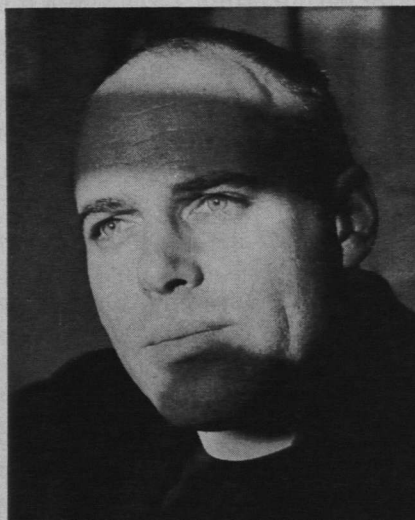
Archbishop Clark said he would admit to Holy Communion re-married divorcees where he found "a real penitence for the failure of the former marriage and evidence of a real intention to make the present marriage a life-long union in the Christian sense."

In his charge, Archbishop Clark also announced that Dean John O. Anderson of Christ Church Cathedral, Ottawa, had accepted election as suffragan bishop in the diocese of Rupert's Land. At present the primate carries a heavy load with three roles — primate, metropolitan of the province of Rupert's Land, and bishop of the diocese of Rupert's Land.

COMMUNICATING GOSPEL THROUGH ARTS

By Malcolm Boyd

Chaplain at Wayne University



MALCOLM BOYD
— Photo by Michael Dworkin

ON A WINTER NIGHT I can remember very well, I found myself in a converted garage near the western campus where I served as chaplain.

The lights were turned low. More than a hundred students sat on flat cushions on the floor and drank espresso coffee or cold punch. Modern designs were painted on the walls. We were listening to folk-singing and watching an interpretative dance. In a few moments I would be speaking — sitting on a high stool on the small stage in the room, lighted by a single bright spot, talking into a rigged-up mike.

I would read some of Tennessee Williams' *The Glass Menagerie* and *Sweet Bird of Youth*; that part of Truman Capote's *Breakfast at Tiffany's* where Holly Golightly leaves her cat behind in Spanish Harlem; some lines of dialogue from *The Sun Also Rises* (but Hemingway doesn't seem to read well now, the "sound" doesn't come off as one remembers it used to do); a speech from Camus' *The Plague*; Eliot's *The Hollow Men*; something of Ezra Pound and Dylan Thomas. Then I would close by reading — without music — the lyrics of Cole Porter's *Love for Sale* (this is very immediate, threatening, so close to contemporary man's questioning of the meaning of love and sex). At the very end I would read the beginning of the Gospel according to St. John.

Many of the students and faculty members who came to this place fairly regularly were among the most imaginative, stimulating and promising persons on the campus. This place filled a need: creative writings could be heard here, original work shared with others who were sensitive and concerned, off-beat and non-conformist ideas given a presentation within community.

On a visit here I might talk for well over an hour and a half, and the silence would remain and high-strung. A church congregation would be restless after thirty minutes or less. What I had to say here could not, in fact, be said to a church congregation — yet here I could present, in an unconventional way, more of the Gospel's inherent message than I could sometimes impart in church. Why? Because here, in this place, I could speak without pretense or accommodation about sex and love, about the role of the rebel historically and existentially in society, about the essential meaning of individual and social freedom. Here, in this place, even those who might not accept the Gospel would automatically accept the fact that a belief in it necessarily involved a believer in the social implications of that same Gospel.

I talked about life and related it to the Gospel of Jesus Christ. Certainly, I did not 'preach' in

a traditional sense. For that reason, as much as any other, I was listened to with almost total attention when I offered my message. My methodology had to be adapted to — indeed, grow out of — the very crucial mission situation. Mine was in no sense a traditional situation (I sometimes wonder if anyone's is) and strategy had altogether to be altered in order to permit the Gospel to be heard here.

It was amusing and sad how many persons, in the small western town which housed the university, fiercely resisted the existence and work of that espresso coffee place where poetry, drama, the novel, the dance, contemporary design, folk-singing and some new ideas could be presented. All this was somehow strange, foreign and new, to many such persons. Therefore, they felt threatened. "What had 'the arts' to do with 'religion'?" The place must be closed, they said. Finally it was, because the rent could not be paid.

Espresso Nights

AFTERWARDS I SCHEDULED a few "Espresso Nights" at our Episcopal campus center where similar programs, always loosely-structured, were presented. We called these nights 'Espresso'—not 'Espresso'—because, in the first place, we derived the name directly from the very good English film *Espresso Bongo* but, secondly and more importantly, 'espresso' signified our own need and desire for expression.

The experiences in our Espresso Nights were all integrally related to the communication of the Gospel through the arts. There was some explicit, but mostly there was implicit communication of the Gospel. There was surely presented more 'art of the fall' than 'art of redemption.' There was a good deal of listening to the culture, in and through the arts, in order to decide what to speak to the culture in terms of the Gospel.

The 'in' group of faculty and students — the persons who had come to commitment to Christ by nurture or crisis in past experience — were served in the campus ministry on that western campus by daily celebrations of the Holy Eucharist before our altar, by Sunday services, by regular Canterbury functions and by certain special events including the scheduling of guest Christian speakers.

The 'out' group of faculty and students, including non-Christians, self-styled atheists and agnostics, lapsed and non-practicing Episcopalians, Methodists, Roman Catholics, Presbyterians

and others, were brought into 'point of contact' by the Espresso Nights and other approaches in our campus evangelism including a tavern ministry. Dialogue could thereby be established, filling the aching, terrible void of mere overlapping monologues which were disguised under the bright masks of a perpetual, out-of-season Mardi Gras. We must accept and come to persons with the Gospel where they are, and not where we might wish they were. At least this is what Christ did, and the very most that can be said about any of us is that we are his disciples.

The arts so often express and tell us where persons really are, what they are thinking about, hoping for, wanting, crying about, hating, loving.

Communicating is a word we frequently use indiscriminately and unthinkingly. There is a world of difference between 'communication' and 'communications.' All sorts of media of communications, as well as communications techniques and gimmicks, fail all the time to bring about communication from one person to another person at a deep level of experience and concern. Most communications activity in an exploitation sense — designed to result in a purchase or a vote or a conversion — does not want, cannot bear to find itself caught up in involvement, existential concern, reality. Such a situation is, in fact, a judgment upon all forms of exploitation. Yet there is no communication which possesses valid meaning that is lacking in involvement, existential concern and reality!

This dilemma is a kind of backdrop for the whole drama of our contemporary struggle to achieve communication, particularly of the Christian Gospel.

It is self-contradictory for the Church to pronounce the Gospel message to men by means of communications if, by the very process, the individual listener, viewer or reader is thereby reduced to the status of an object, statistic or digit, and finds his personhood in peril. The Church dare not become yet another agent of dehumanization in a culture which daily tends to decrease the meaning of humanity and what it means to be a person. Can one 'save' a statistic? If so, how? Can one 'love' a statistic, especially if one's motivations are geared to exploitation instead of evangelism? If so, how?

The Hard Questions

IN OUR COMMUNICATIONS COMPLEX which often resembles the city of Enoch or a jungle of patchwork mazes, contemporary man needs and

sometimes even wants and yearns for the hard questions. Are these questions being articulated by the churches and then given the answers found in the Gospel of Christ? Is Jesus Christ and the assurance of man's salvation in him being proclaimed by our so-called institutional Christian communications—or, instead, is there simply the ultimate technicolored success story, absolutely fantastic and loaded with every element of drama one could ask for?

● Christmas —BUY, BUY, BUY, hard-sell and gimmicks for Jesus; so-and-so shopping days until XMAS, Jesus Sells.

● Lent — dark, rainy, dreary days (but with gooey, buttered hot-cross buns), and, THEN,

● Easter, candy, yellow sunny, and we're all in the lonely big parade dancing in front of sugared crosses on Fifth Avenue with Fred Astaire and Judy Garland.

So much that has been mistakenly or falsely labeled as 'Christian' communications is neither Christian nor communication. Man, stunned and hurt by the realization of this, sometimes finds that the arts are posing the hard questions about the reality of life which the churches seem not able to dare to ask. Sometimes answers are pointed-to, at other times they are not.

Mistaken, false Christian communications has attempted to portray Christianity as being sentimental, unrelated to the whole of human life, a 'proper' or a 'nice' pseudo-faith designed for pragmatic self-improvement and safely preserved, as a laboratory specimen in alcohol, in a convenient, non-threatening class or race structure.

Christianity is not sentimental but hard-as-a-rock reality. A French painter who is a friend of mine — frere Eric of Taize — did a picture of the birth of Christ as taking place in front of Bidonville, one of the cruelest and filthiest Algerian slums. Christianity is never out on cloud nine, never lily-white, never removed from the guts, blood and spirit of man in his everyday concerns. Christianity relates the whole man — body, mind and soul — to his Lord.

I recall frere Eric's saying that in order to be a Christian artist one need not paint religious subjects. The only necessities are for a man to be a Christian and an artist. This is a claiming of the whole of life for Christ, for the Christian, for the Christian artist. In the context of commenting about the relationship between a vital

artistic sense and a vital understanding of the liturgy, Massey Shepherd has made this wise observation: "The sentimental tastes of people in religious art are a good index of the character of their understanding of what Christianity is all about."

Christian Witness

ONE OF THE MOST TRAGIC and savage gulfs existing in the Church at the present time has occurred because men, angrily and with considerable passion, have come to define the meaning of 'religion' and 'religious' quite differently. Some churchmen honestly define religion as something taking place within the church sanctuary, period; others define religion as something taking place in God's whole creation including the church sanctuary. Some define a religious play or other work of art as concerning a specific religious or biblical subject as, for example, the Hollywood biblical movies; others define a religious play or other work of art as concerning man living in the hand of the living God, whether or not man is aware there is a God or a hand of a living God.

There is explicit and implicit Christian witness and communication. It must be said that 'witness' is another word which can have vastly different meaning for different persons. Is it self-conscious, deliberate, stylized, even possessed of the meaning of its own righteousness — or is it, on the other hand, unself-conscious, nonchalant, free, a Spirit-filled action which is the work and doing of God rather than of man?

Explicit Christian communication may be found in a stylized sense in the Christian sermon. Implicit Christian communication recognizes the partial bankruptcy of all our verbalisms and, too, the fact that the proclamation of the Gospel is not limited to any form; that the preachment of the word of God is not limited to a structured, verbal presentation within a liturgical mold. In fact, as the liturgy itself must be integrally related to life in order to contain within itself the depth and profundity of inner and spiritual grace enlivening outward and visible sign, so must the proclamation of the word of God be Spirit motivated and filled, channeling and liberating inward and spiritual grace in outward and visible sign.

Much implicit Christian communication is an overlapping of explicit Christian communication, undergirding or transcending it, interpreting it, translating it into cultural idiom and image.

Frere Eric's painting of the Nativity, depicted as taking place in an Algerian slum, is a proclamation in an art form of the meaning of the Gospel of Jesus Christ. It is explicit whereas the same artist's painting of "David and Goliath" is implicit. A young man, naked and holding a flower, is seen standing alone over against a technological complex waiting to dehumanize, exploit and overpower him unless he can stand firm in his faith and in that God-given and Christ-redeemed humanity which he wears, and of which he is steward.

There is much art that is 'negative witness' — for example, it tells us in a stunning way about life without God and without love and without self-giving or abandonment; in other words, it gives us a picture of hell. It is sometimes called 'art of the fall' — for it depicts man's pride, his self-loving, his self-pity, his attempt to make sense of his universe and his life without God or love or self-giving or abandonment. It may portray man as conformist or rebel without a cause, without meaning or purpose, without loving, without caring, without humanity and a sharing of humanity.

Life is then brutal even in acts of brittle outward kindnesses which are not kind; life is arid, mere existence, the round perpetuating itself and feeding on time, a horror even in the subtly crude disguises of pleasantries without joy. Such depiction or portrayal can be a most telling implicit kind of Christian communication.

This is the charade, the desert, the abyss, the existing death which is not death, the automation, the predicament and situation in which one has said "I do not know who is God, or my brother, or myself."

The prostituted, would-be art which deals only in an imitation of valid fantasy and seeks to disguise the human condition under stereotypes and caricatures of that condition is increasingly being refuted or laughed at by persons many of whom do not know why they must reject this charade. This particular message more and more cries out that something is phony, vacuous, lacking: "life isn't like that."

From barmaid to tough, competitive debutante, anyone over ten years of age knows something stark and terribly real about the nature of life. After all, this is the culture which knows at first-hand or second-hand that the United States has bombed Japan, millions of Jews have been exterminated in vestigially Christian Germany, two world wars have been fought, racial strife

has erupted from South Africa to lunch counters at home and now the bomb seems to hang, like a hideous Damocles sword, over the whole of the earth.

This is the culture, too, which has looked hard and close into the bitter face of prejudice, the beery-red face of nationalistic jingoism and even the empty smiling face of material plenty covering up the jagged, bleeding wounds of spiritual rape.

How to portray this? It cannot be a fundamentalistic, literal portrayal: no one would believe it, no one could stand it; immediately there would spring up rationalizations to deny the truth and validity and challenge of it. But the artist can portray it, identifiably, poetically, unmistakably, in a way surpassing and past rationalizations. When I lived and worked in the Taize community in France several years ago I saw frere Eric's painting entitled simply "Explosion Atomique." He was not dealing with literal atomic explosion but with our modern tower of Babel: the winding, suddenly breaking-off pathways of our culture; the promontories overlooking the abyss; the many avenues of seeming and could-be dialogue ending in ditches and clouds and nothingness.

There is, indeed, sound and fury in the sweet life. There are psychological foxholes everywhere and men are fighting other men and themselves in undeclared wars. The starched lace curtains have been ripped off the front of bourgeois nicety-nice yellow-and-white proper houses of the soul, revealing a filth identifiable as self-righteousness and a selfishness so shocking that it has already created layer upon layer of sheer guilt.

The theatre, at its best or else its most promising, has unmasked reality where the pulpits have either not dared do it or else have strangely lacked the spiritual resources for speaking prophetically.

Next Week:—Plays and Films that speak prophetically.

- POINTERS For PARSONS -

By Robert Miller

SOME TIME AGO there was a letter in Time magazine from Dr. Henry P. Van Dusen, the President of Union Theological Seminary, and its

concluding phrase spoke of the medical profession "which all revere as mankind's most valued servant."

I rubbed my eyes when I read this, and wondered whether doctors of medicine ought to be addressed as "your reverence" or "Reverend So-and-so." Were those who ministered to the body to be valued more than those who ministered to the soul? What about the farmer or the scientist? If only the phrase hadn't read "most valued." It rated the body too highly.

It is indeed true that we are greatly concerned about our bodies and that we turn eagerly to the doctor and the surgeon if there is anything wrong with them. We are, indeed, much more worried about an injury to the body than about an injury to the soul. We hardly notice the lat-

ter. Imagine anyone saying, "I have suffered from pride for years, and I do wish that I could find a soul doctor who could help me. I begin to think it's incurable."

If anyone did say that he would probably be referred to a psychiatrist rather than to a priest.

No doubt this is a materialistic age, but there have been few ages that were not. Perhaps no one took the soul more seriously than those times that we call the age of faith, but they took the body seriously too. To that age Heaven and Hell were very real; to us they are not. We think we are all God's "chilluns" and that "all God's chilluns got wings."

Let us not be so complacent. It is a spiritual danger for which man's most valued servant has no cure.

THE LIGHT GETS THROUGH

By John Garrett

*Principal of Camden Congregational
Theological College, Sydney, Australia*

THE FORMER DIRECTOR OF THE INFORMATION DEPARTMENT OF THE WORLD COUNCIL OF CHURCHES THINKS THE NEW DELHI ASSEMBLY MUST DEAL WITH THE RESPONSIBILITY OF USING MASS MEDIA IN EVANGELIZATION

THERE WAS A CHURCH in Corinth in the middle of the first century where people met for worship, became inspired, and indulged in excited noise. Paul, who was troubled about them, told them that their singing and nonsense syllables obscured the Light of the world from other people.

"If I don't know the meaning of the sound the speaker makes," he wrote to them, "his words will be gibberish to me, and mine to him." He made the same point about their prayers: "Your prayer of thanksgiving may be all that could be desired, but it is no help to the other man."

One of the acute problems before the assembly of the World Council of Churches at New Delhi, November 18 - December 6, must be the failure of many Churches to make sounds that have meaning for outsiders. Many of us are carrying on earnest conversations in pulpit and committee

language. We all believe in translating the Scriptures into Urdu and Hottentot. But we ourselves need to be translated into the languages of Main Street, sports page and village water pump.

Newspaper men are familiar with this problem. After a Church meeting they scratch their heads and puzzle over what they have taken down. One Church leader has said "We must proclaim redemption". Another has told his approving friends: "Man must be transformed by a living confrontation between the evangel and his own existential predicament". There has also been a much-applauded speech containing the sentence "We are all familiar with the series of remarkable ecumenical pronouncements on this issue, from Lake Mohonk, through Willingen to Bad Boll".

It is very close to what Paul deplored when he said, "I don't know the meaning of the sound the

speaker makes". No wonder the newspaper man says, "I ask myself what all this is going to mean to the Kansas City milkman".

The jargon of theologians and committees is out of tune with the tastes, interests and daily life of the majority of the world's population. Most people are simply not interested. They are not abstract thinkers. They work with their hands, operate machines and ply tools. They prefer pictures and stories to general ideas. They feel intimidated by words like "confrontation", totally mystified — except in financial deals — by words like "redemption", hilarious at the thought that Lake Mohonk is a pronouncement.

It seems unlikely that anything done at New Delhi to get into living touch with Islam, Buddhism, Hinduism and other world religions will go far unless it is understood that the world has changed rapidly through the march of science, engineering and mass communications. Within our century, people who are newly taught to read and write, in Africa, Asia and Latin America, will be engaged in industry and large-scale agriculture on the western pattern. Very few of them will want to read the Bible. Fewer will come to hear individual preachers. They will have television and vernacular illustrated papers in their own style and national pattern. Why go out to a Christian church when you have a more diverting world to hold your interest at home?

Pictures, speech and stories mean more to most of the world's population than print. When we go into print it should more often be in story form, evocative, simple. The parables of Jesus are an object lesson in what could be done in new ways today if we were trying to communicate. The message remains the same; it is no myth. But it must be told, this story of God's deed, with imagination. The dull, self-absorbed talk of scribes and temple secretaries is far removed from the vivid realities of the Bible. The trouble with many Christians is that they want, in their hearts, to be like the scribes, when Jesus told them to be like little children.

Disturbing Questions

AT NEW DELHI there should be a disturbing question hanging over the whole work of the Church when we look at it in this way. Why are we pouring so many thousands of dollars into schools and hospitals in the non-western world? Most of them will almost certainly be taken over by governments. In others it will become impossible any longer to put the Christian faith at

the center. Large institutions run by western missionaries look suspiciously like packaging for western civilization and for Christianity. The tendency of the local population is to accept the packaging, and to reject the contents once the container has been thoroughly unwrapped and laid aside for the future use of the consumer.

In the modern world many of the institutions should be sold to governments and welfare groups as time goes by. A great part of this money could then be re-directed to such new kinds of projects as television, film, radio and illustrated magazines. The aim should be to devise a united Christian strategy in all parts of the world to reach city and country publications.

Moving pictures, should be made by nationals for their own nationals, at the highest artistic and technical standards. Missionary television, in both east and west, should advance with radio. The Churches should acquire and operate more transmitters. They should be investing huge sums in the training of local production teams to take drama, interview, news and documentary programs to broadcasters who want high quality material for vacant spaces in their schedules.

For this work, and for Christian journalism, there should be centrally-placed training facilities in each continent. From the centers, ideas for stories, promotion, pictures, layout, design and financing should go to editorial teams at work in the field. Papers should be independent, professionally cut away from Church apron strings, but run by people who are loyal members of the Church. They will shock both Church and general public by the bold way they put the Christian case about politics, sex, other religions, sport, race, and trade. That will be their function. The element of shock belongs to the liberty of the Christian message. It has the great secondary advantage of keeping up circulation and demand.

People engaged in jobs like these will often popularize and be "unpopular" with Church officials. They will be kept steady by their fellowship of prayer and worship. They will be aided to get on their feet financially by Christians who have money and vision, and who love risks.

Influencing the Future

THE EFFECT OF THE NEW APPROACH will be to influence the future of entire cultures through the most readily available means of communicating with individuals in the world of our

day. It is fatal to underestimate the life-transforming power of the mass media. They have come to stay. It is nonsense to say that they are impersonal and must inevitably manipulate people. Only those who are afraid of them and do not know them say so. Radio and television, particularly, are intensely individual media. Here one man speaks to one man. And the recipient can always switch off; which is more than one can easily do when being manipulated by some authoritarian who is preaching a sermon in church. Naturally those who work with these media for the churches get dirty hands. That is true of all the laity. But many work there already as lonely pioneers — and bring with them integrity and faith.

The Churches have another ally to enlist in the press, in film, radio, television and in the ruthless

circus of modern publicity. He is the artist. Many writers, painters, theatrical producers, many film and television directors, are hungry for opportunities to get rid of the sentimentalism and moralizing that often pass for the Christian message. These people are not unemployed; they are simply unemployed by the Churches. Their imaginations have never been fired by Church leaders who say: "Sit down with us for a few months, and let's find out together how the terror and beauty, the depths and the splendors of the Bible can be given new life in the modern world through sound, image, dance, drama, song, mime, color sequence, and spaces of silence . . ."

These people are waiting to work. They need Christian friends who understand creative freedom, who know that in spite of us scribes the Light of the world gets through.

LIFTING THE LACE CURTAIN

By **Kenneth Clarke**

Rector of St. Thomas, Terrace Park, Ohio

IMPRESSIONS OF A RETREAT FOR PROTESTANT CLERGY, SPONSORED BY THE ROMAN CATHOLIC LAYMAN'S RE- TREAT MOVEMENT, AND CONDUCTED BY A ROMAN CATHOLIC BISHOP

RECENTLY I WAS PRIVILEGED to attend a retreat sponsored by the Roman Catholic layman's retreat movement for Protestant clergy. Thirty-seven ministers representing seven denominations were present. The Episcopalians and Methodists were in the majority but Lutherans, Presbyterians, Baptists, United Church of Christ and Holiness clergy were also on hand. It was a first which in the minds of the editors of Newsweek made it important enough to try to have reporters on the spot. Permission for this was refused by the Most Rev. John J. Wright, our retreat leader, and his decision in this regard met with concurrence from the entire group. We all regarded this opportunity as something personal involving individuals as such and not Churches. Any bally-hooing of what was happening by the secular press would therefore have been inappropriate.

The bishop's position on this question is, I believe, indicative of what we may expect in the

future as far as relations with the Roman Church are concerned. Clearly their policy is aimed at opening the channels of communication through informal gatherings where persons can meet as persons and not simply as Roman Catholics or Protestants. I used the word policy for lack of a better one. Therefore, it deserves explanation, for I don't want to give you the impression that what took place at Marydale was a carefully calculated scheme originating from the Vatican itself. If you were to ask, do I think John the 23rd's attitude has had any influence on such matters, the answer would be, of course! Anyone who picks up a paper knows that the winds blowing from that direction are more beneficent. And since you and I have been touched by these warmer and gentler emanations it is safe to say those living in closer proximity have likewise been affected. But there is more to it than this. There is now, and there was even before John 23rd, a sort of grass roots desire among many Roman Catholic clergy and laity for more understanding

and charitable relations with their Protestant brethren.

This has been demonstrated in many ways not the least of which was the commissioning of a Protestant clergyman, Dr. Jaroslav Pelikan to write a critique of the Roman Church, Entitled "The Riddle of Roman Catholicism," this book has been greeted with enthusiasm by Catholics and Protestants alike. Bishop Wright was quick to point out that no similar offer has been extended by Protestants, but suggested that if one were forthcoming he would be happy to accept the challenge. Let us hope that the challenge will not be too long in presenting itself, and how grand it would be to have it originate in the Episcopal Church! You will be interested to learn, too, that there have been quite a few instances of Roman clergy taking courses in Protestant seminaries and vice-versa. On a scholarly level there is and there has been considerable sharing. At least two books written by Anglicans have found rather general acceptance in the Roman Church: Longredge's "Commentary on the Spiritual Exercises" and Dom Gregory Dix's "Shape of the Liturgy." Perhaps more has been going on in the field of Biblical scholarship than anywhere else, yet even so the Bishop flabbergasted some of us by expressing the hope that the day may soon come when we have a common Bible.

What's It About?

NOW WHAT LIES IN BACK of all this? Is it simply that the onslaught of Communism and secularism is forcing the hand of Christians of all persuasions. If so, it would not be the first time Satan's legions had inadvertently done the Lord's work. I prefer, however, a more positive explanation which sees in this reapprochment the patient, persistent, often slow yet ultimately invincible influence of the Holy Spirit. Indeed, his influence was known and felt more than once in our midst as we met together. For me, and I know for others too, this was most evident as the bishop spoke so eloquently and persuasively of the love of God as revealed in the parable of the Prodigal Son. It was not a Roman Catholic God or a Protestant God of which he spoke but the God and Father of our common Lord and Saviour. Forty hearts were beating as one heart, for we, one and all, recognized in our own call to service the magnificent absurdity of the love he described. And yet in spite of this so great and unmerited love bestowed on us, we had also to ad-

mit that we had often played the role of the elder brother. The bishop had the humility to say that perhaps more than any others it was the prelates who were guilty of being the elder brother today, but it was patently evident that one prelate, at least, was in far less danger of so being than those who sat before him. On this occasion the Holy Spirit was known to us, regardless of our penitential feelings, in joy. It was the joy of being bound together in his love.

Yet because we are obviously not so bound together most of the time, it was inevitable that we would experience his presence in suffering too. In my case this was most acute during the celebration of the Mass, for because of what we had shared in times of meditation, part of me wanted to identify with what was taking place at the altar but the other part of me felt estranged and unhappy. The next morning during Mass I found myself of necessity, and more sorrowfully that defiantly, in my room endeavoring to communicate with our Father through the means familiar to me in private devotion. I will not try to explain the nature of this reaction lest in explanation I reveal more my prejudices than my convictions. Of this I am sure, though, if there is ever to be fellowship at the Lord's Table, Roman Catholics and Protestants alike will have to humbly, prayerfully and laboriously seek to re-discover our Lord's will and purpose in this regard. And here I must say that it is inconceivable to me that any outward form would find general acceptance which did not make clear that Christ, risen and triumphant though he be, is still among us as one that serveth.

Now having revealed my prejudice which I said I would not do, but obviously having done so because I feel it goes deeper than prejudice, it must be acknowledged that the suffering of my Episcopal brethren of Anglo-Catholic persuasion was very different from my own in this respect. As one of them confessed, he felt almost a compulsion to present himself at the altar rail and was constrained only by his desire not to compromise the bishop. Later the bishop admitted his own strong desire to administer to us and his sadness in not being able to do so. Very frankly while I could respect the bishop's position, I was distressed, and to my shame also irritated, by those in our own Church who would purchase unity at so little cost on the one hand but who resist it so vigorously on the other when it involves those of Protestant allegiance. This irritation was directed not at their desire to communicate, which

in a very different sense I shared and would have participated in had it been possible, but at their maudlin eagerness which could not in my mind be separated from the eagerness some of them displayed as soon as they got through the door to grab the bishop's hand and kiss his ring.

Need of Humility

FINALLY, LET ME SAY that I came away from this retreat, which in reality was not a retreat in the strict sense at all, distressed for obvious reasons at certain tendencies within my own Church but encouraged and even excited about the possibilities of constructive dialogue with our Roman brethren. You should not interpret this to mean, though, that there will be some great transformation in the traditional Roman Catholic positions. In their stand on mixed-marriages, participation in Protestant services, attending public schools etc. they will in all likelihood remain as adamant as ever. But in spite of all this,

there is a new spirit which is reflected by the desire to know and be known. The lace curtain has been lifted. And well it might be, if for no other reason than to be consistent with their claim that the world is their parish. But even should this prove to be their basic motivation, and I believe it is not, the very lifting will in the end humble all concerned. For Rome this humbling will mean coming to see that some of the same old formularies set forth in the familiar context of an absolutist Church are both inadequate and irrelevant to present needs and for Protestantism it will mean acknowledging an often too quick and too facile identification with the formularies of the secular world.

Our prayer is that God in his patience will grant us still more time for these discoveries, yet surely we had better not presume too much upon this patience in these perilous days which already have been described by some as the Post-Christian era.

THE NEW BOOKS

The Novelist and the Passion Story
by F. W. Dillistone. Sheed & Ward. \$3.00

Dean Dillistone of Liverpool Cathedral has given us, in this unique essay, a brilliant account of ways in which the arts can be related, in an intimate and creative way, to the spiritual realities of the Christian religion. The arts of painting and sculpture have, of course, always exercised this privilege, as has also the genius of music like Bach's. The good perceptive dean is not content to point out the obvious, but proceeds to show the reader the little realized fact that the art of the novelist too has related itself closely to the profound religious principle of the atonement, of the redemptive power of suffering, perfectly exemplified in the passion and death of Christ.

The author is at pains to point out that a historical novel of the time of Christ and dealing with some of the New Testament characters is not at all what he is driving at, but, rather, a novel dealing realistically with contemporary persons and their activities and thoughts. Four such novels have impressed him as the passion story of our own times and these books he gives us in condensed form.

The four authors chosen are Mauriac, Melville, Kazantzakis and Faulkner. Dillistone points out that each of these men has lived in the atmos-

Kenneth R. Forbes
Book Editor

phere of one or the other of today's great theologies — Roman Catholic, Eastern Orthodox, Calvinist and Lutheran. He then proceeds to tell the stories — Mauriac's *The Lamb*, Melville's *Billy Budd*, his last novel, published long after his death, Kazantzakis's *The Greek Passion* and Faulkner's *A Fable*. It is impossible in a short review to tell these stories, but the theologically or philosophical-minded may with profit read them all.

Your God is too Small by J. B. Phillips. Macmillan. \$1.10

This new paperback, in a considerable series of the publishers, is an original, not a reprint of an older book. Like everything of J. B. Phillips, it speaks the language of present-day common man and the author has chosen a subject that greatly needs to be dealt with — the inadequate and preposterous concepts which most adult men and women have of God, carried over unconsciously from childhood notions.

The book lists some thirteen of such absurdities — God as a "resident policeman", a "grand old man", "meek and mild" or a "pale galilean" and then goes on to the positive sub-

stance of the argument in an equal number of chapters describing what he calls "An Adequate God," which leads the reader to a realization of the heart of Christianity — the Incarnation — without ever mentioning that theological word!

This is just the kind of little book that parish clergy should have half-a-dozen copies of, ready to give to inquiring Christians grown restive under so much of today's unreal religious talk.

Prayers for Church Workers Kendig B. Cully, Editor. Westminster Press. \$2.00

This is, by all odds, one of the very best collections of prayers that has come to my desk for a long time. First, because the contents are put in twelve definite categories, making it easy for clergy and others who are called to offer public prayer to find without delay suitable prayer for the occasion; for families; for schools of learning, for community occasions, etc.

Second, because of the varied sources from which the editor has culled (no pun intended!) prayers of exceptional devotional and literary quality; Catholic, Anglican and Protestant.

A book equally good for private or public use; a copy might be left in the church for the benefit of those who come in to rest or pray.

CORRUPT POLITICS HIT BY CHURCHES

★ The full power of the 500,000 Protestant members of the Massachusetts Council of Churches will be exerted in a battle to clean up "the mess in Massachusetts politics."

Opening volley of the war against alleged crime and corruption was fired by the Rev. Wayne W. Horvath, director of the council's department of social relations in an address in Boston.

"Public servants," he said, "are glossing over gambling and corruption and the social and moral evils of Boston. They are looking at a cancer and calling it a common cold."

The churchman said the full resources of the council's 1,800 churches will be brought to bear in an unprecedented campaign which he said has already begun. Investigations are underway concerning communications used by gamblers, liquor licenses issued by the city of Boston, and political corruption across the state, he added. Horvath said council program will devise new laws for passage by the 1962 legislature.

The first change to be sought, the council leader said, will be legislation giving Boston's mayor and city council control

over the Boston police commissioner's office. At present the city's police head is appointed by the governor.

"This system is a failure," stated Horvath, "we desire a sweeping change." He said that "Boston has earned a disreputable reputation. We want and need legislators who will give us legislation to do the job — not a whitewash."

The minister assailed small businesses, corporations and labor unions for apathy concerning gambling and corruption. He urged that corporations use their house organs "not only for their own special interest but on public issues."

"Nurtured in an atmosphere of laissez-faire, we are now reaping a harvest of corruption, inefficiency and greater taxation," he continued. "Why is it that federal authorities have to come into the city to make significant raids on bookies? We have found that many citizens want law enforcement officials who will take the initiative against vice, bookies and liquor violators. "We want preventive enforcement and not the current idea of hear no evil, see no evil and don't-do-anything-until-you-have-to type of enforcement."

ROMAN CHURCH LAUDED BY CANON WEDEL

★ Lauding the Roman Catholic Church for its unity, an Episcopal clergyman cited it as an example for Protestants to follow in an address to a Reformation Day rally in Minneapolis.

At the same time Theodore O. Wedel, honorary canon of Washington Cathedral, said the Catholic Church may be an instrument through which God is passing judgment on Protestants for their disunity.

"As the Churches of the Reformation once spoke words of judgment upon the great Church of Rome, so that Church may today be the servant of God on voicing judgment upon us," he declared.

Wedel told the gathering that "when we look at the disunity of Protestantism, the Catholic puts the children of the Reformation to utter shame."

"Catholic America is still found at church on Sunday morning," he continued. "It still honors the Ten Commandments and still fears God. Can the same be said of Protestant America, or at least that large section of it which has turned half pagan?"

"The Pope is still a better

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guide to morals than Hollywood. Catholic America still believes in Christian education. Protestant America, so it seems, has abandoned her schools."

Observing that Catholicism "still worships one God," Wedel said: "Protestantism must at times appear to the Catholic as sheer polytheism — ten church spires in place of one and each separate flock worshipping a God made in its own denominational image."

"Protestantism revolted against a totalitarian Church. But if totalitarian Christianity is wrong, churchless Christianity is even worse. Protestantism has come close, at times, to churchless individualism—every man for himself. Church attendance has been taken lightly and the very concept of a visible Church with sacraments and corporate worship has been belittled. The great definition of the Church as One, Holy, Catholic and Apostolic should not be a monopoly of Rome."

FALLOUT SHELTERS ARE USELESS

★ Citizens everywhere are being urged by a church group in Chapel Hill, N. C. to give a sum "equal to the cost of a family fallout shelter" to the United Nations since "the only hope for survival is an orderly government on a world scale."

The plan was formed by a group of ministers and laymen of various denominations after a series of meetings at the Friends Meeting House. Twenty-six persons who signed the original document have each pledged to give the U.N. a sum equal to the cost of a fallout shelter.

The group says civil defense planning for fallout shelters "is producing a sense of false security" in that people feel they can be protected from nuclear war. "Our alternative to fallout shelters is a renewed effort

to strengthen the U.N. and all other agencies that seek to maintain law and order without geographic boundaries."

In recommending that citizens everywhere contribute "fallout shelter funds" to the U.N., the group asked that each person share his concern for peace with religious and civic groups . . . as well as with the President of the United States and other officials."

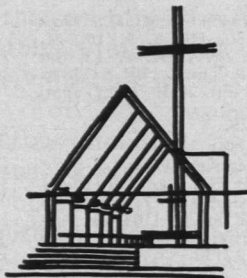
CAMPAIGN DIRECTED AT UNCHURCHED

★ This year's 13th annual Religion in American Life campaign will be aimed particularly at the estimated 60,000,000 Americans without religious affiliation, it was announced. The drive seeks to increase worship attendance at all churches and synagogues and to strengthen

the moral and ethical character of America. Theme for the 1961 effort is "Worship together this week . . . You need not walk alone."

Beginning this month, observed across the country as Religion in American Life month, this message will be promoted by appeals in thousands of billboards, posters, and car cards in buses, subway and commuter trains. There also will be thousands of filmed and spoken messages on television and radio and numerous advertisements in newspapers and magazines.

This space and time, worth millions of dollars annually, is contributed by American business and advertising concerns through the advertising council of New York. Local programs also are held in various parts



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The campaign is sponsored by 75 lay men and women of all beliefs and is supported by 28 national religious bodies.

LUTHULI PRAISED BY ARCHBISHOP

★ The "wonderfully moderate, sane leadership" of Zulu Chief Albert Luthuli, first African winner of the Nobel prize for peace, was cited as the Capetown Anglican diocese adopted a resolution expressing its pleasure that the honor had been given to the native Christian leader.

Archbishop Joost de Blank of Capetown, in referring to South Africa's current racial tensions, added: "May Chief Luthuli be given the grace to sow the seeds of love in our divided community."

Chief Luthuli is a former vice-president of the National Christian Council of South Africa. He has devoted his life to peaceful solutions to segregation problems in his country.

Meanwhile a blistering attack on Luthuli by the official broadcasting network led people in South Africa to believe that

he would not be allowed to go to Norway to accept the award.

The Christian Zulu leader said he would apply to the government to go to Oslo where he would accept the award, which includes a cash grant of \$48,000. Prime Minister Hendrik F. Verwoerd and his cabinet will consider the application. The broadcast, however, indicated that the request will be rejected.

Broadcast in English and Afrikaans, the 10-minute program drew many telephone calls to newspapers from listeners. They described the attack on Luthuli as "disgusting, a foul smear, outrageous, distorted and vicious propaganda."

Luthuli said: "It is a pity

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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.

that the South African broadcasting corporation, which some of us regarded as a neutral agency, should turn itself into a propaganda machine."

The broadcast made a point of saying the chief was confined to his home near Stanger, in Natal, under South Africa's suppression of communism act. Many persons who are not Communists have been restricted by the government under its broad provisions.

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- BACKFIRE -

Mary Tyng Higgins

*A Happy Clergy Wife
of Little Rock, Ark.*

As a daughter, wife and mother of outstanding males, I feel only smugness on the subject of my sex and vastly enjoy the spectacle of the male at work and play, and never more than at General Convention. Surely the only possible reason men could have for including women in the House of Deputies is that they question the capacity of their fellow males or that they feel too tired to carry on this duty themselves.

Since it is the clergy wives who leap to the lead in the women's work and, as Mr. Charles Taft so justly observed, they are not properly classed as lay persons, they could be seated in the House of Deputies only in their husbands' places.

Hoping this clears up some of the sentimental confusion on this subject.

C. Edna Mowery

Churchwoman of Norfolk, Va.

I never saw so much information carried in so small a space. More power to you—I thoroughly enjoy it all.

George E. Wharton

Clergyman of Phoenix, Arizona

It would help some of our clergy if they would speak so that the members of the congregation could both hear and understand what the clergy read and say during the service. It would help if all our seminaries taught elocution and made it a requirement for graduation. It would also help if each clergyman had a friend sit in different parts of the church at each service and occasionally report to him. Some of the clergy raise and lower their voices, especially when preach-

ing, so that some of the members of the congregation get about half of what is said. I never had any trouble hearing Bishop Daniel S. Tuttle at a service.

Neither a church service nor a sermon obtains their full result unless every person in the congregation has an opportunity to hear and understand what is read and said.

Perry A. House

Layman of Hartford, Conn.

Much is being said these days as to the dangers of an atomic war. It is well this is being discussed as an active interest in the subject may tend to postpone the danger of such a war. Such proposals as the construction of fallout shelters look like a plausible escape from the risks of an atomic war, but they are a mere palliative. Some of our foremost scientists tell us that an atomic war would probably result in the destruction of civilization.

For this reason all possible steps should be taken to prevent such a war. Whenever conferences with other nations on either side of the iron curtain are proposed the proposal should be accepted and not refused on the grounds that our opponents

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are not sincere. In this way world peace may continue and not be interrupted by an atomic war. Such action would surely be approved by our great leader, Jesus Christ, the Prince of Peace.

Allen F. Kremer

Chairman of social studies, adult education division, Temple University High School

The Witness should continue its present policy of dealing with controversial subjects. It serves a most useful purpose and I think it is a great magazine.

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