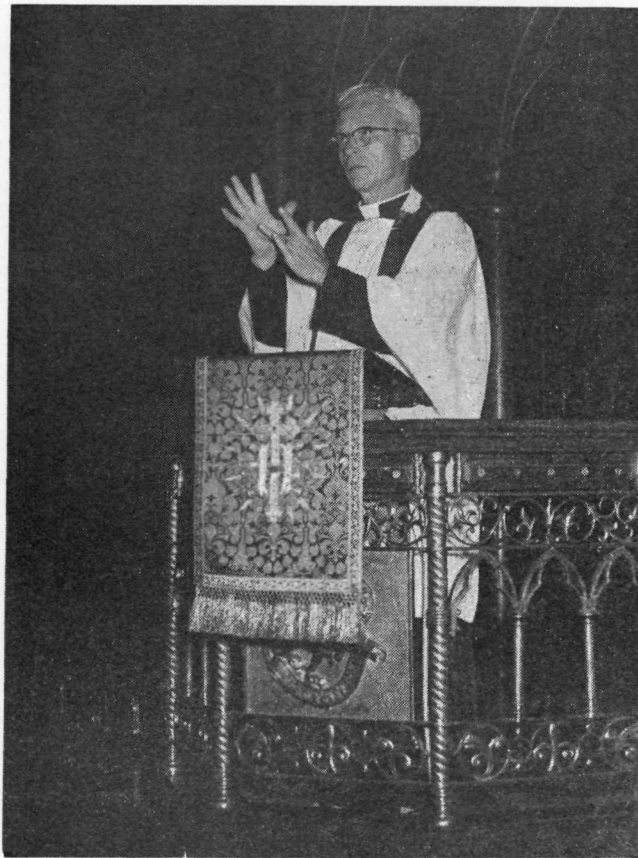


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WITNESS

JULY 11, 1963

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JAMES R. FORTUNE

PRESIDENT of the organization promoting work with the deaf in the Episcopal Church is here preaching orally and in the sign language simultaneously. Story of international congress on page three of this issue

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Story of the Week**Opportunities for the Church Presented at Deaf Congress**

★ Moving hands sang hymns and anthems, preached the sermon, and pronounced the benediction at the Washington Cathedral.

Approximately 2,000 persons from 40 nations were present to participate in a worship service for the deaf, the first of its kind ever to be held in the cathedral.

A large portion of the participants were educators of the deaf who attended an international congress on education of the deaf at Gallaudet College. For them, the service was a concrete example of how to communicate a sense of worship and the words of the gospel in sign language.

The entire service — from the processional to hymns, psalms, anthems, and sermon— was performed simultaneously in speech and sign language.

Music by the cathedral choir of men was signed by the choir of the deaf from Gallaudet. As the male choir sang "The Lord's Prayer," Gallaudet's religious modern dance chorus of the deaf interpreted it, led by Peter R. Wisher, chairman of the department of physical education at the college.

First and second lessons were read and signed by Powrie V. Doctor, executive director of the congress, Mr. Lloyd Ambrosen, superintendent of the Maryland School of the Deaf,

and the Rev. Douglas Slasor, chaplain to Episcopal students at Gallaudet.

Bishop George M. Murray, coadjutor of Alabama, simultaneously spoke and signed his sermon. He is believed to be the only bishop in the U. S. who can preach by the simultaneous method of communication.

Bishop Murray, who learned sign language so that he could communicate with a deaf congregation in his diocese, stressed the importance of communication, "not only for deaf people but for all people."

He said that all persons "tend to withdraw from real meeting with others and from real communication with others. We set up goals for ourselves apart from other people and we try to live behind our walls."

Bishop Murray cited areas — marriage, labor and management, international relations and racial relations — in which "a broken line of communication" results in "bad trouble between people."

"We who work among deaf people know the difficulties of communication," he said. "We know the need for patience. We know the need for the help of God."

He expressed his hope for God to use deaf persons and educators of the deaf in "a special way."

"Perhaps he can use us not only to help deaf people with communication, but to help others also. Maybe we can make an important contribution to the great problems of mankind by our efforts and our experience and wisdom and skill in communication."

"Let us pray," Bishop Murray concluded, "for the humility and the patience and the skill to help God open the ears and loose the tongues of the deaf and to help overcome the deafness which is in all men."

Slasor on Needs

★ An urgent plea for the Episcopal Church to give more than just token ministry to the deaf was sounded at the congress.

The Rev. Douglas Slasor, fulltime chaplain to Episcopal students and faculty at Gallaudet, asserted that "the deaf have the same spiritual hunger encountered by hearing persons and this hunger should be fed."

Calling attention to the fact that there are only about 30 Episcopal workers among the deaf working with some of this country's 250,000 non-hearing persons, Slasor lamented the fact that most of these workers with the deaf are deaf.

"When the deaf work with the deaf, it does not help non-hearing persons to hurdle their biggest obstacle, which is communicating with non-handicapped persons," he declared.

He explained that this kind of a situation only adds to their sense of isolation and, with

many, results in fear of hearing persons because they are part of an unfamiliar world.

Thus, "if more bishops, clergymen and lay readers would take the trouble to learn sign language so that they could communicate with the deaf, the church could give non-hearing persons what they most need — a sense of belonging," Slasor maintained.

This 34-year-old priest who is a graduate of Gallaudet and who holds a degree from General Theological Seminary has been almost totally deaf since he was nine years old.

Termed "the best lip-reader in the business," he has not allowed his handicap to prevent him from leading a normal life.

He played piano in his high school orchestra for two years before its director discovered he was deaf, and he served an army hitch for one-and-a-half years before a staff sergeant barked an order behind his back which led to "discovery." He was honorably discharged from further duty.

Married and the father of two children, Slasor first learned of the need for priests in deaf work when he was a student at Gallaudet, where he had gone originally "just to get an education and work with young people."

After his ordination he ministered to seven deaf missions and then returned to Gallaudet as chaplain. There, his work varies from counseling disturbed students to teaching volunteers for deaf work how to sign the Prayer Book.

He claims that much of his work is done also in the college's snack-bar where his flickering fingers and his own knowledge of what it is like to live in a world without sound soon puts at ease students who may feel resentful of a clergyman.

However, Slasor was quick to point out that, because of



CHAPLAIN SLASOR tells of the opportunities for church work with the deaf

the deaf's sense of rejection that has been nurtured in practically every experience they have had with non-handicapped persons, it is extremely difficult for them to believe that the church and its representatives can — and want — to help them.

"Most of the students," he said, "come here with a set philosophy of life that is hard to change because of previous experiences."

But, through talking with the college's 50 Episcopal students — out of a total enrollment of 700 — Slasor hopes to soften these rigid philosophies simply by letting them know there is someone who cares.

He added, however, that a message of concern for the deaf cannot be conveyed by the present small number of persons working with them. The entire church must become more cognizant of their needs and bring in more non-handicapped persons to help broaden their isolated world, he stressed.

At present, Slasor said, the Roman Catholics and the Lutherans are far ahead in meeting the needs of the deaf, even though the Episcopal Church

recorded many "firsts" in this area — the first church for the deaf, the first college for the deaf, and the first church to ordain deaf persons.

"The Roman Catholics have more than 200 men prepared to do work with the deaf while we have 16, of whom most are deaf. They have 21 seminaries that offer courses for deaf work while we have only two, the Church Divinity School of the Pacific and Nashotah House," he pointed out.

Between these two extremes, he said, are the Lutherans who have 75 men — only one of whom is deaf — and many more schools offering courses for deaf work than the Episcopal Church.

"When you compare Roman Catholic and Lutheran work with ours, theirs is much more recent and much more effective," he stated.

As a member of the advisory committee to the bishop on church work to the deaf, as chairman of the recruiting and training committee for church work among the deaf, and as chairman of the education committee for church work among the deaf — all in the diocese of Washington — Slasor is helping to alleviate what he calls the church's neglect of the deaf.

Though Episcopal National Council persons are striving to put an end to this neglect, most agree with Slasor that, so far, the Episcopal Church's pioneer efforts in this field now are running a poor third.

As the Rev. Edric A. Weld of the department of education put it: "Having given deaf candidates the privilege of entering its ministry years ago, the Episcopal Church rode on this one good decision and for long did little else."

He also acknowledged that the development of a teaching ministry by hearing people to

children in residential state schools and day schools has been largely neglected, "while its importance has been seen both by the Lutherans and by the various teaching orders of the Roman Catholics."

Since 1958 the National Council's home department has been trying to bridge this gap. Funds allocated to the department by the 1961 General Convention presently are supporting 16 clergymen, church army captains and lay missionaries engaged in work with the deaf in some of the church's 99 locations where known deaf parishioners exist.

Purpose of this, according to Marvin C. Josephson, assistant to the director of the home department and the Council's chief worker with the deaf, is "to equip priests to open the lips of their people for the worship of God, and to bring their congregations, in specialized ways, his word and sacraments."

An annual two-month summer training program for seminarians and priests is held at Gallaudet College to implement this goal. There, Slasor teaches them the manual alphabet, how to administer the sacraments and how to conduct communion services in sign language.

Another approach that National Council officers presently are exploring is the development of audio-visual materials that will be designed to speed up the learning process of deaf and non-deaf workers.

Already in existence are curriculum materials produced by the Council's department of education and which have been used — primarily in experimental schools — for the past five years.

For Episcopal Church use, the Council has made available, under a special grant from the United Thank Offering, mate-

rials for confirmation instruction tailored to the needs of lay instructors not trained in theology or Christian education methods.

The fact remains, however, said Josephson, that no amount of printed or filmed materials will take the place of people working with the deaf.

Outgoing Episcopal Missionaries Face New Situations Today

★ The American missionary overseas in a world of rapid social change can either build bridges or wider gaps between cultures, especially where nationalism prevails.

This point repeatedly was stressed throughout a ten-day conference for out-going Episcopal missionaries. Held at Seabury House in Greenwich, Conn., the conference was sponsored by the overseas department of the National Council of the Episcopal Church.

Attending the conference were 36 missionaries and four volunteers for mission who soon will leave the U. S. for expansion of the church's work in 14 overseas locales.

Three key speakers — Dr. Margaret Mead, churchwoman, anthropologist and author, the Rev. Dr. Daisuke Kitagawa, a Japanese-born Episcopal priest, and the Rev. Donald E. Bitsberger, a former missionary to Japan — emphasized the importance of missionaries crossing over social, economic, political, racial and religious barriers if they hope to spread Christianity throughout nationalist countries.

They also agreed that the missionary cannot create a sense of community unless he can relate the gospel to all phases of troubled and confused emerging world community.

"If the church is to be fully committed to these persons of special needs," he said, "it must work on every level possible to bring the deaf out of the world where there is no sound and into the world where they can have contact with normal persons who know their language."

A starting place for missionaries, in trying to bridge culture gaps and create a sense of unity, is to find out the ethical positions of the nationals, Dr. Mead said, because "no society exists in which there is no sense of right and wrong."

"Instead of finding out how many sins these people are committing according to American values, find out how many sins they are committing according to their own," she advised.

She warned that in the past missionaries have tended "to wreck the world by trying to change national cultures and make them conform to American standards" when their real reason for being in a foreign culture is "to spread the universality of the Christian religion, not to change nationals," unless the people themselves are demanding change and want the missionary's assistance.

Bitsberger, conference director and associate secretary in the overseas department, had this to say:

"If the church is to play any creative role in the midst of society, its representatives are required to understand what is happening so that they can relate themselves instructively to what is happening."

He also told the missionaries that "there are today practically no areas in which the

church is at work that does not have rapid — sometimes convulsive — social change. It is essential for the missionary to understand the facts and implications of social change so that he can understand and cope with its effect upon the lives of the nationals."

Kitagawa, who is the executive secretary for the National Council's division of domestic mission, outlined possible pitfalls for missionaries in nationalist countries.

He urged them to give up any illusions they may have about being "trail-blazing pioneer missionaries" because "no matter where you go, you will find the church of Christ, however weak and struggling, existing in one form or another."

Secondly, "you will find many sectarian missions as well as several denominations wherever you go. Often you find Christian nationals who are more 'Anglican' or 'American Episcopalian' than you are and yet are exceedingly nationalistic."

Thus, "however intensely Episcopalian they may be, they are not 'American' — they are patriotic nationals of their own country" and this should not be forgotten, he declared.

Kitagawa also pointed out that missionaries generally are not the only "foreigners" living and working overseas.

For that reason, he said, "nationals are apt to lump all of you together as 'westerners', 'foreigners', 'white men', and the like." The danger here, he said, is that persons sensitive to the nationals' hostility will derive comfort from each other, probably at the expense of getting to know indigenous persons.

Fourthly, Kitagawa told the missionaries, "You must not forget that the U. S. A. has a

definite foreign policy in relation to the country in which you will be serving the church." While they may not be able to do anything about U. S. international policy, "the nationals will think that you represent that policy" and "will expect you to be a loyal U. S. citizen as well as a Christian missionary."

Finally, he stressed that "you will find, no matter where you go, a wholesale socio-cultural revolution going on as an inevitable consequence of the penetration of western civilization, while at the same time the western nations are apt to be making all sorts of efforts to slow down, if not completely to stop the process of revolution."

In coping with these five factors, Dr. Kitagawa, Dr. Mead and Mr. Bitsberger suggested that missionaries:

- Make it crystal-clear with whom you ultimately are going to identify yourselves — whether fellow-westerners, or nationals; the elite or the common people; those who are working at the expense of western favor for independence and progress or those working for security and peace at the expense of independence.

- Be a co-worker of the indigenous Christians in the genuine sense of the term.

- Promote Christian unity because "we are not primarily interested in the expansion of the Episcopal Church throughout the world" but the expansion of Christianity.

- Be a faithful interpreter of the country in which you work to the U.S.A. and vice versa.

TEST BAN TREATY IS URGED

★ Forty-four church leaders issued a statement calling upon Americans to support President Kennedy in his efforts to secure

a nuclear test ban treaty with the Soviet Union.

Among those signing the statement were the heads of four denominations, 13 bishops, 18 heads of Protestant theological seminaries, and two former heads of the National Council of Churches.

"President Kennedy has told his country and the world that an effective treaty with the Soviet Union to ban all nuclear tests — in all environments — is not only in the best interests of world peace, but in the best interests of the national security of the United States," the statement said.

"We believe him. Without such a treaty, no man is secure, every man in every country can look to the day when the nuclear threat will come home to him."

Unless nuclear testing is stopped, the religious leaders warned, the U.S. and the U.S.S.R. "will compete with the other in greater potential for death."

Everything possible must be done to stop the increase in nuclear arms, they said. "We now have the opportunity to act. It may be the last opportunity we have before it becomes forever impossible to stop the arms race."

Episcopalians signing the statement were Bishop Sherrill, retired presiding bishop; Bishop Donegan of New York; Bishop Kinsolving of New Mexico; Bishop Pardue of Pittsburgh; Bishop Pike of California; Bishop Scaife of Western New York; Bishop Stokes of Mass.; Dean Coburn of Episcopal Theological School; Dean Rose of General Seminary; Dean Sayre of Washington Cathedral; Dean Wilmer of Berkeley Divinity School.

(Read page fifteen for another suggestion)

EDITORIALS

Court Asks Churches To Do Their Job

THE SUPREME COURT has now held that all religious exercises in public schools, whether consisting of state-written prayers, the Lord's Prayer, or Bible readings, run counter to constitutional provisions.

The most recent decision was widely anticipated. It has become increasingly clear that there is a distinction between governmentally sponsored religious exercises on the one hand, and a teaching of or about religion on the other.

The court's position can result in benefiting religion by ridding the schools of practices which do more harm than good.

Those who have favored the religious exercises have done so on the supposition that they are a representation within the schools of society's religious life and values. They hold that a failure to make this representation gives children only a partial or a distorted picture of actual life, and that ignoring the reality of religion establishes, by default, a "religion of secularism". They are correct in pointing out the problem, but err in regard to the solution.

The haphazard reading of scripture verses, the mechanical repetition of the Lord's Prayer, the routine invocation of the Deity, far from being a representation of religion, is a mockery of it.

Even under the best liturgical circumstances — and then within the believing community — it is no easy matter to present these elements so as to convey to people their real import. Mechanical incantations of the pledge of allegiance and of the national anthem, which in many cases have followed the "religious" parts of the morning school ceremonies, may serve a religion of patriotism. Such methods are not suitable channels for the voice of the Holy Spirit.

The presumption that the mere reading of a chapter or ten verses from scriptures, without comment or testimony, somehow must communicate truth or moral value betrays a literalistic, sectarian, view of the biblical writings. In the

records before the court it was pointed out that this is not the view of scriptures held in Judaism, which sees them as a source material for study. It is not the view held in the whole of the Church of Christ, though it may be that of some within it.

On the positive side, the decision of the court should clear the field for productive efforts. Religion as a phase of existence needs to be a subject of education as much as history, economics, sociology, philosophy or physics. Ignorance and misinformation in this area abounds, not least among believers.

The schools should develop a program at all levels that will cover the subject of religion as thoroughly as any other. It will deal with the history, characteristics, objectives, and theories of all of the dominant organized religions of man, as well as of their organized critics or opponents.

A program of teaching about religion will not be propaganda. From the point of view of believers it will not fulfill the role of preaching or testimony. This does not make it the less desirable. One may benefit greatly from a knowledge of art, history, economics and religion even though one does not have a particular conviction or belief about them, though in the case of religion, at least, faith will be the key for a deeper discernment.

The dissenter on the court in these cases, Justice Stewart, feels that somehow the legislatures should be left with some discretion to encourage religion, provided that there be no coercion. In a sense he is right; but again, like some religionists, he is wrong in holding that the artificial, distorted, abstracted "religious exercise" in the public schools serves the purpose.

The legislatures and school boards can and should make a real effort to substitute for slapdash "religious exercises" a complete and honest curriculum dealing with all phases of the religion of man as a matter of information and education. This they are competent to do.

The church, for its part, will continue to give testimony as to what it believes about the information, and will also continue to provide the suitable time and place for religious exercises, the better to worship the Almighty God.

FASHIONS IN THEOLOGY

By Hugh McCandless

Rector of the Epiphany, New York

BOOK BY ENGLISH BISHOP PROMPTS

A RECTOR TO ASK QUESTIONS OF

HIS SUNDAY SCHOOL CHILDREN

IT MAY COME as a surprise to many people, even church people, that there are styles and fashions in theology. So many think of theology as something unchanging (and therefore uninteresting;) as something safely solid (and therefore unbearably dull.) Actually, the attempt to communicate basic truths in current thought-forms is one of the fastest-moving disciplines in all fields, scientific as well as academic. Nothing can appear more out of date than a theology of the past, especially the recent past.

One reason theology gives this impression of immovability is that Christianity is a religion of revelation, and every new change is usually described by its adherents as a rediscovery of an ancient truth which has been neglected.

Thus the social gospel was described as merely an attempt to follow the footsteps of him who went about doing good.

The liturgical movement refers us to the early church.

The Oxford movement to the thirteenth century, "the age of faith," and so forth.

There are definite styles in theology. Some theologians and preachers use the reiterationist style: their theme is "This is what the church teaches," about this or that subject. This is a priestly position; those who use it think they should remind their hearers of what they may have forgotten. Generally speaking, the more liturgical a church is, the more its theology and preaching tend to reiterate.

Another group of theologians lean towards the prophetic style; they look for new truths, they explore. Their theme is "This is what I think," about such and such a topic. With the advent of Freud, some of them sound as if they were saying, "This is what I think I think!" The poetic type are the poets of theology, and the priestly type are its compilers and editors. Both types are needed; both have been useful since the days of the Old Testament.

There are not only styles in theology; there are also fashions. The young intellectual who has just discovered Charles Williams, or Bultman, or Tillich, may sneer at admirers of Temple or Bishop Gore or Studdert-Kennedy. It seems almost impossible for them to imagine that these new oracles will also have their day, and pass, and may be scorned in their turn by our grandchildren.

Fashions Change

A RECENT FASHION in the Anglican Communion, spurred by the new interest in councils, is to say that it belongs to the office of a bishop in the church to be a guardian and defender of its doctrine. This statement of course has the best and most ancient basis, but the fact remains that it has not always been considered important, or even necessary. The great theologians of the twentieth century Russian Church have been laymen. The bishops of the Celtic Church were subsidiary to their abbots in doctrinal matters.

The Oxford movement said that bishops were necessary to our apostolic succession; but it would never have rated bishops as reliable defenders of doctrine, since most of the bishops of that day were violently opposed to the Oxford movement.

Our own Prayer Book of 1928 says this: "It belongs to the office of a bishop, to be a chief pastor, to confer holy orders, and to administer confirmation." Doctrine is not even mentioned. In the order for the consecration of bishops the question about doctrine is almost word for word the same as that in the ordination of priests. This idea, then, that bishops are uniquely the defenders of the faith is a recent fashion. We all know that fashions can become extreme, and this one could develop into a doctrine of the infallibility of bishops.

Therefore, being myself an unfashionable per-

son, I have no hesitation in making a critical review of the book, "Honest to God," by the Suffragan Bishop of Woolwich. This is certainly a fashionable book. Bishop Robinson has read all the latest books by the most talked-of theologians. In fact, if you removed all the long, undigested excerpts from Tillich, Bonhoeffer, Bultmann, from Dr. Pittenger, Dr. Joseph Fletcher, and Bishop Pike, there would be very little left to the book. One of the fine things about the bishop's style is in the variety of ways he inserts quotations.

Honest to God

TO ME the most shockingly bad thing about the book is in the astonishing and condescending assumption that many Christians think of God as being "up." I thought only Soviet astronauts imagined that that was our belief. A few weeks ago, I queried about twenty of our Sunday School children if they thought God was "up there." They ranged in age from seven to thirteen, and our Sunday School is possibly not the greatest

one in all Christendom. None of the children thought that God was "up there." None thought that God was "out there."

All thought that God was "in here." This is their way of saying that God indeed is the ground of our being, and the imagery of the Christmas and Ascension Day hymns does not bother them. Now I simply cannot believe that the average church person knows less than our infants do.

I presume that I am older than Bishop Robinson, and my advice to him would be to read fewer books, and talk to more people, even children. I would advise him to digest his sources more, instead of pushing back great gobs of quotations. I think I would advise him to write fewer books, and those more slowly, this one is one of three he has published in the last year or so.

My advice to you is not to expect a heresy trial, or a book burning, in spite of what the news magazines may say. I would also advise you not to bother with this book. Read Tillich, if you want the real source of this approach to religious philosophy.

IDOLATRY IN SUBURBIA

By D. Allan Easton

Rector of St. Paul's, Wood-Ridge, N. J.

TOO MUCH ATTENTION IS GIVEN TO BUILDING PLANS TO THE NEG- LECT OF MORE IMPORTANT MATTERS

SO RARELY are they read in Church that it may legitimately be questioned whether the average American worshipper is even aware of the contents of the Ten Commandments. If he is, it is certain that there is at least one which he does not feel himself to be in any danger of disobeying. The second Commandment, with its prohibition of idolatry, seems on the surface to have no relevance for modern civilised man in this mid-twentieth century. The Hebrew of old may have been tempted to pay homage to graven images worshipped by those amongst whom he dwelt, just as we like to think of the heathen of today — suitably isolated in the African jungle — as bowing down in his blindness to wood and stone. Thank God the American churchman

today is too enlightened to be in any danger of making the same stupid mistake — or so he likes to think.

In reality nothing could be further from the truth. After some years of varied experience in suburbia I find myself reluctantly compelled to recognize that the majority of church-goers there — of every denomination, not least our own — are in varying degrees idolators at heart. They do not actually bow down or even kneel before the object of their worship, being much too refined and cultured for such crudities, but there are other much more significant ways in which they betray the place which it holds in their interests and affections. While it is true that their idol does not take the form of a graven

image or of a fearsome beast, none the less it is very much a creation of wood and stone — being the place of worship which they attend and all the physical plant connected with it.

Exploiting Clergy

LIKE MANY IDOLS, this particular one even has its human sacrifices at times. How many schemes of church building and improvement have been made possible only because the parish concerned has diverted to that purpose funds which should have gone to the payment of a just and adequate salary to their minister? It would be impossible to answer this question accurately, but there are too many suburban congregations which have made their building and its needs — real or imagined — a pretext for shamelessly exploiting their clergy for years on end.

Material things have been given priority over human needs, and the manse or rectory family made the innocent victims offered before a structure of wood and stone to whose endless and insatiable demands attention must first be given. In the process they are expected to submit to treatment which no self-respecting layman would for a moment accept for his own family without a howl of protest, and which would be regarded by many of them as ample justification for going on strike, but which the clergy are supposed to tolerate submissively because the prosecution of a building fund campaign covers a multitude of sins.

Nor dare the clergyman protest, however legitimate his case, because the improvement of the physical plant in one way or another has become the accepted symbol of a successful ministry — quite irrespective of the necessity for such improvement, or of whether or not it contributes to the spiritual welfare of the parish. The pastor who dares to challenge this assumption, most especially if it be for the sake of his own family, might as well be committing suicide from a professional point of view.

There are churchmen in suburbia who have little time for clergy who are disrespectful to their idol, or who are unprepared to sacrifice their children to its needs—although these same churchmen take good care not to do so with their own!

If the vast majority of suburban parishes can rightly reject that statement as a gross exaggeration in their particular case, the fact that it should be true of any is a terrifying example of

the idolatry of suburbia carried ruthlessly to its logical conclusion.

Putting on Heat

LIKE ALL IDOLS, this one corrupts its worshippers in other subtle ways and sadly debases their standards of conduct and value. How many otherwise honest business men, who would not dream of helping themselves to a cent of the petty cash to meet their own needs, unhesitatingly pilfer stationery or small items of office supplies, and put toll calls through on the company telephone, all in the 'sacred' cause of saving money for the parish?

How many otherwise highly respectable ladies unblushingly stoop to judicious blackmail in order to induce local stores to buy advertising space in parish periodicals which they neither want nor can afford, but which they dare not refuse because not to offer such an oblation to the idol would be to incur the risk of even greater financial loss?

These are only two relatively small instances of the devices to which devotees are reduced in their obsessive search for more dollars and cents to throw into the ever open mouth of the object of their worship. In the accepted belief that almost anything goes if it is done for the church, bingo is by no means the only questionable method by which suburbia raises money for causes which it believes to be religious.

Something of this feeling must have been in the mind of the late Bishop Cole of Upper South Carolina, when more than a year ago he took the courageous step of telling the women of his diocese that it was time for them to stop raising money for church projects through such means as bazaars, bridge parties, suppers or rummage and cake sales.

"It is now time for such funds as are needed to be raised in other ways," he said, adding that the time spent on money-raising should be used "to deepen and strengthen our own lives so we can witness to Christ in our own communities and win others to him and his church." This is a lesson many suburban churches have still to learn.

Comfortably Isolated

IN WIDER WAYS the idol makes its destructive influence felt, as it exerts its all-powerful demand for attention. Refugees all over the world may be risking life and limb in their search for freedom, dioceses in Africa on the verge of

bankruptcy, fellow-Christians in our own south impoverishing themselves in the legitimate struggle for their rights, but with a few magnificent exceptions the suburban churchman — comfortably insulated from all such pressures—attaches more importance to beautifying his own place of worship or extending its parking lot.

So completely is he wrapped up in such projects that it does not even appear to occur to him there is something sadly limited about his interests, or that there is a strange anomaly in the tiny percentage of his “Christian giving” which goes to causes from which he himself derives no direct benefit. Small wonder that his blindness in these regards is a source of constant exasperation to those who are only too well aware that — if he does not quickly mend his ways — it is at least questionable whether his children will live to enjoy in freedom the ample ecclesiastical heritage with which he is determined to endow them.

Suburban church people would do well to consider prayerfully the following quotation from the magazine of the Church Missionary Society in London:

“Has your parish looked seriously at the things it puts first? It would seem that quite a number of stewardship campaigns have had as their central drive the raising of money to build a parochial hall or choir vestry or some other building for the parish. This may well have been a good thing, but was the project ever set against the commitment of the church to proclaim the gospel in the world? Was there tension and bewilderment as the opportunities for vital witness and service were reviewed so that it became necessary to wait upon the leading of the spirit in order that a decision might be reached?”

If the Christians of the United Kingdom needed to be so challenged, I would suggest that those of North America do so even more. The story of the alabaster box of very precious ointment may be suggested as an answer — but surely the point of that story is that the woman was thinking, not of herself, but of her Lord. Can the church in suburbia honestly claim that this is true of all its schemes?

There is a profound message for us all in the story told by the Abbe Pierre, saintly and beloved friend of the poor of Paris, of a Pope who planned to build a gigantic basilica during a time of poverty and hunger. So great a protest arose from the people that the Pope decreed that a

public housing estate should be erected instead. Commending this as an example of true religion, the Abbe added: “The greatest prophecies are actions for the relief of suffering.”

When the church-people of suburbia begin to learn this lesson, they will be on the road back from idolatry to the worship of the living God.

The Deeper Crisis In Communication

By Malcolm Boyd

Chaplain at Wayne University

“I DON’T KNOW—what I’m supposed to want,” cries Biff in Arthur Miller’s *Death of a Salesman*. Later, at Willy’s funeral — following his suicide — Biff exclaims, “He had the wrong dreams. All, all, wrong . . . He never knew who he was.”

Our cultural crisis in communication cuts a very deep wound. Indeed, our crisis in communication is part and parcel of our crisis in community (what is estrangement? what is aloneness? what is community?) and our crisis in being itself (what is existence? what is life? what is being?).

Nine years ago I commenced work on my first book (*Crisis in Communication*). Looking back, examining its main themes, I find myself in full accord with it and am only surprised by finding in its roots I did not then understand of ideas I now must do battle with. Because now I know the crisis as a deeper one than I had surmised then. In fact, I have found the crisis as a deep wound not only within society, nor within my neighbor, but within myself.

Celia, Mr. Eliot’s brilliantly unresolved character in *The Cocktail Party*, speaks for many, many persons when she says to Reilly:

No . . . it isn’t that I want to be alone,
But that everyone’s alone — or so it seems to me.
They make noises, and think they are talking
to each other;
They make faces, and think they understand each
other.
And I’m sure that they don’t. Is that a delusion?

Fr. Gilbert Cesbron, the French priest and author of *Saints in Hell*, seems to have an answer for Celia when he has a character in his book say: “We’re alone, you know, Jean — every one

of us. What we've got to do is to find a way of being alone together."

Into the void of estrangement, aloneness, existence, non-communication and overlapping monologues, the church must proclaim the gospel — the good news that man is delivered from these absolute horrors.

Ironically, faced with such a task, there is a preponderant emphasis by the church upon the means of communication. Yet these are frequently self-contradictory and often implicitly preach an absortion in worldliness and a faith in techniques which is far more convincing to the world than the explicit preaching (mouthing?) of particular traditional religious words, these frequently being archaic anyhow.

God's Action

THE WHAT of our Christian communication is the proclamation of God's action in confronting man who is a sinner, and forgiving him — and saving him from sin and death. Proclaiming this in a babelian, Orwellian, non-Christian situation is confusing. At least, man in this setting can no longer say "Every day in every way I am getting better and better." On the other hand, although he is somewhat prepared to receive the gospel, he has utterly rejected what he thinks is the gospel: a caricature of it, perpetuated by culture and even 'preached' in many churches, in parish life if not verbally from the pulpit.

In *Crisis in Communication*, I discussed these main themes: (1) the radical difference between evangelism and exploitation; (2) the evaluation of theatre, novels, cinema and tv according to Christian insights and values, i.e., converting 'negative witness' into 'positive witness'; (3) the necessity for establishing 'point of contact' for our proclamation of the gospel, whether we are engaged in industrial mission, liturgical reform, mass media or college work; (4) the hard fact that the church is being evangelized by culture far more than it is evangelizing culture in the name of Jesus Christ.

Now I realize, too, how perhaps a greater part of self-styled Christian 'communication' than we care to admit is communicating a message or point of view antithetical to the gospel itself! Confusion is compounded when a caricature of the gospel is rejected, after serious thought, by an honest, intelligent person who assumes that he has rejected the gospel.

Therefore, it is really a necessity to halt much

of the machinery of Christian communications, with all its techniques, and to re-examine first the content of the gospel and, indeed, the nature of the church which is trying to communicate the gospel to the world. The need is manifestly not found in more and bigger tv shows, church publications, mass revival meetings et al but in church self-examination, renewal and 'reformation' in our institutional structure which stands under the cross.

Lost Big Parade

IT IS A NIGHTMARE when the church, instead of pointing a Christian way or direction to others who are caught up in the plethora of communications, instead is merely a part of the lost big parade. Where was the voice of the church heard in the recent discussion about mass media ethics? The voice was pretty effectively stilled, because a prophetic word might have cost dearly in the delivery of some slightly mouldy publicity crumbs. Nor is a prophetic voice a self-righteous one; rather it is a call to confession and the beginning of a confession.

Relating Christ to the totality of human life is our primary task in Christian communication. This means releasing Christ from the captivity of 11 o'clock on Sunday morning so that he may be Lord of the whole of life seven days a week, 24 hours a day. "You don't have to do some Christian art; you have first to be a Christian," frere Eric of Taize says.

The world is increasingly not interested in what the church has to say, yet, at the same time, it is interested. It would like the comfort and reassurance without having to feel the sharp cutting edge of the gospel against the grain of culture.

Amid an unprecedented use of mass media, the flurry of scripts and newspapers and many voices filling the busy air, the church seems not really to be making the gospel heard by the world. (How much is it heard by the church itself?)

Of course, as regards means of communication, we are largely confined to the present-day ghetto of newspaper and magazine church pages, Hollywood 'religious' movies which are not religious and the vast majority of 'religious' tv and radio programs which adhere to pattern of sentimentality and safe pseudo-piety. Our captivity in the church page of the press (from which we seldom manage to escape except for a scandal or flirtation with the celebrity cult) is symbolic of our

inability to reach out dynamically to the world and to communicate with persons where they are.

Limited Area

RELIGION is seen as a nice category of life which makes remarkably little fuss about genuinely essential public issues — “oh, yes, it does preach hell fire and damnation from time to time, but nobody listens to that.”

‘Religious’ books — including books about major cultural themes which unfortunately bear a ‘religious’ label — are seldom even reviewed outside the church page or religious books column or religious tv or radio program. So, the area of communications within which we can work for point of contact with the world is drastically limited. But the attitude-ghetto in which the church is encased is even more powerfully limiting to communication.

How to broaden the area of communications, to leap over the wall, to escape outside the ghetto? There are various efforts being made, some quite exciting ones, in different parts of the world. A revolution is taking place in our concept of evangelism. We realize that evangelism can no longer be a self-conscious exercise somewhat calisthenically performed within the ghettos of church buildings or church departments of evangelism.

Evangelism is the Christian life, a Christian style of life, a specific Christian approach under specific conditions to specific life problems. Evangelism can never be allowed to grow simply stale as a category of ‘church action’; we must let go of it so that it may be God’s. Then, filled by the Holy Ghost, our evangelism — and we, as instruments of its effectiveness — may do battle against the malaise, the indifference, the timidity, the decadence which exemplify the deeper crisis in communication.

SO YOU’RE CALLING A RECTOR!

By **Robert Nelson Back**

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task

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The Witness

Tunkhannock, Pa.

- POINTERS For PARSONS -

By **Robert Miller**

FATHER BUFFERS, porty, jocund and rubicund, is so happy to feel that Rome is turning a more kindly eye on churches that are not in communion with it. He blames all this separation on the passion of Henry VIII for Ann Boleyn just as though the Reformation had never been.

Mr. Stoddard, on the other hand, thinks the Reformation brought life and light to the church, and secured for Protestants the gifts of freedom and liberty. He thinks that the Roman church is much too autocratic. While granting that Pope John was moved by the very spirit of charity he still does not think Rome will be other than inflexible. Indeed, he doubts if it is worth while talking about unity.

Fr. Timmons takes a wider view. Although a convinced Anglo-Catholic he yet understands Protestant thought and feeling, and he does not think it impossible that Catholic and Protestant should find their unity in a common love of the Lord Jesus.

“Difficult? Yes,” he says. “Impossible? No, for it is the Holy Spirit that is guiding us. True, it may take a long time for we are slow in growing into the larger truth and the wider charity. But we are taking the first step. We must not stop there. ‘Separated brethren’ must become beloved brethren.”

“That seems almost too great a step for us now,” demurred Gilbert Simeon. “We’ve had four centuries of strife and contention. War, persecution, oppression, contempt! Oh what a record! And all claiming the name of Christ! I wonder that any love survived. It was not easy to take the first step. You would have us take the second?”

“Indeed I would,” said Fr. Timmons. “One step will get us nowhere. It’s only justification is that it makes the second possible.”

“The second step will be a lot harder than the first,” I remarked. “At the moment we all feel rather virtuous, and can offer each other generalities. If we take further steps we’ll get into areas of conflict. We’d have to think hard about things that up to now we have decisively rejected. We would all become more and more uneasy.”

“Very likely we would,” agreed the Dean. “But if we aim at the visible unity of the church, there is no escape from hard thinking. It means soul searching struggles and difficult reap-

praisals. We could easily come to think we had sacrificed all comfort."

"Comfort!" exclaimed Buffers. "Should we think of comfort?"

"I suppose not," rejoined the Dean, "but I fear we do."

Buffers was visibly shocked.

"We must not let comfort stand in the way," he declared.

"Indeed we should not," said Fr. Timmons, "but we are very apt to do so. If we set out to love one another we ought to be ready to die to self, and though that might be exhilarating it is not likely to be comfortable. If we want to understand another's faith we must be willing not merely to respect it but also to search for a deeper understanding and truer insight. That could be an exciting adventure, but we do not expect to be comfortable when we go in quest of adventure."

"Oh, let us despise comfort," cried Buffers who most enjoyed comforts.

"That's all very well," said Stoddard who, with Fr. Timmons, lived the most austere of us all. "But with all due respect the question is not one of comfort. The real question is whether it is the mind of the spirit that we should seek one visible church. There are some who are not sure that it is."

"Surely no one can doubt," cried Buffers.

"I know some very good people who do," Stoddard said. "They don't want to see 'One Big Church' for they feel it would be stifling. They think it would be hostile to diversity."

"Oh no," pleaded Buffers. "Surely unity does not mean uniformity."

Stoddard feared that it would.

"The differences between the many churches are profound," he declared. "Buffers thinks that if Rome would only recognize our orders and sanction our practices it would be all smooth sailing. I don't feel Rome would or could do such a thing. We feel that with a little ambiguity Presbyterians and Congregationalists could accommodate themselves to us. Why should they? The most we can hope for is courtesy and cooperation."

These words chilled our enthusiasm, and made us feel it was running away with our judgment. Stoddard had watered the spark of our enthusiasm. If we were going to take that second step we would need to think out the issues much more thoroughly than we had done as yet, and we would need a conviction and purpose far stronger than we had thought necessary.

No Comfort

By Percy F. Rex

Rector of Trinity, Wilmington, Delaware

THE PROBLEM of the Holy Spirit, on any but a sentimental level, is that he does not make us comfortable. Like the wind which whips an otherwise placid ocean into a raging sea, so the Holy Spirit drives people to distraction. He upsets the known and the secure as the winds tips over strong trees and comfortable houses. He opens up new vistas that are alarming in size as the wind clears away the opaque objects which keep our horizons close to us. He accomplishes the purposes of God as the wind brings the clouds, and on another occasion drives them away. We cannot see the wind or the Holy Spirit, but we see them both at work, waving the Empire State Building in New York City, and bringing reluctant people together in New Delhi, India.

It is dangerous to open a window in a house when the wind is blowing — it scatters our precious things every which way. So when the Holy Spirit breathes the breath of life into a person all of his precious things go flying — prejudice, pettiness and provincialism are hard to find and put back into place when a person has been exposed to the Holy Spirit of God.

Otherwise impossible actions become must-dos when the Holy Spirit moves in. Moses comes down from his wonderful experience of God on the mountain, to face the imperial Pharaoh, and to lead his people from bondage to freedom. The prominent young Isaiah leaves his amazing experience of the holy one in the temple, to condemn Israel's unholy political dependence upon her ungodly national neighbors. Saul of Tarsus, one of the most promising Hebrew scholars of his day, becomes Paul, "the prisoner of Christ," for the non-Hebrew world.

The winds blow from all points of the compass, sometimes softly, sometimes restlessly, sometimes as a hurricane. So the Holy Spirit of God gently nudges us from the Orient, or persistently annoys us in the west, or with great power wipes out our past and sets us in the bright new day of the space age.

Why then do we continue to mis-read the meaning of the coming of the Holy Spirit by thinking that we shall thereby be made comfortable?

Talking It Over

By **W. B. Spofford Sr.**

U THANT, secretary general of the United Nations, at one of his rare press conferences just before he took off for Europe, on June 29, expressed highly important opinions.

● In the 1970s — “if there are ’70s” — there will be only four major powers: the United States, the Soviet Union, Europe, Communist China.

● The big powers “missed the bus in the Geneva negotiations” on disarmament, where the non-aligned nations in the 17-nation conference tried to make their influence felt without much result.

● Negotiations for a nuclear test-ban treaty between Anglo-Americans and the USSR, opening July 15 in Moscow, will probably fail.

● China will explode an A-bomb soon—maybe this year, certainly next.

When he spoke of four great powers in the ’70s he said: “I am convinced that it will be the path of wisdom for world leaders to take these considerations into account in their formulation of foreign policies.”

What newsmen took this to mean was an indirect appeal by the secretary general for the admission of mainland China into the UN.

Meanwhile, as this is being written, the two communist giants are disagreeing over ideology — peaceful co-existence with western powers the line of the Soviets — slug it out if

necessary say the Chinese. And neither of these camps are pulling any punches as they go at each other.

In this situation a group of church leaders have appealed to their fellow Americans to support President Kennedy’s efforts “to call a halt to the testing of the most destructive weapons mankind has ever known” by negotiating a test ban treaty with the USSR.

“Without such a treaty”, the churchmen declare, “no man is secure, every man in every country can look to the day when the nuclear threat will come home to him.”

That appeal is all to the good, so send your letter or wire to the White House.

There is perhaps another great opportunity. There is no question about Mr. U Thant’s tremendous concern for world peace. Pope Paul has also made it clear that he will continue the policies set forth in the Peace on Earth encyclical of his predecessor.

Mr. Thant will have an audience with the new Pope July 11. Assuming that you get this paper before then — most of you will — I suggest that you wire the secretary general’s office at the United Nations, urging a joint appeal for world peace from the Vatican.

Millions all over the world would respond to it — including, I am sure, millions of Chinese.

People say; “But what can I do?”

Well, your simple wire could be that added bit that would result in an appeal for peace that would be heard around the world.

Another Witness Leaflet Holy Matrimony

By **HUGH McCANDLESS**

Rector of the Church of the Epiphany, New York

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Tunkhannock, Pa.

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Laymen Bring Christian Action Into Common Market Place

★ A growing Protestant laymen's movement in Europe to bring Christian principles into the "common marketplace" of everyday life was reported by a National Council of Churches delegation of clergy and laymen following a month-long study tour of five countries.

The trip launched the first exchange visit between representatives of denominational lay groups in this country with those from abroad. A similar delegation from European men's organizations is scheduled to visit the U.S. next year.

Reporting on behalf of the six-man American interdenominational team in the NCC-sponsored men's world European exchange was Don L. Calame,

director of united church men, who led the visiting group.

Calame said the delegation consulted with European colleagues in England, Holland, Germany, France and Switzerland, and attended meetings of laymen.

He said it found that European churchmen have "a particular desire to make religion relevant" in daily life, especially in labor-management relations.

In England, Calame said, the visitors were observers at the first European conference for church men's work, held at Oxford University and attended by lay leaders from ten countries.

Main discussion at the sessions, he said, centered around the question: "How can Chris-

tian fellowship best relate itself to the man who is becoming indifferent or even hostile to the church, and retain his interest and at the same time remain true to the gospel's integrity?"

One answer to this question was found when they visited Amsterdam, Holland, Calame reported. In that country, he said, "concerned Christian laymen in management and industry are carrying their religion over into the area of their official and social relationships with their employees."

"A genuine and spontaneous Dutch laymen's movement is beginning to take Christianity out of the churches and sift it down among the wheels and cogs of everyday affairs," it was reported.

After Holland the group stopped at West Berlin where the Americans were present at a meeting of Mannerarbeit, German Protestant conference of men's work.

A highlight of the trip, Calame said, was the world consultation for leaders of lay training sponsored by the World Council of Churches at its ecumenical institute near Bossey, Switzerland.

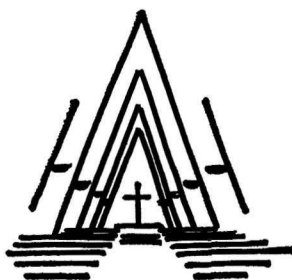
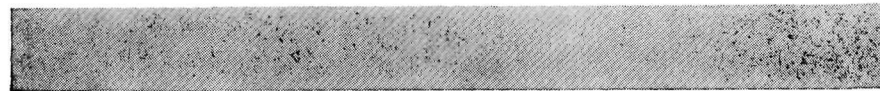
He said a series of lectures on the "Militant Church Today" set the "tone for our visit . . . and for our work in the ministry of laymen here in America." The lectures were given by the Rev. Hans-Ruedi Weber, a director of the institute.

BISHOP WRIGHT ASKED BIG QUESTION

★ "The voice of the Christian church has little meaning to Africa unless its words are backed-up by a Christian approach to racial matters at home" says Bishop Wright of East Carolina who is chairman of the overseas department of the National Council.

Bishop Wright has just re-

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- BACKFIRE -

Charles Martin

Headmaster of St. Albans School

I am glad that you made the decision to print Martin Luther King's article. It is magnificent! There is a breadth of learning in the man and a depth of Christian understanding which is most impressive.

I am very grateful for having read it and I am grateful that you printed it.

Frances A. Benz

Churchwoman of Cleveland Heights, Ohio

More than any time in living memory, Americans have a widespread apprehension of a sort of evil we have never known. In a matter of months the traditional patriotic belief, which we once held more surely and widely and deeply than any religious creed, has lost its meaning. Our wonderful words,

"And the Star Spangled Banner in triumph shall wave
O'er the Land of the Free and the Home of the Brave."

"As He died to make men holy,
Let us die to make men free,"

"One nation, under God, indivisible with liberty and justice for all,"

now make us want to bury our faces in our hands.

How can it be we feel this way when not much has changed? Our work, our homes, and all outward acts and errands are what they were last year. Yet what of the uneasy foreboding that part bad means all bad? St. James (2:10) said it this way: "For whoever keeps the whole law but fails in one point has become guilty of it all."

For the first time as a whole

people we feel guilty, so guilty it is like a sickness in the souls of both oppressor and oppressed and we fall back to our secondary defense, our religion. Is there enough might here, we wonder, to launch a counter-attack to recapture our national spirit from the victorious enemy whose name is Legion — Satan, greed, hatred, deceit, injustice, cruelty, indifference, and a dozen others?

The great impatience welling up must soon overflow and becoming one authority command in a stern voice, "All right, you Christian soldiers, you received your commission as joint heirs with Christ long ago. Now is the time to move. Unfurl your banners of love and righteousness and advance in phalanx so strong and steady no power of darkness nor trick of evil can stay your course. Your adversary is crafty, 'Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil.'" (Ephesians 5:15 - 16)

And may the victory be ours only if we are worthy to receive it.

Rebecca C. Low

Churchwoman of Summerville, S. C.

Thank you for publishing the letter of the Rev. Martin Luther King to the clergymen who protested his activities. It is very enlightening and helpful to see this honest and intelligent angle on this controversial race question.

It makes one feel glad that

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MARTHA DABNEY JONES, *Headmistress*
Box W Staunton, Virginia

there are such leaders who so truly follow our Lord. May we all learn what I am sure we need to learn from what is happening in our country today, so that we may live together in mutual helpfulness.

George C. James

Layman of New York City

The Witness showed fairness in publishing (6/27) the April statement of the Alabama churchmen, with their Affirmation and Commendation featured on the cover.

The reply to them by the Rev. Martin Luther King was, in my judgement, a classic and I want to thank you for bringing this fine statement to us.

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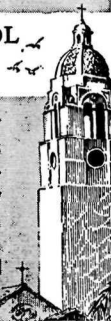
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