

The **+** WITNESS

NOVEMBER 28, 1963

10¢



RELIGION IN CHURCH SCHOOLS

ROBERT CURRY of Lenox School presents his reflections on Church Schools following the national conference in Washington

- COMMUNICATIONS AND THE CHURCH -

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In Leading Churches

NEW YORK CITY

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For Christ and His Church

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THE WITNESS
Tunkhannock, Pa.

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FOR CHRIST AND HIS CHURCH

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Story of the Week

Criticism of the Roman Curia Dramatic Moment at Council

By **Father Edward Duff, S.J.***Religious News Service**Special Correspondent*

★ Vatican City (11/11): The predictable and the predicted happened. In the most dramatic moment of the Vatican Council, the functioning of the supreme sacred congregation of the holy office was publicly deplored as harmful to Catholics and a scandal to those outside the church.

The indictment was briefed in plain, measured terms by the austere aristocratic Archbishop of Cologne, Joseph Cardinal Frings. His limpid Latin was interrupted by general applause. An energetic and fiercely emotional defense was promptly made by Arturo Cardinal Ottaviani, the secretary of this ancient arm of the Roman curia.

It would be an egregiously superficial misreading of the significance of the incident of Nov. 8 to concentrate on the stormy clash of the personalities involved and the human reactions of partisanship displayed. What is at issue is the adequacy of the central government of the Catholic Church for our times and the lines of feasible reform to be adopted, reforms which Pope Paul told the personnel of the curia on Sept. 21 will certainly be introduced.

Cardinal Frings' comments, after all, were not impromptu or inapropos: he was discussing a chapter of the draft document entitled "The relations of bishops with the Roman curia and the role of bishops in the government of the church."

One of the twelve executive departments constituting the curia, the holy office, is at once a series of administrative offices and an ecclesiastical high court which was called as late as 1908 the supreme and universal inquisition. Its essential function is the detection and repression of errors in doctrine and morals.

Its present structure dates essentially to 1542 when it was reorganized by Pope Paul II as an instrument to check the spread of the Reformation. Its mission is to examine theories advanced by writers and preachers, to judge alleged visions, revelations and miracles, to correct and punish moral lapses of the clergy and to grant dispensations for some types of marriages.

What Is Objectionable

What is found objectionable, particularly by those accustomed to the customs and concepts of Anglo-Saxon law, is the mystery surrounding the practices of the holy office. Its competence includes all matters which its proper statutes

reserve to it. But its statutes have never been published and its procedures are secret, the code of canon law adding in canon 1555, paragraph 1, that lower courts in matters concerning the holy office are to follow the rules that body imposes on them. Nor does the holy office supply reasons in announcing its decisions as is the practice of other ecclesiastical tribunals.

Cardinal Frings calmly charged that the holy office condemns authors without giving them a hearing so that they may learn the accusations made against them and explain their thought. It is a charge that has been heard frequently enough in recent years in many countries. It was the burden of an article by Father Robert Graham, S. J., "civil rights in the church" in *American Catholic* weekly, in September.

The complaint is heard that authors, in one case a bishop, first learn of the condemnation of their work in the newspapers. Again, a symposium was ordered withdrawn from circulation with no indication given as to which of the chapters might have been found offensive.

Two contemporary theologians whose work has drawn the displeasure of the holy office are Fathers Yves Congar, O.P., and Karl Rahner, S.J. The disapproval is not shared by Pope Paul who within the last ten days has expressed his ap-

preciation of the thought of the two authors.

The French Dominican was described by his holiness as one of the theologians whose work contributed most to the preparation for the Council.

A photograph of the German Jesuit in audience with the Pope appeared in *Osservatore Romano*, the Vatican City daily. Pope Paul expressed the hope that Father Rahner would stay on in Rome after the Council, presumably as a professor of theology at the Gregorian University, a papal institution.

Politics and the Church

A curious current preoccupation of the holy office came to light at the American bishops press panel the afternoon of Cardinal Frings' speech. A newsman argued that in the nature of things the holy office probably seldom takes the initiative in its condemnation but obviously acts on complaints made to it. He asked one of the bishops present, therefore, to describe the process involved.

Archbishop Joseph McGucken reported that on occasions he receives directives from the holy office to investigate doctrinal aberrations, or moral lapses, or "politics."

Was the Archbishop of San Francisco alluding to a storm session in his chancery offices when members of the John Birch Society were received and made their typically wild charges? But how does it happen that the lunatic radical right gets a hearing at the holy office when making political attacks on fellow Catholics?

Or is it that any political attitude that fails to satisfy such narrow nationalists is considered to be tainted with theological error? Is this why an American bishop was forced to resign from the board of directors of the Foreign Policy Association. Would membership on a committee of, say, the

National Association of Manufacturers be found equally unsuitable and presumably also on theological grounds?

The executive secretary of the Mindszenty Foundation was readily accorded an interview by Cardinal Ottaviani, the lady's unalloyed anti-Communism undoubtedly offering ample warrant for her theological competence.

The identification of the political right with theological fundamentalism (also called "integrism") has been a source of much confusion in France, dividing Catholics and causing calumnious denunciations in Rome. It is to be hoped that such a mood will not gain ground in the United States so that the sincerity — and orthodoxy — of one's Catholicism is measured by the strength of one's hatred of Castro.

It is the secrecy surrounding the activities of the holy office, Bishop Ernest J. Primeau of Manchester, N. H., told the press, that occasions much of the uneasiness in its regard. In Rome it gives rise to rumors of connections with Assi, a right-wing news agency, and with the St. Pius V Foundation, a mysterious anti-Communist organization whose membership and activities are secret.

A lurid example of the confusion of politics and religion is on view in Rome these days in a vehement and disturbing book, "La Chiesa Dopo Giovanni."

The revealing subtitle (in translation) is "Communists in the Vatican during the Time of John XXIII."

Published by II Borghese Press, a firm which also sponsors a Birch-type weekly of the same name, the book's author conceals his identity under the pseudonym "Lo Svizzero." There is no similar bashfulness in the argumentation which has it that international communism has successfully infil-

trated the Catholic Church, gulling the bishops gathered in Council with tricky notions of political change and of ecumenicism to aid the growth of Soviet power.

The reader of "The Church after John" is offered, however, a single hope and a simple assurance. The Roman curia will save Italy and the church. Presumably it will do so more effectively if the bishops will please go home and stop interfering.

UNION IN CANADA POSSIBLE BY 1965

★ Archbishop William L. Wright of Algoma said in Oakville, Canada that the Anglican Church of Canada hopes to present a plan for organic union with the United and Presbyterian Churches by 1965.

The metropolitan of the ecclesiastical province of Ontario told the 15th provincial synod that a tentative plan will be presented to the triennial general synod of the church in Vancouver that year.

In his charge to delegates, Archbishop Wright said the Canadian Church had been moving at a "snail's pace" compared to other branches of the Anglican communion. He particularly cited the Church of England's plan for union with the Methodists.

Anglican conversations with the United Church of Canada have been held on and off for nearly 20 years. Contacts with the Presbyterians are comparatively recent.

Of the late Pope John, Archbishop Wright said all men of goodwill owed a debt of deep gratitude to him for speaking out so boldly and clearly on Christian unity.

The metropolitan also told delegates he was not in favor of dropping religious education in Ontario's public schools. The church should take every op-

portunity provided by the Ontario department of education for scripture study, he said. Ontario permits two half-hours of religious education a week in grades one through eight.

The triennial synod recommended that religious education should constitute a high school credit course.

Archdeacon A. S. McConnell of Belleville, Ontario, charged high school principals there were doing "everything possi-

ble" to keep clergymen out of the high schools.

The Rev. R. F. Stackhouse, professor at Wycliffe college, University of Toronto, said instruction for a credit course need not be provided by clergymen. Laymen should be trained in teachers' colleges as specialists in religion, he held.

The synod decided to approach the provincial department of education formally on the subject.

man of the National Catholic Conference, echoed this indictment declaring that poverty and racial injustice are "ugly, open sores that disfigure the countenance of our nation. "Monsignor Raymond J. Gallagher, secretary of the conference, assailed the "immorality" and "economic idiocy" of limiting jobs for Negroes. John Nelson, a New Orleans attorney, called the latest statement of Catholic bishops on this subject "a masterpiece of ambiguity" and the Rev. John McMahon of Richmond referred to the Knights of Columbus as "the Catholic counterpart of the John Birch Society," the "arch-segregationists of Catholics in the south."

It was Baptist minister, the Rev. Wyatt Tee Walker, who delivered the most scathing denouncement of the complaisance or indifference of the churches in this racial struggle. He was the speaker at the joint session of both groups.

Walker is executive director of the Southern Christian Leadership Conference and assistant to Martin Luther King. "We are here in the common venture of being witnesses for Christ," he said. "A witness is one who speaks for and ultimately dies for a cause. If we look at what is happening in the deep south and across the nation it is a gauntlet thrown out to all who are witnesses for Christ."

"There are hundreds and thousands of black people in the south who daily are taking up the cross," he declared. "Some die economically; some socially and some literally but through their deaths comes a resurrection which will be a reconciliation . . . You who speak for Christ, are you willing to die as his witnesses?"

He declared that the church must back the fight against state laws forbidding intermarriage of Negroes and whites and urged more moral pressure on

Churches of the Nation Accused Of Moral Cowardice on Race

★ The Church, both Protestant and Roman Catholic, was accused of moral cowardice by leading Episcopal and Catholic churchmen meeting in concurrent conferences for interracial unity and justice in Washington, D.C. November 14-16.

It was the third annual conference of the Episcopal Society for Cultural and Racial Unity, which has 3000 members and some 15 chapters throughout the country, and the annual gathering of the National Catholic Conference for Interracial Justice.

Six hundred delegates from all sections of the country bore witness to the national "ground swell of concern for the Negro and his rights, civil, social, economic and religious. Bishops, clergy and laymen heard themselves sharply and at time bitterly condemned for failure to act more effectively and decisively in the current racial struggle which is going on in this country. Failure to meet this issue squarely and openly in the inner life of the churches was laid not only to deep rooted prejudice but more often to fear of harassment, loss of financial support for the parish churches and of their pulpits.

"The most segregated institution, the last bulwark of racism, is the white church," declared the Rev. Arthur E. Walmsley, head of the department of citizenship of the National Council. He told his fellow Episcopalians that "unless significant movement takes place in the next few months, we all stand on the threshold of tragic violence." He went on that "Through silence we have actively collaborated with racist elements . . . which would perpetuate second class citizenship for Negro citizens." He condemned failure of parishes to become "genuinely interracial communities"; the slowness of church institutions to integrate their facilities, staffs and boards and "our segregated clergy placement."

"When churchmen in other parts of the country, out of a genuine pastoral concern for their fellow (white) brethren, refrain from comment and action on the sinful separation which exists within the church in communities governed by a doctrine of apartheid, the church is split not only racially but sectionally. As long as Birmingham exists, the one body of Christ is torn apart and the whole body shares the sin."

Raymond M. Hilliard, chair-

Congress to get the pending civil rights bill passed.

"For all that we have seen our churches dynamited, our homes burned and our children killed, we say the non-violent way of gaining rights for Negroes is the only way," he said. "Then we are letting God witness in our lives not only by speaking but acting—and dying if necessary."

Louis Lomax, author of "The Negro Revolt" and other best sellers said that "the future of western civilization — and this is not a threat but an analysis— is hanging by a thread. The revolution is going to be white vs. black and Red China is going to spark it."

While condemning the churches, the clergy and the lay people for their complaisance and failure to act in behalf of the Negroes, still a great deal has been done. "Greater than the tread of armies is the power of the idea. Now is the time of brotherhood. We are about to find Jesus in the world . . . I talked to him not long ago on the picket lines. He certainly isn't in the churches."

William Stringfellow, N. Y. attorney and a Witness editor, also spoke. He warned that the civil rights movement will turn from "revolution to insurrection" and from "peaceful protest to holocaust" unless Negro citizens see "immediate, tangible and substantive results from non-violent tactics they are now using.

"There is little on the horizon — including the civil rights bill before Congress — to which to point which is persuasive that restraint, patience, dignity and non-violence" has forwarded desegregation in the south or "diminished the recalcitrance of entrenched white supremacy in the north."

He called northern "white liberals" the "dilletantes of the

racial crisis" and declared that the survival of the nation depends upon equal treatment of all citizens — black and white, poor and rich, female and male; young and old; illiterate and educated, under the law."

He urged the Protestant churches to use their "enormous economic power" to implement the declarations of ecclesiastical authorities and assemblies. "Let the churches — and the people of the churches — put their money, at last, where their mouths are, lest they, in the end, have to put their lives there."

The Episcopal society at the close of the conference passed ten resolutions, ranging from support of civil rights legislation to action by church people in withholding support from institutions and businesses that practice discrimination.

SAYS VIOLENCE LOOMS IN AFRICA

★ Reporting on impressions of his travels throughout Africa during the past year, an Anglican prelate warned in Johannesburg that the threat of violence to South Africa arising from its racial discrimination policies was "a real one."

British-born Bishop Leslie Stradling of Johannesburg told a meeting of his synod that in the UN and elsewhere there was "mounting pressure on the South African government to change its policies, but so far there is no sign of any intended change."

"Meanwhile," he added, "to the north of us clouds are gathering and there is increasing talk by hostile states of violence. As a result of my travels this year, I am convinced that the threat is real, although, of course, at present the northern states are absurdly weak in everything except numbers as compared with South Africa."

Bishop Stradling said the general context of South African life was even more unfavorable to Christian witness than last year.

"The past year," he said, "has seen further repressive legislation, attacks on African family life and the growth of fear and hatred."

Bishop Stradling was elected in 1961 to replace Bishop Ambrose Reeves, who resigned the Johannesburg see in February after having been forced out of the country in 1960 because of his anti-apartheid activities.

THE PAY RECEIVED BY ANGLICANS

★ Commissioners for the Church of England announced that the average Anglican clergyman will receive \$56 a week, plus housing in 1964.

The pay of clergymen has increased considerably in the last 10 years, but has "only kept pace" with the increased costs of living in England, observers said.

No part of clergymen's salaries are paid by the state; they are financed by church investments controlled by the commissioners.

According to their report, a capital of \$840,000,000 provides total income of \$47,600,000 annually.

The commissioners pay out some \$33,600,000 each year to the clergy. An additional \$4,200,000 is paid to retired clergymen and to widows.

Commissioners reported that the church currently owns nearly \$560,000,000 in stock exchange securities which increased in value almost 100 per cent over the past 15 years.

The Anglican Church owns, according to the report, more than 200,000 acres of land, but is selling off land and investing the proceeds in industrial securities. This is being done to secure an increased income.

EDITORIALS

Wickedness is Only For the Few

RICHARD M. NIXON, being the titular leader of the Republican Party — a position in which he seems to be jostled occasionally by Gen. Eisenhower — feels an obligation to assert leadership in the realm of public opinion by communicating his judgment on current issues, including those pertaining to public morality. He deserves to be heard.

In a recent referendum in New York City, in which Mr. Nixon now resides, voters were given the opportunity to express their preference with respect to off-track betting on horse races. They favored it by a vote of 3-to-1.

Under present New York state laws anyone for whom it is convenient can take the subway or drive to an out-lying section of the city, and, upon paying admission, place bets and enjoy the races, perhaps, and other diversions, at the track.

Under the scheme envisaged in the referendum, subject to its being authorized by the state legislature, bets can be placed in municipal establishments throughout the city. Bettors are spared the inconvenience, the loss of time, and the price of admission now required in going to the track. At present bettors who do not go to the track can and do place bets with unauthorized, illegal, private entrepreneurs — bookmakers.

One does not wish here to enter into a presentation and discussion of the morality of betting. The fact is that the case for, and the case against, betting both have respectable advocates.

Off-track betting is one of the current matters on which Mr. Nixon has expressed his judgment, following referendum. Personally, he says, he does not favor it. Because betting is immoral, unethical, or wrong? Not at all. "I don't believe," Mr. Nixon says, "in making betting more available to ordinary people. People of low and

middle income might spend too big a proportion of their money on it".

The wily miner in Shaw's *Pygmalion*, Mr. Doolittle, when asked whether he believed in morality, replied, in appropriate Cockney accent, "I can't afford it". Mr. Nixon, contrariwise, is of the opinion that morality is for those who cannot afford immorality.

This, it must be supposed, is some sort of economic theory of ethics, or a system of materialistic morality. It would be interesting to have a list of all those pleasures, all those diversions, in which, according to Mr. Nixon's system, one may indulge if one can afford it, but not if one can't.

Moral relativism has many exponents in contemporary thought—the right and wrong needs to be determined within a given human relationship, within the existing experience, rather than by the arbitrary application of abstract verbal rules, for example. But an outspoken relativism which makes morals turn on economic resources is bold indeed. There have long been critics of European culture who maintain that economic means are in fact the bases of moral discrimination within it. It is rather astounding, however, to find Mr. Nixon giving sanction to this view.

While Mr. Nixon's system would have the effect of limiting pleasures to some, and withholding them from others, it does have the virtue of flexibility. He allows for the growth of opportunity for all. There is always the prospect, say in an expanding economy, that we all may eventually be in the category of those who, according to Mr. Nixon's computation, may indulge in the privilege, or is it the vice, of betting.

In the meantime there are those many people, millions, to be sure, of middle and low income, whom Mr. Nixon, now no longer one of them, wishes to shelter from the temptation of evil.

Oh, please, Mr. Nixon, please! Won't you allow "ordinary people" just a teensie, weensie, bit of wickedness too?

COMMUNICATIONS AND THE CHURCH

A DIALOGUE PRESENTED AT THE
CHURCH OF THE EPIPHANY, NEW
YORK, BETWEEN THE REV. DAVID B.
WAYNE AND LLOYD F. TWEEDY,
AN EXECUTIVE OF A TV NETWORK

IN OUR DIALOGUE SERMON Mr. Tweedy and I will not exactly be ourselves, but each will take a role: Mr. Tweedy that of the Communications Man; and I that of the Churchman. In this way you can understand that the views expressed by Mr. Communications and Mr. Church are not necessarily those of the sponsors of this dialogue sermon.

Mr. Church: Mr. Communications, I wish to begin by expressing our delight at having you with us this morning. As I understand it, your special area of communications is television. I've read recently that there are more television sets in American homes than bathtubs. That fact dramatically indicates the high regard in which the general public holds your field. I myself haven't had much opportunity to watch television, but I have enjoyed some of the wonderful old movies you've brought back and I do like to read the reviews of your shows. The critics can say such clever things at times. Particularly because of your important place in our society, we are glad to have you with us.

Mr. Communications: Well thank you, Mr. Church. I'm glad to be here. My wife attends church regularly, but because of our comprehensive programming, it's usually impossible for me to get to a Sunday service. Likely as not, if I do get a free Sunday, something unexpected arises, such as a senate committee holding public hearings — and then I have to go down to Washington to get cameras set up and be ready to direct camera coverage when the chairman raps his gavel. But, as you know, we televise quite a series of religious programs, some of which we hope are as challenging as the sermons you preach from that pulpit. I have a certain amount of religion built right into my job.

Church: Yes, of course. Now, Communications, what with Telstar and Relay bouncing pictures all over the world, we have all been tre-

mendously impressed with the phenomenal capabilities of your industry. It's an amazing thing to have Anthony Eden and Eisenhower chatting with Walter Cronkite in one's living room. But after being impressed with the fact that they're there, you begin to wonder why they're there if they don't have anything in particular to say. The point is that communication implies that something is being communicated to somebody. In addition to the consideration of the techniques of communication, is there some consideration of what is communicated?

Comm: I'm glad you asked that question. Because broadcasters use the airwaves, which are something of a public domain, they have a basic responsibility to communicate the news and other events of general public interest. I think we're doing an increasingly good job of reporting important issues and events — take those hearings, for instance. If the public doesn't know what Mr. Vallacci looks like, it's not our fault.

But apart from this area, where there is a definite direction to what we communicate, the rest of the time is devoted to pleasing the greatest number of people. After all, the broadcasting industry is a business, and clients are paying high costs for the networks programs and their commercial time. You can be sure that by the time they finish paying the bills, they want to have the greatest number of people watching their programs — and their commercials.

Church: How can you know what pleases your public. You can't stand at the door and have people shake your hand and say "What a lovely sermon", which probably means they were able to plan their Sunday supper while listening to it.

Comm: We depend upon the rating system — Nielson, Trendex, Arbitron, etc. I agree that the rating system covers only a small percentage of the audience, but it seems to be the one standard that the sponsor, his advertising agency,

the network, and publications can agree upon. A flood of letters protesting a network's cancellation of "The Voice of Firestone" in 1961 did bring it back for a 1962 season; but the sponsor dropped it at the end of that season because of low ratings. And there was no great hue and cry or public boycott of the sponsor or the network because of it. If the public doesn't let the sponsor or network know that they want a good program, then they shouldn't be too surprised at its withdrawal.

Church: I can understand this business of people not particularly caring. The general attitude of "let someone else do it" is quite a drag in my business too. Doesn't this public apathy rather limit any sort of what might be called artistic expression?

Comm: Very often. But from time to time we can sell a sponsor on trying something adventurous where everybody can pull out all the stops and create all over the place. Yet communication itself is an art, whatever the content. A musical performer takes whatever the composer gives him and uses all his skill to get it across, whether it be Bach or Gershwin. In the same way there's room for a great deal of artistic expression to get across most effectively whatever it is we're given to work with. When the writer, designer, the cameramen, the director and the actors are all with it — then real creativity takes place. They create empathy with their audience. This is communication.

Church: That does sound rather exciting. The church would say this kind of excitement in a sense is a participation in the creative spirit of God. Wherever man is really devoted to truth and excellence, he is doing God's work. I guess that can apply to a television studio as well as, say, a mission.

Comm: Well, I suppose it might. Yet, if a missionary were to walk into some rehearsals, he might feel that he was in a land of lunacy that needed some new mission work. He might very well see cameras getting pictures of other cameras, hear the leading lady complain about the featuring of her wrong profile, see the entire set suddenly plunge into darkness, and hear the orchestra sweep into a loud but discordant bridge over-riding the leading lady's climactic speech. But, as the rehearsal progresses, all the elements fall into place and the talents begin to meld. The cameraman, knowing the scene, uses the right lens, the leading lady, having seen the camera shots, realizes why the particular profile

is important at that point; the electricians find which light to leave full while the rest dim. It's at that point that "The show" — in quotes — becomes "The thing" — in quotes; and that missionary, by the end of dress rehearsal, would sense a central drive and inspiration in everyone involved.

Church: That's quite a picture. It reminds me of another creation story. Bringing "The show" out of all that confusion is not unlike bringing a world out of chaos.

Comm: That reminds me of something I want to ask about.

Church: "What's that?"

Comm: I get the impression that you churchmen have something to say, to get across.

Church: Why yes, of course. We have the gospel to proclaim, the most wonderful "good news" for all mankind to hear.

Comm: Well, whatever it is you're trying to sell, if you've got this wonderful message to get across, why don't you communicate?

Church: I'm not sure I follow. Surely, week by week in the church we are communicating to those who care to come, in the sermons, in the liturgy and the hymns.

Comm: You call this communication? If our television news departments dealt with the news the way you boys handle your message, we'd have the most thoroughly uninformed public in the world. We can't afford to be dull and ponderous, and we know that we have to use words and pictures that mean something to people. A vague newscaster, a newscaster people couldn't understand, wouldn't last five minutes even if he were a matinee idol.

Church: Well, of course, one of the main points of the Elizabethan reformation was that the service should be in a "language understood of the people."

Comm: How many people understand Elizabethan English? Language is only a part of the communications business. Here you've got this fabulous set that any director would give his eye teeth for, you've got a great backlog of words and music by some of the top composers, a fairly regular audience — the situation is positively crying for some drama, some punch, some direction to get a live message across to live people. I don't know who your sponsor is, but for all he's put into this operation, I would say he's got a dud on his hands. That's my opinion.

Church: Beautiful as it is, I'm afraid this "set", as you put it, does not begin to indicate

how much the "Sponsor" has put into this operation. That plain cross upon the altar reminds us more directly of the "Sponsor's" investment. Perhaps you have a point, though, about the communication. I could imagine that there might be ways in which a layman, such as yourself, who knows about contemporary communication, could help to improve the effectiveness of the church's presentation. As I say, I can't seem to find the time to watch your work, but perhaps you could drop around to my study to chat about this over a cup of tea someday.

Comm: Thank you, but I never drink tea. I did go to church school, and I've helped my wife run her booth at the parish bazaar, but I'm no expert on theology or whatever it is you're trying to get across. That sort of thing is the domain of the clergy. Besides, I've got enough to do trying to make entertainment out of the material your boys bring to the public affairs department.

Church: You mean the religious programs you mentioned that people can watch rather than go to church? Is this an area in which the church does communicate effectively?

Comm: Frankly, I'm afraid not. Sections of the church have been aware of the broadcasting media for a long time; but for the most part they've simply used it to reproduce the same old thing that one would get in church: the frantic evangelistic sermon or the earnestly dull meditation, with organ music, of course. However, in recent years, more has been done to actually use the media on its own terms. Each of the major faiths, and sub-groups in each, have tv-radio committees that work to produce programs to appeal to more of an audience than shut-in former Sunday school teachers.

Church: Now that I think of it, the National Council of Churches does have such a commission, and part of the money that our parish gives to the diocese helps to support that budget. And there's also our own Episcopal radio and tv foundation that we indirectly help out. In a way, we're all sponsors of radio and tv programs.

Comm: Your ratings are generally low, and your programs are seldom on prime time. Church people don't seem to know that the networks give time to the churches, that they themselves are all paying for the programs that go on the air; and if they do know this, they don't seem to care about whether the programs are any good or not. And it's too bad. Because in this instance,

that flood of letters to either the network or the church group involved would have a lasting effect, since there is no other sponsor to pull the program off the air because of low ratings, or dictate its contents while it's on the air.

Church: Now that's something that laymen could do — watching one of our religious television programs and sending in their comments. We're always looking for something that the layman can do in church besides ushering.

Comm: Individuals who take time to put down their genuine reactions on paper and send them in could help to shape the content of future religious programs. However, not all the responsibility can be put on the layman's shoulders. The church groups themselves have to realize that communications is an art and give a little more license to the professionals who are trying to help them produce a program that will attract viewers. The National Council of Churches has a particular problem in this area. If someone comes up with a good script, it has to be approved by every denomination and agree with everyone's politics — you can imagine what a plucked turkey that can turn out to be.

Church: The need for Christian unity appears in unexpected places.

Comm: Mr. Church, you've been very kind, and I hope that I haven't been too hard on you. But you see, I care about the art of communication. Right now in this country, the church is in a unique position to do something wonderfully creative with this new art. There is an opportunity to communicate the church's message to people who've forgotten or never heard, numberless people. I don't want to see the church flub an opportunity like this anymore than she has to. There are more good religious programs coming through, but nothing like what the potential calls for.

Church: Mr. Communications, thank you for telling us what we need to know about the programs we help sponsor. Along with your criticism you have raised exciting possibilities. Surely the church must learn anew that the Holy Spirit is at work today, to speak to today's men in today's language. The Holy Spirit is at work inspiring all men, not just the clergy, but all men, each in his own calling, to express that which is most true, and real, and most his own. The Holy Spirit is at work through all the diverse facets of man's endeavor to call all men

into communication with God, so that mankind may be healed and God glorified.

We have come to the end of this morning's dialogue sermon.

Will Mr. Communications and Mr. Church ever get together?

If they do, will they be able to communicate?

Will church people realize that they are sponsoring programs, that they are presented with a fantastic opportunity?

Tune in whenever you decide to find out the answers.

WHAT TIME IS IT?

By Robert Curry

Headmaster of Lenox School

SOME REFLECTIONS ON WHAT IS HAPPENING AND WHAT OUGHT TO HAPPEN TO OUR CHURCH SCHOOLS FOLLOWING THE GET TOGETHER OF ADMINISTRATORS AND EDUCATORS IN WASHINGTON EARLIER THIS MONTH

WHENEVER A GROUP of school people of the Episcopal Church get together as we did recently in Washington for the national conference of "church-related" schools, one of the questions which arises is: What are we? What is a church school?

It seems that by nature most of us are orderly and like to proceed in logical fashion, and so we are constantly asking: What are we? The answer is about as easy as answering the questions — what is the Anglican communion of which we are a part? We cannot define it in such a way as to satisfy many people, or get agreement amongst those of us who are mostly concerned with church schools.

Gathering in Washington in November, we came together with a new definition as passed by the executive committee of the Episcopal Schools Association in September. An Episcopal school is one which will re-examine its criteria for admission, and within six months present documentary evidence that it is open to all who meet its standards of excellence. The council of ESA approved the action of the executive committee, and is moving to create a committee to implement the resolution.

Discussion on this resolution went on all over the conference and long into the night, and as I listened to school administrators talk about this and other problems, I came away from Washington with the following reflections: —

I have always been impressed with that pas-

sage in the third chapter of Ecclesiastes about time — "there is a time for every purpose under heaven a time to kill and a time to heal a time to keep and a time to cast away a time to rend, and a time to sew a time to keep silence, and a time to speak a time to love, and a time to hate".

I suggest that it is a time to reflect upon the schools of the church. If the church (and the church is the people of God) has lost its confidence that the schools through its administrators and teachers are not striving with all they have for excellence (which is more than simply academic), then a resolution (or many of them) forcing them to hurry, change, be something different immediately, is perhaps in order.

From one who is inside the schools, I believe that this is a time to heal, to keep, to sew, and a time to love.

The Church is blessed right now with many dedicated and superior administrators and teachers. They are not living in ivory towers, they are not content to maintain any status-quo, they are working day and night with a generation which is bright but confused, and they know their business.

Marshall Fishwick told us in Washington that life has to change if it wishes to survive. We know this. Our schools today are far different from five, ten, and twenty-five years ago. But is this a time to cast away everything for certain issues which face us, and not to keep any-

thing which does not have to do with what some described as a “tidal wave”? I don’t believe it, but since this is a matter of timing, there will not be agreement at this point about what to keep or how much, and what to cast away.

The Few Can Rend

THIS SEEMS to be a time to break down. One atheist with a few friends can through the Supreme Court abolish prayers in the public schools. The next move is to tax all church property which will include its schools, and if this happens, then many schools and churches will be in deep financial waters, for few of us show any bank balances at the end of a fiscal year, and not much in the way of assets or reserves. Yet this is a time when the few can break down, can rend.

It certainly has been a time to break down and then to build up. The “privacy” of the past, the “class consciousness” of the private schools has undergone a quiet revolution over the past twenty-five years. I know of no figures to show this, but schools have broken the racial barriers, scholarships have widened, schools have gone out to find qualified students from all walks of life, and a sense of the American melting pot has gained much ground. The end is not yet — to survive we must change, and changing we are. The timing is important. What one school can do now, another will have to wait until tomorrow.

The agonizing through which many schoolmasters are now going, is not an agony that schools must change, that things must be broken down because the time is here for this, but how and when, and many are racing against a time factor which is brought about by individuals and groups which know little about the “insides” of schools. There are certain things to keep while it is also a time to cast away certain things, and I would recommend strongly to the church that instead of dancing to the tune of those who have the stop-watch on our schools, to find out from the schools what are the things to keep in this present time.

The School Image

A SECOND REFLECTION is prompted by the question asked in Washington — “What is the image which the church has of its schools?” It was suggested by the person who asked the question, that the church really does not care much about its schools (to which might be added its colleges), and that there is little chance that at

National Council level we will ever have a strong department or division seeking to support and help us. If this is true, then why?

The image of the Episcopal school is that it is exclusive, wealthy, draws largely from one strata of society, is snobbish and ingrown, and is undemocratic.

The image of the Episcopal school is very much like the image which people outside the Episcopal church have of us — wealthy, intellectual, holding economic and social position within the community. Whoever heard tell that the Episcopal Church was the church of the common man, the laborer, mechanic, farmer, or government employee with lower ratings? The same of its schools.

Images take a long time to change, and the recasting of images usually take place long after the actual change of the image. As the bulk of the church is not wealthy, powerful, or penetrating American society, so the bulk of Episcopal schools are not wealthy, exclusive, or snob institutions. There are church-related schools over the land today which do not have a majority of Episcopalians in them — indeed members of our church are minorities. We have schools spread across the nation which are democratic in composition, which lift students out of unfortunate public school situations, regardless of race, color, or creed. Sometime find yourselves a list of overseas and home department missionaries, and find out where their children get their education. Sometime when you are thinking of the “exclusive” Episcopal school, also think of Mother Ruth’s school in New York City and the children it serves, think of schools in Kentucky and the Virginia mountains, think of our schools in the Philippines (Brent), for these are our Episcopal schools also, though they get forgotten because of the lag in our image of church schools.

Board of Trustees

A THIRD REFLECTION also concerns time. There was a time not so long ago when heads of schools stayed pretty much put, and there was little head-chopping on the part of trustees and bishops, who often are presidents or chairmen of trustee boards. This has changed in recent times, and this seems to be a time to kill rather than a time to heal.

Educational organizations publish lists of new heads of schools each year, and the lengthening list each year is little short of astounding — why? Because the relationship between heads

of schools and bishops and trustees has changed — perhaps this is good, but certainly it has caused instability and insecurity in some quarters.

When church schools fire their administrators summarily and without warning; when boards failing in a financial campaign go home and tell the head of the school to finish it up alone; when trustees try to dictate curriculum policy which is the province of the educator; when trustees accept board positions and then rarely attend meetings; when trustees and bishops on boards listen to parental gossip, for Johnny can do no wrong, and do not check it out but place the head of the school on the carpet and in a defensive position; when trustees are indiscreet in running down their school heads and teachers at cocktail parties at the club, and dinner parties in homes, then we find that we are living and working in a time to kill and not a time to heal.

A Driving Wedge

DIVIDE AND CONQUER is an age old technique to kill rather than to heal, yet it is ever new as well as ancient. Every school boy knows that if he can drive a wedge into the faculty, the going will be easier for him; if he can drive a wedge between his parents and the head of the school, he will probably have home support to excuse him for his failure and lack of effort — this is a time which kills.

So with trustees — if parents can drive in the wedge, then too often the sacrifice offered and killed to keep the peace, and quiet a parental generation which is too ready to excuse Johnny and try to make him happy without pain, is the head of the school.

After every conference (and increasingly time is given for the discussion about trustees and board actions and responsibilities), I come home more grateful than before for the board for which I work. It is wise to the “divide and conquer” technique and is not trapped by it; it rather believes in “close the ranks”. It does not agree or like all I do, timing is often off or not in agreement with board timing, but it believes that it is not a time to kill but rather to heal, not a time to cast stones, but a time to refrain, and the first person always to get a hearing on any charge is the headmaster with the trustee group.

Pilate was divided and thus conquered, and as a result he let an innocent man be crucified. The Washington conference turned up concrete evidence amongst heads of schools that the church

is allowing itself to be divided and conquered by those who are driving in wedges for various reasons, and we are letting good men and women be trampled, vilified, and thrown out — keeping the peace at any cost.

The Spiritual Side

ONE LAST REFLECTION at this time. Since we seem to live from slogan to slogan in American life, one which is popular now in school circles is “education for excellence”. Excellence in what?

It is generally assumed, I think, that excellence pertains to the academic life, to curriculum, and this seems to be a time for planting ever higher academic standards.

There is no argument about this — we are pushing hard to up the level of our teaching, of what is taught, and the amount of it. Parents who are close enough to the picture to see what their children are getting, express their gladness that they are not now competing in education.

I would suggest that the matter is not this simple or single. While we are striving for excellence in the academic world, this has to be based upon excellence of teaching, and top teachers are hard to find for they are in short supply graduate schools take them from colleges, colleges from top secondary schools, the top academic secondary schools from those lesser schools which are training grounds for embryonic fine teachers. There is also an economic problem involved here — the schools with means can attract many of the best because they can pay a higher scale than the “average” school.

However, those who strive only for academic excellence are driving in a different kind of a wedge. With increased emphasis upon the academic side of education to the almost total exclusion of other factors, is making this a time for some of us to mourn and not a time to dance with joy.

With the academicians strongly in the saddle, what has happened to excellence in moral and spiritual or godly education? It has been moved off the center of the stage. It may be in the wings in some educational institutions, but increasingly it is no longer in the show, it has gone out the window.

Far too many teachers have been trapped by the thinking that if only we can be academically excellent enough then we shall solve all of our problems, or at least I will have solved mine. Nothing could be further from the truth and

here is where Dr. Allison, the theme speaker at Washington, drove home his tenpenny nails or spikes. Academic excellence has caused us to forget that there is a gracious God behind all of this. Dr. Hunter pointed out that in a study made of the text-books in history in nearly one thousand public schools, practically no reference (certainly a mere trace of any major reference) is made to God as the creator, as the sustainer, or the person behind history. We are studying science with little reference to the creator of all the wonderful things we are discovering in our time.

Even the theologians and chaplains tend to get trapped in academic excellence, and rather than realizing that our vocation is to servanthood in the employ of a gracious God who has a job for us to help build his kingdom, we are rushing about trying to make God relevant to our time . . . there is that word again, time, and as I look about I find many mourning in our time and not many dancing, and so many who do dance do it oddly and not gracefully.

I saw excellence of character in Washington as well as competent academic power, and it was in the character that I see the hope for tomorrow and for tomorrow's children. I saw behind and under the throwing out and the rending, that humor was not gone, that we could still dance, and laugh, and sing, and love. I saw people who are not too concerned about images — whether God is out there, or down here, or the very ground of our being — these are people who know that he is, that he is gracious and good, and that he loves his children to whom he has sent us to teach.

What does the Church see? I dunno. I hope it sees enough so that I will have a chance to vote at General Convention in 1964 for a program and budget for more than \$18,000 for the work with its schools. There is a time to be born and a time to die, and I think this is a time for rebirth in the spirit, and not for writing off the schools of the church in images long since past and gone.

Talking It Over

By W. B. Spofford Sr.

SONS AND DAUGHTERS of the American Revolution will be interested to know that a Committee for Democratic Rights in the U.S.A. has been organized in England.

When the Supreme Court handed down its 5

to 4 decision upholding the "membership" and "registration" provisions of the Smith and McCarran acts in June 1961, a small group of people came together in London to discuss this latest blow against the civil liberties of the American people.

Since then the committee has grown and is playing an ever-increasing role in rousing opinion throughout Britain in defense of democratic rights — our democratic rights. It has won support and sponsorship from prominent individuals and organizations. It has initiated many deputations to the U.S. embassy and is responsible for scores of resolutions sent to our ambassador in London as well as to President Kennedy and brother Robert from trade union and Labor Party branches, in addition to hundreds of individuals letters protesting against what they call "this new McCarthyism."

One of the latest activities of this British committee is to publish a pamphlet, written and documented by D. N. Pritt, world-famous English attorney, which is a legal analysis of repressive legislation in the U.S.; reasons behind the Supreme Court decision and their relationship to crucial economic and political question of today. The name of the pamphlet is "Liberty in Chains", the background of the cover being a reproduction of the Constitution of the United States, with WE THE PEOPLE in large type.

Our present administration, I am told, hasn't exactly encouraged its distribution in our country, but I have also learned that it is available at Jefferson Bookshop, 100 East 16th St., New York 3. It says sixpence on the cover and I am not just sure what that translates into but a quarter I imagine would take care of it.

Mr. Pritt, who spoke at the meeting for Harry F. Ward last month, was first refused a visa and got one only after the pleading of a couple of Methodist bishops. It was also issued for only one week and with the understanding that he would make no other public appearances.

It is a bit of a shock to me — a New Englander brought up on the glories of Lexington, Concord, the Boston tea party and Bunker Hill — to have Britishers now battling for our democratic rights. But they are not butting in exactly since they make it quite clear in this pamphlet that "what happens in America today may happen in Britain tomorrow."

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Controversial Issues Debated At Church Synod in Montreal

★ A proposal to an Anglican Church congress in Montreal that laymen administer holy communion was greeted with cries of "no, no," although some delegates saw the possibility that laymen may "pass the chalice" in future.

The suggestion was made at one of the many seminars which formed part of the day-long congress which discussed "Mutual responsibility and interdependence in the body of Christ."

At the seminar dealing with the eucharist and confirmation, a clergyman noted that "we let laymen preach — and that calls for lengthy training."

"Why can't the layman administer holy communion, a practice which could be mas-

tered in hours, if not less?" he asked.

The question of confirmation came up during a discussion of the "loss of teenagers" experienced by the church.

One delegate attacked the Anglican practice of confirming at the age of 12 or 13, "the most turbulent years." He said too many young people look upon confirmation as "graduation" after which they can attend church "as seldom as their parents do."

The synod, administrative arm of the Anglican Church made up of clergy and laymen, also came under fire.

A Toronto lay delegate, William Whyte, asked: "Just what is the function of the synod? What is its reason for being? . . .

"I have spoken with many

people who fear that our synod has lost its potency — when to be true to itself and its mission it should be a place for determination, action and fulfillment.

"What of the so-called committees of the synod? Would we not be much better off to eliminate the deadwood from these committees and have the committees consisting of dedicated priests, laymen and lay women who are really keen and have the ability and will to find the time?"

Another seminar heard a suggestion that Canada's Anglicans move one of their "redundant" theological colleges "lock, stock and endowment" to some underdeveloped country.

One delegate argued, however, that some Canadian theological colleges have too few students and that teaching staffs and endowments are "locked up" in them. Sending them abroad would make the Anglican Church a "world church," he held.

Another delegate supported the idea of Canadian colleges being moved abroad, but also suggested that the diocese bring several foreign theological students here to study. "Let us get away from the idea that only the white man must go out and teach."

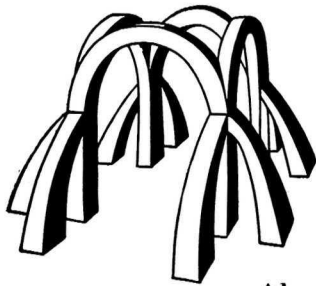
One young clergyman complained that the Canadian theological colleges cater too much to the middle and upper classes. He personally has been well taught how to behave at a tea party, he said.

The church, he declared, "declassified men and standardized them" and then sent them out to do specialist jobs in industrial or rural areas for which they were not trained.

Plea for Women

A plea that women be included in the synod was made.

A woman delegate to a Church congress, during a dis-



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cussion of synod activities, declared: "I'm not interested in the synod when you don't admit women."

"Here I am, middle-aged, with no children to bring up. I don't want to go into business and I have plenty of time and the will to work," she added.

A clergyman remarked that perhaps women were not admitted to the synod because too many people felt the church already had a "woman image."

"If you can change that, I am ready to admit women," he said.

A woman religious attending the congress said she thought it was a man's world and "I can't see women in the vestry."

A clergyman saw the possibility that the synod would become completely female if women were admitted on the basis they had time to spare. Men were so busy they would tend to let the women take over, he said.

In another discussion revolving around religious teaching of young people, one delegate said parishes are not equipping young people with sufficient theological information to meet the challenges of their time.

The Rev. Paul Gibson, chaplain to Anglican students at McGill and Sir George Williams Universities, told a seminar that a 20-minute Bible lesson, taught by an adolescent girl in a Sunday school gathering, was inadequate.

He said that if a boy goes to university and hasn't heard religious explanations of the works of Darwin, Freud or Marx, "the first unbelieving professor who presents their systems to him intelligently is going to crush his confidence in the church.

"The majority of people who come to McGill believe that the church is against the theory of evolution. Some know all about Joseph and his brothers, but nothing about the philosophy of redemption."

Gibson suggested that the church maintain a trained staff in church schools after regular public school hours.

"Anything less than this and we are fooling around. I don't see why, for instance, parishes don't get together and hire one woman with a degree in theology and a year in teachers college. Anything less is too little," he said.

OBSERVER SEES LITTLE HOPE FOR UNION

★ Groundwork is being laid by the Vatican Council for new interreligious understanding and cooperation but it is not opening the way for Christian reunion, a Protestant observer-guest at the conclave said.

Stanley I. Stuber, executive director of the Missouri council of churches, told the student body at William Jewell College that the Council "has made little, if any, progress" toward union.

He said this is the case in view of the remarks by Pope Paul, opening the current session, that essential to union is "an agreement in matters of faith, mutual acceptance of the sacraments, and one ecclesiastical control . . ."

"Although I will be the first to admit that the Vatican Council has gone a long way in trying to explain and accommodate certain doctrines and dogmas," he said, "nevertheless it has not eliminated any of them and they remain as a great wall separating the three great divisions of Christendom.

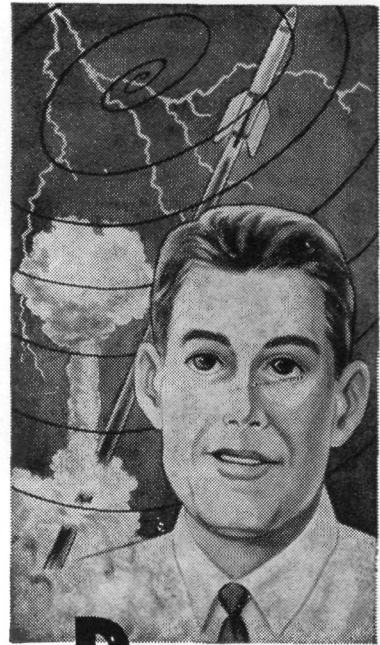
"I do not see how, in good faith, Protestants can accept, no matter how it is explained theologically, such dogmas as the infallibility of the Pope, the bodily assumption of Mary into heaven, and the Roman Catholic Church as 'the one and only true church.'"

He also questioned Protestant acceptance of "all seven sacra-

ments" or the Catholic "conception of the mass."

Stuber said the achievement of union "within the theological framework of diversity in belief is another matter."

"But nothing has happened . . . to make us believe that the Roman Catholic Church will accept individual freedom of belief in essential doctrines," he



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added. "Therefore, unless the Orthodox, or the Anglicans or the Protestants are willing to compromise their own basic beliefs and principles, I can see absolutely no hope of Christian union as advanced by Pope Paul and the second Vatican Council."

This outlook is not cause for "despair," however, Stuber said, expressing confidence that "Christian progress will be made, even outside of complete organic union . . .

"If all areas of the church will follow the leading of the Holy Spirit in the next few decades, then we may have an entirely different church, one which is able to be one in spirit and in program, and yet allow a difference of organization, opinion and doctrine."

Stuber, an American Baptist, was the guest of the Vatican secretariat for promoting Christian unity headed by Augustin Cardinal Bea. He also attended the first session.

THIRD SESSION LIKELY IN 1965

★ The third session of Vatican Council may not take place until 1965, according to well-informed sources.

Reports that no session of the Council would take place in 1964 came in the wake of a meeting in the Vatican palace

involving Pope Paul and the Council presidency.

Vatican sources said the meeting was a prelude to setting the date for the third session. The current session is schedule to end on Dec. 4.

RECTOR RESIGNS OVER RACE

★ An Episcopal clergyman who has been an outspoken advocate of racial segregation has resigned as rector of a church in Statesville, N. C.

The Rev. John Parker Dees, who also is president of the North Carolina defenders of states rights, an organization with headquarters in Raleigh, informed his congregation at Trinity Church that he is resigning.

He said he has been "considering this step for a year or more, and it has been prompted by many factors." The clergyman added that he was not ready to announce his future plans.

Dees has been rector of the local church since 1955. Bishop Richard H. Baker of North Carolina several times pointed out publicly that while Dees is entitled to his own views on racial matters they are not those of the diocese or the Episcopal Church.

MISSIONARY BISHOPS ARE ELECTED

★ The House of Bishops, meeting in Little Rock, elected the Rev. David R. Reed of Rapid City, S. D. bishop of Colombia, a missionary district created by separation from Panama Canal Zone.

Following a plea by Bishop Saucedo for more help, two suffragan bishops were elected for Mexico: the Rev. Leonardo Romero of Matamoras and Dean Malchoir Saucedo, dean of the seminary in Mexico City, a brother of Bishop Saucedo.

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- BACKFIRE -

Ambrose Reeves

Former Bishop of Johannesburg

My attention has been drawn to the issue of your paper of October 31st in which you state that I asked for the expulsion of South Africa when addressing the political committee of the United Nations. This is in fact completely untrue.

I did not refer to this issue at all, and was not asked anything on this particular aspect of the subject. If I had, I should have said that in my opinion no good purpose would be served by such action.

Walter Mitchell

Retired Bishop of Arizona

As you know, I had occasion recently to congratulate you upon the excellence of the Witness. The current issues maintain that high standard. "Another Country and the Church" (10/3) is an example, but it makes one statement which reflects the present day view of our leaders in practically every church.

Indeed, for years I have been dallying with writing a book on the subject. I refer to the statement on page 11 of the Oct. 3rd. issue: "For the Christian there is one law, there is one basis for ethics — you shall love God with all your being; (and here it comes) you shall love your neighbor as you love yourself". The gospel for the 19th Sunday after Trinity makes this clear. A lawyer, tempting our Lord, asked "Which is the great commandment **In The Law** (bold face added)? Anybody listening could have given the answer which our Lord made when he quoted the summary **Of The Law** and which the Rev. Mr. Wayne quotes correctly. But that is **Law!**

In what I have written in that book, I quote a Roman priest and ordained men in other churches to show that they make the same mistake Mr. Wayne has. But the "Golden Rule" is not Christian. It was the highest the Jew got. But it is common to many of the old religions. Hinduism, Buddhism, Taoism, Islam, along with Judaism, quote it. Pearl Buck, in her "My Several Worlds", page 74, writes: "My father (himself a missionary), believed that Jesus knew the teachings of Confucius as well as Buddhism, for the almost identical expression by Confucius and by Jesus of the Golden Rule."

The Golden Rule, as I see it, makes oneself the measure of his responsibility for others, as Confucius says. It would be unreasonable, according to it, to expect me to do to others what I would not want them to do to me, i.e., give their life to save mine.

When our Lord wanted to set a standard for his disciples, he said that it was so unlike any commandment ever given to man before that he could only call it "A New Commandment" — we are to love others as he loved them and us, even to giving our lives for them.

The fact that every organized church, so far as I know, tries to live by the Golden Rule instead of the New Commandment, explains, I think, why the church has so signally failed our Lord. It is not the atheists — if there be any — or the agnostics, nor the worldly, or the out and out sinners put together who are holding back the spread of the kingdom; but we, who insist that we are his disciples, who are to blame. Except for the infinite patience of God and the potentialities of organized Christianity, I should think he would blast it off the earth.

It is an offense as it stands.

Like the Pharisees of old, as our Lord pointed out, we are hypocrites. We say and do not. No wonder the world does not take us seriously. (A friend, hearing me say that about the Episcopal Church, wondered why I remained in it. My reply was that I was trying to reform it.) Let us all make, as our personal, daily prayer, "Lord, revive thy church, beginning with me".

Henry A. Holt

Layman of Hartford, Conn.

The application of Christian principles to our international affairs seems more important than ever. The Biblical injunction, "Love thy neighbor as thyself," should be remembered in these days of stress. Even without war we seem to be feeling the effects of cold war activity. This is particularly noticeable in regard to the recent changes in our climate.

Eminent scientists have expressed the opinion that the testing of the atom bomb has caused changes in our climate. Perhaps the latest of these is the recent drought which is affecting food production throughout the country as well as the water supply.

The abandonment of nuclear testing, as well as disarmament, would put Christ's teachings into effect and would be of benefit to the whole world in many ways.

Let us hope that this will take place in the near future.

MARRIAGE TODAY

By

Dr. Albert Reissner

Psychiatrist of Brooklyn, N. Y.

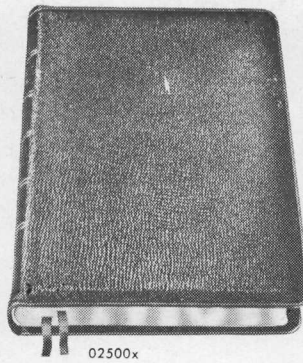
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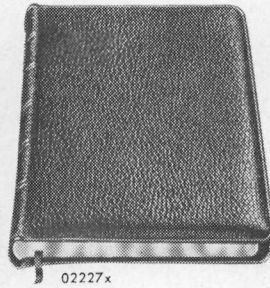
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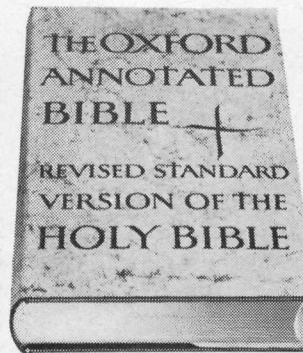
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