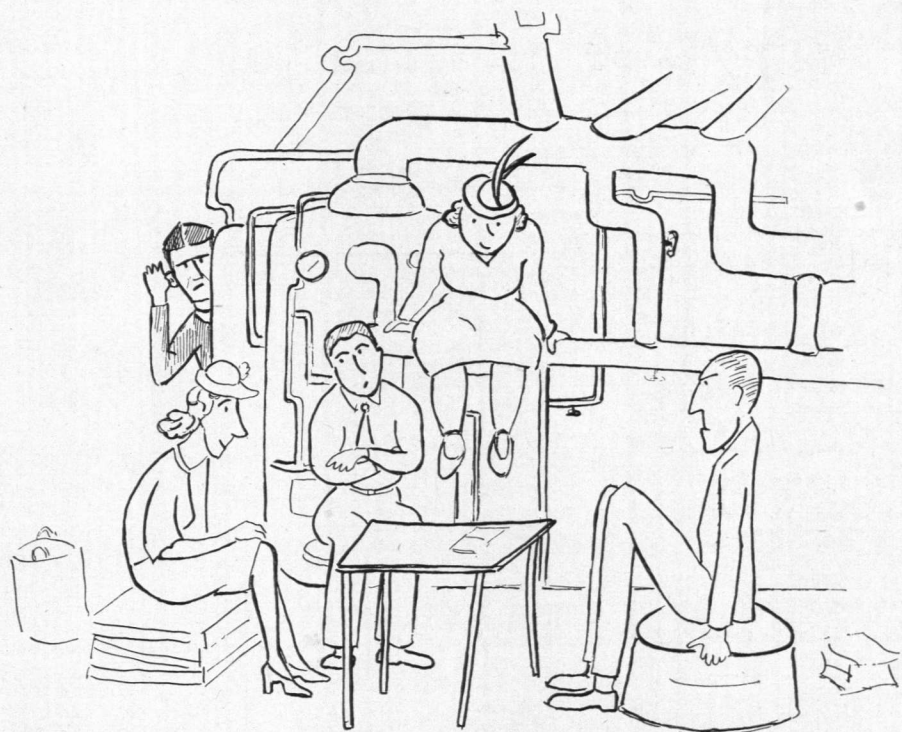


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*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****French Hierarchy Disturbed****By Dissident Priests****ABOUT A THIRD OF WORKER-PRIESTS REFUSE
TO COMPLY WITH VATICAN ORDER**

★ The status of dissident worker-priests in France, about thirty per cent of the total number, was discussed March 11th at the assembly of cardinals and archbishops meeting in Paris.

The hierarchy had set March 1st as the deadline for them to quit full-time work and about seventy percent complied. The others refused.

Previously three fourths of the worker-priests had protested the demand of the hierarchy that they give up their jobs in factories and in the docks.

In a strongly-worded statement distributed to the press, 73 of the country's approximately 100 worker-priests demanded the right to join with the working classes in their fight for justice.

La Croix, Paris Catholic daily, immediately called the statement "regrettable and Marxist in tone."

The priests did not say whether they would refuse to abandon their present work, a move which would leave them open to Church sanctions for disobedience. But their statement indicated that if they gave up this work, they would refuse to act as part-time mis-

sionaries in the modified form of apostolate to the workers suggested by the bishops.

The statement said the respect shown by the workers for the priests prevented them from accepting any compromise by which they would pretend to remain part of the working classes without being able to accept the "responsibilities and engagements this entails."

"We affirm," the priests added, "that our decision will be taken in a spirit of total respect for the working classes and their struggle for freedom."

La Croix said the priests' reaction shows "only too clearly that the measures taken by the hierarchy to safeguard the priesthood are justified."

"We hope," it said, "that all the priest-workers will continue in the exercise of their priesthood in the Church and with the Church. When priests are sent out by the Church into the working classes frustrated of their rights and filled with prejudices — prejudices often justified by Catholic injustice — they should in all justice and charity try primarily to bring to those whose cause they espouse the gift of God."

The priests' protest said:

"This decision is supposedly based on religious motives. We do not believe, however, that our life as workers has ever prevented us from being faithful to our faith and our priesthood. We cannot see how priests can be forbidden in the name of the Gospel from sharing the conditions of millions of oppressed and from expressing their solidarity with them in their struggles."

The statement said the worker-priest movement had been the object of "pressure and denunciations from those who use religion to back their interests and their class prejudices."

Worker-priests, it added, demand the right, for themselves and all Christians with a social conscience, to join with the workers in their fight for justice.

After saying that they could not accept a "compromise apostolate to the laboring classes," the priests declared: "The working classes do not need people to sympathize with their distress, but men to share their struggles and hopes."

Most Paris newspapers published no immediate comment on the statement. France-Soir limited itself to pointing out that the declaration gave no indication of the priests' final decision.

The paper noted, however, that the priests had affirmed their solidarity with the working classes and that they expressed a conviction they could not agree to work only part-time and without taking part in trade union life.

Controversy over the work-

er-priest experiment was aroused by Vatican disapproval of the movement, which, through the leftist activities of a few priests, had attracted some unfavorable publicity.

Three French Cardinals conferred with Pope Pius XII last November. A directive was prepared and approved by the Pontiff. It was the release of this directive that prompted recall of the worker-priests by their bishops.

The edict forbade priests to hold full-time jobs or to belong to any labor union or political organization. Although it permitted part-time labor, the directive specified that priests who work in factories must live in groups or attached to religious communities. It stressed that they must devote the greater part of their time to their ministry as priests.

Another provision was that the term "worker-priest" be dropped and that the movement be called "priests of the mission to the workers."

While curbing the priests' activities, the edict emphasized the need for a special missionary apostolate in the working world. But it did not give details.

The worker-priest experiment started at the end of World War II in an attempt to win back to the Church large numbers of workers who had left it.

Creation of lay missions to workers guided by priests has been proposed by Cardinal Lienart, bishop of Lille, but it is not known whether this proposal was discussed at the assembly of cardinals and archbishops on March 11th. Nor is it known how the 103 worker-priests in France would react to the proposal.

PROPOSE INCREASE IN DEDUCTIONS

★ The ways and means committee of Congress has recom-

mended that tax payers be allowed to deduct 30% of his net income for charity, instead of 20% as the law now allows. The extra 10% would be permitted only on contributions made to "a church, a convention or association of churches, or a religious order; a regularly established educational institution or a hospital."

If approved by Congress, the extra 10% deduction would apply to the 1954 taxable year.

IRISH LEADERS FIGHT MARRIAGE BILL

★ The bishops of the Church of Ireland, Anglican, have joined with other Protestant leaders in opposing a bill before Parliament which would permit courts to authorize the marriage of people as young as sixteen despite objection of their parents.

WORLD DAY OF PRAYER

★ The national observance of the World Day of Prayer held at Washington Cathedral was attended by 1,600 women and was led by Mrs. Eisenhower.

HARTE ELECTED IN DALLAS

★ Dean Joseph M. Harte of St. Paul's Cathedral, Erie, Pa., was elected suffragan bishop of Dallas on the ninth ballot at a special convention held at St. Matthew's Cathedral, March 11th.

On the first six ballots the vote was close between the Rev. William E. Craig, rector of St. John's, Oklahoma City, and the Rev. Guy S. Usher, priest-in-charge of St. Thomas, Dallas, a church with but thirty-five communicants. Harte, who had but scattered votes on these ballots, became a strong candidate on the seventh.

The vote on the last three ballots were: Harte, 49 clergy

and 111 lay votes; Usher, 21 clergy and 130 lay votes: 8th: Harte, 51 clergy and 131 lay votes; Usher, 20 clergy and 128 lay votes; 9th: Harte, 54 clergy and 139 lay votes; Usher, 18 clergy and 123 lay votes.

Necessary to elect: 37 clergy and 135 lay votes.

Informed of his election by telephone, Dean Harte stated that he would give earnest consideration to this call and would visit Dallas the following week.

INTERRACIAL MEETING IN SOUTH AFRICA

★ About 400 natives were among the 800 men and women who attended an interracial meeting, held in Capetown, South Africa, sponsored by the Methodist Church.

"The present world ideological conflict," declared the Rev. Herbert W. Rist, president of the country's 500,000 Methodists, "is the same age-old one that has always exercised the minds of men—the concept of good and evil, of freedom and enslavement, of survival and extinction. The main difference now is that, in contemporary times, the warfare has become conscious, deliberate and determined and has been accelerated by the many scientific techniques at the disposal of modern man."

Rist warned that the Church is not yet "as alive as it ought to be to the urgent need of printed propaganda for circulation among the African people to counteract a spate of "subversive" literature available to them.

"They are vexed and bewildered," he said. "Their children, in the schools and institutions, read surreptitiously publications and pamphlets that are anti-Christian, anti-Church, atheistic and materialistic in content. This shower

of propaganda receives little or no attention or counteraction from us. Most of our European members are even quite unaware of the volume of it.

"But, powerful as that weapon can become, the Church's chief answer is what it always has been, the spiritual power of the lives of her sons and daughters. The people must receive anew into their hearts and wills the ideal of the Kingdom of God and the brotherhood of man as a tenaciously-held guiding principle of their lives as citizens of the world."

CHURCH WORK IN COLLEGES

★ The Rev. John W. Pyle, head of college work in the diocese of New York, spoke on

the work of the Church in colleges, at home and overseas, at the meeting of the Auxiliary of Newark, held March 10th.

He emphasized that the work is a strategic and critical field and that religion must be made a living challenge to students on a par with their other college experiences.

LOYALTY OATHS PROTESTED

★ Protestants in Arizona have raised strong objections to a proposed state loyalty oath for teachers and public employees. Of the fifty Church leaders polled by the council of churches, the general feeling was that such an oath is unnecessary, ineffective and damaging to loyal citizens.

INTERRACIAL COUNCIL NOT APPROVED

★ A group of white and Negro Roman Catholics in Cleveland have been denied a Knights of Columbus charter because the council was to be interracial. An appeal to the supreme board of the fraternity was turned down.

Previously some Negroes had been blackballed by another Cleveland council, allegedly because they are Negroes.

Appeal has now been made to the Vatican's apostolic delegate in Washington.

The Jesuit weekly, America, charged that anti-Negro practices are sufficiently widespread in the K of C to constitute a nationwide scandal.

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YOUTH CONSULTANTS AT EVANSTON

★ Roderick French of Gambier, O., and Rebecca Ely of New York are the two Episcopalians among eighteen young people appointed youth consultants for the second assembly of the World Council of Churches, meeting in Evanston, August 15-31.

One of the chief responsibilities of the group will be to translate into practical terms for young people the concern of the Council in international affairs.

CHRISTIAN ACTION IN PHILADELPHIA

★ Prof. Albert Mollegen of the Virginia Seminary was a speaker at a meeting in Philadelphia on March 11 when a chapter of Christian Action was organized. He stated that "social action is desperately needed to face up to the Communist threat. We must exert influence to keep the body politic in health, economically, politically and socially."

The Rev. E. A. deBordenave, rector of Christ Church, was the organizing chairman.

The purpose of the organization is to help offset the influence of both leftists and rightists in the Church and society.

SEMINARY FACULTY CHANGES

★ Prof. Robert C. Dentan of the Berkeley Divinity School is to succeed Prof. Cuthbert Simpson as head of the Old Testament department at the General Seminary in the fall.

The Rev. Henry M. Shires, rector at Los Altos, Calif., becomes a member of the Episcopal Theological School faculty in July, as assistant professor of New Testament.

The Rev. Harry B. Porter, at present completing work of a doctorate at Oxford, England, becomes assistant professor of Church history at Nashotah in the fall.

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PROCEDURE GUIDE

TECHNIQUES OF GROUP ORGANISATION, DYNAMIC PLANNING, PANEL DISCUSSION FORUMS. WRITTEN AND ILLUSTRATED BY A COMMITTEE IN FIELD.

By Thomas V. Barrett

FROM time to time we have received several booklets from various sources, telling us how to conduct dynamic discussions, group panels, cell-forums and general all-around laymen's meetings of one kind or another on all levels, including the top - policy - making - level and the grass root level, and we have had to revise a lot of our ideas because of all this material, since we were getting pretty old fashioned to say the least.

We used to think that laymen came into the world like other people with a certain amount of over-all instinct and intelligence, so that any layman given enough rope could figure out how to fly a kite, or exercise a dog, or hang himself without much of a Procedure Guide. We used to think laymen were sort of like rabbits, or Jersey cattle with a little bit of Know-how given gratis. So if they were caught in a snowstorm they could figure out something to get under, or if they saw a pretty girl they could set up a relationship, or even a dynamic group. But modern educational methods have proved that we were definitely all wrong, because laymen don't have much instinct at all and only a little intelligence if any so that you can't take anything for granted. These days most laymen have to be told which foot to raise first when they start walking downtown, which is all the fault of the Old Educational System, or the International Situation or Something. Anyway what you have to do is to mark out pretty plainly what laymen have to do if they want to get anywhere at all. Some of them don't want to get anywhere at all and that's part of the trouble, which is why we have to get out so many booklets and Procedure Guides.

But most of these booklets aren't really definite enough the way we look at it, and they're written by high-brow people who don't actually know how laymen think. So what we've tried to do in this article is to stress some of the fundamentals of group techniques and dynamic planning, and that sort of thing; so that when you want to start a dynamic group, or a cell-group, or a Cambridge group, or any other kind of group in your parish, you will have a pretty good Procedure Guide to

follow which we have worked out on the basis of our experience in the Field, and on the basis of some of the best thinking along these lines that's been done in this century.

The trouble is that many of these booklets we have received don't illustrate things clearly enough. But in this day of visual aids, and TV, and slide-films, and all that kind of thing, you really have to get people to see things for themselves before they realize what things are, or else things never get really vital in their own Living Experience. So we think our illustrations will help to make the whole procedure clear to almost everybody in the Episcopal Church. Except maybe the clergy.

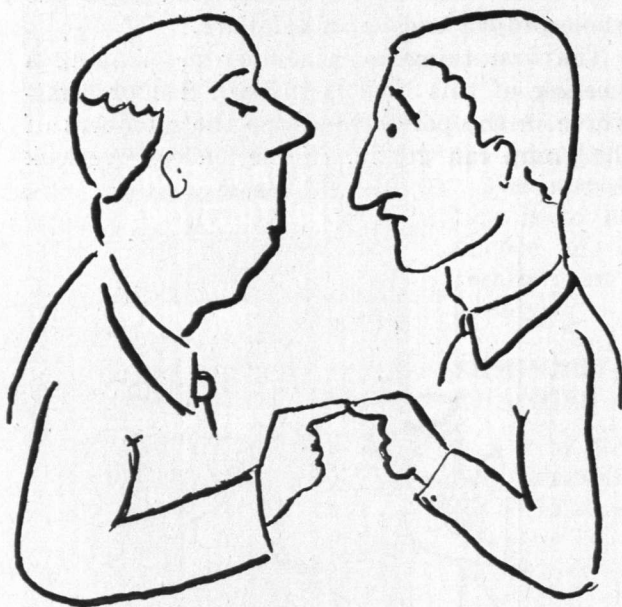
Of course when you set out to have a laymen's discussion group, it's a pretty good idea to have a topic to discuss. But before you get to the topic there are a lot of little things you have to learn and keep in mind if you don't want everybody to fall asleep and have the whole project end up in a failure.

The first thing to remember in planning a meeting of this kind is to open a door somewhere in the parish house so the members of the group can get in. Some leaders overlook



the importance of this. But after all, if you want to have a good discussion it's important that the laymen should be given a chance to get into the place where the discussion is going to begin. So our first rule is: Don't forget to open the door! Diagram No. 1, shows how embarrassing it can be for members of the group if they have to batter on the door especially when a cop is looking. Furthermore if you don't have the door open, the members of the group are not likely to be in a very spiritual frame of mind when they get to the meeting. Put yourself in their place. If you had to beat on a door for fifteen minutes to get into the discussion your dynamics are likely to be upset. So is your metabolism.

Once you have the group inside the parish house it is very important to establish a Relationship. This doesn't have to be a family Relationship like with cousin Mabel, but just an ordinary Relationship, like the way two cabbages are in a Relationship, or two or three chipmunks. Diagram No. 2 illustrates one way to set up a Relationship. Remember it is important to have people speak to each other before the meeting starts, and not just stand



around like stone pillars in the garden of the gods at Colorado Springs. It is sometimes a good idea to have name tags for the members provided you get big enough ones. We suggest sandwich boards made out of old refrigerator packing cases which are cheap and easy to procure.

Tables are exceedingly important for dis-

cussions. They are also important for eating because without a table the group is liable to get crumbs and things all over the carpet, but even if you do not plan to eat, a table is essential because it gives all the members of the group something to lean on. Beware of tables that are too long, too round, or too square. Diagram No. 3 shows what is wrong with a long

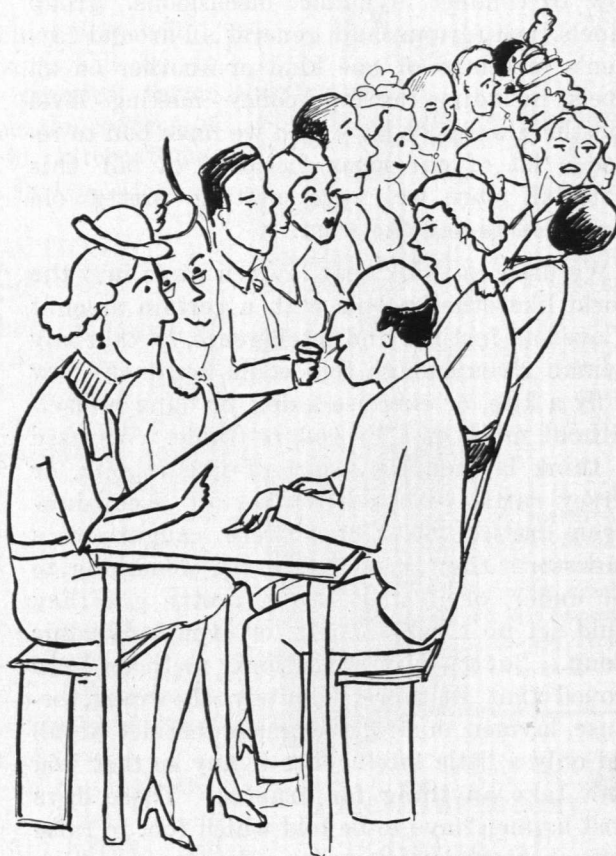


table. This table is good for Bingo, or for playing "Pass the Grape," but you can see from the diagram that it doesn't lend itself to dynamic discussion. What we mean is, it's too hard for a layman at one end to discuss something with a layman at the other end, as you can see by the diagram.

Another thing that's very important is to try to find a pleasant room for the discussion. You'd be surprised how many discussion groups are carried on in unpleasant rooms. The average layman doesn't always realize that pleasant rooms are more pleasant than unpleasant rooms, and often you find groups trying to be dynamic in a kitchen or in a closet, when they should be in a pleasant room with plenty of ventilation and fresh air and the temperature not more than 68 degrees centipede. You

can't really discuss in a stuffy room or it will get more stuffy in no time and any chance for a vital Relationship will be lost. The cover shows pretty clearly what we mean by a poor discussion—environment. We found this group during a survey in the Field, and of course while Episcopalians work well under hardship, a furnace room is not really the best place for group dynamics. Cellar lighting is usually not adequate, and you can see by the diagram the table is too small. And while easy chairs of the over-stuffed variety ought to be avoided because laymen after working all day are likely to fall asleep if they sit in them, still it is asking quite a bit to expect Mrs. Terwillig to get dynamic and enter into the fellowship while she has to sit on a furnace pipe. The only thing correct about this diagram is the Rector's stall behind the furnace. Let us remind you at this point that the Rector is usually a poor discussion leader because he knows too much and is likely to give straightforward answers to questions in half the time it would take the group to arrive at the same answers under their own steam. The Rector should be thought of as a Resource Person and kept in the background because, furthermore, laymen don't like to ask questions if the Rector is standing right smack in front of them, because they don't like to show how stupid they are, so it is better to keep him behind the furnace, (if you are meeting in the cellar) only we feel it is generally better to meet in a more pleasant room. So keep the Rector in the background where he will not speak unless spoken to, and

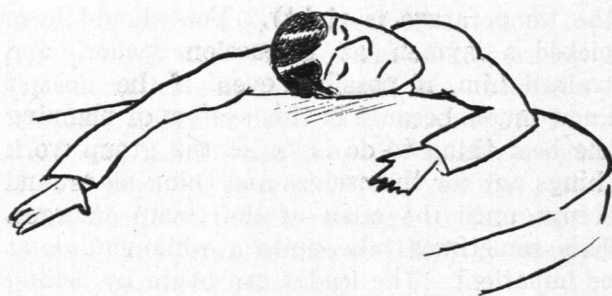
then only in case of emergency such as "What is a manuple?" which is a question that is very hard to find the answer to as long as you stick to the group-dynamics technique.

Once you have got a proper table, and a pleasant room, it is time to start. (Provided the temperature is right). You should have picked a layman as discussion leader, and trained him, if possible, even if he doesn't know much, because in this system of planning the best thing to do is to let the group work things out for themselves and think all around things until the mind of the group emerges. This sometimes take quite a while but don't be impatient. The leader can begin by asking a question like "Who do you think wrote the Epistle to the Ephesians," and after a minute or two somebody will probably say "Paul," which shows that thinking is going on. Then the leader should ask another question, like, "Why?" This may cause a silence of two or three minutes, but it should not be interrupted by the group leader, still less by the Rector, who should be behind the furnace, or a potted palm, or behind something where he cannot spoil the spontaneity of the group. Don't be disturbed by silence. It shows that the group is thinking as we have illustrated on this page. In this diagram you can see very clearly that the mind of the group is about to emerge, or perhaps congeal. Actually the Rector in this diagram is not far enough behind something, the way he ought to be when he is just a Resource Person. You can see that he knows



all the answers, and that's exactly why he shouldn't be allowed to sit at the table.

If in the course of the discussion some member seems to have left the fellowship spiritually, and sort of broken the Relationship, he may be just groping for an idea congenial to



the Mind of the Group, as we show in Diagram No. 6.

If you take all these basic things into consideration you have half-won the battle and are ready for a real dynamic group discussion on the grass-root level. Neglect of these basic rules may spell disaster for the Relationship of the whole parish, as well as its Fellowship.

POINTERS FOR PARSONS

By Robert Miller

Episcopal Clergyman of Campton, N. H.

I WAS talking one day with a former Dean of the Episcopal Theological School and the talk turned on the power or right of the Attorney General to declare organizations subversive. "I don't believe he has any such constitutional right," I said. "I should like to see the Supreme Court rule on the matter. Suppose, for example, he declared that the Episcopal Theological School was a subversive organization." The Dean looked startled for a moment.

The other day I put the same point to a local business man. "Suppose," I said, "the Attorney General said your mill was subversive. It would put you out of business." "Yes," he answered, "and we'd have no redress."

Parsons have too often forgotten freedom of speech in their zeal for their faith and if anyone doubts that let him think of the long history of religious persecution. In these United States we have been free from it but our liberty was born in struggle and held by vigilance.

Let go that vigilance and in the very name of liberty the foes of liberty will kill it. We value a free pulpit but no pulpit will long be free if it is afraid to speak the word of God or defend the rights of man. Liberty is vital to our faith and we parsons must not compromise it. The world has nothing to offer us and God has all.

In the Beginning

By Philip H. Steinmetz

Rector of the Ashfield Parishes

WE NEVER really get to the beginning of anything. It is not within our reach. We find that out in the old question of which came first, the hen or the egg.

You can see the same fact in the moral order when you think about the endless argument which goes something like this:

"You hit me."

"Yes, but you hit me first!"

Yes, but you took my candy cane!"

"Yes, but you gave me a dirty look!"

You never get to the beginning until you get away from yourself and see that before the hen or the egg is God and before the quarrel is the Devil.

If we could remember this obvious fact more often, we would avoid a lot of wasted time and effort. Instead of trying to find out who started the trouble, we would go to work getting rid of it.

That's what we do in the case of a bad storm. We don't blame Alaska, Canada or the weather man. We start shovelling snow. And all the while we thank God for the strength to do it and for the many blessings a storm brings skiing, beautiful views and water for electric power plants.

When you find yourself trying to find what started your illness, your anger or your life, remember that in the beginning God made you and he is now still continuing the job, helping you to become what you are intended to be despite the efforts of the Devil to get you to believe that you are the maker and master of your life and that everything should be the way you wish it. You will see things in a different light, the Light at whose coming we rejoice.

THE CHRISTIAN AND HIS JOB

By John Pairman Brown

Curate at Grace Church, Newark

YOU must be puzzled every once in awhile to hear a clergyman talking about a person's "vocation," when you would have said his "job," or his "work," or if it seemed a particularly dignified one, his "profession." Perhaps you may have suspected that calling a job a "vocation" was just some more of the fancy language by which the clergy so often cut themselves off from other people. And in fact when anyone talks about "vocational guidance" it is mostly just fancy language for helping a person find a job that suits him. Nevertheless the word "vocation" does have hidden in it the true meaning of what a Christian ought to be like on the job: hidden not because we have forgotten the meaning of words; but because in the world we inhabit so many sorts of jobs have been spoiled, and we pretend they haven't.

I shouldn't say "what a Christian ought to be like on the job," but "what a man should be like": the Bible speaks often of men and women, but only once of Christians; just as it speaks very little of religion, but very often of God. We have already been taken in by the world's propaganda if we think of a Christian as one sort of man or woman among many others, even as the nicest sort. If Christianity means anything at all, we must believe that a person only approaches being a real man or woman so far as his life approached the Christian way of life—whether or not he knows that is its name.

In one sense our job is something closer to our life than our family, even than our wife or husband: because it's what provides for keeping our heart beating and makes all the other parts of our life physically possible. So it's particularly important that our job should show the Christian pattern: and that's why I thought it would be good for us to talk about what that pattern is, and to see how our lives might be conformed to it.

Bible and Jobs

THE Bible comes in two parts, the Old Testament and the New: the history of the Chosen People before the coming of Christ, and the difference that his coming made. The Bible is arranged that way because history and life are arranged that way: there are certain things you can have BC—before Christ—and

there are others you cannot have without him. But there had to be a preparation: and in the Old Testament we find the preparation that has to be made in us and in our society before Christ can really come.

In particular about work. The first chapters of Genesis give us a picture of what man and woman were intended to be like: and notice how much it all has to do with their jobs. They are put into a garden (farm perhaps would be closer) to raise a family, to tend the farm and subdue the earth, to make the best use they can of the plants and animals, to help one another. And at the center of all their work is the tree of life growing in the middle of the garden. What this shows us is a small community, mostly farming, where whole families work together in close touch with animals and the land. Not to say that this is the only right or natural sort of society, but that it was the ideal of the author of Genesis, and that it gives us a picture of what makes a good natural society: that it should be functional, everybody in it is doing something useful, and all the things fit in together, just as a functional house is one designed for use.

In such a society every job can be a vocation, something you're called to by God; and at least a sort of sacrament, by which you come closer to him. I suppose the earlier Middle Ages were the closest we have come to this in Christian times, when people lived together in small villages; all knew each other and were dependent on each other; the lord protected the peasants in return for their rents and occasional military service; and everybody had a job and was known by it, William the Smith.

Different Today

OUR world isn't very much like this today—either the Biblical ideal or the very crude medieval reality. Lots of things have happened to our jobs: unemployment, separation of families, jobs that seem quite useless, bad working conditions. The author of Genesis knew this as well as we do: and in his account of the sin of Adam, who you remember is all of us, Everyman, he says that man's work was partly spoiled too: the serpent and other natural forces hurt us, the ground bears thorns and thistles; Adam must work in the sweat of

his face; Eve bring forth children in sorrow.

And so that medieval society, where everybody had his trade, broke down into ours today, where a lot of people make their living by gambling with money, and where you can get a job working at anything—even kewpie dolls for prizes at carnivals—that people can be high-pressured into buying.

It was into a world where men's jobs had already been spoiled in such a way that Christ came: and his life shows us there is a supernatural vocation beyond the natural one. He started out by being a carpenter and stoneworker (that's what the Greek word means), and we may be sure that he was a good one; but he was called to give it up and become a public teacher. His teaching was too true to be acceptable, and he became the leader of a little group of followers. Finally they dropped away, too, and his last calling was just to be a man suffering. In the same way we mustn't ever count on being allowed to go ahead all our lives working on the job we consider our vocation. The death of a husband, war, a depression, or the voice of the Spirit may drive us to something quite different. We will generally make a go of it only if we have been faithful in our last job up to the limit of our abilities. But in one sense all Christians have the same vocation: to accept the will of God as it is shown to them by the circumstances of their life.

That's the part of this subject I can say something about, because it's theoretical and doesn't really get down to brass tacks. But now we get to the point where you are the authorities: and here there are two questions I want to ask: (1) Which sorts of jobs are worth doing and which aren't; and (2) What can we do about the two sorts?

Good and Bad Jobs

IN THE first place then, some jobs obviously need to be done and are worth doing. We can't get along without farmers; and one of the happiest and holiest men I know is a farmer. The same way with a doctor, or builder, or shoe-repairman, or priest. All these jobs need to be done, and if done properly are means of grace: they catch you up into them and make you something better than you were.

Except there's always the danger of doing them wrong: and I think that today we're most likely to go wrong by specialization, by turning ourselves into a machine. We clergy, for example, allow ourselves to get swallowed up

in maintaining the card-file, holding services, and boosting organizations, so that we tend to forget about people. In the same way it's very tempting for a doctor to do nothing but take out appendixes—less work and very likely more money—but this makes him obviously less of a man, and in fact less of a doctor: because most people need a pill, some encouragement, some warning, and friendship all at once from their doctor.

Obviously there is something wrong with a world that honors the statistics that one priest can show more than the holy life of another. But those of us who, through no merit of our own, have the good fortune to find ourselves in a job that's crying out to be done, certainly should have the guts to ignore public opinion and do it as well as we can.

So now let's say a little about jobs that perhaps aren't worth doing. Take a very simple case. No Christian—no self-respecting man—ought to be in the numbers racket, bullying poor people into gambling on a sure loss. Furthermore, if they are in it, and suddenly come to see that it's wrong, they're clever enough to get some other job; so their duty is simple, just to drop it. The only question is a practical one, what sort of laws are best suited to cut down the racket as far as possible.

A more difficult case. Suppose you're convinced that in the present state of the world the discoveries of atomic scientists will certainly be used for destructive purposes, and that both the USA and Russia would be better off if they weren't made at all. Could you then conscientiously be an atomic scientist yourself? I don't see how. The only difference from the numbers-racket is that our government, shortsightedly as you believe, is promoting this activity which in fact is harming us all.

Now these are examples of jobs where a man would be able to drop them and take up something else. But few of us are so talented; and a great many Americans today are in the position of not being very proud of their job and not knowing anything better to go on. Did you see Charlie Chaplin in "Modern Times" with a wrench in each hand tightening two nuts each on the metal plates that came at him on the assembly line? That's only a slight caricature of many jobs today; and not all the company country-clubs and vacations and bungalows and pension schemes can compen-

sate for taking away a man's sense of workmanship.

I know a lot of girls at an insurance company that fill out the same set of reports year in, year out. And then there are all the people making things that are perfectly useless: stamping out plastic soapdishes that break after a couple of trips, like the one I got a while ago. What are we to do for people who seem to be stuck beyond recovery in some job like that? — what if we were stuck? There are three things that I'll mention, and then turn the subject over for discussion.

What To Do

ONE, we can teach people to use their imaginations. Lots of them are stuck just because they're not using the talents that God gave them. If they did they'd see some way their job could be made valuable, or find themselves a different job.

Two, but the fact remains that this is a competitive society. Only so many can rise above the mass. If you've gotten off the assembly line, you've helped yourself, but not done much for the guy that's taking your job, or the assembly line itself. So it's a Christian duty to agitate for better working conditions and better jobs. You remember how the prophets of Israel stood against the rich landowners, the unjust judges, the corrupt priests. It was agitation that got women out of the English coal mines. But this isn't to say necessarily that, for example, you must work through the unions; unless you happen to believe that this union or the unions as a whole are in general fighting for the right sort of jobs and working conditions—about which opinions might certainly differ.

Three, and finally, we know that no sort of agitation will change history more than a certain amount. The world is bigger than we are, and we're not in charge. And so there are bound to be a lot of people in any future we can foresee that "travail and are heavy laden"—with monotony or meaninglessness. And the only help for them is to realize that Christ's words apply to them too—that their suffering can become part of his suffering and therefore of his redemption.

We know that the Gospel originally is always preached to the poor. A colored girl in Jersey City once said to me, "You haven't got to be poor to be a Christian, but it helps an awful lot." This is a very dangerous thing to say,

because we have to remember to add that the monotony and meaninglessness ought not to be—otherwise we're like Cranmer's catechism which piously taught the little servant-girls to be "content with that station in life into which it hath pleased God to call you."

We mustn't confuse man's sin with God's vocation. All the same, such poor we always have with us: and they may have a very special vocation: to keep real Christianity alive through the destruction that monotony and meaninglessness are inevitably bringing on themselves. It doesn't take any imagination at all to think of ways that the society we've known might come to an end: the visionary thing is to imagine how it could be preserved.

And it may be the role of the slaves of the American mass economy, to keep the Church going through the destruction that keeps figuring in all our dreams, and to bring her into a new state of affairs where she could become again the heart of a true Christian society, Christendom in America.

The Discussion

Members

Clergyman—C

Public health nurse—N

Engineer—E

N—In a complex society like ours, even making a plastic soap dish, while monotonous, with little meaning, if the person has Christ within him and does his job the best he can, then the monotony shouldn't be there. Somebody has to do the monotonous jobs. And not all of us have the ability to enter the so-called professions, so we have to earn a living at other work, sometimes monotonous and meaningless.

C—There are lots of jobs that are hard but worth doing. Digging coal for instance—not so much monotonous as hard work. But there are a lot of jobs that aren't serving any useful function.

N—Only to produce the goods that we find we cannot get along without.

C—Not just that: that money can be found to produce and buy. But actually people don't need many of these things.

E—There are other things besides plastic soap dishes that can be produced cheaply and sold cheaply—

C—to an un-suspecting market.

E—Yes, but in the long run the market won't hold up because people won't get stuck more than once or twice. You can't go on selling indefinitely something that has no worth.

C—I think that is obviously false. Comic books for instance. Manufacturers of them are not going out of business.

N—They serve a need—

C—in a perverse way.

N—Not all of them are bad.

E—That's right, I saw a child in church with a comic book of Bible stories.

N—Dickens, Stevenson are now in comic books.

E—The subject matter of the books is the important thing.

C—The majority of them aren't worth the paper they're printed on.

N—It's the fault of education that we haven't taught people to be more discerning.

C—How far do you think education can do the job?

N—A lot further than it does. Each person can only be developed as far as his potentialities go. Instead of trying to give everyone a classical education, and keeping him in school until a certain age, we ought from the beginning to start some for a job—instead of giving them a lot of stuff they are never going to use. Teach them housekeeping, wise buying, carpentry.

C—True, I think. But it doesn't get at the point I raised, whether education can teach people to discriminate between good and bad. Pupils can't be any better than the teachers and they, like parents, don't know, many of them, what they want the kids to grow up to be like. This is one reason for the vogue of progressive education—it leaves the kid free to make up his own mind on these embarrassing questions and relieves the teacher from having to take a definite stand.

E—To change the subject—you spoke of gambling. Is it, in and of itself, morally wrong? People who run the stock exchange say that gambling there has a legitimate place in finance. Those who want gambling for the masses say they just want to give poor people what the wealthy already have. Is gambling wrong only when it is abused, or is it in itself wrong?

C—My professor of moral theology said that no act of itself was wrong—you have to take

the circumstances into account. With gambling the question is whether it's right for a person to use his wits to turn money into more money without producing anything—or encouraging others to do this.

N—I'm not so concerned about the gambler as I am about the people he takes in. They generally are people who cannot afford to lose and ought to use their money for necessities. And wealthy people, instead of gambling, ought to use their money for the good of mankind—research, housing, hospitals.

E—They should but they probably won't—many of them—people's money is their own and they dispose of it as they please. The chances are that if they didn't spend it gambling they would use it for a new sports car or something else they didn't really need.

C—The question is whether this is the right sort of person. If he isn't, shouldn't we try to change him. What's the business of the Church?

E—The Church should teach what is the better life; what is the best way to spend your time, life, energy, in this fleeting time we have here. I think that's right—it's the proper business of the Church to bring all the moral arguments to convince a person what his course of action should be.

N—By the Church do you mean just the clergy or all the members?

C—Everybody. All of us.

N—Your job then as a Christian is to do the best job you can and to live the best life you can; and to teach as far as you are able those who do not see the advantages and the satisfaction to be gained by living the best life possible. To live to your total capacity, rather than to be satisfied with a very small segment of what is possible for you to attain.

C—Do you think what I was saying is right, that it may, occasionally anyway, be people's vocation to be frustrated in what they had good reason to feel were their real capacities, like Christ?

N—If your frustration is going to help someone to greater fulfillment, then in your frustration you get your satisfaction, as our Lord did. He was unhappy about a great deal of what went on; certainly the Cross he knew was coming, and for a time he wondered whether this was the right choice. He prayed, "if possible may this cup be taken from me; but not my will but thy will." We don't always travel the road we would choose. But some-

times it is necessary for the betterment of mankind.

C—Oh, I think that is very good. I agree completely. What about the people we have talked about who have jobs they can't take any pride in? Do you agree first that we should do what we can to change the world in which these sorts of jobs are possible?

N—Aren't you going to have to change the people first?

E—I think a lot of people are happy doing that sort of work.

C—I don't see how you can be happy typing documents that don't concern you in any way.

E—Most people work for the pay—for a living. If the work isn't actually physically unpleasant and something they don't have to be ashamed of, they haven't got to be familiar with every step of it. A worker on an auto assembly line couldn't build an engine by himself, and may not understand fully how the thing works. But he knows that he is a necessary part in making a useful product. The auto is made possible by mass production. Some may rise above the assembly line; become foremen, invent improvements, etc. But it's probably true that only a small number will rise above the assembly line.

C—There's only so many jobs above it.

E—I don't think that's it. They're always looking for men. I think there are only a very small number of people who have the ability to produce something above assembly line standards.

C—I think, with all due respect, that's a snobbish point of view. In the days before the assembly line, every man had a trade. At the end of a day he could say, "I did it, all by myself." People can't say that today—all they know is that their job is monotonous and often meaningless. The whole system is wrong.

N—I've tried to get women who have children to get together and pool their children in a nursery so that some of them can get an afternoon to do the things they gribe about not being able to do now they're married. But I didn't get anywhere. They are content with their lot because they're happy griping.

C—They are not happy. They are products of the system and don't believe anything else is possible. That is the deadful thing about it; it just impoverishes people's imaginations.

N—But they are not willing to try a new idea when it comes along.

C—No, they don't dare any more. All the spunk's been squeezed out of them.

N—My own job is one that's necessary, but it doesn't require any intellectual-have or anything else. It's a policing job. And as E says, it provided a very comfortable income, and so I kept it. But then I discovered that some things were needed, like a procedure-book—and actually there was a great deal that I could learn from the job, professionally as well as within myself. And when I reached that point, then the job began to have meaning for me. Unfortunately it took me two years to reach that point.

C—Oh, it does lots of times! I think you said once that when you were visiting these people what you really felt you ought to do was education, to teach them how to take care of themselves, but about all you found time to do was the policing.

N—Why they have to be taught how to buy food, what's important nutritionally. Especially if you're buying a brand new Cadillac at fifty cents down and fifty cents a week; or the TV—because some installment man has come along and sold them a bill of goods. I think actually the installment man is worse than the guy who peddles numbers, because on the numbers racket they know they're going to lose, but the installment man persuades them they're going to win.

E—Well, it is true that advertising can get you to buy things you wouldn't ordinarily have bought perhaps.

N—I don't mind the advertising, but these are guys that go into the homes and sell to ignorant people, people they know are ignorant, that are definitely being exploited. Last summer on survey I ran into a guy. He was selling silver and watches and I don't know what all. I didn't know what he was so I said to him, "What do you do?", and he says, "Well, Nursey, I tell you, I sell things." "Oh, what do you sell?" "You wouldn't be interested, you know better than to buy this." — Those people don't need sterling silver to eat their food with; they need the food more than they do the silver.

C—What could you say on the basis of your job, E, about what we've been talking about tonight? Is it something you can really get wound up in, and forget everything else while you're doing it?

C—I wish I could. Oh sometimes I do. As far as the overall - - -

(Here the tape ran out! The Engineer went on to speak about hobbies as making up for what was lacking in his job; then some other people came in and the discussion ended.)

WHILE THEY LAST

★ Copies of The Witness for March 11 and 18 are available while the supply lasts. The first contained the article on Changes in American Economy and the other The Church and Segregation. Ten cents a copy by addressing the Witness, Tunkhannock, Pa.

UN LEADERS IN BOSTON

★ Charles Malik, representative of Lebanon at the UN, was the headliner at a dinner in Boston, March 19, sponsored by the diocesan committee on college work. Sharing the program was President Henry P. Van Dusen of Union

Seminary. Bishop Nash presides at the meeting which was attended by about 400 persons, including the presidents of seven colleges in the area.

ANGLICAN CONGRESS DELEGATES

★ To date 426 delegates from all parts of the world have enrolled for the Anglican Congress which meets in Minneapolis, August 4-13. Of these 219 are bishops, clergy and lay men and women from outside the United States.

CATHEDRAL STUDIOS

Silk damasks, linens, by yd. Stoles, burses & veils, etc. Two new books, Church Embroidery & Vestments, complete instruction, 128 pages, 95 illustrations, vestment patterns drawn to scale, price \$7.50. Handbook for Altar Guilds, 4th ed., 53 cts. Miss Mackrille, 11 Kirke St., Chevy Chase, Md. 15. Tel. OL 2-2752.

PALM CROSSES, TWENTY-FIVE CENTS THE DOZEN, delivered. Order before March 27th. St. Barnabas' Altar Guild, Los Angeles 41, California.

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9:30, EP 5

ST. CHRISTOPHER'S CHAPEL

48 Henry St.

Rev. Edward E. Chandler, p-in-c

Sun HC 8, 10; Daily HC 8, ex Fri &
Sat 7:45

DOUBLE JOB ACCEPTED

★ The fifty-four families that comprise St. Matthew's, Liverpool, N. Y., have unanimously accepted their full quota in the Builders for Christ campaign. This in spite of the fact that their church was completely razed by fire a month ago, with \$40,000 yet to be raised to rebuild it.

The Rev. John D. Hughes, in charge, stated that the people "want to be a part of this great campaign. We are confident we can rise from the ashes and assume our full share of this vital program involving the welfare of the whole Church."

NON-GRADUATES ADMITTED

★ St. Margaret's, training center for women workers at Berkeley, Calif., is to admit qualified, mature, non-graduates. Previously a college degree was required for admission. In voting the change, the trustees stated that it was not a relaxation of educational standards but was made to provide training for carefully selected women who offer themselves for work in the Church but do not have degrees.

BISHOP KENNEDY IN KOREA

★ Bishop Kennedy of Honolulu leaves on March 28th to visit Korea, Japan, Okinawa, Formosa and Guam. The trip is being made by plane and will cover about 20,000 miles and will take six weeks.

CATHOLIC PAPER HITS McCARTHY

★ The Catholic Herald, Roman Catholic magazine published in London, criticized Senator McCarthy and chided American Roman Catholics who support him as misguided in their outlook.

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PEOPLE

CLERGY CHANGES

GEORGE C. RUOF, curate at St. Simon's, Buffalo, N. Y., is now vicar of St. George's, Highland, N. Y., and in chage of St. Paul's, Angola.

BRENDON GRISWOLD, rector of Grace Church, Newington, Conn., becomes diocesan missionary and in charge of the new congregation at Turn of River, Stamford, Conn., May 1.

H. WILEY RALPH, vicar of Christ Church, Delaware City, Del., is now ass't at Trinity, Wilmington, Del.

W. LEVER BATES, rector of St. Paul's and Trinity, Tivoli, N. Y., is now also chaplain of Bard College. He is also the oldest undergraduate. Never having completed his work for a degree, he matriculated in 1952 and is expected to graduate this June.

CHARLES M. PRIEBE JR., ass't at Trinity, Wilmington, Del., is now rector of St. James, Newport, Del.

SAMUEL STEINMETZ SR., rector of St. Michael's Trenton, N. J., since 1920, has resigned to retire from the active ministry.

A. G. WAKELIN, formerly rector of the Ascension, Atlantic City,

N. J., is now archdeacon of the diocese of Ontario, Canada.

F. M. HAMILTON, formerly rector of Immanuel, New Castle, Del., is now archdeacon of western Florida, diocese of Florida.

THOMAS M. YERXA, formerly of Austin, Texas, was installed dean of the cathedral in Wilmington, Del., Feb. 21.

RICHARD G. URBAN, formerly rector of St. Paul's, Jacksonville, Fla., is now rector of Christ Church, Laredo, Texas.

ORDINATIONS:

WILLIAM B. ATKINSON, prof. in the school of medicine at the University of Cincinnati, was ordained deacon by Bishop Hobson

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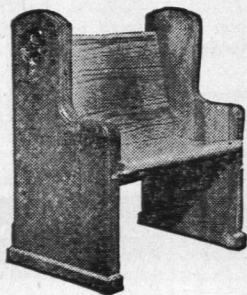
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PAUL A. WALKER, prof. at Randolph-Macon College, was ordained deacon by Bishop Phillips at St. John's, Lynchburg, Va., Feb. 14.

DEATHS:

G. DAN ENTERLINE, former vestryman of Christ Church, Dover, Del., and state auditor, died suddenly of a heart attack on Feb. 25.

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munion, 8:15. Service and Address, 7:30.

Thursdav, Holy Communion 9:30. Fri-

day, Holy Communion, 7.

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a. m. 12:15 p. m. Holy Days and Fri-

day 9. Confession, Sat. 5-6.

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The Rev. Harry Mayfield, Curate

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munion 10:30 a. m. and 12:30 p. m.

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The Rev. Frank R. Wilson, Ass't

Sunday: 8, 9:30, 11, 4 and 7:30 p. m.

Daily, 12 noon with sermon Wed., Fri.,

7:30; Holy Days, 7:30 and 12.

BACKFIRE

WILLIS A. JACKSON

Layman of Milford, Conn.

We frequently read appeals in the press from some high Roman Catholic dignitary asking Protestants to join in some crusade or other. Sometimes we also read the other side of the picture. For example, the Roman Catholic primate of Peru recently called upon all Catholics in that country to fight two United States groups whom he considers disguised Protestant missionary bodies. It is this attitude which makes many Protestants in this country skeptical about joining any Roman Catholic crusade. That Church claims to be at war with Communism but its principal aim seems to be to supplant the Russian Orthodox Church in the Iron Curtain countries.

I am personally acquainted with some Roman Catholic laymen and have found many good, honorable persons among them but I believe the anti-Protestant attitude inculcated by numerous priests is a divisive influence and injurious to our country.

GILBERT R. KYTE

U. S. Air Force in Germany

Allow me to express my deep gratitude for the charity and trust of the Witness. My tardiness in renewing is not due to lack of interest but to that plague which every now and then befalls all men in the service—a lack of ready funds. Your paper is a long-time friend.

H. R. KUNKLE

Clergyman of Fort Scott, Kansas

At least three cheers for The Witness and for the Rev. George H. McMurray for the forthright and two-way discussion of fraternal orders in relation to Christianity (3/4). Even if a second reading failed to show me where "the Church can learn from the fraternities," this article is worth while if it makes even a few people think.

In this connection Canon Theodore Wedel's statement in *The Christianity of Main Street* is pertinent. "Multitudes of nominal Christians—even church-going Christians—live under the illusion that Christianity is a system of moral idealism and nothing besides. The foundations of this ethical

Christianity in a Bible and in a divine revelation have lain so long buried under a blanket of religious illiteracy that they are either taken for granted or thought to be unnecessary and superfluous. What is left is, in fact, a new religion. It goes by the name of Christianity, and unquestionably derives from the Christian tradition, but it is no longer the classical Christianity of the New Testament or of the Church of history. The authentic Christianity of tradition has become an unknown religion."

C. B. WATROUS SR.

Layman of Dunmore, Pa.

I am an old man 82 years old; blind in one eye and have had a stroke and am unable to go across the road to the mail box without help. Am living on social security and a small pension from my last employer. I was licensed by Bishop Talbot as Lay Reader at St. Mark's here in 1908 and served as senior warden, treasurer and Lay Reader until I was stricken five years ago.

I was greatly impressed with Bishop Oldham's article on germ warfare and also the news story of

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laymen discussing the application of Christian principles in daily life and the Infallible Fallacies article by Lloyd R. Gillmet (Feb. 25). I want to congratulate those who wrote the articles.

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