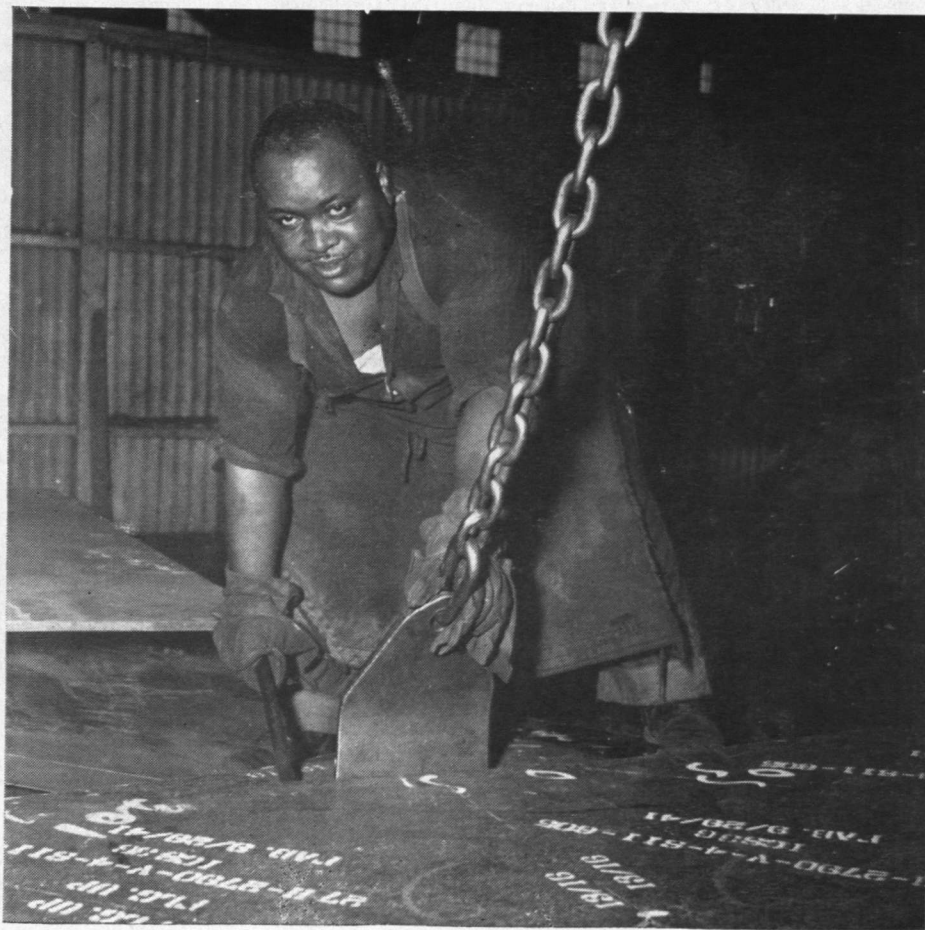


10¢



HUGH C. WHITE JR. writes this week about the purpose, operation and objectives of the Detroit Industrial Mission in the series on What's Going On Here.

Comments on Bishop Pike's Customary

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and ser-
mon, 4.
Weekdays: Holy Communion, 7:30
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Thursdays and Holy Days: Holy Com-
munion, 12. Wednesdays: Healing
Service 12. Daily: Morning Prayer
9; Evening Prayer, 5:30.

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9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Sermon.
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12:10. Eve. Pr. Daily 5:45 p.m.

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day ex. Sat. 12:10.
Noted for boy choir; great reredos
and windows.

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The Rt. Rev. Norman Nash, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

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For Christ and His Church

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Sacrament of Forgiveness - Saturday
11:30 to 1 P.M.

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In Leading Churches

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Morning Service. Holy Days, 6 p.m.
Holy Communion.

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Holy Days: Holy Communion, 12:15 p.m.

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Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

Instructions by Bishop Pike Cause Wide Discussion

★ THE WITNESS for July 23 printed in full the directions for celebrating the Holy Communion sent to the clergy of his diocese by Bishop Pike of California. Our issue of August 6 featured a number of comments about the Customary. Other comments follow which closes the matter unless we receive something we consider particularly outstanding. One of the letters received is from Canon Richard Byfield, executive assistant to Bishop Pike, who says:

★ In the discussion of the Customary various of the writers seem to miss the permissive nature of the document. I think that the approach to such documents would have to be entirely different if they were flat directives.

In reply The Witness quotes Bishop Pike's document:

"as to new vicars the call is conditioned upon the agreement to conform to the use of the rector (i.e. the bishop) of the mission."

KNOWING BISHOP PIKE

By Ernest A. deBordenave

Rector at Middleburg, Va.

★ I hate to write anything. Hence the delay in accepting the invitation to comment on the Customary issued by the Bishop of California.

For the benefit of those who may not have read your "story of the week" of July 23rd, let us begin by describing what that Customary was. It is a document in which the Bishop of California describes how he conducts the services of the Church. It goes into such minute detail as to when the clergyman shall look upward

and when he must switch from monotone to a note higher. It is a directive that urges every clergyman of his diocese to follow his methods of conducting services. It states that any clergyman taking charge of a mission in his jurisdiction will be required to follow the Bishop's method as described in this Customary.

This brief description is sufficient to explain the Witness'



HUGH C. WHITE Jr, whose article on the Detroit Industrial Mission is featured in this number

statement that "it is being widely discussed throughout the Church". It is truly a remarkable document!

My first comment is that I am glad that I am not the vicar of one of Bishop Pike's missions. Imagine having to keep in mind the details of about 2,500 words of instructions while conducting a service that takes about half an hour! As someone has written to me, "The contribution Bishop Pike makes in this Customary is to reveal the excellence of the Prayer Book and its minimal instructions. And Cranmer was a Bishop too".

I feel that there is no way of understanding the issuance of this Customary by the Bishop of California without knowing Bishop Pike. Since this is sure not to be the last thing that Jim Pike does that will cause "widespread discussion throughout the Church", it may be helpful to treat this Customary in terms of himself. Jim Pike is a personal friend of mine and what I say is said with deep affection.

The first thing that I would say about Jim is that he is human. Therefore he is subject to all the temptations that go with the elevation of any clergyman to the episcopate. One of these temptations is the possession of new power. "Power corrupts etc. . . ."

The right to issue a Customary is one of the new powers of a Bishop. The effect of this Customary is to try to persuade those who are not under the Bishop's power in regard to the conduct of worship to adopt his "Use". But it coerces the con-

gregations which are not self-supporting, therefore dependent on diocesan aid. To use power against only those who are not in a position to resist is surely questionable, even if one does not question the effectiveness of coercion in any phase of the Church's life.

To say that Jim is human is to say, as of each of us, that what he thinks and does is largely the result of motivations that lie deep within his sub-conscious. I have not explored Jim's sub-conscious. But I do know that he was once a lawyer, therefore it is not surprising to find in his Customary evidences of a heavy legalistic bent. I do know that he was once a Roman Catholic, therefore it is not surprising to find his explanations and justifications sounding as if he is the only true Catholic. Others will doubtless deal with the details of his instructions for the conduct of worship. But there is something deeper that disturbs me.

One night, several years ago, he and I were telling each other of how we had been led to go into the ministry. Jim told me that his experience rooted in a "sense of the Holy" which gripped him during his attendance at Holy Communion. The Lord claimed Jim in and through the Communion service. It is the most natural thing in the world for him to have a conviction — conscious or sub-conscious and probably both — that this is the chief way the Lord can and does reach others. His emphasis on the Communion service is strongly evangelical.

Another night we were discussing the many innovations he had introduced into the conduct of worship in the Cathedral in New York. His explanation was simple. He felt that we should use every dramatic device that might be helpful in attracting people to worship, especially in a situation like the

Cathedral's. No one will deny that Jim has every instinct of the showman. His use of the dramatic also has an evangelical motivation. I feel certain that this same motivation lies back of his issuance of this Customary.

But then I remember that a seminary class-mate of mine conducted the services of the Holy Communion where Jim was first gripped by the "sense of the Holy". That class-mate was as simple, low-church, evangelical as they come. I cannot think that he used much of the dramatic. I cannot think of him doing other than following the simple rubrics of the Prayer Book. It must have been through such a service that the Lord claimed Jim.

The directives of the Customary obviously urge and demand more use of the dramatic. I cannot help but wonder if Jim's experiences have not ended in some confusion of the "sense of the Holy" and the use of the dramatic.

Thus it is not so much what the Customary says that bothers me. It is the inescapable implication that if every clergyman conducts the services as Jim conducts them, and as he describes in 2,500 words of additional rubrics, more people will then have the "sense of the Holy" and more people will then be claimed by Christ, even as he claimed Jim.

I do not think that Jim believes this, although the Customary sounds so. Whatever may be said for the desirability of more uniformity in the conduct of worship in our Church, the fact remains that there are a lot of people for whom the use of the dramatic in the conduct of worship interferes with their sensing the Holy — there are a lot of people to whom Christ comes as simply as when he first came — as a babe in the manger, with the singing done only by the heavenly hosts.

STICK BY RUBRICS

By Walter Mitchell

Bishop of Arizona, Retired

★ Many thanks for printing Bishop Pike's Customary in full and congratulation upon your nose for news. The Church, outside of the diocese of California, would never have seen it otherwise.

After over 50 years in the ministry and 30 in the episcopate I have had opportunity to observe the goings on in the Church. I am really disturbed by this Customary. A graduate of two seminaries — the General and Sewanee —, I never heard of a Customary until now. As it belongs, as I assume, to that period in the Church which led to drastic reforms, no doubt my teachers thought it, like so much else of that time, irrelevant to our day. I think they were right.

I know how very contagious episcopitis is. It seems to be incurable. The poor victim is blissfully unaware of his serious condition, (however much everybody else is), so it seems to be incurable. To others, it seems almost to prolong life.

Now, if we are to add or begin regimentation, the Church is in a bad way, sure enough. Bishop Pike has added a new feature. We know how active the state is in trying to put bogus colleges out of existence and the numerous degrees they confer. Bishop Pike seems to go them one better. If a clergyman does not happen to have a college degree which permits him to sport a hood and he wants something like one (whether "just as good" is another question), why, all he has to do is to sign on the California dotted line and, the Bishop will provide him with something which, to the unwary, might seem to be a scholastic hood, without even having to put up the fee to one of these fly by night colleges for one. Boy! That, and the rest of this Custo-

mary will advance our Lord's way of life no end!

The proposal to tamper with the rubrics in the Communion Office — the highest act of worship in which we can engage — is even more serious. When the Prayer Book was revised, the House of Bishops sent out a pastoral letter, to the effect that however much some clergy might have felt free to introduce things which they thought would be "nice", all such proposals had been considered and either adopted or rejected. Therefore, the Church, through General Convention having spoken, "revision was over".

The idea that if one but faithfully do and say all that the rubrics require, he can then properly add any and everything in the way of postures and physical acts which he happens to like, is untenable. I am reminded of an incident in my student days. Sewanee, had barely defeated Ga. Tech. in Birmingham. One of our young students, living in Birmingham proceeded to celebrate. One of the members of the team, walked this boy to his home; made him promise to take off his shoes; creep up the stairs to his room; not make any noise; not to waken his parents. All of which the boy agreed to do. His friend emphasized that he was going to wait right there and see that the boy kept his promise. The plan worked. Not a sound was heard. The friend had gone about half a block when he heard a tremendous racket. Blinds were thrown open with such force that they blim-blamed against the sides of the house. A lot of people were startled awake; lights went on, windows were opened to see what on earth had happened and the friend down the street — and all the neighbors — heard this:

"O Diddie! I got in without waking a damned soul!" He had obeyed the "rubrics".

The result of playing fast and

loose with the rubrics according to a report from "281", is that one of our big life insurance companies has made a study showing that, since 1955, as I understand, the Church has been losing members at a rapid rate.

The reasons? Well, one of them just might be that lay people dedicated to our Lord, are saying "Nuts" to all of the vagaries and one is tempted to say, "More power to you". After all, salvation does not depend upon being a communicant of the Episcopal Church.

Here is a world on fire and literally going to hell and we spend our time and energies on things like these.

COMMENDABLE DOCUMENT

By Nell Gray Willcox

Churchwoman of Dunkirk, N. Y.

★ The August 6th issue regarding Bishop Pike's attempt to have some uniformity of procedure and dress in the services in his diocese and the missions under his care deserves careful consideration and prayer before criticism. He no doubt is very aware of the cry from the pews of "why the differences?" Each deacon, having had but little, if any, training in ceremonial must cut his wisdom teeth, while the loyal but also generally uninstructed in the pew sit bewildered and often rebellious.

Bill Spofford's "A Meaningful Celebration" (pardon the familiarity, but I have had the Witness from its first issues) strikes a responsive chord in my heart and memory. However it could not be thus for all services. I have known my late husband, a missionary of yesteryears in the mountains of western North Carolina — the then missionary district of Ashville under Bishop Horner — to use a tin dipper from the wooden bucket of drinking water to administer an emergency baptism, and also a tumbler and chipped saucer — bread that was at hand and home-made wine, with-

out linens, for the Holy Sacrifice — he clad in a shabby suit, having "gone up the mountains" to see someone reported dying. Even in this humble cabin, especial preparation would have been made for an expected honored guest; treasures brought out; clothes freshened; flowers gathered and things "prettied". We spend out secular lives struggling to acquire "pretties" which we use with pride and pleasure when we have honored guests. Is not our Lord's presence on the altar that of an honored guest?

We need more taught leaders who can teach the full meaning of the Incarnation and of the birth of the babe of Bethlehem. Such sends one to the knees as does our Lord's presence on the altar. We badly need to be taught. These things come slowly (occasionally suddenly) through participation in worship, teaching and faith-by-grace. Socially we have standards for good manners and on many levels, but still definite standards. Why not in the Church?

EVANGELICAL

By Edward H. Marshall

Layman of New York City

★ At first I was taken back by Bishop Pike's Customary as another Book of Leviticus. However, this is far from the case. In Leviticus one is kept from the Holy of holies. Rather I would say that Pike's customary has the spirit of Hebrews: access to God through the liturgy. The Holy Communion is not a private matter. You just read the last few chapters of First Corinthians to find out.

Bishop Pike has gained the insights of the new liturgical movement. And the liturgical movement can't be thwarted. Objection to what Bishop Pike is doing claims that the people have to be educated. That is what Bishop Pike is doing. Most significant are the free-standing

tables. We now have tables! Four legs! Not since Archbishop Laud has a changing of tables stirred up such discussion.

This is not to say that there aren't superfluous statements in the Customary. If one accuses Pike of being the organizational man then one should accuse the Seabury Press that has promoted these liturgical insights in a booklet, entitled: "Before the Holy Table a guide to the celebration of the Holy Eucharist facing the people (according to the Book of Common Prayer)." This booklet allows for greater variations than Bishop Pike. Put out by the Associated Parishes with the assistance of Massey Shepherd its aim is to revolutionize corporate worship if it is to remain corporate worship.

How could the Evangelical be against the Customary when it has provided an opportunity for a layman from the congregation to read the Epistle? This is a witness to the priesthood of all believers. The Anglo-Catholic should be pleased that the bishop takes his episcopacy seriously—especially the Anglo-Catholic who subscribes to a monarchical view of episcopacy. Bishop Pike is only being ceremonial when he believes that it counts — mainly at the reading of the Gospel and the offertory procession. The fact that he isn't promoting eucharistic vestments, incense and sanctus bells means that they haven't as much witness as the people's offertory does.

In summary, Bishop Pike's Customary is basically Kerygmatic: that this is the Lord's own service, not some mystic. Also justification by faith is primary — that this service is not our own doing but the witness to the gospel. I am sure that Bishop Pike will consider "meaningful" liturgical experiments. Since the liturgical movement has given new raw material it is time now to test

some new ceremonial in essentials than a different ceremonial for every Sunday. In every way Bishop Pike's Customary is for the person not acquainted too well with Anglican peculiarities. The new person in the Church will find this service helpful. He will sense no magic but he may sense a new kind of awe and that God is speaking to his community directly in the 20th century.

RATIONAL GUIDANCE

By Roy W. Strasburger

Rector at Saratoga, Calif.

★ I send my warmest regards and thanks for your printing of Bishop Pike's Customary in your July 23rd issue.

My applause is not so much that I am in total agreement with the Customary (for there is always that wide latitude in liturgical understanding within the Episcopal Church) but I do stand in deep admiration of Bishop Pike for having offered specific and rational guidance to the clergy of his diocese in the matter of liturgical practices.

The question here, as hinted by another Episcopal Church organ, is not one of authority or organizational allegiance but is rather the fact that a bishop must, of necessity, offer an analysis and interpretation of every meaningful phase of church life to those whom he has been elected to serve as pastor and shepherd.

I commend you for your interest and full presentation of this matter for your reading public.

A FREE CHURCH

By Alice Pratt

Churchwoman of New York

★ I have read with somewhat mixed feelings the instructions, regarding the order of services, issued by the Bishop of California to clergy in charge of missions in his diocese, and in that connection I have reread the ordinal and the general

canons. I find in the ordinal that the questions asked therein of him that is to be consecrated require that he promise to "Maintain and set forth, as much as shall lie in you, quietness, love and peace among all men" (see page 545 of the Book of Common Prayer) and I can but conclude that the Bishop of California and I place different interpretations on this requirement. I would gather that rather than quietness, love and peace rollicking amusement has been set forth and will doubtless be maintained.

While one would not condone anything other than reverence and dignity in God's house one might well wonder if in making such requirements as he sets forth, perhaps in his lack of experience in his office as a Bishop in the Church of God, the Bishop of California had not misread his authority.

Other Churches do sometimes permit those in authority to set down hard and fast rules for those who serve God under them. But we glory in a free Church and we look to Bishops to be Bishops, devoted pastors to their clergy, in other words fathers in God to men who carry heavy burdens daily endeavoring to please all of the people committed to their charge and remembering that those same people have minds of their own and very definite ideas of what they expect in the way of services and ritual. The forefathers of many of our Church people came to this country "angrily seeking a shore where in his own way a man might worship his God".

While our clergy are required at ordination to promise to follow with a quiet mind and will the godly admonitions and judgments of their Bishops and other chief ministers and to subscribe to the requirements of article VIII of the general canons wherein they are re-

(Continued on Page Fifteen)

DETROIT

INDUSTRIAL MISSION

PURPOSE — OPERATION — OBJECTIVES

by Hugh C. White Jr.

Director of the Mission



"Look, this is a cut-throat business! Only way to make a profit is to get ahead of competition and stay there. Cut costs, get tough, sure it's hard on our people — but it's the only way to get sales — and that's what puts meat on the table at home. Don't talk to me about brotherly love!"

Can A Man Be Christian And Be Competitive Too?

"Well, yes, I think a lot about Christianity. After all, I'm on the vestry and of course we go to church on Sunday. But weekdays when I'm at work — I'm a draftsman — well, I don't see any connection. What's Christianity got to do with a drafting board? I don't have much contact with people either. Just tell me what I can do in a job like that."

Is A Man A Christian Only On Weekends And Sunday?

"Many of the men in my congregation are out on strike now. It's some kind of jurisdictional dispute. I've tried to learn the details, but it's so involved. What can I say to these men and their families from the pulpit? Should I say anything? Many of these people are suffering and I don't know what to do about it."

What Should A Minister Do About A Situation Like This?

A "new society" of large scale industrial organizations, dominated by science and technology, has grown up in America in the short course of the last twenty years that was as unknown to our fathers as the jet airplane and the atomic bomb. The science-technology-industrial principles (and presuppositions) permeate the whole

of our life and work in this new society. It is profoundly "new" to the degree that we have neither adequate language nor thought forms to describe it.

Peter Drucker, a hard-thinking industrial consultant says: "At some unmarked point during the last twenty years we imperceptibly moved out of the modern age and into a new, as yet nameless, era. . . . The old view of the world, the old tasks and the old center, calling themselves 'modern' and 'up to date' only a few years ago, just make no sense any more. They still provide our rhetoric, whether of politics or of science, at home or in foreign affairs. But the slogans and battle cries of all parties, be they political, philosophical, aesthetic, or scientific, no longer serve to unite for action — though they still can divide in heat and emotion. Our actions are still measured against the stern demands of the 'today', the 'post-modern world': and yet we have no theories, no concepts, no slogans — no real knowledge — about the new reality."

It is against this bold fact of our mid-twentieth century life that laymen find themselves asking ultimate questions in the offices, plants, and laboratories, and the preachers find themselves speechless in pulpits. There is mighty good reason for questions such as — "Can a man be a Christian and be competitive too? Is a man a Christian only on weekends and Sunday? What should a minister do about a situation like this?" You will immediately note that these questions, asked out of real-life situations, are expressed in the thought forms of "the old view of the world". Therefore, we can only begin to understand the demands made upon the Church when we understand the nature of our new society.

Purpose of Mission

CANON Wickham, fourteen years an industrial missionary in Sheffield, England, says, "The churches cannot discover their real predicament or the meaning of relevant mission, relevant encounter and engagement until they understand more skillfully the nature of the new society, and the factors within it that have weakened the churches, and must from now on be reckoned as normative characteristics."

The Detroit Industrial Mission was begun three years ago (July '56) to discover the meaning of "industrial mission" through full time responsible engagement of men and women working in, what many people call, "dynamic industrial Detroit". After three years the tenuous experimental stage of the Mission's development is past. The staff and board of directors are now convinced that industrial mission is a necessary and valid piece of work for the Churches to support on an on-going permanent basis.

Division of Work

AT PRESENT the day to day operation of the Mission is divided into three distinct areas of responsibility: — first, is the "in-the-field" work where we go directly to men and women on the job, in their offices and plants, trade associations and union halls, to build a continuous relationship with them without being intrusive nor disruptive to their work.

Second, the Mission is associated with four very different, and yet typical, parishes in the metropolitan Detroit area in which we work closely with the clergy and laity to renew parish life consistent with industrial mission.

Third, an area we call "toward a mission strategy" which covers a multitude of involvements with both secular and Church groups within the state of Michigan and throughout the country concerned for the renewal of the Churches. Now we will turn to a more detailed description of the three areas of the Mission's work.

In - the - Field

THE first division of our work, in-the-field, is the *raison d'être* of the Mission's operation. It is in this area of our work that we are hopefully and thoughtfully extending the "cutting edge" of the Church's basic concern for men and women in today's work world. We are "going to where people are" to learn through dialogue how the Christian faith stands with men in this pre-occupying area of their daily life. Because the Mission is concerned for who they are and what

they are doing, and to the degree that this is communicated in the contacts we have with men in-the-field, we hope to discover what the Church, the people of God, really is in our changing science-technology-industrial world. This division of our work takes approximately forty per cent of the staff's time and effort.

At present we are in contact with individuals or groups in fifteen different industrial areas in Detroit. In our contacts with men at work we attempt to keep a balance between salaried and wage people.

The majority of our time is spent seeing men in their offices, in union halls, at lunch or dinner, in their homes, at trade and union meetings. Upon first contact with a man in his office or plant he is very suspicious, and naturally so. He expects us to enlist him for the Church in various ways, — the every member canvass, ushering and vestry. Very often toward the end of our first visit he will say, "What is it you really want?" When he discovers that our real interest is in him and his job he is shocked.

We are building a regular and continuous relationship with upwards to fifty or sixty men on a personal intimate basis in-the-field. We have contacts with between two and three hundred men in-the-field. We call by appointment on men once each month, possibly twice, and in some instances once every two or three months. In many field areas we are over the initial suspicious period in the relationship, and we are being invited by the men themselves to return for contacts with them and their workmates.

Group Meetings

BESIDES individual contacts, we have had some group meetings in various areas. In these group meetings we have either been studying a particular book or theme, such as John Kenneth Galbraith's "The Affluent Society," or discussing with men in particular areas their specific concerns in terms of their own jobs. The large majority of our time is spent attentively listening, carefully observing, and speaking out only when it is most appropriate to the man or situation in which we find ourselves. We are keeping records of what we observe and hear in our field contacts. (The quotations at the beginning of this article are from our records.)

Occasionally we have weekend meetings with small groups of friends from our field work. These weekend meetings are held at Parishfield Community, (near Brighton, Michigan) and we have benefited greatly from the involvement of

the Parishfield staff in these meetings and in our work as a whole. Recently we had a weekend meeting on the subject "Is there too much Human Relations in Industry?" At another weekend meeting made up of labor leaders we discussed such subjects as: "What should be given priority in the local and International Budgets as the Union continues to Economize?"; "Is Christianity concerned with what is going on in the world?" You will note that most of the subjects are "secular" in theme, and yet they are subjects which deserve serious deliberation by Christians and all men.

By no means do we believe that we now have the "know how", but through the contacts we have made in-the-field we are encouraged that we are moving in the right direction to discover the mission of the Churches for today.

Parish Association

TO AWAKEN the Churches to the task of mission in America today it is of crucial importance that parish life be reshaped. The big sprawling industrial communities in America no longer coincide geographically with parishes nor even with civic communities. Industrial man's community, culture, patterns of thought are more and more determined for him by his occupation and the corporation he works for. In a world where science and technology are dominant and job (or function) identifies a man, home life and parish life are on the periphery. The gulf between a man's job and all that is seen, done, talked, thought in the parish church is enormous. Therefore, particularly in America, where large numbers of people are affiliated with the Churches, it is imperative that parish life be reshaped to engage men where they are. Two-thirds of a man's wakeful hours are spent on-the-job.

In our obligation to renew parish life consistent with the task of industrial mission we are providing five different services to our Associated Parishes. This division of our work takes approximately forty per cent of the staff's time and effort.

● A monthly parish visit is made by a staff member to three of the four Associated Parishes. The visit is made on a Sunday and the staff member either preaches or reads the service of worship. When he reads the service of worship the rector preaches. After the service there is a meeting of a group of laymen with the rector and staff member to discuss, in what we call a "back-fire session", the sermon preached in the

morning service. Two questions are asked at the back-fire session, "What did the sermon tell me about the Christian faith?" and "Did the sermon speak clearly to me in terms of my daily life and work?" It is in such regular sessions with the laity and staffs of the Associated Parishes that we learn what effect we are having on one of the central acts of the churches, preaching. Is the preaching truly expressing the new insights that the rectors and Mission staff have been working at together?

After three years we are convinced that effective preaching is a slow, arduous task deserving the constant evaluation of the laity and clergy together. Also, this practice has alerted both laity and clergy to the meaning and importance of preaching.

● Each year there is an experimental project in each of the parishes under the leadership of a member of the Mission staff. Again, this project attempts to open up in realistic terms the meaning of industrial mission for both the laity and the clergy of the parishes.

In one parish this past year a group of twenty-five laymen have been studying the role of the executive in the light of Christian thought. In two parishes for six to eight months unemployment groups, for the neighborhood in which the parish was located as well as the unemployed in the congregation, to share their very real difficulties with representatives from government agencies, political parties, labor and management. The fourth parish did a study and action project on the subject "Christianity and Politics". Each project has a stipulated time limit placed on it so it does not become self-perpetuating. In some few instances, after six or eight months with Mission leadership, the parish has taken over the responsibility for the project.

● We act as a resource to the Associated Parishes. In this area of service we are called upon, particularly by the clergy, for many things. For example, recently we were a resource to one of the parishes in a weekend consultation on the subject of "mission". Attending the meeting were representatives from the parish and the three parochial missions of this parish. In this meeting we wrote a policy document on the subject "Strategy for Mission Churches" which will be used as a policy guide by the four churches in the year ahead. We are a resource to a long range ecumenical study involving the Associated Parishes with nine other parishes representative of five different denominations in the Detroit area. The subject of the three year study is

"One Ministry — Clergy & Laity." Also, we are writing adult study material for the parishes.

● Twice each year we have a report session with the parish vestry or council in each of the parishes. At each report session we attempt to feed back to the leadership in the parish what we have learned in our field work. When we feed-back to the parishes our findings from the field it is always our purpose to point up what it means for the reshaping of parish life.

● There is a theological study group made up of the staffs of all four parishes which meets every other Monday morning for an hour and a half. The purpose of this group is to study and discuss, again in terms of renewal of the churches, the works of the most thoughtful theologians for our new society. This is a serious minded group with preparation made for each meeting by everyone. After almost two years study the group completed Karl Barth's fourth volume, part one, of the Church Dogmatics. We then spent four sessions on Paul van Buren's essay titled "The New Biblical Theology and the Parish Church." We have just begun to study Rudolph Bultmann's book titled "Theology of the New Testament."

Associated Rector Speaks

THE following quote from one of our associated rectors, the Rev. William S. Logan (St. Martin's Church, Detroit), sums up this major division of the Mission's operation: "We at St. Martin's believe that our relationship with the Detroit Industrial Mission keeps us both honest. The presence of the D.I.M. staff and the work they do in preaching and in study courses keeps reminding us that if our parish is not relevant to Detroit life it is not obedient to the Gospel. At the same time, I am sure that we keep reminding the Detroit Industrial Mission that the Church exists in an institutional form which they dare not write off as a vital force.

"This is a very uncomfortable relationship because being confronted with the truth and being in a genuine conversation is, while a rewarding experience, nevertheless a very disturbing one. It is never easy to have one's complacency disturbed and one's time-honored ways challenged. It is not easy to truly listen to a point of view which questions everything you are doing. But the Church is an anvil that has worn out many hammers and I am sure that the Church is called to listen to the truth and tell whether some new thing be of God.

"Our association with the Detroit Industrial

Mission has been a life-saving experience for me. It has put into concrete form the deep longings of my heart to fashion a church and preach a Gospel which understands and speaks to the conditions of real human beings in industrial society."

Toward a Mission Strategy

INCREASINGLY through the years we are asked to share what we are learning with both secular and Church groups in Michigan and throughout the country (also, overseas). To meet this responsibility we established this third division of our work in the fall of 1958. This third division takes approximately twenty per cent of our time and effort.

We have given considerable time to meeting with parish groups in the Episcopal diocese of Michigan and throughout the Church nationally, on occasion we attend trade association meetings, union conventions and conferences, but the major portion of our time in this third division of work is given to our association with the Institute of Advanced Pastoral Studies (Bloomfield Hills, Michigan).

Under the creative leadership of the Rev. Reuel Howe, the Institute conducts within each ten day institute session a two day clinical laboratory on the subject "The Ministry in our New Industrial Society." One of these days is spent on a field trip into industry, going through a large manufacturing facility, meeting with managers to discuss their operation, and meeting with union representatives to understand their function. The second day is spent interpreting what has been seen and heard on the field trip in terms of the ministry and mission of the Church. The Mission staff acts as a resource to the Institute for each two day laboratory. Through this now established relationship with the Institute we are regularly testing the Mission's findings and working toward a mission strategy with representatives from the Churches throughout the country.

This division of the Mission's operation could become obstructive because any new work is immediately focused upon by both friends and strangers. We continue to turn down invitations to speak to various groups "about our work" for the fact is that we have simply made a beginning. "To make a thing real, make it local", says Bishop Emrich of Michigan, and we are committed to the job of mission directly with men and women in local industry and through parish association. Therefore, we intend to restrict this third division of our work to a minimum.

Objectives of Mission

THIS article is a description of the purpose, operation and objectives of the Detroit Industrial Mission. Therefore we conclude with a brief definition of the two primary objectives of the Detroit Industrial Mission. These two objectives, the theological and sociological, are interrelated and dependent on one another.

First, the theological task is absolutely basic. The quotations at the beginning of this article indicate the very real fact that on an increasing scale to men in our new society "God is dead". We shall not return to the old classical dogmas and doctrines, but rather our Mission is to speak and demonstrate a contemporaneous Christianity which stands with men where they are. This means a Christianity that is indigenuous to the thought forms and language of our new society. Also, this means an honest-to-God digging at what is the living reality of Jesus Christ. This theological task will not be accomplished by clergy alone or apart from the new society, but

rather by clergy and laity laboring together consistently and responsibly in the world.

Second, to begin work on the first objective, the Church must take seriously our new society. In Canon Wickham's terms, "The Church needs new machinery for engaging the 'principalities and powers' of the technological society, notably, the structures of the basic industries and larger plants of a nation."

The Church must move outside the restrictive walls of our preoccupying parish life, and become responsibly involved with men where their lives are made and broken. Nothing less than a radical reshaping of the Church's life and work will accomplish the Mission of the Church for our day. This is a costly job. Bishop Emrich says, "Since the Christian faith does not bear upon his work and guide him in his real problems, the average man withdraws into secular fellowships where those things in which he is interested are discussed. The winning again of the 'lost province' of work is, therefore, a matter of life or slow death to the Church."

Let The Church Be The Church

By Nicolas Berdyaev

Late Professor at the Russian Orthodox Seminary, Paris

CHRISTIANITY has been monstrously distorted to suit human interests. It has been made to accommodate itself, it has been rendered safe and harmless, the conflicts which it inevitably arouses have been toned down, it has been transformed into a cult for the average man who wants to make a success of life.

Social influences have always made themselves felt in the Church; the state always demanded that the Church should serve it, and this has led to the distortion of even the very doctrine of the Church. Economic interests and an imperialistic will-to-power were concealed beneath the struggle on religious and Church questions.

A religious phenomenon was at the same time a sociological one, and thus religious sociology can shed light on a great deal that has happened. The relationships which have come to be established between believing Christians and militant atheists are far more complex than is realized by official Christians. Atheists can be better men than those who regard themselves as orthodox Christians; they can be more just, more human,

greater lovers of freedom, less materialistic, more prepared for making sacrifices. Chernishevsky was an atheist, but he was not far from being a saint, whereas the average members of the Russian Orthodox Church of that time (ie. nineteenth century) stood on a very low level. A man can become an atheist from intellectual conscientiousness, because he is seeking for the truth, because he is unable to reconcile himself with the evil and suffering he sees in the world around him. Atheism may, in fact, represent a dialectical moment in a search for God, a purification of our veneration of God from the elements of idolatry. It is not the one who says 'Lord, Lord,' and does evil, who is full of hatred, revenge and murder, who is a true Christian. Only one who does the works of Christ can be a Christian.

Marxism

WHILE there is a great deal which is negative and which is open to criticism in Marxism, so that we cannot accept it, at any rate so far as social truth is concerned, there is more on the side of Marxism than on that of the

feudally capitalistic Christianity, of which Cardinal Goma and General Franco are worthy representatives. The call of the Gospels to love our enemies is usually interpreted in a sentimental manner and is in fact never accepted seriously. Yet this precept contains the profoundest truth which, if applied, breaks the spell which hatred and revenge lay upon us, and from which it is almost impossible for man to escape. The love of our enemies leads to release—if we love them we refuse to submit to the law of the world, which is a law of hatred and revenge.

It is not true that Christ is speaking here only of personal enemies. Such an interpretation has been very useful, no doubt, but it is sheer opportunism. This truth of the Gospel applies also to our religious, national, social, ideological enemies. It is a mere artifice of human cunning to interpret love of one's enemies in such a way as to exclude in reality precisely all those whom we particularly regard as our enemies.

Take the case, for instance, of the enemies of the Communists: they will never admit that the Communists are for them precisely those enemies which the Gospel insists on their loving. It is generally assumed that Communists must be murdered, tortured, buried alive, and that this would be a truly Catholic and Orthodox procedure, in fact such hatred would be regarded as sacred. But such an attitude is identical with hatred of the class enemy, preached by Communist morals. Indeed, it is not the same, but rather a thousand times worse, for Communists in their attitude have the excuse (or rather the advantage) of not being Christians. Everything is not permissible to Christians; in fact, there are very many things that are, not only not allowed, but actually prohibited. For a Christian a class-enemy is nevertheless a man.

Morality Is Social

IT IS wrong to differentiate between social and governmental morals and personal morals, for to do so would imply hypocrisy and covetousness. I do not admit that, for example, General Franco, whose social and governmental morality is disgusting, can possibly be a good Christian personally. I am convinced that the time has come for proclaiming most emphatically that all personal morality is social, and that all social morality is personal.

Thus all the cruelty, murder, treachery, duplicity which we observe in politicians, represent nothing more or less than the same vices as seen in every ordinary man. In politicians they are

also a criminal offense, in spite of the fact that they are characteristic of the majority of our public men and politicians. These men, who are often described as great, stand not only below the morals proclaimed in the Gospels (we all stand below this level), but even lower than ordinary human morals, in fact below any morality which draws a distinction between good and evil.

One can never justify religious persecution, even when those who are persecuted are guilty, for all persecutors are disgusting and ignoble; all oppressors who revel in their might are loathsome. But there can be nothing more debased than the persecutors who regard themselves as Christians. Christians must, first of all, realize their guilt and repent.

Instead of this we see Christians who sympathize with General Franco and his cause of Cain, and thereby once more inflict a terrible wound on Christianity. We stand in need not only of personal repentance, which is easily transformed into doubtful rhetoric, but of social repentance, of repenting of our social sins and injustices, a repentance of the Churches. Only those who have denounced the social injustice, which gave birth to Communism have a right to struggle spiritually against Communism.

Church and State

ANOTHER problem of acute importance in our time confronts Christianity, and that is its attitude to the state and to politics. Far too many Christians accept an easy and much too simplified solution of this problem, which is detrimental to Christianity and against which we must always be on our guard.

It is often suggested to Christians that they should stand for a system of government which is willing to protect the Church, to promote its welfare and to place it in a privileged position; it is urged that Christians should stand for a political party which has the support of the Church as one of its slogans, and which promises all sorts of Church privileges to its adherents.

To this the answer is clear: Christians should never agree to support a system of government which strives first of all to turn Christianity into it obedient weapon; nor should they ever favor political parties, which only strive to make use of the power and influence of the Church for their own political ends. The acceptance of this would lead to the enslavement of the Church, to the destruction of Christianity in this world.

Such a form of totalitarian state would be a veritable scourge for Christianity, though it might be advantageous to the princes of the Church.

A state which declares itself to be symbolically a Christian state, a theocracy, is the worst and most pernicious for the future of Christianity in the world. We Russians should fervently pray to God that we may be delivered from an 'Orthodox state,' and live in the hope that such a condition of things will never recur. Even a state which persecutes is preferable to one which bribes and tries to turn the individual into a tool.

Human Values

A STATE which would be neutral, which would allow freedom, which neither persecute nor patronize, which would not degrade Christian symbolism by its activities, which would have, in fact, nothing explicitly in common with real Christianity, would be the best from our point of view. It is time we Christians adopted Christian realism, that we tried to apply Christianity to life.

The most Christian state in practice would be the one which was the most humane — one in which there would be less murder and execution and fewer hungry and needy. No significance should be attached to that form of rhetoric which is capable of making anything appear to be Christian. Phrase-mongering has already been the ruin of Christianity in the world.

Christianity must take the part not of the forces and movements which label themselves as Christian, for this is very often but a mere word, but rather that of the forces which in fact strive to defend spiritual and human values—truth, freedom, justice, mercy. It is such movements that Christians should recognize as their own. This would mean that the Church would have to break any links it had with social forces which oppress, which defeat justice.

The Church cannot offer its services to those who are fighting for their own class interests and privileges. One would have thought that this was an elementary proposition, of which it is almost discomfoting to speak.

The fact that the Pope has condemned racialism and anti-semitism, that he has defended human personality, is serving the cause of a Christian renaissance.

The fact that Catholics defend General Franco and his struggle is a fact which is detrimental to Christianity.

Christianity stands on the edge of a precipice

and the decisive hour is drawing near, an hour of choice, perhaps the most decisive hour in Christian history. If Christians and Christian societies do not sever all links with their past—at least with that part of it which represented treason to their cause, and which has since become a tradition; if they will still continue to practice shameless conformism and defend their clerical rights; if they persist in defending injustice—then Christianity will begin to wither and become a mere shadow of its former self.

We are living in a spiritually reactionary epoch, which hates freedom, which thirsts for coercion, so that Catholics who have lost their conscience and Orthodox of the Fascist type may, for a short while, triumph. But they will be reduced to servitude and will ultimately perish ingloriously. Their doom does not interest me in the least.

It is the fate of Christianity in the world that concerns me. Its destiny depends on the capacity of Christians to practise in the world every kind of truth, on a real and practical victory of truth over conditional, symbolical falsehood.

This is the first of a number of articles that appeared in former numbers of The Witness. Berdyaev, now widely heralded throughout Christendom, wrote this in 1937 and was the first article he wrote for an American Journal.

Don Large

Newest Thing

THE world itself may be falling apart at the seams, but Hollywood always manages to keep moving onward and upward forever. In this tireless do-or-die search for the ultimate, the latest item comes to us from the son of the late producer, Mike Todd. To color, 3-D, the wide screen, and stereophonic sound, Todd Junior is planning to add the sense of smell.

The first "smellie" will not try to run the entire olfactory gamut. It will be a modest sort of picture, but it will allow the salivating audience to enjoy the crispy aroma of frying bacon, the pungent odor of special spices, the dizzy fragrance of a tropical garden, and the exciting scent of a sinful perfume.

In commenting editorially on these projected

"smellies," the Saturday Review says, "If the trend keeps up we are just likely to find Hollywood moving next to 'feelies', long a wistful dream of the Romantic who would like to hold hands with his screen idol.

"The next step has got to be after that, wide-screen Techni-Spiritualism. The screen, now merely a semicircular wall around the audience, inevitably will become a circular fence to trap the audience, then a globe, and thence into the time-space continuum. And then, no doubt, Hollywood will put us all into orbit."

So be it. But in the meanwhile, since there's no stopping this sort of thing, I'd like to encourage Mike Todd, Jr. to venture into the religious field with his "smellies."

If the movies ever do manage to swing us into the time-space continuum, it might be a salutary experience for us to be able to recapture at least a brief few of the more memorable smells of Good Friday, for example. Maybe the mechanical nose of the camera could pick up the smell of fear which must have emanated from Pontius Pilate at that awful moment when Christ shriveled the governor's pomposity with a single look of silent majesty.

Maybe, too, the scientific apparatus could catch the smell of cowardice left on the air when our Lord's disciples fled in the very hour when he most needed them. At the same time, somebody like Sir John Gielgud could be heard reciting Shakespeare's immortal lines, "Cowards die many times before their deaths; the valiant never taste of death but once."

We might even be able to sense the metallic smell of the thirty pieces of silver — worn thin, perhaps, with many a previous price of betrayal. And what about the stench of the hemp — wet with sweat — in the rope with which Judas so needlessly went out and hanged himself?

And then, when the year is over and the time for the annual Oscar awards has once again come, the master of ceremonies — preferably Milton Berle — could come forward and announce the text for the evening. This would be that verse from the Old Testament book of the prophet Amos, in which God, holding his nose, says, "I will not smell in your solemn assemblies."

In the meantime, if these "smellies" ever do become an olfactory reality, it obviously will not be considered cricket for a spoilsport to come to the theatre with a bottle of Aire-Wick hidden on his person.

Pointers for Parsons

By Robert Miller

ONE would suppose that parsons are men who are ever aware of Time and Eternity for though they are 'in time' they live for eternity and whoever lives for eternity lives beyond time and knows its brief and fugitive nature. In 'Time' events seem momentous. An illness or a death may blot out our skies; a war might threaten civilization. Yet, in most lives, how few are the days of illness, how soon forgotten a death and in history how little remembered a war. Few are the days of a conqueror and scant the years of an empire. Why dream of an American century?

Time is no measure of worth and it could well be argued that it has no reality outside of man's thought. In Heaven it could not be for, given the Beatific Vision, how could one think of time? In Heaven there could be no past or future nor beginning nor end. In God is the eternal Now. He is "from everlasting to everlasting."

It is not easy to think in these terms especially if a multitude of duties presses upon us, as they nearly always do, yet we must so think if we would dwell with the eternal and abide with the Almighty. It is there we long to be and in Christ, we are. That is the emphasis our troubled hearts desire.

Let a man preach of eternity if he would turn Time to account.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

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The WITNESS — Tunkhannock, Pa.

PIKE'S INSTRUCTIONS

(Continued from Page Six)

quired to swear to "solemnly engage to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America", nowhere at all can I find that they are required to submit meekly while the Bishop of the diocese breathes down the backs of their necks every time they enter the sanctuary.

It would seem to me that the requirements of the Bishop of California would call for a new office in the Church of God, that of a specially trained layman, perhaps the Chancellor of the Diocese could train subchancellors, who could be secreted behind the altar, having committed to memory the Bishop's instructions, who could peek out from behind the flower vases and alert the celebrant with a "Watch it, Buddy, face north for the next two pages".

I have given most of the adult years of my life to the service of my Church in a large diocese and my duties have given me the privilege of worshipping in several hundred missions and parishes within its boundaries. In my wanderings throughout the diocese I have encountered what I am sure is a pretty fair sample of the order of service which the Church at large can offer either here or abroad. But I have always known that I was in an Episcopal Church and I have always been able to say my prayers and take part in whatever service was being conducted at the time and I have never felt that God had deserted us just because the celebrant was not facing either north, south, east or west at a particular point in the service. While I will admit I have been startled at times by the rather high jinks that were going on in the chancel, but when that happens I remind myself that what was going on must please the people of the

parish or mission for if it did not please them they would do something to change it. After all, we, the people in the pews are the Church of God, not the clergy and not the Bishops and our form of Church government gives us the opportunity to do something about what we do not favor.

If the clergy serving in the missions of the diocese of California wish to meekly submit to the practices of one who is rather new in our Church — then let them. After all the majority of them voted for him.

CONSTRUCTION SETS ALL-TIME RECORD

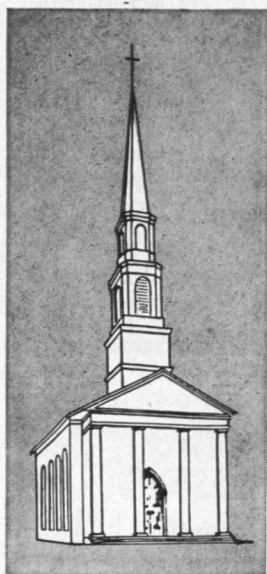
★ Church construction set an all-time record in July, totaling \$85-million. Total for seven months was \$512-million, an increase of about 10% over the same period last year.

HIROSHIMA BELLS ARE TOLLED

★ Church bells were tolled in Hiroshima to commemorate the victims of the first atomic bomb which killed 78,150, injured 37,425, with 13,083 reported missing. Also 1,000 pigeons were released over Peace Square while the city's 430,000 inhabitants prayed for peace.

In Minneapolis prayers were offered in two churches for the pilot who flew reconnaissance for the bombing fourteen years ago — Major Calude Eatherly. He is now in a mental hospital suffering from guilt feelings.

The Japanese Fellowship of Reconciliation also sent a message to Major Eatherly assuring him of "our warm sympathy and earnest prayer that you recover speedily from the state of derangement."



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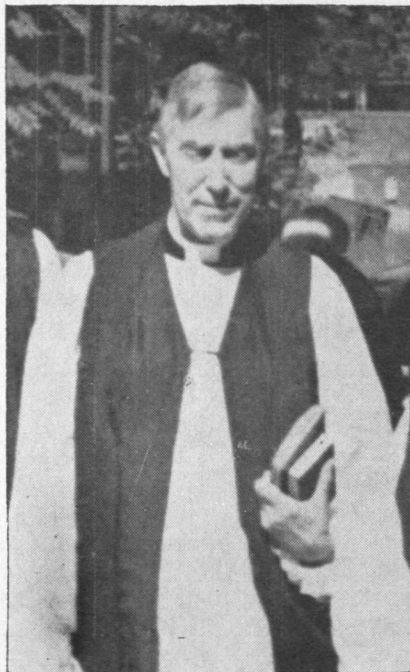
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BISHOP TUCKER DIES AFTER LONG SERVICE

★ Bishop Henry St. George Tucker died on August 8th at the age 85 in Richmond, Va. He was the Presiding Bishop from 1937 to 1946, being elected when he was the bishop of Virginia, a position he continued to fill until 1944.

He was president of St. Paul's University, Tokyo, from 1903 to 1912 when he was elected



BISHOP TUCKER

Bishop of Kyoto. He returned to the United States in 1923 to become a professor at Virginia Seminary. He was elected coadjutor of Virginia in 1926 and became the diocesan the following year.

Bishop Tucker was known for his home-spun manner and simplicity. It is related that when it was announced that the Bishop was to visit a mission in the mountains, one of the local people asked: "Which Bishop is coming — the one that looks like us or the other one?"

Reading and walking were the favorite recreations of the slim, six-foot-two Bishop. Even after he went to New York as Presiding Bishop he would take a

long walk after lunch, and was often seen at the end discussing a book with a friend in front of the Church Missions House.

BUSINESS BOOMING AT JOB AGENCY

★ Business began to boom at Christ Church, Philadelphia, after it obtained a state license to operate an employment agency.

A near avalanche of phone inquiries, personal calls and letters from individuals seeking jobs was reported by the Rev. William Vaughn Ischie Jr., who conceived the idea. Previously, as an unofficial one-man employment bureau, he had found work for about 100 community residents since the first of the year. The church is located in Kensington, an old industrial section of Philadelphia.

"It is not because they don't try, but because they lack contact and get discouraged that some persons can't get jobs," the 33-year-old clergyman said. He applied for the license to operate a charitable or non-profit agency in the belief that the church should serve "all sorts and conditions of men."

Fortunately, along with the many pleas for jobs, there have been requests from prospective

employers needing help, according to Ischie. Although he is being assisted by men of the vestry, who endorsed the effort, the bulk of the operation falls upon him.

Among applicants who responded immediately after the agency was opened recently were a man, 34, with a shrunken arm, who was placed as a weaver, and an elderly Negro woman, who became a matron in a children's home.

It is "toughest to obtain jobs for men in the 45-55 age bracket," Father Ischie observed. Two other problem groups are highly emotional individuals whose "upsets" cause them to fail tests or make poor interview impressions and persons whose vision is limited, but not impaired enough for blind assistance eligibility, he added.

ALBERT SCHWEITZER VISITS EUROPE

★ Albert Schweitzer left his hospital in Africa on August 6 to visit Europe. He did not disclose his port of disembarkation.



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Other information: E.P.F., 9 East 94th Street, New York 28, N.Y.

Churches Plan Extensive Program For Underdeveloped Countries

★ More action by Churches everywhere to meet human needs in underdeveloped countries was foreseen with the adoption of three long reports by the World Council of Churches' conference on rapid social change attended by some 160 delegates from 34 countries, meeting at Salonica, Greece.

The reports, approved for editing at the final session of the conference before being submitted to the World Council of Churches' central committee at its meeting later this month on the Isle of Rhodes, deal with a wide variety of subjects affecting all phases of political, economic, cultural and spiritual life in the underdeveloped areas.

Sections of the reports outline what the Churches can do in the areas of technological expansion, family life, race relations, education, the reform of church worship and structure, relations with governments, technical assistance, capital investment, labor relations, rural welfare and housing.

Other sections contain recommendations regarding closer contact with the leaders of political independence movements, and the reevaluation of missionary work to meet new conditions arising from the emergency of local leadership in new Churches and nations.

Recommendations in the reports urge an intensive follow up in the next few years by the World Council of Churches. If approved, it was stated, the proposals will result in sending study and advisory teams into villages and urban areas, where social and economic changes are taking place.

Meanwhile, officials noted, participants in the conference — they included prominent

economists, sociologists, political leaders, labor and management representatives as well as churchmen — will use the findings of the reports as guideposts for future planning in their own particular fields and as a basis for co-operation with other workers, non-Christian as well as Christian.

Although the conference highlighted the importance of active Christian participation in movements for national democracy and independence, it heeded a warning by Prof. Margery Perham of Nuffield College, Oxford, England. She stressed that a justifiable enthusiasm to see people emancipated in Africa must not cause the Churches to neglect the special problems of colonial administrators.

Prof. Perham said that relatively peaceful progress is being made in countries like Nigeria and the Churches must help administrators in more unsettled parts of the world. She added that it was especially important to help administrators to become valuable "servants" in lands where formerly they were "masters."

At an earlier session of the conference, the Rev. A. M. Meiring, moderator of the Dutch Reformed Church in the Transvaal, made a statement in which he took issue with an earlier speaker — Dr. G. Kiano, a Kenya political leader — who had been critical of the Church's stand on social inequalities.

He said it was untrue that his Church condoned racial injustice or appealed to Scripture to justify racial discrimination, even though it did not identify itself with the statement on race relations issued by the second assembly of the World Council of Churches at Evanston, Ill.,

in 1954. That statement branded racial segregation as a "sin against God and his commandments."

WORSHIP SERVICES AT PICKET LINES

★ Churches services are being held on the picket lines of steel plants in Gary, Indiana. They are conducted by the Rev. Allan Watson, director of the local council of Churches and the Rev. Jacob S. Blake, pastor of an African Methodist Church in East Chicago, Indiana. Blake is a former steel worker and union official.

Prayers are said at the services that leaders may "bargain in honor and negotiate in speed."

CONSTRUCTION IN CHICAGO

★ About a million dollars is now being spent by eight churches in the diocese of Chicago on new buildings.

MICHIGAN PLANNING CONVENTION

★ The diocese of Michigan is already making plans for the 1961 General Convention in Detroit. 2150 rooms are under guarantee, and \$30,000 is being raised toward the \$55,000 cost of the two-week session.

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NEW NAME FOR CHURCH FIRM

★ It's no longer Morehouse-Gorham but Morehouse-Barlow. The change honors Harold C. Barlow, treasurer, who has been with the firm for 35 years and a director since 1935.

The change does not represent any change in the policy of the company which will continue to publish and sell books and other Church supplies in its stores in New York, Chicago and San Francisco.

CHURCH AID FOR CUBA

★ An "earnest" of what will eventually amount to nearly a million pounds of relief supplies to the destitute in Cuba left St. Louis, Missouri, on July 28 aboard two naval bombers. The token shipment included 5000 pounds of clothing contributed by churches throughout the midwest through Church World Service, and a million vitamin tablets. The balance of the shipment was made in conventional ways by ship from New Orleans.

Church World Service is a branch of the National Council of Churches and the president of the Council, the Rev. Edwin T. Dahlberg, was present to dedicate the gifts. Present for the occasion were Archdeacon Rehkopf and Mr. Aubrey B.

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Hamilton, chairman of the department of social relations of the diocese of Missouri.

Bishop Blankenship and other Cuban Church leaders were present when the planes arrived on July 29 to accept the gifts and to oversee their distribution among the more than 52,000 people in Oriente Province reported homeless and near starvation as a result of the Cuban revolution.

EAST CAROLINA HAS GROUP INSURANCE

★ The diocese of East Carolina, after making a careful study of group insurance for the past year, has adopted a group insurance plan which was passed at the last diocesan convention. The group policy covers every clergyman and full-time diocesan worker and calls for hospitalization benefits, plus a substantial sum for life insurance. Each clergyman and church worker is allowed to

select his own beneficiary. The entire cost of the hospitalization and life insurance group policy is borne by the diocese and the premium has been set up in the budget of the diocese.

CHURCHES CRITICIZED ON STEEL STRIKE

★ Churches have had little, if any, influence on the steel strike or negotiations, according to Dean Marshal L. Scott of the Presbyterian institute of industrial relations. He said that it is a reflection on the churches "that they haven't been able to help their own people more specifically."

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Rev. Paul C. Weed, Jr., Vicar
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M. J. Young, P.-in-C.
Sun. HC 8:15, 9:30, 11; 12:30 (Spanish)
EP 5, Thurs., Sat. HC. 9:30; EP, 5.

ST. CHRISTOPHER'S CHAPEL

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-BACKFIRE-

David M. Figart

Layman of Briarcliff Manor, N. Y.

Would it not be a good plan for the National Council to invite Premier Khrushchev to meet with a representative group of American churchmen so that they can explain something of the work the Christian Church is trying to accomplish?

The group would necessarily have to be chosen from churchmen who are willing to judge — and to be judged — on our Lord's standards — "Not everyone who saith Lord, Lord..."

It is conceivable that a broad field of common interest might be discovered.

Roy W. Strasburger

Rector at Saratoga, Cal.

With reference to the excellent article by Dr. Shepherd, "about the Holy Communion", in the July 23rd issue, I would make these comments:

There can be no question about the centrality of Eucharistic worship in the Episcopal Church, and other Catholic bodies, and the secondary and daily nature of the Offices as appointed in the Book of Common Prayer. However, in order that the daily Offices may become a reality in the lives of our congregations and cease to be a point of central focus there seems to be some need for an intelligent interpretation of this fact.

A possible solution to the dilemma as it is understood of having either

a low celebration or a festive presentation of the morning office might be the schedule that we are now following in Saint Andrew's Church. We have omitted the traditional early celebration from our Sunday schedules and offer two full services of worship each Sunday morning, each complete with music, sermon and a simultaneous Sunday School experience. One of these services is always a Celebration of the Holy Communion, the other the Morning Office. These services are then rotated so that every other Sunday at each service there will be either a Celebration or the Morning Office.

This schedule is followed not because it is our belief that people should have a "choice" about the kind of worship they would have but simply that we may (1) offer the richness of the Prayer Book services on each and every Sunday and (2) place proper emphasis upon Eucharistic worship and still offer intelligent and direct teaching concerning the Daily Offices.

Wilbur L. Caswell

Retired Clergyman of Patterson, Calif.

In his excellent article on college work, Chaplain Krumm of Columbia University says that in his Parable

of the Seeds, Jesus suggests that three-fourths of them "amounted to nothing at all." It often seems so to the preacher. But unless the farmer were a fool, he would not have planted his seed in a field in which the borders by the road, the shallow ground on a rock, and the ground filled with thorns covered most of it. Most of it must have been the "good ground" which produced a very satisfactory crop, so good that Jesus gives a statistical report, though most preachers on the Parable do not mention this.

Robert Linn Cashman

Vicar at Montebello, Cal.

May I commend and thank you for publishing in the July 23rd issue of The Witness the full text of Bishop Pike's directive on ceremonial.

You have performed a great service to the Episcopal Church and its members, both clergy and laity.

Iveson B. Noland

Suffragan Bishop of Louisiana

The July 23rd piece by Massey Shepherd on the rationale of the Eucharist justifies your publication for a long while, if you print nothing else. That is superb!

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