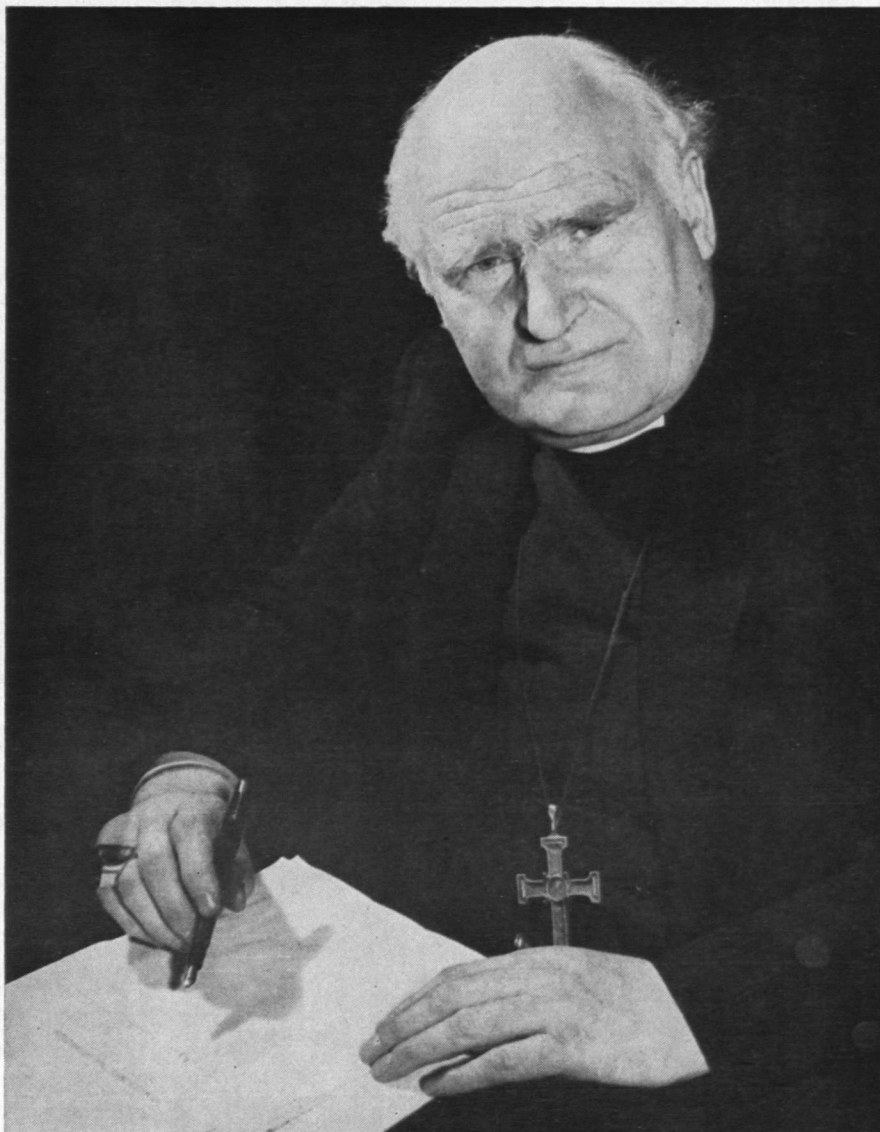


The **WITNESS**

OCTOBER 15, 1959

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Archbishop Arthur Ramsey of York

To lecture October 19-22 at Seabury-Western Seminary

Ministering To Government Workers

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-
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Weekdays: Holy Communion, 7:30
(and 10 Wed.); Morning Prayer,
8:30; Evensong, 5.

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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.
4 p.m. Evensong. Special Music.
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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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SERVICES

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Wednesday - Holy Days 7 and
10 A.M. Holy Eucharist
Sacrament of Forgiveness - Saturday
11:30 to 1 P.M.

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In Leading Churches

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and 12:10 p.m.

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976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
The Rev. Robert C. W. Ward, Ass't.
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(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

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The Rev. Walter J. Marshfield
The Rev. Robert F. Evans
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Thursdays and Holy Days: Holy Com-
munion - 7:30 a.m., 12:15 p.m.
or 5:45 p.m. as announced.

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ten Noonday, Special services an-
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Weekday Services: Mon., Tues., Thurs.,
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Wed. and Fri., Holy Communion at
7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

Greek Orthodox Leaders Present Views On Unity Movement

★ Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America, said in Geneva that "officially" the Ecumenical Patriarchate in Istanbul "knows nothing" about reported plans for discussions in Italy next year between Roman Catholic and Orthodox representatives.

At the same time, he announced in an interview that the Ecumenical Patriarchate will establish an Ecumenical Study Center for Christian unity discussions on Rhodes next year that will operate during July, August and September.

The Orthodox prelate, who was recently elected a president of the World Council of Churches at a meeting of the Council's central committee in Rhodes, recalled a Vatican radio broadcast early in September which said that ten representatives of the Roman Catholic Church and an equal number from the Orthodox Churches would convene in Venice for "theological discussions of interest to both Churches."

However, declaring that he was speaking officially for the Ecumenical Patriarchate, Archbishop Iakovos said it had given no authorization for any conversations between Orthodox and Catholic representatives. Nor, he added, did the Ecumenical Patriarchate give any authorization for unscheduled conversations which took place at the

Rhodes meeting between a group of Orthodox delegates and two Catholic priest-journalists who attended the sessions as observers.

"The Patriarchate," he said, "has no official knowledge of such talks and ignores the fact that they took place."

Reverting to the reported plans for Orthodox-Catholic discussions at Venice, he said that "no representatives have been named and there has been no official communication between the Patriarchate and the Vatican concerning such conversations. Officially, the Patriarchate knows nothing about plans announced by the Vatican radio for conversations with Orthodox representatives in Venice next year."

Archbishop Iakovos said the Orthodox Church will "never participate in any conversation with the Roman Catholic Church which does not have as its eventual aim the inclusion of Protestants."

He stressed that the Ecumenical Patriarchate would not consider the possibility of meeting with Catholic representatives until it receives an official overture from the Vatican.

"And when that is done," he added, "the Patriarchate will make the decision as to when and where the meeting will be held."

The archbishop asserted that the ecumenical movement is not

a movement between Protestant and Orthodox or between Orthodox and Roman Catholics, but a move toward the unity of all Christians.

"We are not interested," he said, "in the restoration of the unity broken by division with Rome, but in the unity of the Body of Christ. Unity can never be materialized if the Roman Catholic Church says, 'Come to Me.' It must recognize that it must also come to us or (any agreement) would represent submission on our part."

"We must meet in the humbleness of love and understanding of what our role in the world is. When Rome approaches us in this way, it will mean that it has decided to talk to us on this level."

Archbishop Iakovos remarked that "it is this attitude achieved in conversations with representatives of the World Council of Churches that makes us feel so free in talking with them."

The prelate said that during two weeks of July, the study center on Rhodes will devote itself to "pan-Orthodox" consultations between representatives of the Orthodox Churches. During the remaining weeks, he added, discussions will take place between representatives of the Orthodox and Protestant communions and also with Roman Catholics "if they desire to attend."

Archbishop Iakovos said the initial enrollment at the center was expected to be between 40 and 60. He observed that plans for the center grew out of the closer relations established between the Orthodox and other

member Churches of the World Council of Churches.

Referring to the meeting of the Council's central committee in Rhodes, Archbishop Iakovos described it as having been "very successful" in building stronger relations between the Eastern and Western Churches.

The meeting, he said, gave many Orthodox leaders their first opportunity to learn at first hand about the World Council as an organ of divine providence to bring the Churches together.

New Development

W. A. Visser t' Hooft, general secretary of the World Council of Churches, declared that the ecumenical movement has reached a new stage of development and "we need serious, mature leaders who will carry it forward."

Describing the new stage as characterized by "extension, complication and development," he said "the time is over when the ecumenical movement was one of Christian people who had some general interest, some vague goodwill toward each other and some general hope that the Church would play its part in the world."

Visser t' Hooft addressed students and guests at the opening session of the eighth term graduate school of the World Council's Ecumenical Institute at nearby Bossey. In his talk, he placed special emphasis on

the recent emergence of the Roman Catholic Church and the Russian Orthodox Church as "potentially active" centers of ecumenism.

He said the ecumenical movement has been extended geographically in Asia through the new East Asia Christian Council and in Africa "the way in which the movement defines itself becomes of greater importance all the time."

"Questions arise," he said, "particularly with regard to the unity sought by the ecumenical movement in relation to both mission and renewal. We see that unity cannot be unity that is empty. It must be at the same time a unity that is renewal."

"The question also arises, 'Is it the task of the World Council to bring the Churches together and then let them draw their own conclusions, or should the Council at certain points give a specific direction to the Churches?'"

Stressing that the ecumenical movement is "far more complicated" than before, Visser t' Hooft attributed this to the appearance of the Catholic and Russian Orthodox Churches on the ecumenical stage.

"While it is now generally believed," he said, "that the ecumenical council announced by Pope John XXIII will include only Roman Catholics, the Roman Catholic Church has seen the ecumenical movement as important for the total life of the Church and we must take seriously this interest of theirs."

Turning to the Russian Church, Dr. Visser t' Hooft said that "on the whole, there are reasons to believe we can work out good relations with the Moscow Patriarchate in the coming years." He cited the recent visit of two representatives of the Moscow Patriarchate to the World Council's

headquarters in Geneva and to the recent sessions of the Council's central committee at Rhodes. In addition, he called attention to the forthcoming visit by WCC leaders to the Soviet Union.

A total of 42 students from 17 countries, representing nine denominations are enrolled at the Ecumenical Institute for the eighth four and one-half month course. Theme of the course is "The ministry and ministries within the life and mission of the Church."

Also under discussion, it was announced, will be Orthodox theology and Quakerism. Guest lecturers will include Anglican Bishop Stephen C. Neill, WCC associate general secretary; Dr. Douglas V. Steere of Haverford College in Pennsylvania, a Quaker institution; and Professor Allemen of the University of Neuchatel, Switzerland.

WINDHAM HOUSE HAS NEW DIRECTOR

★ Johanna K. Mott is the new director of Windham House, graduate training center for Church women in the east. She was formerly on the staff of the department of education of the National Council. She was a resident at Windham House while getting her masters degree at Columbia. Later she got a doctorate in course from Oklahoma University.

PEACE PRIZE TO SCHWEITZER

★ Albert Schweitzer, presently in Europe writing a book, received the Sonning Peace Prize in Copenhagen. The prize carries \$14,300 with it which will be used in Dr. Schweitzer's medical work on Africa.

Later he received \$140,000 for his work which was part of the receipts from a Danish film depicting his work in Africa.

ARCHBISHOP LECTURES

★ Archbishop Arthur Ramsey of York begins the Hale Lectures at Seabury-Western Seminary the evening of October 19, for four consecutive nights. His subject is "From Gore to Temple; studies in the development of Anglican theology." He is one of the leading theologians of the Anglican Church and is the author of a number of books.

Nationwide Study of City Churches Launched by National Council

★ An unprecedented study of what makes some city churches effective and others not has been launched by the National Council of Churches and several of its constituent denominations.

The study was announced by the Rev. Meryl Ruoss, executive director National Council's department of the urban church, and by the Rev. Lauris B. Whitman, executive director of the Council's bureau of research and survey. It will cost approximately \$175,000 and preliminary findings will be announced in the fall of 1960. The denominations are financing the study in the main, in some cases aided by foundation grants.

The findings will for the first time provide knowledge on the successes and failures of Protestantism and will enable church planners to chart the paths to be followed in the future to insure vital churches responsible to individual and community needs. In order to do this, the study seeks to describe the urban church and the specific problems which it faces.

Some denominational research bureaus are well along in a detailed examination of churches they consider effective in order to pinpoint factors making for success or failure. Others are at the beginning stage. The National Council will analyze interdenominational aspects of the data collected and findings will be published in a series of reports.

By questionnaire and by depth interview, researchers are seeking to understand the attitudes of the men and women who make up an urban church on such subjects as:

Policy - making, program, neighborhood changes, cooperation, growth or decline in mem-

bership, pastoral leadership, church-social order relationships, Protestant principles and integration. In addition, the sex, marital status, age, education, occupation and family income of church members will be learned in order to have a clear picture of the people who make up the churches.

Ruoss emphasized three aspects of the study program.

- Every designated church has been asked to do a self-study in order to help the congregation look at itself and the community.

- Through questionnaires, church members have recorded their image of their church, their minister, their own Christian beliefs, attitudes and opinions.

- Through depth interviews carried out with the pastor and six to ten lay leaders in the congregation, each interview running from three to 16 hours in length, the processes of decision-making and various insights into church life will be obtained.

"In this way we will know the kinds of things we should be concentrating on," Ruoss said. "Maybe we will find that our previous concepts on training are entirely wrong. The implications of this one fact alone upon the training of both pastors and of lay leaders are enormous."

Already some facts are emerging from the research begun, said Whitman. For example, it has been discovered that today's concept of what constitutes an effective church is quite different from yesterday's. Further, the criteria of effectiveness vary according to the locale of the church. A church that is effective in a

downtown area might be quite the opposite in a residential quarter and vice versa, he noted.

It has also been ascertained that lay leaders reap greater spiritual rewards than non-lay leaders. They are thereby more critical of the institution's effectiveness for other members. Also, lay leadership tends to be held in the hands of a few persons, rather than being widely distributed among the membership.

Finally, real church leadership, in the last analysis, stems from the minister, and any image of the church which a lay leader has is formed in these terms.

HOUSE OF BISHOPS MEETS THIS WEEK

★ The House of Bishops will be called to order on Saturday of this week at four o'clock by Presiding Bishop Arthur Lichtenberger. It is expected that about 130 of the Church's 193 bishops will attend.

On Sunday there will be a quiet day, conducted by Canon Theodore Wedel, president of the House of Deputies.

Among the more important matters to be considered are a report on the committee on theological education; a report of the liturgical commission; a report by Bishop W. Appleton Lawrence on clergy placement; a report by the National Council on the study of grants to aided dioceses.

Also a bishop will be elected for Nevada; consideration will be given to making the Dominican Republic a missionary district and electing a bishop if favorable action is taken; action taken on the resignation of several bishops.

At the opening session of the meeting, held at Cooperstown, N.Y., memorials, petitions, resolutions and other matters of business will be introduced.

Stop All Nuclear Weapons Testing

Urged by Church Agency

★ A treaty to cease all nuclear weapons testing — atmosphere, space and underground — should be urgently sought, the commission of the Church on international affairs declared in a 53-page memorandum distributed to more than 700 United Nations delegates and alternates.

Sent also to the commissioners related to the commission in 70 countries, the memorandum discussed 34 other agenda items before the UN General Assembly. These included disarmament, control of outer space, problems of economic and social development in which Christians are concerned, and the vital demands for refugee assistance.

The agency of the World Council of Churches said a treaty stopping nuclear weapons testing would "represent the beginning of specific controls" and might lead to measures of disarmament "verified by international inspection and control."

Declaring that such a treaty also would help eliminate "dreaded risks to health," the memorandum meanwhile called upon the powers "not to resume tests unilaterally so that statesmen may have time to achieve agreements and that the international situation may not deteriorate."

The memorandum said it expected that Soviet Premier Khrushchev's proposal for complete disarmament, and the submission of a three-stage plan by British Foreign Affairs Secretary Selwyn Lloyd, as well as U. S. Secretary of State Christian Herter's call for a safeguard agreement, will have a prominent place on the Assembly's agenda.

It said the over-all strategy to combat the menace of atomic war involves not only ceasing nuclear weapons testing and production, but also such inter-related and inter-dependent matters as reducing existing armaments with provision for warning against surprise attacks, the peaceful uses of atomic energy and "peaceful settlement and peaceful change."

The memorandum urged that "if persistent efforts bring no sufficient agreement on any of the inter-related objectives, partial agreements should be seriously explored and, if need be, reasonable risks should be taken to advance the objectives which must continue to stand as inter-dependent."

Dealing with the subject of outer space, the memorandum declared that the world today faces a situation similar to that of 1945 when the power of the atom was first harnessed.

It said that "if chaos is to be avoided, all activities in outer space must be subject to an international rule. There must be equal opportunity for peaceful scientific initiatives. The military rivalries of earth are too dangerous to project into space."

Turning to estimates of economic and social progress over the next five years, the commission commended the UN General Secretary's report on the subject for "the more open recognition of demographic pressures and the need to face the issues they pose." It also praised the report for stressing "the importance of balanced and inclusive approaches to the inter-related problems of economic and social development and the general awareness of the

needs for more vigorous and concerted assistance."

Touching on the world refugee year, the memorandum stressed especially the "vital importance" of Assembly decision on the future of the UN relief works agency and of the Arab refugees, now numbering more than a million. It urged that the Assembly make progress in providing a solution to the refugee problem "in a constructive spirit and with a sense of justice and realism."

Noting that the Assembly will consider this year a draft Declaration of the Rights of the Child, the memorandum urged that the proposed document contain "adequate provisions in regard to the education of the child, including religious teaching."

It said that a declaration to be satisfactory should provide for the right of the child "to receive such education as will respect the beliefs of his parents and permit him to arrive freely at his own personal convictions."

BERKELEY DEAN AT CAMBRIDGE

★ Dean Richard Wilmer of Berkeley Divinity School gave meditations at Episcopal Theological School, Cambridge, during the matriculation ceremonies on October 5th. Dean John B. Coburn conducted the service and the Rev. Theodore P. Ferris of Trinity, Boston, preached.

There are two women in the entering class, who join the five admitted last year as pioneer candidates for the divinity degree.

The speaker at the dinner that evening was Dean Samuel H. Miller of Harvard Divinity School, whose advice to his own students will be found elsewhere in this issue.

Government Workers Faith and Daily Tasks

(A "first" program of religious and social counseling to Government workers, started in March 1958 by the Church of the Epiphany, Washington, is bringing interesting results. The Rev. Richard H. Schoolmaster, former rector of St. Luke's Church, Ypsilanti, Michigan, was appointed to this pilot project and finds that a difficult hurdle in his service is one encountered by all the clergy — the tendency of people to set the Christian Faith they profess on Sundays apart from their weekday life and work.)



People who work for government have roles that are particularly strategic in the life of the world today

THERE is a growing concern in the worldwide Church to relate the Christian faith more effectively to everyday life situations. This is not to imply that the Christian Church as a whole is being consumed with a burning concern for a relevant religion. However, here and there, in several branches of the Church of God, you find people who are striving to translate the Gospel, to work out what it has to say to the conditions of the modern world. Here and there people are struggling to discover the nature and mission of the Church to the world we live in today.

Where this takes place, one thing almost inevitably seems to come up. It is the importance and role of the laity in the life and work of the Church. Typical of this growing concern is a statement which came out of the Evanston, Illinois, meeting of the World Council of Churches:

"The real battles of faith today are being fought in factories, shops, offices, and farms; in political parties and government agencies; in countless homes, in the press, radio and television; in the relationship of nations. Very often it is said that the Church should 'go into these spheres.' The fact is the Church is already in these spheres in the persons of its laity."

We are so used to agreeing in principle that religion should be a seven-day-a-week thing that often we fail to realize how much of our church

life and our day-to-day actions deny this in actuality. Faith has to do with all of life. Religion is not a separate activity in life but rather the way in which a person makes sense or finds meaning and purpose in all of the ordinary situations and relationships which make up our lives. This means that God is concerned with the world, not primarily with the Church and so-called religious and spiritual things.

People of God

The Church is certainly not primarily a building or an institution. Certainly the Church is more than its clergy. In fact, the word "laity" is misleading. We are all laity — the word simply means "people of God." Where the people of God are, there is the Church. Where the people of God spend most of their time, there the Church spends most of her time. The Church is in the world, the Church is involved in everything in which her members are involved. There is no getting around it.

In one sense there is nothing new in all this. Our Lord said, "God so loved the world that he gave his only begotten Son." When God chose to make a new revelation of himself, he came in a person, of flesh and blood, one who was a worldly person. This charge was made by his enemies and not denied by him. Our Lord also said, in speaking to his disciples: "Ye are the salt of the earth." He was crucified not on an

altar in a cathedral between two candlesticks (so Sir George Macleod reminds us) but on a cross between two thieves while those around him gambled for his clothes. And Macleod says this is where the Church belongs and what it is all about.

Nowhere does the New Testament say or imply that the Church is primarily the clergy and that the work of ministry is primarily that of the clergy. On the contrary it tells us that the ministry is Christ's ministry, that the **whole** Church shares this ministry, and the effective exercise of this ministry must be largely by church members in the life of the world.

The Church and You

How do you understand the nature and purpose of the Church and your place in its life? Is church work and the work of the Church something the clergy do with your assistance? Does church work have primarily to do with "spiritual," "religious" activities or does it have to do with life in the world, the daily activities where you spend your times and energies and money; where you find your hopes and fears, your dreams and your defeats, your satisfactions and your discouragements?

Ministry to Government Employees

All this is basic to understanding what I have been asked to describe to you: the Ministry to Government Employees for which I am directly responsible. This new, exploratory, experimental project is based on the conviction that the real battles of faith are being fought out in the factories, shops, homes, in political parties and government agencies. The Church already is in these spheres in the persons of its laity. Unless this is understood by the whole Church, unless the laity know who they are and what they are about, what Church work is really about, the Church will become more and more unrelated to life and the course of this world.

Nowhere is the confusion and separation between the Christian faith and everyday life more apparent than in the area of daily work. One of the clearest symptoms of this which I encounter is the way in which many businessmen decide to become ordained clergymen. What happens is something like this. A young businessman (and some not so young) discovers, perhaps for the first time, the relevance of the Christian faith to his personal and family life. As he seeks to live out the implications of his newly found faith, he finds himself in a dilemma. He expresses it something like this: "In order to manifest my faith, the Church tells me I have

to act in the world. But to act in the world I find I have to put my faith on one side." He finds himself saying he cannot share in Christ's ministry in his daily work and concludes, if he is going to be serious about his Christian faith the thing to do is to give up his job, go to theological school and become an ordained clergyman.

Is Your Work a "Daily Grind?"

In case after case, as I come to know people and talk with them, they say in a variety of ways that they do not see any real relevance of the Christian faith to their daily work. A politician may say, "The Church tells me that I must stand for the right and shun the wrong and that I must not compromise. The facts of my work seem to indicate that very seldom do I get black and white choices. The surest way to retire myself from politics is to refuse to compromise. In all honesty, I do not feel that the Church has shown any understanding or appreciation of what politics is all about. It has not been able to give me any support in the work which I think is so important."

A stenographer who spends all her days typing letters which other people write asks, "How can this rather mechanical work be of any interest to God?"

Another government worker says, "If you want the honest truth, I don't like my job and the only reason I stay at it is that I must have money to live. My real life begins when I leave this place!"

How many men and women refer to the "daily grind" and the "salt mines" when they talk about going to work! "I don't think about it very much but when I do, I guess I have to admit that I don't believe God is very much concerned with what we do here at . . ." **You** fill in the agency — Interstate Commerce Commission, Federal Communications, Justice Department, etc.

What all these people are saying in one way or another is that there is a real separation between their faith and daily work — that the Church has not been too helpful either in raising the question or helping them to grapple with it. Too often the Church confines herself to pronouncements that the Christian religion must be carried into every day life and into business. It gives little indication of how the two connect beyond some moral exhortations.

The late Dorothy Sayres, who was very much interested in the problem of work, had this to say: "In nothing has the Church so lost her hold

on reality as in her failure to understand and respect the secular vocation. The Church's approach to an intelligent carpenter is usually confined to exhorting him not to be drunk and disorderly in his leisure and to come to church on Sundays."

This Ministry

To tackle this problem of the whole Church, the Church of the Epiphany with the cooperation and financial support of the National Council has begun a Ministry to Government Employees. It is "ministry" because we seek to serve people where they are, in terms of what they already are doing, rather than asking them to serve something or someone else. It is "to government employees" because it has to be somewhere specific, because one parish in particular saw the need and wanted to do something about it, and because people who work for the government are at least as important as other people. Perhaps we may be forgiven if we think their roles are particularly strategic in the life of the world today.

The purpose of this Ministry can be put under these headings:

1. To establish contact in a new kind of setting between the Church and the world. This usual contact is in and through the parish, the life of the local congregation. As one who worked for 14 years as a parish clergyman, I know both the advantages and disadvantages of this kind of contact between the Church and the world. I know full well the tendency of the parish structure, as we have it today, in spite of the best efforts and intentions of everyone involved, to become an end in itself. It is never quite able to work long and hard at the relationship between daily work and the Christian faith. The Ministry to Government Employees is testing whether there is need for another kind of contact between the Church and the world, which is in addition to the parish and complementary to it—not substituting for the life of the parish but perhaps doing what it needs help to do in the kind of world where we live today.

2. The point of making contact has one direction and only one — daily work — to discover the nature and meaning (or lack of meaning) of daily work, particularly to those in the federal government in Washington.

3. To raise the question with people of the relationship between the Christian faith and their daily work, and to provide opportunities for them to spell out the connection in a somewhat specific way.

4. In the process of doing all this, to demonstrate God's concern for people in their daily work.

5. Lastly, to feed back into the whole Church such insights as we may gain.

How do we do this? There are four methods or ways in which I spend my time doing four kinds of things. Most of my time at this stage is spent in conversations with people. Sometimes these are in their offices, in restaurants or cafeterias, sometimes in homes but almost never in my office. Initially these conversations are to explain the Ministry to Government Employees and let them tell me about their work.

A much smaller amount of time is spent with people in groups, small groups, to delve farther into the problem of daily work — for example, with a group of social workers. We expect, as the project goes along, that this will become one of the major ways by which this particular Ministry operates.

Part of my time goes to interpreting the Ministry to Government Employees and its concern to church groups through sermons and talks, such as this.

Lastly I spend part of my time studying theology; the structure and method of operation of the federal government in which people are working; and the general analysis of the political, economic and cultural structure of our age, this world for which Christ died and rose again.

None of us fully understands what the ministry, yours and mine, really is in the complex world of today. But it seems clear that God will reveal himself if we listen and that he speaks to us, not out of the blue but as we grapple with the facts of life in the world which he loves. We need a teaching Church — yes — but a Church teaching about work, daily work, in the light of the Gospel and an understanding of the facts of work in our world. We need this that you and I may be aware of our situation in this world and have some clearer understanding of what it is God calls us to be — that we may find support in the judgment and mercy of God as we live out the time allotted us.

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.

25¢ a copy - \$2 for 10

The WITNESS — Tunkhannock, Pa.

RELIGION: Does It Have To Be Sold?

By Eldred Johnston

Rector of St. Mark's, Columbus, Ohio

EVERY so often some business man says to me, "After all, you're a salesman just as I am and unless the Church does a good selling job it can't survive." For some reason this is like waving a red flag at me and we soon have a real argument going. I can't put my finger on it right now, but the idea of being a salesman of religion has always irritated me. The very fact that it has irritated me so much has moved me to give a lot of thought to it. At first glance it seems like a rather superficial problem, but I assure you it has real implications and can lead us to the very heart of our religion.

Let me begin by trying to present the argument from the viewpoint of the various men who have talked to me. They say the Church is like any other business in that it has a product to sell, it has customers, it has sales techniques, it has to overcome sales resistance, it has to show a profit or statistical advancement. The product the Church is trying to sell is defined in various ways: religion, Christianity, church membership, etc. Who are the prospective customers? Almost everyone with the exception of those people who are beyond the geographical limitations of the parish. What is the price we expect the customers to pay for the product? This question has various answers, such as understanding and consent to the Creeds of the Church, loyalty to religion, attendance at church services, acceptance of responsibility in the church's work and financial support.

Is there sales resistance? Indeed! The competition of other forces in life for men's loyalties such as money, popularity, pleasure; anti-religious thinking such as agnosticism; the charges against the Church such as "full of hypocrites", or "there are so many different denominations how can they expect a person to know which is the right one?", or "I can worship God just as well sitting in my boat on Sunday mornings", or "I work hard all week and Sunday morning is the only time I have to sleep". Of course there is the resistance from those who are simply ignorant about the product.

Techniques

ARE there sales techniques? Of course. A warm welcome to all visitors, advertising

that is attractive and appealing, a comfortable building for those who come to church, comfortable seats, good ventilation, air conditioning if possible, popular attractions such as familiar hymns, interesting sermons, coffee-hours, baby-sitting service, etc. How about the old sales adage, "the customer is always right"? I am sure no business man would insist on this in all cases, but in general, it is urged that every personal dissatisfaction receive prompt and personal attention. In a former church of which I was pastor, one of the laymen had as his favorite adage, "nothing succeeds like success". This meant to him that the church was continually publicizing its successes and hushing up its failures. And to show you what a hypocrite I am, even though I dislike this adage, I frequently find myself following it in my own parish paper.

Are there various sales pitches to be used by the Church? In other words, are there certain points the Church can make which will move the customer to buy? Yes there are:

- The motivation of good feeling: "Religion will give you peace of mind", or "You'll feel better all through the week if you attend church".

- The motivation of family solidarity: "the family that prays together, stays together".

- The motivation of community service: "The church sponsors Boy Scout troops, day nursery, provides comfort for the sick and the bereaved, counselling for the troubled, etc.

- The motivation of personal prestige: "It's a mark of stability, seriousness and morality if a man belongs to a church".

- The motivation of concern for your children: "The church gives your children a foundation in faith and morals which will strengthen their future lives".

- Patriotic motivation: "The Church is the main bulwark against communism and against immoralities that might weaken our nation".

A prominent Episcopal layman who is an advertising executive has become one of the outstanding spokesmen for this point of view. Here are two of his remarks: "Today most churches cannot grow unless they stop waiting for people to come to them and take a more progressive attitude toward getting new members and in-

creasing church attendance. Churches should go out and sell their exclusive God-given advantages to the general public. The church has more happiness, more peace and contentment, more true joy and satisfaction to offer than any merchandise or service advertised in full color pages in national magazines."

"There are probably fifty million people who would go to church if they could be made to feel it would do them enough good. Granted a sound appeal, how could it be propelled? Probably by the same forces which have changed so many other habits: have led women to use three creams on their faces, have led boys to gather box-tops, have led men to switch from dental powder to tooth paste and then back again to dental powder. Nearly all these forces could be put behind church going at a fraction of what they would cost a commercial advertiser."

Worldly Wisdom

NOW don't get me wrong on all of this. I am aware that you can't build a church on clouds of prayer and idealism alone, and that there has to be a certain amount of worldly wisdom if the Church is to survive in this world. We will always be grateful for the business men who have contributed their experience and know-how to the growth of our parish. Yet I still say there is something in this approach that grates against me.

A few months ago I came across an article by Dean James Culliton of Notre Dame in *Business Horizons* magazine. Dean Culliton uses the same approach but with some new and refreshing differences. "Religion is being very poorly sold," he says. "The market penetration is low. Compared for instance with television, a much younger industry, its record is very unexciting. Despite the fact that it has been on the market much longer its percentage of market potential is substantially below that for television sets, and its rate of growth is far less than that of the husky newcomer."

A common question, he points out, has been what can religion do for business? But, he says, business can do a lot for religion. For example through the analysis method used by business. He prefers the term "marketing religion" to "selling religion". It is more inclusive. Without sales income, he goes on, a business dies. But selling is not enough, you must maintain demand. Now through the process of choosing what they will, or will not, buy the public keeps

a constant check on business as to whether it is giving value for the money spent. Religion comes under the same check. People can't be forced to accept it; it must be sold. Therefore the same principles that make a product marketable might be used in religion.

What People Buy

WHAT leads to consumption? The right combination of four things which begin with the letter "P" — product, price, place and promotion. But this combination is not static, it is always subject to change: changing tastes, changing styles, changing scientific advancement, etc. So a business always has to be on its toes to be aware of the changes and prepared to meet them. Another factor that keeps business on its toes is competition, because you never can tell what the competition will do. Consequently modern business is research minded — constantly trying to find new and better combinations of the four "Ps". One example is "motivational research", as you find explained in such a book as *Hidden Persuaders* by Vance Packard, wherein the leading experts in psychology are employed by big business to determine what are the deep unconscious factors in people that cause the things they do. Now, he asks, does the Church know the answers, as any good business man does, to these basic questions:

- What is our market?
- Are our sales low in regard to the market?
- Why should people buy?
- Why do they buy? Why do others not buy?

Now Father Culliton continues with this question: "What would an audit of the Church reveal about its marketing function?"

● Members of the Church aren't sure of what its product is — eternal bliss? peace of mind? intellectual enlightenment? loyalty to Christ?

● Various Churches are not agreed as to what the price should be which the customer pays: to give up all world enjoyment? regular attendance at services? complete belief in Creed? complete obedience to Church authority?

● How good is the Church's promotion of its product? How well does it convince the buyer that he will be better off if he buys? This takes thorough knowledge of both product and the consumer. It requires good communication between the Church and the people outside who are potential customers.

Dr. Culliton then points out some of the weaknesses of the Church's approach. The major

portion of the Church's promotion is centered on those who are already customers. For example, we who go to church regularly are often subjected to sermons on why we should go to church.

- The church does not understand its potential customers. Why haven't they responded? Not why we think they haven't, but what are their actual reasons? Do they have a feeling that the Church understands them, or is the Church speaking a foreign language as far as they are concerned?

- The major form of promotion which the Church uses, in other words, preaching, is getting out of date, what with people being exposed to so much verbiage on television and radio. The Church has been very slow in utilizing other methods such as drama, television, films, dialogue, etc.

- There is too much effort to sell the brand name instead of the product itself. In other words, we might be guilty of trying to sell first St. Mark's parish, then Episcopalianism, and finally Christianity. Even competitors in industry realize that they have to pool resources to sell their product before brand names will mean anything.

Finally Dr. Culliton says that the Church needs customer-oriented facts. In other words, facts it gets directly from the customers to answer these fundamental questions.

- If religion offers men eternal bliss, why doesn't it sell at any price?

- If in many cases religion boasts that it can actually offer man more happiness in this world and in the next, why hasn't it been a complete sell-out? His conclusion is that a good marketing man would never blame the customers in answering these questions. He believes that if the consumer does not act the way I want him to, that is my fault not his.

Some Answers

NOW that I have stated the salesman's point of view as fairly as I could, let me give you my response to it. First of all there are certain points I have to agree with.

- While the Church has other world aspects, it certainly is an institution of this world and must learn to function in this world. It cannot run on prayer and faith alone, nor can it depend on angels to run its errands. The founder of the Church was a flesh-and-blood person and he chose twelve very human business men to be the

foundation stone for this organization. He could have chosen priests, or scholars, or artists, but he chose business men.

- You can't force religion on a person. There must be a definite attempt to appeal to the deeper motives in men to accept it.

- The Church must be outgoing. In other words, it cannot expect to sit still, look pretty, and wait for people to come to it. Go into all the world to every living creature, was the commission given by our Lord to his disciples.

- The Church cannot be quiet about its task. The Gospel, or good news, has been entrusted to the Church and one does not keep good news to oneself. Christ said to his followers, "What I tell you in the ear proclaim from the housetops."

- Various people must be approached in various ways. This is clearly shown in the life of St. Paul. In speaking to Hebrews he uses the language of the Old Testament legalistic religion. In his speech to the philosophers of Athens, he uses the philosophical approach. In his letter to Timothy he uses the very personal fatherly approach. He, himself, said, "I am become all things to all men that thereby I might win some."

All these points I agree with and I will grant that they are all related to the selling business. But is this the same as saying that the Church's main business is that of selling? Maybe the thing I'm reacting against is the possibility of a Church falling into some of the same degenerating practices of some businesses.

- Using advertising that exaggerates and dramatizes to the point where the consumer buys the product not for its own value, but for the image that the advertising has created in his mind.

- Reverence for making things bigger and better. This can become an obsession to the point where you forget the reason for the thing in the first place. In one community the Campfire Girls decided to enlarge their enrollment by starting their organization in the second grade with Blue Birds. The Girl Scout leaders, incensed by this aggressive move decided to counter by starting a Brownie troop in the second grade. No one seemed to care much what this did for the girls, but they were sure it would look much better on their annual report. May it not be that the Church could get more concerned with reports and statistics than human personalities?

- The more highly organized and the bigger our churches become, the more machinery you

have to oil and keep going. The machine keeps getting larger and larger until it becomes a Frankenstein which threatens to destroy it. The automobile started out by being a boon to mankind, but now it is one of the major killers. There is a danger of forgetting the true God and worshipping an idol called "Everything-bigger-and-better!"

● Erecting a front to your business that says, "Service to the public our first aim", when behind the front is going on all the time a terrific drive for the first aim, profit. Your barber is here to serve you, your plumber is here to serve you, your grocer is here to serve you. Let's face it. These boys went into business in the first place to make money and when they stop doing that the service will stop. You say, yes, but this has been going on long enough that the average citizen takes these service slogans with a grain of salt. He knows that behind the scenes the profit motive is the main drive in any business.

True, but can't you see how easy it is for the Church to fall into the trap where it would be tragic? I mean, for example, a church advertising that it exists to save souls, it exists to lift up the down trodden: only to get behind the scenes to find the main concern of the officials of the church is to use such advertising to attract more members so they can have a successful feeling and so the bills can be paid. This would be a tragedy for the church.

(Next Week: *How To Spread Religion*)

Pointers for Parsons

By Robert Miller

IF ANYONE listens to the radio it is astonishing what the voice tells him about the speaker. If he swallows, if he coughs, if he mispronounces ever so little, all is revealed and nothing can be hidden. What an instrument is Churchill's voice and what an instrument was Roosevelt's. How Hitler revealed himself when he spoke on the radio.

And with television not only the voice but every slight expression is instantly shown to the viewer. I had a set for two weeks when I spent some time in a nursing home. Some friends had had it put in so I could see church services in Boston. I recall them vividly, expressions, ges-

tures, tones and all. But I recall other programs and their advertising and I am glad we have no tv where I now live. I do not want my mind to be so captured.

Do the congregations get such vivid impressions of their ministers or do they grow so used to them that they do not notice them. For the clergy are great sinners in the use of their voice, their speech, their gestures, their garb, their posture. They wouldn't get away with it on tv. Then why in the pulpit, why in the home?

The children of this world often take far more pains than the children of light. They aim to excel. Do parsons?

The Family Service

By John C. Leffler

Dean of St. Mark's Cathedral, Seattle

WHEN our Lord speaks of God as Father and tells us all men are brothers one of another, he is using family terms which through the centuries have set a pattern for Christian thought and Christian society which Christians have never been able to escape. Other concepts have contended with this family concept at various times in the life of the Church, and still do; such as the imperialism of the Roman empire, the king and vassal of feudalism, and the more modern impersonal concepts of scientific materialism. But as long as the gospel is read man is called back each time to the deep conviction of our Lord that God is our Father and we men are brothers.

The family nature of our religion has many implications but I am thinking right now of a very specific implication for our own parish life as we make a break with tradition in the Cathedral and attempt a new approach to our Sunday worship.

The Family Service is not new in the Episcopal Church. Most of our sister parishes have had them for several years at 9:30 a.m. in connection with Church School, at which parents are urged to worship with their children. In some parishes the Family Service has eclipsed the traditional 11 o'clock service in interest and attendance. In most instances the 9:30 Family Service is dictated partially by limitations of space in the church edifice and in school facilities where it would be impossible to accommodate everyone at the same time.

The one misgiving about the Family Service

several of the clergy have indicated to me is the way in which it tends to divide the congregation between those who are parents and those who are not, making the 11 o'clock service one which is attended largely by older people. Thus it would seem that the very laudable effort to bring parents and children together in worship in some instances, does keep the larger and equally important family of God from sharing a worship experience. Age needs youth; and youth needs age in worship as elsewhere in our common life. Those who because of age or marital status are not in frequent contact with the young should profit by it once a week. And the young can certainly profit from being with those who are older.

The success of this experiment rests entirely upon our common willingness to give it a thorough trial. Considerations of convenience and personal preference must give way to the sincere desire to contribute one's support to the total effort of the total parish. Parents of our children also bear a heavy responsibility for its success. It is only by coming with them and worshipping with them that this can be a true experience for us all. "Sending" your children to Sunday School will not make it work.

Episcopalians sometimes more than other kinds of Christians resist change and look with jaundiced eyes on experimentation. To quote the old chestnut: "The motto of the Episcopal Church is the closing words of the Gloria Patri 'as it was in the beginning, is now, and ever shall be world without end'."

Please God we shall not be resistant to this experiment in true corporate worship as the household and family of God; but welcome it eagerly and with a whole heart.

Don Large

The God Bit

THE Miami pleasure-merchant, eager to turn his talents to any promotional gimmick which might yield a dishonest dollar, suddenly decides that bathing beauties, talking dogs, and off-beat tv stars are out, and that religion is in.

In Edgar Green's vulgar novel, *The Lotus Eaters*, this promoter argues on behalf of God with his easy-money partners. Employing a sen-

tence structure reminiscent of Casey Stengel at his best, the press agent waxes enthusiastic:

"Religion is the biggest. It's box-office. Everybody wants in. The rock-and-roll singers — they record hymns. A guy wins a hundred-yard dash and he says 'The Lord helped me.' All these top industrialists and statesmen, when they're written up, it has to say, 'He is a religious man.' And the beauty part is—nobody knocks it. How can you when it does people good? Look at the big movies—the books. All on the religious kick. And gentlemen, this town is ready for it. The God Bit."

The crudity of such thinking is nothing short of fascinating. And yet it illumines a problem as old as the everlasting hills. Lip service, like paregoric, is a great tranquilizer of the conscience. It's the spiritual clod who is always the first to say, "I base my life, sir, upon the Sermon on the Mount." But the meek, the peacemakers, and the pure in heart are all total strangers to him.

In this same hypocritical company are the professional Happiness Boys. These are the Pollyannas who make a mockery of the New Testament by blandly assuming that the ultimate joy of Easter, for example, doesn't first require the growing pains of Good Friday. Because they "prayerize" what they visualize, they finally "actualize." (Heaven help the English language!) This is the God Bit in its simplest and most popular form. And from this point, everything goes merrily onward and upward forever.

These positive thinkers have grown rich by giving the wrong answers to the right questions. But what good does it do a drowning man to assure him that "relief is just a swallow away"?

I'm sure there's a special niche in Hell reserved for those who seek to use God, to manipulate him for their own selfish ends, however noble the tongue may sound. And that purgatorial spot is reserved equally for all the manipulators, whether they be hallelujah-shouting "healers" on tv — or the complacent givers of lip-service in the marketplace—or the inspiration-inducers of the popular pulpit—or the pleasure-merchants on a religious kick in Miami.

It seems only fair to assume that those who were glibly satisfied with just a bit of God here, will inherit more than a bit of the Devil hereafter.

Meanwhile, anyone else for the God Bit?

PARISH PARADES IN HARLEM

★ Parishioners of St. Philip's, Harlem, New York City, had a procession through the streets of its community on Sunday, October 4th, led by the rector, the Rev. M. Moran Weston. He was accompanied by the clergy staff, acolytes, vestry, choir and church organizations. It proceeded the morning service and was a part of the program of



M. Moran Weston

the parish to improve the moral and social conditions in the neighborhood.

For years St. Philip's has sponsored a non-sectarian character-building work program for children and young people in its immediate area. Approximately 300 children are registered every year with a daily attendance of about 150. These children are served by a staff provided by the church with the cooperation of the Protestant Council, the Youth Board, and the New York City Mission Society.

In recent years neighborhood housing and other conditions have declined to such a point that the rector, churchwardens and vestry of the church, and

the board of directors of the community center have voted unanimously to do everything possible to improve conditions and help rehabilitate both housing, as well as persons. The rector is seeking to enlarge the program to include work directly with adults who contribute to neighborhood problems.

PREVENT A FIRE SAVE A CHURCH

★ The Church Fire Insurance Corporation, a subsidiary of the Church Pension Fund, recently passed on this advice from the national board of fire underwriters:

Before cold weather comes, have your furnace professionally checked, and cleaned if necessary.

Don't overload electric wires. Maintain a safe distance be-

tween heater and combustible material.

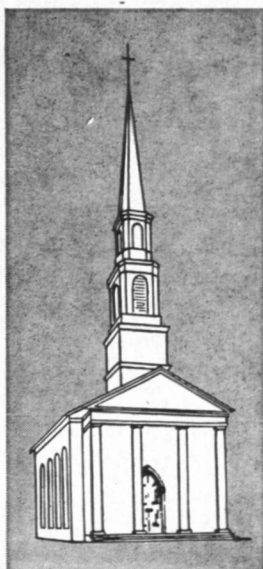
Exercise care where smoking is permitted.

Equip every fire-place with a sturdy metal screen.

If leaves are to be burned, extreme care should be exercised, and the garden hose kept available in case of an emergency.

Our Church agency stated that this is particularly good advice for churches where high values are involved, memorials and other items that cannot be replaced easily.

The letter also states that 11,500 lives and more than a billion dollars in property were lost by fire last year. It points out that this is particularly tragic when 75% of all fires are preventable.



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Planned Parenthood Defended

By International Group

★ Planned parenthood was defended by a group of Protestant and Anglican churchmen from the United States and eight other countries as entirely compatible with the Christian conscience and a major answer to the problem of over-population in a world "which is presently experiencing an annual increase of 50 million persons."

Their views were expressed in a report based on discussions of "Responsible Parenthood and the Population Problem" which took place at Mansfield College, Oxford, England, last April under the sponsorship of the World Council of Churches.

Declaring that "the social, political, economic and even religious repercussions of the population explosion are vast and grave," the report said that "throughout the centuries, Christians have sought to relate the eternal truths of the Gospel to the problems and perils of their times."

"Yet, it must be confessed," the report stressed, "that in the past Christian thought, especially in the area of the family and its relationships, often clung to tradition without taking into account new knowledge. In the current age, God is calling upon us not to desert the eternal Christian truth, but to apply it to the changing circumstances of the modern world."

The report accepted the thesis that the limitation or spacing of children is morally valid, and asserted that there "appears to be no moral distinction between the means now known or practised."

The study group was made up of 21 members and consultants, including theologians, doctors, economists and students of international affairs. Among the

members was one Eastern Orthodox representative—Greek Orthodox Archimandrite Emilian Timiades — who was reported as sharing concern over the need for responsible parenthood, but at the same time drawing attention to "the different teaching and practice of the Orthodox Church, which holds that parents have not the right to prevent the creative process of matrimonial intercourse."

"God," he was quoted as insisting, "has entrusted to them (the parents) this responsibility for childbearing, with full confidence that his providence would take care of material and other needs."

The report of the study group was divided into three parts. The first part noted that "the application of science and technical progress in agriculture and industry and the maintenance of peace and international cooperation" will have to play a major role in dealing with the certainty of a rapidly increasing world population. But, on the other hand, it said, "no acceptable solution seems in sight

without responsibility taken by individual parents."

The second part of the report was devoted to statements on Christian marriage and parenthood by various Church bodies in which, it said, a recurrent theme was that "the realm of Christian freedom includes, among other things, considerable latitude of choice, when the motives are right, in regard to mutually acceptable and non-injurious means to avert or defer conception."

"When deciding in conscience," the report stated, "Christians would have proper regard to their teaching or tradition, if any, of their own Church, and then offer their own decision to God in faith."

In its third and most lengthy section, entitled "The Meaning of Responsible Parenthood," the report said that responsible parenthood gives "the power . . . to lift the begetting of children out of the realm of biological accident, or 'fate', into the realm of personal decision."

Carried further, the report said, this power "enables the husband and wife to decide, within the providence of God, whether any one act of intercourse shall be for the enrichment or expression of their personal relationship only, or for

TWO NEW PAMPHLETS

About The Holy Communion

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

Hospitals - Parishes In White

By William B. Spofford Jr.

Supervisory Chaplain, Massachusetts General Hospital

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THE WITNESS

Tunkhannock

Pennsylvania

the begetting of a child also."

In regard to the questions, "How many children?" and "At what intervals?" the report cited a number of considerations, including the right of children to proper care in infancy and youth, and "the needs of the social order of which the family forms part."

It said "there are factors of special urgency in regions where a rapid multiplication of population co-exists with poverty, insufficient supplies of food and other necessities of life and a low potential for rapid economic development."

The report concluded by appealing to Christians in wealthier regions to "help their fellows in less developed lands toward conditions in which they can enjoy the freedom to make personal conditions . . . and to exercise responsible parenthood for themselves."

PREACHER ASKS FOR IT

★ The Rev. Walter Witte, Jr., vicar of the Church of the Epiphany, Kirkwood, Missouri, has started a new project designed to help him improve his sermons and to help members of the congregation become better listeners.

Mr. and Mrs. Jack Mayer of the parish have been named chairmen of a sermon criticism committee. Each week different members of the congregation will be assigned to the committee. They will evaluate the sermon in a meeting with the Mayers after each service. The basis of the evaluation is what was said, how it was said and why.

MACKEY TO SPEAK IN MISSOURI

★ John A. Mackay, former president of Princeton Theological Seminary, is to be the headliner when the Missouri Council of Churches meets, October 26-27, at Columbia.



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CONFERENCE CENTER FOR WASHINGTON

★ The diocese of Washington has received a check for \$73,464 from the Girls' Friendly Society for the purchase and development of a new diocesan conference center.

This money came from the sale of the G.F.S. Holiday House, conference center on fourteen acres overlooking the Potomac River. Because of the encroachment of suburban development, Bishop Dun suggested that the G.F.S. go in with the diocese in establishing a new conference and camping center.

The new diocesan center, in the foothills of the Blue Ridge Mountains, will contain furnishings and memorials from the G.F.S. Holiday House.

STUDENTS WARNED AGAINST CONFORMING

★ Dean Samuel H. Miller of the Harvard Divinity School warned students against "conforming to that standard which the world sets for us, and losing the very point of being a minister in the world at all."

"One of the tragedies of our time," he said, "is that the minister is both overworked and unemployed; overworked in a multitude of tasks that do not

have the slightest connection with religion, and unemployed in the serious concerns and exacting labors of maintaining a disciplined spiritual life among mature men and women." He emphasized that the highest and most rigorous intellectual preparation for the ministry is needed in the modern world.

"It is a scandal of modern Protestantism," he said, "that young men called to the high venture of the Christian way, disciplined by seminary training in the arduous dimensions of such faith, are graduated into churches where the magnitude of their vocation is macerated, chopped up into small pieces by the pressure of the petty practices of so-called parish progress . . .

"Wherever the current ideal of the minister comes from — the big operator, the smart

salesman, the successful tycoon — it still remains a puzzle why the minister should fall prey to such false images unless he has completely confused what he is supposed to be doing with what most churches want him to do."

"If the minister really desires to find the point again and to be worthy of his board," he added, "he can do it only by probing the Bible to its deepest ground, exploring the wide reaches of faith in its historical elaboration, and articulating as explicitly as his imagination and reason allow the theological structure of human relationships and circumstantial mysteries . . ."



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- BACKFIRE -

Charles A. Harper

Layman of Pittsburgh, Pa.

Brother Spofford's prophesy that Nixon will be elected president in 1960 because the Republican party is today the Peace Party amused me no end — coming from him. But readers of *The Witness* may be interested to learn that as keen a newspaper reporter as I. F. Stone came to pretty much the same conclusion in the Oct. 5 number of his *Weekly*. I quote that part of his analysis that has to do with the political scene in the U.S.:

Quote

Co-existence has moved so far along in recent weeks that each side's political campaigns suddenly seem now to be waged on the other's territory. Just as Khrushchev solidified himself at home by his successful tour here, so Eisenhower is likely to win the U.S. election by barnstorming the Soviet Union next spring. Even if the results again are mainly atmospheric, they will sharpen the image of his party as the party of peace and prosperity. While the Communists here still want to work within the Democratic party, Mr. Khrushchev is going to make it very difficult for the Democrats to win next year. Such, his comrades may well muse, is the mysterious way the dialectic moves its wonders to perform.

The exchange of visits, that ice-breaking for which we are thankful to both men, will reshape our politics in many ways if no upset intervenes.

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It will make Nixon the candidate of the Republicans as the heir of Eisenhower and his advance scout in Moscow. It will smother the hopes of Rockefeller, who belongs with George Meany, Cardinal Spellman and the cold war Democrats. It may make Adlai Stevenson, the only top echelon Democrat to welcome Khrushchev and support Eisenhower, the Democratic nominee again. For the Democrats will need a man who can compete as a symbol of peace and who has broken with the stale stereotypes of Truman and Acheson. Humphrey is the only other choice in this respect, but Adlai outranks him in age and fame and the promise of being able to carry the conservatives of the party along with him.

Un-Quote

William L. Jones

Layman of Birmingham, Ala.

It strikes me that *The Witness* never fails to report anything that is said favorable about Russia. The report of Australian churchmen that visited Russia and other red countries in your issue of Sept. 24 is a case in point. I am an Episcopalian but my wife is a Roman Catholic so I see a weekly of that Church regularly. And you might be interested to

know that the report that you printed was ridiculed by R. C. leaders as being distorted if not entirely false.

I would think that with your limited space that you would have enough to report about what's going on in the P.E.C. in the U.S.A. without going so far afield.

Howard A. Bailey

Layman of Simsbury, Conn.

The results of polls taken before last year's election showed that the chief interests of American voters were world peace and inflation. It is quite evident to those who follow the international situation that the preservation of peace between the nations is all-important. The breaking out of a world conflict with the use of atomic and hydrogen weapons would undoubtedly result in the destruction of civilization. That is the opinion of informed nuclear scientists.

Under these circumstances it is apparent that the activities of all Christians should aim at peaceful coexistence between the nations and the preservation of world peace.

Churches and religious organizations should take firm steps in this most important direction. It is worthy of their active support.

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