

The **WITNESS**

DECEMBER 4, 1959

10¢



LEADERS IN CHRISTIAN EDUCATION

THE REV. ARTHUR WALMSLEY, in the first of two articles on Evangelism in an Urban Culture, says the Department of Christian Education seeks to translate experience into the face to face relationships with which our culture is preoccupied

A Rector Emeritus on Calling A Rector

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Story of the Week

Evangelism An Episcopal Cinderella Is Shown By Questionnaire

★ Evangelism—something of a Cinderella to the Episcopal Church — is a subject nearly everybody wants to hear about, but few have anything creative to say.

That sums up the answers received to a series of questions circulated throughout the dioceses by the commission on evangelism, authorized by the General Convention last fall.

Short summary is unfair; it is not a complete picture to say that of 74 dioceses reporting, only 30 have a committee or commission on evangelism. Several of the remaining 44 dioceses report that the work is being furthered through other groups, such as a department of promotion, or department of missions. Four dioceses spoke of strengthened or revived chapters of the Brotherhood of St. Andrew, and diocesan laymen's committees, as carrying the evangelism load.

Clarification of purpose and exactness of definition are among the objectives of the commission, drew from among the responses positions that seemed clearly to state two extremes.

A broad definition of the major function of a diocesan committee on evangelism was suggested by Bishop Gray of Mississippi:

To awaken within our people a realization of the privilege and re-

sponsibility of witnessing for Christ and to acquaint others with what the Church has to offer in terms of their needs.

On the other hand, the viewpoint of a great many was suggested by the response of Bishop Wright of East Carolina, who described the major function of his diocese's committee on evangelism as this:

To promote evangelism in all departments (of the diocese).

Many of the questionnaires — perhaps a dozen or more — indicated that a new examination is being taken of evangelism. As a first step, before taking on a new program of evangelism, at least one diocese was making a membership-geographical survey. Several dioceses said plans were under way, looking to a program to begin this fall — and promised additional reports at that time.

A random selection from the questionnaires discovers these purposes of a committee or commission on evangelism, in the various dioceses:

“Work with the bishop on planning missions, educational programs and training laymen — exchange pulpits throughout diocese — formulate plans based on program for the ministry of the laity from the general division of layman's work — sponsored diocesan road

maps, evangelistic services at cathedral — foster parochial and children's missions — co-operate with state Council of Churches in this field — offers speakers and visual aids — promoting three-year ‘Sword-of-the-Spirit’ movement — bring non-church-men into the life of the Church — promote preaching missions, lay evangelism, retreats, quiet days — advertising of the Church to the travelers on the highways — see to it that evangelism is part of every department program”.

Activity may depend upon membership, the questionnaires indicated. Membership on diocesan or district committees or commissions varied. Four have clergy only; 23 have a mixture of clergy and laymen and/or laywomen. In one diocese, chairmen of other diocesan depart-

ON THE COVER

★ Tackling the problem of translating Christian experience into the face to face relationships with which our culture is preoccupied are, left to right; the Rev. David R. Hunter, director of the education department; the Rev. E. E. Zoonz, secretary on recruiting; Mrs. Suzanne Reid, associate secretary of college work; the Rev. P. T. Zabriskie, secretary of college work; the Rev. J. B. Midworth, secretary of group life laboratories; Mrs. Francis O. Clarkson of the children's division; Mary L. Villaret, head of the children's division; the Rev. Kenneth E. Nelson, secretary of the health and welfare division.

ments make up the committee on evangelism; in another, the committee is staffed by the layman's association; in a third, it is the responsibility of the Brotherhood of St. Andrew.

Nearly 75 percent of the 33 questionnaires reporting on membership of such a committee or commission depend on some combination of clergy and lay members.

This combination of membership, the questionnaires indicate, is useful in that the scope of program for those having a committee on evangelism is directed toward mobilizing the clerical and lay manpower in 30 of the 33 answering.

With the manpower mobilized, 28 of the diocesan reports list the scope of program as including "church extension", but this implies as easily a broadening of the Church's work within the congregation — an important factor in strengthening the effectiveness of the Church — as it suggests a working of the Church beyond the borders of the congregation. In 9 of the responses, it is stated that the scope of the committee or commission includes an "approach to minority groups". Bishop Emery of North Dakota, reports a biracial commission set up to assist with Indian work, and a similar plan is indicated by Bishop of South Dakota.

As tools for evangelism, several dioceses make use — to varying degrees — of advertising on billboards, television, radio and in the press. ("We need radio badly", reports the Bishop of Eau Claire, "as a means of communication"). In addition, several publications are suggested as guides, among them: "Extending the Kingdom of God through Evangelism", "Notes on a Missionary Strategy", "Parochial Evangelism by the Laity".

Other techniques of promotion, used to advance the work

of evangelism, by one or more diocese, include: Parish life conferences or missions; film strips and recordings; a flying squadron of clergy who speak on domestic and foreign missions; district meetings and preaching missions on the parish level; prayer groups; regular articles in the diocesan press, pulpit exchanges within the diocese (more favored, it seems, by the smaller parishes).

Again and again, responses to the questionnaires seem to line up on one side or the other as to the definition and purpose of evangelism — whether it is first strengthen the Church membership, or to reach the non-churched. That the purpose, actually, is a two-fold program is recognized by several.

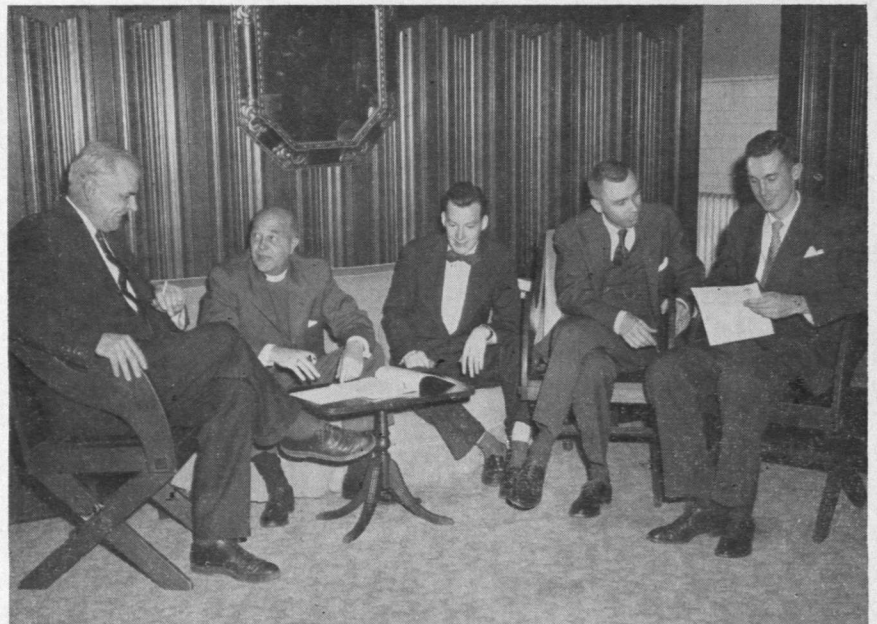
This first survey has created interest among the dioceses. Of the 74 responding, 61 specifically expressed a desire to exchange information on the subject.

Overseas

The commission further sent a general questionnaire to 13 overseas bishops. Replies to

these questionnaires numbered 8. These reveal some interesting ways in which they felt evangelism might be aided by the work of the commission. Almost unanimously the bishops emphasized the need for "modern apologetics". In some instances this means re-thinking the real purpose of the Church in the mission field. In the words of one bishop: "It seems to me that a commission on evangelism has as its first task, the cultivation of a new world philosophy for the mission of the Church — the commission on evangelism should find someone who is experienced enough and enough of a scholar to do a study of the responsibility of our Church for cultural penetration all over the world — such studies would give specific direction to our world program".

Along the same line, another overseas bishop sees the task of the commission as one of seeing to it that a whole series of messages be prepared — in short, readable, vivid, pungent form — messages to the Churches, to ministers and youth, to laborers, to university students, and professors, to



THE REV. JOHN M. MULLIGAN, rector of All Angels', New York, holds a conference on evangelism with clergy and seminary students that are on the parish staff

seminarians, to parish clergy, and to lay leaders.

All overseas bishops saw the task of the commission as one of deepening our religious lives so that the evangel might be the story related to our lives. The second general suggestion was in the field of communications — among ten important points listed by one Bishop, three related to visitations by overseas converts to continental parishes and missions, to tell what the Church means to them, and secondly, visits by our own teams to overseas mission fields.

This sort of evangelism visitation program between dioceses was emphasized again and again. One bishop pointed out that two general conventions ago all of the overseas bishops offered their services as evangelistic teams in the states.

In the process of deepening our own convictions, through prayer, worship, and study, there must be a renewed determination to support the National Council budget if overseas bishops are to have the funds necessary to evangelize. This point of view is best summed up by one bishop. "First, you in the older portion of God's Church can help us in the younger portion by stimulating, intensifying, fostering, and favoring a prayerful and sacrificial commitment to the missions of the Church. You can assist us, from your older and more mature experienced Church life by educating us in the art and skill of evangelism in the means and methods by which the Church can work beyond her boundaries to proclaim her message of the Risen and Glorified Lord"

Finally, an analysis of the replies of the overseas bishops to the question of how we could help evangelize. came the sobering statement that among all the major religious bodies of the

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world, we are perhaps the only body without a department of evangelism or its equivalent. This puts us at a great disadvantage. For instance, the World Council of Churches' department of evangelism has no similar body to refer to in our Church. In the face of world paganism and the growing aggressiveness of Moslemism, to whatever extent it is theologically possible, a united evangelistic effort on the part of the Christian Church seems imperative.

GERMANS AND CZECHS EXCHANGE VISITS

★ Exchange visits between theologians and pastors will be stepped up between Germany and Czechoslovakia it has been announced. Contacts were officially established between the two Evangelical Churches in 1955.

Meanwhile a team of 14 Berlin pastors have just returned from a 10-day visit to the Soviet Union as guests of the Russian Orthodox Church. They reported they had "very frank and cordial discussions."

CHRISTMAS

WE HAVE a lot of Christian Christmas cards and in other years we have pictured one of them in a big ad. There were a lot of coupons in the ad for you to fill out as gift subscriptions. But space is tight, as we say in this business, so this year we are asking you to write out your list and send it to The Witness, Tunkhannock, Pa. We will then start the subscriptions with the Christmas number and send a card announcing the gift. If you want to send a check at \$4 each, fine; or if you prefer we will bill. A gift to a friend is, naturally, also a gift to The Witness.

HROMADKA SPEAKS IN WEST GERMANY

★ Prof. Joseph L. Hromadka of Prague, Czech Protestant theologian, told a West German audience that it was not the task of Christians to fight Communists or atheists, but "to wrestle spiritually for the souls of men."

Addressing a rally of the Evangelical Church fraternities, a Protestant group campaigning against atomic armament, Hromadka said that "Christians through their practical life and example should demonstrate to the Communists that they are

not what the Communists think they are: reactionaries and obscure people."

He said the Communist rule in Eastern Europe was the result of decades of failures and shortcomings of democracy.

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EVANGELISM In An Urban Culture

By Arthur E. Walmsley
*Executive Secretary, Division of
Christian Citizenship, National Council*

SHARP AND PENETRATING QUESTIONS ARE HERE RAISED ABOUT THE EFFECTIVENESS OF TRADITIONAL METHODS OF COMMUNICATING THE GOSPEL TO THE UNCHURCHED—IN TWO ARTICLES

HOW is the Gospel communicated? That is the perplexing problem which faces the Church in our day. About the basic commission of the Church to bring the Gospel to all men there can be little serious argument, and as a point of departure we might take William Temple's succinct definition: "To evangelize is to present Christ in the power of the Holy Spirit that men shall come to put their trust in God through him, to accept him as their Saviour, and serve him as their King in the fellowship of his Church."

But in a day in which there is unprecedented new knowledge about human behavior there are sharp and penetrating questions about the effectiveness of traditional methods of communicating the Gospel to the unchurched. That the "how" question concerns us Episcopalians is borne out by the suspicion with which we generally regard evangelistic preaching; by our reluctance to develop schemes of visitation evangelism; our snide treatment of off-beat parishes and clergy whose promotional methods are offensive to the decency-and-in-order canon. It is further reinforced by the fact that of all major communions, we do not have at the national or diocesan level departments of evangelism.

This is by no means only a symptom of luke-



Workers are mostly untouched by the Church

warmness, though that sin certainly is involved wherever Episcopalians gather. But there is another sense in which it is a worldly-wise reflection on the ineffectiveness and naivete of many Protestant efforts to encourage people to make "decisions for Christ." In preparing this article, I was almost tempted to scrap the word "evangelism" itself, not of course on theological grounds, but because so many connotations about methods surround the word, which are in turn a product of generally unexamined premises concerning how people learn, and what people respond to particular forms of communication. We do not need a new word for evangelism, but we need to take a serious look at the ways in which the Gospel may come to speak with life and meaning to people in an increasingly urbanized society. That is the purpose of this article.

To begin, we must take a look at what is happening in American life. Social scientists are agreed that at some time in the last two or three decades, a major shift in gears has taken place in the economy and in social life generally. Peter

Drucker, one of the ablest students of management practices puts it in these terms:

"At some unmarked point during the last twenty years, we inperceptibly moved out of the modern age 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." (Drucker, *Landmarks of Tomorrow*. Harpers 1959.)

Age Of Anxiety

IT IS not easy even to identify the marks of the new society in which we are living. It is considerably easier to assess the effects which the society has upon its citizens. Post-war theology, as well as literature, theatre, and the arts, has rung countless changes on the "age of anxiety" theme. Americans have had to grow up, and to learn to live with a sense of tragedy. Writing last July in the *Christian Century*, Robert Spike put it:

"The labor pangs of the technological revolution, three terrible wars, the impact of the new psychology, the growth of mass consumption have brought forth a new creature. He is, of course, still man as of old, and yet there is a foetal dampness about him. This 'new creature' is not so dazzled as his forebears were by the novel toys of a chromium civilization. He is learning to live with tragedy. He knows that within him are forces which using his new toys can bring about Armageddon. He is haunted by wistfulness for the tender, for the familiar, for true human communication."

Our preoccupation in the Church in the post-war period has been with revamping our theology and our parish life to help our people live in a world anxious about its future and wistful for meaningful human encounter. Significantly, it was the General Convention of 1946 which set in motion a revitalization of Christian education that has attempted to speak to such a cultural need. Wherever one stands in regard to the

Seabury Series, our Episcopal Christian education program has been acclaimed precisely because it has sought to translate Christian experience into the face to face relationships with which our culture is preoccupied. True, the process has carried with it an outrageous kind of jargon—PLCs, PLMs, PLIs, laboratories on the Church and Group Life, and I have it that there is a new one AAEP—Advanced Adult Education Program—and the very self-conscious pomposity of many Christian education programs tends to put people off. Nevertheless, all of this has brought about a deeply significant attempt by our Church to minister to men caught in a world which is suddenly aware that it is captured by technological progress on the one hand and aware of terrible forces of destructiveness on the other, and yet underneath longing for meaning, a sense of personal worth, and true community. Countless parishes have undergone a revolution, one which has moved us a long way in the direction of enabling our people to live in the midst of a world which no longer has the convenient slogans and signposts of an earlier day.

Old Battles Gone

AND the slogans are gone. One can't help reflect in the midst of the steel strike that a major change has taken place in the labor movement. The old slogans are there, but one stands by watching a monolithic labor bloc engage in struggle with a powerful management group, over what? I remember a chat recently with an old-timer in the labor movement which was full of nostalgia for the old days when issues were black and white and you could rally people with cries for social justice. Likewise, does anyone today seriously fight the old battle between science and religion, when scientists no longer live in a mechanistic universe and themselves raise the moral issues created by the terrible forces of energy they have unleashed. We are, it seems very clear, caught in a world where we no longer are sure even of the problems, much less the answers.

Let me state that in a more positive way. For the first time in history, there is the possibility that every human being can be well-fed, well-clothed and housed, that is unless the population explosion inundates us. If in backward areas the problem is still an inability to produce enough to provide a minimum standard of living, and the chronic problem of the developed countries such as ours is over-production, the world problem is one of distribution, and the unknown quantity

in the equation is whether world planning can be achieved equitably and peacefully. Carlos Romulo, the Philippine diplomat, has summarized the facts in these terms: "The revolution of our time is a massive transformation of all international, intercontinental, interracial relationships." And Romano Guardini, the eminent Roman Catholic theologian in his eloquent lecture series, *The End of the Modern World*, puts it, "Again and again one is haunted by the fear that in the final analysis only violence will be used in an effort to solve the flood of problems which threaten to engulf humanity."

Challenge to Church

THE challenge before the Church is more basic, more demanding, more revolutionary than what we have attempted in the past few years. It is to hold up to the world a philosophy, a way of life, a culture that will meet the revolution of our times with an understanding of man, an approach to human problems and a spirit that makes violence as a method of solving human problems obsolete. Americans have had to grow up to the world in which we live. A theology which copes with anxiety, and an organizing of Church life to speak to face to face needs has been a necessary step. The problem now before the Church is whether we can make Church life and the Church's message speak with relevance to the emerging culture in which we live.

Let me put it bluntly: can the American parish come to grips in its own life with the world of today or is it destined to continue as a largely-irrelevant social institution on the fringes of community life far removed from the real struggles going on either in the local community or the large world. In Britain, perhaps 25% of the middle classes belong to the churches; the percentage is only 1% among working classes. In France, a pioneer like Abbe Michonneau may have great success in revitalizing a sick church in a bourgeois neighborhood; the same techniques fell on deaf ears in a proletarian neighborhood. The worker-priest movement made real contact with workers in the Marseilles area; but was curtailed because more priests become communists than workers became Catholics, and a large percentage of the worker-priests gave up their orders for marriage.

In the twenty-five largest centers of population in this country, the Episcopal Church has in the last half century shown a steady decline in communicant strength in fourteen, and either

barely held its own or showing slight increases in the remainder. And one of the documents published in preparation for the first Assembly of the World Council of Churches held in Amsterdam some ten years ago declared: "There are three great areas of our world which the churches have not really penetrated. They are: Hinduism, Islam, and the culture of modern cities."

Canon Wickham, the director of the Sheffield Industrial Mission, describes the problem before us in this way: "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."

It is popular mythology that the churches in this country are enjoying a surge of new life and growth. Wickham has declared that he sees present here the same seeds which made for decline in England—the burst of prosperity in the churches there during the late Victorian era. These factors are: an inability to reach large segments of the working population, an inflexible structure of parish life unrelated to centers of employment, an inability to translate the Gospel into terms which make sense to the average man caught in problems which are peculiar to mammoth business and industrial complexes, as yet little reinterpretation of Christian faith in terms of the assumptions and the thought forms of the modern man.

Visitation Evangelism

LET me define the task of evangelism against the background of what I realize are sweeping generalizations, and then move to some specific issues. Evangelism in our day is this: to discover the peculiar needs of men and women in a fast-changing culture, and to shape the whole of Church life so as to speak to these needs. An observation about typical methods of evangelism has some bearing here. Robert Spike, in his *Christian Century* article comments:

"Visitation evangelism campaigns are geared completely to the local church reaching out to draw more people into its membership. While the appeal generally takes the form of a plea to make a 'decision for Christ and his Church' its major motivation is the hope of attracting a particular group of stable citizens into the circle. Now there is nothing wrong with this except the blindness of the promoters to the fact that it is

a technique designed to capture one specific kind of person, a person already pretty well conditioned to participation in a committee-run organization with religious aims. In fact, most of the 'prospects' in any visitation evangelism program are garnered from a list of people who have voluntarily attended at least one church service. But what about those who have an abhorrence of the genteel life of the institutional church, even though their abhorrence be based on misinformation as to what the church is really like? What about those whose concern for ultimate reality is so intense that they find the pat answers of the 'Organization Manual on Visitation Evangelism' dead wood? As Deitrich Bonhoeffer points out in his *Ethics*, 'it is a mistake to identify godlessness with hostility to the church. There is a kind of godlessness which, though it speaks out against religion and the church, is full of promise.' "

What is needed is not some new technique, some program pasted on to an already overloaded parish or diocesan structure, but a re-

covery of a sense of mission within the Church which dares to convert a parish structure appropriate to an agricultural, small community form of society to an urban world. It would be a tragedy to set up departments for programs of evangelism, just as it is a mistake to set up new departments of the laity. We do not need more organization in the Church, but less; what we need is more daring, more imagination, and great flexibility in using what we have. "Perhaps the Church has no greater gift to the world of today than a liberation of this kind, and the hope it would give to an organization-ridden, departmentalized, and humanly speaking frustrating world." (K. Bliss, *Ecumenical Review*, April 1, 1958.) The parish church must become a vital center in which the day to day life of people makes contact with the Gospel; that is our best evangelism, because it is a spontaneous one, transmitted through the lives of a reawakened laity.

*(Next week the author will comment
on the Parish of Today)*

The Parish Called a Rector

By Rector Emeritus

WITH over fifty active years in the Episcopal ministry, I am aware of many thorough and prayerful calls to rectorships. Too often the wise procedure of a Witness pamphlet is overlooked.

Asked by our vestry to recommend a prospective rector, I jotted down the following requirements as to character and ability: Tact, diligence, godliness, social and community spirit, manners, interesting, not a boor, intelligence, leadership, joyous, charitable, neat, appreciative, friendly, fond of people, sober, with an impeccable record, hale-fellow well met, and the description of a bishop, priest and deacon qualified by St. Paul in I Timothy 3:1-13.

As rector emeritus, the vestry thought I was qualified and they urgently requested that I make one or two nominations for the rectorship.

After some consideration I nominated two clergymen. "Good Mixer" was left out because the one who mixes things may not put in proper ingredients or stir the batter with too little or too much heat. "Devotion" and persistence to the Lord Jesus Christ in a heart full of love for

people should come first. Then I began to assort all the above in the order of their priestly and ministerial value and called it a day before I could decide or please the vestry in this respect.

The ecclesiastical mechanics of a "call" are easy enough. Our judgment of a clergyman is something else. For example, in my regiment the Colonel estimated that leadership was 50% of an officer's worth. Obviously many of the characteristics above mentioned build up the required attributes of an inspired leader.

We questioned a likable clergyman as to his churchmanship. He asserted he was a "Middle of the Roder". We called him. The second Sunday he slipped far off the middle as far as he dared go on the "high" side of the road. He only lasted a few months until his resignation was requested. Be well assured it is hard to rid yourself of a rector. For a call is a contract you can not break readily.

Then as rector emeritus I was asked to suggest another name. Elected, he turned out well.

Again as emeritus, I was urged to suggest a new rector. The bishop seemed reluctant or

tardy in doing so. At last he did present a name but the record of his seminary conduct was objectionable.

So for another time the senior warden, quite in despair over all his efforts, besought me to bring up a new man. This I did. Who do you suppose he was? A "Middle of the Roader" he claimed to be. The vestry had enough of that, for it means nothing liturgically.

How can you protect yourself against a churchmanship which would be to the clergyman "Middle of the Road" and to your congregation something else in some instances? I'll tell you how. Take his own parish church, or some well known churchmanship in a prominent parish for his ideal. See him in his own parish services unknown to him. Have people from your parish visit his church at time of services. Inquire quietly and confidentially with his clergy friends.

The younger clergy use this "Middle of the Road" term in order to ingratiate themselves, I fear. If that is all you know about a priest's churchmanship, you have no accurate nor dependable judgment of the man.

One thing that is wrong is that through this term our clergy conceal a hidden motive to follow the trend to elevate their style or manner of services with more and more ritual surreptitiously.

Rectors are unwise, who, eager for a change or quick advancement, compromise themselves. The cautious vestry will expect and demand their prospective rector to be as fair and outspoken about his practice and convictions about ritual as they are. If he is a "Middle of the Roader" just what does he mean by that? How far does he waver on either side?

How many vestries pray together over their choice of a new rector I do not know. I have never seen that occur; but let us hope they all do.

Talking It Over

W. B. Spofford, Sr.

IT WAS BERNARD SHAW who, when asked by a heckler what he did during world war one, replied, "I tried to stop the bloody thing."

The first Sunday after Epiphany, January 10th, is to be Church in Human Affairs Sunday. Material to be used is contained in a pamphlet, "The Church and Nuclear Energy". In addition the Partly Printed Parish Paper and the Lay Readers Sermon, both issued at national headquarters, will be on the subject of the observance.

The pamphlet contains an excellent statement on the Church's obligation to enter into all areas of life by Bishop Warnecke of Bethlehem. It has a soul-searching litany to "God the Father, creator of primal energy and of all the universe," written by Canon Charles Martin of Washington. Then for added sermon material there is an article by the Rev. William G. Pollard, a nuclear scientist connected with the government's experimental station at Oak Ridge.

"We may choose death," wrote Dr. Pollard, "by releasing nuclear energy in bombs of vast destructive power, or equally well we may choose life by releasing the same energy in controlled power reactors for the beneficial service of man."

There he joins the issue, as does Canon Martin:

From nuclear explosion and all its
dangers know and unknow,

Spare us, good Lord.

From fallout and its malignant curse to
men of today and to men yet unborn,

Spare us, good Lord.

From the use of nuclear weapons and the
threat of extinction of all life,

Spare us, good Lord.

From the curse of war and all that be-
gets it,

Spare us, good Lord.

However it is Dr. Pollard's minimizing of the danger from fallout from the nuclear explosions which have already taken place around the world that disturbs me. Competent scholars, he points out, are not agreed as to whether or not fallout from tests is causing leukemia or other cancers or is producing genetic effects on generations yet unborn. But, he adds, "it is at least comforting to know that the amount of radioactivity which has now been added from the fallout is still very much less than the natural variations in exposure with changing altitude and locale to which mankind has always accommodated itself."

Get what comfort you can out of that. But know that there is another side to the story. This summer in Hiroshima, Dr. Linus Pauling, Nobel Prize winner of the California Institute of Technology, delivered an address with the significant title; "Our Choice: Atomic Death or World Law." Here are a couple of quotes:

"The National Leader who gives the order to test a great nuclear bomb should know that he

is thereby dooming 15,000 children to be born in the world with gross physical or mental defect, and to live a life of suffering and misery."

"Every human being in the world now has strontium-90 in his bones, whereas fifteen years ago nobody in the world had this radioactive substance in his bones. The strontium-90 irradiates the bone marrow and bone tissue in such a way as to cause leukemia and bone cancer. The iodine-131 irradiates the thyroid and causes cancer of the thyroid. The cesium-137 and carbon-14 irradiate all of the tissues of the body, and cause all kinds of cancer."

Dr. Pauling of course could be wrong. But since at least half of the scientists agree with him, the Church, it seems to be, in its material to be used in sermons on Human Affairs Sunday, ought to present this point of view also.

Maybe it's too late for the department to do this. It isn't too late for the Witness, so sometime before this month is over we'll have an article or two dealing with fallout, not from a nuclear bomb blast that might be set off in a war (Dr. Pollard deals with that), but the fallout that is already with us from past bomb tests, with more perhaps to come.

I really get nightmarish about the thing—just last night I woke up with this thought in my head: "Maybe this loving God of ours is playing a joke on us. We worry about the population explosion; we worry about fallout. Maybe He is going to have one cancel the other out."

It can be put in an equation:

Population explosion plus fallout equals zero.

Churchmanship-- Who Cares?

By James H. Clark

Rector of the Ascension, St. Louis

IS anyone else as sick and tired of churchmanship controversy as I am? The other day I noted a thought-provoking suggestion of Paul Tillich's, that a symbol must die when it begins to be invested with the reality which it is meant to symbolize. Ways to worship are meant to be ways to worship, and are not themselves to be raised to the level of idolatry.

We are all eager to decry the esoteric flappery of neo-Roman ceremonial with its secret writings, its pharisaic breast-beating and its pale and

ethereal exponents. We can also disdain the other extreme, where spaniel-dog friendliness and four-in-hand ties protest that nothing matters except a friendly well-adjusted environment. But within these extremes is the battleground where most of us live, and the issue of worship in the local parish is so warped by churchmanship controversy that it seems to me that we are missing the boat.

The issue is not churchmanship, and the careful way we thread our own liturgical way between extremes is not a relevant test of the quality of the worship life of our congregations. The issue is rather authority and freedom, fundamentalism or openness. Around this issue, I believe, rests the hope of the Church. The issue of freedom and authority is one which involves me at the deepest level of my life, while the issue of churchmanship or ceremonial almost certainly doesn't. A church can be papist in its ceremonial and yet be an extremely real and vital place, where the real life that is lived by its members finds expression in the action of the Holy Eucharist at the high altar. On the other hand, the simplest holy table, with the most ordinary and plain vestments, can also be the setting for real divine - human encounter.

The whole point, it seems to me, is whether or not we try to limit or proscribe the conditions under which God can or cannot come. Anyone who does this, no matter how he disguises this with holy words, is a fool. If every possibility is to be kept open for God's appearing, then whatever else the life of a parish church is, it must provide ample open-ended opportunity for people to be themselves, and to discover how in the midst of their real life situations God is reaching out to them in new and unexpected ways.

God after all, seeks me as I am in the midst of my life as I am living it, and as long as I pretend to be someone else, somewhere else, it is no wonder that I am not found of him. It behooves the parishes of the Church to assist people in the discovery of who they are—and this does not mean idle, pseudo-psychiatric speculation, because the ultimate knowledge of myself is to know myself as God knows me. And likewise, the ultimate understanding of my own situation depends on an understanding of all life as in the hands of Almighty God.

Allow Freedom

NOW I certainly do not mean these as only holy words, nor do I mean to suggest that

a parish is primarily a group of people sitting around and talking about themselves. It may be that where there is reasonable honesty in this latter there just might be more Holy Spirit present than exists in many churches on Sunday morning!—but what I am really suggesting is that our parishes need to address themselves seriously to the question of what they are really in business for. And to cut themselves loose from either keeping polished old traditions that have long lost any relevant meaning, or meeting together primarily to satisfy the ego needs of an authoritarian clergyman, whether he be “high” or “low.”

In the area of worship this means to me that we are fortunate to have the Book of Common Prayer which offers within the framework of order and discipline a freedom to discover the reality of our heart's deepest needs. And as far as ceremonial is concerned, it would seem that any parish that had a rigid pattern would be suspect, and that wide differences of ceremonial practice within a single church group ought to be as easily recognized as differences in hair color or body shape.

And the program of a given parish ought then to emerge out of the lives of people who cared enough about the parish to have a real stake in its life, and who also had a real opportunity to contribute significantly to the development of that program.

Too many of our parishes are falsely friendly, casual and occasional gatherings of convivial people who can be sure of not being disturbed from out of their complacency nor helped with any of their fear. Too few of our parishes are places wherein a person might cry out for help and be heard, or a place where the program arises out of the real needs and concerns of the people as they live their lives all seven days of the week.

I couldn't care less whether a church is “high” or “low!” I know myself whether or not any acts of ceremonial are helpful to me. What I am much more concerned about is whether or not in my life and in our parish there is a continuing and vital possibility for the living God to be heard in ways unexpected and beyond my own best contriving. Or whether by our careful attention to the way things always have been or to “the way the rector wants it,” that the reaching hope of God misses the searching, hoping fingers of man.

High Time

By Corwin C. Roach

Rector at Steubenville, Ohio

YES, St. Paul is right when he tells us in the Advent Epistle, “it is high time to awake out of sleep”. He uses the metaphor of a warrior who has wrapped himself in his cloak and spent the night out in the open on the eve of the battle. The day is dawning, the lines are forming. It is time to stand up, put on the armor for the fight and take his place in the line. It would be ridiculous to suppose that a soldier could continue sleeping on the battlefield with the fight raging all about him.

And yet that is what we do as Christians. We speak of dormant members, those who are asleep as far as their Christian responsibilities are concerned. All of us tend to nod. There is a fight on. It is high time that we were on our feet and taking part. St. Paul puts it in a nutshell, “let us walk honestly”. The disclosures about the tv quizzes show how crooked and dishonest our national life is in one aspect. This may be an extreme case of course, although it is significant that among the guilty principals were a college professor and a minister. There are very few schools where the honor system is a real and vital factor and this is true not only on the secondary level but in the colleges and professional schools as well. And this is the crux. The more highly organized our modern society, the more need there is for moral integrity and honest dealing. The cave man might have gotten away with being a liar and a cheat. Modern man cannot and yet he acts as if there were no law beyond his own lusts. Hence our predicament.

And the Church and Church people are involved too. We are all infected by the atmosphere of our times. Are we honest in our statistics or do we indulge in a little canned applause, too? Are our enthusiasms and beliefs genuine or are they faked like the soap bubbles in the beer ads, not even honest froth? But ask your own questions, first of yourself, then of the Church of which you are a part and lastly of the society in which you live.

Then listen to St. Paul again. At the start of the Advent Epistle he underscores the Ten Commandments. The Prayer Book supposes that we shall hear the Decalogue read once a month. As we begin a new Christian year this Advent we

might wake up to our moral responsibility. It is high time we realize that a fight is going on and we take our place in the battle line. As Christians we have a duty to walk honestly as in the day and to make our example felt in the world about us.

Don Large

Easy to Whimper

IN CONNECTION with all of that heartsickening business about the rigged tv shows, I want promptly to go on record as saying that Charles Van Doren, among others, has my sympathy and my prayers. No man has the right to pass glib judgments, and I'm therefore not passing any. There, indeed, but for the grace of God

At the same time, I must admit to being somewhat confused by certain investigators' all-out praise of the witnesses for telling the truth. We'll have come to a pretty pass in our civilization when an honest confession makes a man eligible for the Congressional Medal of Honor!

I'm no less bewildered by the implication that the confessing individuals wouldn't have been guilty of gross greed, if they hadn't been emotionally sick. Now maybe we're all sick. But that's still no excuse. Even if everybody is sick, it's an illness which has been self-induced by a fat generation seeking ethical short cuts and the easy way out—thus grabbing for the transitory at the expense of the abiding.

Meanwhile, of course, it's true that some people are nervously ill. That's obvious. If it weren't, then more than half of our hospital beds would not have to be given over to these children of God for whom our prayers are desired.

Nevertheless, the cardinal heresy of our day is the assumption that nobody is responsible for anything. If a man does wrong, it's apparently just because he's "sick." So nobody has to fight the good fight or run the straight race. But, as in Alice In Wonderland, everybody is still expected to win.

However, we've all known otherwise rational and responsive people who, when faced with a hard duty or an unpleasant task, have suddenly chosen rather to hide behind a medicine cabinet or a whiskey bottle or both.

Many of them aren't sick at all. It's just that their moral fibre has gone soft. The only thing they are sick of is trying to carry on the difficult job their Lord put them here to complete.

Weak as we all are, it's simple to whimper, "I know I'm a heel. But I can't help it. It's not my fault. I'm sick. My psychiatrist told me so." These are the souls who love to wallow in the mud of self-pity. In their selfishness, they can always find a way to slip past a responsibility.

They succeed in short-changing everybody around them. But the ones they most dangerously short-change are, of course, themselves. And I say "dangerously" because in so failing themselves they've first of all failed their God. And they've done it needlessly.

Now that you've come to the end of it, maybe you didn't like this column. Well, for my own part, I didn't like writing it. Some columns, you know, flow freely through the keys of the typewriter, whereas others have to be sweated over. This happened to be one of the latter.

In any case, don't blame me. It wasn't my fault. I couldn't really help it. Just blame my conscience and my need to tell the truth as I see it.

Pointers for Parsons

By Robert Miller

WHEN parsons are so busy with fairs, canvasses, services, organizations and all the things they are expected to attend to now, it seems too bad to suggest that they should be thinking of world problems but even worse to argue that they should not think of them.

So they had better heed James B. Conant, President emeritus of Harvard, when he tells the Woodrow Wilson Foundation that this is a grim period. Indeed, he says it is so grim "that for those of us who were of school age before world war one the facts of life today would have been too terrible to be believed." He goes on to argue that as a free people our choice should not be between surrender and large-scale war.

He assumes that "we are living in a period when thermonuclear weapons will be delivered by rockets" and says that "under such conditions there is one essential for our survival as

a free nation, and that is that we possess an invulnerable system of retaliation and that the Soviets believe the system to be invulnerable." By an invulnerable system he means one that will survive any attack by an aggressor and still be able to deliver a thermonuclear barrage so that "at least three fourths of the industrial complexes of the Soviet Union would be utterly destroyed."

There you have it. Woodrow Wilson was the President who led us into the first world war, "the war to end war," the war to make "the world safe for democracy." He is the statesman whom Europe, for a brief moment, idolized and whose passionate pleading for the League of Nations the United States Senate rejected.

Is Dr. Conant more realistic? He does not plead for a United Nations but for an invulnerable system of delivering thermonuclear weapons. It is like Churchill's "Safety is the sturdy child of terror and survival is become the twin brother of annihilation." It is not a case of "in quietness and confidence you shall have peace" but "in fear and terror you might be free."

Suppose an invulnerable system did not prevent war? Suppose "we" won it. How shall we

cope with the devastation, restore the dead? How establish a pax Americana?

As Christians are we ready to get those rockets and, if necessary, arm and fire them? Oh yes. Only a few pacifists would object to that. Are we ready to say it is better to fire thermonuclear weapons than to have them fired at us?

Secretary of State Christian A. Herter urges ground rules "to bar A-war" and says it will take courage of a high order and steady nerves to construct a new relationship between the antagonistic systems.

What then shall we say, we parsons, if, indeed, we say anything at all? Shall we say it is better for the United States to be bountifully supplied with the ultimate weapon so that there may be no large-scale war? Or shall we say it were better to disarm even if it meant going underground and losing our freedom? Can we trust our faith to defeat Communism?

I asked Dr. Boanerges. He snorted. "Armed to the teeth," he said, "we shall put our trust in God."

And that, we may be sure, is what we will do. But let us still say, "Give peace in our time, O God. For it is thou, Lord, only, that makest us to dwell in safety."

BOOKS...

Kenneth R. Forbes
Book Editor

The Letter To The Romans by Emil Brunner. Westminster. \$3.50

Consider a few facts from the Book of Common Prayer. In it there are a dozen scripture passages from St. Paul's Epistle to the Romans. Also, for our daily reading the Lectionary prescribes twenty other passages in addition to the complete Epistle during Evening Prayer, mid-Trinity season. The Episcopalian must take seriously Luther's contention that the Letter to the Romans is fateful in the story of the Christian Church.

Further: the priest's ordered determination (Prayer Book, page 542), is "to instruct the people committed to your charge," out of the Scriptures, with diligence in reading the Holy Scriptures, and in "such studies as help in the knowledge of the same." Again, we are faced today, as ever, with "erroneous and strange doctrines contrary to God's Word."

This brings us to Emil Brunner's new commentary on The Letter to the

Romans. Priest and layman alike cannot afford to be content with popular fiction as an aid to prescribed Biblical knowledge. Many of us have time only for the best scholarship, and the world-renowned theologian Emil Brunner, in this his latest book, satisfies this demand and our need.

Forty-odd sections cover the entire Epistle by text and thought-provoking comments from a master pen. An exciting appendix deals with some of the leading ideas in the teaching of the Apostle Paul: the Resurrection, the righteousness of God, the law, faith, grace, Jesus Christ, Church and community, love, sin, baptism. This is designed to clarify idea and context, and to bridge the gap between the problems of the early Church and our own day. The appendix itself is worth the price of the book.

The gist of the book is that Paul seeks to reveal the free flow of God's love through the lordship of Christ. God's program for humanity calls for our response, the obedience of faith. In Christ, God claims us as his own: This is the law. This also is the mission-story of the Christian community, which too often seems to be a parish addressograph list. The Church is a fellowship of persons:

God, Jesus Christ, the Holy Spirit, and Christian people.

May God help us to work together in a still young Church towards a world-embracing fellowship, giving honour to God and obedience through faith, both one in Christ Jesus.

— E. Walter Chater

The Awakening of The Soul by William Ralph Inge. Morehouse-Barlow. \$1.00

This is a wonderfully valuable and timely little book, being a posthumous printing of a series of short lectures by Dean Inge on the general subject of Mysticism—lectures never before published. The Dean, through most of his lifetime, was recognized as an outstanding authority on mysticism, its principles, its practices in worship and its position theologically in relation to institutional Christianity.

His larger books have sometimes seemed beyond the competence of the average reader. These printed lectures are at the other extreme. They speak in simple and convincing language to the plain, garden variety of Christian. They are worth the small purchase price many times over. The man or woman in the pew should demand a copy to read and re-read for the light it will throw on worship and Christian belief.

Seminary Dean and Labor Leader Hit Clergy and Laity Alike

★ U. S. Protestant Churches should have a "theological revival," the dean of Vanderbilt University Divinity School said at Charleston, W. Va.

One of the benefits, said J. Robert Nelson of Nashville, Tenn. might be overcoming "the tremendous grinding apathy of so many Christians."

Addressing clergy and laymen at the annual meeting of the West Virginia Council of Churches, Nelson said American ministers are "bad theologians."

"It is strange that in American usage the words 'pastor' and 'theologian' are so divorced," he said. "In Europe, a theologian is quite simply a person who studies theology, and hence one headed for the ministry. Most ministers here, when drawn into theological debate will excuse themselves lamely by saying, 'Of course, I'm not a theologian.'"

"Is there any other profession—science, medicine, engineering, law—in which the study of basic theory is so quickly and completely abandoned by its practicing members as the Protestant ministry?"

"Only the convinced anti-intellectual Christian can defend the minister's ineptitude in theological study and discourse."

Delegates also heard a state labor leader charge that Christian members of the legislature often "turn a deaf ear" when urged to vote for measures consistent with Christian goals.

Miles Stanley, president of

the West Virginia Labor Federation, said that in his position as a labor spokesman he had sought many times to persuade legislators to vote for bills to help the aged, blind, disabled, jobless, poor, orphans and victims of discrimination.

"I note from the blue book that almost every one of these distinguished gentlemen is a member of a church," Mr. Stanley said. "I am reasonably sure that they go to church on Sunday, pay the preacher, sing in the choir, or perhaps, like myself, teach a Sunday school class. Yet, time and again, I have seen them turn a deaf ear when we attempted to talk with them about the needs of the people."

"The average Christian layman," he observed, "often views his Christianity in the abstract, almost entirely unrelated to his or her everyday life. Thus, we frequently see decisions being made by professing Christians on important social or economic issues without the first thought being given to the application of Christian standards."

In business sessions, the council approved proposals for separate studies of the state's marriage laws and capital punishment.

The Rev. L. E. Crowson of Logan, W. Va., chairman of the council's Division of Christian life and work, pointed out that at present only ordained ministers may perform marriages in West Virginia.

Noting that it is one of only a few states which do not permit marriages by civil officials,

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he said clergymen should continue to perform marriages. "But for our state to force its citizens who may be pagans or atheists to be married in the name of the Father, Son and Holy Spirit is promoting blasphemy," he declared.

YOUNGSTOWN PARISH HAS ANNIVERSARY

★ Bishop Beverley Tucker, retired, will open the celebration of the 100th anniversary of St. John's, Youngstown, Ohio, at a confirmation service on December 6th. Bishop Burroughs will conduct a service of thanksgiving on the 9th, and Bishop Crittenden of Erie will preach at a communion service for the women the next day.

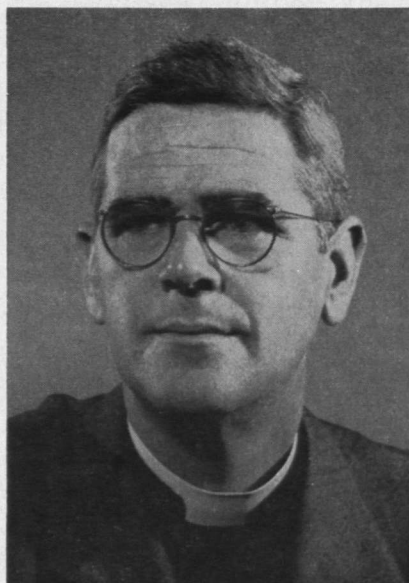


THE REV. JOHN V. BUTLER (right), rector of Trinity, Princeton, N. J. was appointed Dean of the Cathedral of St. John, New York, on November 24. He is here shown with the Presiding Bishop at the time they were members of the team that visited India to study the United Church in that country

When Butler is installed, probably in February, he will be the head of the largest cathedral in the United States and the second largest in the world

CONFERENCE AT BEXLEY

★ Bishop Blanchard of Southern Ohio was the headliner at a conference on the ministry, held November 7-9 at Bexley



Bishop Blanchard

Hall, which was attended by 60 men from dioceses in a six-state area.

He dealt with the minister as prophet, priest and pastor, illustrating his points with experiences in his own ministry.

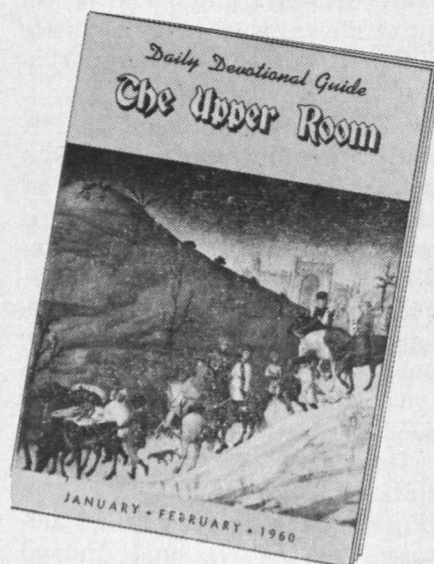
OHIO PUBLISHES A FEW FACTS

★ The diocese of Ohio, ably presided over by Bishop Burroughs, is able to state that it gives more than its quota to the national Church — in fact is third highest diocese in total giving.

But here are a few facts about work in the diocese:

In 13 of the 48 counties there is no Episcopal Church; in 14 other counties there is only one church; there are 31 cities of 5,000 to 20,000 population with no Episcopal church; Archdeacon Don Wonders, a busy man, is the only officer available to serve scattered

Episcopalians in unchurched communities; there are 70,000 students and teachers in 33 colleges and 34 nursing schools that are being served by a dozen busy parish clergy.



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TV ITSELF IS THE BIG FIX

★ Truman B. Douglass of New York said that some ministers were becoming "outraged" over the disclosure of "fixed" tv quiz shows while ignoring the "big fix" in television itself.

He declared that cheating on quiz shows was only a "little fix, not worth the indignation that it has elicited."

"The big fix is television itself, with its contempt for a perversion of the minds of men," he said. "Far more serious than these instances of individual dishonesty is the misuse of television frequencies belonging to the people for the purpose of corrupting and desensitizing and perverting people."

Douglass addressed a consultation on personnel needs in church planning research, sponsored by the National Council of Churches. Attending were churchmen, educators and social scientists.

He cited the clergy reaction to the tv scandal to show that Protestantism's ethical appraisals are "obsolete," as well as its estimates of social trends when planning new churches.

Too much church planning is based on conditions that were outmoded a generation ago, he told the conferees. In addition,

he continued, the information and communication program of many churches is "beautifully adapted to that modern device — the pony express."

"A considerable amount of church planning seems to ignore the probability that the motor car is here to stay," he said, "and a good deal is based on the dubious assumption that people care a fig about the distinctions in creed and practice between one denomination and another."

Douglass urged churches to consider in their planning and research the "accelerating tempo" of social change, the population mobility, the increase of youths in school and retired older people, the "disposable" time and income of people, the increased number of educated persons, and the importance of

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EP 5, Thurs., Sat. HC. 9:30; EP, 5.

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The Rev. C. Kilmer Meyers, S. T. D., Vicar;
The Rev. W. Wendt, P.in-C.
Sun. 8, 10, 8:30; Weekdays 8, 5:30

the "rebel, the nonconformist and the outsider."

Church planning "relevant to the new epoch in America should include education of intellectually mature lay men and women," he said, penetration of the Church into "centers where the life and culture of the nation are being decisively shaped," and revitalizing the role of the Church as a mission to reach all with the Christian Gospel.

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NEW RECORDS

By Lewis M. Kirby Jr.
Record Editor

Roland Hayes sings the *Life of Christ*. Vanguard-462 \$4.98

A very moving performance is given here by the Negro tenor Roland Hayes. This distinguished artist skillfully tells the story of our Lord's earthly life in Aframerican Fold Songs or Spirituals. He begins with a prologue *Prepare Me One Body* based on Philippians 2:5-8, thereafter tracing Christ's life from the story of the Wise Men to the Crucifixion and Resurrection.

During the relatively short time I have owned this disc, it has become one of my favorites. Mr. Hayes' feeling for this music is evident. He sings with unsurpassable taste and sensitiveness.

All told, this is a real treasure of the recorded literature.

Bach: *Mass in B Minor*; Friederike Sailer, soprano; Margarete Bence, alto; Fritz Wanderlich, tenor; Erich Wenk, bass; The Swabian Chorale; Orchestra of the 35th German Bach Festival; Hans Grischkat, conductor. Vox VBX-7 \$6.95

A real bargain is to be found here. A complete performance of the German Kapellmeister's liturgical master's liturgical masterpiece on three long-playing discs for only \$6.95!

Bach, of course, was a Lutheran, being Cantor of St. Thomas' Church in Leipzig. The B Minor Mass origin-

ally consisted of only a *Kyrie* and *Gloria*, those parts borrowed from the Latin Mass for the Lutheran Missa. However, due to the circumstance of the coronation of Frederick Augustus as King of Poland, Bach hastily added the Credo and Sanctus.

Obviously, Bach had practical concerns as well as artistic, for he knew that if his *Mass* were to be performed at this coronation, he would become Augustus' Composer to the Court Capelle, a rewarding position to be sure.

This performance is entirely satisfactory, the recording having won a *Grand Prix du Disque*, 1959.

Sacred and Secular Works of Roland De Lassus; The Dessoff Choirs, Paul Boepple, conductor. Fantasy 5006 \$4.98. Stereo \$4.98.

Strange things often come from strange places, and this is one example. Fantasy Records is a

small company whose output is mainly in the field of modern jazz of the west coast variety.

The Sixteenth Century produced some great composers, the best known today being Palestrina. Roland de Lassus, born about 1532, was a prolific writer, having written well over 1000 compositions. Most of these were settings of religious texts, six of which are included on this disc. Nevertheless, the most popular of his works performed here is secular, the familiar O La, O Che Bon' Eccho, the "Echo Song."

These performances by the Dessoff Choirs are satisfactory, although the large size of the group is somewhat out of keeping with the original scoring of the composer. The disc can, nevertheless, be recommended as a wellrecorded introduction to de Lassus' music, unsatisfactory, perhaps, only to the purist.

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