

The **+** WITNESS

OCTOBER 4, 1962

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CHURCH OF THE EPIPHANY, NEW YORK

RECTOR HUGH McCANDLESS begins in this issue a series of three articles on a method of evangelization used in this parish. The drawing is by a parishioner, Richard Stark, M.D.

SOME TEMPTATIONS OF THE CAMPUS

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
sermon, 4.

Morning Prayer and Holy Communion
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munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays).

HOLY DAYS: Holy Communion 12:00
noon

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at 12:10 a.m.; Wednesdays and Saints
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p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

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3S) 11 MP (HC IS)
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.

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THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of one week in January and
bi-weekly from June 15th to September 15th
by the Episcopal Church Publishing Co. on
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine sells
for 10c a copy, we will bill quarterly at 7c a
copy. Entered as Second Class Matter, August
5, 1948, at the Post Office at Tunkhannock
Pa., under the act of March 3, 1879.

SERVICES

In Leading Churches

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SERVICES

In Leading Churches

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The Rev. Walter J. Marshfield

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July & August)

(8:00 in Advent and 6:15 in Lent)

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Saturday, Holy Communion at noon.

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.

Story of the Week

Greek Orthodox Churches Fail To Name Delegate-Observers

★ The assembly of the hierarchy of the Greek Orthodox Church, which was scheduled to consider the matter of sending a delegate-observer to the Vatican Council, will not meet this year because the Church's holy synod has decided there are no topics requiring the assembly's consideration.

The secular newspapers immediately criticized this action and labeled it an attempt to avoid dealing directly with an invitation to send a delegate-observer.

In August the holy synod, made up of laymen, clergymen and bishops, declined to make a decision on the matter of an observer. The synod claimed that only the Church's hierarchy would be competent to deal with this question.

The Church's constitution says that the assembly of the hierarchy "legally convenes on the first of October of every year . . ."

Newspaper Critical

Commenting on the holy synod's cancellation of this meeting, Ethnos, an Athens daily newspaper, said the action "leaves the Greek Church irreparably exposed in the eyes of the world Churches and especially those of the leadership of the Roman Catholic Church."

"By the decision taken, it is obvious that the previous decision of the holy synod on the matter was taken to avoid giving a direct answer to a Vatican invitation, regardless of whether this answer was negative or positive," Ethnos said.

In view of the synod's decision to cancel the assembly, observers believe that the Greek Orthodox Church probably will not send a delegate-observer to the Council.

Archbishop Makarios

Meanwhile in Nicosia, Cyprus, Archbishop Makarios, president of the island republic and head of the Orthodox community there, announced that the government would accept a Vatican invitation to send a representative to the opening session of the Vatican Council.

Archbishop Makarios stressed that the representative would be from the government of Cyprus and not from the Church.

Following the Lead

Brazil has also named a delegation to represent the government at the Council's opening ceremonies. Archbishop Makarios said that the Church on Cyprus would follow the lead of the Ecumenical Patriarchate in Istanbul and other Orthodox bodies in the matter of naming

a delegate-observer to the Council. So far, no major Orthodox body has appointed a representative to the Catholic gathering.

JOHN BURGESS ELECTED IN MASSACHUSETTS

★ John M. Burgess, archdeacon of Boston and superintendent of city mission, was elected second suffragan bishop of Massachusetts on the first ballot on September 22. He received 138

clergy votes and 103 2/3 lay votes. Necessary for election were 112 clergy and 80 lay votes.

Four others were nominated with Albert J. Chafe, head of the department of education of the diocese, being the runner-up with 48 clergy votes and 26 1/3 lay votes.

Burgess has been archdeacon since 1956. Prior to that he was chaplain at Howard University, Washington and earlier had served parishes in Grand Rapids and Cincinnati.

He was a deputy to the last General Convention and was also a delegate to the assembly of the World Council of Churches in New Delhi, India, last year.



Unity Talks in Canada Bog Down Because of Anglican Views

★ The general council of the United Church of Canada was told by its committee on union that talks with Canada's Anglicans are still bogged down over the problem of ordinations.

The committee report said "little, if any progress is being made" in the talks. It cited Anglican reluctance to accept as valid the ministries of those not ordained by bishops.

However, A.B.B. Moore of Toronto, committee chairman, said the talks would continue. They have now been in progress — on and off — for nearly 20 years. He also noted that the two-way talks may be expanded to include the Presbyterian Church in Canada.

"The Presbyterians are in conversation with the Anglicans, and we are in conversation with the Anglicans, but we are not talking to each other," Moore said.

Later, the general council heard from fraternal delegates sent by both Anglican and Presbyterian communions.

Anglican Bishop George N. Luxton of Huron, Ontario, said that progress in United Church-Anglican relations over the last six years had been "microscopic."

"I wish I could come here to assure you of the prayers and love of Anglicans, but I feel that I can't. I'm not sure that Anglicans are praying for you here," he said.

Bishop Luxton said there was too much debate and too little love, and added that he hoped the next time he addressed the general council of the United Church "it will be as one of yourselves and not as an outsider."

The other fraternal delegate was the Rev. Ross K. Cameron

of Toronto, moderator of the Presbyterian General Assembly. He made it clear that his Church was most anxious to "cooperate" through the Canadian Council of Churches.

He said the United Church had gained the name of a "uniting" Church and that "somehow" the Presbyterians had acquired a reputation of not being in favor of organic unity.

"I wonder if a United Presbyterian Church might be a possibility?" he asked. "That's a suggestion for a change in name, and if you made it we might have to change our thinking."

(The Presbyterian Church in Canada refused to enter the 1925 union of Presbyterians, Methodists and Congregationalists, that formed the United Church.)

The United Church union committee's report laid special stress on the assistance received from Bishop Michael Hollis, first moderator of the Church of South India, and the Rev. William Stewart, moderator-elect of the Church of North India.

It quoted Bishop Hollis as saying: "It is the conviction of the Church of South India that it is God who ordains in answer to the prayers of the Church through the ordered procedures of the Church. If non-Episcopal Churches are recognized as part of the Church, the body of Christ, there can be no doubt about the validity and regularity of their ordination."

Moore, who is president of Victoria college, University of Toronto, told the council he believed the growth of world-wide confessional groups such as the Anglican communion and the Presbyterian Alliance had

slowed progress towards organic unity in Canada. Those who would normally be leading the way in Canada are caught up in the world-wide ecumenical movement, he said.

CLERGYMEN HAVE OWN WORLD SERIES

★ Canada's first "ecumenical world series," at Ontario, saw the "Catholics" beat the "Protestants," 21 to 20, despite a home run by a rabbi who starred for the losers.

Roman Catholic and Anglican priests, Protestant ministers and the rabbi took part in the game played for charity. A large crowd showed particular pleasure in the proficiency of the clergymen in baseball thievery — stolen bases.

The game netted \$2,000 which was given to the St. Vincent de Paul Youth Camp, a Roman Catholic charity.

Mayor Ivan Walker of Sarnia, Ontario, served as batboy. The three umpires were leading lay members of the local synagogue.

An all-girls band added to the "world series" color of the game. It was aptly named "The marching angels."

Organizer Art Caraher commented on the enthusiastic reception given the game. "It's the best thing that's happened to the churches here in a long time," he said. "We hope to make it an annual ecumenical world series."

URGE BIBLE STUDY IN SOVIET UNION

★ A prominent Soviet youth journal has called on the Russian school system to use the Bible in the Communist war on religion.

Komsomol Pravda, in an article by Irina Kichanova, said it felt that Russian high schools should promote detailed studies of the Bible among students

with the intent of "exposing its religious character."

The article admitted that the "very interesting character of religious preaching" in the churches demanded such a program. In effect, the magazine admitted that modern religious preaching was more effective than most atheist programs developed for the school system.

Komsomol Pravda, the most influential youth daily in Russia, criticized sharply "new atheistic subjects" introduced recently for compulsory study in all Soviet high schools.

The author charged that "this program is lagging behind new methods used by today's clergy." He said that it was bound to be ineffective.

Church Center Started at UN Open to all Church Groups

★ International statesmen and Church leaders gathered to participate in ceremonies marking the laying of the cornerstone for the Church Center at the United Nations.

The ceremonies were sponsored jointly by the National Council of Churches and the Methodist Church. Methodists are financing the \$2,000,000 center, but it will be open to all Church groups who wish to lease space there to conduct programs in connection with the UN.

Coordinating the various denominational programs and helping to develop new ones will be the responsibility of the National Council's department of international affairs. The 12-story center, located on the UN Plaza, is scheduled to be completed in June, 1963.

Main speaker at the cornerstone laying was Sir Zafrulla Khan of Pakistan, president of the UN's 17th General Assembly.

Sir Zafrulla said mankind's continuing search for peace, which is being carried on by the UN, is based on the traditions of all religious groups.

Presiding at the ceremony was Bishop Kenneth W. Copeland of Nebraska, chairman of the Church's division of peace and world order.

Other participants were Bishop Gerald Ensley of Iowa,

chairman of the Methodist board of Christian social concerns; Mrs. J. Fount Tillman, a vice-president of the NCC and president of the women's division of the Methodist board of missions; Frank Porter Graham, a former senator from North Carolina and a member of the UN secretariat.

Also, Roy G. Ross, general secretary of the NCC; Charles C. Parlin, a Methodist layman and one of the six presidents of the World Council of Churches; Andrew W. Cordier, dean of the school of international affairs at Columbia University and former assistant secretary general of the UN; Bishop Lloyd C. Wicke of New York; and Samuel McCrea Cavert, chairman of the NCC's committee on the Church Center.

When it is completed the Church Center will include office space, meeting and conference rooms, a chapel, the Dag Hammarskjöld lounge and the Walter W. Van Kirk library.

The former is named in honor of the late UN Secretary General and the latter in honor of the first executive director of the NCC's department of international affairs.

Simultaneous translation services will be available in the chapel and the conference rooms and a closed circuit television hook-up will connect the Center with the UN.

NEED OVERRULES RELIGION FACTOR

★ Archbishop Howard H. Clark, Anglican Primate of All Canada, believes the country's immigration policy should be balanced, but doesn't think anyone should be kept out "because of race or religion."

The prelate was asked to comment on recent statements in London, Ontario, by Hugh A. McLeod, retiring moderator of the United Church of Canada. McLeod told the biennial general council of his Church that the "overwhelming weight of Roman Catholic immigration was a threat to freedom as we know it."

"In times of need such as the Hungarian uprising, when help is being offered to refugees, one cannot stop to look at their religion," said Archbishop Clark.

SOCIAL RELATIONS IN LONG ISLAND

★ Workshops on "why Christian social relations" are being held this month at three churches in Long Island, sponsored by the social relations department of the diocese.

One met at Caroline Church, Setauket, October 2, when the headliner was John Lassoe who heads the division of Church and community studies for the National Council.

Grace Church, Jamaica, entertains the second on October 9 when the special speaker will be the Rev. Richard Gray, vicar of St. Mary's, New York City.

The final workshop will be held at St. Mary's, Brooklyn, when the speaker will be the Rev. Arthur Walmsley, who heads the division of Christian citizenship of the National Council.

McCREA ELECTED IN DALLAS

★ Rector T. H. McCrea of St. John the Baptist, Dallas, was elected suffragan bishop of Dallas on the 7th ballot. There were 55 nominated.

Ancient Doctrinal Statements Retard Union Says Bishop

★ A retired bishop of the Church of South India, addressing Lutheran church and mission leaders in Germany, criticized the Lutheran "insistence that complete doctrinal agreement is a necessary prelude to any kind of organic unity."

This prerequisite is coupled with "at least a strong suggestion" that doctrinal agreement "involves the acceptance of the classical Lutheran confessional statements" by non-Lutheran bodies, asserted Bishop A. Michael Hollis, who now resides in Todwick, England.

He spoke on "The Challenge of Non-Lutherans to the Lutheran Churches" before the annual meeting of the Lutheran World Federation's commission on world mission. In his talk he drew on his experiences as a participant in ten years of theological conversations between the CSI and the South Indian Lutheran Churches.

"One of the earliest documents which the Lutherans gave to the Church of South India for study and comment," he recalled, "was a doctrinal statement, 'What the Lutheran Churches in India believe, confess and teach to be essential for man's salvation and for the edification of the church.'"

"Our first reaction . . . was just that there are not 18 pages of essential doctrines, and that unity cannot be made to depend upon the acceptance of so detailed a statement."

He said the CSI representatives "felt that some of the (Lutherans') formulations, however true to traditional Lutheranism and even if possible interpretations of the texts of Scriptures put forward in their support, were not the only form of scriptural truth or not the whole

truth which scripture sets before us."

Bishop Hollis recalled that "we were often aware that Lutherans spoke of the Word where we would more naturally speak of the Holy Spirit, and we found it difficult at times to be clear just what this phrase 'the Word' meant.

"It seemed to move between the sense of the Word who was made flesh, our Lord Jesus Christ; that of the promise of God expressed and effective in Christ; that of the gospel, especially the doctrine of justification by faith; and that of the more or less complete formulation of Christian doctrine in Lutheran terms."

Bishop Hollis also declared that Lutherans at the conversations "found it difficult to explain to us what they meant both about law and gospel and about the Lord's Supper. At least . . . we found it very difficult to understand . . . We found it hard to discover what we were asked to agree to. And yet these doctrines are clearly of the greatest importance for Lutherans."

He added that in the course of the conversations "it became increasingly clear that we all need to recognize how much our inherited formulations of Christian truth were conditioned by the questions which men were asking when they were formulated and by the thought forms of those times.

"They are also inevitably expressed in particular western languages which draw much of their life from Greece, Rome and the Bible — languages which have all reached their present form within societies moulded by the Christian tradition. The questions then asked

were not those which ever had been, or are now, being asked in the languages of South India."

PEACE CONGRESS IS PLANNED

★ An All-Christian world Peace Congress will be held in Czechoslovakia in 1964. The planning committee met in Moscow and was attended by over 200 clergy and lay delegates from 18 countries, including the United States and Canada.

Professor Joseph Hromadka, dean of the Comenius Theological faculty in Prague told a press conference following the meeting that delegates were concerned primarily with "a key problem of our time — the defense of peace against the danger of nuclear war."

INTERNATIONAL SET-UP URGED BY CANADIANS

★ A gradual transfer of national sovereignty by all countries to internationally recognized bodies like the United Nations and the World Court "in the interests of peace" was urged by the United Church of Canada.

In a resolution adopted by its biennial General Council, the Church also recommended, as steps toward peace, continued opposition to nuclear weapons, self-determination for all peoples and extension of the freedom of religion, press, speech and assembly.

The resolution also asked for an increasing exchange of information among nations to create trust and understanding, and a reduction of warlike propaganda.

Other peace recommendations included more trade among countries and greater efforts to raise material and social standards of life in underdeveloped nations.

EDITORIALS

Words Without Meaning

WHAT MALCOLM BOYD talked about last week in his "Questions that Must be Answered" is illustrated in the news this week. Bishop Hollis, because he was talking to Lutherans, said that it was next to impossible to understand what they were talking about during the ten years of negotiations that culminated in the Church of South India.

What do Lutherans mean by such words as Law, Gospel, Justification, Scriptural Truth?

If Bishop Hollis had been talking to Anglicans he might well have asked the same questions that Boyd asked.

What do we mean by Image of Christ; Salvation; Grace; Absolution; Heaven; Man; World; Gospel?

Bishop Hollis said that during the CSI conversations "it became increasingly clear that we all need to recognize how much our inherited formulations of Christian truth were conditioned by the questions which men were asking when they were formulated and by the thought forms of those times. They are also inevitably expressed in particular western languages which draw much of their life from Greece, Rome and the Bible — languages which have all reached their present form within societies moulded by the Christian tradition. The questions then asked were not those which ever had been, or are now, being asked in the languages of South India."

Boyd went the Bishop one better by saying that words we use convey little if any meaning to people within the Church, let alone those outside whom we hope to reach.

Better go back to the September 27 number

and read Boyd's article again. Better still, call a meeting and discuss it.

Marriage Survival

A TEEN-AGE BRIDE, a low-income groom, combined with differences in religion and the chances for the marriage to endure are about 50-50.

Prof. Lee Burchinal of the University of Iowa and Loren Chancellor of the state's department of health, went to work on Iowa's records of marriage and divorce and came up with that interesting fact, among others.

Their research also shows that a marriage between a Catholic and a Protestant has a better chance to last if the wife is the Catholic and the husband the Protestant — why they didn't say.

When two church-going Protestants of different denominations get married in church it doesn't effect the chances of marriage survival, one way or the other. But if two Protestants who do not attend church marry, the survival rate is much lower.

When two Roman Catholics marry, according to the Iowa records covering a seven-year period, the odds that the marriage will last are 24 to 1. This figures out at 96.2 percent.

But couples belonging to other Churches have high survival rates too — but only when the bride is over 20 — that teen-age bride will knock all these figures down about 10%.

Lutherans are tops with 97 percent survival. Methodist are 95.6; Baptists are 95.4; Presbyterians, 94. No figures were given for Episcopalians but probably — like our giving to missions — the figure is low.

Among couples having no religious affiliation only 35 percent of the marriages survived and this dropped to 16.2 percent when the bride was a teen-ager.

Clip and file, you parsons, for those marriage counselling sessions.

SUNDAY AFTERNOON CALLING

By Hugh McCandless

Rector of the Epiphany, New York

FIRST OF THREE ARTICLES ON A METHOD OF EVANGELIZATION USED

IN ONE CITY PARISH. NEXT WEEK:

HOW PEOPLE PICK PARISHES

THIS IS A REPORT on a system of calling on newcomers used in a small city parish. The Church of the Epiphany is located on the far eastern fringe of Manhattan, rather off the beaten track, but it is near seven hospitals and two important schools of nursing and medicine. It is also in an area that is "improving." This dubious word means at least that there is a great change in population. The percentage of Protestants in the area has jumped from five per cent to perhaps ten per cent. This small rise doubles our prospects, and amounts to a boom in a parish the size of ours. We lose fairly permanent families in the lower income groups, and gain a highly mobile group of single persons and childless couples, who move in and out. The former rector of All Angels' in New York, the Rev. John Mulligan, referred to his parish as "Operation Turnstile," and this witty description is true of many city parishes today.

The result is that on an average Sunday morning I accost about five or six people who have never been in our church before. I turn on all the charm I can muster from my rather meager supply of this commodity, and implore them to print their names and addresses on the little cards I brandish. (If you push one at them, they have to take it, at least!) I tell them that signing these will put them on our mailing list, so they can learn about our dog-fights and taffy pulls and other weekday activities. (Joke.) In the meantime, some parishioner is impatiently waiting to tell me that Freddie, her cousin's son, whom she mentioned to me last year as having won the history prize, and whom I have not had the pleasure of meeting, has recovered from the measles, of which there has been quite an epidemic in Indiana. I try to block the newcomer's departure until he has filled in the card, while another parishioner asks me to tell the sextons

that it was too hot in church. Last January 7th, however, I succeeded in getting sixteen cards filled out; five were from couples, so this meant twenty one new people. This was my biggest haul.

Catching People

THIS IS NOT a success story. We have had to enlarge the seating capacity of the church by forty per cent, but after all the ratio of prospects in the area has increased by one hundred per cent. It is possible, although not probable, that we might have grown as fast without these efforts at greeting newcomers. I note with interest that I have made the greater number of these calls myself, and I know that one of my assistants felt that they did not prove very much.

Also, the process of getting people involved in parish life is a kind of chain of events, a chain which is no stronger than its weakest link. I am sure there are many who can say they tried our parish, and were met with smiling indifference. In this system, people must first be caught at the door. We have four clergy greeting them there, but two of these are really parishioners, who have other jobs really and do not try to detect strangers; and the third is a curate who strives mightily, but who is himself rather a stranger to the parish in his first year. This leaves the burden up to a near-sighted and absent minded rector, who has an unbelievably bad memory for faces.

Then the Sunday afternoon call may well not be made if the newcomer is not at home. In that case we write a note, but paper is a poor conductor; or we keep trying during the week (giving up if trying to make contact after repeated failures gives the newcomer the impression that we are in desperate need of people to fill our pews, which would frighten anyone away).

Then there is the business of trying to involve

them by having them meet others, and here many of our parishioners are the weakest link of all — even when they themselves have been brought into the parish by similar efforts. I must say I am baffled when a person will admit that he has been brought into the parish by the determined friendliness of others and then claims to be too shy (so are the clergy) or awkward (so are the clergy) or busy (so are the clergy) to do the same for someone else.

Young Adults

I MYSELF DRIFTED into this routine about ten years ago as a result of the example set by some of my lay people. For a while, we did this as an informal committee. But since nine out of ten of the newcomers were under thirty-five years of age, my then partner, the Rev. Eric Hutchison, suggested that his Young Adults do much of the calling, and invite the younger newcomers, not to go to the Young Adults activities but to come to them, accompanied by the person making the call. This was most effective, and our parish lists, three years after Mr. Hutchison's departure to teach at the Buwalasi Theological College in Uganda, still show that of the 1200 adults who receive our notices, more than half are under thirty-five.

In the meantime, I have found I rather like to call on Sundays: it gives me a little exercise, it is entirely pleasant in fine weather, and most successful in bad weather, so we use volunteers mostly when we have a very large number of calls. But when one can get callers who themselves are planning to go to the Sunday night meetings of the Young Adults, this does work marvels.

Our present routine is this. After church, my partner and I divide up the cards. I take the older people, and also the married couples, since these are less likely to be interested in evening meetings. He takes the men, as one man at an evening meeting will attract three girls. Then we divide up the girls to even the load. Last year, my partner was Thomas Kerr, now the Rev. Thomas Kerr; and this year it is the Rev. David B. Wayne, our curate.

From what I hear, their calls have made a wonderful impression, and their youth is a great asset. If we are not asked out for Sunday lunch, we eat locally and lightly, and then go right out. Unless there are few calls, we do not telephone first, for fear that everyone would ask us to call precisely at four o'clock. We carefully ask if the

call is convenient (sometimes it is not; Sunday afternoon is a great time to curl hair or paint furniture) and try to stay only fifteen minutes, unless we come up against a very lonely person.

Three Questions

WE ASK the Three Questions, as a starter: How did you first hear of the Epiphany; what town and parish are you from; and what is your work and your hobby? Then we tell them about our activities, give them our mailing pieces, marking items we think would interest them. Then we leave, hoping that we will remember their names and faces when we see them again. We ask them to call on us if they need any information about the neighborhood.

The reaction of the people called on, I regret to report, is usually one of astonishment—delighted astonishment, I am glad to add. Frequently people from out of town express their wonder at a call from a New York church the first day they came; frequently they add, especially an Episcopal church! We have a bad reputation.

Here are two rather extreme cases. Dr. and Mrs. K. and their three children arrived at one family service. When I called that afternoon, I first asked how they had heard of us, and they practically broke down. They had come from the midwest, armed with all sorts of transfers and letters to a large church of another denomination, which has a great preacher. No one acknowledged them, during months of regular attendance, with anything else than that pleasant incurious smile which some clergy seem to feel is all the welcome anyone needs at the church door. The fact is that even in New York you can get just the same kind of smile from a hat check girl. One week, they found our little Welcome to the Neighborhood slip in their mailbox. This mere printed form was the first kind word from a church that they had heard, and they grimly thought they would give us a try. They praised the sermons in the other church, and began to accuse themselves of western over-friendliness and over-sensitivity. So I felt it my duty to explain the situation of all New York churches, and suggested they write a letter to the senior minister of the other church saying how they enjoyed his preaching. This must have worked, for I have not seen them since.

The New Englanders

ANOTHER CASE was that of Mr. and Mrs. B. They had both been most active, and both on the vestry, in a new parish in New England. He had been transferred to New York eighteen months

before, and they had attended a large Episcopal Church. They went to two coffee hours, and no one asked their names. They filled out a slip; they subscribed when the canvass was announced; they tried early services when the crowd would be small, and they would stand out. Still nothing but the old warm smile. No one asked them to join anything. Even the sugar at the coffee hour was passed silently.

They appeared at my church, and I called that afternoon. There was an awful scurry behind their door, and I kept shouting through that I would try again, but they said please to wait. They had been working on a television in their bathing suits, and I was most embarrassed at my intrusion. Then they told me their story. The previous Sunday they had given up on their first church, and had gone to St. Thomas' on Fifth Avenue, which has a reputation for aloofness. The rector of St. Thomas' had called the following Saturday. Feeling for the first time in months that they did not have social leprosy, they came to the Epiphany. I called that afternoon, and they wanted to get me in there too, in spite of the inconvenience. The sequel to this is that they decided on St. Thomas', but I was so refreshed to have bumped into competition for the first time in ten years that I didn't begrudge Dr. Morris his prowess.

What Are We After

SO BOTH THESE CALLS were fruitless. Or were they? What are we after, anyway? If people are just cultivated as potential pew-fodder, possible supporters, and so forth, that is not evangelism, it is parish promotion. It is not witnessing to the Kingdom, it is witnessing to the popularity of worldly success. People who refer sonorously to our own American cities as "great missionary fields," and then do nothing, are talking through their hats. Evangelism is not mere words.

One clergyman told me that this kind of calling was skimming the surface; he preferred to work in depth. I noted that he did most of his depth work where the hospitality was greatest, and the people most distinguished.

Another clergyman told me that dozens of new people came to his church every Sunday (I am sure this is true); but he just couldn't keep up with them. This may show a fine spirit of Christian serenity and resignation on his part, and I am sure that he will live longer than I do. But I think he is missing the point; and I know he is missing a great satisfaction.

Pointers For Parsons

By Robert Miller

Priest of Campton, N. H.

THINGS HAVE GOT complicated, and that makes trouble. National defense was much easier when two great oceans were our great security. National finances were simpler when national budgets were small. No doubt we were all more parochial, but we were less plagued by tensions. The parson of yesterday was not called on for so many answers as we are.

We are beset by problems as anyone who reads the Witness knows. Gilbert Simeon says he is opposed to apartheid, segregation, colonialism, nuclear tests, billions for armaments and many other things, but he does not know what he can do about them. He feels that he is swept along on the current of the age. He would like to protest, but how?

"I feel perfectly helpless," he says. "I do not begin to understand the new knowledge. I feel that the people are never told the whole truth. How can the people make decisions if they haven't the facts?"

"They can't," I answered. "More and more it is the world of the specialist, and this may constitute the greatest threat of all for democracy. We need an exceptionally well-informed people and we need a spiritual and far-seeing clergy to witness to the value of the human spirit and its need for freedom to serve God."

"And him only shalt thou serve," murmured Gilbert. "I suppose," he continued, "that I should be content to preach Christ, but sometimes I feel that when I try hard to do so I don't carry my congregation with me. My people are beset by problems. How will they send the children to college? How will they replace the old car? What if one of the family were sick? I think of my first parish, a country mission. People had far less but they worried far less. There were not as many demands on them, and there were not as many on me. I had time to think, and now I don't seem to."

"We cannot escape history," I said, sententiously. "We cannot escape the present. If new knowledge is not to destroy us we need to be better people, wiser, kinder, more tolerant. I don't know anything for it but to follow the way of Christ more closely and preach him more powerfully."

"Yes, yes," assented Gilbert. "We must not

despair. 'If God be for us, who can be against us?' We are perplexed, yes. But if we look back we can see how wonderfully God moves among us. How badly nations behaved to each other after the first world war! How much better they behaved after the second! How much greater is our concern for the poor, the down-trodden, the oppressed. Is God making us wise in spite of ourselves?"

"It may be. True, the folly of a few men could

bring us to destruction, but that is nothing new. It always was so. We cannot resolve every problem, but we can offer to God the travail of our souls. We are beset by problems and tensions, but we must not be weighed down by them."

We both felt better. We had looked at the things that frightened us but we were not dismayed because we trusted in God. After all, Christ's promise was life.

TEMPTATIONS OF THE CAMPUS

By John M. Krumm

Chaplain at Columbia University

**LIFE OF THE INTELLECT IS THE
NOBLEST AND LOFTIEST OF HUMAN
ENTERPRISES BUT ALSO ONE OF THE
MOST DANGEROUS AND DECEPTIVE**

AMIDST ALL THE EXCITEMENT and enthusiastic expectation of a new academic year it may seem unnecessarily gloomy and depressing to announce as a theme the perils and the dangers in which a community of intellectual inquiry is surrounded. One justification, of course, is that the Bible, which after all is the source and basis of Christian preaching, is full of precisely this theme. As the Bible sees the life of the intellect, it is one and the same time one of the noblest and loftiest of human enterprises as well as one of the most dangerous and deceptive. At the very outset of the Bible, the story of the mythical Garden of Eden tells of a tree of knowledge the fruit of which man is forbidden to eat lest he die.

Even when the pursuit of knowledge is praised and recommended, such a pursuit must be assisted by God's special care and guidance and if it is to realize its possibilities must be accompanied by qualities of inner purity and integrity. St. Paul is notoriously suspicious of knowledge and wisdom and often points out how they can become foolishness in the sight of God. So Biblical warrant may be claimed for this warning: the pursuit of knowledge is attended with many and

great dangers which it is prudent for us to recognize and, if we can, avoid.

Let it be said at once that in all this there is no suggestion that the life of the intellect is in itself a wicked or a wrong thing. Indeed the strategy of the devil, as Canon Johnson and Bishop Pike point out in their book *Man in the Middle*, is to choose something inherently worth-while as the basis for temptation. "He is too wise to propose a totally perverse aim; what he dangles before the inward eyes is a genuine good, the exercise or enjoyment of which is a valid part of life . . . temptation . . . is primarily a fixation upon a part at the expense of the whole." Nothing in the created order, nothing in the nature or structure of man is inherently evil but anything about it is potentially evil.

So in the myth of the Garden of Eden, the devil appeals to Eve not directly to defy and rebel against God just to demonstrate her wilfulness and disobedience. That would be too direct and perhaps too audacious a proposal. The strategy is rather to appeal to her in terms of a perfectly reasonable and legitimate need, the need for food. One can almost hear her justifying the seizure of the forbidden fruit with the sort of anxious,

house-wifely concern that is perfectly familiar to us. "Adam hasn't been eating so well lately. This may be just the kind of taste-sensation with a combination of low calorie and high-vitamin content that he needs." That is the pattern of all temptations: an appeal by means of legitimate and proper and justifiable concerns to do that which transgresses and violates the divine ordering of human life. The serpent pays man the compliment of recognizing that doing evil for its own sake has only a very limited appeal; he can be beguiled into flaunting his independence and rebelling against his maker only if he is approached through some of his quite legitimate and worthwhile ambitions and purposes.

Worldly Temptations

SO THE PRAYER BOOK talks about the temptations of the world and the flesh not because living in society is wrong or living as an animal creature dependent upon physical sustenance, shelter and clothing is wrong, but because the desire for popularity among ones fellows and the desire for comfort and security can so often preoccupy a man and distract his attention from the destiny of freedom and responsibility for which God created him.

And these temptations find their way into academic communities just as they do into any other human community. Dean Barzun has observed that "under democratic conditions of equality mixed with envy, the college degree is the last remaining mark of class." Now it would be surprising indeed if a college set in the midst of such a society were not to prove peculiarly susceptible to the temptations of the world, the temptation to use education as a means of getting ahead, to smother controversial opinions and fit in with whatever prevailing orthodoxy is popular, even if it is orthodoxy which takes the name of heresy just to be popular. Even an academic community which sets high standards for its faculty and devises careful admissions procedures for its students dare not consider itself immune from the temptations of the world and the flesh.

Consider, as an example, the vocational choices of our students. How much do they reflect ambitions for prestige and material rewards and how little do they reflect a desire for the satisfaction of intellectual curiosity and for humanitarian service? Why do even our best universities turn out so few qualified teachers, social workers, clergymen, political leaders, etc., while other professions with glamour and high salaries

are besieged by clamorous applicants? One is entitled to ask how much the university is shaping the tastes and standards of our society and how much the society is determining the ideals and ambitions of the academic community. Perhaps there is more relevance for the campus than we had imagined in the prayer for 18th Trinity Sunday: "Grant Thy people grace to withstand the temptations of the world and the flesh."

Taking Over Life

BUT THE BIBLE sees all temptations as stemming from a more fundamental source, and so it speaks of the temptation of the devil. Why is it that man cannot satisfy his natural requirements for society and for physical sustenance in a moderate and orderly way and still pursue his higher purpose under God of truth and freedom, of responsibility and compassion? The Bible responds with an analysis which has lost much of its power for us because we have not bothered to consider it seriously; that freedom and responsibility have well-nigh inescapable possibilities of pride and self-sufficiency.

The devil's history, according to the Bible, is one of sheer self-assertion and single-minded defiance of God. He must cloak his appeal to man in terms of legitimate needs but lurking behind what he says is a bold and ambitious idea — take over life and run it for your own benefit and forget about the obligations and commitments that stand in the way — even (perhaps especially) your own obligation and commitment to God. So in the Garden the serpent says insinuatingly to Eve, "God knows that when you eat of it your eyes will be opened and you will be like God, knowing good and evil." As a recent commentator has said about this verse, "the devil neither lied nor told the truth."

It is true that the eating of the tree of knowledge has made man progressively god-like. He has mastered many of the mysteries and secrets of his world and of his own life. Vast areas of human experience before which man formerly bowed in reverent impotence he now tackles with his human skill and inventiveness and imagination, and the results are breath-taking and astonishing. This is the real problem which besets the relationships of science and religion — that the imagination of man has been captured progressively by the possibility that he can manage life more satisfactorily on his own than with the unprovable hypothesis that there is a divine pur-

pose and meaning in life to which he must yield and with which he can only cooperate.

University's Business

THE DEVIL if he did not altogether lie did not either altogether tell the truth, for while much of life yielded to man's aggressive and ambitious energy, much of it also has been threatened with atrophy and destruction in the process. There are great areas of human experience which cannot be approached as a scientific problem for analysis, experimentation and the proposal of tentative hypotheses. Some of the deepest secrets of life will yield only to trust and love, to sacrifice and commitment, to sympathy and devotion.

Now it is not the university's business to promote these indispensable human qualities, but it is the university's business to recognize their importance and to help men reflect upon their meaning and to be discriminating and informed about the objects on which they are lavished. It is the university's business to recognize the limitations of its own contribution to society and to man's welfare. To quote again from one of our more eloquent colleagues, Dean Barzun points out that "intellect is severely limited even as a means to understanding. Since it deals only in the general, in abstractions and formulas, it can do no more than take notes on the unstoppable flux (of life.)"

One could wish that all who speak about the aims and purposes of the university were modest and frank and clear-sighted as that.

The Devil's temptation to Eve was to suggest that the tree was the tree of the knowledge of good and evil. But the intellect itself cannot yield that fruit. Good and evil are discovered by our faith in what life really means, what man's destiny is meant to be, what the purpose and the significance of life really amount to. As a recent commentator has said about these words, "Good and evil is . . . a formal way of saying what we mean by our colourless 'everything' . . . What the serpent's insinuation means is the possibility of an extension of human existence beyond the limits set for it by God at creation, an increase of life not only in the sense of pure intellectual enrichment, but also of familiarity with and power over mysteries that lie beyond man."

No one can exactly define the borderline of those mysteries. Much of man's progress and advancement has come by a defiance of any ar-

bitrary limitations set by the timid-minded, but in our humbler and more reflective moments all of us know that the mysteries of human freedom, of the future, of love and friendship, of the claims of beauty and of righteousness — that these are mysteries where analysis and probing can take us only a very little way and where finally we hear a summons to dare and trust and venture and commit ourselves, a summons to which intellectual analysis alone is not an adequate response.

Divine Purpose

SO HERE AS ELSEWHERE man's greatest gifts are the source of the subtlest temptation — to suppose that we can comprehend and manage and determine the meaning and fulfillment of our lives. Nowhere do we come so close to realizing that imperious ambition as in the life of intellectual inquiry, nowhere else does man seem more god-like and so nowhere else is the temptation to play god so powerful.

The Bible insists that the life of the mind, however, must like every other aspect of human life, be seen in the context of a divine law and purpose. "It is He that hath made us," says the Psalmist, "and not we ourselves." We belong to a creator-God and we fulfill ourselves by trusting his purposes of faith and freedom and love. As we live out our response to his call, there is a large and indispensable role for the intellect to play and so we rightly pray for his blessing on our new year of life and work, but when we face mysteries which we cannot probe with the mind, he would have us trust him nevertheless and look with hope and expectation toward a time when we shall know — no longer in part — but in the fullness with which he knows us, and so dare to believe and to venture to go on.

In the words of John Bunyan: "No foe shall stay his might, though he with giants fight. He will make good his right to be a pilgrim."

So the prayer for 18th Trinity Sunday suggests in its closing words the antidote to temptation — "with pure hearts and minds to follow thee the only God." That means that by trusting life to the care of the God who is the mysterious author and creator of the totality of life, whose purposes and kingdom we can discern a little but never fully comprehend, whose nature, however, we can believe in the words of the Psalm: "It is he that hath made us and not we ourselves."

The Corridors of Power

By Malcolm Boyd

Chaplain at Wayne University

NOTHING IS MORE INTERESTING to the human imagination than power. Sex is one of its tools, love the greatest of its dreams, public morality the greatest of its hypocrisies . . . and the immediate goal is its supposed salvation as well as the ground of its being.

Several years ago I read Allen Drury's best-selling novel *Advise and Consent* which was about sex, life and death in the corridors of power in the United States government in Washington. Then, I saw the Broadway play based on the novel; it seemed to have lost some of the kaleidoscopic immensity of the novel as well as the heart of the book; it was a glib, shiny, successful play without either depth or honesty.

Now, Otto Preminger . . . certainly among the most indefatigable movie men in the world, if not one of the best . . . has served up on a cinematic platter a film version of *Advise and Consent*. One might suppose it has everything: the brother-in-law of the President of the United States, Miss Gene Tierney in a movie comeback, stars enough to blind an astronaut, scenes photographed on location in the U. S. Senate and at a gala Washington society party, publicity, publicity, publicity, publicity and publicity.

Well, what about it? It is an above-average public entertainment. It exploits weaknesses and reveals strengths in life at the seat of our government.

The story . . . surely, it must be as well-known now as that of *Mother Goose* . . . concerns a hypothetical appointment by a president of the United States of a new secretary of state. The appointment takes the Senate by surprise. Too, the man whom the president wants is controversial.

Henry Fonda plays the role of the man who is standing in the wings waiting for appointment; Franchot Tone portrays the disillusioned, physically ill, incredibly astute president; and Charles Laughton crowns his career with a splendid characterization of an aged southern senator whose life-role in the Senate has lately been that of a curmudgeon. Walter Pidgeon turns in a memorable performance as Senate Majority

Leader; Miss Tierney is a Washington society hostess, Peter Lawford a member of the Senate, Lew Ayres the vice president, Burgess Meredith a derelict power pawn. Don Murray is the junior Senator from Utah who is flung from the corridors of power and destroyed because of a wartime homosexual experience in Hawaii.

So, this picture deals with many things. Its enemies have accused it of impairing the United States image abroad. Is this true? Well, all governments have a good deal in common, and power is the factor of integral importance. As Lord Acton pointed out, power corrupts. Corruption comes to power as an animal to water. *Advise and Consent* . . . as a book, as a play, as a movie . . . has never painted the full picture, told the whole truth. Probably it has watered-down essential truth while, at the same time, concentrating its own trumped-up version within a limited scope and, therefore, with a shocking intensity. One imagines the U.S. image abroad is not impaired except among those who curiously equated the United States with Disneyland.

Homosexuality? This is another question posed in bold-type by the movie. The subject is not treated seriously or in any depth by the film which offers its viewers a quick, titillating glimpse of some mass media homosexual stereotypes and even brings the camera through the street doors into the interior of an overtly homosexual bar.

This movie can remind us that God in Christ has taken our very human condition outside the pale of mere academic religious discussion and into the heart of holiness. The Christian viewer understands that God is intimately involved in the corridors of power, in the Washington society party, in the office of the president, in the homosexual bar, in the strangely silent office of a United States senator late at night when he takes his own life

The creator and redeemer of human life obviously sees clearly through all the outward sham, glibness, superficiality, lies, human judgments, searchings for love and experiences with sex, and the public roles most men feel they must play, into the abyss and glory and essential grounding of human being itself. When one sees a film like *Advise and Consent*, it is well to remember sharply that man has been created in the image of God.

Prayer and Bible Reading Stirs Controversy in Washington

★ A demand that recitation of the Lord's Prayer and reading from the Bible be discontinued immediately as part of the opening exercises of the public schools in the District of Columbia has been made by the national capital area chapter of the American Civil Liberties Union.

In a strongly-worded letter to the district's board of education, the civil liberties group said that the board's rule that classes must open with recitation of the Lord's Prayer and a reading, without comment, from the Bible "clearly establishes a religious service in the opening exercises."

"We are convinced that the recent decision of the Supreme Court in *Engel v. Vitale* (New York regent's prayer case) prohibits absolutely any requirement by an official body of any religious observance in the public schools of the nation."

"While the decision dealt specifically with a prayer written by an official body, we cannot believe anyone will argue seriously that although the regents of New York could not write a prayer designed to be nonsectarian, they might instead use a prayer taken from the Christian Bible," the letter declared.

"To argue so would be to suggest that the Supreme Court prohibited the establishment of nonsectarian prayers carefully written by public officers but permitted the adoption of sectarian prayers written by others."

The ACLU group argued that it is the adoption of a requirement of prayer by an official body which contravenes the first amendment's prohibition of establishment of religion and

not just "the particular authorship of the prayer."

"It is the establishment of a religious observance and not its form that converts the governmental agency into the sponsor of religion," it said.

The group asked the board of education to abrogate its rule concerning opening exercises and that it further advise school personnel that no religious exercises or observance of religious holidays are to be part of the classroom exercises or school curriculum.

It called attention to the fact that the District of Columbia set an example for the nation in 1954 by prompt and complete compliance with the Supreme Court's decision ordering the desegregation of public schools.

"Prayers and patently religious exercises are no part of the public school system and the District of Columbia, a direct offspring of the federal constitution, ought again to be the leader in compliance with its commandments," the ACLU chapter said.

Superintendent Speaks

While the opening exercises of public schools in the District of Columbia continue to include recitation of the Lord's Prayer and a reading from the Bible, students who object to participation must be excused, Dr. Carl F. Hansen, superintendent of schools, said in a memoran-

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dum sent to all teachers and administrators here.

The circular pointed out that in a recent legal opinion, Corporation Counsel Chester H. Gray held that the Supreme Court's June 25 decision banning a regents-composed prayer in New York public schools did not affect practices in the nation's capital.

Hansen also said there would be no change insofar as other religious practices are concerned including the singing of Christmas carols and the staging of Christmas pageants. He told a press conference that to do so "would create an artificial separation of events within the school building and events outside in the community."

The superintendent added that he thought it would be a "very fine thing" if a course on religion could be developed that could be taught in the public schools in order to inform students of the tenets of all major religions. He said such a course is being considered but that no decision has been reached as to whether it would be "practical."

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- NEW BOOKS -

By Kenneth R. Forbes
Book Editor

Nuclear Weapons; A Catholic Response edited by Walter Stein.
Sheed & Ward. \$3.50

This is a symposium of laymen whose major jobs are academic — lecturers in philosophy in the University of Leeds, in Somerville College, Oxford, Reader in Logic, University of Birmingham, etc. Their purpose is to discuss nuclear weapons from the point of view of morality, all of them realizing that they are either moral or immoral, there being no twilight zone in Christianity nor any valid excuse for Christian leaders to dodge their responsibility to declare truth.

They have done an admirable and courageous job. Their editor discusses the defence of the west, the popular concept which defends the continuous production of H-bombs, storing them and threatening their use against potential enemies. Mr. Markus, of the University of Liverpool, deals incisively with the hopeful sounding policy idea of deterrence, Roger Smith, a well-known authority on the life and works of Eric Gill, writes of the witness of the Church, which should remind us of the fact that there is nothing "official" in these discussions, that it is "A Catholic Response" as its subtitle says, and neither asks nor needs imprimature. They have simply borne their personal and unanimous witness to the fact that "The use — and indeed the possession — of nuclear weapons is morally impermissible".

This book has been written by Roman Catholics especially for their fellow Catholics. But it needs to be carefully read by Christians of every sort. It is the quality—literary and philosophical—of personal message that is welcomed by Witness readers.

Freud; A Critical Re-evaluation of his Theories. by Reuben Fine.
David McKay Co., \$6.95

This is a thoroughgoing and provocative book which has long been needed by practitioners of psychoanalysis and all seasoned psychologists will welcome it. The author has divided his book into four parts. The first he calls *The Beginnings of Psychoanalysis*, which deal with Freud's early experiments (1886-

1900). Part two is the "Id" psychology in which he describes and analyses the unconscious, the libido theory and the facts of transference, etc. Part three is a close study of the ego psychology and Freud's final thought and literary works from 1914 to 1939.

The last section of this invaluable volume is a review and a prospect of the future. There needs to be a caveat here; let the amateur and the curiosity seeker beware. This book is not for you! There is another excellent work, equally authoritative, which will give you floods of light on the methods and experience of these modern wonder-workers in psychoanalysis, couch and all! You will find it reviewed below.

The Methods and Experience of Psychoanalysis by Albert Gorres.
Sheed & Ward. \$4.50

Here is a valuable book, written by a German who is widely known as one of the top men in the teaching and practice of Freudian psychology and especially in that side of it

known as psychoanalysis. In the latter days of Freud's life there developed various schools of thought based on his early teaching and later practice and after his death these schools multiplied and considerable bitterness was shown. There was a state of civil war among the Freudians.

This present book undertakes to instruct beginners and curious young folks in the basic principles of Freudian psychology and especially in the methods by which the psychoanalysts use in their work.

It has, we believe, done a good job in sticking to the central purposes of Freudian psychology and writing in non-technical language for the most part. (The translator probably has contributed much to the success of the author's undertaking.)

The young and ambitious beginners will do well to trust its contents as authoritative and its author as a man of vast experience and a rare gift for clarifying difficult problems.

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Economic and Social Status Factor in Church Attendance

★ Church attendance is greatly affected by political attitudes in Great Britain, the American sociological association was told.

Dr. Rodney W. Stark of the survey research center, University of California, told the section on sociology of religion that church attendance in Britain drops sharply along with the occupational or class status of the individual. It also drops as participation in radical political parties increases. He suggested that the correlation should be recognized and given serious study.

Although Karl Marx held that the principal function of religion was to assuage the misery of the lower classes, paradoxically fewer members of the

working class attend church than do those of higher economic and social status, Stark said.

The sheer weight of the statistics from various studies "make it pretty certain that the deprived are the group least likely to participate in organized religion," Stark observed, asking: "How can we account for this remarkable fact?"

He rejected one theory put forward by Dr. Gerhard Lenski and social scientists that members of the middle class tend to "do" more about religious expression while members of the less-educated lower classes simply "feel" their religion. He said studies show that a person's

feelings toward various religious concepts and his rate of church attendance bear a close correlation.

Stark suggested that perhaps political radicalism — expressed in Britain in active participation in the Labor Party — offers an individual a more attractive outlet for his frustrations or his social idealism than does organized religion.

"The church, basically, can offer relief to those near the bottom of the social hierarchy by emphasizing the relative unimportance of the material world," he said, "and by promising surcease in the world to come 'where the first shall be last, and the last first.'"

"The church cannot, usually, offer any changes here and now, and, in fact, generally leads legitimacy and sanction to existing status arrangements."

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PEOPLE

CLERGY CHANGES: —

H. WILLIAM FOREMAN, rector of Trinity, Fayetteville, N. Y., becomes director of the conference center of the diocese of Central New York, Feb. 1, 1963. Located at Cazenovia, the center is now under construction at a cost of \$350,000 and will be a year-round operation for meetings, consultations and conferences.

WARREN S. DEANE, formerly assistant at Emmanuel, Webster Groves, Mo., is now rector of St. John's, Honeoye Falls, N. Y.

DAVID S. GRAY, formerly associate rector of St. Michael and St. George, St. Louis, is now a research fellow in Christian ethics at Yale Divinity School.

STEELE W. MARTIN, formerly a missionary in Brazil, is now rector of St. Michael's, Brattleboro, Vt.

THOMAS T. DIGGS, formerly rector of Holy Trinity, Tiverton, R. I., is now vicar of the Resurrection, Norwood, R. I.

WINSTON F. CRUM, formerly on the faculty of Carleton College, is now an instructor at Seabury-Western Seminary.

THOMAS R. SMITH, formerly assistant at St. Thomas, Cincinnati, is now doing graduate work at Union Seminary, New York.

WILEY W. MERRYMAN, formerly associate rector of St. Thomas, Mamaroneck, N. Y., is now rector of Grace Church, Lynchburg, Va.

DEATHS: —

MARY E. LADD, 83, died in Lancaster, N. H. Sept. 21. She was formerly director of Windham House, New York, and prior to that headmistress of St. Mary's School, Littleton, N. H. She was the sister of the late Dean William P. Ladd of Berkeley Divinity School.

AID BILL KILLED BY CONGRESS

★ The House of Representatives killed a two billion, 345 million dollar bill which included assistance to church-related institutions. The National Education Association opposed the measure because it thought its passage would sidetrack other bills it supports. Southern Democrats opposed it on separation of church-state grounds.

SCHOOL AID BATTLE IN NEW SOUTH WALES

★ Anglican and Protestant leaders in New South Wales reiterated their opposition to state aid for church-related schools following a plea for such assistance by Norman Cardinal Gilroy, Roman Catholic Archbishop of Sydney.

Their joint statement of opposition was announced shortly

after Cardinal Gilroy had personally delivered to Premier Robert Heffron a petition asking financial assistance to the state's independent schools.

Signers of the statement included Archbishop Hugh Gough of Sydney who signed in that capacity and not as Primate of Australia, since not all Anglican dioceses oppose state aid to independent schools.

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Sun. HC 8:30, MP HC Ser. 10; Weekdays: HC 8 (Thurs. also at 7:30) 12:05 ex. Sat.; Int & Bible Study 1:05 ex. Sat.; EP 3; C Fri. 3:30-5:30 & by appt.; Organ Recital Wednesday 12:30.

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- BACKFIRE -

Edith Gantt

Churchwoman of Placerville, Cal.

I want to congratulate you on such an outstanding performance as your issue of Sept. 6. Your editorial, Suggestion about Seminaries, is one which should be available to all Episcopal clergy and interested laymen, especially those working with youth.

Also President Nkrumah's speech at the peace conference held in Ghana is amazing and the Witness is to be congratulated for printing it.

However William Stringfellow's article "On Mourning Marilyn Monroe" is the most powerful and effective one on the Christian teaching of good and evil — the divine and the demonic — that I remember reading. This must not be just a one-time published article — you must reprint it in a leaflet which can be read by Christian leaders of all denominations — with our teen-agers and college people especially — but for all ages.

Today the Church is not stemming the tide of evil—the demonic.

Jane Nelson

Churchwoman of Libby, Montana

Whether or not the laity is using "Father" in addressing the clergy more prevalently than previously, I have no way of knowing. I do doubt that it has any dire significance. St. Paul refers to the early Christians as his children while he steadfastly admonishes and teaches and guides them. Certainly the relationship between a priest and his people is not determined solely by whether he is addressed as "Father," "Doctor," "Pastor," or "Reverend."

Further, I have never known

a priest who celebrated the Eucharist simply to strut in gorgeous vestments. To say "most seminarians" are primarily interested in donning the outward signs of the priesthood is terribly unfair to the vast majority who approach their ordination in holy fear and humility. Rather than eliminate some of these practices, wouldn't it be better to instruct our people in their meaning as well as their relative unimportance, so that in our worship we never are particularly aware of their presence or absence.

From my own observations and experiences as a churchman, I agree with Bishop Barton, author of "Cuckoos and People" in Witness, August 23, that there has come "a radical change in the thinking of our people — about the nature and function of the Church as well as of the parish priest —". Throughout the Church there is evidence of a growing awareness among the laity of their special ministry. "The Church" is more and more often recognized as being each one of us, consciously witnessing wherever we might be — gathering regularly to worship God corporately so that through him we are renewed and refreshed to continue in our mission. As laymen throughout the Church understand and assume their special responsibilities, they also better understand the special functions as well as the limitations of the ordained clergy.

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