

The **+** WITNESS

JANUARY 2, 1964

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VISIT OF THE WISE MEN

BEHOLD there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews, for we have seen his star in the east and are come to worship him And when they were come into the house, they saw the young child with Mary his mother and fell down and worshipped him . . . they presented unto him gifts; gold, and frankincense, and myrrh.

- A MANIFESTO FOR EPIPHANY SEASON -

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Story of the Week

News Highlights During 1963 For the Episcopal Church

★ Mutual Responsibility and Interdependence was the big news for the Episcopal Church in 1963, and you better get used to calling it MRI — like a stock market symbol.

It originated at the Anglican Congress with the manifesto previously prepared at a conference of Anglican prelates and calls for \$15,000,000 in the next five years for emergency needs of the eighteen Anglican jurisdictions throughout the world.

Bishop Stephen Bayne, executive officer of the Anglican Communion, in an address in Montreal this fall, presented over 100 projects proposed by the African jurisdictions alone which call for \$4,500,000 in capital costs and about \$3,600,000 a year for operating expenditure. "This program in itself," Bishop Bayne said, "would require all of the 30% increase in support asked in the manifesto."

The National Council at its December meeting went on record in strong support of MRI and spelled out plans to promote it, including a "suitable presentation" at the 1964 General Convention — which means that it will doubtless be the chief business of the convention.

At the Council meeting in October announcement was made that Bishop Bayne would

become director of its overseas department following the convention and that until then he will devote his time to implementing MRI. "This immense program," he told the Council, "must be interpreted and implemented for every Anglican church. This is my present task and must be for the next twelve months."

Episcopal Church Center

There has been talk for over forty years about the need for a



The Chapel of Christ the Lord is on the street level of the Episcopal Church Center. Above the entrance is this contemporary rendering of the Tree of Jesse which represents the human genealogy of Christ according to the Gospel of St. Matthew

new headquarters for the church. Presiding Bishop Arthur Lichtenberger started to do something about it as soon as he was elected in 1958. Result: a handsome and efficiently planned building, built at a total cost of about \$6-million, that houses all of the agencies of the Council and many of the cooperating agencies. As the newsboy shouts at the corner; "Read all about it" — which you can do if you will dig up the April 18th Witness.

The Presiding Bishop

On January 25, 1964, Arthur Lichtenberger will consecrate Dean Paul Moore as bishop suffragan of Washington at the national cathedral.

In March last year he announced that he was suffering from a disability which doctors had diagnosed as Parkinson's syndrome. His letter to his fellow bishops stated that he could continue his work as executive head of the church but that "I must for the next few months assign the consecrations to other bishops."

The P. B. has had a tough year — following his attendance at the Anglican Congress, he underwent an operation for hernia. Complications resulted which put him in a hospital for several weeks.

The news that he is to go to Washington this month for the consecration of his old friend will be received with rejoicing.

Racial Bigotry

The Episcopal Church was in the forefront throughout the

year in the drive of churches to eliminate racial bigotry. The Rev. Arthur Walmsley, head of the division of citizenship of the National Council, was selected to do a grass-roots job at a meeting of sixty religious groups meeting in January.

Later in the year, when the National Council of Churches set up a unit to work in this area the Presiding Bishop was made chairman.

The church has consistently battled in this area, implementing the stands taken by General Convention, the P. B., the Anglican Congress, the House of Bishops — all of whose statements were spelled out in a statement by the National Council at its December meeting.

Church Unity

The Vatican Council of course was the big news in the area of unity. But the faith and order conference in Montreal during the summer; the various activities of the World and National Council of Churches; negotiations for mergers on the part of several denominations all add up to stepped up activity looking toward "one church."

Little publicized but significant has been grass roots meetings where churches have gotten together to seek to understand and cooperate with each other. Leaders have said that nothing much will happen to bring churches together until something is done on the local level — this is at least beginning to happen.

World Peace

Strong support was given by churches to the test ban treaty and many pronouncements were issued stressing that world peace is essential for world survival.

Sixteen Russian churchmen visited the U.S. where they were cordially received by American church leaders and by the people generally. Their



ARTHUR WALMSLEY: — took on a tough job for the churches in bringing the problems of racial integration to the grass roots

visit ended with an inter-church conference at Seabury House at which time a joint communique was issued urging world peace.

Pope John's Peace on Earth encyclical was universally praised by people throughout the world, with the Presiding Bishop stating that it "could well be a rallying point for us all and thus avert the present and continuing threat to world peace." Other highlights:

- March on Washington for civil rights in which over 200,000 took part, including many Episcopalians.

- Plans of seminaries to relate courses to secular learning.

- Conferences on inner-city planning, sponsored by the National Council — also a matter which will loom large in the General Convention program.

- Church Pension Fund report showing that there has been a marked increase in retirement allowances during the last ten years.

- Honest to God by Bishop Robinson of Woolwich, a book

that has caused a stir that has not yet subsided.

- Martin Luther King's letter from jail to co-religionists who had been critical of his civil rights actions.

- An increasing awareness on the part of religious leaders that people throughout the world are turning away from the churches and to humanism in their commitment to eliminate poverty, ignorance, war and other social ills.

PATRIARCH AND POPE WILL MEET

★ Ecumenical Patriarch Athenagoras has confirmed that he will meet Pope Paul VI on Jan. 6, the concluding day of the pontiff's pilgrimage to the Holy Land.

A report said the meeting has been approved by four other Eastern Orthodox patriarchs, among whom Patriarch Athenagoras ranks as "first among equals." They are Patriarch Christopher of Alexandria, Patriarch Theodosios VI of Antioch and All the Orient, Patriarch German of the Serbian Orthodox Church, and Patriarch Justinian of the Rumanian Orthodox Church.

According to the report, no replies have been received from Patriarch Alexei of the Russian Orthodox or Archbishop Chrysostom, Primate of the Orthodox Church in Greece, to a letter from Patriarch Athenagoras informing them of his plans to meet with the Pope. However, it was believed a delegation would arrive in Istanbul soon from the Russian Church to discuss the matter.

Meanwhile, it was learned, the Holy Synod of the Ecumenical Patriarchate was convened to discuss details of the Patriarch's trip to Jerusalem and the subjects to be discussed while he is there.

Common Planning and Action Essential for Churches

★ A call to greater common planning and joint action in missions activity was issued in Mexico City in a message from World Council of Churches leaders which challenged churches to recognize that divided effort is detrimental to Christian outreach.

Some 200 Protestant and Orthodox churchmen from around the world concluded a two-week meeting of the commission on world mission and evangelism with adoption of a statement stressing the need for Christian unity in missionary endeavors.

"The fact that Christ is not divided must be made unmistakably plain in the very structure of missionary work," the message to fellow Christians around the world said. "Our present forms of missionary organization do not openly manifest that fact; they often conceal it. The far-reaching consequences for all churches must be faced."

Fast-changing world conditions, spurred by technological advances, mean "greater freedom, greater security, more leisure and a more truly human life," the message said.

"But it poses a great question," it continued. "Is technology to be the servant of man or his master? It is a question of life and death for the world."

The missions and evangelism leaders affirmed that "this world is God's world" and that Christians are obligated to seek understanding of the secular world "and to discern the will of God in it."

"Thus we rejoice in all the possibilities for fuller life now open to men," the message stated, "but we affirm that man is only free in God's service, and if he refuses that service he will become the slave of

other powers and will end in destroying himself."

Declaring that "the gifts God has given to each church" are needed for "the witness of the whole church," it said that a united missionary outreach involves "crossing frontiers."

"This is true of the Christian missionary, who leaves one culture and one nation to go to people of other cultures to proclaim the gospel of Christ," it said.

"Moreover, there is an increasing number of men and women who go to other countries than their own, as Christians, in commerce and industry, or in the professions or government service. This is a two-way traffic, and all such people need the prayerful support of the congregations from which they go out."

The missionary movement "must be the common witness of the whole church," the message concluded. "We do not yet see all the changes this demands; but we go forward in faith."

"God's purpose still stands: to sum up all things in Christ. In this hope we dedicate ourselves anew to his mission in the spirit of unity and in humble dependence upon our living Lord."

In another action, the commission endorsed a "Joint action for mission" plan which dealt with ways for various denominations to cooperate.

The plan called for a survey of needs and resources by churches and missionary agencies in a specific area, consultation to establish goals and allocate resources and joint action toward achievement of the goals.

The commission was requested to stimulate "at least

one program of joint action for mission on each of the six continents" and the central committee was asked to stress the need for joint mission action to all member bodies of the World Council.

The commission members also heard a special report on "Laymen in world mission" which declared that the main burden of mission outreach must be borne by the increasing number of Christian men and women traveling and living overseas.

It noted that laymen abroad are confronted by many problems of adaptation and said that churches should provide them more assistance than they are presently receiving.

It was suggested that churches establish orientation courses, clearing houses which would list organizations offering opportunities for overseas service, and procedures to give laymen abroad immediate contact with churches in the countries to which they move.

The report also recommended that churches assist in organizing local "encounter groups" to help laymen abroad get acquainted with each other. These should be established, it said, without regard for nationality or denomination.

Youth Speaks Out

Greater participation by young people in future Christian conferences was urged in a statement from 15 youth delegates to the commission.

The "real evangelistic thrust" today, said the young men and women from North and South America, Africa, Europe and the Far East, is "coming through committed laymen . . . and we therefore regret that there were so few laymen involved in this conference."

The young people also expressed the opinion that the meeting should have given more

attention to communication of the Christian faith to the "large number of people, especially youth," who "believe in secular ideologies or live by practical atheism."

Their statement commended the commission's call for an ecumenical approach to mission enterprises, but added: "We have heard many church conferences making statements and expounding pious platitudes, but little real change has resulted."

Commending "joint action" exhibited by the churches through campus and youth ministries, the young people called on their counterparts "to be ready to launch out into such united enterprises for Christian witness."

They also urged "our elders, as well as our own generation"

to "work towards a dynamic community within the church" through closing of the "deep gulf between youth and the established church" and ending "conflicts between generations."

Christian young people desire active involvement in the secular world and processes of social change, the statement said as it pointed out that "many young people are willing to serve the world in need in our own home countries and elsewhere."

"We believe that in these and other ways the spirit of God is leading the youth of our time to new missionary tasks. We urge the churches to provide us with new forms of worship and fellowship, which will give us the nurture to fulfill these aspirations and new tasks."

first world war, church membership being fixed at 43 per cent from 1910 to 1920.

An introduction to the yearbook which also contains up-to-date directories of interdenominational and denominational agencies, theological seminaries, religious periodicals and other useful data, qualifies the statistics given. While it is explained that not all churches employ the same recording system, the reader may be justified in accepting the figures to measure the religious trends. Statistics in previous yearbooks, published every second year from 1933 to 1949 and annually since 1951, were also not based on uniform recording systems.

The forward stresses that some churches include infants and all family members while others record only those received into membership by baptism.

Some basic statistics contained in the 1964 yearbook follows:

Church Membership Keeps Pace With Population Increase

★ Membership in American churches and synagogues is keeping abreast of the population increase, according to latest figures in the 1964 Yearbook of American Churches, published by the National Council of Churches.

The church membership increase and the country's population growth are both given as 1.6 per cent in the annual compilation of church statistics.

In actual figures, the yearbook records that 117,946,002 Americans are members of churches, synagogues, or other places of worship. They represent 63.4 per cent of the total population, the same as one year ago, but slightly less than the all-time high of 63.6 per cent recorded in 1960.

The tabulation of church statistics in the yearbook, its compilers in the National Council's bureau of research and survey point out, is based on reports

by official statisticians of 252 religious bodies of all faiths for the 50 states and the District of Columbia. The figures recorded in the 1964 issue are "mainly" for the calendar year 1962 or for a fiscal year ending in 1962.

An interesting feature of the yearbook traces church membership as percentage of population since 1850 when it was 16 per cent. The percentage rose to 23 per cent in 1860, but declined to 18 per cent in 1870, recovering only in the last decade of the century when the figure for 1890 is listed as 22 per cent and for 1900 as 36 per cent.

The largest increase in any decade of the current century was registered in the war-dominated 40's when church membership increased from 49 per cent in 1940 to 57 per cent in 1950. By contrast, there was no increase in the decade of the

● The total number of pastors having charges is given as 246,600, while the number of ordained persons is 364,475.

● Of the 252 bodies reporting memberships, 222 were Protestant with 64,929,941 members, compared to 228 reporting 64,434,966 members a year ago. A merger of four Lutheran bodies to form the Lutheran Church in America explains in part the reduction of number of reports. The membership gain of Protestants is given as 494,975 or 0.77 per cent.

● The bulk of Protestants is in 22 Protestant denominational groupings or "families," accounting for an estimated 90 per cent of Protestant church members.

● The membership in the 31 Protestant, Anglican and Or-

(Continued on Page Sixteen)

EDITORIALS

Epiphany Manifesto

YEARS AGO the Episcopal Church began in a feeble way to organize its missionary forces. Her methods were slow and cumbersome when compared with the rough and ready way of the Methodist circuit rider and the Baptist preacher. Her leaders were timid and apathetic about the conversion of pioneers to her ways. Her laity were indifferent to the call of the frontier and were well satisfied with establishing their own parishes in the older settlements. Her volunteers to undertake the task of planting the church in the new west were few and ill-supported.

The skirmish line of light infantry thrown out by Methodists and Baptists occupied the ground while we were getting our heavy artillery in shape for action.

Thanks to men like Bishop Griswold, Bishop Hobart and Bishop Moore, the church became established in the original states, but even these energetic men did not see how they could do that and add any effort to man the ever-growing frontier.

There were few men like Philander Chase and Jackson Kemper, who wrestled with the problem of introducing the church to the newer settlements. There were few men with the vision and the generosity to finance these pioneers — with the result that we lost our opportunity in the mid-west to make the church strong and vigorous. And the weakness of the church in the mid-west made the problem of the church in the far west still more difficult than it would otherwise have been.

The greatest comfort in the problem arises from the fact that each decade has marked a growing interest in mission, and a deeper realization that the spirit of mission is the life of the church.

When we were young men no men took interest in mission, but rather prided themselves on their indifference to the subject. A few women who loved the church studied and prayed and did what they could.

Today there is an increasing circle of men and women within the church who realize these things.

● That the church has an obligation to her divine Lord to carry out his command.

● That the church has a message which the world sorely needs and which the church can best supply.

● That the work of mission does more to enlarge the vision of the giver than any other instrument of service.

Let us meditate upon these three considerations:

First: That the Church has an obligation to the Master.

We fear that many Christians do not worship the living God, but rather serve a definition of God.

It was in many respects a blessing that the early Christians loved Christ rather than defined him. It would be lovely if we could still do this, but when the enemies of Christ began to say what he was not, the church was forced to come out and say what he was, and so Christ became the subject of definition.

It is a very different thing for a man to accept the hypostatic union as a tenet of theology and to accept Christ as the Master of his life. Each may be necessary but the one in no way takes the place of the other. The accurate theologian is not a synonym for the faithful servant.

As soon as Christ becomes a living Master enthroned in heaven, then his commands become superior to our theories. It is no longer a question as to whether we believe in mission, but it has become the question as to whether our Master commands us to go. The soldier must not brood over the unpleasantness of his orders but he must, rather, ascertain the character of them.

Christ's command to go into all the world and preach the gospel to every creature, indicates his will and it is our business as Christians to do his will.

We believe in mission because we are fully persuaded that our Master commands us so to do.

Second: The church has a message which the world needs.

It is as much a matter of our concern as to whether our standards of righteousness are correct as it is whether our individual performance is exemplary. We do not know that a good Mohammedan is more or less desirable than a poor Christian, just as we do not believe a good performer of jazz music is a better musician than

a poor renderer of classical music. The performance of the one is placed against the ideals of the other.

The world is undergoing a disintegrating process because of three things which it lacks —

- Reverence for God and authority.
- Poise and sanity in religious expression.
- None of Christ's sympathy for the sinner.

Third: That the work of mission enlarges the soul of the giver. Selfishness is the devastating scourge of human life. To obviate selfishness we need to do something for which we receive no personal return. It is this which adheres to whatever we give to the local parish or in the community.

In giving ourselves, our souls and bodies to be a living, holy, and reasonable offering, we should give what Christ wishes of us — not that which will most profit us.

It is this aspect of giving and doing for mission that has the right reaction on the giver.

We sing: "More love to Thee O Christ," then let us do what we sing. Let us do that which the Lord hath commanded us to do because we love him.

It is so hard to get people to see this, just as it is hard to get people to give a present which

the recipient will enjoy, even though the giver cares not for it.

As Christ says, "If ye love me, ye will keep my commandments." It is just that. It is Christ's commandment that we assist him in carrying the gospel to every creature.

It is an act of personal service to him that we do this, all the more if we do it because we love him — not because we understand why he wishes us to make this sacrifice.

The cross of Christ is the great missionary gift.

He gave all for all men because he loved all.

He asks us to give something for all men because we love him, and we love him because he first loved us.

The cross was a gift to all, which few appreciate and which was wasted on many, but Christ is the lovable person he is, just because he gave, counting not the cost nor our appreciation of the cost. He gave simply because he loved — he asks us to do the same, and there is no place in which we can give as he gave to us, so readily as in mission.

Thanks be to God for his inestimable gift and thanks be to God for an adequate appreciation thereof.

STRATEGY IN SUBURBIA

By D. Allan Easton

Rector of St. Paul's, Wood-Ridge, N. J.

PARISH MERGERS ARE ESSENTIAL IN INNER-SUBURBIA IF A REAL JOB IS TO BE DONE

DEALING with the question of clerical salaries the late Dr. Hensley Henson, who as Bishop of Durham in England during the second quarter of the present century was renowned for his fearless realism and readiness for controversy, made the following unforgettable comment: —

"The parochial system needs to be entirely recast and some reasonable security provided that the clergy shall be adequately employed as well

as adequately paid. These incessant and almost frenzied appeals for an increase in clerical stipends will lead to nothing until it is made clear that the clergy are adequately employed and under more effective discipline."

It would be unjust to the bishop to interpret this as meaning that he was indifferent to the welfare of the clergy under his pastoral care, or that he did not realize that some of them were

only just receiving a bare living wage. What he did feel equally strongly was that too many of them were dotted about in isolated old rural parishes which had largely lost their significance owing to population changes brought about by the industrial revolution, so that they were trapped in an out of date system which did not give them enough to do.

As he himself expressed it vividly on another occasion: —

"The majority of the country clergy are no doubt underpaid, but they are also very generally inadequately employed. They loiter through life in discomfort and discontent, steadily degenerating as age strengthens their prejudices, diminishes their natural powers, and destroys the effect of such efforts as they make. But I am in this matter 'a voice crying in the wilderness,' and if I have the consolation of knowing that I am speaking truly, I cannot avoid the uncomfortable knowledge that I am also speaking vainly."

Although one would hesitate to use such vigorous language regarding their effect upon the clergy concerned — possibly because few of them stay there long enough to be so overcome — are there not parishes in the American church today of which something similar could be said? Their clergy maintain the polite fiction of being involved in a "busy schedule", because no self-respecting priest these days dare admit to anything else, but the frank truth is that in no worth-while sense are they doing a full day's work. Not that they are to be blamed for this, since they are victims of an out of date system in which only by quite exceptional imaginativeness could they find any adequate means of justifying their existence.

Inner Suburbia

NO DOUBT there are other instances, but I am thinking especially of the smaller parishes of inner suburbia — that twilight area which was developed before the era of the rapid mushroom expansion now being experienced by the outer suburbs, but which have not yet been overtaken by the catastrophic changes which have so dramatically hit the city itself.

Even when they were first founded towards the beginning of this century many of these churches faced difficulties, owing to the fact that the number of Episcopalians was limited and their income at that time relatively low. The position with regard to the latter has changed

completely, although the tradition of extreme financial caution remains, but where numbers are concerned things have not necessarily improved greatly.

In the relevant section of booming Bergen County, New Jersey, for example, despite a growth in population of 19.88% between the years 1950 and 1960, the number of those listing themselves as Episcopalians had diminished slightly (1.85%). It is not unreasonable to conclude from subsequent developments that this process is likely to continue at an ever increasing rate, as Roman Catholic families move in to houses vacated by Protestants who have left for outer suburbia — where, incidentally, the Episcopal clergy face a very different situation with a 95.39% growth in membership during the same ten years, and an over-all population increase of 119.84%.

Under these circumstances the Episcopal Church in inner suburbia finds itself becoming more and more a small minority group, with limited resources and little reasonable possibility of growth, fighting an essentially rear-guard action against what seems to be the inevitable. While this is no reason for any relaxation of effort, obviously only the most careful strategy will serve to meet the needs of the situation. Above all, the church should husband its resources wisely and use them with the maximum possible effect.

Over-Lapping

AT THIS POINT one further and all-important factor complicates the situation. When the churches of inner suburbia were founded, hardly any of the parishioners were car-owners. This made it necessary for their places of worship to be within walking distance of their homes — always remembering that they were prepared to walk much further than most of us would be today! The result was a multiplicity of small churches, at the time unavoidable and not unreasonable, but far too close to one another in the light of the development of modern means of transport.

To return to Bergen County, New Jersey, in inner suburbia thirteen churches are responsible for an area of 45.412 square miles, while in the outermost — and rapidly developing — sector nine cover an area almost three times as large. Thus the inner suburbs are literally cluttered with little parishes serving small communities of like-minded people, sometimes hopelessly over-

lapping and even competing in varying degrees with one another, sometimes divided sharply along social or racial lines.

In such a situation all too often the clergyman is compelled to develop some kind of all-round program on his own initiative, with little money, a minimum of effective lay leadership, and a relatively tiny group of parishioners who partly through force of circumstances, partly by their own deliberate choice — could hardly be described as other than a highly exclusive and strictly segregated clique. Confronted with the problems of a changing metropolis, it is hardly surprising that he has as much prospect of success — and as little effect — as though he were trying to repel a nuclear attack with a pea-shooter.

Consolidation

WHILE FEW have as yet been reduced to the state of apathetic despair attributed by the former Bishop of Durham to the English rural clergy, there are sufficient possibilities of similarity to make one contemplate the future with some misgiving. At best the wastage of manpower is intolerable at a time when the church finds itself faced with such far-reaching challenges on so many different fronts.

Since Bishop Henson's day, despite his gloomy prediction, in some English parishes a solution has been found which has done much to improve the situation described by him. If it seems to be unrealistic when translated into American terms, involving changes which would be unacceptable to those most intimately concerned, it must be remembered that it has in fact proved practicable in that most conservative and tradition-minded of all areas, the English country-side — as also, in a very different setting, in the four vast "new towns" which have grown up in the diocese of St. Alban's, near London, since 1946. Even allowing for the other differences involved, this would seem an indisputable answer to those who would argue that no such drastic reorganization would be feasible on the much less inflexible American scene.

The solution takes the form of a firm policy of consolidation, smaller parishes being amalgamated and taken within the orbit of larger ones in selected centers. Such action does not necessarily involve any closing down of buildings, reduction in numbers of clergy, or curtailment of activity — in the last respect the result should be quite the reverse — but it does mean co-ordinated planning for a much wider area with

a population of less uniform economic and racial background.

With a staff of trained personnel working in co-operation under skilled leadership, and the possibility of more adequate lay assistance and less worry about finance, the prospect emerges of a very much more varied program, reacting out into the community with immeasurably greater effect.

Difficulties

TO TAKE one example only, there cannot be any clergyman in inner suburbia today who is not very gravely concerned about the inadequacy of the work which he is able to do with the young people of his parish. With the greater numbers involved in such a consolidated venture, both in terms of members and leaders of varied gifts and experience, something very much more satisfactory could be provided to meet the needs of all ages. The thought raises challenging prospects, and is but one illustration of the benefits involved were the church to adapt itself to the fact that horse and buggy methods have lost their effectiveness in this day and age.

Obviously there are difficulties, the most serious being the sheer conservatism of human nature — a failing to which churchmen are perhaps even more prone than others. Linked to that as a strong ally in the fact that most of us are to some degree ancestor-worshippers, so that — however necessary they may be — it is only with the utmost reluctance that we face changes in ways and practices which were dear to our fathers.

None the less these difficulties can be overcome, and must be if we are to make an adequate and meaningful response to the challenge of our times. Upon our ability to do so rests the relevance and effectiveness of the clergy in inner suburbia, and the future there of the church which they serve.

Although they were originally addressed to their fellow-Christians of East Asia, Episcopalians in the U. S. would do well to heed the words of Dr. David G. Moses, principal of Hislop College, Nagpur, India, and a President of the World Council of Churches: — "the alternatives before the churches are very clear: either a frightened ghetto existence, divorced from the main streams of . . . regional life, behind an illusory cover of a self-satisfied minority community: or a courageous launching out into the deep."

In inner suburbia we have no other choice.

EPIPHANY: --- SEEKING AND FINDING

By Terence J. Finlay

Rector of St. Bartholomew's, New York

THE STORY of the Epiphany has captured our imaginations ever since childhood, for it is like something from the Arabian Nights. It is worth remembering that the only record of the Epiphany is found in the second chapter of St. Matthew's Gospel. There is no other reference in the scriptures to the coming of the wise men. And yet without it, our gospel would be immeasurably poorer. Up until this time, we have a stable and a manger with some shepherds, a young peasant woman, a carpenter, and their Child. But with the coming of the wise men the rest of the world comes into view. We realize that the gospel of Jesus Christ is not just for one class of people nor for one color—for tradition pictures one of the wise men as a black man. At the heart of the Epiphany message is the revelation of a God who cares for all people everywhere.

I wonder how many of us have ever stopped to consider how much it cost the Magi to reach Bethlehem—not in money, but in heart-breaking effort and sacrifice. Their quest was to follow the star “until it came and stood over where the young child was.” Some scholars have felt that this journey may have lasted not only months but years, taking them over desolate, drought-stricken deserts, high mountains, and rushing rivers, as well as through pleasant valleys. It would have been so easy to give up the quest, to have found a comfortable place and to have decided that they had tried—tried hard—but failed; and therefore they should make the best of their situation. Thank God, they were not men who gave up easily. They followed the gleam of the star until it brought them to where the Child was.

There must have been many occasions when they asked themselves why they had come on the long journey: if they were following an illusion or if they were mistaken in supposing that the star was really guiding them. But as these men knelt in worship before the Christ Child, all their hardships were forgotten. Their quest was ended; they had found their King. They had found the truth of God, for which they sought.

The Hard Questions

LET US now turn from the past and see where we today fit into the Epiphany story. Is it some-

thing that has no bearing on the present day? There are those who would dismiss it with a shrug as a beautiful but irrelevant story. I suggest to you that it cannot merely be relegated to the past. Every one of us has had the sense of being on a journey, on a quest in life to find the answers to the many perplexing questions which arise in our hearts and minds: Why are we here? What does it all mean? What is the end? This seeking is not peculiar to our day or generation. This quest belongs to all men everywhere.

Men may differ in many respects but they are all alike in wanting to know something about the reasons for their existence and the nature of the Creator who brought them into the world. From the day an ancient writer asked: “Can a man by searching find out God?” up until this moment, men have been searching for some panacea to give them peace of mind. The desire to know God is an instinct of humanity. It is no more confined to one race or nation than is hunger or thirst. Man's quest for God is persistent, for he is not content with having been created a living being; he reaches out to the sources of life.

Today, when men's hearts are failing them for fear of what may be coming upon the earth, it is tremendously important that we continue our own search for God, for it is in our understanding of him that we realize our purpose in living and attain some peace of mind.

Are we more concerned with some object made by man in the heavens, than we are with knowing more of the glory and wonder of “the word made flesh”? Here is the clue to our seeking, here is the answer to our bewildered questioning: “In the beginning, God”; this world was created by him. Just because men have found new wonders of science undreamed of a few years ago, it does not mean that we must discard the Star of Bethlehem for a Sputnik. We might do well to follow Emerson's saying, and hitch our wagon to a star. I can make no better suggestion to you than that we seek to follow the same star that brought the wise men to the feet of the Christ Child. It is in seeing him that we really see the true heart of God. It is in understanding the nature of the one whom the wise men journeyed far to find that we know the nature of God.

If the wise men had made no more determined search for Christ than most of us make, they

Eleven

would never have found him. Let us be honest with ourselves. Is not the quest we make half-hearted and uninspired. We give up so easily at the first sign of trouble or discomfort. If we are to find an adequate answer to our questionings, we must be whole-hearted in our quest. Do you remember that Jesus Himself said: "Blessed are they which do hunger and thirst after righteousness; for they shall be filled"? Here he names two of the deepest cravings in human life, the same hunger and thirst which the wise men experienced in their journey across the trackless waste.

How To Find Him

IT IS ONLY when we have this sense of urgency, when our desire to know God possesses us in this way, that our seeking becomes a finding. How many of us really hunger and thirst after God; or are we just polite to him? Most of us want somebody else to do the seeking for us, to give us a book that has all the answers, to give us a sermon that we can put away in our hearts and feel satisfied. That is not religion. It is the individual seeking that counts. Every man must come to God on his own feet. Our parents did all they could, through baptism and instruction, to give us a good start; but when a man reaches the years of discretion, he must put away childish things and speak for himself.

The wise men came to where Jesus was. We may expect to find him where he has told us that he will be, for He has said: "Where two or three are gathered together in my name, there am I in the midst of them." If we really are earnest in our seeking, we should be able to find him. His presence is always with us. Sometimes the clouds come, as they did with the wise men, and we cannot see his star, but we do not give up; we keep pressing on.

The wise men offered to Jesus the richest gifts they could bring. We may not have the opportunity to present to him gold, frankincense, and myrrh; and yet I do feel that each one of us can offer something of all three — our substance, our worship, and our sorrows. There is something more we can do — we can give him ourselves. Christina Rossetti has expressed it beautifully in the words of a carol often used at Christmastide:

"What can I give Him,
Poor as I am?
If I were a shepherd,
I would bring a lamb;
If I were a wise man,
I would do my part;
Yet what I can, I give him —
Give my heart."

To find him, we must give our heart!

WHY PEOPLE CAN'T MAKE DECISIONS

By LeRoy D. Hall

Rector of Grace Church, Cincinnati

THE BIG BASIC CONVICTION OF LIFE HAS TO BE MADE FIRST TO HAVE A GUIDE FOR MAJOR AND MINOR DECISIONS

ONE OF THE MARKS of a happy, mature, responsible person is the ability to make decisions. Yet many people find decision-making not only a difficult and painful thing to have to do, but something they can scarcely do at all. All men have to accept decision-making as part of the role of being free human beings. For decision-making, whether good or bad, is not the private province of big shots in executive offices with their names on the doors and on the front page of the newspaper. It is part of life for every man. In the way we handle decision-making we find meaning in life, determine its character, and, in part, our destiny.

Nearly everybody has some difficulty in making decisions. Many people suffer anguish when they have to make certain types of decisions. Some executives who decide the destiny of hundreds of men at the office every day cannot decide how to spend an evening with the wife and family they love. Some people get so they are intensely distressed whenever they have to make any decision. Even the most trivial, the kind of sandwich to order for lunch, the dress to wear, the movie to see can set off, for some of the people at least some of the time, as intense a seizure of anxiety as the most far-reaching of life choices may set off for others.

This recalls the old chestnut of an illustration about the chap who suffered agony in his daily chore which consisted of sorting potatoes into three grades. He moaned, "Always I've got to be making decisions!" On the other hand and at the other extreme, there are those people who can chalk up a series of decisions to enter into and escape from one marriage after another without any apparent thought or concern for the far-reaching consequences and implications of the decisions they so easily make and reverse.

At every moment, at every major and minor juncture of every person's life, the responsibility to make a decision is inevitable, though at every such moment not all decisions are carefully, consciously conceived. Many times we simply try to avoid or indefinitely postpone making a decision. And, of course, to try to avoid or escape decision is itself one kind of decision.

Experience shows that the more the responsibility to face up to making decisions is neglected, the more difficult and usually the more adverse are the effects and consequences following the moment to decide. In postponing the decision, the situation usually becomes more complicated — like not knowing which bills to pay and waiting until all the bill collectors arrive with legal threats; or finding opportunity has knocked, and while we were in the process of indecision, the matter forever has passed us by. Of course, there are occasions when by delaying decisions for whatever reason, fortune or circumstances work out right in spite of us. Our very surprise at these incidents indicates it is not a very reliable method of handling decision-making situations.

Several Categories

THE MAJOR LIFE issues to be decided can be seen more clearly by separating them into categories. The first category in which we all share has to do with our growth as human beings in our present day western culture. Such developmental events as these must be considered:

- When and how the infant will be fed.
- When and how and why the child will be toilet-trained.
- Whom and when the adolescent will date.
- Whether or not the youth will stay in high school, will an academic curriculum be undertaken.
- What vocation the young adult will pursue, why to pursue it and how to prepare for it.

● Whether, whom and when the young adult will marry.

● Whether, when, and under what circumstances an aging adult will retire.

● What plan to order for the burial of our dead.

Such life issues are part of the life and development of all people. These decisions are a part of life and have to be made; and the outcome affects not only ourselves, but many around us.

Another category of life situations can be called the occasional category, the decisions called for only by the particular occasion or life situation of the individual. Not everyone is faced by the same occasions; but all have some occasions in which to decide, "What would be the wise thing for me to do?"

In this category we could list many examples, including these:

● Whether and how the youth will meet his military obligation.

● Whether or not the adult will remain in the church in which he has grown up or change his affiliation.

● Whether the family will buy a house in the suburbs, and if so, which suburb.

● Whether the housewife will also work outside the home.

● Whether the individual in his middle years will deceive his spouse.

● Whether the father will pay the child's way through college.

● Whether the widow will remarry.

● Whether the aged widower will settle down in a nursing home.

Social Issues

IN ADDITION to these categories there are social issues whose effects we simply cannot ignore and which call upon us for some kind of opinion or decision. If we are thinking people, we will be concerned about these:

● Whether capital punishment will be inflicted upon murderers.

● Whether schools will be opened with prayer and the Bible read there.

● Whether and how much we shall contribute to church and charity.

- Whether and how fast schools will be integrated racially.

- Whether nuclear testing should continue.

Decisions are indeed everybody's business. Any human being with any capacity to think and to feel is daily involved in making many decisions. I would emphasize capacity to feel as well as reason. For, contrary to some opinion, reason does not rule over all decisions, or very many, it would seem. Decisions in matters of taste in clothing or in food, or in certain aspects, art and music are not arguable; nor does one get very far in trying to dispute another's taste with data and proof. A decision, particularly a personal decision, very often is made and stands or falls less on facts than on feelings and mysterious preferences of the interested and affected parties.

I suppose the reasons why two people marry each other is the supreme example of this. A man, in trying to decide whether to marry a woman, does not get all of his decision-making cues from her medical chart and her bank account. This would seem an intelligent, reasoned procedure for making a sound decision; but you just don't do it that way!! If the man did, chances are the woman would decide she wouldn't have him.

Unknown Factors

DECISIONS involve many — to us — hidden and unknown factors. But it is certain that they involve emotions and morals as well as reason to come to a conclusion and a judgment of what a good and right decision may be. In any case, this is for certain: decision-making is a highly personal matter. However others may feel about how we decide, in the end it is we ourselves who have to feel right about what we decide: "Be this choice not good for me, what care I how good it be!"

I would like now to venture three suggestions that touch upon why people can't make decisions and how to ease the difficulty and anxiety about decision-making.

Things That Prevent

THE FIRST REASON why people can't make decisions is that they have so little real experience and practice in this very important and necessary area. One of the great dangers in the edu-

cation of our young people today is the little care and attention that is given to their training and experience in making life's decisions. On the one hand we see young people who grow up with a well-meaning mother or father, or both, who make all their decisions for them and who protect them from the burden and responsibilities and consequences of having to step-by-step assume responsibility for making decisions. It's like swimming and playing the piano. We have to have guidance and practice before we do it well. It takes courage and practice to make decisions wisely and swiftly. Alternatives must be carefully weighed, possible effects evaluated, and then the choice made with firmness and conviction.

Of course, we have to realize that we can't always be right; and part of wise decision-making is knowing when we have made a mistake and must therefore change the original decision. So many of our young people are denied the opportunity and guidance in decision-making they need in this complex world! They grow up over-protected, then suddenly are thrown out into this bewildering world. Is it any wonder so many crack under the strain?

Still other young people suffer equally bad consequences from no guidance at all. They have all the responsibility for making decisions from a very early age when they do not have the information or knowledge that is necessary by which to make good decisions. When they grow up and get the needed information, in many cases it is already too late to save them from disaster and turmoil of poorly made decisions. It is impossible to make decisions without the necessary background knowledge to do so.

In making moral decisions — and almost all decisions have a moral aspect to them — knowledge of the Bible and theology is of infinite value as background to the decision maker. This is not the only use of the Bible, but it is a very important one. The Bible is the Book of Decisions. It will not tell us like an index on what page the answer to our problem is, but the Bible throughout, on every page, is a book about decisions which have been made and what the consequences have been and are in the light of God's eternal wisdom and judgment. From the decision of Adam and Eve to please themselves instead of God, to the last pages where the people of Laodicea refused to decide at all — Paul, strongly addressing the: "Thou art neither hot

nor cold" — the Bible is a procession of decisions.

The great issue of life is shown to be the courage to choose rightly. Moses cries out, "I have set before you life and death . . . therefore choose life." Elijah protests indignantly to the people, "How long halt ye between two opinions?" Jesus declares, "You cannot serve God and mammon."

Decide. Familiarity with the Book of Decisions is most valuable content and knowledge for decision-making.

The Big Decisions

THE THIRD AND LAST observation I would make about why people can't make decisions is that they have generally failed to make the really big decisions of life. Therefore, they have no guide, no standard, no measure by which to make the smaller ones. So for some every little decision becomes a major event instead of a minor application of their real basic decision about life itself.

Take, for instance, a small boy going through a large food store. He is passing by the bakery counter where are displayed all manner of tarts and doughnuts and cookies and cakes. He is trying to find a way to steal some and to decide which ones. It is the same problem with him every day in one department of the store or another, or in one department of his life or another. His problem about whether to steal a cookie or a cake, or an apple or a pear, or a bar of candy is a frustration and a burden that is only part of a larger problem of whether to steal at all.

Once he decides, by God's grace, that it is wrong to steal anything, once he makes that Big Decision, the burden and bother and frustration of the other decisions are removed. The Big Decision relieves him of the awful agony of deciding which cookie or apple, for he needs only to apply the Big Decision, "I shall not steal anything."

So it is with many people who have trouble making decisions. They lack that big basic conviction of life to decide from. Once the Big Decision is made firm and sure, how many of the bothersome, burdensome, distracting, agonizing decisions of life are answered by the application of it!

Some people, for instance, have not yet finally once-for-all decided even this: "Let God be God." Strange as this may seem, I am certain it is

true. Some people in their self-centeredness are still struggling with whether they are the center of the meaning and purpose of life or whether God it. "Let God be God." That's a decision about a big matter. Once really decided it goes a long way toward deciding a lot of smaller applications in life situations. For we then make moral decisions by asking, "Is this God's will by which I decide, or is it selfish pride, self-centeredness?" Once we have committed ourselves to deciding to act according to God's will, most of the frustration, the agony, the pain of deciding leaves; and we actually find joy in deciding to do things according to God's will.

The early Christians found the Big Decision was most real when they said, "For me, Jesus is Lord." Once we stop the civil war raging within us and accept him as our one, final Lord, everything has order and place. At first we say, "I want Jesus to be Lord . . . most of the time." Then we discover this just will not do. It is the same old problem all over again. Then we come to deep commitment of that one big basic matter that really counts and determines and clarifies all others: "I want him to be Lord all of the time." Life begins on a wonderful, new, joyous basis.

Remember in Matthew 17:13, "Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, 'Whom do men say that I the Son of man am?' And they said, 'Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.' He saith unto them, 'But whom say ye that I am?' And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.'"

From that moment Peter became a man of decision. That one big basic conviction helped him to decide all other matters from then on. It was the decision that made all the difference in all his other decisions. It led him to see his Lord, alive, victorious after the resurrection, and led him personally on to a meaningful, decisive leadership in the Christian community.

A decision has been defined as the settling of a matter by rendering a judgment on it. It may be more accurate to say that a decision settles the person who has made it. First, "Let God be God." Then accept "Jesus as Lord."

All other decisions will fall into an order and place like never before.

CHURCH MEMBERSHIP

(Continued from Page Six)

thodox communions constituent to the National Council of Churches totals 40,605,228.

● The Roman Catholic membership figure is 43,847,938, a gain of 2.3 per cent over last year. The Roman Catholic figure represents an increase over the 1.9 per cent gain in 1961, but is still less than the

1960 gain of 3.2 per cent.

● Other major faiths are reported as follows: 5,509,000 persons in Jewish congregations; 3,000,175 members of Eastern churches; 597,732 members of the Old Catholic Church, Polish National Catholic Church, and the Armenian Church, Diocese of North America. The Buddhists repeat their 1961 membership figure of 60,000 in the new yearbook.

● Some 223 religious bodies report 287,642 Sunday or Sabbath schools in 1962, with 3,712,251 teachers and officers and a total enrollment of 44,615,963. The Protestant churches, which have generally emphasized the Sunday school, report 90 per cent of the total enrollment for all faiths, also 90 per cent a year earlier. The total Protestant enrollment is 50,096,624 persons, compared with 40,239,020 a year earlier, and 40,241,650 two years ago.

● Protestants declined by 0.3 per cent within the total population while Catholics gained 0.2 per cent. A table shows that Protestants were 27 per cent of the US population in 1926; 33.8 per cent in 1950; 35.4 per cent in 1960; and 34.9 per cent in 1962. The Roman Catholic population rose from 16 per cent in 1926 to 23.4 per cent in 1961 and 23.6 per cent in 1962.

● Citing reports by the department of commerce, the yearbook records a \$6 million increase in the value of new church or religious building construction, from \$984,000,000 in 1961 to \$990,000,000 in 1962.

● The yearbook reports the Episcopal Church as having 7,096 churches and an inclusive membership of 3,317,870.

EASTERN CHURCHMEN MEET IN GERMANY

★ Dean Joseph L. Hromadka of the Amos Comenius Theological Faculty in Prague, claimed in Cologne, Germany, that the atheist ideology officially promoted in Communist countries is merely "a temporary phase of communism."

He argued that "what the west often considers as a danger to the church is in reality rather an opportunity, because in these countries atheists can be confronted with Christianity."

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Hromadka was one of several speakers at a three-day conference arranged by the Prague peace conference, sponsors of the All-Christian world peace congress to be held at Prague in June.

Other speakers included Prof. H. Bandt of Greiswald in the Soviet Zone; Heinz Kloppenburg, one-time leader of the Evangelical Church in Oldenburg; and Prof. Heinrich Vogel, a member of the faculty of East Berlin's Humboldt University.

Bandt said he regretted that churchmen negotiating with the Soviet Zone authorities were often considered Communists by the west.

He said that at first the church regarded the Communist state as merely temporary and did not bother to pursue active contact, "but now we must reckon on having to finish our lives under socialism and the church's situation can only be improved through negotiations for which we need the confidence of western Christians."

Kloppenburg, one of the vice-presidents of the Prague peace conference, described Prague as "a place of dialogue between Christians separated by the iron curtain."

"The Conference," he stressed, "is no east bloc within the World Council of Churches, but a service to all Christianity."

Vogel called attention to the worldwide grief over the assassination of President Kennedy, describing it as "almost mystical." He said the collective mourning had manifested both the fear of world catastrophe and mankind's yearning for world peace.

"It is high time," he added, "that the German governments, out of a sense of responsibility for world peace, begin to talk to each other, because if we are not prepared to risk anything out of love, we should not be surprised if no miracles happen."

CARROLL SIMCOX WILL EDIT LIVING CHURCH

★ Carroll Simcox, rector of St. Mary's, Tampa, Fla., was named editor of The Living Church.

Simcox succeeds Peter Day, who recently was named first ecumenical officer of the National Council. Mr. Day was editor for 12 years.

The new editor, who assumes office Feb. 1, served as literary editor for The Living Church from 1947-50 and has contributed to the weekly for many years. He is a former student chaplain at the University of Wisconsin and University of Illinois.

BISHOP REMINGTON DIES

★ Bishop William P. Remington died in La Jolla, Cal.,

December 19th. He was first suffragan of South Dakota and then bishop of Eastern Oregon. He later became suffragan of Pennsylvania.

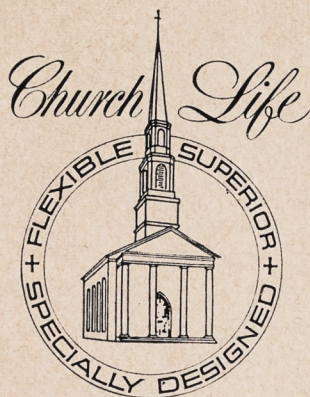
He retired in 1951 and moved to Cal. but became vicar of the mission in Claremont and aided the bishop of Los Angeles with confirmations.

HOME FOR RETIRED GETS LOAN

★ Two Protestant-sponsored housing projects for "senior citizens" have received large loans from the community facilities administration.

Episcopal Retirement Homes, Inc., of Corvallis, Ore., was awarded a \$1,050,000 housing loan by the community facilities administration for the construction of seven intercon-

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nected buildings containing 84 living units.

The retirement home will be located near the Oregon State University campus close to a shopping center and medical facility. Bishop James W. F. Carman of Oregon is chairman of the corporation's board of trustees.

A Presbyterian sponsored housing project also received a large loan.

BOISE DEAN SPEAKS AT R. C. DINNER

★ Dean W. B. Spofford Jr. of St. Michael's Cathedral, Boise, Idaho, was the speaker recently at a dinner of the Roman Catholic clergy of the state. He spoke on urban churches and the Vatican Council and discussed the imperatives of urban - industrial development which make reformation and renewal a fundamental concern for all Christian bodies.

LAUNCH DRIVE ON BIGOTRY

★ Episcopal and Methodist bishops in Boston have called for a speed-up in Christian effort to achieve racial equality.

Bishop Anson Phelps Stokes, Jr., of Massachusetts announced plans for a convocation of clergy and laymen from all parishes in his diocese to launch an action program against discrimination.



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He said the meeting, for which a date has not yet been announced, will be held in St. Cyprian's church, a predominantly Negro parish.

"We will not just pass resolutions, but will discuss methods to assure parish life is integrated," he said, stating a belief that the mass meeting will be the first of its kind in the country.

Methodist Bishop James K. Mathews of Boston, speaking at the 140th anniversary of Zions Herald, New England monthly, told denominational leaders from six states that the pace of integration must be accelerated.

"Personally," he said. "I feel that we are on the home stretch, although it may be a long, hard road."

He called for support through prayer and "other means that may be open to us" for "those of Christian brotherhood of both races who are acting with courage in these places of deep tension."

"There is scarcely any section of our country where some discrimination and segregation does not exist," he said. "Justice can never be taken for granted and to insist upon it is a perennial task for the aroused citizen."

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DEWITT ACCEPTS PENNSYLVANIA

★ Bishop Robert DeWitt, suffragan of Michigan, has accepted election as coadjutor of Pennsylvania.

LASSOE TAKES NEW JOB

★ John V. P. Lassoe Jr., head of the division of the church and community studies of the National Council, becomes director of social relations for the diocese of New York on January 13th.

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Sun. MP. 8:40, 10:30, HC 8, 9, 10, 11.
EP 3:30; Daily MP 7:45, HC 8, 12, Ser.
12:30 Tues., Wed & Thurs., EP 5:15 ex
Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

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Rev. Robert C. Hunsicker, Vicar

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HC 8 (Thurs. also at 7:30) 12:05 ex. Sat.;
Int. & Bible Study 1:05 ex. Sat.; EP 3; C
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Wednesday 12:30.

CHAPEL OF THE INTERCESSION

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Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

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C Sat. 5-6, 8-9, by appt.

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High Mass, 10:30 a.m. Low Mass in Spanish
5 p.m. Evening Prayer; Weekdays: 7:15 a.m.
Morning Prayer, 7:30 a.m. Low Mass, 5 p.m.
Evening Prayer.

ST. CHRISTOPHER'S CHAPEL

48 Henry Street

Rev. William W. Reed, Vicar

Sun. MP 7:45, HC 8, 9:30, 11 (Spanish),
EP 5:15; Mon. - Thurs. MP 7:45, HC 8
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
MP 9:15, HC 9:30; EP Daily 5:15; C Sat.
4-5, 6:30 - 7:30 & by appt.

- BACKFIRE -

Sidney J. Gluck

Layman of New York City

We will appreciate it if you will inform Witness readers of the latest developments in the work of the Emergency Committee for Disaster Relief to Cuba. We are actively continuing our work for the solicitation of funds for the purchase of medicines and food to be shipped to the people of Cuba. We have made a shipment a week directly to Hospital Nacional in Havana against lists of priorities they have sent to us.

While many of the immediate effects of the disaster have been alleviated, the danger of disease growing in epidemic proportions continues as a threat, so long as organic debris has not been completely cleared away. For this reason, antibiotics and blood transfusion equipment are a continuing need.

Furthermore, the almost complete destruction of milk-producing herds which had been concentrated in Camaguey Province, the Texas of Cuba, means that a considerable period of herd development will precede the resumption of native production. In the meantime, the Cuban people must look abroad for milk and dairy products.

The commerce department has refused our application for the shipment of powdered milk. We have asked our sponsors to write the commerce department and in addition we would ask you to write to our President, Lyndon B. Johnson, at the White House, in an appeal to higher echelons to review this decision.

The ECDRC is today the only organization functioning on the people-to-people basis to bring

relief of post-hurricane exigencies to the people of Cuba.

Linus Pauling and Mrs. Pauling are among a long list of distinguished educators, religious, business and political sponsors of our committee, which includes a number of Episcopalians.

Contributions may be sent to ECDRC at 41 Union Square, West, New York. Checks may be made payable to Elizabeth Sutherland, Trea. if donors prefer.

Richard G. Preston

Priest of Wellesley, Mass.

Perhaps my sense of humor is weak, but in view of the havoc that betting is creating I confess that the total impression of "Wickedness is Only For the Few" (11/28) is not what I would have expected from a religious journal.

You say "The fact is that the case for, and the case against, betting both have respectable advocates" Are you suggesting that the "respectable advocates" have, from the Christian point of view respectable arguments? Do we support their position? When you quote Mr. Nixon's opposition to off-track you assure us it is not because "betting is immoral, unethical or wrong". Really.

Getting something for nothing may not be a serious breach of Christian ethics, but what about getting something at someone else's expense? Many poor people bet money they cannot afford to lose but does that excuse me, as a winner, for taking bread out of some child's mouth?

And with what a comfortable

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THE WITNESS

Tunkhannock, Pa.

thought your editorial closes. How nice it is to feel that much of the wrong we do is, after all, merely a "teensie, weensie, bit of wickedness." In a day when the conscience of so many people is dulled it is up to the church to speak out clearly and forcefully against evil in all its forms, whether "teensie, weenie" or otherwise.

In spite of the above I still thoroughly enjoy the Witness.

John A. Holt

Layman of Hartford, Conn.

The killing of our late President brings to our attention an attitude of mind which seems to be growing in our country. This is hatred for others, especially those in high places or who are more prosperous than ourselves.

In the international sphere there is constant ill feeling between the capitalistic and the socialistic powers. Such an attitude unless modified could lead to nuclear war and world destruction. It is therefore important that the spirit of Christ, "love thy neighbor as thyself," should be instilled in each of us and in our country as a whole.

In this way there would be better feeling all around and the prospects for lasting world peace would be much enhanced.

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