

# The **WITNESS**

NOVEMBER 14, 1957

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ANTRIM COAST

**P**AINTING of the coast of County Antrim, Ireland, by Lucile Howard adds to the gracious atmosphere of The Evergreens, home for Church women of the diocese of New Jersey

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**THE RIDDLE OF CONFIRMATION**

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OF ST. JOHN THE DIVINE  
112th St. and Amsterdam

Sunday: Holy Communion 7, 8, 9, 10;  
Morning Prayer, Holy Communion  
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mon, 4.

Weekdays: Holy Communion, 7:30  
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8:30; Evensong, 5.

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Service 12. Daily: Morning Prayer,  
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Sundays: Holy Communion, 8; Church  
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Chaplain  
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Holy Communion: Wed., 7:45 a.m.

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"A Church for All Americans"

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For Christ and His Church

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## SERVICES

### In Leading Churches

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Sunday: 9 and 11 a.m., 7:30 p.m.  
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Holy Days: 11; Fri. 7.

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Rev. James Joseph, Rector  
Sun., 7:30 Holy Eu.; 9:00 Par. Com.  
11:00 Service.  
Wed. and Holy Days, 10 a.m. Holy  
Eu. Saturday-Sacrament of Forgiveness  
11:30 to 1 p.m.

## SERVICES

### In Leading Churches

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The Rev. Frederic B. Kellogg, Chaplain  
Sunday Services: 8, 10 and 11: a.m.  
Wednesdays and Holy Days: 12:10 p.m.

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Very Rev. Paul Roberts, Dean  
Rev. Harry Watts, Canon

Sundays: 7:30, 8:30, 9:30 and 11.  
4:30 p.m., recitals.  
Weekdays: Holy Communion, Wednes-  
day, 7:15; Thursday, 10:30.  
Holy Days: Holy Communion, 10:30.

ST. MICHAEL AND ALL ANGELS  
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Ass't to the Rector

Sunday: 7:30, 9:15, 11 a.m. Holy  
Eucharist daily. Preaching Service-  
Wednesday, 7:45 p.m.

TRINITY CHURCH  
MIAMI, FLA.

Rev. G. Irvine Hiller, STD., Rector  
Sunday Services 8, 9, 9:30 and 11 a.m.

TRINITY CHURCH  
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Rev. Robert W. Fay, D.D.  
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Sun. 8 HC; 11 MP; 1st Sun. HC; Fri.  
12 N, HC; Evening, Weekday, Len-  
ten Noon-Day, Special services an-  
nounced.

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3966 McKinley Avenue  
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7 p.m.

ST. JOHN'S CHURCH

Lafayette Square  
WASHINGTON, D. C.

The Rev. Donald W. Mayberry, Rector  
Weekday Services: Mon., Tues., Thurs.,  
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.

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*Story of the Week*

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## Many Suggestions On Provinces Offered For Consideration

By Frederick Sontag

★ Under the chairmanship of Bishop Page of Northern Michigan, the General Convention commission to study the provincial system has undertaken several projects to learn what is lay and clerical thinking about the present system.

This past summer, Bishop Barry of Albany, organized a survey to find out what bishops, priests, lay men and women understood the synod to be, how well they felt this was currently being accomplished, and what might be done to make the provincial system of greater service to the Church. A report of this survey, which attracted an extraordinarily high response, was made at the second province's synod in Asbury Park, N. J. by John Currie, who worked up the questionnaire and analyzed the replies.

In September a panel of churchmen—consisting of two bishops, three priests, eight laymen, and two lay women—took part in a brainstorm session in New York. They devoted a lunch hour to consideration of how the synod system could be improved. Result: 85 unscreened ideas in an hour.

Of the 85 ideas suggested, the 40 best were selected for the attached screened list of ideas. Although some seem obvious, it was warned that "we must beware of the invisibility of the obvious." Although many of

these ideas may not be feasible, it was hoped that they would at least provide a jumping off point for new thinking.

Note: This report does not represent the thinking of the joint commission nor is it to be considered official in any way.

Why not have the presidents of the provinces constitute a special advisory council to meet with the Presiding Bishop at least twice a year?

Why not authorize the provincial synod to elect two representatives to the National Council instead of one?

Why not authorize the synods to elect all members of the National Council?

Why not accent any changes in the function of the synod by changing the name to some other designation such as Region, Area, Division, or what-have-you? For example, geographical instead of numerical designations could be used: e.g. Middle Atlantic, Region (or Division or Council).

Why not have all Synod deputies elected?

Why not have all synod deputies appointed by their bishops?

Why not have the same deputies to General Convention and synod?

Why not improve internal communications within the provinces by having provincial publications?

Why not encourage the

development of more projects on a provincial basis?

Why not ask the National Council to suggest provincial projects?

Why not have the provinces undertake research surveys on area problems like populations changes, etc., and recommend certain long range planning which such forecasts indicate? Reports would be made to both individual dioceses and the National Church as well.

Why not review provinces lines for possible revision of boundaries? Sometimes seemingly "natural" lines are not as practical as others might be, which took into consideration transportation facilities.

Why not do away with the House of Bishops set up within the provinces and establish an executive committee instead?

Why not have more deputies?

Why not have fewer, so they can be called together more often?

Why not have meetings of the synod every year?

Why not have meetings of the synod more than once a year?

Why not have the synod elect delegates to General Convention?

Why not raise enough money for an administrative staff?

Why not have more specialized staff members on the provincial level?

Why not get the synod councils to come up with more concrete, serious problems of particular interest to their own dioceses or area and undertake programs and projects which can shed light or affect solutions to some of these problems?

Why not let the administra-

tive staff of the province be a clearing house of information on churchmen in the area, who are leaders in their field, so that Episcopal Church problems which need research done can be handled by Episcopal laymen who are by profession in research, etc., etc?

Why not utilize the provincial setup to cut down on diocese: by diocese workshops, for example, so the a tv-radio workshop in province two could be held in one place rather than each diocese in the area?

Why not have women represented in the synod, not just have them "also rans" who show up for concurrent auxiliary sessions?

Why not have provincial councils publish pamphlets giving legal data on such subjects as bingo, civil divorce laws, etc., as these laws exist within the province?

Why not have provincial armed forces commissions to study problems affecting those in service, since such problems so frequently cross diocesan lines?

Why not encourage the synod to promote what U. T. O. contributions do?

Why not have a synod publication put out twice a year and distributed with parish bulletins?

Why not vary the usual synod program format consisting of talks and parliamentary procedure by including as well: special interests workshops; panels of experts for discussion groups; debates on provincial questions; personal interviews of deputies at the same time as synod sessions (delegates could be excused for these brief sessions) to permit research among provincial thought leaders on special questions of concern to dioceses within the province?

Why not encourage the National Council to take the

provincial set-up more seriously?

Why not encourage future synods to schedule brainstorm sessions on how the provincial system can be made to be of greater service to the Church?

Why not have a few leaders from your own synod attend other synods as observers to soak up ideas.

Why not make the reports of these observers available to all synod deputies?

Why not have brief reports from synod sessions read in all parishes within the province?

Why not encourage local parishes to educate their people on

how the provincial synod is supposed to work?

Why not provide materials for such educating?

Why not encourage local parishes and dioceses to report back to the provincial council suggestions from such groups on how best the system could be improved?

Why not have the president of the province, instead of the Presiding Bishop, act as consecrator within his province?

Why not survey Women's Auxiliaries for ideas for the synod reorganization?

Why not establish the provincial headquarters as a means of inter-diocesan communications?

## Churches Should Lead Fight To Change Foreign Policy

★ James P. Warburg of New York, writer and lecturer on foreign policy matters, appealed at Green Lake, Wisconsin to churches to lead a fight against "false patriotism and hypocrisy" in the conduct of foreign affairs.

The wartime official of the U.S. office of war information and author of books and pamphlets said patriotism should be kept within the bounds of morality and churchmen should denounce government actions they feel are morally wrong.

He was the keynote speaker at the meeting of the National convocation on the Church in town and country attended by some 650 pastors and laymen.

Denouncing the patriotism that says, "My country, right or wrong," Warburg said Churches should insist that virtue in the conduct of nations, no less than in that of individuals, "consists of something more than recognizing and harping upon the evil of others."

He charged that the American clergy, with notable exceptions, are too compliant and make all-

too-frequent compromises on matters popularly supposed to be in the "national interest."

"Admittedly it takes courage to denounce actions or policies undertaken by the government and supported by majority opinion," Warburg said. "There are many individual clergymen who have given evidence of such courage, but they are the exception."

The Churches should recognize that peace is imperative to survival and lead the fight for the abolition of war, he said.

"We stand on trial before our own consciences and before the consciences of mankind," Warburg said. "War has ceased to be an immoral but sometimes effective instrument of national policy. Mass murder has become inseparable from mass suicide."

He said foreign economic aid for underdeveloped nations should be supported on the grounds of brotherly love, compassion and morality and not simply on the basis of enlight-

ened self-interest and to combat international Communism.

He said ministers have it in their power "to implant in your communities, and especially in the young people, a stronger sense of the moral obligation which rests upon the American people."

The sessions here marked the first time the annual convocation has discussed the international scene as it relates to rural church life.

### SCHOLARSHIP AVAILABLE FOR MATURE MEN

★ The board of directors of the DuBose Training School, formerly of Monteagle, Tennessee, has decided to use the assets of that institution to set up an endowment to provide scholarships for mature men preparing for the ministry of the Episcopal Church.

Applicants for scholarship grants must meet the following requirements: Be 32 years of age or older; Must have been accepted as a postulant; Must be recommended by his bishop and three other persons; Must have achieved success in his former business or profession.

A committee has been appointed to receive applications and make grants. Grants at present are limited to five hundred dollars per academic year.

Application forms may be had by writing Rev. J. Leon Malone, 206 East Clark Boulevard, Murfreesboro, Tennessee.

DuBose School was organized about 1920 to assist mature men who decided, after experience in the business or professional field, to enter the ministry of the Episcopal Church. It was in operation for approximately twenty years, and more than 150 men were admitted to the school during that time. On account of the small number of students and other conditions during

world war two it became necessary to close the school.

Since the other seminaries of the Church are now taking more mature men, and because of the difficulties involved in reopening the school, the board of directors decided to sell the property to the diocese of Tennessee and use the income as scholarships for qualified mature men.

### ARCHBISHOP MODIFIES REMARRIAGE VIEWS

★ The Archbishop of Canterbury, has modified a statement he made recently that Anglican clergymen remarrying divorced people did so at their own spiritual peril. The manner in which the modification was made, however, did not mollify the archbishop's critics (11/7).

In an address to the Canterbury diocesan conference, Fisher said he was willing to withdraw the phrase "spiritual peril," but he stressed that "the warning which I was trying to give and which it was my duty to give must still be heeded."

He had used the "spiritual peril" phrase in a pronouncement made at the recent convocation of Canterbury in which he emphasized that Church of England law still forbids the remarriage of divorced persons while the former partner is living.

In announcing his withdrawal of the phrase "spiritual peril," Fisher told the diocesan conference: "If that particular phrase seems to carry some implication beyond the simple meaning I intended, I gladly withdraw the phrase and hope those who are distressed by it will translate it into some less injurious phrase."

But he added that "on analysis the phrase appears to me to express clearly, precisely and dispassionately the warning which it was my pastoral duty to give. The appointed officers

of any society who depart from their instructions in important matters do so at their own risk," he said. "When the convocations give directions touching on the marriage service and Holy Communion they depart from those instructions at their own risk."

### IMPOSE LICENSE FEE AT KOINONIA CAMP

★ The board of commissioners of Sumner County, Ga., passed an ordinance requiring all sponsors of summer camps for children in the county to pay a \$500 annual license fee.

The move obviously was aimed at the summer camp conducted by Koinonia Farm, interracial Christian community near here. It is the only group sponsoring such a camp in the area.

The commissioners imposed the fee after efforts by county health authorities to close the camp through sanitary and morals charges failed in the Georgia state court of appeals.

Charges were lodged against the camp this summer and it was prevented from operating since proceedings continued until September in the Georgia courts. Public health authorities gave the facilities a clean bill after an unusually intense investigation.

The county attorney then filed charges of immorality, basing his case on the fact that the children had been permitted to see hogs at the farm farrow their litters.

The Rev. Clarence Jordan, Southern Baptist minister who directs the farm, successfully defended the camp in a court hearing. He pointed out that 4-H clubs in Georgia would have to be accused of teaching immorality in their handbooks and lectures on animal husbandry if the court accepted the prosecutor's contention.

# Most City Churches Declining According To Officials

★ Most churches in cities of 250,000 or more are either in a state of crisis or moving in that direction, an Episcopal official told the first American Baptist Urban Convocation meeting in Indianapolis.

The Rev. G. Paul Musselman, director of the department of urban church work of the National Council, said "we know now an alleged return to religion in America is being matched in an alarming degree by a flight from institutional religion in many of our city areas."

He said the urban church in cities of 50,000 or over is "not only not sharing in the alleged rising tide of churchgoing but is usually battling, somewhat ineffectively, against decline."

An Episcopal Church research unit that has been studying the urban church for nearly ten years, he said, found that the greater the population of a city the more rapidly communicant strength seems to decline in proportion to the total population.

"Exceptions are historic churches, cathedrals and churches with endowments," Musselman said. "But endowments are like anesthetics. They do not cure but they numb the pain."

While Protestants consider the city church one of their most acute problems, he noted, the Catholic Digest has published data which indicates that urban Roman Catholic churches face a similar problem.

Musselman said that what was thought to be indifference to religion, especially in the more densely-populated parts of cities, is actually resistance to religion or perhaps hostility to organized religion.

"One cause of this hostility to which we attach primary signi-

ficance is that of motivation," he said. "People in many areas question our motives. Do we really want to help them or do we need them to keep the show going—to pay the bills?"

He said many city people consider the church to be irrelevant.

"It can become relevant in part as it deals with their immediate living needs, housing, race, law enforcement, etc.," he asserted. "We will fail if we try primarily to build a strong institution. Our job is to build a new world."

And this means a "fighting faith" is needed, he added.

"In the long run it is not methodology, important as that is, which will bring the answer," Musselman said. "It is a new commitment to that, the greatest revolution of all time, whereby the Cross of Christ shall transform the world."

The Rev. Jitsuo Morikawa, director of evangelism for the American Baptist Convention, touched on the same theme by saying that too often the Church has related "institutional success with evangelism."

As a result, evangelism has been a means of promoting the Church rather than meeting human need, he declared.

"In this day of the tyranny of bigness, institutional necessities have made our urban churches vulnerable to putting their own establishments above service to human tragedy," he said, "even succumbing to the subtle exploitation of human need and evangelism as instruments of institutional ambition."

Morikawa maintained that, whatever the cost, the Church must involve itself in areas of human need even if they are "dangerous and disturbing."

"We have long adjusted our

evangelism to a course of safety and expedience," he said. "For example, we have assumed that a white American can be evangelized without any repentance of the sin of racial prejudice which permeates the whole fabric of his existence."

The urban church must not only be radically transformed but the clerical ministry must subject itself to a most searching appraisal as well, Morikawa said. He also urged the urban church to mobilize to the maximum the powerful potential of its laity.

## ST. JOHN'S CATHEDRAL CELEBRATES

★ St. John's Cathedral, Albuquerque, New Mexico, celebrated the 75th anniversary of the laying of the cornerstone, November 8-10. It opened with a dinner with D. A. Macpherson, a vestryman, giving the chief address. Others taking part were Bishop James Stoney, retired bishop of the diocese; Bishop C. J. Kinsolving 3rd; Dean E. A. Skipton and Canon Brendan Griswold.

The next day open house was held in the cathedral house, with exhibits of historical interest. The celebration closed with a service on the 10th at which Bishop Kinsolving confirmed.

## BISHOP WAND SPEAKS IN BETHLEHEM

★ Bishop J. W. C. Wand, the retired bishop of London was the speaker at a conference of the clergy of Bethlehem, held November 3-4 in Wilkes-Barre. He gave three addresses on some of the characteristics of Anglicanism.

## CONNECTICUT QUIET DAY

★ The Rev. George T. Cobbett, rector of St. John's, New Milford, Conn., conducted a quiet day for laymen of Connecticut, held November 3rd at Trinity Church, Hartford.

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# EDITORIALS

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## Prayer For The Aid of The Dead

THE Church anticipates her feasts; and so do the children who come to the door with their "trick or treat", three full nights before All Hallows' Eve. We cannot recall that as children we ever presented our neighbors with that either/or; we performed the office of the ghosts willy-nilly. And unlike today's pathetic mummers proceeding from tidy green plot to plot under the street-lamps, we children had a good deal of ground to cover and felt something of the loneliness of the dead. There would be a leaden bar of daylight in the west as one came home for supper; from the valley there would sound especially clear on that night the whistle of a steam engine, a sound which has now joined the croaking of the dodo; one's feet would feel the cold from piles of soggy leaves like cornflakes; one would recall the smell of singed pumpkin from the year before; and from the pastures one would hear the last cawings until the crows returned in March.

There are hard tears in the recollection of these things. One does not willingly admit that one has gone through something to which there is no return; that definitively there hath passed away a glory from the earth. When one first sees a new generation of children learning the ritual from the elder statesmen of the playground, one does not usually feel a vicarious pleasure; but rather tiredness, envy, and perhaps resentment. One's belief in the rightness of these things, the gaiety with which one station-wagons small party-goers around in an unfamiliar night, is not supported by emotion but by will. One had not realized that so much perseverance would be called for. One can only presume that all will be well, and perhaps dare to recall that long spurt of childlike vitality which John Buchan records after the cares and sickness of his middle years.

The real sweetness and melancholy of the child's world—which is of course the real world—comes chokingly over one, though, when one reads again in the paper the activities of those men who seem to be doing whatever in them lies to destroy it. We have knowledge that our temptation is the temptation of the Washington public figure, to moralize and moralize and all the while tread the easy descent of expediency to Avernus. But it is the jovial cruel Krushchev whom we hate and

from whom we wish to protect the jackolantern-bearers. And yet in a deeper sense we know that both the colossuses are equally able and equally likely to offend one of these little ones. We read today that the USA has more uranium than it knows what to do with; no doubt our chief competitors are in the same dilemma. The British poured into the sea the milk from many square miles of farmland as the result of a minor accident at their new energy-plant. And all we can do is quietly, among the boiling tears, to say God damn stupid man's ingenuity.

### Our Nightmare

IT IS very hard to try and convince oneself once again that moral decay and not physical decay is the only ultimate evil; and that innocence is as safe a protection against that corruption as our sophistication. It is very hard to say "Fiat justitia, ruat caelum" when the falling of the sky has become a likely possibility, and to see how Justice could still remain Justice. It would not be so bad if we could foresee a rain of radiation that would mercifully bring an end to what now appears the disease of matter we call Life, and let fire and Apollo reign supreme. Our nightmare—we could charitably wish it only a private nightmare—is the lingering: the monstrous forest of twisted mutants, the power-grid throbbing its abundant inexpensive energy to heat the bone-cancer ward.

But already the mailbox-high witches and warlocks are giving way to fuzzy-chinned thuggish raiders in black leather jackets with chrome studs. Albert Anastasia (whose unregretted exequies we noted this morning) was once a bouncing babe in the land of Theocritus. The murder of Abel was planned in the child's Garden of Eden with its friendly nursery-style animals. All is our fault; and we have not yet learned (as St. Anselm, we think, says in a different connection) the full seriousness of sin. All this we know; and yet we are still pagan enough to wish for ourselves, not merely righteousness, but a little plot of roentgen-free land where the beach-plum bears its bitter-sweet fruit in the fall, within sight of the hills and sound of the sea, where a man might contentedly

make up his mind to die. Is it extravagant to ask of the rulers of this present darkness that they leave so much to us?

We may have to settle for less, but we shall go down fighting. And in the meantime we shall bless Dorothy Day, for not taking shelter during an air-raid drill which she said was getting people used to the inevitability of war; bless the tortuous courage of Djilas which led him finally to the sanctuary of prison; the calm intelligence of Oscar Cullmann who has finally demonstrated beyond cavil that St. Paul did not believe that Nero could do no wrong; Albert Camus' massive breakthrough from nihilism to moderation, which, "without claiming an impossible innocence, may furnish the principle of a limited culpability"; and all other contemporaries of goodwill, known and unknown, who have refused to assent to either murder or propaganda.

We are all inextricably tangled in the snarl of deviation. M. Camus henceforth pays his rent from the interest on Mr. Nobel's dynamite-fortune. He sees in the Greeks, as on the whole

we do also, the sanest pattern for our "brief love of this earth". But even Greek moderation was a terribly fragile affair: Miltiades, the hero of Marathon, capitalized on his success to squander his life in a contemptible failure at piracy. And Herodotus, who tells this story straight, can be seen furtively patching the flaws in his private heroes. In our struggle for even a minimum of decency we will need all the help we can get.

During this All Hallows' season we shall do well to ask for help wherever it may be had. We are no theologians; but we will not accept from the theologians any God unless he is a God of Socrates as well as of Paul, of Sappho as well as of Hannah, of Virgil as well as of Luke. Our patrimony is their olive and vine, the sunlight and the column. From whatever realm of being is possessed by the makers of winged words—whether it is Limbo or the Islands of the Blest—we implore the aid of all who have loved the rocky headland and waited for the harvest: Of your piety pray for our life and for the life of our common mother the Earth.

## A Look at the Clergy -- & Laity

By Austin Pardue  
*The Bishop of Pittsburgh*

**I**T TAKES all kinds of people to make a Church. Both clergy and laity share a common human nature, which means that they are occasionally fickle, complex, easily hurt, cantankerous, and otherwise unattractive. Both clergy and laity have problems; and they also have responsibilities.

The job of the clergyman is a hard one. Few business men, bright and aggressive as they may be, could be successful rectors. It is a rare art to be able to lead people whom you do not pay, but who pay you instead. In other words, the laity pay the priest his salary, and he must thank them for it by telling them wherein they are wrong. It takes quite some leadership to do that. It is even hard these days for the boss in business, who pays his employees, to correct and criticize them. What must it be for the parson, whose situation is the reverse? He must correct and criticize the owner of the hand that pays him his (often inadequate) salary.

The primary duty of the priest is to grow in grace—which means facing his weaknesses, repenting of them, and seeking forgiveness. The parson's second duty is to act as a spiritual leader for his sheep—which involves making conces-

sions to human foibles and at the same time taking a firm stand on issues, even when such a stand will displease some people. It is difficult to steer a middle course between the timidity which fears to offend anybody and the aggressiveness which never takes into account the feelings of others; but this is what the clergyman is called upon to do. Knowing that the man who pleases everybody cannot possibly please God, the Bible says, "Beware when men speak well of you." But knowing, too, that each personality must be treated with respect and love, the Bible says, "Woe unto those who cause one of these little ones to fall."

### THE LAYMAN'S PROBLEM

**A**S FAR as his relationship to the clergy is concerned, the layman's basic problem grows out of the fact that there may be such deep personality differences between him and his rector that the two do not get through to each other. Only this morning, as an example, a priest of my diocese called me and said, in effect, "A friend of yours who is a member of this parish is in need of your help. I am unable to reach him; I just can't get through to him; and I wonder if you



could see him soon." This particular clergyman has had notable success in reaching individuals; but he is the first to admit when he finds a block between himself and another soul; and in humility he turns to another for help. All of which highlights the fact that different clergymen appeal to different people, and that a problem arises when a layman is faced by trouble or perplexity and he does not have a sense of spiritual kinship with his own rector.

While a layman may have to turn to a clergyman not his rector for help with a specific problem, still he has a responsibility to be loyal to his rector and to his parish church. The true Episcopalian remains loyal to his parish and rector, even though he is not overly fond of him as a person. He maintains a vital allegiance because he believes in the Whole Church, in the Sacraments (which are not changed by a change in priests), in the missionary vision of Christ, and in the parish to which he belongs.

#### WHAT A LAYMAN CAN EXPECT

**T**HOUGH a clergyman is human, with personal weaknesses and limitations, there are certain things which a layman can expect from all the clergy. As a layman, you can expect the clergy to find ways and means of knowing all the people—old, new, and future prospects. You can expect them to be faithful in calling on the sick, the distressed, the shut-in, and in bringing the Sacrament of the Holy Communion to the bedfast. You can expect them to be available and approachable for anyone in trouble, to listen to your troubles with humility, and to seal their lips forever so that your confidences will be kept sacred.

You can expect them to study the Gospel faithfully, and to try to interpret it in understandable terms to meet the practical needs of the congrega-

tion. You can expect them to make various services available to meet the needs of the people and to love the children of the parish as well as to speak their language. Above all, you can expect them to behave like Christian gentlemen, and, upon failing to do this, to be ready to make amends and offer apologies for their mistakes.

#### WHAT A PRIEST CAN EXPECT

**B**ECAUSE of personality differences, no clergyman can expect that he will have a deep personal tie with every member on the parish list; nevertheless, there are certain things which a priest can expect of the laity. As a clergyman, you can expect the lay-people to be faithful in attendance at public worship. You can expect that they give generously of their substance for the support of the Church. You can expect that their work in the Church is in Christ's name, and not for pats on the back from the clergy nor for social distinction in the eyes of the congregation. You can expect that their adverse comments, if any, will be phrased in terms of kindly, constructive criticism, not disseminated as destructive gossip. You can expect that however often they follow "afar off," they nevertheless are sincerely trying to follow Christ in home, business, and recreation.

Among the clergy we have a wide assortment of talent and ability. As St. Paul says, "There are diversities of gifts"; and among the clergy we have healers, preachers, confessors, scholars, pastors, organizers, prophets, mystics, teachers, and evangelists.

Without in the least being disloyal to our own parish clergy, let us learn to use the resources of the whole Church looking upon it as a cooperative organism rather than as a collection of isolated, and competitive, segments.

## The Riddle of Confirmation

by Harlow Donovan

*Vicar of St. Paul's Church, Sikeston, Missouri*

**T**HE following dialogue is an imaginary conversation between a layman and his rector. The layman is a former Roman Catholic, having been received from that communion into the Episcopal Church ten years ago. He is the father of three children, one son 19, another son 12, and a daughter 10 years old. His wife was reared an Episcopalian.

The dialogue developed while the layman and the rector sat side-by-side at a parish supper.

Mr. Smith, the layman, opened the conversation: "You know, confirmation has puzzled me since I've been an Episcopalian. Don't get me wrong, Dr. Jones, I'm not opposed to it, but it seems that our practice in the Episcopal Church is inconsistent in several ways."

Jones smiled and said "Is that so? It's interesting that you're thinking about it. I'd like to hear what your thoughts are."

"Well, for one thing, I wonder why children

must wait until they're confirmed before receiving Holy Communion. If baptism makes them full-fledged members of the Church—and that's our belief—then why can't they go to Communion before they're confirmed?"

Jones hesitated, then replied "Well, I suppose a pat answer would be that it's for a disciplinary reason. That is, this way we're sure that communicants do become confirmed. Otherwise, there might be many who never would receive the laying on of hands. But I'm not sure that such a pat answer really speaks to your concern."

"No, Dr. Jones, frankly, it doesn't. It seems to me that, regardless of how important confirmation may be, the discipline, or practice, just doesn't jive with our theology."

"Yes?" quizzed Jones. "Go on."

Smith paused thoughtfully, then went on: "First, let me say that I know something about the second rubric at the end of the confirmation service. I know that one of the Archbishops of Canterbury devised it long before the Reformation just because confirmation was neglected back then."

"That's right," said Jones "It was Archbishop Pecham in the 13th century."

Smith smiled. "The 13th century! That's a long time ago. I'm sure that something had to be done about a bad situation, but I'm not sure that it's so important now. In fact, it seems inconsistent. That's what I meant about it not jiving with our theology. Let's get to that. To begin with, our Church holds that there are two sacraments generally necessary to salvation—baptism and the holy communion. So, why should a sacramental rite, which we don't believe is necessary to salvation, stand between the first and second essential sacraments? What's the answer to that, Doctor?"

"I'm not trying to dodge your question, Mr. Smith, but I need to think about that one."

"Well, that's a pleasant surprise. I thought you'd have a nice neat answer all tied up with a pretty bow."

Jones chuckled. "Oh, don't think I don't know answers like that. I know several. Do you want them all?"

"Try one on for size."

"OK. You asked for it. Here's one. It has to do with the ancient practice, probably as old as the second century, when baptism by water and the laying on of hands were combined in a single ceremony of initiation into the Church. Then, they became separated. We're not absolutely

certain how or why, but most likely it was partly due to the fact that in times of persecution it wasn't always possible to perform the whole ceremony which was rather long. You know how it is in emergencies. You just do the bare essentials and hope there'll be a chance for the rest later on. Another reason was that babies were being born into Christian families and the laying on of hands was reserved until the children were older." Dr. Jones hastened to add "But that wasn't a universal practice. The Eastern Church administered the laying on of hands to babies, and the Orthodox Churches still do it that way. That's one pat answer."

"Excuse me if I seem dense, but I don't see the connection."

"Pardon me. I don't think I went far enough. I should have gone on to say that one theory based on that historical information is that baptism isn't completed until confirmation."

"Oh, I see. But, isn't that stretching things a bit? The New Testament doesn't give much support to that does it?"

"Quite right, Mr. Smith, it doesn't. In the Book of Acts, there's one passage that may seem to—where the Apostles had to go to Samaria to lay hands on some baptized people who still hadn't received the Holy Spirit. But there's another passage where Peter promises the Holy Spirit to some people if they only will be baptized. And, there's a more surprising incident where a group received the Holy Spirit before they were baptized—just from hearing the preaching of the word. The 'wind blows where it will' it seems." smiled Jones.

"It certainly seems that the Apostles had to be elastic in their practice to adapt to the workings of the Holy Spirit! Which makes me wonder if we aren't demanding that the Holy Spirit adapt himself to our doings."

"Sometimes I wonder that myself." remarked Jones. "Do you want any more pat answers?"

"Not right now, thank you." said Smith "I can only say that theories about confirmation need to be pretty broad and inclusive if they're going to conform with what the New Testament has to say about it. And I feel more strongly that we're making second class Church people out of our baptized children who aren't yet confirmed. I used to be a Roman Catholic. I made my first communion seven years before I was confirmed. And, while Roman Catholics believe that confirmation is one of the sacraments Christ instituted, they don't let it stand between their baptized children and the communion rail. Maybe I'm

putting it pretty strongly, but I think there's something to it. What do you think?"

"You're getting me into deep water, Mr. Smith. I hear what you're saying, and I'm willing to hear more. I would like to know if you can see any alternatives to our present practice. The Eastern Orthodox confirm at the time of baptism, and Roman Catholics usually after the first communion, sometimes not for a long time after, and occasionally never. Do you see any other alternatives?"

Smith thought a moment as he drew a cigarette from his pack. Then, looking at Dr. Jones, he said "Well, Dr. Jones, this whole question really grew in my mind out of my experience as a father. We have three children. There's Dick, for instance. He's 19, and just finishing his first year at college. Right now, he's a spiritual skeptic. The religion of his boyhood is being put to the test and found wanting. He's searching for an adult faith and it's going to take him some time yet to come to it. I have no fear that he won't . . . but he's going to doubt and disbelieve even more before he gets through to more solid ground. And yet, he was confirmed seven years ago, when he was 12. He stood there before the congregation and pledged 'I promise to follow Jesus Christ as my Lord and Saviour'. Dr. Jones, he said that from the viewpoint of a boy; from the understanding of a hero-worshipping, enthusiastic 12 year old. It was a great day for him then. But now he feels embarrassed that he did it; because life isn't so simple for him now as it was then; there's military service staring him in the face; there's sex; and social pressures; conformity; his wanting to be himself in his own right; and his wondering who in the blue blazes he really is in this wonderful, baffling, complex, painful world. And this is the real question: when he really does begin to find himself and his faith, what can he do about it so far as the Church is concerned? What kind of sacramental seal can he put on his arrival at a man's faith? He did that when he was 12, just a boy; he can't be confirmed again!"

Smith paused and played with his cigarette in the ash tray. Dr. Jones sat quietly waiting for him to continue. After a moment, Smith went on "And then, there's Tommy, just confirmed this spring. I look at him and see Dick all over again. He has the same enthusiasm that Dick had when he was confirmed. He can go to Communion with his mother and dad now. But chances are he'll go through the same wrestlings his older brother's going through now. I did. And so did just about every boy I grew up with. You know,

Dr. Jones, when Tommy stood there before the bishop and renewed his baptismal vows, I almost cried because he was so unaware of what 'the world, the flesh and the devil' really is. It takes a lot of living to find that out, a lot more than a 12 year old boy has under his belt. It takes a lot of living, enough to be a mature adult before you really know what you're struggling against and hoping and striving for. Dick is really beginning to face that struggle. That's why he's doubting his childhood faith. Faith has to be tested against what's real; and when a deeper faith is reached, some ground to stand on as an adult, then I think a man or woman can make that renewal and mean it. So, I guess what I'm saying is that we rush our children into confirmation too soon, before they can possibly be ready for it."

Jones looked at Smith and said quietly, "You're a thoughtful man, Mr. Smith. And as a pastor, I can say that from my point of view, you're not talking about just your own two boys, but about most of the young men I know. But what about girls? You have a daughter. Do you think it might be somewhat different with the fairer sex?"

"Perhaps, a generation or two ago, it might have been different. Girls were more sheltered then. But they're not now. They're up against most of the same pressures and conditions that young men are, except for compulsory military service. But speaking of my own daughter, Alice, she's 10, now, and she's the only one in our family who can't receive communion. She shares our family table with us at home, but here in the Church, she can't share with us at the Lord's table. I don't know that it bothers her much but if she puts two-and-two together in her young mind, and hears about Jesus bidding little children to be brought to him and not forbidding them, I wonder what she might think about not being allowed to share in his table."

Jones asked "Do you have any indication that she might be wondering about it?"

"I'm not sure. I suppose I should try to find out some way, or at least keep my ears open. But what if she should ask me point-blank? Should I tell her about the 'doctrine, discipline and worship' of the Protestant Episcopal Church? And what would she think then? That the Church has the last word over Christ? You know how direct the logic of a child can be."

"Yes, I do." said Dr. Jones.

"Well, what can be done about this? Or maybe

I'm way off base. I've never heard anyone else talk about it. Maybe I'm all by myself. After all, I'm just one layman."

"Yes. And I'm just one priest. But I don't think you're entirely alone. I've heard other

clergymen talk about it once or twice. Perhaps it should be talked about more often. I think you have said some things that need to be heard. But there, again, you're just one layman and I'm just one priest."

## Are We Afraid of Evangelism?

By Alexander Stewart

*Rector of St. Mark's, Riverside, R.I.*

EPISCOPAL public relations suffered a double defeat recently. On "Meet the Press", Billy Graham was questioned as to the extent and degree of Episcopal cooperation or boycotting of his New York Crusade. Mr. Graham, obviously uncomfortable, could not, even while exercising charity in his answer, hide the fact that with few exceptions Episcopal clergy had not supported his crusade. On that same day, national press services and news broadcasters quoted what they called a "scathing comment" from a sermon delivered by an Episcopal priest in New York City:

"I believe that the Holy Ghost would hesitate to come to Madison Square Garden these days as he would have during the other circus that was there a few weeks ago."

Without questioning the wisdom of the New York clergy or the validity of the uncharitable analogy used by this priest, these two items highlight a basic problem in public relations. In the minds of millions of non-Episcopalians their preconception that the Episcopal Church is stuffy, uncooperative, and uncharitable was confirmed, thus offsetting the goodwill and positive feelings created by national and diocesan departments of promotion, and by hard working priests and laymen in community causes.

Business is so sensitive to public relations; not to offend one potential customer, while we churchmen blatantly condemn those who differ from us, fostering ill will and tension. If we can't say anything good about Peale or Graham, then both Christian charity and common sense ought to compel us to keep quiet. The devil's greatest joy, according to C. S. Lewis, is in pitting one churchman against another. The Episcopal Church certainly does not benefit by uncharitable statements or attitudes toward well-liked figures of international renown.

The issue, however, is not Billy Graham. The real questions are: Why are we afraid of evangelism? Do we really believe in the Holy Spirit? And if so, do we believe that the Holy Spirit can

operate outside of Episcopal church buildings and episcopally administered sacraments?

In our own Episcopal Church we find clergy strongly opposed to Bryan Green's missions and methods, although no one questions the soundness of his doctrine or churchmanship.

Two parishes in our diocese recently had preaching missions; one by Canon Paterson from the diocese of Toronto, the other by Father Michael, the English Franciscan. The initial reaction among clergy was unbelievable—as though one had just announced that Dave Beck was going to preach on the importance of honesty among labor leaders. Even the Folk-Mass put on by the Brown University Jazz Band at our Cathedral didn't flip as many clerical eyebrows as the fact that people were really being converted at these preaching missions.

### What's Wrong with Evangelism

HOW to handle enthusiasm? How to dissociate the word evangelism from hysteria and sawdust? This is a real problem Anglicans must face. Our friends in the Church of Rome have a zeal and fervor for souls and use the term 'conversion' constantly, and interestingly enough, their leading scholar, Ronald Knox, has written an excellent book, "Enthusiasm." Our dioceses on the other hand, frightened by the word evangelism, have invented all sorts of innocuous names to mask it—field departments, missions, Church extension, publicity, etc. Why is the word evangelism so feared in Episcopal circles?

The inconsistency of the Anglican Church is pointed out when we remember that sound bishops in the Church of England supported Billy Graham's crusade and appeared with him in London, while our branch of the Anglican Church has been largely non-cooperative.

In the Book of Acts, Gamaliel tells those persecuting the Apostles, "If this plan or this undertaking is of men, it will fail; but if it is of God,

you will not be able to overthrow them. You might even be found opposing God."

Why not let history decide for or against Billy Graham?

An honest reading of the Book of Acts makes one all too aware of the embarrassing fact that the kerygmatic preaching and apostolic doctrines of Peter, Paul, and Stephen are more completely reflected in the sermons of Billy Graham than in most Episcopal sermons, my own included.

Graham does not claim to be a scholar; he told a nationwide audience he doesn't like being called "Doctor" because he didn't earn the degree—a touch of humility that could beneficially rub off on other honorary degree recipients. Let's at least give the man credit for being exceedingly charitable to our Church in view of the many insults he has received, for his marked humility, and his unique ability of presenting the Gospel in simple terms, a talent many of us might well covet.

St. Stephen concludes his final defense by saying, "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did not your fathers persecute? . . . . . Now when they heard these things they were enraged, and they ground their teeth against him."

Too many Episcopalians have been grinding their teeth against those who, in their simple but effective way, are making the Holy Spirit known to people whom we have failed to reach. The Quakers could hardly be considered noisy evangelists; yet one of their number tells us, "Better fanatic follies than to lie cold and unmoved in starched propriety." God grant that we be not the man to whom Studdert-Kennedy refers in the following passage on the Holy Spirit:

"He wants to keep his Christ for ever standing amid the lilies of the altar, with the sweet incense of worship rising round him, a weekly refuge from the distraught and vulgar world. He wants to lock Christ up in the tabernacle, to keep him in the silence of the secret place, where men must go down on their knees before they touch him. But Christ wants to come out into the market-place, and down to the streets; he wants to eat and drink with prostitutes, to be mocked and spit upon by soldiers. He wants to call the dishonest trader from his office desk; to stand at his lathe beside the workman; and to bend with the mother over the washtub in the city of mean streets. He wants to go out into the world, that beauty and goodness and truth—beautiful things, good people, and true

thought—may grow up around him wherever he goes. You cannot keep Christ in your churches; he will break them into pieces if you try. He will make for the streets in spite of you, and go on with his work; defying dead authorities, breaking down tyrannies, destroying shams, declaring open war against a Godless world. And wherever he goes the true Church will go with him—the Church of those who are forgiven because they are bearing the sins of the world, and have learned how to forgive."

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## Don Large

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### Hidden Persuaders

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THE hidden persuaders of the advertising world are still in hiding. But at least one of them, like Wordsworth's "violet by a mossy stone, half-hidden from the eye," has come far enough out from under his rock to tip his hand.

This Machiavellian gentleman has labored and brought forth a gadget which is invisible to the naked eye (so it's really still hidden!) but which plays ingeniously upon the helpless unconscious. It's a device as potentially dangerous to the survival of human freedom as Arkansas' Governor Faubus or Russia's new earth satellite Sputnik.

Here, according to one of our midtown agents, is the story. The Subliminal Projection Company of Manhattan is now standing ready to project unseen advertising messages upon movie and TV screens in 1/3000-of-a-second flashes. That's right. One-three-thousands of a second. And the demonic element about this insidious gimmick is that you can't protect yourself against it, because you have no way of knowing whether or not it's there.

But this sneaky sycophant of Satan works. In the course of a six-week experiment in a New Jersey movie house, innocent guinea pigs purchased 18% more Coca Cola and 57% more popcorn. (As a resultant by-product of this suddenly accelerated consumption, I suppose they also bought quite a few extra bottles of Alka-Seltzer.) And so is Scylla piled on Charybdis.

The designer defends his devilish device by insisting that it will do away with long, dreary commercials, such as the one wherein the boss collapses into gales of helpless laughter when his

secretary has wit enough to finish that ungrammatically inane couplet which begins, "Winston tastes good . . . ." But, speaking of such nauseating commercials, the Christian Century wryly observes, "Who would have thought a day would come when we would find their blatancy preferable! It does not take a Casper Milquetoast to see in this new device another giant step toward the robotization of man. Massive retaliation seems to be in order."

To this end, we second the Century's suggestions: Stop going to the movies, for even Tarzan or Frankenstein or Lassie may catch you unawares. By the same token, keep your tv turned off. Even the Piel program (spelled any way you wish) may not be above reproach. Buy only those products which display a "No Subliminal Advertising Here" sign stamped on the top of every box or can . . . . Above all, fight any attempt to get the Church to redeem this thing for its own use. Don't let them cajole you into supporting a 1/3000-of-a-second flash appealing to your subconscious to "Decide for Christ Tonight!"

A decision for Christ is the one decision, above all others in the world, which both demands and deserves your conscious thought and your conscious consent on the keenest and most alert level possible. To be of any use to yourself, your brethren, or your God, it must be a dedicated decision involving your open mind and your warm heart.

Like death and taxes, I'm sure that modern advertising techniques have their place amongst us. But I must confess that I still like the old-fashioned way of bringing the Message to Garcia.

Meanwhile, when I wax weary of being subtly manipulated on all sides, I find myself wondering whether some remote corner of Walden Pond might not still be for sale.

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## Pointers for Parsons

By Robert Miller

*Episcopal Clergyman of Campton, N. H.*

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I HAD been to church and I felt rather dissatisfied because the Psalms had been cut down to about twenty verses and the two lessons taken together did not amount to much more. I reflected that thirty or forty years ago one got much larger portions, and there was something satisfying about it. The Litany was longer in

those days and it was said more frequently. It was not then thought necessary to limit the service to an hour. Today, do not even the Baptists the same?

"Oh those dreadful old services," exclaimed Mrs. Brimes when I said as much. "They were so long. And the preacher would go on and on. I like the modern way so much more. I get home in good time to get dinner. Not that getting dinner is what it used to be and thank goodness for that."

"Nothing is what it used to be," I said. "Sunday used to be a long day, even with church twice and Sunday School once."

"You wouldn't want to go back to that, would you?"

"There was something restful about it," I mused. "Hardly anybody had cars and there were not many 'activities.'"

"I should think you'd be glad. They bring people out."

"But what do we bring them out for?"

"Oh, just getting them out is a good thing. Why, our church is so much more alive."

I said goodbye to Mrs. Brimes and went back to my study and wondered if I was an old fuddy-duddy and a back number. I liked saying the Psalms and hearing the Scripture read and I felt we didn't get enough of it. I liked to worship with the whole congregation but if I were to do that it would mean that the eleven o'clockers had to become Family Servicers (and at 9.15!). I liked a sermon that gave one something to think about, especially if that something was the faith of the Church. But how could a sermon give one anything to think about unless the preacher had thought about the sermon? I decided that life was getting to be too hurried for sermons. Everybody told me that they did wonderful things now but what could be more wonderful than taking time to think?

I suddenly thought of that august dignitary who spent, not ten nights in a bar-room but fourteen nights in a Pullman. Oh well, national council people go everywhere now.

It was Gilbert Simeon who suggested that we'd finally adapt to airplanes and tv and that even activities wouldn't activate us forever.

"We'll rediscover thought," he said, "and like it."

## TO MAKE STUDY OF POPULAR ARTS

★ A National Council of Churches commission will study to what extent comics, motion pictures, popular songs, advertising and radio-TV soap operas influence contemporary religious life.

The survey was announced by the Rev. Marvin P. Halverson, executive director of the council's department of worship and the arts, at its annual meeting. It will be made next year by psychologists, theologians and leaders in each of the five popular arts.

Halverson said the project will attempt to discover how far these art forms serve as carriers of genuine religious insight as well as how churches can make use of them.

"We want to find out to what extent our twentieth-century

popular arts are genuine art forms and what makes them popular," he said.

Two years ago the Council's department of life and work issued a statement on the role of the arts in society and the Churches' responsibility to them. It declared that the Church must find out what today's people are really like through the books they read, the films, TV shows and plays they see, the music they hear and the buildings in which they live, work and worship.

The proposed study is a followup to that statement, Mr. Halverson said.

"We want to know," he said, "what makes people line up for hours to see 'The Ten Commandments' and 'A Man Called Peter.' If religion is now box-office we ought to know what is behind it."

He said reasons for the popularity of recent juke box song hits like "Somebody Up There Likes Me" and "I Believe," should give the experts a lead on the fundamental religious values of people and whether such tunes debase these values.

## EPISCOPALIANS WIN FELLOWSHIP

★ Ten percent of the fellowships awarded by the Rockefeller brothers theological fellowship program since its inception in 1954 have been given to Episcopalians.

## YALE DEDICATES NEW BUILDINGS

★ The Presiding Bishop was the chief speaker at Yale Divinity School when ten new residential buildings were dedicated.

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# PEOPLE

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## Clergy Changes:

JOHN S. ARMFIELD, formerly rector at New Smyrna and Key West, Fla., is now rector of St. Andrew's, Devon, Conn.

KENNETH D. CARNegie is now vicar of St. Luke's, New Haven, Conn., following a year of graduate study at General Seminary. He is a graduate of the University of London and was ordained priest in 1944.

JOHN R. B. BYERS Jr., formerly vicar of St. Francis, Lovelock, Nev., is now rector of St. Mark's, Terrytown, Conn.

DAVID M. PYLE, formerly rector of St. John's, Sharon, Mass., is now rector of St. Andrew's, Kent, Conn.

LUTHER PARKER, formerly in charge of churches at Andrews and Georgetown, S. C., is now rector of Trinity, Peru, Ind.

MALCOLM H. PROUDY, formerly in charge of Holy Trinity, Grahamville, S. C., is now rector of St. Matthew's, Darlington, S. C.

KENNETH HIGGINBOTHAM, formerly rector of the Church of the Saviour, Providence, R. I., is now rector of St. Philip's, Columbus, Ohio.

PAUL S. HEINS, formerly rector of churches in Brandy Station, Remington, Rapidan and Raccoon Ford, Va., is now rector of St. Paul's, Hanover, Va.

FRANK R. SANDIFER, formerly vicar of St. Thomas, Ennis, Texas, is now vicar of the Advent, Baltimore, Md.

## ORDINATIONS:

CLAUDE L. JOHNSON was ordained priest on Oct. 18 by Bishop Lewis at Grace Church, Anthony, Kansas, where he is vicar. He was formerly a Methodist minister and studied at the Southwest Seminary.

## LAY WORKERS:

MAUDE CUTLER, formerly on the staff of the dept. of education of the National Council, is now parish ass't at St. Luke and St. Paul, Charleston, S. C.

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## OFFICIAL OF ISRAEL TO LECTURE

★ Chiam Vardi, counsellor on Christian affairs to the ministry of religion in Israel, is to lecture at Seabury-Western Seminary, November 18th. He is to speak on the meaning of Christianity, Islam and Judaism in his country.

## GETTING TO KNOW OTHERS

★ St. David's, Wilmington, Delaware, is having guest speakers at the Sunday evening services. On November 3rd the speaker was the Rev. Samuel Besecker, pastor of a newly organized Lutheran Church, with a discussion following. The rector of St. David's, the Rev. Seymour Flinn, called it a "no-holds-barred" kind of session, with the Lutheran pastor answering any questions asked.

Last Sunday a similar affair was held with the Rev. James Hughes, local Methodist pastor,

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answering questions about his Church.

Earlier this fall, Mr. Flinn announced in his parish paper that there would be a discussion the following Sunday of "Is capitalism Christian—unless a hotter subject comes to mind in the meantime."

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### ST. LUKE'S CHAPEL

Rev. Paul C. Weed Jr., Vicar  
487 Hudson St.  
Sun. HC 8, 9:15 & 11; Daily HC 7 & 8; C sat. 5-6, 8-9 by appt.

### ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)  
Rev. C. Kilmer Myers, Vicar  
Sun. HC 8:15, 9:30, 11; 12:15 (Spanish). EP 5, Thurs., Sat. HC 9:30 EP 5.

### ST. CHRISTOPHERS CHAPEL

48 Henry St.  
Rev. William Wendt, Vicar  
Sun. 8, 10, 8:30; Weekdays 8, 5:30.

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# BACKFIRE

C. Sturgis Ball

*Priest of Baltimore, Md.*

Apropos of your article on the training of selected laity to remedy shortage of clergy (10/31), it may interest your readers to know that for several years past the diocese of Maryland has had a class giving a three year course based on canon 29; section 2, for selected laymen desirous of becoming perpetual deacons.

Fifteen men have graduated and become deacons and three of them took seminary study later and are now priests. The instructors are two former

seminary professors, since I was formerly on the faculty of Virginia and the Rev. Nelson Rightmeyer was professor at Philadelphia. The present class has eight students.

Evelyn Lynham

*Laywoman of Richmond, Va.*

I would like to commend *The Witness* for printing a letter by Dorothy Andrews (10/31). I had read the article by Kendig Cully about the Billy Graham crusade in New York and was quite upset by it. I had put off writing to you, but thank God someone else had the insight to do it for me.

May I add to Miss Andrews letter that what happened at Madison Square Garden was nothing less than the work of the Holy Spirit. Mr. Cully called the room where decisions were made for Christ the crypt. Only he could make this statement because he is in the dark. Does he know the Lord? Jesus says; "I am the light of the world." If he will accept the Lord as his Saviour, Mr. Cully will have a resurrected faith, just like our Lord came out of the Crypt triumphantly.

I could go on and on; I do hope he will do better as a professor than a writer.

Howard R. Erickson

*Layman of Collinsville, Conn.*

The aim of the Christian Church today must be a more Christian social order. This applies both nationally and in the international field. We on'y need to look around us to see that the spirit of Christ is not in control of our country today. In business greed is all powerful. There can be

no such thing as love for a competitor. "Beat him to it" is the motto. Free competition and Christianity do not seem to mix.

In the international sphere our main aim seems to be to checkmate other nations whose ideas are different from our own. This can easily lead to world war. Instead we should seek to make our own country a better place in which to live.

Owen Lloyd

*Clergyman of Anthony, Kansas*

Thank you for Talking It Over of October 31. It is about the easiest thing in the world today for a Methodist, Congregationalist or Disciples minister to become a priest in six months and perhaps less if they whisper something or other to a bishop.

As for examining chaplains, there might as well not be any in some districts, and dioceses too perhaps, for most of them are governed by what the bishop tells them to do. And in many instances these examiners are not even legally serving. Canon 31, page 71, and canon 32, page 73, should be read by all bishops and the legally appointed examining chaplains.

Chester Hill

*Rector at Madera, Calif.*

Send me *The Witness*. *The Living Church* costs too much: Churchnews has died, not altogether undeservedly, and so *The Witness* must step into the breach. I like it.

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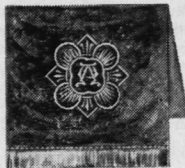
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# BOOKS . . .

**Kenneth Ripley Forbes**  
*Book Editor*

*An Introduction to the Apocrypha.* by  
Bruce M. Metzger. Oxford  
Press. \$4.00

This book is timed to accompany the new publication, the Revised Standard Version of the Apocrypha, Sept. 30, 1957. The work is a superbly compact, accurately factual, at the same time interesting and readable account of the fourteen books which did not get into the Old Testament Canon. Briefly, they are the books found in the Greek version of the O. T. but not in the Hebrew. They were widely used in the early Church, have always been a part of the Septuagint, the O. T. part of the Bible of the Greek Orthodox Church, and of the Vulgate, the Bible of the Latin West. We Anglicans have always used them, though not necessarily as inspired books, on a level with the rest of the O. T. It is only the Protestant churches which refuse them a place "in the Bible." But even their objections (e.g. to prayers for the departed) are now weakening, as more and more persons realize that the apocryphal books are essential to what the University of Chicago Press calls the "complete Bible."

They are vastly interesting, and help to provide the proper background for the N.T., the rise of Christianity and the development of Christian thought. Dr. Metzger has given us an admirable popular introduction to the Apocrypha

as a whole and to each separate book, giving a summary of its contents, something about the author and date and its place in the history of Judaism, and finally a fascinating account of the later influence of the apocryphal books in Christian thought, literature, and even art. As a full measure, there is a chapter on the New Testament Apocrypha, with a translation of the story of St. Paul and the Baptized Lion.

Everyone who intends to read the new R.S.V. translation—and let us hope many of our own readers carry out this resolve!—should also get hold of Metzger's book as a guide. Even scholars already familiar with the apocryphal literature will find in it much to interest them.

—F.C. Grant

*The Liturgy and the Christian Faith* by Massey H. Shepherd Jr. Seabury Press. \$95

*The Threshold of Marriage* Morehouse-Gorham. \$45

*Say It Again* by Alice McKay Rickert. Morehouse - Gorham. \$50

Here are three small pamphlets on widely separated subjects which are of exceptional value and interest, out of all proportion to their size and price. Massey Shepherd writing on the liturgy is always enlightening and practical. He is, I presume, the outstanding authority in his field of the Episcopal Church. The "Threshold of Marriage" was first published in England under Church of England auspices and this American edition has a foreword

by Almon R. Pepper, executive secretary in social relations of the National Council. Parish clergy would be well advised to put a copy in the hands of every couple about to be married by them. "Say It Again" will be found delightful by parents and teachers of very young children.

*All the Plants of the Bible* by Winifred Walker. Harpers. \$4.95

This is an informing and delightful book. The author is an internationally known botanical artist now in residence at the University of California. Her book is based on the list of "Plants of the Bible", issued by the New York Botanical Garden. She has made life-sized paintings of all the plants. One of these is reproduced in color for the frontispiece of this volume. The rest appear in full-page black and white offset. Each page facing the picture has a description of the plant, its growing habits in Palestine and its uses.

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