

The **+** WITNESS

DECEMBER 6, 1962

10¢



NEW WORK WITH INDIANS

EPISCOPAL CHURCH has launched a new work among American Indians. It is centered chiefly among the Navajos of Arizona and the Sioux of South Dakota. News of the program will be found in the news pages this week

WHAT'S THE MEANING OF EVANGELISM

SERVICES

In Leading Churches

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.

Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

THE HEAVENLY REST, NEW YORK

5th Avenue at 90th Street

SUNDAYS: Family Eucharist 9:00 a.m.
Morning Prayer and Sermon 11:00
a.m. (Choral Eucharist, first Sun-
days).

WEEKDAYS: Wednesdays: Holy Com-
munion 7:30 a.m.; Thursdays, Holy
Communion and Healing Service
12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays).

HOLY DAYS: Holy Communion 12:00
noon.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion
9:30 and 11 a.m. Church School.
11 a.m. Morning Service and Ser-
mon. 4 p.m. Evensong, Special Music.
Weekday: Holy Communion Tuesday
at 12:10 a.m.; Wednesdays and Saints
Days at 8 a.m.; Thursdays at 12:10
p.m. Organ Recitals, Wednesdays,
12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY

316 East 88th Street
NEW YORK CITY

Sundays: Holy Communion 8; Church
School 9:30; Morning Prayer and
Sermon 11:00.
(Holy Communion 1st Sunday in
Month).

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
NEW YORK

Daily Morning Prayer and Holy Com-
munion, 7; Choral Evensong, 6.

COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL
NEW YORK

The Rev. John M. Krumm, Ph.D.,
Chaplain

Daily (except Saturday), 12 noon;
Sunday, Holy Communion, 9 and
12:30; Morning Prayer & Sermon,
11 a.m.; Wednesday, Holy Com-
munion, 4:30 p.m.

ST. THOMAS

5th Ave. & 53rd Street
NEW YORK CITY

Rev. Frederick M. Morris, D.D.
Sunday: HC 8, 9:30, 11 (1st Sun.)
MP 11; Ep Cho 4. Daily ex. Sat. HC
8:15, Thurs. 11 HD, 12:10; Noon-
day ex. Sat. 12:10.
Noted for boy choir; great reredos
and windows.

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street
Near New York Memorial Hospitals
Hugh McCandless, Lee Belford, David
Wayne, Philip Zabriskie, clergy
Sundays: 8 a.m. HC; 9:30 Family (HC
3S) 11 MP (HC 1S).
Wed. HC 7:20 a.m.; Thurs. HC
11 a.m.

One of New York's
most beautiful public buildings.

The Witness

For Christ and His Church

EDITORIAL BOARD

W. NORMAN PITTENGER, Chairman

W. B. SPOFFORD SR., Managing Editor

CHARLES J. ADAMEK; O. SYDNEY BARR; LEE
BELFORD; KENNETH R. FORBES; ROSCOE T.
FOUST; GORDON C. GRAHAM; ROBERT HAMP-
SHIRE; DAVID JOHNSON; CHARLES D. KEAN;
GEORGE MACMURRAY; CHARLES MARTIN;
ROBERT F. MCGREGOR; BENJAMIN MINIFIE;
J. EDWARD MOHR; CHARLES F. PENNIMAN;
WILLIAM STRINGFELLOW; JOSEPH F. TITUS.



CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN FAIRMAN BROWN;
GARDINER M. DAY; JOSEPH F. FLETCHER;
FREDERICK C. GRANT; CLINTON J. KEW; JOHN
ELLIS LARGE; ROBERT MILLER; CORWIN C.
ROACH; MASSEY H. SHEPHERD JR.; WILLIAM
B. SPOFFORD JR.



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



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

SERVICES

In Leading Churches

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.
Minister to the Hard of Hearing
Sunday: 9 and 11 a.m., 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs.,
Fri., 12:30-12:55 p.m.
Services of Spiritual Healing, Thurs.,
12:30 and 5:30 p.m.

ST. PAUL'S

13 Vick Park B
ROCHESTER, N. Y.

The Rev. F. Chester Baxter, Rector
The Rev. Frederick P. Taft, Assistant
Sunday: 8, 9:20 and 11.
Holy Days 11; Thursday, 5:30 p.m.

ST. PAUL'S MEMORIAL

Grayson and Willow Sts.

SAN ANTONIO, TEXAS

The Rev. James Joseph, Rector
The Rev. George N. Taylor, Associate
Sunday - Matins and Holy Eucharist
7:30, 9:00 and 11:00 a.m.
Wednesday and Holy Days 7 and
10 a.m. Holy Eucharist.
Sacrament of Forgiveness - Saturday
11:30 to 1 p.m.

SERVICES

In Leading Churches

CHRIST CHURCH CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector
Sunday Services: 8:00, 9:30 and
11:15 a.m. Wed. and Holy Days:
8:00 and 12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue
The Rev. William B. Sperry, Rector
8 and 9 a.m. Holy Communion
(breakfast served following 9 a.m.
service.) 11 a.m. Church School and
Morning Service. Holy Days, 6 p.m.
Holy Communion.

ST. THOMAS' CHURCH

18th and Church Streets
Near Dupont Circle
WASHINGTON, D. C.

The Rev. John T. Golding, Rector
The Rev. Walter E. Neds
The Rev. Walter J. Marshfield
Sundays: 8:00 a.m. Holy Communion.
11:00 a.m. Service and Sermon.
7:30 p.m. Evening Prayer. (except
July & August)
(8:00 in Advent and 6:15 in Lent)

TRINITY CHURCH

MIAMI, FLA.

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

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V
PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45
Boulevard Raspail
Student and Artists Center
The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL AND ST. GEORGE

ST. LOUIS, MISSOURI

The Rev. J. Francis Sant, Rector
The Rev. Jack E. Schweizer,
Assistant Rector

Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square

WASHINGTON, D. C.

The Rev. Norman T. Slater
The Rev. Frank MacD. Spindler
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.

Story of the Week

Reports on Shortage of Clergy Unfounded say Church Leaders

★ Presiding Bishop Arthur Lichtenberger is one of a group of nine Church leaders to sign a statement calling attention to errors and misleading statements in the "Why I Quit the Ministry" article that ran in the November 17th Saturday Evening Post.

The statement first calls attention to the sub-heading in the Post article, put in large type and written, not by the author of the article, but by editors of the Post. It reads as follows: —

"America's religious revival, which has lifted church membership to a record 114,000,000, is threatened by a critical shortage of clergymen. Many pulpits, both Protestant and Catholic, lack full-time ministers, and recruits are scarce. Protestant seminary enrollment dropped five percent last year to a five-year low. Ordained clergymen are resigning in unprecedented numbers."

Every statement in the above quotation is incorrect and misleading. The two final sentences are categorically untrue. The facts are as follows: —

The Post: "Protestant seminary enrollment dropped five percent last year to a five-year low."

The facts: The official tabulation of enrollment in all Protestant theological seminaries in

the country over the past five-year period, as computed from reports from the seminaries themselves by the American Association of Theological Schools, is as follows: —

1958-59	20,700
1959-60	21,088
1960-61	19,976
1961-62	20,466
1962-63	20,696

In the single year 1960-61, enrollments did decrease by approximately five percent. In the past two years, enrollments have increased to a total of approximately 3.6 percent.

The Post: "Ordained clergymen are resigning in unprecedented numbers."

The Facts: There is no evidence whatever of unprecedented resignations from the Protestant ministry. On the contrary, the records of a number of Church pension funds reveal no increase in such resignations.

Look of November 20th contains an article captioned "Help Wanted: ministers, priests and rabbis", with the sub-headings: "A crucial talent shortage plagues our churches." and "Seminary enrollment lags while congregations swell." This article conveys a similar distorted impression.

Signing the statement, in addition to the Presiding Bish-

op, were Theodore F. Adams, former president of the Baptist World Alliance; Edwin H. Dahlberg, former president of the National Council of Churches; Franklin C. Fry, president of the Lutheran Church in America; James A. Jones, former president of the American Association of Theological Schools; Ben Herbst, president of the United Church of Christ; John Wesley Lord, Methodist bishop of Washington; Theophilus M. Taylor, secretary of the General Council of the United Presbyterian Church, and Henry P. Van Dusen, president of Union Seminary.

Call on Editors

Armed with the above information, the Rev. Edward O. Miller, rector of St. George's, New York, called at the office of the Post in New York. On Sunday, November 25, he issued a statement during the service which contains the following paragraphs:

"Upon conferring with the editor of the Saturday Evening Post in his office, I learned that neither he nor his assistants had authentic evidence to support their headlines. They had never consulted directly the only authoritative source on Protestant seminary enrollment, the American Association of Theological Schools. They had not a single shred of evidence in their files to support the charge that Protestant clergy are leaving the ministry in unprecedented numbers. A subordi-

nate admitted that he had not been enthusiastic about the article. Then he added: 'We have to fill up the magazine with something.' This is the journal which describes itself, in a full-page ad in the New York Times, as 'the leading magazine with America's responsible, reading families.'

"Headlines appear to have been fabricated, and neither the editor nor his staff have taken the trouble to ascertain the truth. Such editorial carelessness is bound to arouse outraged indignation among Protestants who refuse to be intimidated by this kind of irresponsible editorial policy. We cannot afford to tolerate in journal-

ism the callous disregard of facts.

"It is sad that the journal founded by Benjamin Franklin should resort to distortions that degrade denominations. When editors fabricate unfounded charges against religious groups to stimulate circulation 'by making Americans mad,' as the editorial director of The Saturday Evening Post has been quoted as saying; then journalism is in danger of destroying one of the priceless freedoms of America — freedom to read the truth.

"It is ironic that Benjamin Franklin once warned: 'Necessity never made a good bargain'."

Religious Bodies Fail to Cite Problems of Nuclear Warfare

★ John C. Bennett charged that American religious bodies have neglected their responsibilities in pointing up the moral problems of nuclear war.

"I have heard very little religious or moral criticism of military policies," Bennett, dean of Union Theological Seminary in New York, said.

"I have heard a great deal about the physical meaning of the danger that we may be massively destroyed, but I have heard very little about the moral danger that we may be massive destroyers of people in other nations," he added.

While possession of military power is necessary in the present circumstances, Bennett declared that this nation "should not under any circumstances be the one to initiate the nuclear stage of a conflict" and that nuclear attacks against the population centers of another country "cannot be justified either as first strikes or as retaliatory strikes."

Bennett spoke to more than 800 Protestant, Catholic and

Jewish educators gathered in Chicago for the national convention of the Religious Education Association.

Among other speakers at the meeting were Buell C. Gallagher, president of the City College of New York, and the Rev. John L. Thomas, S. J., assistant professor of sociology at St. Louis University.

Gallagher traced the history of racial prejudice in the Christian Church and said that in Asia and Africa as well as America "when the Church capitulated to white imperialism it gained an empire and lost humanity."

He declared that the future of mankind and the peace of the world depend on the answer which the Christian Church in this present hour of history gives to this question: "What color is God?"

Father Thomas discussed the effects of social change and urbanization on family life and sex relations. He said that Americans discovered that "they no longer agreed on the

origin, nature, and destiny of man, and consequently could achieve no consensus concerning the essential purposes and nature of sex, marriage and the family."

As one example of the gap between the roles young people are expected to play in society and the training they receive in the family, Father Thomas pointed to the emphasis on early marriage at the same time that increased formal education is needed to fit people for a complex society.

To bring some order out of this confusion, the priest called for the development of a conception of sex relations which "integrates the genital, psychological and spiritual aspects of sex with the needs of the whole person throughout the life-cycle" and the application of this concept to society.

In his speech, Bennett said that, while pacifists make "a contribution to the sanity of us all," pacifism cannot be the policy of governments charged with maintaining the security of the people of a nation.

At the same time, he contended that the development of nuclear weapons has outmoded the concept of a "just war" and nuclear war "while we may stumble into it, cannot be regarded as an instrument of policy."

"As an instrument of policy, it can only be self-defeating," he said.

Bennett called on religious people to "become more alert than we are to moral issues raised by the possibility of our being the first to initiate the nuclear stage of a war."

"The fact that we have done this once when we used the bomb in Japan cannot be erased, and it will always haunt us," he said.

Members of religious bodies can also avoid the temptation to "turn the national conflict with Communist nations into a

Christian anti-Communist crusade . . .” he said. “We do not serve God by allowing religious zeal to make foreign policies so rigid that no accommodations between the nations are possible, for such policies would probably lead to the destruction of the people whom God loves on both sides.”

Bennett also urged religious leaders to “strengthen those groups within government which really believe in disarmament and which are deeply convinced of the risk to humanity as a whole and to our national security in the arms race itself.”

UNITY MEETING AT OBERLIN

★ The nine members of the joint commission on approaches to unity who will represent the Episcopal Church at the second meeting of the consultation on Church union were named at a meeting of the commission at the General Theological Seminary on November 14. COCU is the name given the four-way conversations involving Episcopalians, Methodists, Presbyterians, and the United Church of Christ. The first meeting took place in Washington last April. The second will be held in Oberlin, Ohio, March 19 - 21, 1963.

Since the other participating Churches are represented by groups of nine, the Episcopalian commission voted to select an equivalent number of its own members rather than have the entire group attend. Those who do not participate at Oberlin will represent the commission at other gatherings. Those named for Oberlin were: Bishops Stephen F. Bayne, Jr., William H. Brady, Richard S. M. Emrich, and Robert F. Gibson, Jr.; the Revs. James P. DeWolfe, Jr., Charles D. Kean, Alden D. Kelley, Mrs. Clifford C. Cowin, and Peter Day.

It was reported at the com-

mission meeting that the Disciples of Christ had accepted an invitation to join the consultation, thus becoming a fifth participating communion. No action has yet been taken by the Polish National Catholic Church with regard to its invitation because its national synod has been postponed because of the illness of Bishop Grochowski. The Evangelical United Brethren, who were also invited to join the consultation, have yet to take action.

CATHEDRALS MUST UNIFY SOCIETY

★ Cathedrals of today no longer play the central role in city life as they did in medieval times, but they can still do much to halt the “fragmentation” of society, the Provost of Coventry Cathedral told more than 2,000 persons who gathered to witness the dedication of the newly - completed south transept of Washington Cathedral.

The Very Rev. H. C. N. Williams spoke at a service marking completion of another major portion of the cathedral which has been under construction since 1907.

The South Transept forms the right arm of the Cross in the cruciform design of the Washington Cathedral, leaving only the main nave and the Gloria in Excelsis Tower to be completed. The 300-foot tower is now under construction, but it may be 25 years or more before the last 140 feet of the nave section is finished.

Williams, who supervised the reconstruction of Coventry's war-ruined cathedral, said that the role of a cathedral once was to serve as a center of learning and the arts, functions now largely taken over by secular institutions.

“Leaving the cathedrals with what?” he asked.

He suggested that the minis-

try of a cathedral today should be to help unify society.

“I believe that the great disease from which our world and society suffer is the fragmentation of our communities,” Williams said. “Internationally, the fragmentation of our world is obvious. Less obviously, but equally seriously, our nations and communities are broken and divided, politically, racially, industrially, and even ecclesiastically.”

The role of the cathedral should be one of “healing, uniting, and reconciling” through its ministry, he concluded.

SEABURY-WESTERN TELLS OF PLANS

★ To learn more about the development program of Seabury-Western Seminary, 40 laymen attended a dinner at the Orrington Hotel on November 29.

This was the fifth in a series of meetings that have been held for the clergy and the laity of the diocese of Chicago to acquaint them with the on-going work, the needs and the opportunities of Seabury-Western.

In explaining the long-range development plans of the Seminary and the current fund raising program, Charles U. Harris, president and dean, was assisted by two members of the board of trustees: John W. Seabury, of Winnetka, chairman of the development committee, and Donald P. Welles, of Lake Forest, chairman of the financial area of the program.

ARCHBISHOP DE BLANK RETURNS TO CAPETOWN

★ Archbishop Joost de Blank has returned to Capetown after eight weeks in England recuperating from a cerebral thrombosis.

He stated on arrival that he would resume his duties immediately.

Work Among American Indians Launched by National Council

★ The National Council has launched three major efforts in its work among American Indians. The largest was a three-day consultation on the social ministry and mission of the Church among American Indians. Held prior to the consultation, was the first meeting of the National Council's advisory committee on Indian work.

Officially introduced at these meetings was the Rev. Reinhart B. Gutmann who has been named as field consultant for the Church's social welfare work in this field. Gutmann will serve under the direction of the National Council's joint staff committee on Indian work, which is responsible for these several efforts. Chairman of the committee is Mrs. Muriel S. Webb, associate director of the department of social relations. The Rev. Clifford L. Samuelson of the home department is coordinator for the committee and chief staff officer for Indian work.

The consultation brought together 70 Indian and non-Indian clergy and lay workers, in addition to 15 consultants from state and national organizations. The latter represented such groups as the bureau of Indian affairs, the U.S. department of health, education and welfare, the child welfare league of America, and the National federation of settlements.

To the joint staff committee and the advisory committee, participants recommended that:

High priority be placed on developing Indian leadership for economic and social development of Indian communities.

In-service training programs be held to keep clergy and lay workers informed about and

sensitive to Indian culture and patterns of behavior.

Facilities be increased for the care of Indian children from broken homes.

Family life programs be developed and supported.

Additional study be concentrated on three particular areas:

- Heavy drinking among Indians

- Obtaining equal rights for Indians

- Jurisdictional problems between federal and state governments.

The advisory committee, which met prior to the consultation, recommended: an increased scholarship program to develop Indian leadership; an increased ministry to Indians in urban areas; improvement of standards in salary and visible working conditions for Indians and persons who work with Indians.

One of Gutmann's chief responsibilities will be to carry out these recommendations as they affect social welfare.

Though he is new to the National Council staff, the Episcopal priest has had many years of experience in social work. For the past two years he has been executive director of friendship house in Washington, D.C. Before that, he served for 15 years as founder and director of neighborhood house and the Episcopal mission society in Milwaukee.

While in Washington, he was chairman of the social education and action committee and a member of the executive committee of the National federation of settlements and neighborhood centers.

WANT BISHOPS ELECTED IN ENGLAND

★ Detailed plans for reform in the method of appointing bishops of the Church of England were published by the William Temple Association, an Anglican society for laymen and women.

While acknowledging that the present system — under which bishops are appointed by the Crown upon the advice of the Prime Minister—produces "good bishops of adequate scholarship and powers of leadership," the association said: "We are, however, disturbed by the fact that so many bishops tend to come from the same upper middle class background."

In its call for reform, the association said the powers now exercised by the Prime Minister should be transferred to the Church.

If it is "widely desired," the association said, the Crown could continue to "ratify" appointments with no power of veto.

Continuing, the association's resolution recommended that bishops be appointed by an "electoral college" made up of 45 or 48 delegates.

The "college" suggested would include: the archbishop of the province involved (Canterbury or York), who would be chairman; the bishops of the province; three clergymen and three laymen from the diocese having the vacancy (6); and one clergyman and one layman from each of the other dioceses.

WANT TO BUY A PET?

★ A python, a crocodile and leopards were offered for sale in Milan, Italy, to raise funds for a mission hospital in Africa. Also on sale were thirty baby elephants, tiger cubs and monkeys.

All were guaranteed to make good pets.

EDITORIALS

Thanks, Mr. President

THE LAMBETH CONFERENCE in 1958 devoted considerable attention to the problems of the family in contemporary society. One concern of the conference was adequate housing. In the words of the report of committee V: "There is a sacramental relationship between good housing and good homes." The conference pointed to the need for decent and suitable housing, and called on national and local governments to share fully with private enterprise the community's obligation to meet this need.

Racial and religious discrimination in housing is widespread in the United States, and none can deny that it violates the sacredness and health of family life. Segregated housing means segregated schools, segregated churches, employment, libraries, playgrounds. The inevitable result of residential segregation is a segregated and divided society.

Supporters of equal opportunity are grateful to President Kennedy for honoring his promise to issue an executive order prohibiting discrimination in federally-aided housing.

The moral and constitutional case for an executive order on housing is compelling. For more than twenty-five years, the federal government has been the single most important factor in the nation's housing market. Its vast housing operations are supported by the tax monies of all Americans alike.

In the words of the national committee against discrimination in housing (a federation of 37 religious, civil rights, labor and civic organizations — including the department of Christian social relations of the Episcopal Church); "There is massive evidence that the federal government is actually promoting and strengthening nationwide patterns of residential segregation . . . It has become both the architect and enforcer of segregated communities."

In documenting this charge, the committee points out: "Housing with federally-insured mortgages has accounted for the major portion of all non-farm housing constructed in the United States since world war two. Yet less than two per cent of this housing has been available to

nonwhite families. More than 80 per cent of federally-sponsored public housing is operated on a segregated basis. Urban renewal is resulting in new segregated housing, often replacing presently integrated areas. More than 70 per cent of the displaced families are nonwhite."

All major religious bodies in the country urged the President to issue the executive order. In February 1961, the National Council of the Episcopal Church called for an order "directing federal agencies related in any way to housing to operate within their several functions in such a manner as to ensure that all housing within the scope of their authority and purview reflect the letter and the spirit of the fourteenth amendment and related laws making housing equally available to all Americans regardless of race, color or creed."

Bishop Warnecke of Bethlehem, as chairman of the social relations department of the National Council, commended the President for his action. In doing so he pointed out that the House of Bishops at their recent meeting called for justice in housing opportunities. The bishops also stated that "neither race nor color is in itself a barrier to any aspect of that life in community for which God created man."

Tough, But Why Quit?

WE HAVE HEARD a great deal of discussion about the article in the November 17th issue of the Saturday Evening Post called "Why I Quit the Ministry." It was written by an ex-Presbyterian minister and done anonymously which, we think, has significance.

We will not comment on the misleading and erroneous statements in the article, since these are dealt with on page three. We confine ourselves therefore to a few words about what the author appears to us to be.

His story is his disillusionment in his very first pastorate in a pleasant suburban town. Although he was praised as a good preacher, he soon came to feel that most of the congregation just didn't want to be disturbed. Ignorant as they were about the faith they professed, nevertheless they

resisted invitations to attend classes of instruction. Most of them had better than average and even very large incomes, but with few exceptions they gave token amounts to the church's program. Appeals for volunteers for the local hospital and other community needs went unanswered, while the women carried on busily in the parish house with their bowling league, bridge parties, and the like. Seeking to add new men to the official boards of the church who might contribute some new ideas and be more qualified spiritually, he was blocked by those who opposed change . . . So runs the doleful tale with its inevitable conclusion in the minister's resignation. Subsequently he enters another profession, maintaining he will be able to serve Christ better there than in the Church.

Let us confess that every clergyman knows all too well what the author is talking about. But we believe he exaggerates unfairly. And we have long since come to believe that where it happens that a minister or a priest is consistently at odds with his vestry and congregation, the fault is usually with the cleric himself. In our experi-

ence churchwardens and vestrymen are generally very patient and long-suffering people. We have known some truly devoted souls and even a few saints among them.

One can easily become discouraged in the ministry of the Church. Too many people seem to care too little. They stay away on the Lord's Day for the least excuse, be it the weather, or a party the night before, or week-end guests, or just the mood they're in. Others hold on so tenaciously to prejudices and attitudes contrary to their Christian profession. And yet we would insist there are heroic and generous and truly faithful men and women in the Church's membership, ever so many of them.

Admittedly there are contradictions in the Church, but this is our human situation and running away from it will solve nothing. Indeed we have a suspicion that this former Presbyterian minister is finding himself disillusioned in his new role, whatever it is. For people are the same wherever you go, whatever you do. Yet Christ loved them, and this is what his Church is to do, and his ministers too.

EVANGELISM --- WHAT IS IT?

By Gordon W. Ireson

Canon Missioner in St. Albans Diocese, England

**WHAT IS IT THAT CHRISTIANS
HAVE THAT OTHER PEOPLE DO
NOT HAVE? UNLESS WE CAN AN-
SWER THAT QUESTION WE DO
NOT HAVE EVANGELISM. AN-
OTHER ARTICLE ON THE SUBJECT
WILL BE FEATURED NEXT WEEK**

IN AN AGE when few people have time to think, it is tempting to cover up our mental poverty by the use of cliches and slogans which suggest that we have more understanding of large questions than is in fact the case. We are in danger in Church circles of using the word "Evangelism" in this irresponsible way, as if to suggest that there is some easily acquired technique by which we could reconvert people to the Christian faith. It is not, alas, as simple as this.

The blunt truth is that the majority of people today live their lives without any reference to God. Any suggestion that men and nations must one day render an account to God for what they

do has ceased to affect either our national policy or our private conduct.

To say this is not to suggest that people have consciously repudiated the Christian faith. There are some who have and are deliberately trying to destroy everything for which the Church stands. But this is not true of the majority. What has happened is that gradually and unconsciously they have come to acquire a set of values and purposes in life that are basically un-Christian. It is increasingly assumed, for example, that people will act not from considerations of right or duty but only from those of self-interest. It is taken for granted that the "standard of living"

is simply a matter of dollars and cents. Moral standards, particularly those relating to sex and marriage, are regarded as a mere matter of opinion.

In such circumstances you may preach the gospel in however simple and attractive language and it makes no impression whatever. It just doesn't jell. It is not that the Church has not got on to the right wavelength. It is that people are not interested in the Church's program. They are too busy doing other things, earning money, filling up their stamp books, looking at tv., painting the kitchen.

Not More Wicked

I DON'T MEAN that this generation is "worse" or more "wicked" than previous generations. People have not consciously chosen these worldly aims in preference to the Kingdom of God. They have absorbed them. All the techniques of modern propaganda have conspired to inculcate the idea that "the more you have of this world's goods, the happier you will be," and the social, economic and technical revolution through which we have passed makes it appear that this claim is true.

That is why for very many people today the preaching of the gospel will evoke no response, not because it strikes them as untrue, but because it seems utterly irrelevant. It has no correspondence with the aims and purposes for which they are living. Before they can receive the gospel these secular (i.e. "this-worldly") assumptions must be brought to light and challenged.

How is this to be done? Not, I think, by argument. To the man who has never questioned that the great thing in life is to get on, make as much money as possible and acquire as many gadgets as he wants, the suggestion that there are better and more satisfying aims than this will seem either priggish or merely academic. The only kind of challenge that may provoke his interest is that of coming to know people whose circumstances are much the same as his own, but whose lives are profoundly different: people, in other words, to whom the things of God and Christ and his Kingdom mean more than the aims for which he is living, and who are obviously getting a darned sight more out of life than he is!

The first line of approach to a secular society is not the handing out of Christian information, nor the preaching of an Evangel that is irrelevant to its chosen way of life. It is the demonstration of that Evangel in the life of the local church, and this life, being both Christian and corporate, will

be seen to be relevant to basic human need because it will manifest the love and joy and peace that are so conspicuously absent from the secular world.

This, of course, presupposes that the life of the local church is really and distinctively Christian. If it isn't, then the sooner we get down to the business of making it so the better. For we shall never make the slightest impression on the non-Churchman until it is. Unless he can find within the Church (i.e. in the personal and corporate life of the members of the local congregation) a gaiety and serenity, a sense of purpose and conviction and a real caring-for-one-another that stands in marked contrast to the bewilderment, neurosis, cynicism and cut-throat competition that he finds in the world, he will not be interested. Nor is there any reason why he should be. It does not follow that he will be interested even then.

Indeed, I believe that at the present time the majority of people are so taken up with the satisfactions that this world seems to offer that whatever we do we shall find them "otherwise engaged." But there are men and women who even though they are a minority are nevertheless sufficiently thoughtful to be aware of the large question-mark that hangs over our apparent security, and sufficiently sensitive to realize that human life cannot be wholly satisfied with the things that money can buy.

To these the Church can speak, not so much by learning a different language, as by demonstrating that it has the answer to their half-expressed questions. But this can only happen if the Church is truly Christian, and if the people at present outside can be brought into touch with its Christ-centered life.

Half-way House

THIS AGAIN is easier said than done. How can we bring even our own friends and neighbors into contact with the life of the Church? In most cases it would be hopeless to begin by trying to bring them to church services, even if they would come! To do that would be to leave them cold, because our Prayer Book worship is designed and are possessed of some degree of Christian culture. If there is nothing in the parish other than the Sunday services and the weekly whist-drive, there is no answer to our question.

An answer must therefore be deliberately manufactured. We must create something to which they can be brought. What is needed is a kind of half-way-house to which people can come and "meet the Church" in the persons of

some of its members so as to learn something about the Christian way of life from those who are living it. Many parishes are experimenting along these lines with small groups meeting in private houses to which members bring their non-Church friends and neighbors. It goes without saying that the Christians who form the nucleus of such a group must be sufficiently conscious of their belongingness-together-in-Christ to reflect in their relationships with each other something of the fellowship of the Holy Ghost.

For many of the "outsiders" it is a completely new experience to meet people for whom God (and not work, wages, films and sex) is the supreme reality, and who are obviously not concerned to gain any material advantage from their association, but simply to share together the joy, the privilege and the responsibility of their common life in the body of Christ. And it will be the possession of this joy and peace "which the world cannot give" that will do more to win the newcomer than slick answers to difficult questions.

There will, of course, be questions and discussion, to deal with which sympathetically and intelligently the Church members will need to know the elements of their faith. Later on there may, and should be prayer, but only when the newcomers are ready for it.

The "ism" Depends on the Evangel

ALL THIS IS NOT INTENDED to deny the place either of the gifted evangelist or of the organized enterprise such as a parish mission. It is simply to stress the conviction that whatever is meant by the word "Evangelism" is not a specialist or occasional activity. It is the disposition of mind and heart which says, "Christ died for these other folk no less than for us, and we must seek to reflect his love for them," and strives to build and maintain in every parish some sort of bridge which will enable those who would or can be persuaded to pass "from thence to us" to do so.

But any such bridge will depend largely on the quality of the faith of the Christians who "man" it. It is not by chance that some of the most missionary-hearted Christians today are people who have become Christians in adult life. They know what it is not to have been a Christian. Those of us who were brought up in a Christian home and have always known the security and significance of our faith do not always realize how very different life must be for those who have no security in God, and no over-riding pur-

pose other than the very relative and short-lived ones that this world can offer.

A very good question with which to begin on the personal and parochial level is, "What is it that we Christians have that other people have not?" Unless we can answer that question — unless in fact we are serenely, victoriously albeit humbly conscious of the answer, we have not got an Evangel, let alone an Evangelism.

Next week the Rev. Keith de Berry, rector of St. Aldate's, Oxford, England writes on this subject.

One Woman's View

By Barbara St. Claire

"What is Truth?"

WE THOUGHT WE KNEW all there was to be known about our Siamese cat Cucumber. We had her pegged as the complete self-centered sybarite; it was she who pushed our long suffering dachshund away from the best spot in front of the fire; it was she who had to be fed first. To be sure, we loved her dearly, and lapped up in the sentimental way of humans her occasional (rather mendacious) offerings of affection and tokens of esteem, but we knew her character, or lack of it, through and through, we thought.

This was the situation, clear-cut, uncluttered, until Cucumber reversed it. She became a mother. From reigning as number one, she began to serve as number five. Needless to say, the rest of us still rank in status below the smallest kitten, but Cucumber's mother-change has us amazed. She wallows in self-sacrifice; her dedication to four rather unsightly offspring is so complete that we are nostalgic, now and then, for the old Eve — well groomed, self-centered, sybaritic. Besides, then we could say "we were right about her all along." Which is such a comfort.

It is hard to get hold of truth except by the tail, and when you've caught its tail you haven't much. (This is also true of Siamese cats.)

November is certifying the coming of winter — the time of truth, according to Andrew Wyeth, the magical painter who interprets our

local landscape for us and for much of the Western world. It is in winter, he believes, that beauty is laid bare, and when the strength and loveliness of a hill, of a tree, of a barn can be seen most clearly. Clearly gnarled is the gnarled branch; last Spring we could hardly see it veiled as it was by leaves that sparked out perhaps a more superficial light. But who can weigh accurately the intangibles of a branch or a leaf, or measure someone else's burden of truth?

Once definitions were held to be useful in clarifying the true meaning of, at least, a specific word. But definitions have had the rug pulled out from under them. (E. B. White in "The Points of my Compass" has some pithy words on this.) How are we to define the word "aggressor"? We can look it up in the dictionary, but this gives us less than a tail of the truth to hang onto, only a single hair that was about to be shed anyway. There must be dictionaries in India, for instance, that no one has dipped into recently. India marched into Goa and reacted with astonishment and indignation when she was labeled an aggressor. Last September Red China marched into India. Clearly aggression, according to India, as indeed it was and is. But it is this sort of thing that makes us think that dictionaries may be most useful when they are used as kindling to start the living room fire. This would be a new sort of burning of the books —

simply because they turned out to be useless, and took up too much room in the rectory.

"Dissimulation" wrote Francis Bacon at the beginning of his famous essay on the subject, "is but a faint kind of policy, or wisdom — for it asketh a strong wit and a strong heart to know when to tell truth, and to do it — therefore it is the weaker sort of politicians that are the greatest dissemblers." At the end of the same essay: "The best composition . . . is to have openness in fame and opinion; secrecy in habit; dissimulation in seasonable use; and a power to feign, if there be no remedy."

The contradiction in these two sentences is characteristic of Bacon's complex and fascinating mind. He could see truth at times so clearly that he seemed to need an escape hatch from the precision of his vision. "Men fear death" he wrote, "as children fear to go into the dark." And "Suspensions amongst thoughts are like bats amongst birds, — they ever fly by twilight."

The first sentence of Bacon's essay "Of Truth" perhaps brings us as near to a vision of the way to it as we can have, looking, as we do, through our glasses darkly. His sentence quotes a question asked during Christ's trial. "What is truth?" said jesting Pilate, and would not stay for an answer. He should have stayed for an answer because that was the moment in time when Truth Himself stood before him.

BLOOD AND THE NEW TESTAMENT

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

THERE IS A PHRASE in the consecration prayer of the Communion service which used to puzzle me as a boy, "this is my blood of the New Testament". I could not understand what Christ's blood had to do with the books of the Bible. Of course I was too timid to ask the clergyman who prepared me for confirmation. Accordingly it was not until years later that I discovered the connection. The phrase is taken from 1 Corinthians 11:25 where it appears as "This cup is the new covenant in my blood". There is no allusion to a book, but to the relationship between God and man, which will be brought to fulfillment by the death of Christ on the cross.

But this is not the complete explanation. Jesus on the night of the farewell meal with his disciples was looking back to the past. The very words he uses over the cup were said by the

prophet Jeremiah six centuries before. They are found in his 31st chapter. "Behold the days are coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. — I will put my law within them and I will write it upon their hearts; and I will be their God and they shall be my people. And no longer shall each man teach his neighbor and each his brother, saying 'Know the Lord' for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and I will remember their sin no more".

These words of the prophet have a relevance in the setting of the Holy Communion even as our Lord placed them there. They help us to understand the significance of the sacrament and the significance it has for the religious life. There are five points to note.

● The new covenant involves a relationship, a fellowship with God. That is indeed the meaning of the word "communion" which we use as the name of this feast.

● This relationship is to be inward both in its method and its result.

● It is to be personal, immediate and direct. There will be no guides or interpreters, mediators needed. Because it is individual.

● It is also universal. There will be no barriers of class or caste.

● Finally, this new relationship will be ultimate and complete.

Note the tension between the group and the individual. The covenant is made with the individual in the framework of the nation. This is a tension which Jeremiah had experienced in his own life. The background of the Hebrew people as indeed all peoples in antiquity was the group. In ancient thought a man's worth and value was derivative. He had meaning as a member of a desert tribe and this sense of corporateness carried over into the community in the settled land. The wanderer and the exile was less than a man, fair prey to anyone who might come upon him. Not only was a man bound politically to his fellows, but morally as well. Sin was a collective concept. We see this reflected in the Decalogue where the sins of the fathers are visited upon the children to the third and fourth generation. Happily our Prayer Book revisers have put it in the fine print which is seldom or ever read.

Protest of Jeremiah

BUT AGAINST ALL THIS, Jeremiah cried out in protest. In the verses before the passage on the new covenant Jeremiah has quoted the old proverb, only to deny it. "The fathers have eaten sour grapes and the children's teeth are set on edge." No, says the prophet, this is not so. Each man stands before God naked and alone. Whitehead has defined religion as what man does in his solitariness. That is not the whole story of course, but it is part. It is a part that Jeremiah insists upon in face of the movement abroad in his day which would crush the few sprouts of individualism which were beginning to appear.

That movement we know as the Deuteronomic reform. In many ways it was a good thing and Jeremiah seems to have supported it at the start. It was concerned to cleanse the worship of Israel from the pagan elements that had crept in across

the centuries. It stressed a humanitarian note often lacking in the previous period, even among the prophets themselves. Yet these good ends were to be accomplished by means which would boomerang back upon them. Sacrifice was to be offered in the temple at Jerusalem only. The emphasis would be put upon the superficial and the external, the building, the services, the priesthood. The personal and the inward in religion would be crushed in the interests of regularity. All would go by the book, literally, the new code to be found in our book of Deuteronomy.

Eventually that book would sound the death knell of the free voice of prophecy. The good can become the enemy of the better and the best. We see the movement begun by Deuteronomy reaching its logical conclusion in the crucifixion. The forces of organized religion would condemn Christ to death because he spoke against that temple which the Deuteronomic reform did so much to make supreme. It was against this that Jeremiah had protested at the very start. He saw in Deuteronomy a culmination of the old covenant faith which must be destroyed to give free expression to the spirit of man. It was with true insight therefore that Jesus on the night of his arrest and impending trial and death should turn to the prophecy of the new covenant.

It is not true to say, as has been said too often in our day, that the Bible does not know of a private relationship between God and a man apart from his membership in the covenant group. Before ever there was a covenant with the people of Israel, God had revealed himself to selected individuals and he continued to do so throughout the pages of the Bible. Always the spearhead is a man who stands apart and in desperate loneliness speaks God's word to the people. That is true of Jeremiah. It is true of Jesus. It must be true of us if we are to be faithful to the biblical heritage. In these days when the Church seems possessed with the collectivistic and totalitarian spirit of our age and seems to be thinking more and more in monochrome, monolithic structure like the Deuteronomists and the Pharisees of old, we need the living voice of prophecy calling us to the personal encounter with Almighty God, devoid of all props and crutches.

Personal Relationship

WE LIVE TOGETHER in a fellowship which includes our fellow Christians as well as God and his Son. We are members of an organism, the body of Christ. The temptation in our age is to

turn the organism into organization, to channel the life of the spirit into well-oiled grooves. We do this when we fail to see that Christianity is a personal encounter between God and man and man and man. This is difficult and we prefer to deal in numbers and statistics. The Prayer Book teaches us otherwise. At the very heart of this Communion service as the bread and the wine is administered, the words used address us as individuals and not as a group. The archaic "thee" and "thy" are used so there can be no mistake. It is second singular encounter. Four centuries before Martin Buber popularized the phrase, the Prayer Book was concerned with the I-thou relationship.

We are a person in the presence of God, unique and precious. It was for "me" that Christ died and for my brother as a "me" and not as a number. This is the essence of our Christian faith and it has its first beginnings at the very start of the biblical record when Cain saw himself a fugitive and a wanderer but nevertheless under the providential care of God. It is a long record. We see Abraham when he was a single individual in

covenant with God; Jacob alone at Bethel and again at Jabbok; Moses at the burning bush; Elijah on Mt. Carmel and Amos at Bethel; Jeremiah as he penned the words of the new covenant.

Those words have been fulfilled in Christ. As Fleming James reminds us, our Lord added only one thing to the prophecy of Jeremiah, the thought of the cost. Blood must be shed to establish this New Covenant, the Blood of Christ freely offered to us in this sacrament. But blood must still be shed.

In these days of conformity and easy externality a price must be paid. The very existence of the covenant people depends upon those who will question its judgments and confront it with the judgment of God revealed to man in lonely defiance.

Because Israel would not learn that lesson God broke his covenant with them. This is the issue which confronts us. God grant that in our day there may arise men who will not count the cost but will have the insight to see, the wisdom to speak and the courage to do. Otherwise we drink this cup of the New Testament in vain.

CARE ENOUGH TO GIVE YOUR BEST

By LeRoy D. Hall

Rector of Grace Church, Cincinnati

**GOD EXPECTS MORE FROM THOSE WHO
HAVE MORE. BUT THOSE WHO GIVE OF
THEIR PLENTY ARE THE ONES WHO
REALLY ENJOY WHAT THEY HAVE**

EVERYBODY CARES about something or somebody, even if it is just himself. If you don't care about somebody or something, then you probably care just about being let alone.

To care is to give your attention, to mind, to be concerned. To care is to have a feeling of affection for something or somebody. To be honest, everybody cares about something.

Do you ever remember seeing a child in absolute frustration to a situation he cannot face or overcome, as a last resort in rebellion crying out, "Well, I just don't care!"? The truth is he cares very much, but not being able to achieve his goal,

he says he ceases to care. It is very hard to care and not have things work out.

Jesus cared about God, about God's kingdom life where love is the measure of the relationship between people. Jesus cared that people should have the fullness of life. To care is to put yourself in a position to be hurt, to be not appreciated, to be put upon. Not to care, really, is death. It is withdrawal from the stuff of life. To care is to live with zest.

To care is a matter of the will. I choose to be concerned, to give my attention to the things I value enough. To care is a matter of feeling. It

is not just intellectual, but passion and compassion. To care about others means when they rejoice, you feel like rejoicing with them; when others suffer, you suffer with them; when other's hearts would break for disappointment, our hearts break a little, too, when we care.

To try not to care is to build a shield around us so as not to become involved. By identifying ourselves with those in need we risk the danger of being dragged down by them. But it is the only way we have of also getting such a hold up on them as to be able to lift them. It is like a life guard who swims out to save a drowning person. He must take a risk of his own safety and well being. He must become involved in the struggle with the drowning man in order to save, to retrieve him, to bring him to safety — which is what a life guard is supposed to do.

God Cares

IN JESUS CHRIST God became involved with sinful man. God cared enough to come down into the life of mankind. God cared enough to give his very best. He suffered woes and disappointments. He suffered the rejection of the very ones he cared about. He died the death we have to die, so complete was his identification and involvement. In so coming into the world Jesus took the risk that he might come down and not get back. In his willingness to die for the sins of man, he took the risk of perishing in death. But Christ, in taking this complete identification with the life of man, got a hold on this life. He gets such a hold on us that he lifts us up out of sin. He frees us from life's mire and releases, redeems, and saves us. By his hold, his involvement in life, he lifts us to eternal life. God cared enough to give his very best. It cost him the sacrifice of his only begotten son.

When you care, it costs you. When, as with God, you really care, you give yourself, whatever you have. Recently a man who is in love with a woman in a nearby city told me he cares so much for her that if she called to ask him to come to see her, he would, if necessary, crawl backward from here to there in order to be with her. He meant it. That is caring.

You Should Care

WHEN YOU CARE about God, you care about the things he cares about. When you care, you want to give, to sacrifice if necessary. When you

care, you want to give — of yourself, of what you have. You care because you realize God cares for you. You appreciate what God has given you. You give to God in return and in proportion to how much you care. A man cannot say, "I care about God. I love God with all my heart, and soul, and mind, and strength" and mean it and not have it reflect in the fruits of his life. A man who earns \$10,000 a year cannot say, "I care about God; I care about his Church" and give year after year a mere token of \$1 or \$2 per week of all the blessings he has received.

How much a man cares about God, or anything, is revealed in the measure of how much he is willing to sacrifice for it. If a man cares about having a good vacation every year, how much should he spend on it? \$200? \$500? \$1000? How much should this same man return to God's work to show he cares about God?

Toward the end of his ministry St. Paul was a prisoner because of his convictions, but not even this hindered Paul's efforts to witness for God. At one point as a prisoner he is ordered to appear before King Agrippa. Paul proceeds to tell King Agrippa of the wonderful works of God. After some time King Agrippa says, "Almost thou persuadest me to be a Christian." (Acts 26:28) Almost! But he never did. How different things might have been if Agrippa had followed through with the thought. But he did not.

A lot of people today "almost" make that sacrifice, that commitment, that shows they care. They "almost" make the decision, but they hold back. They succumb to the fear that if they give of themselves now, more will be expected. If they give themselves now, they will become involved! It's true! You do get involved, but that is what life is! It's true. God does expect more from those who have more. But those who give of that plenty are the ones who really enjoy what they have. Isn't it sad that so many people cannot enjoy what they have, be it plenty or little? How sad it is to see a person with much and not enjoying it.

Care

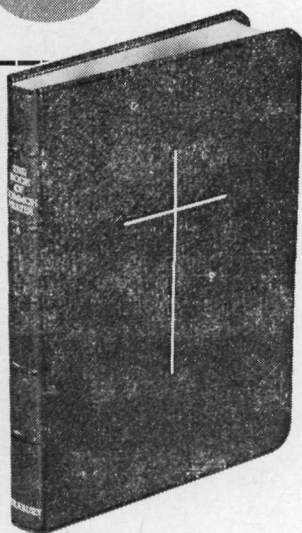
Care Enough

Care Enough to Give

Care Enough to Give Your Very Best.

Seabury

books you will enjoy sharing
with those on your Christmas gift list



PRAYER BOOKS

produced by
The Seabury Press

Handsomely bound, printed in clear, easy-to-read type, guaranteed to give lasting satisfaction.

Prayer Book, pew size, Thintext paper, bound in pin grain, limp black leather, gold stamping and silk ribbon marker. #3222 \$6.00

Combination Prayer Book and Hymnal pew size, Thintext paper, bound in sturdy black fabrikoid, gold stamping, two ribbon markers. #3251 \$8.00

Ask your bookseller to show you the wide variety of *Seabury Prayer Books and Hymnals*.

OUR PRAYERS AND PRAISE

The texts of Morning Prayer, and Holy Communion and notes on the Church Year and the Collects, arranged for use by children 8 years of age and older. Explanatory notes by *Massey H. Shepherd, Jr.* and *Robert N. Roden-mayer*. Color illustrations. \$2.55

In gold cloth slip case, \$3.75

DEVOTIONAL BOOKS

THE DAY BOOK OF THE BIBLE

Compiled by *Anne W. House*. Devotions for every day of the Christian year with more than 375 excerpts from the RSV Bible; each prefaced by a brief prayer composed by a well-known theologian or writer.

Gift binding, \$2.75

THE DAY BOOK OF MEDITATIONS

Compiled by *Anne W. House*. Meditations for every day of the Christian Year, using excerpts from the writings of such people as John Wesley, Phillips Brooks, and C. S. Lewis.

Gift binding, \$2.75

(These two devotional books
make a matching set.)

BOOK OF PRAYER FOR EVERYMAN

By *Theodore Parker Ferris*. A collection of original prayers by one of America's leading preachers. Includes *Daily Prayer*; *Prayers for the Christian Year*; *Hospital Prayers*; *Prayers for Special Needs* and *All Occasions*, etc. With an Introduction to deepen the reader's understanding of prayer. \$2.75

HOLY COMMUNION

Compiled by *Massey H. Shepherd, Jr.* A helpful companion to the Prayer Book. An unusual collection of the finest eucharistic prayers, hymns, and meditations gathered from hundreds of sources spanning the Church's history. With a guide to devotional use, index of sources, subjects and authors. Case bound, \$3.00; Gift edition, bound in red fabrikoid and boxed, \$5.00

GLAD IN HIM WITH PSALMS

By *Michael Peck*; Preface by *Eric Milner-White*. For use at the Holy Communion. Psalms chosen and arranged to guide the worshiper's devotional participation in the service. Beautiful cream and gold binding, \$1.65

And for those
who love to read

THE LADY AT BOX 99

The Story of Miriam Van Waters

By *Burton J. Rowles*. An inspiring biography of the famous penologist, whose humane ideas on juvenile delinquency and prison reform led her to a sensational public trial in Boston on charges of maladministration. "Crowded with stories of lives reborn, told with dramatic skill."—Daniel A. Poling. \$5.75

LIFE IN CHRIST JESUS

Reflections on Romans 5-8

By *John Knox*, author of *THE MAN CHRIST JESUS*. A perceptive and sensitive study of Romans 5-8, chapters which have been called "the nerve center of contemporary theology;" absorbing reading and a rich source of devotional material for clergy and laymen. \$3.00

LIVING THANKFULLY

The Christian and the Sacraments

Edited by *Harold R. Landon*. In this *Cathedral Book* eight eminent Churchmen explain and discuss the sacraments of the Church and their profound meaning for Christian living. \$3.75

THE HANDBOOK OF BIBLICAL PERSONALITIES

By *George M. Alexander*. Identifies approximately 600 men and women of the Bible. Arranged in alphabetical order, with references to Bible chapters and verses, crisp biographical sketches present each person and discuss his relationship to other biblical personalities. Origin and meaning of Hebrew names included. "Fascinating . . . fun to read!" —Mary Ellen Chase \$5.75

At your bookstore



GREENWICH, CONNECTICUT

CHRISTMAS GIFTS

Witness subscribers can make gifts that last throughout the year and at the same time extend the influence of the magazine by using the form below. We will greatly appreciate your cooperation. A gift to a friend is a gift to The Witness. — The Editors.



I am sending you The Witness for a year, which I hope
you will enjoy as much as I do.

(Your name will go here on the Christmas card)

SEND YOUR LIST

We will enter their subscriptions to start with the Christmas number, sending the card pictured above announcing the gift as coming from you. Merely send names and addresses with check and we will do the rest.

THE SUBSCRIPTION PRICE IS \$4

Please send The Witness for one year to the following, together with the Christmas card:

Name	Name
Street	Street
City	City
Zone State	Zone State

Name	Name
Street	Street
City	City
Zone State	Zone State

Your Name and Address

The WITNESS

TUNKHANNOCK

PENNSYLVANIA

ARTIST QUESTIONED ABOUT PAINTING

★ A Negro artist was again interrogated by police in Cape-town, So. Africa about his controversial painting, "Black Christ," which has generally been regarded as aimed against South Africa's apartheid policies.

This time, detectives wanted to know why the artist, 22-year-old Ronald Harrison, had permitted the picture to be sent abroad last October for exhibition.

The picture, which depicts the Crucifixion, is now in the hands of Canon Lewis J. Collins, of St. Paul's Cathedral in London where it will be exhibited soon. The painting shows Christ represented by 1960 Nobel Peace Prize winner Zulu Chief Albert Luthuli. Two centurians at the foot of the Cross bear the faces of Prime Minister Hendrik F. Verwoerd and Minister of Justice Balthazar Verster. The former is shown piercing Christ's side with a lance, and the latter holding a vinegar-soaked sponge to the lips of the Crucified.

Harrison reportedly told the detectives he was unprepared to say why the painting was sent overseas. Last July, it was hung in the Anglican church of St. Luke in Salt River. This led to questioning by the police as to Harrison's motives in painting the picture. He was later told by the board of censors in Cape-town that he could no longer exhibit his painting in public because it was calculated "to give offense to the religious convictions or feelings of a section of the population."

CHURCHMEN GIVE VIEWS ON BIRTH CONTROL

★ Anglicans and Protestant leaders and Roman Catholic prelates took opposing sides on a television program airing the question of legalizing the sale

of contraceptives and the dissemination of birth control information in Canada.

Those favoring revision of Canada's criminal code to allow contraceptive sales and free flow of birth control information were Anglican Suffragan Bishop Henry R. Hunt of Toronto and James R. Mutchmor, moderator of the United Church of Canada's general council.

Catholic Bishop John C. Cody of London, along with Father Edward Sheridan, S. J., rector of Regis College, Toronto, argued for retention of the present laws.

Bishop Hunt said his Church had once opposed birth control, but that in 1930 gave approval of the practice. Citing economic considerations, he said it might be considered immoral for parents to have children they cannot afford to raise properly.

Dr. Mutchmor said his Church approved birth control practice in 1936 and is now advocating revision of Canadian laws to permit health departments and marriage clinics to disseminate information on the topic.

Bishop Cody, presenting the Catholic Church viewpoint, stressed that marriage is a sacrament which has the aim of reproduction — not merely to give carnal pleasure. In answer to economic arguments, he said there was plenty of food for all if it were properly distributed.

Father Sheridan said that when man used sex for any purpose other than procreation, he violated the laws of God.

DO NOT PROLONG LIVING DEATH

★ An Anglican bishop said that a doctor is justified in not using modern drugs to prolong a patient's life if death is inevitable.

In an address to his diocesan conference, Bishop Geoffrey F. Allen said that "it may be possible with modern drugs to keep the body alive when the mind is in a state of coma and when there seems no probability that consciousness can return."

"The prolonging of what is, in fact, a living death may be causing intense strain to relatives, themselves perhaps in advancing years," Bishop Allen continued.

"What is the duty of a doctor under such circumstances?" he asked. "To withhold a drug which might prolong life seems too great a responsibility for any one individual to take alone."

"Yet if we have faith that beyond death there is waiting the everlasting mercy of the Creator, then it would seem that a time comes when it is right to accept the natural death of the body," Bishop Allen said.

Everything for the CHURCH

- ☐ Altars ☐ Pews ☐ Organs
- ☐ Church Furniture ☐ Fabrics
- ☐ Flags ☐ Lighting Fixtures
- ☐ Visual Aids ☐ Bibles ☐ Robes
- ☐ Folding Chairs and Tables
- ☐ Sterling and Brass Altar Ware
- ☐ Stained Glass Windows
- ☐ Books of Remembrance
- ☐ Bells, Van Bergen, from Holland
- ☐ Bulletin Boards

Check above items in which you are interested and write for FREE catalog.

WHITEMORE ASSOCIATES, INC.

ECCLESIOLOGISTS
16 ASHBURTON PLACE, BOSTON 8, MASS.
Tel. CApital 7-2150

OVER 2,000,000 SUNFLOWER DISH CLOTHS

Were sold in 1961 by members of Sunday Schools, Ladies' Aids, Young People's Groups, etc. They enable you to earn money for your treasury, and make friends for your organization.

SANGAMON MILLS, INC.

Established 1915

COHOES, N. Y.

RETURNS TO PRISON AS MINISTER

★ A convicted fraud, thief and armed bandit returned to Collin's Bay penitentiary at Kingston, Ontario as an ordained minister to preach the gospel to men with whom he was once imprisoned.

The Rev. Donald Whiteside, 36, made Canadian penal history when he looked out over the sea of faces in the Protestant chapel at the service and said:

"I see some familiar faces. Some of you were here when I was; some of you are back again."

Whiteside was released from Collin's Bay on parole in December, 1955. He had served four years of a six-year sentence for armed assault with intent to rob. He had not been a model prisoner.

To impress his relatives in Toronto after his release, he went to church with them, "but I just went through the motions," he said. He added that as soon as his parole expired, he had planned to move to Hamilton, "and push junk (narcotics)."

However, love took a hand and he began dating a girl in the

congregation. She is now his wife, Margaret. Relating his experiences here to the prisoners, he said that one night after a talk with the Rev. Jack Scott he got out of bed, knelt down and prayed.

He told the prisoners that he was not telling them his story so that they could see how well he had done, but to give them a glimpse of the redeeming grace that could be theirs for the asking.

His sermon to the prisoners was arranged by the Rev. Minto Swann, chaplain.

While in prison, Mr. Whiteside had improved his education and took a course in machine-shop work. Upon his release, he finished high school and then enrolled in seminary.

Now an ordained minister, he taught school for two years and has served three churches in Toronto.

"In June I received a four-

page document listing all my crimes and granting me a full pardon in the name of the Queen," he told the prisoners.

The pardon had been given to allow him to obtain a passport and visa for mission work. He plans to enter the mission field in Colombia.

CHAPLAIN JOHN KRUMM ELECTED CHAIRMAN

★ Chaplain John M. Krumm of Columbia University was elected chairman of the board of directors of Religious Education Association at its convention in Chicago.

New York

REV. JOHN HEUSS, D.D., RECTOR

TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., Vicar

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

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar

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

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Rev. C. Kilmer Myers, S.T.D., Vicar

Sun. 8, 9, 11; Weekdays HC Mon. 10, Tues. 8:15, Wed. 10, 6:15, Thurs. 7, Fri. 10, Sat. 8, MP 15 minutes before HC, Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar

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.

Rev. Wm. W. Reed, Vicar

Rev. Thomas P. Logan, (Priest-in-charge)
Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass, 9 a.m. Morning Prayer, 9:15 a.m. Solemn 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

Rev. William D. Dwyer (Priest-in-charge)
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.

CASSOCKS

EUCCHARISTIC VESTMENTS

All Embroidery Is Hand Done

ALTAR HANGINGS and LINENS
Materials by the yard. Kits for
Altar Hangings and Eucharistic Vestments.

J. M. HALL, INC.

SURPLICES - CHOIR VESTMENTS

14 W. 40th St., New York 18, N. Y.

TEL. CH 4-1070

SHARING

Christian Healing in the Church

Only Church magazine devoted to Spiritual Therapy, \$2.00 a year. Sample on request. Founded by Rev. John Gavner Banks, D.S.T.

This paper is recommended by many
Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE

2243 Front St. San Diego 1, Calif.

VESTMENTS

1837 Church Vestment Makers 1962
Over One Hundred Years

Cassocks — Surplices

Stoles — Scarves

Silks — Altar Cloths

Embroideries

Custom Tailoring
for Clergymen

Cox Sons & Vining, Inc.

131 East 23rd Street, New York 10, N.Y.



ASHBY CHURCH CALENDARS

The only Church Calendars published with Days and Seasons of the Church Year in the proper Liturgical Colors for the Episcopal Church. May be ordered with special heading for your Church.

Write for FREE EPISCOPAL CIRCULAR or send
75¢ for sample postpaid,

ASHBY COMPANY • 431 STATE • ERIE, PA.

Write us for Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

- BACKFIRE -

Katharine Doty

Churchwoman, Rochester, N. Y.

I was so pleased to read the article on Church reunion, specifically in South India, North India and Ceylon by Anthony Hanson in the November 8, 1962 issue. The statement has long needed airing.

I own and have studied the convocation reports mentioned, also the address by the Bishop of Chelmsford to the convocations commending the majority report, so have some knowledge of the matter.

I also have a first hand report from my son who was in India for three weeks last May on a business trip and who attended Church of South India services at St. Mark's, Bangalore. At the request of his rector, he gave an address to the men of the diocese of Pittsburgh at St. Peter's, Brentwood on Sept. 17, 1962 on the Church of South India.

John F. Davidson

Staff of St. George's New York

Mr. Finlay's challenge at the end of his article on the Holy Land brought at once to my mind the brilliant poem of his great predecessor at St. Bartholomew's, Robert Norwood (1874-1932). Here it is:

Why do we follow, like a flock
of sheep,
Tradition with a crook,
Or leave the vastness of the
calling deep
To paddle in a brook,
When on the hills of sunrise
stands the Lord —
Triumphant with a lifted, flam-
ing sword?

Why, when upon our lips the
great, new name
Waits eager to be said,
When cloven tongues of Pente-
costal flame

Burn over every head,
Do we build Babel-towers to the
sky
From bricks and mortar, who
have wings to fly?

The lines (untitled) may be found in "Mother and Son", Doubleday, 1925. I sincerely hope that they will be as meaningful to many others who may not have known them as they have been for more than thirty years to me.

Archibald W. Sidders

Assistant, Holy Faith, Inglewood, Cal.

The article by William J. Barnds (11/8) I liked very much. Only The Witness would publish such an honest opinion, although the secular press would give it a headline with the title: "Episcopal Priest Condemns his own Church." I am all for the paper managed by Bill Spofford, although he may be like Pope John — he'd do things but the Cardinals won't let him.

I'm a retired priest still serving the Church, but how I know what the active priest has to contend with. But just how can my younger brethren stop it — I am sure many would if they could.

My advice would be — take it or leave it — let's make the Church a spiritual healing Church, rectors themselves being first spiritually healed, which in old fashioned terms means "completely surrendered to God's will" and that would take care of the many meetings, and sermons would have a message of God's love which all of us need — even parsons.

STUART HALL

VIRGINIA'S OLDEST PREPARATORY
SCHOOL FOR GIRLS

Episcopal school in the Shenandoah Valley. Grades 9-12. Fully accredited. Notable college entrance record. Also general course with strong music and art. Modern equipment. Gymnasium, indoor swimming pool. Attractive campus, charming surroundings. Catalog.

MARTHA DABNEY JONES, *Headmistress*
Box W Staunton, Virginia

SCHOOLS OF THE CHURCH

NORTH WESTERN MILITARY AND NAVAL ACADEMY

LAKE GENEVA, WISCONSIN

Rev. James Howard Jacobson
Superintendent and Rector

An outstanding military college preparatory school for boys 12 to 18, grades 8 through 12. Fireproof buildings, modern science department, excellent laboratory and academic facilities. 90 acre campus with extensive lake shore frontage, new 3 court gym. Enviably year 'round environment. All sports, including riding and sailing. Accredited. Summer Camp. Write for catalogue,

164 South Lake Shore Road.

DEVEAUX SCHOOL

Niagara Falls, New York
FOUNDED 1853

A Church School for boys in the Diocese of Western New York. Grades 8 thru 12. College Preparatory. Small Classes, 50-acre Campus, Resident Faculty. Dormitory for 80. School Building, Chapel, Gymnasium and Swimming Pool. Write for catalog Box "A".

DAVID A. KENNEDY, M.A., *Headmaster*
The Rt. Rev. LAURISTON L. SCAIFE, D.D.,
Pres. Board of Trustees

ST. MARGARET'S SCHOOL

COLLEGE PREPARATION FOR GIRLS

Fully accredited. Grades 8-12. Music, art, dramatics. Small classes. All sports. On beautiful Rappahannock River. Episcopal. Summer School. Write for catalog.

Viola H. Woolfolk,
Box W, Tappahannock, Virginia

LENOX SCHOOL

A Church School in the Berkshire Hills for boys 12-18 emphasizing Christian ideals and character through simplicity of plant and equipment, moderate tuition, the co-operative self-help system and informal, personal relationships among boys and faculty.

REV. ROBERT L. CURRY, *Headmaster*
LENOX, MASSACHUSETTS

--- -- Schools of the Church --- --

THE NATIONAL CATHEDRAL SCHOOL (For Girls)

ST. ALBANS SCHOOL (For Boys)

Two schools on the 58-acre Close of the Washington Cathedral offering a Christian education in the stimulating environment of the Nation's Capital. Students experience many of the advantages of co-education yet retain the advantages of separate education. — A thorough curriculum of college preparation combined with a program of supervised athletics and of social, cultural, and religious activities.

Day: Grades 4-12 Boarding: Grades 8-12
Catalogue Sent Upon Request
Mount St. Alban, Washington 16, D.C.

THE CHURCH FARM SCHOOL

GLEN LOCHE, PA.

A School for Boys Dependent on One Parent
Grades — 5th through 12th
College Preparatory and Vocational Training:
Sports: Soccer, Basketball, Track,
Cross-Country
Learn to study, work, play on 1600 acre
farm in historic Chester Valley.
Boys Choir — Religious Training
REV. CHARLES W. SHREINER, D.D.
Headmaster
Post Office: Box S. Paoli, Pa.

The Bishop's School

A Resident Day School for Girls. Grades
Seven through Twelve. College Preparatory.

ART — MUSIC — DRAMATICS

Twenty Acre Campus, Outdoor Heated Pool,
Tennis, Hockey, Basketball, Riding.

THE RT. REV. FRANCIS ERIC BLOY, D.D., S.T.D.
President of Board of Trustees
Write: Director of Admissions
LA JOLLA, CALIFORNIA

OKOLONA COLLEGE

OKOLONA, MISSISSIPPI

A Unique Adventure in Christian Education
Co-educational, Private. Episcopal Diocese
of Mississippi (Protestant Episcopal Church)

Established 1902

High School and Junior College. Trades
and Industries. Music.

For information write:
The President

Today's Training for Tomorrow's Opportunities

VIRGINIA EPISCOPAL SCHOOL

LYNCHBURG, VA.

Prepares boys for colleges and university.
Splendid environment and excellent corps of
teachers. High standard in scholarship and
athletics. Healthy and beautiful location in
the mountains of Virginia.

For catalogue apply to

AUSTIN P. MONTGOMERY, JR., M.A.

HOLDERNESS

The White Mountain School for boys 13-19.
Thorough college preparation in small classes.
Student government emphasizes responsibility.
Team sports, skiing, Debating, Glee Club, Art.
New fireproof building.

DONALD C. HAGERMAN, Headmaster
Plymouth, New Hampshire

CHURCH HOME AND HOSPITAL SCHOOL OF NURSING

BALTIMORE 31, MARYLAND

A three year approved course of nursing.
Class enters in September. Scholarships avail-
able to well qualified high school graduates.

Apply: Director of Nursing

SAINT JAMES SCHOOL

FARIBAULT, MINNESOTA

FOUNDED 1901

A country boarding school for boys,
grades three through eight

One of the few schools in the Midwest
specializing in only the elementary grades.
Small Classes — Individual Attention — Home
Atmosphere — Through preparation for leading
secondary schools — Athletics including Riflery
and Riding — Competitive sports in football,
basketball and hockey.

Summer School Camp Combination. Grades
One through Eight. June 23rd to August
2nd.

MARVIN W. HORSTMAN, Headmaster

ST. STEPHEN'S EPISCOPAL SCHOOL

FOR BOYS AND GIRLS

AUSTIN, TEXAS

Operated by the Episcopal Diocese of Texas
as a co-educational church school for boys
and girls in Grades 8-12. Fully accredited.
Experienced faculty to provide a strong ac-
ademic program balanced by activities that
develop individual interests. Small classes.
Limited enrollment. Prepares for any college.
Modern buildings. Splendid climate. Pro-
gram designed to give religion its rightful
place in general education within the spirit
of a Christian Community.

ALLEN W. BECKER, Headmaster
P.O. Box 818 Austin 64, Texas

ST. AGNES SCHOOL

An Episcopal Day and Boarding
School for Girls

Excellent College Preparatory record. Exten-
sive sports fields and new gymnasium. Boarders
range from Grade 9 to College Entrance.

MRS. JOHN N. VANDEMOER, Principal
ALBANY, NEW YORK

THE WOODHULL SCHOOLS

Nursery to College

HOLLIS, L. I.

Sponsored by

ST. GABRIEL'S EPISCOPAL CHURCH
under the direction of the rector,
THE REV. ROBERT Y. CONDIT

ST. ANNE'S SCHOOL

One of Church Schools in the Diocese of
Virginia. College preparatory. Girls, grades
7-12. Curriculum is well-rounded, emphasis
is individual, based on principles of Christian
democracy. Music, Art, Dramatics, Sports,
Riding. Suite-plan dorms. Established 1910.
MARGARET DOUGLAS JEFFERSON, Headmistress

ST. ANNE'S SCHOOL
Charlottesville 2, Va.

Shattuck School

The oldest Church School west of the Alle-
ghenies integrates all parts of its program —
religious, academic, military, social — to help
high school age boys grow "in wisdom and
stature and in favor with God and man."

Write

CANON SIDNEY W. GOLDSMITH, JR.

Rector and Headmaster

662 Shumway Hall

SHATTUCK SCHOOL FAIRBAULT, MINN.

MEMBER: THE EPISCOPAL
SCHOOL ASSOCIATION

ST. JOHN'S MILITARY ACADEMY

A preparatory school with a "Way of Life"
— to develop the whole boy mentally, physically
and morally. Fully accredited. Grades 7-12.
Individualized instruction in small classes. All
sports. Modern fireproof barracks. Established
1884. For catalogue write Director of
Admissions.

St. John's Military Academy,
Box W, Delafield, Wisconsin

ST. MARY'S SCHOOL

SEWANEE, TENN.

Exclusively for high school girls. Honor
system stressed. Accredited.

Please address

THE SISTER SUPERIOR, C.S.M.