

God And Our Work

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GOD AND OUR WORK

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"What has a man from all the toil and strain with which he toils beneath the sun? Ecclesiastes 2:22

"Return to your home, and declare how much God has done for you." Luke 8:38

"So we are ambassadors for Christ... Working together with him"

2 Cor. 5:20; 6:1

I. Introduction

A. Nevil Shute has written a novel called "On The Beach"

1. The story of a group of people who are facing destruction
2. China and Russia have engaged in an all-out war and as a result of atomic warfare life vanished from the northern hemisphere.

3. In southern Australia men and women remained. These people knew they must die of radiation poisoning the following spring. The book tells how these people reacted to this situation.

B. On the face of it this seems horrible. But I wonder which is worse -- to know that life is going to end next spring -- or to know that life is going to continue?

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1. This is the real problem for most of us -- to know that next spring and the next and the next we shall be doing just what we are doing.

2. There are relatively few people who can avoid the deadly monotony of living.

C. We are much concerned, as we should be with many questions regarding wages and hours and benefits, or profits and dividends and values, depending upon where we stand. Perhaps we should be asking deeper questions

1. The most basic question any worker can ask is, "Why work?"
2. You answer that you must work in order to live. So then ask the next question--"Why live?"

3. Thousands of years ago the writer of the Book of Ecclesiastes asked these questions:
"So I hated life, because what is done under the sun was grievous to me; for all is vanity and a striving after wind. I hated all my toil in which I had toiled under the sun, seeing that I must leave it to the man who will come after me; and who knows whether he will be a wise man or a fool?... So I turned about and gave my heart up to despair over all the toil of my labors under the sun... What has a man from all the toil and strain with which he toils beneath the sun?"

(Ecc. 2:17-22)

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D. Christianity attempts to answer these questions.

1. Furthermore it attempts to answer them in the context of daily life.

a. Christianity says not only that life has meaning and purpose but that each individual has a relationship to that meaning and purpose.

b. Both in the Old and in the New Testaments the call of God is answered by men where they are, in their ordinary life, in their work and through their work.

2. The Church today must bear its witness where it is. "Where cross the crowded ways of life" the hymn has it.

a. This is a challenge that comes to church like this church.

b. There is a trend today to the suburbs but the church at the heart of the city always has before it the need to serve "where cross the crowded ways"

E. Jesus once healed a man who was possessed by a legion of demons. Afterward the man wanted to go with Jesus, but Jesus said to him: "GO HO ME TO YOUR FRIENDS AND TELL THEM HOW MUCH THE LORD HAS DONE FOR YOU."

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1. You and I must first find the wholeness which Christ brings to life
2. Then we must relate that to the work which we do here in our city.

II. Too often the motives for our work are largely non-Christian

A. We measure our success by non-Christian standards with the result that we often use non-Christian methods.

B. We have tried to separate our work from our worship, not realizing that we must always make our response to God's call in the work which we do in the world.

1. There was once a time when sincere men felt that it was necessary to withdraw from the world in order to be Christian.

2. These people made a sharp distinction between occupations which were secular and those that were sacred.

3. On this Labor Sunday we pause to recognize the sanctity of the common life.

4. We believe that God may call a person into any useful occupation.

5. The Bible throughout its pages encourages a great leveling of occupations, "since the dignity of the worker does not

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depend on the prestige accorded to his profession. This elevates the potential significance of all jobs and occupations.

C. The most basic need is for us to find a Christian motive, a Christian center for our lives.

1. Bishop Kennedy says: "I have yet to meet a man of large accomplishments and exemplary behavior who has not possessed an inner citadel of power and a personal holy of holies."

2. A foreign diplomat once came upon President Lincoln polishing his shoes. The man was shocked. Mr. President, he said, do you polish your own boots. Why yes, said Lincoln, whose boots do you polish.

3. It is not WHAT you do but WHY you do it that counts.

4. Owen Wister said: "There's nothing makes this world seem so little evil as to meet good men in the humbler walks of life."

5. Angelo Patri—fire drill—near door—went through quickly. Principal asks him why he didn't hold door open—"He was going on and errand and was not the monitor—You knew the door was to be held open and you were there. NEXT TIME SERVE WHERE YOU ARE."

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6. We are prone to center our attention on the big problems, big opportunities, the big service. BUT MOST OF US WIN OR LOSE IN THE SMALL SITUATIONS, THE DAILY ROUTINE, THE LITTLE TESTINGS.

7. We need to have the Christian core to our lives which will enable us to serve where we are.

III. Christian vocation means also that we shall rediscover a sense of community.

A. We are talking a great deal about "togetherness" and that is good because man never lives alone.

1. He is always related to a group.

2. Relatively easy for the early Christians to find this community.

3. Pretty difficult now with a greater number of people, problems of automation, enlargement of our world, national tensions, complex problems of an expanding society.

B. There can be no solution except as we work together to develop this community which feels itself called of God.

C. The church must lead the way to an inclusive fellowship.

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D. Elwood writes: "NO BASIS FOR PEACE BETWEEN CLASSES IS FOUND IN TEMPORARY CONCESSIONS OR A TEMPORARY BALANCE OF ECONOMIC INTERESTS. AS THE MAIN OBJECT OF ALL THE CLASSES REMAINS AN INCREASE OF ECONOMIC INCOME AND ECONOMIC POWER, THE STRUGGLE FOR THESE BREAKS OUT AFRESH ALMOST AS SOON AS SOME TEMPORARY AGREEMENT IS REACHED. CLASS CONFLICT, IF NOT CLASS WAR, BECOMES AN EVER-PRESENT AND OMNIBUS REALITY."

E. The idea of a genuine sense of Christian community is the answer.

IV. Finally, if we are to be a witness where we are we must face realistically the problems of our contemporary industrial society.

A. This must be more than sentiment.

1. Parody on old "worker in the cathedral" illustration.

He got fired—"we're not building a cathedral, we're building a garage!"

2. That story is not as cynical as it seems. There are times when we need a garage rather than a cathedral.

B. Christianity must be concerned with the effect which modern society has upon all people.

1. Collin Wilson is a book called "The Outsider" writes: "Man is as much a slave to his immediate surroundings now as he was when he lived in tree-huts. Give him the highest, the most exciting thoughts about man's

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place in the universe, the meaning of history; they can all be snuffed out in a moment if he wants his dinner, or feels irritated by a child squalling on a bus."

2. This pessimistic statement indicates the need

a. As Christian people we must work to provide a society which will help people rather than hinder them

b. We must do this in the light of Christian motivation and with the power of Christ's spirit.

B. It most significant for me that Jesus background is a carpenter shop, rather than a cloister. Henry VanDyke has a poem called "The Telling of Felix" in which we find the words:

"THIS IS THE GOSPEL OF LABOR RING IT YE BELLS OF THE KIRK THE LORD OF LOVE! HE CAME DOWN FROM ABOVE TO LIVE WITH MEN WHO WORK."

C. Christianity must show how God through Christ can touch the lives of all, wherever they are, providing us not only with a motive but also with a method. It means we must not shrink from change, but that we must always think in terms of persons in order to all the opportunity to be workers together with God.

September 1, 1957

First Reformed--Albany

INVOCATION--

"O Lord, who hast brought us through the darkness of night to the light of the morning, and who by thy Holy Spirit dost illumine the darkness of ignorance and sin; we beseech thee, of thy loving kindness, to pour thy holy light into our souls, that we may ever be devoted to thee by whose wisdom we were created, by whose mercy we were redeemed, and by whose Providence we are governed; to the honour and glory of thy great name."

THE LORD'S PRAYER--

"OUR FATHER WHICH ARE IN HEAVEN, HALLOWED BE THY NAME. THY KINGDOM COME. THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD. AND FORGIVE US OUR DEBTS, AS WE FORGIVE OUR DEBTORS. AND LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL: FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOR EVER."

GENERAL PRAYER:

Eternal Spirit, we turn from the noise and hurry of life to the peace that can be found only in Thy presence. Forgive us for falling under the domination of material things, for becoming dull and selfish. Forgive us for the restlessness that afflicts us, for lack of self-possession and serenity of spirit. Enter into our minds, we pray Thee; free us from serfdom to things and from confusion of ideals.

Thou, O God art our Creator and Preserver. Thou hast made of one blood all nations and Thou hast revealed Thy will for men through Jesus Christ, the Prince of Peace. Give us charity, we pray Thee, to regard all men as our brothers, and to share with them the heritage which we have received from Thee. Deliver us from ungodly pride, ungenerous judgments and presumptuous claims. Help us to put away selfishness, and malice, suspicion, envy, and anger, and all the unrighteous passions which cause men to be enemies one of another.

Grant us grace, we pray, amid the confusions of the world and the disappointments of our hopes ever to exalt Christ as the only Saviour.

We praise Thee for the divine comradeship which we may have with Thee in work. May the souls of men, whatever their tasks, be brought into closer sympathy with one another so that strife shall cease. Help those who employ and those who are employed to have mutual forbearance, fairness and good will.

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Give us the grace to understand how our lives depend upon the courage, the industry, the honesty, and the integrity of our fellowmen, that we may be mindful of their needs, grateful for their faithfulness and faithful in our responsibilities.

Renew our spirits and draw our hearts unto thyself, that our work may not be to us a burden but a delight; and give us such a love for thee as may gladden all our obedience that with cheerfulness and gladness we may serve thee through our common life."

((compiled from
The Book of Worship
"Today is Mine"
Ministers Service Book
and some misc. sources))

OFFERTORY SENTENCES

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him

Freely ye have received, freely give.

SCRIPTURE

2 Cor. 5:14-6:1

"For the love of Christ controls us, because we are convinced that one has died for all; therefore all have died. And he died for all, that those who live might live no longer for themselves but for him who for their sake died and was raised."

From now on, therefore, we regard no one from a human point of view; even though we once regard Christ from a human point of view, we regard him thus no longer. Therefore if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, God was in Christ reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

Working together with him, then, we entreat you not to accept the grace of God in vain."

References

"The Interpreter's Bible"
Vols. 5, 7, 8.

"Work and Vocation"
ed. John O. Nelson

"The Outsider" - C. Lewis Wilson

"The Whole Gospel for How the World"
Alan Waddell

"The Christian and His America"
Gerald Kennedy

Work and Vocation

ed. by J. O. Nelson

The most promising single source of productivity is the human will to work.

"But what if a worker should come one day to the personnel department with the question which is really his most basic question: 'Why work at all? Why human existence, and human relations? Why live?'"

Robt. S. Belkemer

"As recorded (in the Bible), whether in the Old Testament or in the New Testament, the calling of God to all men is answered where they are, in their ordinary life and in their work."

"... in Christian history, as in the Biblical times, the great call of God has been directed to man's work."

"... a chief arena in which men must work out their response to God is call, their appreciation of His character, and their following of His will in the work which they do in the world."

"A single conclusion must be underlined: God has a concern for our work, so that work must be carried on by the Christian in direct reference to his faith as a Christian. Any conception which separates God and faith in God for work is false."

1. Work proceeds in the American scene without decisive reference to the will of God.

a) The motives for work in our present scene are largely non-Christian motives.

b) The success which work brings to the individual and the corporation and the nation is success measured by non-Christian standards.

2. We have perverted the basic design underlying all work in the world.

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"For this half-century Persa has been one of our missionaries, and the man was not fitted for permanent work with Christ elsewhere. Moreover there was no danger of the mission being used for political purposes. Finally, it might be beneficial to a hated democracy to have free converse with a man after long isolation."

"He soon found the unfriendly purposes and clings to his position." J. C. Critical Commentary

Kennedy

"There is a great need for the Church to see itself as in the priestly role of guardian of the sacred places of our common life."

"Then a man no longer has a holy, sacred, precious center to his life. He has lost everything. I have not to meet a man of large accomplishments and exemplary behavior who has not possessed an inner citadel of power and a personal holiness of holiness."

"Angelo Patri tells - his child - near door - went through quickly as was soon in the yard. Principal asks him why he didn't hold door open - 'He was going out and I was not the monitor' - 'Yes, knew the door was to be held open. And you were there.' Next time serve who you are."

"It is prone to center our attention on the big problems, the big opportunities, the big problems, the big opportunities, the big service. But most of us even in our big service, the daily routine, the little things!" (over)

"The need the men who define the great questions and bring society face to face with universal issues. But we are much in need at all times of the men who speak for men and help them to see the universal in the particular. As Owen White said many years ago: 'There's nothing makes this world seem so little and so so much good men in the humblest walks of life.'"

"Like Verdi, when at his worst opera's end
The madhouse full of plaudits near
outbreaks his orchestra
He looks through all the roaring and
the weather
Where sits Rossini silent in his
stall ...
One wise man's verdict outweighs
all the fools."

The Outcasts Collins Waters

"Man is as much a slave to his immediate surroundings as he was when he lived in the state. Give him the highest, the most exciting thoughts about man's place in the universe, the meaning of history; they can all be smothered out in a moment if he wants his dinner, a false invitation to a child squalling, or a bus."

God And Our Work

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Mark 5: 18-20

Scripture 2 Cor 5: 14-21

Lee Kennedy - "The Christian's And His Answer" p. 23

Dr. J. P. M. p. 21

Hyping "Mullholands Contract"

The Church Militant Boalery

The Kingdom of God is a life to be lived, a work to be done, a destiny to be fulfilled. It is a new life — our present life redeemed and renewed by a humble appreciation of God's will for life as we see it in Jesus Christ. It is a work to be done — since the strongest emphasis in the teachings of Jesus are calls to action, work and duty. It is a destiny to be fulfilled — the achievement of the peace and power known to those who find their way in the will of God as seen in Jesus Christ.

GOD AND OUR WORK

"What has a man from all the toil and strain with which he toils beneath the sun? Ecc. 2:22

"Return to your home, and declare how much God has done for you." Luke 8:38

"So we are ambassadors for Christ... working together with him." 2 Cor 5:20; 6:1

I. Introduction

A. Did you see the movie, "On The Beach" or did you read Nevil Shute's novel on which the movie was based?

1. The story of a group of people who are facing destruction
2. China and Russia have engaged in an all-out war and as a result of atomic warfare life vanished from the northern hemisphere.
3. In southern Australia men and women remained alive. But these people knew they must die of radiation poisoning the following spring. The novel tells how these people reacted to this situation.

B. On the face of it this seems horrible. But I wonder -- which is worse -- to know that life is going to end next spring -- or to know that life is going to continue?

1. This is the real problem for most of us -- to know that next spring and the next and the next and the next we shall be doing just what we are doing
2. Some of us try to fool ourselves that it will be different, but we know that it will not be different.
3. There are relatively few people who can avoid the deadly monotony of living.

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C. We are much concerned, as we should be, with many questions regarding wages and hours and benefits, or with profits and dividends and values -- depending upon where we stand. Perhaps we should ask deeper questions

1. The most basic question any worker can ask is, "Why work at all?"
2. You answer, that you must work in order to live. So then ask the next question -- "Why live?"
3. Thousands of years ago the writer of the Book of Ecclesiastes asked these questions: To use his words--

"So I hated life, because what is done under the sun was previous to me; for all is vanity and a striving after wind. I hated all my toil in which I had toiled under the sun, seeing that I must leave it to the man who will come after me; and who knows whether he will be a wise man or a fool?... So I turned about and gave my heart up to despair over all the toil of my labors under the sun... What has a man from all the toil and strain with which he toils beneath the sun?" (Ecc. 2:17-22)

D. Christianity attempts to answer these questions.

1. Furthermore it attempts to answer them in the context of daily life
 - a. Christianity says, not only does life have meaning and purpose, but each individual has a relationship to that meaning and purpose.
 - b. Both in the old and in the New Testaments the call of God is answered by men when they are, in their ordinary life, in their work and through their work.

Moses is tending the flocks when he sees the burning bush

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Saul is doing an errand for his father when he is sought to be king.

The shepherds are in the field.

The Disciples are fishing or collecting taxes or doing whatever they were supposed to be doing.

2. The Church today must bear its witness where it is. "Where cross the crowded ways of life", the hymn has it.

a. This is a challenge that comes to churches like our churches

B. There is a trend today to the suburbs but these churches at the heart of the city must always have before them the need to serve "where cross the crowded way."

E. Jesus once healed a man who was possessed by a legion of demons. Afterward the man wanted to go with Jesus, but Jesus said to him: "Go home to your friends and tell them how much the Lord has done for you."

1. You and I must first find the wholeness which Christ brings to life
2. Then we must relate that to the work which we do here in our city.

II. The basic problem for us to face is that the motives for our work are largely non-Christian

A. We measure our success by non-Christian standards with the result that we often use non-Christian methods

1. Christianity is concerned with persons, not things
2. We are concerned with things, not persons
3. In order to get the things we want we are willing to sacrifice persons

B. Our first need is for us to find a Christian motive, a Christian center for our lives.

1. Instead of building our lives around the culture of our time we should discover the real center of our being.
2. Bishop Kennedy says: "I have yet to meet a man of large accomplishments and exemplary behavior who has not possessed an inner citadel of power and a personal holy of holies."
3. A foreign diplomat once came upon President Lincoln polishing his shoes. The man was shocked. Mr. President, he said, do you polish your own boots. Why yes, said Lincoln, whose boots do you polish.
4. It is not WHAT I do but WHY I do it that is most important.
5. We are prone to center our attention on the big problems, big opportunities, the big service. BUT MOST OF US WIN OR LOSE IN THE SMALL SITUATIONS, THE DAILY ROUTINE, THE LITTLE TESTINGS.
6. So we need to have this Christian core to our lives which will enable us to serve God where we are.

III. In addition to a Christian motive we shall need to rediscover a sense of community if we are to relate God to our work.

- A. By this I mean more than just the church
1. The church should be a part of the community -
 2. If people are to be Christian in their work - if they are to relate God and work, then the Church, and management and labor must work together

B. The National Council of Churches in its Labor Day message emphasizes the common tasks which are awaiting constructive action by both Labor and the Christian Church.

1. The achievement of racial brotherhood with equal opportunity for each person to find his work a vocation cannot be done in this day unless we do it together.
2. The perplexity and the challenge of a continuously changing economic order which brings great new opportunities but which also creates tremendous problems cannot be dealt with by an individual or one company or even one industry, it demands the thought and work of the entire community.
3. We do not believe that we can have civil liberties and free institutions apart from our economic life.
4. Elwood writes: "NO BASIS FOR PEACE BETWEEN CLASSES IS FOUND IN TEMPORARY CONCESSIONS OR A TEMPORARY BALANCE OF ECONOMIC INTERESTS. AS THE MAIN OBJECT OF ALL THE CLASSES REMAINS AN INCREASE OF ECONOMIC INCOME AND ECONOMIC POWER, THE STRUGGLE FOR THESE BREAKS OUT APRESH ALMOST AS SOON AS SOME TEMPORARY AGREEMENT IS REACHED. CLASS CONFLICT, IF NOT CLASS WAR, BECOMES AN EVER-PRESENT AND OMINOUS REALITY."
5. The ideal of Christian community far from being an idle dream can become the salvation of our times.
6. Sixty scholars, recently met in the 16th annual Conference on Science, Philosophy and Religion at the Jewish Theological Seminary in New York.
 - a. They explored the problem of "Big-Scale" ethics
 - b. The dean of the graduate school of Citizenship and Public Affairs of Syracuse said "the larger the organization, the harder it is to tell the agent from the principal who bears responsibility for a decision. In large organizations, he said,

decisions are often made by a "collective" process in which the responsibility is blurred."

- c. The real problem is how an ethical man in our complex organizational structure can make ethical decisions.
 - d. I remember preaching a sermon once around the verse Earth will be clean as heaven's floor When each man sweeps before his own front door.
 - e. While there are many occasions for individual responsibility in these days we must recognize that this verse is not sufficient for our complex society.
7. Only the total community can deal with our expanding society with the problems of automation with national tensions and their effect on the economic structure
- IV. If we are to relate our work to God, then, we must -- the Church must -- Christians collectively must face realistically all these problems of our contemporary industrial, urban society.
- A. Too often, as churchmen, we have been sentimental
1. Parody of old story "worker in the cathedra illustration. He got fired--we're not building a cathedral, we're building a garage!
 2. That story is not as cynical as it seems. We had better know what we are building. Sometimes we need a garage rather than a cathedral. This is good Protestant doctrine.
- B. The church must be concerned with the effect which modern society has upon all people

1. Collin Wilson, "The Outsider"
"MAN IS AS MUCH A SLAVE TO HIS IMMEDIATE SURROUNDINGS NOW AS HE WAS WHEN HE LIVED IN TREE-HUTS. GIVE HIM THE HIGHEST, THE MOST EXCITING THOUGHTS ABOUT MAN'S PLACE IN THE UNIVERSE, THE MEANING OF HISTORY; THEY CAN ALL BE SNUFFED OUT IN A MOMENT IF HE WANTS HIS DINNER, OR FEELS IRRITATED BY A CHILD SQUALLING ON A BUS."

2. This pessimistic statement indicates the need.

- a. As Christian people we must work to provide a society which will help people rather than hinder them
 - b. We must do this in the light of Christian motivation and with the power of Christ's spirit.
- B. It is most significant for me that Jesus background is a carpenter shop rather than a cloister.
Henry VanDyke has a poem called "The tolling of Felix" in which he says
"THIS IS THE GOSPEL OF LABOR
RING IT YE BELLS OF THE KIRK
THE LORD OF LOVE
CAME DOWN FROM ABOVE
TO LIVE WITH MEN WHO WORK."
- C. Christianity must show how God, through Christ can touch the lives of all, wherever they are, providing them not only with a motive but also with a method. It means that we must not shrink from change, but that we must always think in terms of persons in order to give to all the opportunity to be workers together with God.

Work And Vocations

Ecclesiastes

"What does a man from all the toil and strain with which he toils beneath the sun?" Ecclesiastes

Memorials

"By implication the Bible encourages a great leveling of occupations, since the dignity of the worker does not depend on the prestige accorded to his profession. This leveling of occupational walls is accompanied by an elevation of the potential significance of all jobs and occupations."

IV. On this Labor Day Sunday, then, we must proclaim this gospel.

- A. Our church must be the church of all the people
1. This week the World Council of Churches adopted a report on "The Church and the Disorder of Society" in which this is said:
"The indirect influence of worshipping congregations upon the problems of society is very great when those congregations include people from many social groups."
 2. We must develop here an inclusive fellowship so that it will taken in all members of society.
- B. We must concern ourselves with the problems of our day.
1. This same report says this: "But the social influence of the church must come primarily from its influence upon its members through constant teaching and preaching of Christian truth in ways that illuminate the historical conditions in which men live and the problems which they face."
 - "The church can be most effective in society as it inspires its members to ask in a new way what their Christian responsibility is whenever they vote or discharge the duties of public office, whenever they influence public opinion, whenever they make decisions as employers, or as workers, or in any other vocation to which they may be called."
- C. We must reaffirm
1. The sacredness of each human personality
 2. The need of each to be concerned with the good of all.
 3. The possibility of building the kingdom of God.

A sermon preached at The First Church in Albany
By The Reverend Harold W. Griffin
September 1, 1957

GOD AND OUR WORK

Nevil Shute has written a novel called "On The Beach" which tells the story of a group of people who are facing destruction. The situation is that China and Russia have engaged in an all-out war and as a result of atomic warfare life vanished from the northern hemisphere. In southern Australia men and women remained. These people, however, knew they must die of radiation poisoning the following spring. The book tells how these people reacted to this situation. On the face of it this seems horrible. But I wonder which is worse -- to know that life is going to end next spring, or to know that life is going to continue? This is the real problem for most of us -- to know that next spring and the next spring we shall be doing just what we are doing. There are relatively few people who can avoid the deadly monotony of daily living.

We are much concerned, as we should be, with many questions regarding wages and hours and benefits, or profits and dividends and values, depending upon where we happen to stand. Perhaps we should be asking some deeper questions. The most basic question any worker can ask is, "Why work at all?" / You answer that you must work in order to live. So then ask the next question--"Why live?" ^{Orighen} ~~Religion~~ attempts to answer that question. Furthermore it attempts to answer it in the context of daily life. Christianity says not only that life has meaning and purpose but that each individual has a relationship to that meaning and purpose. Both in the Old and in the New Testaments the call of God is answered by men where they are, in their ordinary life and in their work or through their work. The Church today must bear its witness where it is. Jesus once healed a man who was possessed by a legion of demons. Afterward the man wanted to go with Jesus, but Jesus said to him: "Go home to your friends and tell them how much the Lord has done for you." We must find the wholeness which Christ brings to life and then we must relate that to the work which we do here in our city.

Too often the motives for our work are largely non-Christian. We measure our success by non-Christian standards with the result that we often use non-Christian methods. We have tried to separate our work from our worship not realizing that we

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must always make our response to God's call in the work which we do in the world. There was once a time when men felt that it was necessary to withdraw from the world in order to be Christian. These sincere people made a sharp distinction between occupations which were secular and those that were sacred. On this Labor Sunday we pause to recognize the sanctity of the common life. We believe that God may call a person into any occupation.

Christian vocation means also that we shall rediscover a sense of community. In these days we hear much talk of "togetherness" and that is good because man never lives alone. Man is always related to a group. Throughout the ages men have sought to realize this relatedness. It was relatively easy for the early Christians to find such a fellowship and such a community. It is not easy in a day like ours. Today we face greater numbers of people, the immense problems related to automation, the enlargement of our world, the national tensions and all the complex economic problems of an expanding society. But there ~~can~~ be no solution except as we work together to develop this community which feels itself called of God.

Finally, if we are to be a witness where we are, we must face realistically these problems of our contemporary industrial society. It must not be said that these problems are not the concern of religion. Religion must be concerned with the effect which modern society has upon all people. Christianity must show how God through Christ can touch the lives of all, providing us not only the motive but also the method. It means that we must not shrink from change but that we must always think in terms of persons in order to give all the opportunity to be workers together with God.

SCHOLARS DISCUSS 'BIG-SCALE' ETHICS

Explore Its Role in Modern
Organizations at Parley
in Jewish Seminary

Sixty scholars explored yesterday the role of ethics in modern large-scale organizations—industrial, political and even academic.

Their conversation was the first deliberative session of the sixteenth annual Conference on Science, Philosophy and Religion, dedicated this year to "Challenges to Traditional Ethics: Government, Politics and Administration."

They talked mostly in shirt-sleeved informality at the Jewish Theological Seminary, Broadway and 122d Street, under the presidency of Dr. Louis Finkelstein, chancellor of the seminary.

The conference will continue through Thursday.

Harlan Cleveland, dean of the Maxwell Graduate School of Citizenship and Public Affairs at Syracuse University, said that "the larger the organization, the harder it is to tell the agent from the principal" who bears responsibility for a decision. In large organizations, he said, decisions are often made by a "collective" process in which the responsibility is blurred.

Paul H. Appleby, dean emeritus of the same school, said this problem had "been there a long time." He said the academic community was "not becoming acquainted with the problem" and might tend to exaggerate the difficulties.

Brig. Gen. Sidney F. Griffin of the Air Force suggested that even in a big organization the problem of the dishonest administrator could be treated by traditional ethics. He saw a more difficult ethical problem created not by the bigness of an organization but by the multiplicity of big organizations.

He said there were situations in which "large-scale businesses" such as Congress, the Department of Defense, the American Legion, the American Federation of Labor-Congress of Industrial Organizations and the General Dynamics Corporation "all interact on each other." The real problem, he said, is how an ethical man in such a complex situation can make ethical decisions.

Clarence H. Faust, vice president of the Ford Foundation and vice chairman of the conference, presided at yesterday's talks.

Protestants Cite Tasks To Be Faced

NEW YORK, Sept. 2—The 43rd annual Labor Sunday Message, issued by the Department of the Church and Economic Life of the National Council of Churches, emphasizes the common tasks which "now await constructive action by both Labor and the Christian Church."

The Rev. Dr. Cameron P. Hall, executive director of the department, points out it is requested that the Message be read in the churches on Labor Sunday, Sept. 4. It has the approval of the Executive Board of the Division of Christian Life and Work of the National Council.

TASKS CITED

Among the tasks which must be faced in common by labor and the churches, the Message lists the following: "... the achievement of racial fraternity with equal opportunity for each person to attain the fullest possible growth and use of his potential talents. . . ."

"... the perplexity and challenge of a continuously changing economic order which not only presents new opportunities but creates new insecurities. The causes of these insecurities are largely economic and social; but they affect the minds and spirits of people and their solution must be found in part at least in a renewal and deepening of our spiritual lives. . . ."

"... a concern for civil liberties and the freedom of our institutions. . . . we look to the labor movement for the exercise of restraint in the use of its own power, and vigilance in preventing the abuse of power by others. Together with other responsible groups we can act creatively to the end that society as a whole may be spared those evils which develop when irresponsible power has corrupted either an individual or an institution."

'DEEP CONCERN'

"... We share with Labor as well as all other constructive elements in our society a deep concern for the political health of our country. . . ."

We urge the voters to resist any appeal to narrow religious, racial or special economic group interests."

The Message commends "the leaders and members of organized labor responsible for certain specific and recent achievements in making far-reaching changes in racial and national patterns of employment. . . . agreements that provide creative adjustment to the mounting problems of automation, showing particular concern for the problems of workers in the lower-wage brackets and raising the general productivity of our economic order."

As in past years, the 1960 Sunday statement is expected to have wide circulation in the churches, their publications and religious broadcasts. Especially for public use, the message this year contains a "litany for all workers" to be included in local church services of worship on Labor Sunday.

The 43-year history of Labor Sunday observances began in 1910 when the Federal Council of Churches, at the suggestion of the American Federation of Labor, recommended to the churches that the Sunday before Labor Day be designated Labor Sunday. The first Labor Sunday message was issued in 1917 for use in Protestant churches. The Day has been sponsored by the National Council of Churches since its formation in 1950 with the merger of the Federal Council together with 12 other agencies.



THE FIRST CHURCH IN ALBANY

Reformed Church in America

Founded 1642



The First Church in Albany is the oldest Church organization in the City, and one of the oldest in our country. Its origin and history are associated with the Dutch Settlers in America. This, the oldest Church in the City, has always a cordial welcome for visitors.

WESTMINSTER PRESBYTERIAN CHURCH

262 State Street — Albany, New York

CAPITOL HILL SUMMER FELLOWSHIP

September 4, 1960 — 10:00 a.m.

ORDER OF MORNING WORSHIP

ORGAN PRELUDE Rhapsody.....Vaughan Williams

*HYMN 348 "Faith of Our Fathers!"

*CALL TO WORSHIP

Minister: The Lord is in His Holy Temple: Let all the earth keep silence before Him.

People: Let the words of my mouth and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my Redeemer.

Minister: This is the day which the Lord hath made; we will rejoice and be glad in it.

People: The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth.

Minister: The sacrifices of God are a broken spirit; a broken and contrite heart, O God. Thou wilt not despise.

*THE INVOCATION AND THE LORD'S PRAYER

PRAYER OF THANKSGIVING (In unison)

MOST GRACIOUS GOD, who hast made us stewards of thy bounty, and trusted us with the use of thy gifts, we lift our hearts in thanksgiving for the manifold tokens of thy surrounding love. We thank thee for life, and the joy of it; for health, and all the powers with which thou hast endowed us; for the wondrous world about us; for the world within us, and every gleam of light which turns our minds towards thee; for the love of friends and kindred, and their belief in us; for the way over which we have come, and all that has been good in it; for the way that lies untrodden before us, and our chance to make it the way of peace and righteousness; for thy compassion all the way, and our assurance that thou wilt guide our steps aright. For all that thou art to us, and all that we may be to thee, we give thanks unto thee, the Author of Goodness, and bless thy name for thy mercies which endure until all generations. Through Jesus Christ our Lord. Amen.

ANTHEM A Prayer for Peace.....Johnson

THE SCRIPTURE LESSON II Corinthians 5:14 — 6:1

PRAYER

WORSHIP THROUGH TITHES AND OFFERINGS

OFFERTORY "If With All Your Hearts".....Mendelssohn

*DOXOLOGY

THE SERMON "God and Our Work".....Mr. Griffiths

SILENT PRAYER

*HYMN 352 "Rise Up, O Men of God!"

THE BENEDICTION

(The Congregation seated)

POSTLUDE.....Bach

(After the service, please turn and greet your neighbors)

JOEL DOLVEN, Minister of Music MISS DORIS V. FRANCIS, Organist

* The People Standing

CAPITOL HILL SUMMER FELLOWSHIP

Participating Churches

TRINITY METHODIST

EMMANUEL BAPTIST

FIRST PRESBYTERIAN

WESTMINSTER PRESBYTERIAN

Welcome to Westminster! A special greeting to visitors from other churches and newcomers to Albany. We respectfully ask each visitor and newcomer to leave his name and address with us by signing the cards in the pews or the guest books in the narthex.

This is the concluding Sunday of the Capitol Hill Summer Fellowship, and beginning on September 11th the four participating churches will resume separate worship at their usual times.

The Spirit of Liberty

"Liberty lies in the hearts of men and women. When it dies there, no constitution, no law, no court can save it. No constitution, no law, no court can even do much to help it. . . . The spirit of liberty is the spirit which is not too sure that it is right. The spirit of liberty is the spirit which seeks to understand the minds of other men and women. The spirit of liberty is the spirit which weighs their interests alongside its own without bias. The spirit of liberty remembers that not even a sparrow falls to earth unheeded. The spirit of liberty is the spirit of Him who, near two thousand years ago, taught mankind that lesson it has never learned, but has never quite forgotten; that there may be a kingdom where the least shall be heard and considered side by side with the greatest."

Judge Learned Hand

The Crest of the Reformed Church in America



The emblem of the Reformed Church in America was adapted from the coat of arms of the foremost statesman of his time, one of the greatest champions of liberty of all time, William the Silent, Prince of Orange, Count of Nassau. Born a German Lutheran and brought up a Roman Catholic in Spain and France, he became a Calvinist. He worked to secure full religious liberty not only to the Protestants of the Netherlands, but also to the Catholics of what is now Belgium. To him the Reformed Church owes its freedom and its very existence.

The Church of Christ includes peoples of all lands. The upper left quarter of the large shield carries the arms of Nassau in Germany, with a gold rectangle for each of the states of the United Netherlands. Other parts of the coat of arms stand for Katzenelnbogen and Dietz in Germany, Vianden in Luxembourg, Geneva in Switzerland, Chalons in northeast France near the place where Attila the Hun was defeated, and Orange, a Roman colony in south France. The horns symbolize the heroic leadership of the early princes of Orange in the war against the invading Moors and Saracens.

The crown on top is that of Charles the Great, ruler of the Holy Roman Empire of Germany, King of Spain and King of Naples, who was born and brought up in the Low Countries. While Prince of the Netherlands, he developed the States General, a legislative body representing the whole of the Netherlands, and allowed the Dutch to carry his imperial crown above their coat of arms.

When the Reformed Church took William the Silent's coat of arms as its emblem, it added the pillars and stars on the sides. On top was placed the Latin motto, *Nisi Dominus Frustra*, "Without the Lord all is vain," to show man's complete dependence upon God. Beneath were added the Dutch words, *Eendracht Maakt Macht*, "Union Makes Might," a lesson that the Dutch people learned by experience during their bitterly contested War for Independence.

THE SYMBOL

So calamitous was the condition of our mother Church in the sixteenth century, during the eighty years of bloody struggle for religious liberties against the gigantic power of Spain, that she gave herself the name of "The Church under the Cross" and adopted as her symbol the Lily among the Thorns. The inscription on the border: "Gedijck een lily onder de doornen, so is mijne vriendin onder de dochteren," is taken from the Song of Solomon (2:2): "As the lily among the thorns, so is my love among the daughters." The correct form of symbol became known only quite recently.

