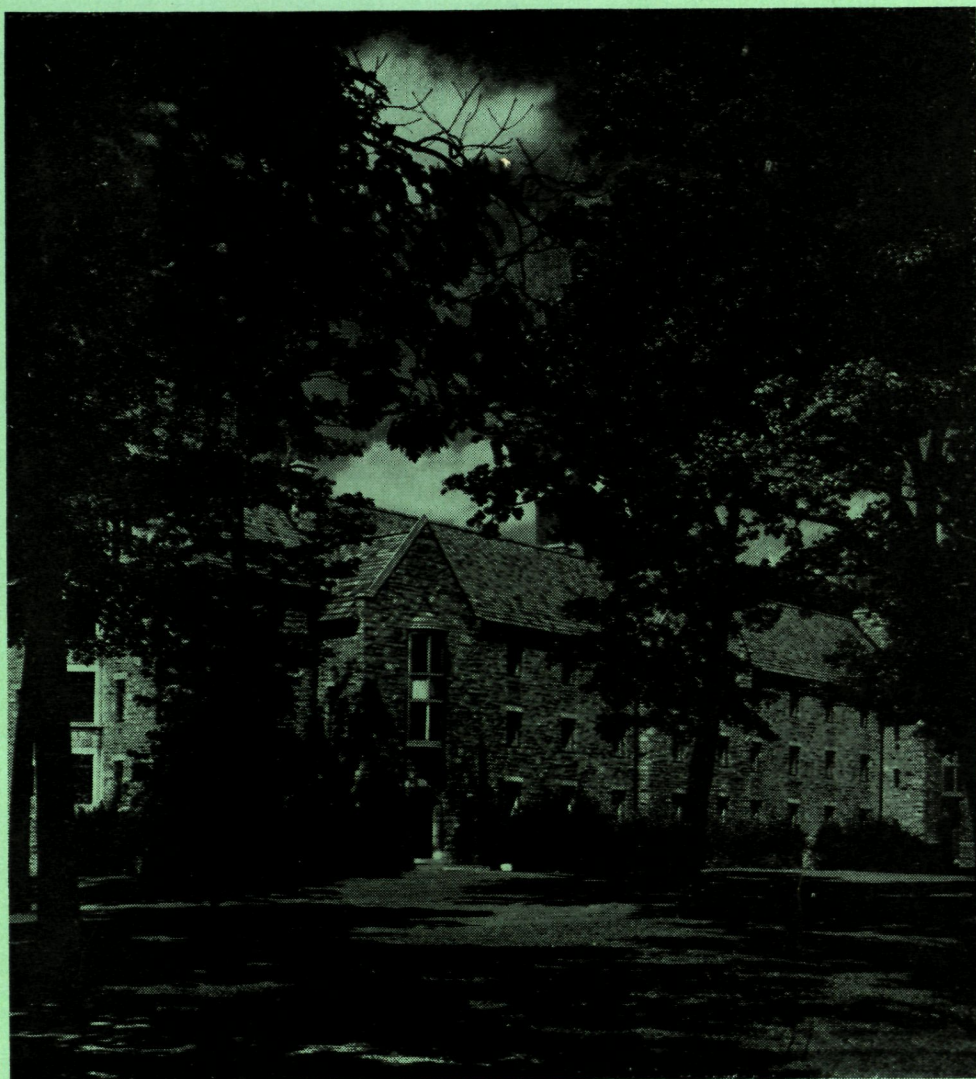


THE Witness

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JUNE 4, 1953



DE VEAUX SCHOOL
A VIEW OF IT'S BEAUTIFUL CAMPUS

The Ecumenical Spirit in India

SERVICES In Leading Churches

THE CATHEDRAL OF ST. JOHN THE DIVINE New York City

Sundays: 7:30, 8, 9 Holy Communion; 9:30, Holy Communion and Address, Canon Green; 11, Morning Prayer, Holy Communion; 4 Evensong. Sermons: 11 and 4; Weekdays: 7:30, 8 (also 8:45, Holy Days and 10 Wed.), Holy Communion. Matins 8:30, Evensong 5 (Choir except Monday). Open daily 7 p.m. to 6 p.m.

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Wednesdays: Healing Service, 12 noon.

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4 p.m. Evensong. Special Music.
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Wednesday 7:45 a.m. and Thursday 12 noon, Holy Communion.

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PRO-CATHEDRAL OF THE HOLY TRINITY
Paris, France
23, Avenue George V
Services: 8:30, 10:30 (S.S.), 10:45 Boulevard Raspail
Student and Artists Center
The Rt. Rev. J. I. Blair Larned, Bishop
The Very Rev. Sturgis Lee Riddle, Dean
"A Church for All Americans"

The WITNESS For Christ and His Church

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



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

SERVICES In Leading Churches

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Church Open Daily 9 to 5.

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Sunday: H. C. 8, 11 first S.; Church
School, 10:50; M. P. 11.
Weekday: Thurs. 10. Other services as
announced.

SERVICES In Leading Churches

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Thursdays, 7:30 a.m.

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Fri. 7; H. D. 12:05. Noonday
Prayers 12:05.
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12 N HC; Evening, Weekday, Lenten
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7:30 a.m., Holy Communion; 10 a.m.,
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The Rev. J. Francis Sant, Rector
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Minister of Education
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5:45 p.m.; Canterbury Club, 6:30 p.m.

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Shelton Square
Buffalo, New York
Very Rev. Philip F. McNairy, D.D., Dean
Canon Leslie D. Hallett
Canon Mitchell Haddad
Sunday Services: 8, 9:30 and 11.
Daily: H.C., 12:05 noon; also 7:30 a.m.
Tues. Healing Service, 12 noon, Wed.

—STORY OF THE WEEK—

Church in Japan Makes Plans For Expanding Work

Planning for Celebration of Anniversary Of Start of Mission Work

By M. H. Yashiro

Presiding Bishop of the Church in Japan

★ Important action was taken at the general synod of the Church of Japan.

The 100th anniversary of the starting of missionary work in Japan by the Episcopal Church of the U. S. will be celebrated throughout the country six years hence. It will be an inter-Church affair, sponsored by the National Christian Council, with each denomination having its own program. A committee was appointed at the synod to start planning for the event.

Francis B. Sayre, the representative of Bishop Sherrill, and the Rev. Kenneth Heim, who recently went to Japan as senior priest to American missionaries, addressed the delegates. As a result of Mr. Sayre's address thirty laymen between sessions of the synod organized a laymen's movement which will be sponsored in each diocese. Mr. Heim's remarks created a friendly and easy atmosphere and I found that he has already taken his place among us.

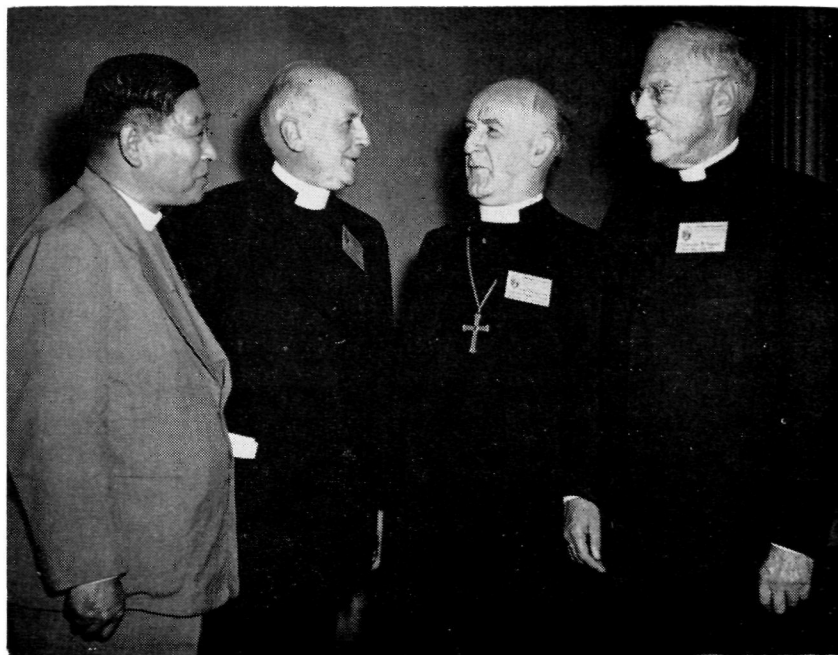
It was announced that a capital funds campaign will be held in 1954 in the U. S. for the Japanese Church. The delegates voted that each of the ten dioceses in Japan chose one project to be included in the appeal, after first being approved by

the budget committee of the National Council of the Church in Japan.

A revised Prayer Book was approved to be used experimentally for three years. As a result of the debate on it the delegates understood that there has been insufficient negotiations with scholars of the Mother Churches on the subject and also that the official Prayer Book of the Nippon Seikokai is the present one now in use.

The fourth important bill concerned the status of the

Nippon Seikokai. On the evening previous to the opening of the synod the House of Bishops met and discussed the various bills which they thought important with representatives of the Mother Churches. One of the subjects discussed was what would be the most desirable status of our Church—whether to return to the pre-war status of missionary districts, or whether to reduce the number of dioceses in the Seikokai by creating fewer but larger dioceses. In this way the Church might support five bishops instead of the present ten. Mr. Henry F. Budd, of the American Church, strongly encouraged us to continue the present status of an autonomous Church, which according to his experience here during the past five years, he was convinced was entirely possible.



BISHOP YASHIRO; Bishop Sherrill, who will visit Japan later this year; the Archbishop of Canterbury and Bishop Nash of Massachusetts.

The picture was taken at the last General Convention

During the synod Kuyshu diocese proposed a bill to reduce the number of dioceses to five. Some prominent laymen of other dioceses supported this plan. Unfortunately the bishops were not in favor of this plan. When I called for the vote, therefore, this bill was lost. The discussion, however, has given us cause to seriously consider the organization of our Church.

* * * *

Now I would like to mention some of my impressions of this synod. First, favorable impression: one, I was able to see that the Nippon Seikokai has completed its work of rehabilitation during the past seven years, and is now ready to advance. I have presided at the general synod of this Church three times, and this is the first time that I could discern definite order and unity among us.

Two, the synod was impressed by the devotional addresses given by Bishop Sasaki twice during the synod. I had been deeply impressed by the devotional addresses given by Bishop Pavne of Olympia and Bishop Emrich of Michigan during the General Convention in Boston last year, so we arranged to have devotional addresses during this synod. It helped us a great deal, after having discussed hotly such matters as the constitution and budget, to listen to these devotional addresses and to have a quiet time.

Three, it was very impressive to have many missionaries present at this synod, in spite of their difficulty in understanding all the discussions in Japanese. The fact that they were present at the synod gave the whole Seikokai a very good impression.

Second, unfavorable impressions: one, with regard to delegates. Very few rectors of the larger churches were elected

delegates. For instance, from Tokyo diocese none of the delegates are engaged in actual parochial and evangelical work in the Church. This has been the tendency among our clergy since the war. Many good priests are so busy most of the time in looking after their congregations, or in carrying on evangelistic work, that they have little time or interest for the administrative affairs of the national Church. The same thing can be said of lay delegates. Before the war we used to have president of St. Paul's University and the director of St. Luke's Hospital among the delegates, but since the war no such capable laymen are elected as delegates. Therein lies one weakness of our Church, and during the coming three years we must work out a method of getting the effective clergy and capable laymen interested in our Church conferences.

Two, an unfortunate tendency toward parliamentarianism. Some delegates were chosen simply because they knew much about rules and procedure, or of the canons and constitution of the Church. They lack vision of the new age; they lack a missionary spirit — above all, they have a special tendency to forget the fundamental truth that the Church, the body of Christ, cannot be ruled or prescribed by the canons and constitution, which are human productions.

Three, I regret that, except for a few delegates, the majority of the members of the synod are physically quite delicate. To participate in full sessions for four days is a heavy duty for them. Most of them were exhausted at the end. As a result some of them could not sleep because of excessive fatigue. However, they enjoyed their endless talk. I must pray for our delegates to have

stronger health, as well as strong wills.

Last of all, I wish to mention two events which are well worth writing about. Bishop Kennedy of Honolulu was present on the opening day of the synod. He walked in the procession and sat in the chancel, showing his charming, smiling face to everybody. Immediately after the synod was opened he gave us a wonderful talk about the Okinawa mission. Everyone in the synod was moved by his address and his attitude. We voted to contribute the offering at the opening service to buy a church bell for his new church in Okinawa.

On the last day we had the further privilege of welcoming the Bishop of Croydon. He conveyed to us a message from the Archbishop of Canterbury, and then gave us his own greeting. Although he was unable to stay with us long, he made a strong impression on us all.

It was also a great joy for us to see our old friends who had returned from Korea, namely Chaplain Marsh, who actually saved the situation of the Nippon Seikokai immediately after the war ended; and Chaplain Tainton. Those chaplains landed on this Island immediately after the war, and we shook hands amidst the ruins of the church yard. It was a poignant occasion for us to welcome our old friends.

Finally, I must not forget to report on especially important decision of the Woman's Auxiliary. At the triennial meeting of the Woman's Auxiliary, held concurrently with the synod, they passed a resolution to pray regularly for the Japanese bishops and clergy to refrain from smoking and drinking. It gave us a great shock, and some discussed this sincerely during a rest period.

I must say a few words with

regard to this problem. One missionary who returned from the Mother Church after the war was very much surprised to see that the majority of the Japanese clergy were now smoking. This habit was largely acquired during wartime when nerves were strained and food severely limited, but tobacco and "sake" (the Japanese wine made of rice) were rationed, and everyone had a share, whether he generally used them or not.

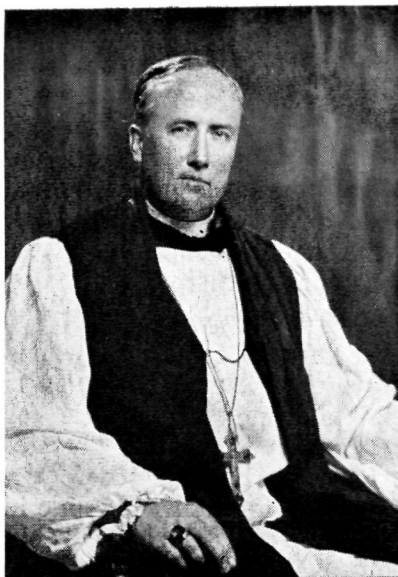
I do not wish to criticize, but without hesitation, I can say that those who give up smoking and drinking very often fall into the power of Satan through spiritual pride and intolerance, and he substitutes his own power for the glorious resurrection of our Lord. On the other hand, those who are weak and cannot give up smoking and drinking often are conscious of their own sinfulness and are truly humble before Almighty God. In any case, I pray for these two groups, that they may always seek the glory of God, and discuss all problems in mutual Christian fellowship.

ANGLICAN WORLD CONGRESS

★ Bishop Keeler announced to the convention of Minnesota that he will go to England in July at the invitation of the Archbishop of Canterbury to confer chiefly about the Anglican World Congress which will be held in Minneapolis, August 4-13, 1954.

They will also discuss any possible plan of intercommunion with non-Anglican Churches as a step prior to further consideration of organic unity. Bishop Keeler is chairman of the commission on approaches to unity of the Church in the United States.

Mutual interests involved in the cooperation of English



BISHOP KEELER

churches with the Convocation of American Churches in Europe is also on the agenda.

Bishop Keeler asked the diocesan convention for the "utmost possible cooperation" in promoting the Congress, saying "it can be made the most significant church event ever to have taken place in this section of the country."

He announced the appointment of Valentine Wurtele, Minneapolis businessman, as general executive chairman for the Congress. Serving with him will be John W. Gregg, Minneapolis, and John H. Myers, St. Paul. Charles B. Sweatt, Minneapolis industrialist, will act as financial chairman.

Preliminary plans indicate that a budget of \$50,000 will be needed and parishes and missions of the Minnesota diocese will be asked to share in obtaining it, the bishop reported.

A general overall committee, a smaller executive committee and several sub-committees are now being set up and are expected to be functioning by early fall.

Before visiting the Archbishop, Bishop Keeler will lead a party of Minnesotans on a

tour of Europe visiting places of historical and religious significance.

Later in the summer, at the request of the Presiding Bishop, Bishop Keeler will attend a meeting of German Evangelical Churches in Hamburg, Germany, August 12-16, and the International Old Catholic Congress in Munich, Germany, September 2-4. He will also make an official visit to the Lusitanian Church of Portugal late in August.

THE PICTURE ON THE COVER

★ DeVeaux School is a boarding school for boys of all denominations that is owned and directed by the diocese of Western New York. Its beautiful campus, willed to the diocese in 1853 by Judge Samuel DeVeaux, is near the Whirlpool Rapids on the scenic and historic Niagara Frontier. It is accredited by the Middle States Association of Colleges and Secondary Schools and by the University of the State of New York. Morison Brigham, the headmaster, is supported by a faculty of eight full-time teachers, four of whom hold masters degrees and the others bachelor degrees.

BISHOP LARNED RETIRES

★ Bishop Blair Larned will retire as bishop in charge of the American churches in Europe on July 1. Representing the Presiding Bishop in Europe this summer will be Bishop Keeler of Minnesota.

BISHOP SHERRILL HEADS COMMITTEE

★ Bishop Sherill has been appointed chairman of a committee of fifteen, sponsored by the National Council of Churches, to watch developments in Congress and elsewhere that "threaten the freedom of the people and institutions of the United States."

SOCIAL WORK OFTEN BUNGLED BY CHURCH AGENCIES

★ "Some of the worst social work in America today is being done by Church-sponsored agencies," a joint meeting of two Lutheran welfare groups was told. The charge was made by Robert MacRae, director of the Welfare Council of Metropolitan Chicago.

He said that social work needed the Church. But he criticized the quality of work done by some Church-sponsored agencies.

"Some of it is so bad it smells," he said. "Some of it is silly, sentimental, stupid and oblivious of all professional development of the past 50 years."

And some Church welfare work is "guilty of the worst discriminatory practices against minority groups," he added.

Mr. MacRae's critical remarks constituted only a brief part of his talk, which outlined ways in which the Church could help solve today's social problems.

In his speech, he did not enlarge upon the criticisms, but he explained them later in this way: Some Church-sponsored agencies "seem more interested in proselytizing the unfortunates with whom they work than in helping them build constructive lives."

Some refuse to serve minority groups, especially Negroes. And they fail to recognize the need for properly-trained personnel.

"Some Church bodies," said Mr. MacRae, "still seem to think it's enough to have a desire to do good." He charged that too many clergymen who had proved unsuccessful in the ministry were given jobs in Church social work. Social work, he said, should not be regarded as a haven for incompetents.

In their lack of modern professional knowledge of human behavior, Mr. MacRae said, some agencies are extremely backward in their operation of children's homes.

"I know of some institutions in which children are forced to march around in a circle for hours at a time. This practice apparently has no other purpose than to instill discipline in the children." He said it probably was a carry-over from the old "repressive" ideas about child-rearing.

MacRae nevertheless stressed his belief that the Church-sponsored agency was needed in welfare work. Social work originated in the Church and could not long endure if the Church were abolished.

The Chicago welfare leader asserted that the Church's most important responsibility was "to keep social agencies and social workers aware of their basic faith and motivation."

Stressing that Christianity is concerned with social as well as individual regeneration, he urged the Churches to help "in the development of an alert social conscience."

"As possessor of superior moral insight," he said, "the Church has a responsibility to keep awake the social conscience of the community" and must "attack relentlessly with all the vigor of a great heritage the evils that infest society."

But he warned that "the Church will not accomplish this task if it approaches it with self-righteousness or with greater concern for the length of a woman's skirt than for the well-being of her soul."

MATTHEWS HURRIES TO AFRICA

★ Prof. Matthews, South African Negro theologian and educator flew back to Johannesburg from the U.S. to beat a deadline imposed by the government.

The deadline was set when the government refused to renew the Matthews' passports. Criticism of Prime Minister Daniel F. Malan's racial policies had been voiced in the U.S. by the Protestant churchman during his year as visiting professor at Union Seminary in New York.

Last January Matthews told the annual meeting of the Methodist Church's foreign board that the South African election which returned the Malan government to power was a victory for the "forces of reaction". He predicted that South Africa's vote-less non-white majority eventually would win freedom because "no people will be satisfied to remain in bondage forever."

Dr. Matthews, 51, was the first native to receive a bachelor of arts degree from the University of South Africa and was the first to become headmaster of a high school.

He later won a Phelps-Stokes Fund scholarship and with it obtained a master's degree in anthropology at Yale.

After two years of further study in England at the London School of Economics, he returned in 1936 to teach at the University College of Fort Hare where he subsequently became head of the department of African studies.

He was twice elected to the South African Native Representative Council, a body with no authority set up by the government to compensate the natives for the loss of franchise. The Council itself was dissolved in 1950 by the Malan government.

CHURCH LEADERS ASK CHRISTIANS TO RENOUNCE WAR

★ A call for all Christians to "renounce modern absolutized war" was issued in a statement signed by 34 theologians and other churchmen representing "pacifist blocs" in eighteen Protestant denominations.

"In the present historical context," they said, "it is incumbent on non-pacifist Christians to consider whether the hour has not struck for the Church to issue a condemnation of war as an instrument of policy, to declare that (war) cannot serve as an instrument of justice, much less of love, and to teach that participation in war under modern conditions requires compromises that the Christian conscience cannot tolerate."

The pacifist leaders' statement was contained in a 40-page printed booklet prepared for widespread distribution by the Church Peace Mission, an organization formed three years ago to bring together accredited representatives of all Church peace groups. The booklet is entitled "The Christian Conscience and War."

"Our basic contention," the statement said, "is precisely that both non-pacifists and pacifists — the leaders and teachers of the Church as a whole, the ecumenical Church — need to tackle anew and together the task of making the wisdom and the energies of the Spirit potent in the temporal order."

If the Church and Christian leaders are to exercise actual restraint upon "the struggle for world power by military force," the statement said, "they must put governments clearly on notice now that the Church will not support or

condone preventive war or first resort to atomic or bacteriological war and that, in the ultimate situation, she will not tolerate the use of mass destruction in a suicidal situation."

"A decisive break with war might be the most practical step the Church could take," it said, adding that, perhaps, "the way to peace and to freedom from tyranny in our time lies in this direction."

Among those to sign the statement were Bishop Lawrence of Western Massachusetts; the Rev. Harry Emerson Fosdick and the Rev. John Haynes Holmes, retired ministers of New York.

PROTEST AFRICAN FEDERATION PLAN

★ A resolution protesting the British government's determination to proceed with formation of the Central African

Federation "in the face of almost unanimous African opposition" was adopted by the annual assembly of the Congregational Union of Scotland.

The resolution urged the government to provide equal educational opportunities for all races, remove any racial restrictions on the professions and skilled labor, institute progressive reduction of any other discriminatory practices based on purely racial grounds, and increase the participation of Africans in government at all levels.

The Rev. R. H. McMurray Adam of Aberdeen, secretary for Scotland of the London Missionary Society, introduced the resolution. He said that the missionary society opposed the Federation as presently planned because of the "injustice" of its political provisions. He said that it allows for only six Africans to be elected to the Federation Parliament as representatives of the area's population of about 6,000,000 as contrasted with 26 members to represent 180,000 Europeans.



THE TEAM of Trinity, Covington, Kentucky, the champions of the softball league last year are out to repeat in 1953

EDITORIALS

Rights of Laity

THE PERENNIAL pitting of the priesthood of the people against the order of priesthood within the holy people of God is quite fruitful in halting the onward sweep of the Episcopal Church. While it is always possible to find exceptions on both sides, the actual sight of priest-ridden people, or people-ridden priest is not common. Both the clergy and laity in their dream existence seem to be jealously guarding little areas of rights and priorities—to the credit of neither.

Should we wake up from this little nap we would find that the bad dream has vanished but we are now face to face with the very real realities of the diminishing rights of both. The clergy, not infrequently, do not exercise their right to be humble and holy men of God, proficient in prayer, and zealous in the ministry of Word and Sacraments. Instead they generally seem to be intent on demonstrating that they are actually no different from the laity in any way.

By the same token, the laity are intent on proving that, informed though they may be, their prejudices should carry the day. The disaster of a laity slothful, worldly, more at ease in Babylon than Zion, seeking to "run the Church" the way one would run a club or a small business, is what we see when our eyes are open. We do not too often get the view of the laity as a peculiar people, eager in devotion, producing the good works by the life of the Spirit. The rights they should be exercising are the rights to frequent worship in a Church where the services are in the language of the people; weekly Communion in a Church where the Lord's service is most nearly as he authorized it; daily prayer without the mechanical emphases of medieval devices. The right to inform the clergy when one is sick; to write the parish into one's will; to serve on committees and organizations, in choirs and social work, to the glory of God—these are the rights which need exercising most these days.

Almost all of the works of the laity are being taken over by professionals—from the professional Sunday School teacher to the professional money-raiser. Let the laity rise up and take their rightful places again.

Our Choices

A FARMER decides to build a barn or raise a crop; his wife decides to make a dress. God does not tell the farmer what kind of a barn to build or what crop to raise, or tell his wife what kind of cloth to use or what pattern is best. Man is free to choose.

This freedom is also present in the way a man lives and the way he behaves. We say he has moral choices to make. And because he is free, he is able to choose the wrong things sometimes.

Often the desire to choose the wrong thing is stronger than the desire to choose the right. If you are too fat and should not eat sweets, and you know it, you find it is much easier to say "Yes, I will" when someone passes a box of delicious candy, than it is to say "No, I must not, thank you." The second time it is still easier to make the wrong choice.

When all the choices of all the people in the world which are the opposite of what God would choose are added together, they become what we call the sin and evil in the world. The first man who made the first choice which was opposite from God's will started the "Fall of Man" away from God's purpose and will for the world. The Bible tells the story of Adam and Eve, the apple tree, and the snake to mark the beginning of the "Fall".

When we look at the cross of the Son of God, we see what all the "No" answers to God did when they were all added together. Surely our sins cause God to suffer.

Modern man has created many wonderful things which are of great benefit to mankind, especially in the field of medicine. At the same time, he is able to conduct germ warfare and drop atom bombs. You and I are a part of modern man and we must share the guilt as well as the benefits.

What can we do, then, to make the right choices and to help others to make the right choices? The Church teaches us that by Christ's death and resurrection he can come to us in our everyday living and we can make choices "through him". "We ask it in his Name." We can also bring others to see the joy and satisfaction of this approach to life.

THE ECUMENICAL SPIRIT IN INDIA

By the Rev. John M. Burgess

Canon of the Washington Cathedral

MY MAIN purpose in visiting India this winter was to attend the meeting of the General Committee of the World's Student Christian Federation in Nasrapur. I also had the good fortune to be a substitute delegate to the Central Committee of the World Council of Churches in Lucknow. Both of these experiences introduced me to the extent, the importance and the vitality of the modern ecumenical movement. It is a going concern, enlisting the enthusiasm and devotion of the best brains and hearts within non-Roman Christianity. My only concern—and it is a serious one—is that so little of the spirit and objectives of the ecumenical movement and of its leaders seems to have permeated the lives and thought of the grass-roots of our several churches. It seems to be almost an esoteric thing, understood and promoted by a select few, but far removed from the interests of clergy and laity alike out in the field.

In the World Council we have an impressive group of veterans who have dealt with the problem of church unity for many years. Perhaps they are a bit too "veteran," in the original use of the word. The fact that they have thought and wrestled together for so long over the complexities of unity has lifted them into an area of understanding and sympathy that is far above the realities of the actual situation. It is rather different in the WSCF. Here we have a keen group of college students and their leaders fully aware of the necessity and the divine obligation for churches to be one. Yet their youth relieved the conference of either too much self-conscious timidity or self-effacing courtesy. They waded into theological battles, attacked one another's positions mercilessly, and came out of it with a real sense of having engaged in an ecumenical encounter. Their conclusions spring from a deep sense that God wills unity, but with an awareness that such a goal is achieved "through peril, toil and pain."

The depth of their sincerity was easily felt as these young people, drawn from many nations and races, representing so many varieties of Christian tradition, humbly participated in the worship of their Anglican,

Reformed, Lutheran and Orthodox fellows. The acerbity of their interest was often seen in the discussions that went far into the night over parliamentary procedures, over the meaning of "secular" and "religious," over the eschatological emphasis of the Europeans with the attendant bewilderment of many Americans and the impatience of many Asians. A paradox was noted by several leaders. The Asians, overwhelmed by poverty, ignorance, superstition and paganism, seemed filled with abounding hope because of the Gospel of Christ. Yet, those of the West, with many of these problems overcome, had given way to a Gospel of despair.

IN THE student conference, so great was the awareness of our being Christian in the forefront of our minds, that the fact of our being of different denominations, races, nations, cultures and classes hardly entered our consciousness. Perhaps it was because we were in India. Here we find Christian forces surrounded by a tremendous sea of non-Christians, yet maintaining a steady and constant witness to the faith. Indian Christianity has so formidable a task in presenting Christ to Hindu and Moslem, that its strength cannot be sapped by denominational rivalry or theological hairsplitting. In this vast country Christians do not face a simple animism or a spineless humanism. We are presented with a Hinduism invigorated by the ethical example of Gandhi and the current nationalism of a free India. There is also the ever-present Communism that is making a strong bid to fill the cultural gap created by the intellectual growth of many leaders of young India. We in the West may feel at times that the Indian Church's enthusiasm for unity is rather immature and unrealistic, but it does face a present task that gives reason to its adventurous and refreshing spirit.

The Church of South India is a fact. Here we may continue to pray and argue the merits of joining with our Christian brethren in a united Church of Christ, but it has been done there. We Anglicans may hesitate and ponder the intricacies of faith and order, but out there

a half million Anglicans have gone ahead and have solved the problem for themselves. The CSI is weak in leadership and resources; prejudices continue to pop up above the surface and denominational rivalries continue to assert themselves in subtle ways. But those of us who have had the privilege of participating in a service of Holy Communion according to the liturgy of that Church know that those humble people have found the secret of Christian fellowship. It is a part of the miracle of the Christian missionary task that this young Church, made up for the most part of people poor, black and abject, has set up a standard by which the rest of Christendom must judge itself.

In the Episcopal Church, as in other churches, we face the task of confronting our

people with the problem and the glory of the ecumenical movement. Few will ever have the opportunity of being a part of the great world-wide conferences that bring together those who are guiding us in this way. We can, however, in our parishes and in the more inclusive community of Christians enter into the ecumenical experience through study and actual cooperative activities. As American Christians prepare to entertain the second great World Council of Churches in Evanston, Ill., next year, we will want to catch the spirit of those who will come to us. There are many practical and realistic ways that we must discover to demonstrate to Christians from every corner of the world that our will is God's will that we should be one. India has dared to show the way.

NEXT STEP TOWARD UNION

By John R. Yungblut

Rector of St. John's, Waterbury, Connecticut

THERE are those of us in whom the yearning for a greater realization of the unity in the whole Church of Christ burns so persistently that it will not be discouraged by the breakdown of the noble efforts toward organic unity between our Church and the Presbyterian, nor yet by our failure as a Church to enter whole-heartedly into cooperative work on the lower levels of city, county and state Councils of Churches. The first disappointment we can accept. After all, we would not want to universalize this aspiration toward organic union, for this would tend to make worship uniform and thus impoverish the Church. Organic unity must continue to be realized between some Churches in order to reduce the vast number of branches of the Church, but complete organic unity would make for over-centralization in organization—one of the social evils of our day.

The second disappointment makes some of us feel compelled to protest. It is simply intolerable that we should, as a denomination, continue to play such a great role in the national and international levels of the ecumenical movement, in which our leaders are pleased to serve in key positions of responsibility, and yet fail so miserably to support this rarified atmosphere of high-level negotiations in the denser climate of local cooperation. Is not the

tragic irony of this statement true: no Church has done more to further unity on the international level; no Church has done less, take it across the nation, on Main Street. One thing becomes increasingly clear: if there is to be a realistic master-strategy for unity, the tactical engagement which must constitute the next step is real participation in Council of Churches' activities in town, city, county and state. Granted that our sensitivities may be offended at many points; to stay aloof for this reason is to forfeit our opportunity to make our influence felt in the program and ethos of these councils.

The Real Blocks

WHAT are the real blocks? Aside from temperamental and cultural differences, which must not be minimized but are not insuperable where there is a will, there are two: recognition of orders and inter-communion. Both of these problems, while acknowledged and studied on high levels, are infinitely more acute on the level of inter-parish activities. The great men in the major denominations know and trust each other. At least in the spirit of their relationship there is tacit recognition of orders already. But in Stringtown-on-the-Pike there is a good deal of envy and distrust and condescension. Moses and Elias may meet on the

mountain-top of Transfiguration, but Peter and John always find it more difficult in the valleys where parishes and parsonages reside. Moreover, under certain restricted circumstances, the House of Bishops would apparently grant permission to our representatives to participate in intercommunion at so-called ecumenical gatherings. Here's the rub! Why isn't the local Council of Churches' meeting ecumenical too? And isn't it still more essential now to have intercommunion at this level? It is not enough to allow intercommunion at Amsterdam! There must be the same privilege at some unknown Damsteram.

There follows a conclusion which is wrung reluctantly out of a heart that does not intend insubordination nor wish to raise just another devisive note; perhaps conscientious objection on the part of parish priests and laymen to the whole policy of closed communion is now in order. Recognition of orders must be expressed through a wider exchange of pulpits without the embarrassment of specific Episcopal permission in each instance. Still more important, (because recognition of orders is most dramatically acknowledged in intercommunion) the individual priest or layman may now or presently be conscience-bound to come to each others parish tables by special invitation to participate in the sacrament. (The House of Bishops is careful to say it does not encourage this, but it does not specifically forbid it. I am not now raising any question of joint administration.)

Sacrament of Reunion

HERE follows the argument and the conviction! How tragic that we must speak of being in communion with one denomination and not another. How incongruous that what was to be the expression of our unity is in reality the very criterion of our disunity. We do not invite one another to our tables, as if they were our tables and we had authority to invite or to exclude! The table is the Lord's and our proprietorship is sheer presumption. Do you suppose our Lord thinks of himself as in communion with some of the Father's children and not with others? And if all the denominations are actually in communion with him, and who will dare to say that they are not, then by what authority may they proclaim they are not in communion with each other? Their very communion with him puts them in communion with each other through him, even if in our pride we are too blind to realize this is so.

That is why the Holy Communion is not the sacrament of unity alone but must now become the Sacrament of Reunion as well — for once the significance and the implications of this service are understood, men will be driven to seek unity. The day of the Lord is coming when lay people of all denominations will rise up and demand a greater and deeper unity in Christendom. And they will do it because they will discover on their knees in the Communion itself that denominational segregation at the Lord's table is an unthinkable and unendurable blasphemy.

Directing Our Desires

By Anson Phelps Stokes, Jr.

Rector of St. Bartholomew's, New York

WHAT do you most desire in life? Your answer will indicate your true nature. All men and all religions have faced the problem of desire. Buddha had one answer: looking out upon man's unhappiness as he strives for unattainable goals, Buddha saw desire as the root of all evil. The only way to find peace, therefore, was to end all desire and thus escape the wheel of re-birth. There is much to be said for his analysis, yet many of the problems of the East and of India stem from this negative attitude.

Modern western civilization has an answer, too. We feel that desire is the great driving force of life, and our civilization has largely been built by recognizing desire and seeking to express it. Psychology has given some semblance of validity to this attitude, as we realize that the basic urges of life cannot merely be suppressed. Deep in our inmost being they motivate us even though we are unconscious of them. Valuable as this attitude is, it is no final answer to the problem of desire. Man cannot express himself freely without endangering his relationship with his neighbors; and much of the unhappiness of modern life is the result of seeking selfishly to fulfill all our varied desires.

Christianity has an answer to the problem of desire. It is neither in terms of suppression nor merely of expression. It is matter of directing desires. It is expressed in the Collect, in which we pray that we "may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry

and manifold changes of the world, our hearts may surely there be fixed."

Desire can be cultivated. Indeed this is the whole purpose of the Christian life. We start with baptism, for right desires are developed as we are exposed, in the Christian family and the Christian Church, to God and to Christian ways of life. We cannot make desires any more than we can make some one love music; but we can arouse them by the atmosphere with which we are surrounded. In confirmation the individual, by his own act of will, makes more definite the Christian desires of his life.

So, too, in our worship we cultivate our desires. We praise God partly because all men wish to praise him at some time or other; but we also praise him in order that we may love him better. A Roman Catholic writer once said that he kissed his child because he loved her, but he also kissed her in order that he might love her.

In reading the Bible we influence the deeper motives of our lives. One of the values of the Prayer Book, with its suggested prayers, is that it keeps us from concentrating only on our own private interests, thus widening our concern and deepening our desires. Do you wish something which may be unworthy? Put it to the test of prayer; in seeking God's aid your desires are censored and directed.

This, too, is the purpose of the Holy Communion. It centers, of course, in that which God did for us in Christ, arousing our gratitude, but it is also the offering of ourselves and all that we possess to him, that we may "love the thing" which he commands, thus living in harmony with him and finding our true happiness.

God wants us to share his concern for helping people. All of us try to help them in some way, and one is through institutions through which the Church seeks to extend its ministry.

The chief characteristic of a Christian is expressed in his desires. He loves what God commands and desires what he has promised; and thus he finds happiness and fulfillment.

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THE WITNESS

Tunkhannock, Pa.

Talking It Over

By William B. Spofford, Sr.

THE two articles, May 7 and 14, by the Rev. Joseph L. Kellermann on Starting New Churches have stirred up quite a discussion—properly so. The one by Dr. Heuss, which was an address he gave at the recent convention of the diocese of Washington, last week, will likewise stir things up a bit—or should. Everyone reading it will recognize about every parish they ever knew.

The points made by Kellermann can be illustrated in about every diocese in the Church. For instance, I was rector for a few years of a parish in New Jersey with 59 communicants. Without breaking any speed laws I could drive from the rectory to any one of 15 Episcopal churches in 15 minutes or less. Ten of them were missions which could not exist without considerable aid from the diocese. The five parishes in this small area were not so crowded on Sunday mornings that they could not have seated all of the people of these ten missions if they had been closed. One of them actually was closed following a study made by a seminary student who was placed in charge one summer. He discovered, among other things, that it had been started by a single family who had packed off following a silly scrap with the rector of a nearby parish where they originally belonged.

All sorts of factors keep these missions open; the hope that they will eventually grow into self-supporting parishes—seldom if ever realized, as Kellermann proved. Or perhaps just one determined person, devout and pious—or just plain frustrated—who is determined to keep the place open and who is so persuasive, or nasty, with the bishop about the whole affair that he caves in with an "Allright, let's carry on awhile longer and see what happens."

You may say, "but the church should not be run like a business." To which the reply can be made, "but if the people can be ministered to as well or better, why should not a bit of sound business be brought into the picture?"

AN INVITATION TO ROMAN CATHOLICS

By Robert S. Trenbath

Rector of St. Alban's, Washington, D. C.

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FIFTY - FIFTY IN NEW YORK

★ Bishop Donegan, preaching May 24 at Christ Church, Staten Island, N.Y., commented on Harry Price leaving the Episcopal Church to become a Roman Catholic by stating that in the past year 193 adults had been received into the Episcopal Church from Rome. This countered publicity the day before that 200 from other Churches were to be confirmed at the Roman Catholic cathedral in New York.

"I mention these things", said the bishop, "because of the widespread erroneous notice that the traffic is the other direction. This impression is due principally to the large publicity given to such as go to Rome. For example, when last year a Curate in one of our parishes became a Roman Catholic, many inches of type were devoted to it. But this year when a distinguished former Roman Catholic priest, a noted scholar and author, a former member of the faculty of the Catholic University of America was received by me in the Cathedral Church, though all the facts were furnished to all the daily papers, not one line appeared in any of them."

Among those recently received into the Episcopal

Church was a member of the Franciscan Order, Roderick A. Molina, formerly a professor at Holy Name College, affiliated with Catholic University, Washington, D. C.

METHODISTS ASK END OF KOREAN WAR

★ A resolution urging immediate cessation of hostilities in Korea and the turning over of negotiations to "high-ranking civilian representatives of all nations involved" was adopted by the New York East Methodist Conference at its annual session in Brooklyn.

"The real issues in the conflict can never be settled in battle or in military terms," the resolution said. "The Church must oppose any extension of the conflict through military action—such as bombardment, blockade or inciting or supporting invasion of the mainland of China from Formosa—lest this precipitate worldwide conflict."

In another resolution the conference sharply condemned "the public smear" of Bishop Bromley G. Oxnam of Washington, D. C., by the House Un-American Activities Committee. It warned that this action posed a threat to "every person, and particularly clergymen, who puts conviction above expediency."

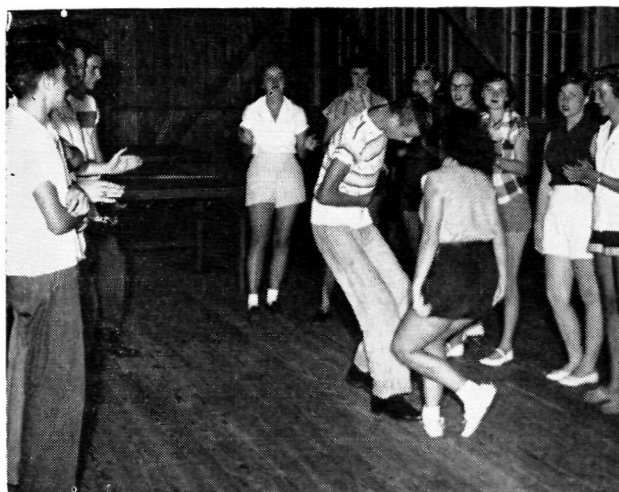
VERMONT ENDS VETO POWER

★ The convention of the diocese of Vermont, meeting at Burlington May 22, changed its constitution rescinding the power of absolute veto accorded its bishops since 1836. Heretofore it was the only diocese in the country giving such power to overrule the wishes of even a two-thirds majority. Under the new canon the bishop retains a veto but the convention may override by a two-thirds vote.

Bishop Vedder Van Dyck recommended the change. "Nobody or nothing can be trusted with such a monopoly of power," he said, "nor do I believe that such unlimited authority of repression, vested in any individual, goes for the orderly, constitutional expression of the spiritual freedom which is an essential mark of the Church."

BISHOP COADJUTOR FOR DELAWARE

★ The convention of Delaware, meeting May 12-13 at Trinity, Wilmington, voted to elect a bishop coadjutor in the near future, following a request by Bishop McKinstry. He told the delegates that he had been warned by doctors that he must request and receive assistance.



PARTICIPATION in the three S's, sailing swimming and swinging, with more than a dash of sunshine on the side, is only a part of the activities at Camp Wood, diocese of Florida

Why Study A Man ?

By William P. Barnds

Rector of St. James, South Bend

RECENTLY I went to conduct a clergy conference on the writings of Baron von Hugel, and I found myself asking the question Why I should be doing that. Why should any man try to lead other men into an understanding of still another man? Granted that von Hugel was a very remarkable person, still every man has his own characteristics, good and bad, and I suppose can teach us something if we but pay attention to him. But how could I justify my choice of von Hugel? Why not study someone else? Or, why study any man?

As I pondered these questions, three answers came. We study a man because he is interesting in himself. All persons are interesting, if we know enough about them and have the insight and patience to appreciate them. Some are much more interesting than others, because their lives contain more variety. Von Hugel was an intensely fascinating person, brilliant, picturesque, moving amid many important and significant people.

Again, there are some individuals who represent the period in which they live. Social movements, intellectual crises, spiritual emphases, characteristics of an age find incarnation, as it were, in certain focal people who are the voices of that age. To study von Hugel is to study the modernist movement in religion. This movement, arising out of increased knowledge of science and history and the resultant effect upon the study of the Bible, for good or ill, was significant and important. It has had wide repercussions in Anglicanism, in the Roman Catholic Church and in Protestantism. Von Hugel is important because of his prominent place in this movement.

But more important is the fact that we study a man because we hope to learn from him something about what is true. Von Hugel's great passion was religion. He was intensely concerned with God, the soul, the nature of religion, prayer, and related subjects. Can he teach us of these? Can he give us reliable insight and information here? If so, we give heed to him, not because he is Von Hugel, but because of the guidance he can give us in reference to realities which are vital, and which concern our spiritual welfare.

This I see is the basic reason for our study

of the life and work of any man. If he speaks of those things which are important, and which are greater than he is or than I am, if he speaks of God, the soul, and religious progress, and speaks with authority clearly, then I want to hear him, or read his work, for he is a mouthpiece for reality, and it is reality for which we all crave.

Fullness of Time

By Philip H. Steinmetz

Rector of the Ashfield Parishes

EACH generation thinks it has just about reached the peak of human progress. Twenty-five years ago nearly everyone in the U. S. A. was sure we had ended war and established eternal prosperity. Calvin Coolidge was president and we were about to enter the great depression to be ended only by the second world war.

Today a similar view is becoming popular, with atomic power in our hands and the Republican Party again in office. This is really the fullness of time !

Actually the fullness of time came two thousand years ago with an event far more important than any war or invention of modern science. A new kind of man appeared, subject to all the usual limitations and temptations but so close to God that he was stronger than anything evil. He broke through the barrier of death, which had always been the end of life up to that time.

Ever since then this gift of eternal life coming from God through Jesus Christ to those who let themselves belong to him, body and soul has been available. It is proclaimed and joyfully offered by the Church, a living body continuous through all these centuries, very slowly growing and reaching out into all the world, confident of its ultimate victory over all the pockets of darkness and sin which remain in human hearts and society.

When you think about it and realize the relative importance of this great fact of history, you can view current events and your own problems in the right perspective.

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Tunkhannock, Pa.

FINDS WORLD CHURCH EMERGING

★ A report that "for the first time in history a truly world Church is emerging" was made to a Far Eastern missions conference by a Church executive who has just completed a five-month survey of cooperative Christian agencies in eastern Asia.

The Rev. Wallace C. Merwin, associate secretary of the National Council of Churches, said that Asian Christians are becoming increasingly conscious that they are "an integral part of a world Christian community."

"Christian communities in Asian nations exert an influence far out of proportion to their relatively small numerical strength," he said. "Much of the best leadership in social work, education, medicine and government in the Far East is provided by the well-educated and socially conscious Christian groups there."

Mr. Merwin said that in the Philippines many leading social workers are evangelicals while in Japan social work was pioneered and developed almost exclusively by Christians. He said he had found Christians of "outstanding character" in the cabinets of many Asian governments and "strong Christian representations" in legislative bodies, particularly in Korea and Indonesia.

CONVENTION OF LONG ISLAND

★ A resolution denouncing Sen. Joseph R. McCarthy and other Congressional investigators was tabled by the diocese of Long Island after opponents argued that it was "beneath the dignity" of the diocese to "reply to McCarthy."

The resolution was proposed to some 1,000 delegates to the diocesan convention by the Rev. W. Robert Hampshire, rector

of St. Thomas, Farmingdale, and a Witness editor.

It accused McCarthy, Pat McCarran, William Jenner and Rep. Harold H. Velde of being co-workers in a "campaign to destroy civil liberties by bigotry, suspicion and fear."

The measure said McCarthy had tried to throw "a cloud of suspicion" over the Presiding Bishop and other "honorable and patriotic Americans who do not agree with him on the best method for combatting the growth of Communism."

In urging adoption of the resolution, Mr. Hampshire noted that the diocese of Washington and New York already had gone on record against the "smear tactics" used by some Congressional investigators.

"If we turn this down," he said, "it means we are voting for McCarthy, for Velde and for Jenner."

However, the Rev. David J. Williams of Christ Church, Stewart Manor, argued that it would be "beneath the dignity of this convention" to "reply to McCarthy." The Senator, he said, would enjoy the publicity.

Delegates then voted to table the resolution.

"Deep concern" was expressed by the convention over an

Episcopal bishop's willingness to give Holy Communion to baptized members of other Churches.

Delegates challenged the basis on which Bishop Hall of New Hampshire recently invited communicants of other denominations to take part in a Holy Communion service.

The convention asked the House of Bishops to consider whether Bishop Hall's service constituted an ecumenical gathering.

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SOUTH CAROLINA SETS MINIMUM SALARIES

★ The convention of South Carolina set minimum clergy salary goals of \$3,400 for an unmarried man and \$4,000 for those married.

Addressing the meeting were Bishop Carruthers, diocesan, Bishop Blankingship of Cuba, with Mrs. Theodore Wedel of Washington speaking to the Auxiliary on new horizons in Christianity.

REORDINATION PROPOSED BY WEATHERHEAD

★ The Rev. Leslie Weatherhead, prominent British Free churchman, preaching in St. Paul's Cathedral, London, said he was willing to be reordained by an Anglican bishop "if such action would contribute to the reunion of the worldwide Church."

Weatherhead's declaration came in the midst of a campaign conducted by The Church Times, Anglo-Catholic weekly, against the practice of permitting persons not episcopally ordained to preach in Church of England pulpits.

"I shall not regard such reordination as a repudiation of my previous ministry," said Weatherhead who is a Methodist, "but as dedication to a wider ministry of the future."

His announcement was not expected to be considered satisfactory by Anglicans, however, because he added: "Reor-

dination by a bishop could add nothing for a sincere young man once admitted to the ministry."

Weatherhead, pastor of the bombed Congregational City Temple currently worshipping in the Marylebone Presbyterian church, appears prepared to go further than other more official Free Church leaders. The Methodist Recorder, which consistently reflects the official Methodist attitude, has praised the rejection of the episcopacy voiced by other Free Church leaders.

BACK LEGISLATION TO ADMIT REFUGEES

★ Support for emergency legislation now pending in Congress that would permit the entrance of 240,000 refugees from Communism as well as people from overcrowded free countries of Europe was pledged by 32 national organizations at a meeting in New York.

The meeting, arranged jointly by the National Catholic Resettlement Council and the American Committee on Special Migration, wholeheartedly endorsed Pres. Eisenhower's recent message to Congress urging passage of the emergency legislation.

Unanimous approval was given by the organizations to a

resolution which praised the "initiative and leadership" of Sen. Arthur Watkins (R.-Utah) who introduced the bill. It also lauded 17 other Republican Senators who supported the legislation.

METHODISTS CONDEMN METHODS OF PROBERS

★ A resolution criticizing the extreme and unfair methods of Congressional investigating committees headed by Sen. Joseph R. McCarthy and Rep. Harold H. Velde was adopted by the Northern New York Methodist conference at its annual meeting at New Hartford.

The resolution expressed the conference's concern that "such tactics may, in a well-meant effort to combat Communism, destroy our American way of life."

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COMMUNITY ACTION PROGRAM

★ Following upon the recent creation of the division of social education and community action within the department of social relations of the National Council, an advisory committee consisting of more than forty leaders in the Church met the week of May 18 to draw up recommendations for the long-range program of the division.

The group heard and discussed reports of its four sub-committees, and drafted the final recommendations which will guide the division of social education and community action and its executive secretary, the Rev. M. Moran Weston.

The parish priests, chairmen of social relations, bishops, laymen and women making up the general committee were unanimous in stating that the division must make clear the religious foundation on which concern for the social, political, and economic conditions of the world are based. The committee realistically saw that the majority of lay Episcopalians have as yet not awakened to the fact that social education and community action are an essential part of the life of the

Christian, and that bringing about this awakening must be one of the primary functions of the new division.

SOUTHWEST VIRGINIA TO ELECT BISHOP

★ Southwestern Virginia will have a special convention at St. John's, Roanoke, on Nov. 18 to elect a successor to Bishop Phillips who retires in March of next year. A committee of six is "to investigate possible successors", with the Rev. Thomas V. Barrett of Lexington the chairman.

BISHOP KELLOGG HITS WITCHHUNT


★ Bishop Kellogg of Minnesota said that Congressional committees would violate the principle of separation of Church and state if they investigate the life and work of the Churches, in an address to the convention of Minnesota, meeting at Duluth on May 21-22.

A. W. PRICE LEADS CONFERENCE

★ Nationally known in the field of spiritual therapy, the Rev. Alfred W. Price, rector of St. Stephen's, Philadelphia, was the key speaker at a conference on spiritual healing sponsored


by the diocese of Los Angeles. It met May 17-18 at Pacific Palisades. He also filled other speaking engagements while in the diocese.

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THE WITNESS — JUNE 4, 1953

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BACKFIRE

S. L. CHURCH

Layman of New York

The editors of The Witness are to be congratulated for the fine stand they have taken on the current witchhunt. I have no doubt that the time is not far off when there will be reprisals on the part of the McCarthy-Velde-Jenner team.

Incidentally, I have heard that a committee of the previous Congress investigated Senator McCarthy and issued a report. If this is a fact, can you tell me if it is available, and if so, where?

ANSWER: The Hennings sub-committee of the Senate judiciary committee investigated Senators McCarthy and Benton and issued 2,500 copies which are now impossible to obtain. However, Americans for Democratic Action, 1341 Connecticut Ave., N.W., Washington 6, D.C. have reprinted the entire report, without deletion or editorial comment, which can be had for \$2. The New Republic, 1416 F St., N.W. Washington 4, D.C., has printed a 16-page resume of the report, called "The Financial Affairs of McCarthy" which can be had for 10c a copy or \$6 per hundred.

JOHN KROMER

Rector at Meriden, Conn.

As I see it, The Witness is becoming more valuable all the time. One scarcely dares think what Pecusa would be today—with the Sewanee situation, the McCarthy investigations, etc., etc.—without the Witness.

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DOUGLAS E. WOLFE

Priest, St. Luke's, Haverstraw, N.Y.

The article "On Starting New Churches" by the Rev. Joseph L. Kellermann (May 7-14) is the only honest and realistic thing I have ever seen on this subject. I hope that you will make reprints available and if you do, please put me down for 250 copies. I want to send copies to all of the parishioners of both my missions.

CHARLES L. MCGAVERN

Rector at Tryon, N.C.

I would like to know if there are copies available in pamphlet form of the articles by Mr. Kellermann. If not then I would like 50 copies of these numbers of The Witness. ANSWER: There have been a number of similar requests so that the supply of the May 7 and 14 issue is exhausted. Leaflets will be made if sufficient number indicate they wish copies. The cost will be \$6 per hundred. Please write: The Witness, Tunkhannock, Pa.

ARTHUR MOULTON

Retired Bishop of Utah

Bully for The Witness. That is a perfect rejoinder to ECN. More power to you!

JOSEPH L. KELLERMANN

Rector, Holy Comforter, Charlotte, N.C.

The articles of mine on "Starting New Churches" (May 7-14) has made me feel that ideas have some value since letters have come telling me that they expressed the experiences others have had.

Many of our mission congregations are too proud to be anything except Episcopalians and yet too indifferent to the purpose of the Church to help it grow. Once organized and admitted into the diocese they unconsciously ride the diocese financially for the rest of their life. By the time two generations have come and gone there is no conscious realization of why they ever came into being as an Episcopal congregation, nor any intent of really doing anything about it.

When I see splendid young priests struggling in missions in an effort to serve God and the Church, and know how limited and handicapped their work is until they get into a parish, it begins to get under my skin.

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