

The **WITNESS**

AUGUST 19, 1954

10¢



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AT MINNEAPOLIS and Evanston included Bishop Dun of Washington, Henry Knox Sherrill, Presiding Bishop, and Geoffrey F. Fisher, the Archbishop of Canterbury

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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.

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a.m., Healing Service 12:05.

*Editorial and Publication Office, Eaton Road, Tunkhannock, Pa.***STORY OF THE WEEK****Solemn Warnings Are Sounded
At Anglican Congress****BISHOP MOYES SAYS MAN USES HIS KNOWLEDGE
FOR DEATH AND NOT FOR LIFE**

★ Bishop Sherrill, host of the Anglican Congress as Presiding Bishop of the Episcopal Church, set the keynote for the Anglican Congress by telling the delegates that they should not "live in an ecclesiastical ivory tower, removed from the awful strains of contemporary life."

Declaring that the Congress "is a living witness to the remarkable growth and vitality of the Anglican Communion," he said that "nothing could be so un-Christian and so unwise as to wrap our talent in a napkin and bury it in the earth in the name of preservation."

Speaking of the Assembly of the World Council of Churches, which opened in Evanston on August 14th immediately following the Congress, Bishop Sherrill told the delegates that "increased cooperation must not satisfy us. The goal, though difficult to achieve, is the unity of the Church. Amid the dangers and perplexities of the present, it is not difficult to understand the appeal to isolationism. Politically this point of view gains considerable support in many parts of the world, though it is increasingly unreal and impractical."

"In the Church we also have ecclesiastical isolationists in

practice if not in theory. But again this point of view ignores the facts of life, the tremendous forces arranged against Christianity, the overwhelming convictions that God works his will in many ways and through many groups. Take out of the world every communion but the Anglican and we would be in a parlous state.

"Isolationism springs from a sincere loyalty on the part of many to the Gospel as this Church has received the same. This loyalty we should all share, otherwise we cannot justify even discussing the call of God to the Anglican Communion. But the isolationist also is possessed of a timidity which makes him fear that somehow by cooperation we shall betray our trust. This fear seems to me to be unjustified on every count."

The Archbishop

The Archbishop of Canterbury, also speaking at the opening service, told the delegates that in the modern world truth is being "distorted by the evils of propaganda and atrophied by moral decay."

"Freedom, without which truth cannot live," he declared, "is threatened with extinction by the mounting forces of power groups and man's obses-

sion with materialisms which blind him to the next world and to the truth of this. The same forces, the devil's favorite weapons of lies and coercion, are at work in the Church as well."

Truth, he said, must include not only the truth to be known but the truth to be done—"not only the scientific knowledge which can split the atom but the moral decisions to use the energy liberated only in accordance with God's will."

Meaning of Salvation

A similar note was sounded by Bishop Moyes of Australia on August 10th, speaking on Salvation. He said that people today are asking many questions, but that "What must I do to be saved?" is rarely one of them since the Church had failed to make it a compelling one.

"In part the Church herself has created her own problem by the limit she has placed on the message of salvation," he declared. The early Christians were known as men who turned the world upside down. Salvation was a message which concerned the present as well as the future. Today we Anglicans are known as a Church which tries to keep things as they are. It is another group, the Communists, which in our day are trying to turn the world upside down, while we are largely on the defensive. It has been said that they were able 'to fire the wills and imaginations of men chiefly because the Christian Church defaulted in its hope.' We preached a

God on the side lines of life, not at the center. Salvation has been preached as consolation here and hereafter in a determined world.

"We gave men God, but not bread, Marx gave them bread but not God. The Church had remembered the temptation story, but not the feeding of the 5000. It would seem that the God of salvation must be in the midst of life as so often Jesus was, in life, and in death. It must needs be concerned with the whole life of the individual as Jesus was, body, mind and spirit. Our Gospel is for the wholeness of man in his human nature. For Christ took flesh to share the wholeness of human life. He was found in a carpenter's shop as well as the synagogue, or the house of sickness and death, and we cannot win men by making room for God only on the borderlines of life. Nor will it do to think of God in action just at the point where human resources fail. Too much has he been to us the God from the machine whom we called to our aid either to solve unsolved problems, or as support in human failures.

"This attitude can only persist until men in their own strength push the borders further back and God seems to become superfluous. This is happening today, and man is managing his world without God, and is not interested in salvation in conventional individual terms. This interest in individual salvation seems to many to have a selfishness at the heart of it. The individualism of the near past gives way to a mass life in a welfare state. There is then little interest in the good news of God. The individual sees the Gospel as irrelevant. He has little or no consciousness of sin, or of spiritual need. In his obsession with this world he lives in

only a portion of the house of life.

"Also then in part, this situation has arisen because human interest has been concentrated on nature and what we call her conquest. True, no age has known so many different things about man, but has any age known less than ours what man is? Man has been taken for granted while men probe the mysteries of scientific discovery.

"In our search to know nature and the universe we have reached a certain completeness of knowledge. In science, in art, in medicine, in machinery, man has learned many skills which can be used without recourse to God as a working hypothesis, and in most spheres of human affairs, even of human relationships, God has been edged out. As Dietrich Bonhoeffer put it, 'The world has come of age and claimed independence.' The world seems self-sufficient, as if it can be understood from within in its own nature, and possesses the hidden roots of its own being. Only ultimate questions such as guilt and death seem beyond man's capacity.

"As a result of all this, humanity today has a measure of arrogance. It has achieved much. Human frailties still remain, but a salvation which only deals with them will not capture man's loyalty today, nor claim his acceptance of it. God must be relevant not just where men fail, but where they succeed, not in human weakness only, but also in human strength. It is man's strength in which he needs to be saved. Man's pride is the stumbling block of the age."

Bishop Moyes said that Jesus went far beyond his contemporaries in his conception of salvation. To the Pharisees salvation was the reward of righteousness, the righteousness of law. But the multitude

which knew not the law were accursed. Jesus went to these outcasts, the poor and despised, to give the good news.

"He was come to seek and save the lost, to call sinners to repentance. He ate and drank with publicans and sinners. He swept away the burden of ceremonial law. He had no place for a spiritual aristocracy other than those who in a child-like spirit entered the Kingdom. And he brought to light not in word only but in power the divine forgiveness of sins. Herein lies the universalism of Jesus Christ."

The keynote of the modern world, the bishop went on, is that man is lagging behind his works—he is not able to master the world which he himself has brought about—he no longer knows the word which could subdue and render harmless the clay figure he has created. He cannot decide the values of the things he creates. He must use them. They are facts. Man is once again a slave. He has eaten of the tree of knowledge abundantly, but insufficiently of the tree of life.

"Hence he uses his knowledge for death and not for life," the Bishop declared. "There is something terrifying about the powers men handle in the physics laboratories of the world, conscious only of the physical world, intent on pressing forward to new discoveries and unconscious of any moral responsibility, or if conscious, refusing to accept responsibility for the forces they may unleash and set at the disposal of mankind. These forces are not of our creation. But he who set the universe in action alone knows how it was meant to act. We cannot handle God's world aright unless we are God's men. Hence man's hope lies in Jesus Christ. He, in the quality of his life in God, can control nature. We do it in

some measure by techniques based on knowledge of nature's laws and organization. Man lacks and needs a spiritual vitality that will provide both the love of others that would set the reason for the use of world forces, and the wisdom that would direct that use in constructive ways.

"When the author of the Fourth Gospel wrote that 'in him was life', he wrote what was literally true. What streams forth from Bethlehem and Calvary is the true life of man. 'Whoever touches Jesus of Nazareth even distantly touches life and enters at least upon the possibility of being transformed after the likeness of Christ.'"

The heavy task that faces the Church is to present this salvation to a world of men strong in their achievements, unconscious of the need of God, and in danger of destroying themselves both in time and in eternity.

He ended his stirring address by pleading for parishes composed of people who would "make real to men the love of the Body of Christ."

"Our spiritual relationship with Christ must fashion our style of life if, in this strange world of today with its mingled arrogance and fears, its self-assertion and loneliness, the Church by its witness is to reverse human value and open doors for the coming of the kingdom of God in the affairs of men."

Anglican Structure

Archbishop Carrington of Quebec gave the address on the Structure of the Anglican Communion on the second day of the Congress, stating that "the legal mind has expressed itself fully in Anglicanism; but so far has not entered into the field of inter-regional or inter-provincial relations."

The Lambeth Conference, he said, is the best formal expression of our unity, enabling the bishops to review problems and possibilities together, to register agreement, and so promote harmonious and well-considered action throughout the whole Communion.

The Archbishop of Canterbury, even though he has no jurisdiction over the whole Communion, is another unifying feature of Anglicanism, whose position of pre-eminence has steadily increased in dignity with the expansion of the Anglican Communion.

The principal institutional factors which governs and maintains the unity of the Anglican Churches is a common standard of Christian life and behaviour found in the Book of Common Prayer, with its compendium of faith, worship and Church order.

The Archbishop also spoke approvingly of the theological variety in the Anglican Communion. "To speak contrary things in Christ; to pursue the study of truth at all costs; to have the free life of the mind and of the spirit within a catholic order; this may turn out to be our happiest achievement," he declared. He added that the best contribution the Anglican Church can make to the ecumenical movement might be "in the model we present of a de-facto combination of evangelical and catholic elements in a free fraternal fellowship, which is based simply on mutual recognition, which we now allow can be a matter of degree."

History and Doctrine

Bishop Wand of London, speaking on the position of the Anglican Church in history and doctrine, said that if put in a sentence he would say that "it strives to give full ex-

pression to the teaching of the Bible as reflected in the age-long history of the Christian Church."

He added that "this implies both faithfulness to the original foundation of the Church and a constant adaptation to changing circumstances. It implies also a firm grasp of the principle of continuity which allows no essential break with the past or any departure from the lines laid down in our fundamental documents."

He then treated both parts of his subject by tracing their developments from early times. He closed with well-received remarks on party divisions.

"The difference between what is roughly called High Church and Low Church is so strong," he said, "that some outsiders believe we actually include two different Churches within our limits. What they fail to notice is that this difference is not only to be found throughout the whole Anglican Communion, but tends to appear in other Churches that have any close connection with us. If they noticed it they would perhaps realize that it is a difference of presentation that goes very deep into the heart of the whole Christian religion."

"They would find it not only in the New Testament as a whole, but even in the thought of individual writers, notably St. Paul. Indeed the two schools descend respectively from the institutionalism and the psychology of St. Paul, or, if you prefer it, from his contrasted teaching on grace and faith. Our difficulty arises from the attempt to do something that the New Testament writers did not have time to do, namely to weld together the two presentations into one coherent synthesis."

"It is not our shame but our

glory that, remaining true to our foundations, we do not abandon the attempt. Other people can say 'either—or', we say 'both—and.' If St. Paul can be both Catholic and

Evangelical, so too can you and so, I hope, can I. In any case the combination is certainly the religion of the New Testament as it is also the religion of the Anglican Communion."

World Council Delegates Debate Vital Issues

★ Reports of eight commissions, some highly controversial, are before the delegates to the second Assembly of the World Council of Churches, now in session in Evanston.

The opening service was held Sunday the 14th at the Methodist Church; the first plenary session was held that afternoon with Pastor Marc Boegner of France presiding and with Bishop Newbigin of India, Prof. Edmund Schlink of Germany and Prof. Robert Calhoun of U. S. speaking on the assembly theme, "Christ the Hope of the World." The public worship service was held that evening at Soldier Field, just off the Loop on the shore of Lake Michigan in Chicago.

Mission Work

Despite a feeling among the "younger churches" that the era of missions is nearing its end, the report of the commission on evangelism states that rejoicing over the spread of Christianity throughout the world is often still premature. Millions in Asia, Africa and

elsewhere have yet to hear the Gospel so that foreign missions is still a vital part of the programs of the Churches.

United action is called for, the report states; training for the work in Western seminaries must be more thorough if the overseas opportunities are to be met; new methods, such as radio and TV, must be added to the old method of a preacher and an audience.

Problems being discussed by the delegates include the problems of nationalism; limitations of united evangelism because of doctrinal differences; scarcity of trained workers.

Racial Segregation

Churches throughout the world are badly split on the question of racial segregation, the intergroup relations commission reports. Practices of churches range from avowed support of a community pattern of segregation to open defiance of this pattern.

In between are silent acceptances, apologetic compliance, strategic tension, and repudia-

(Continued on Page Sixteen)

Before you go to Church next Sunday, read

PREACH THE WORD OF GOD

By The Very Rev. Frederick M. Morris, D.D.
Rector-elect, St. Thomas Church, New York City

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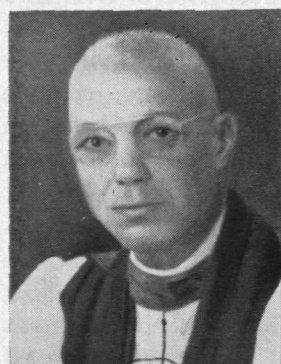
THE CHANGING WORLD SCENE

From An Anglican Congress Address

By Bravid W. Harris

The Bishop of Liberia

TO SAY that the Church faces a revolutionary situation in the world today is to say the obvious. Revolutionary forces are at work,



arising chiefly out of two world wars and the advances of modern science which have made necessary a re-evaluation of the Church's missionary obligation and task. The whole of Eastern Europe has been, for all practical purposes, withdrawn from the orbit of the Church's influence and power; the whole of

China, with its 400 millions, has been closed as a missionary opportunity and the Church's influence and witness neutralized. We have never been a determining factor in the Islamic world which is on the ascendancy from North Africa, through the Middle East down into Southeast Asia. Another significant factor is the revival of the strictly non-Christian religions of Hinduism and Buddhism in Southeast Asia. It is abundantly clear everywhere that the opportunities for expansion of the Christian message are being severely restricted, especially in those parts of the world with heavy concentrations of undeveloped peoples.

Nationalism is emerging among large segments of the world population and on the part of peoples, who for centuries have been the subjects of various forms of colonial rule and unused to the problems of free government. Indeed, within the past ten years we have seen India, Pakistan, Ceylon, Burma, the Philippines, Korea, Libya, and Indonesia come to complete independence. The struggle is still in progress in North, West, and East Africa, and in parts of Asia Christian forces are in the minority; non-Christian religions are in the ascendancy. While political independence is the answer to one of man's major aspirations, the answer to his economic and social freedom is yet to be found.

One of the most alarming spectacles is the

fact that three-fifths of the human race are living below the level of normal subsistence standards, and classed as what we have come to call underprivileged, depressed both socially and economically. This, however, is a serious understatement. The common fact about Asia is its unspeakable misery, its poverty, famines, disease, and illiteracy. For the most part it is in the grip of ruthless agricultural and feudal landlords. In the Middle East, the basic situation is the same except that the presence of oil opens up new possibilities, and in many respects the depressed conditions of the masses is quite unnecessary. Africa south of the Sahara presents a picture where its raw materials are foreign-controlled, low wage scales predominate, and where the production of basic foods is still on a primitive basis. While South America shows many advances, yet the masses of people still belong to the army of the "have nots." It is in the light of these general conditions that the forces of Communism have struck and are still striking their most telling blow. It can hardly be denied that one of our greatest weaknesses rests in the fact that we have failed to demonstrate the relevance of the Gospel of Christ to the basic economic problems confronting the great masses of God's children in the underdeveloped areas in the world.

Appeal of Communism

WHATEVER we may think or say about Communism, the fact remains that it has succeeded in attracting millions of peoples in various parts of the world, and especially those areas with large concentrations of poverty-stricken peoples, and extended its sway over millions of others by ruthless force. It is very long on promises, giving the impression of unlimited successes at the home base. It promises a new order of society, a classless society, and in the end a free society, which once attained will see the coercive power of the state wither away. In the meantime capitalism, the root of all evil and the enemy of freedom, must be destroyed. Both the state and the dictatorship are transitory. Two

basic principles are: (1) the destruction of private property and profit; and (2) in production each contributes according to his ability but reaps, not in proportion to his contribution, but according to his needs. Admittedly, these ends are not yet realized in its present state, but I am talking about ideals of Communism. In the end it promises the realization of a society in which all forms of imperialism, exploitation, oppression, and discrimination between races and classes will be abolished.

Its interpretation of history is materialistic in the sense that the ownership of property and the production of wealth are determining factors. For the Kingdom of God, the perfect classless society is substituted and men are committed to this faith. True, they have a totalitarian system which directs and controls its devotees politically, economically, socially, and in every phase of their common life, but this is transitory. Communism has demonstrated its ability to inspire men to absolute devotion and in this sense it is a religion. It is Godless; religion is the opiate of the people, but because it admits no God it has no transcendent judgment upon its social order and no freedom and justice except its own.

No one supposes that the Christian forces can assume successfully in their own right the full responsibility for the solution of such problems of worldwide proportions. But this is not to excuse us from assuming the burden as our own and demonstrating the relevance of the Gospel of Christ to the major problems confronting mankind, whatever they are and wherever they are found, especially in those areas of the world where we have been called to carry our message of redemption. And we have not always done just this.

One thing is certain, we are engaged in a life and death struggle for the souls of men and it will not be won by dependence upon military or even economic solutions alone. Above all, we are called to give men a faith which gives meaning to their lives, enables them to realize their true dignity as sons of God, and live their lives in peace and harmony with their fellow men.

Our Task

WE TURN now to our particular obligation and task as presented by present world conditions. It was the theme of the New Testament Apostles and evangelists that with the death and resurrection of Jesus and the

coming of the Holy Spirit the new age had come. Christians were sharers in the new life—"If any man is in Christ he is a new creation." The Kingdom of Christ was not something to come; it has already come. The Church was alongside the Kingdom of Christ and its highest calling was ultimately that of bringing in the Kingdom of God. Love is the power and the spirit which is to permeate and spiritualize every corner of human activity, inward as well as outward, secular as well as religious. We are to reflect God's love and care as well as his concern not only for the redemption of each individual soul both for this life and for that which is to come, but also for the redemption of the whole of our common life and thus the Christianization of human society itself.

I take it that this is something of the meaning of the "Years of Grace." During the interim and before the final coming of Christ, human life and society will be more and more conformed to the mind of Christ—"The good news must first be preached to all nations"; or again in Matthew—"This gospel of the kingdom shall be preached in the whole world for a testimony unto all nations . . . Ye shall be my witnesses . . . unto the uttermost parts of the earth." As Bishop Newbigin has reminded us, "What has been done for the whole world must be made known to the whole world, so that the whole world may be brought under obedience to the Gospel, and may be healed in the salvation which God had wrought for it."

Such is the basis of the Church's call and commission. Its missionary obligation is not one which we assume or ignore as we will. It is inherent in the very nature of its call. When it fails here it forfeits its right to be called the Church of the living Christ. But in undertaking its obligation, I would remind you that one of its major responsibilities is that of constituting itself a redeemed fellowship, reconciled to God in Christ through the Spirit and then propagating the Gospel of Christ in all its fullness wherein "is the power of God unto salvation to every one that believeth."

Our first responsibility is that of personal evangelism. In this connection we must ever be mindful of the fact that we are sent to peoples of varying cultures and religious experiences. Our task is that of winning men to "a vital relationship to the living Christ," in whom is their redemption from sin and self-

centeredness, and calling them to the new life as it is in Christ Jesus. He is the center of our message in all his fullness; we must win men to him one by one. And what is more, we must take men where we find them, whether the animist, the Hindu, the Moslem, or the Buddhist, remembering that we are the mediators of the Incarnate Christ. As Nietzsche has laid down the challenge, "These Christians must show me they are redeemed, before I will believe in their Redeemer."

And here we can take to heart the penetrating observation of Dr. Mackay, "A Christian filled with the Holy Ghost is the redemptive counterpart of the fanatical devotee of political religion. People consumed by the inner fire of the Spirit are the counterpart in human life of the smashed atom which releases cosmic force. It is not enough that I hear the Word of God and obey it. It is necessary that the Word of God become incarnate in my flesh in a spiritual sense, that Christ be formed in me, revealed in me, and not simply to me."

By all means we must not lay on people the burden of our variegated interpretations of what the Gospel is or our patterns of Churchmanship. If we plant and water, we can depend upon God to give the increase.

But we cannot stop here. The Jerusalem Meeting of 1928 made this pointed statement, which still holds, "Man is a unity; and his spiritual life is indivisibly rooted in all his conditions, physical, mental, and social . . . Missionary work must be sufficiently comprehensive to serve the whole man in every aspect of his life." In short, we are called upon to redeem the whole man and the whole society.

This is one of the main reasons for our concern for education, but it must be education which is permeated with the spirit of Christ—Christian education. We are carrying the Gospel to areas where the rate of illiteracy runs as high as ninety per cent, and this means a tragic waste in human resources, the failure of God's children to develop into the full dignity of the sons of God.

Education And Health

THERE are just two things which I would say here, although there are others which might be said. The first concerns our responsibility for the training and development of the leadership upon which the future of our whole effort depends, and I am thinking in terms of the ministry as well as of laymen and women

as teachers and in general. If Christianity is ever to be given to a people in their national setting it must be done, in the final analysis, through the peoples concerned. The burden of responsibility will fall upon the leadership raised up among them. But it must be an education which is sound from every point of view, which commands the respect and confidence of educators, which preserves the national genius and culture of the peoples concerned, and which carries a vital concern for the problems of the environment in which it is to function. In the second place, by all means it must be an education which is related to the whole sphere of modern knowledge, especially to the natural sciences and technology. Second-rate or watered-down educations will not meet the challenge of this day.

I would say just a word about the ministry of healing because the body is the temple of the Holy Ghost. In practically all the areas in which we are called upon to serve one of the major problems is that of the high incidence of preventable diseases, infant mortality, premature death, and general debility. Modern medical science has the answer to most of the health problems which have wrought havoc in tropical and semi-tropical areas for generations. The major problem is that of transmitting this knowledge to peoples in the greatest need. While it is true that we have neither the resources in personnel or finances to assume a total responsibility in any areas in which we are ministering, this is not to absolve us from using what we have to the limit of our capacity to make a significant contribution both directly through a program of medical service and in one of training competent personnel. We are interesting in making men whole, body, mind, soul, and spirit—"Thy faith hath made thee whole."

We are sent, in the main, to peoples in what we have come to call, for want of better terminology, the underdeveloped areas. They are unused to the problems of self-government, but nevertheless, whether ready or not, they look toward it as their immediate political goal. These are areas where the level of production is not such as to sustain a normal standard of living, or provide public services, education, medical, or other social services normal among fully developed peoples. The problems facing us in such situations have a direct bearing on our witness. We cannot, under any circum-

stances align ourselves with the forces of reaction, and peoples must be judged in the light of their potentialities rather than their present attainments. While in the nature of the case we cannot assume responsibility for direct action, we must be concerned that governments reflect the will and purpose of God as his instruments; that they recognize that they stand under God and his transcendent judgment; that the welfare of each citizen is the responsibility of all the citizens; and that the freedom of citizens, freedom of conscience, freedom of speech and thought, and freedom of the spirit are religiously protected.

The production of wealth and its distribution is of major concern to the Christian fellowship because the cause of the Kingdom of God among men is vitally related to the way men make a living. It involves their general welfare and spiritual enrichment, and this is especially true in Asia, the Middle East, Africa, and Latin America. It is here that God's will for his children can be and is so easily thwarted. In that part of the world with which we are concerned this is, beyond doubt, a problem of major proportions, where the great masses of the "have nots" in the world's population are still living below the level of normal and decent subsistence standards, and where God's children are condemned to chronic poverty, hunger, disease, and misery. But further, there is no such thing as political freedom or the maintenance of normal social services apart from the production of adequate wealth.

With our modern technology and manifold resources, it can no longer be maintained that resources are not available to meet this problem. What is important is that we find the will and the Christian motivation to apply the resources now available to this pressing problem. In the final analysis, the object of all production is the satisfaction of human needs, the enrichment of human personalities, and the building up of a stable community life. In this field direct action not only has its place, but is imperative. I can think of no more important phase of our educational program than that of training personnel in scientific agricultural production, both for essential foods as well as revenue crops and vocational education with a view to meeting men's needs in a technological age. There is scarcely any point in thinking in terms of a self-supporting Church until we make our contribution to people

in the production of wealth. "Ministry to the secular needs of men in the spirit of Christ is evangelism, in the right use of the word."

We cannot present Christianity to the non-Christian world as a purely Western phenomenon, nor can we carry the burden of Western civilization as such. We have already suffered too long for too close an identification in this regard. Christianity must be presented, as Toynbee put it, as a "universal religion with a message for all mankind." Our God is not only the God of Western Christianity, he is the only God there is. We are citizens of the Kingdom of Christ first, and accordingly seeking to bring men into communion with God and in fellowship one with another.

Race Question

NOW we must say a word on the vital question of race. More than half the peoples of the world belong to the non-white races. Two of our strongest competitors in the field for the souls of men, Islam and Communism, leave no doubt about their position on this question, and they have succeeded in convincing men in large numbers that there is no conflict between their theory and practice.

When we come to the basic principles of the Christian religion our position cannot be matched by either with our insistence upon the dignity of human personality and the oneness of all men in Christ. There cannot be any such thing as division between God's children on account of race, caste, or nationality. Whatever else God's Kingdom means, it means the spiritual unity of all men and races. There cannot be any equivocation there. Racial prejudice, economic discrimination, and political inequalities are simply incompatible with the Gospel of Christ. This is no academic question, but the acid test of the genuineness of our witness. It is the standard by which we will be judged, and, I might add, to the exclusion of many others. Resolutions, however noteworthy, are not the answer; our principles must be implemented in our common life both at the home bases and on the fields where we labor.

Confronted with the crying needs of the multitudes in non-Christian lands and the further fact of the growing instability, political unrest, and Communist penetration in the most remote regions of South America, Africa,

and Asia, we are faced with the choice of meeting our obligations in the traditional way and on our own terms, or joining forces with our brethren who are likewise concerned and especially on the functioning level. We must make a decision as to whether our traditional faith as to the actual being of the Church takes precedence over our obligation to set forward Christ's Kingdom for the redemption of God's children, or whether we must continue to inflict upon people with little concern for the refinements of our tradition and the scandal of our divisions, both within our own household and between our brethren of other witnessing communions.

As Brunner has so well put it in his *The Misunderstanding of the Church*, "In all this the meaning of Ecclesia is what we recognize from the New Testament as its characteristic essence: communion with God through Jesus Christ, and rooted in this and springing from it, communion or brotherhood with man. The oneness of communion with Christ and communion with man is the characteristic mark of the Ecclesia." And again, "Far more important than this organizational reunion of the historical churches is the readiness of individual Christians, and also especially church

officials, to cooperate in the spirit of brotherliness."

I see no reason why we cannot and should not do just this, and particularly in the fields of education, medical service, and in that broader area of witnessing in our relations with the state and bringing to our peoples a more equitable share in their own economic resources.

Our task is so compelling and of such immediate urgency in the midst of the present crisis, and the forces arrayed against us so entrenched both within and without, that we may be in the final analysis forced to follow the way Canon Quick has so penetratingly showed us, "On the other hand, in so far as the Church, while still remaining true to its Lord, fails, because of the obstinacy of human sin, it cannot make the world an offering to God; and then it is driven, as its Lord was driven, to offer itself vicariously in the world's behalf. In this second aspect of its task, the Church appears, not so much as the harbinger of the world to come, not so much as 'the colony of heaven,' but rather as the follower of the Crucified, of the Suffering Servant and the Son of Man; it is the martyr-witness which awaits its glory, while it exhibits in itself the process rather than the fruit or end of Christ's atoning work."

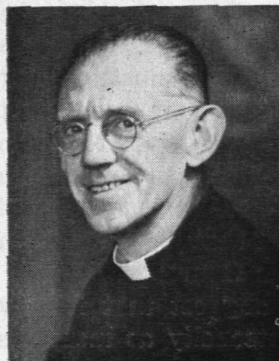
THE CHURCH AND RACE RELATIONS

From An Anglican Congress Address

By Richard A. Reeves

The Bishop of Johannesburg

SPEAKING of family life we cannot overlook the fact that in many parts of the world today the situation in which families find themselves is greatly complicated by the fact that there is tension and strife between the various ethnic groups in any particular country.



Just because such racial group tensions are today making their impact upon human beings on such a vast scale that practically all peoples in the world are being caught up in what is often called "the race problem" we are bound to consider in some

detail the question of intergroup relations.

If we go back to the Bible we soon discover that, whereas in the Old Testament God chose Israel to be his servant and made a covenant with this chosen people, in the New Testament this covenant with the Hebrews is superseded by a new covenant made by God with all those who believe in Jesus Christ, whatever may be the tribe, the nation, or race to which they belong. In other words, the old distinction between Jew and Gentile is done away, and the distinction is now between those who have been baptized into the new Israel, the Christian Church, the Body and Bride of Christ, and those who have not. Certainly the Bible allows for people out of all races being members of the Church, but it knows nothing of any

divisions of the Church based upon race or color.

Similarly, the Bible says nothing for or against the intermarriage of people of different ethnic groups. Its concern is with the building up of the Body of Christ, composed of people drawn from all nations, peoples, and tongues. Truly, Jesus was the Messiah of Israel and a member of that racial group who were God's chosen people. But the decisive thing about him was not that he was of the house of David, but that he was the Son of God, come into the world to be "a light to lighten the Gentiles" as well as "the glory of his people Israel." Through Christ Jesus sin is conquered and the wall which separates man from God and from his fellows is broken down. Now a new race appears in the world. So St. Paul can write "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female: for ye are all one man in Christ Jesus."

There can be no question that for centuries the Church included within its fellowship people of any color and race. The fact that in comparatively recent times the spreading of the white races across the world, with the subjugation of other races that followed, has created a race problem on a vast scale ought not to blind us to the fact that for over sixteen centuries the Church never took race or color into account when considering qualifications for membership. This is not to say that we dare pretend that in our day the race problem is other than one of the most serious questions confronting the Church. But just because this problem is so great and so urgent we need to assert emphatically that the plain teaching of the Bible is that all men are created and sustained by God, for God has "made of one blood all nations of men."

For that reason we cannot view racial differences as an instrument for keeping ethnic groups apart, but as a means by which the life of humanity may be enriched. Further, we are bound to draw attention to the fact that human beings suffer and are degraded because of the present conflicts and tensions between various human groups, and that happens not only to those groups which are frustrated or oppressed. Such conflicts do terrible damage to members of a dominant racial group, warping their humanity and making them the prey to all kinds of fears, some of which are the

product of their prejudice, and others which are entirely groundless. Whatever men may do to their fellows in pursuit of some racial ideology which distorts their judgment and obesses their thoughts, we must proclaim insistently in the Church that the future does not lie in their hands or ours, but in the hands of Jesus Christ, who is ever remaking men, replacing their fear by trust, and who has the power to do away with injustice and oppression.

Lambeth Speaks

TRULY that which we proclaim will only be completely manifested and ultimately fulfilled in the age to come, but here and now what we proclaim in word must be made real in the actual life of the Church, if men are ever to see the Church as the "earnest" of what is to be.

In 1948 the Lambeth Conference declared—"The Conference is convinced that discrimination between men on grounds of race alone is inconsistent with the principles of Christ's religion. We urge that in every land men of every race should be encouraged to develop in accordance with their abilities; and that this involves fairness of opportunity in trades and professions, in facilities for traveling and in the provision of housing, in education at all stages, and in schemes of social welfare. Every churchman should be assured of a cordial welcome in any church of our Communion, and no one should be ineligible for any position in the Church by reason of his race or color."

Since that time this resolution of the bishops has been endorsed by responsible bodies in most of the Churches that go to make up the Anglican Communion. Yet let us not overestimate this, for in itself it is a small thing. So often our actions in the Church over racial matters speak so loudly that men cannot hear our words. Indeed, we must admit that sometimes we pass resolutions just because we are afraid to be obedient to God's demands upon us. We take refuge in a mass of words, as a substitute for doing the will of God. So often it is not that we do not know that God wants us to do in intergroup relations: we lack the courage to do it. The imperative need is that we should begin to live up to the light that God has given us on these matters in his Church.

For this reason may I suggest that it may be that our first duty, personally as members of the Body of Christ and corporately as the Church of God, is not to pass any further resolutions on this subject. Rather, our first

duty is to repent before God that our actions so often give the lie to our words. Repentance, not resolutions: this is our need. Then, and only then, will it be possible for God to set us free from our prejudice and our blindness, so that we can give our proper witness to the Gospel, challenging whatever in the life of the particular community in which the Church is set is a denial of the possibility of men of any race or color being saved by the Blood of Jesus Christ. This we shall do most effectively by manifesting in the Church a common life of fellowship which transcends all barriers of race and color. We must refuse to recognize any discrimination between members of different races in this "new race" into which God in his mercy has incorporated us.

But as we saw when speaking of the responsibility of the Church towards family life, so now when we speak of that same responsibility towards the larger family of this or that ethnic group, we cannot confine that responsibility to our practice within the life of the Church. This we cannot do because as churchmen we have also to live in the world, and if our world is a multi-racial society then we have to try and work out the life we are learning to live in the Church in the life of the community.

Here I believe the Church must help its members far more than it is often doing to see what their Christian duty is in the daily contacts which they have with members of other ethnic groups. It is all too easy for Christians to let their conduct towards those of other races conform to that pattern of behavior which is accepted in the community in which they live. And this help will involve much more than moral exhortation. People need to be much better grounded in the doctrines of Creation, the Incarnation, the Kingdom of God, and the Church than they often are if they are to behave as Christians in their relationship with those of races other than their own.

Vigilance

YET, important as this is, it does not exhaust the responsibility of the Church in a multi-racial society, especially when one racial group dominates all other ethnic groups in such a community. Then, the Church needs to be especially vigilant, without allying itself with any particular political party or faction, constantly urging the leaders of the state to take such action as will safeguard the fundamental rights of personal liberty for all citizens; to

promote such conditions as will encourage the development of personality for all, whatever may be their racial group; and to encourage the free association of individuals in groups for any purpose which is neither vicious or immoral.

This is not to suggest that the life of society in any land can be entirely changed at one fell swoop. In practical affairs that which is desirable has always to be correlated with that which is possible. But it does mean that if for a time certain evils have to be tolerated, Christians must recognize them for what they are. That everything cannot be accomplished at once is no excuse for us to sit back and do nothing. Even less is there any justification for the Church being an absentee from contemporary history. Just because as Christians we are faced with heaven and also with the fallen world we call history, we dare not shirk our responsibility in our present situation.

Truly, when we face the intricacies of the problem of intergroup relations, as indeed when we face the perplexities in the much smaller circle of family life, we are confronted with a formidable task. But let us go to that task undismayed, conscious that in laboring for healthy family relationships and brotherly relations between those of different ethnic groups we are taking part in Christ's own work of reconciliation.

It is his work, not our own, and the ultimate victory belongs to God and not to us. So let us take courage, looking for that morning of eternity when "a great multitude, which no man can number, out of every nation, and all tribes and peoples and tongues" shall stand before the throne of God to praise him who makes all things new.

Prospects for Unity

By J. P. Hickinbotham

Professor at University of the Gold Coast

THE Anglican Communion is, indeed, much less isolated than the Roman Catholic and Orthodox Communions, which will have reunion with none save on terms of submission, intercommunion with none (save for rare exceptions in the case of the Orthodox), and which will only join to a very limited degree in inter-Church co-operation. But we have a far less wide range of fellowship than many of the leading Protestant Communions; many of them

have full intercommunion with each other, and would gladly do so with us; and in many countries, particularly those of the younger Churches, corporate reunion schemes have in recent years been carried into effect, often embracing all the major denominations at work except the Roman Catholics and the Anglicans.

Yet considering the special difficulty of the task to which we have felt it right to set ourselves, I venture to think that the results so far granted to us are both substantial and significant; and that they should encourage us to believe that we are on the course to which as Anglicans we are called, and that if we pursue it faithfully we may, through divine Providence, receive a yet fuller blessing in the future.

If such blessing is indeed to be ours, four qualities of mind will, I venture to suggest, be required in us. The first is that we should treat Church relations as a matter of discipleship, not of diplomacy. Our Communion is not sovereign states free to follow their own interest or their own judgment; we are sundered groups of God's children who are bidden by the one loving Father to be reconciled to each other. Wherever we may have this reconciliation, at any cost save that of disloyalty to our Father, surely we are bound to accept it, and accept it now. We dare not defer it through prudential considerations, not even the cold-blooded calculation that by keeping one group of brothers at arm's length now we may induce another group to be more friendly to us in the future.

Nor should we take it for granted that we are out of communion with all our fellow-Christians except those with whom we have that comparative novelty in Church life, a written concordat. States are separate until they make a treaty; but a family is one until its members deliberately break off fellowship with each other. We need to consider the bearing on modern circumstances of the ancient catholic principle that any individual Christian or local church is ipso facto in communion with the whole Church unless deliberately excommunicated. Nor dare we indulge in the sectarian spirit which is content to have fellowship only with like-minded folk; which never gets to know the children of God from whom it differs either within or without our Communion; and which therefore remains so

ignorant of the riches of Christ which are in them that it can think and speak pityingly or slightly of them. And we need to be delivered from the over-rosy and over-gloomy propaganda, the threats and the pressure-groups, the prejudiced and emotional judgments, which introduce a political market-place into the Temple of God.

Open Mindedness

THE second quality is that of intellectual honesty and openmindedness. The comparative neglect of the doctrine of the Church in past centuries and the novelty of the contemporary pattern of Christendom combine to present us with a baffling theological task as we try to evaluate our present situation and the significance of our Church relations. There are, indeed, signs that we may be entering a period of creative growth in our understanding of the nature of the Church; and we can all play some part in it by refraining from cocksureness in our judgments, and by examining them to see how far they are consistent both with our whole pattern of belief and also with the facts of the contemporary situation.

By way of illustration, is it not odd that Protestants who emphasize the symbolic aspect of sacraments nevertheless commonly plead for intercommunion as an instrumental means of achieving unity and therefore want it to precede and prepare the way for corporate reunion; while Catholics who emphasize the instrumental aspect of sacraments nevertheless commonly speak of intercommunion as a seal and symbol of unity already achieved, and therefore want it to come after and as the expression of corporate reunion?

Or again, we say about the Communion from whom we differ almost precisely the opposite of what Cyprian and Augustine said about those from whom they differed. We acknowledge in the Communion separated from us the spiritual blessing and grace of God, but have doubts about their outward forms; the Fathers acknowledged in the Communion separated from them right outward forms but denied that they had spiritual blessing and the grace of God. How far, then, can we apply without qualification to our modern situation Cyprianic or Augustinian theories about the Christian ministry, based as they are upon a different diagnosis of a different situation?

The third quality is eagerness to use and enjoy to the full the degree of unity we already

possess, and in particular to translate into parochial terms the fellowship within and without our own Communion which we experience at gatherings like this or the forthcoming one at Evanston. An impressive superstructure of fellowship at the top will be a rickety affair unless it is built on a broad foundation in the ordinary life of ordinary Church members.

When the parson and his congregation, and the parson and congregation of different churchmanship in the next parish, and the Methodist minister and his congregation down the road, and the Orthodox priest and his congregation across the way are no longer content with occasional civilities; when they are giving time, trouble and imagination to getting to know and understand each other, to praying and working together within the quite generous limits allowed by the strictest ecclesiastical rules, then and only then will Christian unity and Church relations be seen as an issue which touches the real life of the Church rather than as principally an impersonal affair of constitutional or theological correctness.

Reverence

THE fourth quality is reverence for freedom and ability to rejoice in variety within the Body of Christ. The Biblical analogy of the Body emphasizes the unity and the variety of the members equally; they go together. The Holy Spirit's work is to make us one in love, but different in character and function so that together as richly varied members of one Body we may express the fulness of Christ.

Freedom and variety can of course degenerate into individualism and confusion; and because we are sinners we cannot dispense with law even in the Church. But we mistake the character of the Body of Christ if we take law not liberty, uniformity not variety, as its chief characteristic and as the foundation of its unity in love. And in history it is clear that most of the creative movements which have enriched the Church have begun with small groups who seemed in their time to differ dangerously from the general norm.

As myself by nature a legalist I learn much from Emerson's dictum that "A foolish consistency is the hobgoblin of little minds adored by little statesmen philosophers and divines." Let us, then, be jealous to preserve for each Church in our Communion and for individuals and unofficial groups within it the maximum opportunity for freedom and adventure in exploring the riches of Christ, not least in the

sphere of Christian fellowship and unity, without committing anyone but themselves but without any sense of disloyalty to our Communion or breach of fellowship with its members.

Certainly this involves untidiness and strain, and mistakes will be made; but there will also be the leading of the Spirit and the pathfinders who will discover true ways of advance for us all. And perhaps a pilgrim Church needs to fear the neatness and the security which can be had by staying quietly at home more than the untidiness, the anxieties, and the gropings for the path which are the lot of all who go on trek.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

PARSONS are often perplexed and one of the reasons why is this: they feel they should be doing something they are not and they feel they are doing something they should not.

Thus they do not want to "leave the word of God and serve tables" but if they do not contrive to be the power that organizes the every member canvass, the inspiration of the fair, the promoter of religious education, to mention a few of their duties, things will not 'go well'. At the same time they want to be pastors and preachers and if they are not, the spiritual life of the parish will wane. So what are they to do because twelve hours in the day are hardly enough for all this?

Clearly the answer is that the laity should be far, far more active. So many laymen feel a marked sense of virtue if they so much as attend divine service and if they do more and go on the vestry or accept an office they feel their light is indeed set on an hill. It may not be. The test may rather be, how many people see their light and are drawn to it and moved to put their hands to work.

Fire enkindles fire and what is faith without fire?

So to have successful parsons you must have successful laymen and when the whole congregation is aflame with the zeal of the Lord there has come into being an irresistible force, it "will not be silenced and it will be heard."

And the angels will say, Amen.

WORLD ASSEMBLY

(Continued from Page Six)

tion of, but compliance with, the laws of the community.

The report notes that in the U. S. the churches are divided almost completely at the parish level, with fellowship between races limited mostly to national and ecumenical meetings.

"No problem appears more hopeless in certain respects than racial and ethnic divisions: none promises more hope in the light of Christian perspectives and of world developments," the report states.

The report touches on Communist efforts to win racial groups, but states that in seeking to capitalize on independence movements in various countries the Communists have often heightened racial tensions.

Ecumenical Movement

The faith and order commission states in its report that the ecumenical movement has

come of age, indicated by the fact that fundamental theological problems are being explored by Council leaders.

Problems of unity and division are now receiving more serious attention by larger numbers than ever before. The report calls attention to actual union of Churches; the increased number of Councils of Churches; the growth of national ecumenical councils; international alliances; the growing program in all phases of work of the World Council.

The report asks for further study of the basis for membership in the World Council, which now reads "a fellowship of Churches which accept our Lord Jesus Christ as God and Saviour." It asks also for further study of the principle that no authority can be exercised

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by the Council over its member Churches and the question of what the Council may become.

International Responsibility

A report which is sure to bring out sharp differences is the one on the international situation. Christians, the report states, have too often a local and at best a national outlook, with no obvious connections between their churchmanship, their citizenship, and the attitude of their political representatives to international questions.

Specific situations are mentioned in the report; notably Jerusalem, where there are no international guarantees for religious interests; Balkans where rights are trampled and pastors imprisoned, in spite of peace treaties; South Africa, where the problem of apartheid continues to stir the Christian conscience.

Principal concern of the Churches, says the report, should be to provide a moral basis on which free societies may base their struggle for fundamental human rights.

"Among the free societies," the report reads, "the promotion and practice of basic human rights — social, racial, economic and religious — have become a public concern. The pursuit of their fuller attainment has brought into stronger light the obvious fact that there are too few commonly

accepted principles of conduct and morality."

Because Christians are committed to reconciliation, the conditions of peaceful co-existence among nations must be explored and fulfilled, the commission states. It urges two major goals of policy—to oppose the extension of tyranny and to restrain tendencies toward a preventive war.

Other issues that must be dealt with, according to the report, is the pacifist and non-pacifist issue; the unabated tension among opposing power blocs and the growth of fear and distrust; implementation of the UN Declaration of Human Rights; the conciliation of disputes between territories and the nations that govern them.

Marxism

Christians must expose the illusions of Marxism, according to the report of the advisory commission on the main theme of the Assembly. These they declare to be:

The denial of God and the rejection of his sovereignty over all human history, which opens the way to idolizing of

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stripping away of economic disabilities can abolish the strife and self-seeking that have marked all human history.

Many who have been drawn to Communism by its demand for justice and its promise of peace have been repelled by Communist activity, the report states.

The problem raised by Communist for the Churches, the report states, requires that the Church must engage far more seriously in its missionary task, now hindered by divisions, and "must include a real effort to understand the faith and hope by which so many millions in Asia and Africa are seeking to shape their national and personal lives."

Responsible Society

There is "great apathy and indifference in the Church" concerning social issues, the report by the commission on social questions declares. Entitled "The Responsible Society in a World Perspective," it states that the reason for the indifference is (1) lack of a vital faith; (2) the new social

situation in most countries, with changes in economic and political life which present new problems; (3) the world dimensions of social problems, which baffle and confuse many people who continue to live in relative stability and security.

Stressing the world-wide nature of social problems, the report says that "half the world is in a state of complete social revolution and the other half in a condition of rapid social evolution."

It is impossible, the report states, to consider the meaning of the responsible society in any country without considering world needs. To meet the world need the Church must (1) develop common convictions regarding the structure of political and economic life; (2) restudy the role of the Church in society; (3) demonstrate the basis of Christian hope; (4) stress the responsi-

bility of the Churches and the social revolution in undeveloped countries.

Evangelism

Grace Church, Jersey City, where the Rev. Paul Moore, a Witness editor, is co-rector, was singled out in the report on evangelism as one which was gaining world attention. The parish was typical of many urban churches which was deserted by members who moved out, leaving the slum dwellers who largely ignored the church. The parish was renewed by Moore and his associates who live in a communal rectory.



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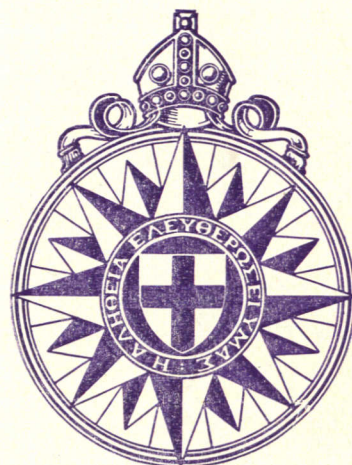
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