

The WITNESS

APRIL 26, 1956

10¢



CHURCH IN CHINA FAR FROM DEAD

THIS picture of Chinese Bishops and other clergy was taken at the consecration of new Bishops at Trinity Cathedral, Shanghai. The Presiding Bishop, Robin Chen, long a friend of The Witness, is fifth from the left, in the front row. Others are identified in the story on page three this week

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Story of the Week

Three Bishops Consecrated For Church in China

COURAGEOUS STATEMENT OF BASIC TRUTHS
ADOPTED AT CONFERENCE OF LEADERS

By William C. White
*Assistant Bishop of
Niagara, Canada*

★ On June 19th, 1955, three new Chinese bishops were consecrated in Trinity Cathedral, Shanghai, one to be the diocesan of Chekiang, the other two to be assistant bishops in the diocese of Fuhkien.

The new Bishop of Chekiang, Ting Kuang-hsun (K. H. Ting), received his education in the schools of the American Church in the Missionary District of Shanghai, and graduated from St. John's University in arts and theology.

Apparently he did not have the usual experience of parochial work in a country or city parish, but he showed an aptitude for work among students, so the Bishop of Shanghai, Bishop W. P. Roberts, ordained him for the special work of a college chaplain. In that capacity he was associated with the Student Christian Movement and other student organizations, and visited various countries in the interests of Christian students. In 1946-47 he came to Canada, and served for about two years in student work on the campus of the University of Toronto.

When the Communist regime came into control in China, there was at first great confusion among the many Christian groups, and the tendency to unite these groups was strong. One development in the matter of union was the coming together of various theological seminaries and schools. The largest union which emerged from the confusion was the Nanking Union Theological Seminary, which brought together no less than eleven of the colleges, and was the one which more generally served the needs of the Chung Hua Sheng Kung Hui, which has its own very beautiful chapel in the precincts of the Seminary, designed and built by Bishop T. K. Shen.

Bishop Shen was the first bishop of the missionary diocese of Shensi, who had been the principal of the Central Theological College of our Chinese Church, and is now a member of the staff of the Union Seminary. To fit himself more fully for theological teaching he had spent the greater part of a year visiting the theological colleges of the British Isles.

The governing board of the

Union Seminary elected as its first president the Rev. K. H. Ting, who now has become the Bishop of Chekiang. At the inaugural meeting of the Seminary, besides adopting a constitution and regulations governing the institution, a credal statement was agreed to. This has sometimes been called the "Creed" of the Seminary, but this has been disclaimed and the Creeds of the Church have been retained intact.

At an important National Christian Conference held in Peking in the summer of 1954, at which 232 delegates from Christian bodies throughout China were present, the Rev. K. H. Ting as president of the Union Seminary, outlined the articles of the credal statement unanimously adopted by the board of governors. This was published in a Chinese Church magazine the "Tien Feng," of

COVER PICTURE

PEOPLE who say that the Church in China has been crushed will do well to study the picture, as well as read the article by Bishop White of the Church of England in Canada. The new Bishop of Chekiang is at the left of Robin Chen. The two new assistant bishops are third and fourth to his left. Also in the picture are Bishop K. T. Mao of Shanghai, Bishop Francis Tseng of Honan and Bishop Stephen Tsang of Hankow.

September 3, 1954, and an abbreviated English translation of this is given in the "China Bulletin" of January 10, 1955. Only four articles are given in this statement but they are vital.

Creedal Statement

1. All Scripture is inspired by God (Shen-Divine Spirit). It includes everything necessary for salvation, and is the basis of the believer's faith and the standard of his actions.

2. The One God (Shangti—Supreme Ruler) is the Originator of all things and the Father of mankind, full of justice and love.

3. Jesus Christ is the Son of God who to save men became flesh and was crucified, and rose again to become the Head of the Church and the Saviour of the whole world.

4. The Holy Spirit, the third Person of the Trinity, works regeneration and sanctification, and in the Church gives believers every kind of spiritual grace.

It is heartening to realize that this clear and courageous utterance of the basic truths of the Christian faith was made by one who is now the Bishop of Chekiang.

The former Bishop of Chekiang, the Rt. Rev. Kimber Den, who has been succeeded by Bishop K. H. Ting, was imprisoned in February 1952, and since then none of his family or his friends have had the slightest inkling of his whereabouts. For a couple of years bishops of adjoining dioceses have given assistance to Chekiang when required; then an acting-chairman of the Chekiang diocese was appointed, with an executive secretary and a business manager, obviously as a temporary measure. The fact that a new bishop has now been elected and consecrated would seem to

imply that definite word has been received of the death of Bishop Den, or of his permanent disability.

He was a good Christian—and when the facts become known we shall doubtless learn that he stood fast in the faith, and that he continued Christ's faithful soldier and servant unto his life's end.

Diocese of Fuhkien

The two assistant Bishops for Fuhkien were both consecrated in Shanghai together with Bishop Ting. The Bishop of Fuhkien, Michael Chang, had been ill, and it was necessary for him to go into hospital at Shanghai; but now recovering he is continuing there for convalescence. It is probable that he attended the consecration of his two assistants on June 19th.

It was my good fortune to serve as a Canadian missionary in this diocese of Fuhkien from February 1897 until the spring of 1909 when I was called to the new diocese of Honan. My first four years were in pioneer work in the very anti-foreign district of Kienning, on the western border of the province, where work was just beginning, so that there were hardly more than a dozen Christians in the whole prefecture.

Two months after I reached the station, the missionary in charge, a Trinity College, Dublin, missionary by the name of Stratford Collins, was drowned when his boat foundered in the rapids; and after his body was found and encoffined, and I had taken his remains down river to the port of Foochow, the mission asked me to switch my language study to the local Kienning dialect, and undertake the supervision of the area formerly under Mr. Collins.

I was the only ordained man,

Chinese or western, in the whole area, and my nearest colleague was the Rev. J. R. Shields Boyd, at Ku-tien some three days journey away. But there was a small group of noble women missionaries, from Australia and Ireland and England. Among the latter was a Miss Harrison who was captured by brigands and held for ransom. She suffered a terrible experience over a period of several weeks. A dismembered human finger was sent in with the threat that if the ransom was not forthcoming she would be sent in piecemeal.

However her capturers were so impressed with the fortitude of this foreign woman that they sent some of their number to the mission hospital at Kienning to find out more about these strange westerners. These messengers returned and told of the good work these people were doing for the sick, with the result that Miss Harrison was released and no ransom had to be paid; and she took up her work as before.

One day she came across a waif who had no home or friends, and she promptly named him "Moses", and made herself responsible for his upbringing, and his education, and saw him through ultimately to his ordination. This was over fifty years ago, but the small boy is one of the new bishops, the Rt. Rev. Moses Hsueh, whose Chinese name is Hsueh P'ing-hsi (P. H. Hsueh). The dialect of Kienning is so different from Foochow dialect it would not be surprising to hear Bishop Moses Hsueh is exercising episcopal oversight in his home prefecture.

A later colleague of Miss Harrison was Miss Jessie Wade, daughter of a rector of the Church of the Ascension,

Hamilton, who worked in that area for many years, and is now on the retired list of the Woman's Auxiliary.

Bishop Y. T. Liu

The other new assistant bishop is Liu Yu-ts'and (Y. T. Liu), whose home originally was Ku-tien county, where the Rev. R. W. Stewart lived, and later the Rev. J. R. S. Boyd. It was near there that the Stewart family and several women missionaries were massacred on August 1st, 1895, exactly sixty years ago. Truly the blood of the martyrs is the seed of the Church, for from the Ku-tien centre have come most of the Chinese leaders of the Fuhkien Church today. I have known three generations of Bishop Liu's family, and his father Liu Ch'ien-kuang, was a close friend. For some forty years he was business secretary for the mission.

Bishop Liu has latterly been pastor of the coastal county of Fu-ch'ing, and doubtless he would continue there and have the oversight of seven of these counties on the coast of northern Fuh-kien. These are directly opposite the island of Matsu in the Formosa Strait, and his territory would all be exposed to conflict if active war should occur between Formosa and the mainland. After the Boxer rebellion of 1900 I was transferred from Kienning to take charge of three of these counties — Lien-kong, Loyuan and Ningteh—and Matsu on a clear day could be seen from the hills above the county-town of Loyuan where we lived. For eight years we were there and for three of those years Michael Chang's uncle was priest in charge of the local congregation, and lived in the same compound with us.

The background training of these two assistant bishops

has been remarkably similar. They were in the tradition of the Church Missionary Society, taking their secondary school work at Trinity College School, Foochow, which was staffed mainly by graduates of Trinity College, Dublin. They both went up to St. John's University, Shanghai, where they took their arts and theology, and after parochial work in the diocese they were sent to England for further study and experience. Returning to their home diocese they resumed parish work until the present

time. Their age would be about 50 years.

It is most hopeful that men of this calibre should be called to leadership in the Chinese Church at this time; and that these men are facing their tasks with a prayerful spirit, good judgment, a forward look, and steady determination. They have already done a work which missionaries could never have done, though we must not forget that our missions in China laid the foundation which has made this work possible.

New Bishop of Chekiang Was Student Worker

By W. B. Spofford Sr.

★ At a meeting of the National Council in December 1954 a bishop stated that the Church should prepare now for the revitalization of the Chinese Church when the Communist regime collapses. He figured it would happen in about ten years.

Two of my good Chinese friends in the late forties were the Rev. K. H. Ting and his wife, Siu May, both of them active in the Chinese Students Christian Association. Siu May in fact was General Secretary, and as such was largely responsible for a six-day conference of Chinese students that was held at a camp of the Y in New Jersey. I was there to conduct a service and to preach and the September 1, 1949 number of *The Witness* was devoted largely to that conference. In it I wrote a piece in which I said: "Rarely have I attended a conference where there was such united determination to bring Christianity, in all its ramifications, to the country of their birth. And these

young Chinese students, most of them, are returning to their homeland at considerable sacrifice and, in a few instances, danger. But they are going, and they are going to serve their God and their country. And as far as I am concerned I am proud to be on their side rather than on the other side."

A bit later I was asked to conduct a forum at St. Martin's, New York, by the rector, the Rev. John H. Johnson. He was anxious to have it an inter-racial affair and thought that I might be able to get some white people to attend. When we discussed it Johnson agreed that it would be fine to interest others besides Negroes and whites.

So my wife and I had a wonderful Chinese meal with K. H. and Siu May in their tiny apartment which was not far from St. Martin's. They were interested alright but said that there wasn't a chance for them to attend forums or any other meetings and they doubted if any other Chinese students could. All of them,

they told us, were constantly being questioned by agents of the FBI, with their every move watched.

They had a tiny baby which they soon shipped off to friends in Connecticut so that they could carry on their work night and day. Even though they were Chinese nationals they, along with 3,797 others studying in various parts of the U. S., were in reality prisoners since they were not given the papers necessary to return to their own country.

The Rev. K. H. Ting a bit later got to Canada. Siu May joined him there — how, I never learned for sure but I was told by other friends of theirs that it was a sort of Eliza crossing the ice affair, with Siu May crossing the border with her babe in arms.

As with all my Chinese friends, they simply dropped out of the picture at that point. Various inquiries to others who had known them always brought the same answer—don't know what happened to them.

But I do know now, for seated to the left of Robin Chen, the Presiding Bishop of the Chinese Church, on the cover this week is K. H. Ting, now the Bishop of Chekiang. And though I cannot identify her, I presume one of the women in that picture is his wife, Siu May.

The account by Bishop White in this number also brings me the first word I have had in years from another old friend, Kimber Den. The Church League—now the Episcopal Fellowship for Social Action—raised a good deal of money for his work in the old China. And we have a picture of a school he founded at a place called Lotus Pond which he named



A worship service was held on the train by members of the Chinese Students Christian Association on their way to the 1949 conference. The new Bishop of Chekiang attended the conference which was directed by his wife, Siu May Ting



Discussion of the problems of Christianity and the new China began on the bus when a large number of students went to a Chinese Students Christian Association conference

after our daughter, Marcia, when he learned of her death.

Kimber Den, according to Bishop Wood, was arrested and is either now dead or is permanently disabled. "Christ's faithful soldier and servant until his life's end", as the Bishop truly says.

His successor, the Rev. K. H. Ting—so the Church in

China seems to be carrying on its own program of revitalization, without waiting for help from the Protestant Episcopal Church in the USA or—more important — without waiting for the "collapse" of their own government which, I suspect, they neither expect nor desire, whatever the difficulties they have to face.

EDITORIALS

Many Services

WHEN Christian people gather together in their "church" as the Church, the people of God, we suppose that only these things are important.

One, what is said and done should be true—that is, it should correspond to what the best mind of the Church really believes.

Two, the people should really mean what they say and do, and what is said and done for them, up to the limit of their powers.

Three, what is said and done should be effectual; it should really produce, somewhere or other, and perhaps only in the long run, the results it claims to be working for.

Now in regard to the first criterion, the Anglican Church wins hands down: what is written in the Book of Common Prayer comes far closer to Christian truth than what is prescribed to be said and done, or is in fact said and done, in other communions. There are many matters where the Prayer Book doesn't give us much guidance, for example what attitude the Church should take towards the modern state: but these are just the matters where wise policy must change from age to age, and you don't want it written down irrevocably in your liturgy.

But in regard to the other two standards, the Anglican Church is in a much less happier case. For point by point, the rank-and-file members of other Churches see more clearly the side of the truth that they have hold of, than we do of the whole truth in which we pride ourselves.

The Society of Friends are more in earnest about the pursuit of truth and spiritual integrity; evangelical Protestants are more deadly serious about the importance of moral discipline, however narrowly they conceive it; Roman Catholics and Orthodox understand more deeply the objective reality of what is done in worship.

It is true that those other Churches are not wholly responsible for those merits: it is just that silent prayer, Puritanism, and mass-going are their respective folk-ways, or church-ways. But much less then are Anglicans responsible

for the merits of the Prayer Book: and the closest definition of our church-ways would be that we are accustomed to going to church and hearing the Prayer Book.

Revolutionary Book

NOW this church-way is potentially the least satisfactory and the most idolatrous of all. For the Prayer Book, in spite of Henry VIII, is really a revolutionary book: because it is soaked through and through in the New Testament, as the worship of no other Church effectively is. And to become immune to the New Testament is the most dreadful hardening of the heart you can imagine: if we have gotten used to the Gospel how can we hear the Gospel?

We suggest in the first place an answer addressed to the clergy; because it is possible for them to make changes, and because they often become deafest of all to the New Testament. We suggest then that the clergy be much more careful how they use the Prayer Book: which would mean (a) using it less often and (b) using it with more fear and trembling.

We must not forget that the Anglican Church of the 16th century had many vestiges of monasticism: Elizabeth I really thought of her bishops as celibates, and the daily services are really designed for places where a largely unmarried community can be expected to be there daily—college chapels and cathedrals, for example. Furthermore, the business day had not really been thought of, and people did not have watches: so that the cycle of matins and evensong, Sundays and holy days, was really the framework around which their lives moved.

But today for most of us, the framework is the alarm clock. The Oxford Movement of the last century has fixed on many more parishes than would call themselves "catholic" the idea that the offices and the Communion service should be read as often as people can be induced to come to them. And American activism has saddled the parishes with the maintenance of all sorts of organizations, meeting at fixed hours. As a result, a Sunday or Holy Day or holy season has become the exact

opposite of a holiday: it is a day with even more fixed engagements to be met than other days.

Now in whatever frame of mind the clergy face this schedule, the results tend to be bad. If it is a burden for them, the worship of God will be anxiety. If it is a routine, the word of God will become routine. If they are efficient at meeting appointments, the schedule of services will become a source of pride in things accomplished. Actually in the majority of clergy these attitudes alternate, depending on the time of the day and of the week.

Religion of Law

AND this means that the worship of God has degenerated into the thing from which Paul and Luther tried to free it, a religion of law—both for the clergy who set up the schedule, and for the people who try to live by it. There have been only two places where we have found a full schedule of services a release rather than a burden. The first was on a farm, where the matins-bell rang after the cows had been milked; and on Sunday the only work done was the common preparation of a noble breakfast after the 9:30 Eucharist. The second was in a slum, where, as in the medieval world, the liturgy provided the only order there was.

The clergy then would be better off if they tried to schedule no more services than they will be able to conduct with reverence. What is gained by inconveniencing their families to hold thinly attended weekday morning services? Or inconveniencing themselves driving in a hurry through traffic to read evensong to the usual two or three? We feel strongly that the Gospel would be better served if they spent that time at home with a pipe in their mouth brooding over a Greek dictionary and a commentary on Romans, trying to decide what Paul was really saying.

In the same way, it is very convenient on Sunday morning for people to be able to drop into church most any time and know that some service will be going on: but really it is just a way of avoiding the problem of the whole parish's getting along together. By eleven-thirty Sunday morning, as things are, the clergy are pretty tired, and their sermons show it. We see no reason for more than one service on Sunday morning: which would include the reading of the Old Testament, part of the Psalter, the Eucharist, a sermon, a common

meal for the whole parish, and instruction for children.

This way the Sunday service would really be something everybody looked forward to, almost like Christmas: the clergy would have a much livelier feeling of the gravity and importance of the liturgy, if they never read it except when their whole flock was there. And even their sermons might regain that thing that is now so conspicuously lacking: a sense of the immediate urgency of the Gospel message that would start to communicate itself to their lives and their peoples' lives.

Cutting down on one's own efforts may seem like a paradoxical way to recommend the faith to other people; but it has St. Paul's backing. In all the welter of authoritarianism with which we are surrounded, perhaps the most essential thing for the Church to make clear is that she does not legislate, that she does not try to enforce arbitrary or unnatural disciplines, that the clergy have no powers or responsibilities that are not simply delegated from the whole congregation.

People outside the Church do not believe us when we say these things, because they have never heard of a parish where they were practiced. If there were such a parish, the clergy wouldn't have to fear that the lay people were getting off too easy: the laypeople would start getting the point, telling others, and the clergy would go back to their proper function of coordinating those efforts.

—Nuntius.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

Mr. Himmlek is my most trying parishioner even though he is a vestryman and sometimes I wonder why he comes to church at all. He looks so bored during the sermon that I find it quite hard to preach and he dislikes the idea of miracles very much. The other day I had preached on mind, soul and body as the magnificent gifts of God and after church he said that he wished he had my simple faith but science had convinced him that man was only a biological channel, the mind but a multitude of cells, a bundle of electrical impulses, in fact. I was taken aback and did not know what to

say. It was my acolyte, Peter Stebbins, who came to my aid.

Mr. Himmlek, sir," he asked. "What is a cell? What is an electric impulse. How do you do them up in bundles?"

Mr. Himmlek was taken aback and I rather enjoyed it but later I felt that I had not been very effective myself. There must be a way to the heart of a Himmlek but it would not be the way of dialectic.

EVENING COMMUNIONS And The FAST

By Massey H. Shepherd, Jr.

Professor at Pacific Divinity School

SO MANY inquiries are now being made about the custom and feasibility of evening celebrations of the Holy Communion, that it may not be useless to jot down a few of the factors that need to be taken into account on this matter. The legal and historical aspects of the practice are no problem. It is rather in the devotional and practical circumstances that differences of viewpoint arise and feelings tend to be aroused. We should also be alert to the social forces of habits of daily living that have brought the question to the fore in contemporary Church life.

The records of early Church practice are scanty. In the apostolic age it seems clear that the Christians gathered for common worship on Saturday evenings, after the Jewish Sabbath was over. The Eucharist was celebrated sometime during the evening—whether early in the evening or later, in the dawn hours of Sunday, depending upon the time spent in devotional exercises of psalmody, prayer, preaching and prophesying. By the middle of the second century, it would appear that celebrations were customarily held in most churches on Sunday mornings, at an hour just around daybreak. But in Egypt, Saturday evening celebrations, in addition to the Sunday morning liturgy, survived in many localities even into the fifth century. In Rome, and other parts of the West, there is no record of evening celebrations at so late a period, with the single exception of an evening celebration on Maundy Thursday, in commemoration of the institution of the Eucharist at the Last Supper.

The frequency of week-day celebrations varied from province to province in early times. It was very common, however, to have a Eucharistic celebration on the fast days of Wednesdays and Fridays. But it should be noted that on these days, the celebrations were not held until the period of fast was over, that

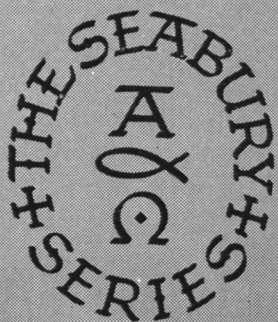
is, about three o'clock in the afternoon. In the Western Churches it was customary for the faithful to receive the sacrament daily, at home, from the reserved Elements brought home from the Sunday celebration. This reception at home, on days when there was no common celebration at the church, was taken the first thing in the morning. This custom, which seems to us very curious, if not unwise, does not appear to have survived the fourth century, when daily celebrations in the churches became more common. But throughout the ancient period the Eucharists on fast days, in distinction from feast days, were delayed until the afternoon.

Middle Ages

DURING the Middle Ages, all celebrations were enjoined to be observed in the forenoon; and, though the old fasting days were kept in the Church's discipline, the Eucharist was not delayed until the end of the fasting period. However, we must remember that medieval churchmen did not receive the sacrament, as a rule, more than once a year, at the great feast of Easter. This is often overlooked in modern discussions of "fasting communion." The medieval Church imposed the rule of fasting before reception of communion, though not for attendance at Mass. But the rule could not have been much of a discipline for the laity, since they commonly received the sacrament but once a year.

The Reformation aimed, among other things, at the restoration of more frequent communion by the laity. It also maintained the older disciplines of days of fasting and abstinence. But no rubric or canon of the Church in England or America has prescribed fasting before communion, or determined the hours or times when the celebration of the Eucharist

(Continued on Page Twelve)



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THIS spring five more new courses in The Seabury Series — Kindergarten, Grades 2, 5, and 8, and a Parents' Manual for use with these grades — will be ready for the Church. A Preview, describing these and other courses in detail, was mailed to parishes and missions April 2, and should reach all areas by April 20. Watch for the Preview, for it contains a sample kit order blank and two special money-saving offers. If you act promptly, you should be able to have samples of most new materials in your hands shortly after June 1.

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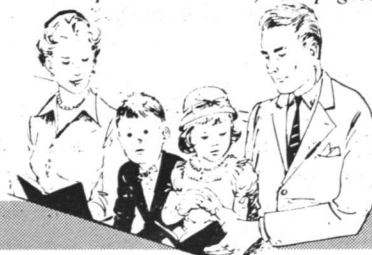
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might be observed. The fact that, until recent times, most celebrations have been in the morning, and many churchmen have maintained the custom of fasting before making their communion, is the result of unwritten custom. It is not due to any law of the Church.

It is only fair to say, however, that the rubrics of the Prayer Book imply that celebrations will take place in the morning. For they contain directions about the relation of the Holy Communion to Morning Prayer, but none with regard to its connection with Evening Prayer. At the same time, it should be said, too, that many small parishes and missions of our American Church have for generations had celebrations of the Holy Communion in the afternoon or evening, as the only time when they could be provided with the ministrations of a priest.

New Factors

THESE, at any rate, are the facts of history and of law. The present pressures for evening celebrations are the results of new social factors. In a great number of our parishes today, the people live at a considerable distance from their church. Their hours of work begin at different times, and they must calculate varying periods of time to get them from home to work by train, bus, or automobile. Mothers are not usually free to leave the home until the children are off to school, by which time the fathers are either at work or well on the way.

How then is the parish priest to find a suitable morning hour on weekdays for a celebration of the Eucharist for his people? Is there any real possibility today, in the circumstances of modern American living, of having a real parish Eucharist on the morning of Epiphany, or Ascension, or All Saints? If it is at 7 A. M. the fathers might be there, but not the mothers; if at 10 A. M., the mothers might be there, but not the fathers. This is the impasse to which many parish schedules have come for many of the major festivals of the Church. The same problem occurs year after year in respect to the solemn days of Holy Week. It is only the unattached adult, without family responsibilities, that can take full advantage of the corporate devotions offered in the mornings on these great days of Christian commemoration.

To meet this situation, some of our parishes

and missions are attempting the bold, new experiment of evening celebrations on the feasts and fasts that fall on weekdays. I was privileged to participate in such a venture a couple years ago on the feast of the Ascension. The parish planned a full, choral celebration of the Eucharist, with sermon, at 6 P. M., followed by supper in the parish hall and an evening of Christian fellowship and instruction. The response was impressive. The church was filled. It was a true family Eucharist: the fathers came to the church from their work and met there the mothers and children. This was the first time in the history of this particular parish that the whole parish had celebrated the Ascension of our Lord together. Instead of one handful of people at 7 A. M., and another (all women) at 10 A. M., that had been customary in previous years, the whole parish observed to their great profit a major festival of the Church Year.

One of our bishops has also given me testimony regarding the value of an evening celebration in connection with Confirmation, held on a weekday in one of his outlying missions. Not only was the entire parish community able to be present, and to join with their Bishop in the Eucharistic communion; but many people of other communions were also present and enabled to witness something of the fullness of Catholic Church life as our Communion has received it. They would not come to the Episcopal Church on Sunday morning, since they felt obligated, and rightly so, to attend their own churches. The weekday, evening, gathering served a true ecumenical purpose—not with any aim of proselytizing, but solely with the purpose of witnessing to the entire Christian community to the fullness of Christian corporate worship as our Church understands and practices it.

Comments

TO THOSE who would cavil at this new development in our Church's life, either on the grounds that it is not traditional, or (more likely) on the basis that it upsets the inherited custom of "fasting communion" I should like to present briefly the following comments:

1. There is no law in our Church that demands a fast before full participation in the Eucharist.
2. Fasting from food is not the only means of self-denial, nor the sine qua non form of

preparation for the Eucharist, that people can practice to their devotional profit.

3. The days of fasting and abstinence prescribed in the Prayer Book should be observed by our people; but there is no necessary reason why this discipline should be tied to participation in the Eucharist. If so, then the Eucharist on such days should not be celebrated until the period of fast or abstinence is over.

4. To speak of "fasting communion" in connection with reception of the Eucharist at an early hour in the morning is a mere technicality for most people, since they do not deprive themselves thereby of a good, hearty breakfast at their customary time of partaking it. For most people there is little or no self-denial involved in delaying their breakfast until after a 7 or 8 A. M. celebration.

5. If people wish to fast before communion as a discipline that involves at least some inconvenience, then they should fast for a "late" celebration, not for an early one. And they should always remember that traditionally fasting as a Christian discipline has been intimately associated with prayer and almsgiving. That which is saved by the fast is made available as alms, and the time saved by not eating is made available for prayer. Fasting as a mere end in itself, without reference to its wider service to the Christian community as a whole, is not Christian fasting.

6. The ultimate question that must be asked is a matter of relative values. What is more important: the whole parish worshipping and participating together in the Eucharistic action, or the personal satisfactions of individual Christians in their private disciplines? To put the question this way, of course, is not altogether fair; for personal devotion and corporate fellowship should not be made antithetical. But it may be asked, with all seriousness, whether or not in the Christian scheme of things personal disciplines should be so ordered as to break the fullest participation of the fellowship in its corporate life.

There are, to be sure, many other facets to these problems that we have left unsaid, and doubtless should have said. But our main burden at the moment is the deep desire to see once more the worship of our Church re-integrated. There is something ironical about the way we advertise our Sunday services, as though only one of them was intended to be a "family service." And what about the services

on other holy days? Are they not also intended to be occasions of meeting of the whole family of God, to do together the things that make them one family under one heavenly Father in the common Body of Christ?

Meeting Sorrow

By Philip McNairy

Dean of St. Paul's Cathedral, Buffalo

NO EXPERIENCE so clearly marks the difference between the Christian and the non Christian (between the religious and the irreligious) as sorrow—and what it does to us and what we do about it. A man with no spiritual resources is helpless—struck down, defeated. To the extent Christ lives in a man under sorrow, he has the grace to build a nobler life. Man without God lives to himself, for himself, and in the last analysis on his own strength. When this runs out, he has no reserve. He may become the victim of self-centered sorrows such as guilt, remorse and grief when his customary relationships are shattered.

These are the agonies of the empty heart that will not be comforted because it is imprisoned in the center of a web of self-pity and rejection. Yet even in these desolate moments God is reaching out toward us. "Guilt is the gap between the ought and the is". Remorse is longing for togetherness, a condition with which God endowed us. Grief, where there is love, heals its own wounds.

When we look at Christ, the "man of sorrows and acquainted with grief" we get an entirely new perspective. His sorrow was due to the fact that he cared for others. It was therefore self-chosen. His whole ministry was underlined with compassionate acts in behalf of the hungry, the lame, the halt and the blind, the unwanted and unregenerate.

Again, his sorrow was because of the mental suffering he saw in others. His heart and his ability reached out to embrace a widow who had lost a son—to the sisters of the dead Lazarus—to a centurion on the point of losing his child.

Most frequently his sorrow was because of his concern for sin in others. The very cross he bore was of deliberate choice. So great was his love for mankind that he gladly accepted it on our behalf. Here is love's paradox—that

both joy and sorrow are distilled from the same crucible of life.

The Christian meets sorrow in three ways: He accepts it. Neither will he try to avoid it or ignore it. It blossoms into sympathy and concern from which many will benefit.

He understands it, knows its cause and its divine remedy. "I will not leave you comfortless, I will come unto you".

He dedicates his own sorrow to God and to his earthly children. From the shadows of life there constantly burst forth the rays of light and hope that some suffering person has fashioned—a prayer, a book, a poem, a new vocation, a medical discovery, anaesthesia,—all these are sorrow converted and dedicated to the service of others.

They are little resurrections that come from the expiring joys we lay at the feet of Christ. Through him we have the everlasting assurance that though we are "struck down" we need not be "destroyed".

Cash on the Line

By Philip H. Steinmetz
Rector of the Ashfield Parishes

WHATEVER you may do about paying for your car or washing machine, your dealings with God are on a cash basis. It is what you actually do now, not what you promise, which counts.

We can save, share or spend time, money and strength. What division we make depends first of all upon whose time, money and strength we think it is. Most people think it is theirs and that what they do about it is their own business. Christians realize it is God's and what they do about it concerns the whole family of God.

A Christian saves for known future needs, always seeking to avoid the temptation of hoarding "in case I might need it some day."

A Christian shares without calculation. Jacob's 10% deal with God may be more generous than the practice of many of us, but it is a calculating and selfish and not a Christian proposition. Knowing that everything belongs to God, a Christian distributes what he has as nearly as he can according to the needs of all God's children, including himself with all those whose needs are known to him

and can be reached by him. He cannot stop at 10%.

A Christian spends with the thought of how his spending affects other people, always setting aside first what is most clearly God's will and letting the doubtful, personal purchases wait, perhaps forever, when there is not enough for all.

One clue to the closeness of our conformity to what God wishes done with those of his gifts which come into our temporary control is the measure of joy which he gives as we save, share and spend them. As we shape our practices to resemble the pattern of our Lord's self-giving, the peace and joy of God's blessing wells up within us. For God loves a cheerful giver and makes a true giver cheerful.

The Lord's Day

By William P. Barnds
Rector, Trinity, Ft. Worth, Texas

SUNDAY is frequently called the Lord's Day. We keep Sunday, of course, because of Christ's Resurrection on the first day of the week. Appropriately one of the sentences of Scripture for Easter Day is verse 24 from Psalm 118. "This is the day which the Lord hath made; we will rejoice and be glad in it".

This sentence may also be applied to every day of our lives. Every day is a God given opportunity for us. It is God's will that we use it wisely and well.

God's providence brings us to each new day of our lives. We can do our work better, meet troubles with greater strength, and enjoy life more if we keep in mind that we and the new day allotted to us belong to God. Since this is so, we can rejoice each day because it is God's day.

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By
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HUDDLESTON AND SCOTT HIT BY PREMIER

★ Clergymen who criticize South Africa were denounced by Prime Minister Johannes G. Strijdom in an address to a Nationalist Party rally at Klecksdorp, South Africa.

He specifically condemned two Anglican clergymen, the Rev. Trevor Huddleston, who recently left to take over a new charge in England after heading the Community of the Resurrection in South Africa for 12 years; and the Rev. Michael Scott, a former missionary in South Africa now stationed in Britain.

Father Huddleston had been an outspoken foe of the government's apartheid policies throughout his service in this country. In a recently-published book on his experiences here he charged that South Africa's treatment of its 9,000,000 Negroes is "immoral." (Witness, 4/19).

Mr. Scott has appeared frequently before UN agencies to oppose South Africa's administration of Southwest Africa, particularly the treatment of Africans there who are under UN mandate.

The Prime Minister said Father Huddleston, Mr. Scott and other clergymen who oppose the government's policies are "animated by anything but good will towards Africa" and "attempt to slander the white man in Africa and incite not only the outside world against South Africa but also the non - whites in South Africa."

He charged that Father Huddleston's book was "an attack not only upon the Nationalists, Afrikaners, and the Afrikaans Churches but on the whole of the white race and even on his own Anglican Church since it, in his opinion, does not apply equality or in-

tegration to a sufficient extent."

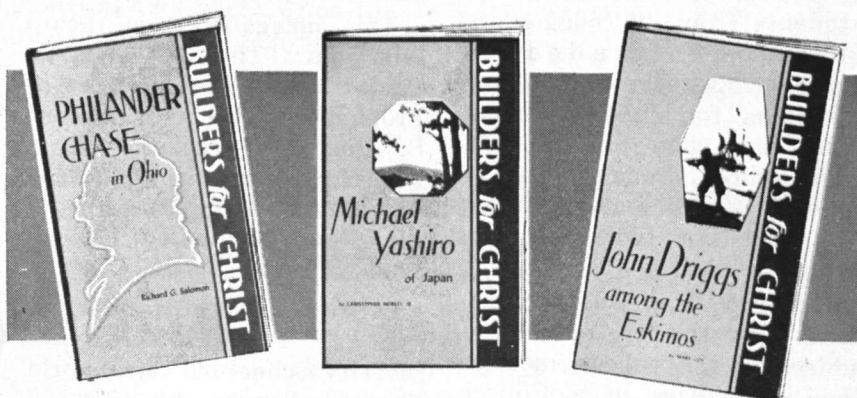
"We reject Father Huddleston's distorted accusations and misrepresentations with all the contempt they deserve," the Prime Minister said . . . "Things are well with South Africa despite the attempts made to arouse hostility to-

wards the country and its white population."

BALTIMORE CHURCH GIVEN BELL

★ The Church of Our Saviour, Baltimore, has received a bell formerly in a locomotive from the railroad community committee.

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Conference on the Ministry Held at Union Seminary

★ One hundred and twenty-five students from 40 colleges and universities attended the annual conference on the ministry, designed for men who are undecided about their life work.

The three-day meeting was held at Union Seminary, New York. It featured lectures, discussions with faculty members and a tour of several city churches.

The conference for college men was the third meeting on religious vocations held at the seminary within recent weeks. In February, some 70 women students from 42 colleges and universities attended the annual conference on religious vocations for college women. And that same month, 200 high school students participated in the annual conference on Christian vocations for young people.

Henry P. Van Dusen, president of the seminary, addressed the college men on the possibilities of a Church vocation. He recommended that the students "consider dispassionately, critically, whether their career might lie in the cause of Christ and the Church which bears his name—the Christian ministry."

Van Dusen said that the motives leading a man into the ministry were: "compassion for individual men; realization of the world's most pressing need; new appreciation of the significance of the Church;

and deepening realization of the reality and purpose of the love of God."

Harry Emerson Fosdick, minister emeritus of Riverside Church, spoke on "The Minister as Preacher." Describing preaching as an art, he said it is personal counselling on a group scale.

"Ministers must care primarily about people," he said. "Too many sermons are discussions, treatises, lectures. The object is not to discuss repentance, but to get someone to repent. Miracles can happen with preaching."

The delegates also heard talks on "The Minister as Pastor" and "The Minister as Prophet" by the Rev. Robert B. Appleyard, rector of Christ Church, Greenwich, Conn., and Dr. David Barry, director of the New York City Mission Society.

Other speakers were Prof. Paul J. Tillich of Harvard Divinity School on "The World That Challenges the Gospel,"

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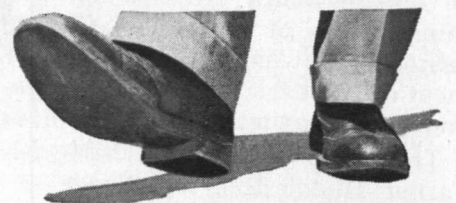
and Prof. Robert McAfee Brown of Union on "The Gospel That Challenges The World."

At the close of the meeting, Dr. Van Dusen said that examination of the records of previous conferences showed that 45 per cent of the students attending went into the ministry.

BURGESS ACCEPTS BOSTON POST

★ For the first time in the history of the diocese of Massachusetts, a Negro has been named Archdeacon of Boston. He is the Rev. John M. Burgess, canon of Washington Cathedral and chaplain at Howard University since 1946.

Canon Burgess, who will assume his duties in June, succeeds Bishop Heron, Suffragan from 1938-54, who recently retired. In his new post, Canon Burgess will supervise the thirteen Episcopal mission churches in the Boston area and administer the work of the Episcopal City Mission.



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FOREIGN AFFAIRS COMMISSION

★ A new study commission on a Christian approach to international affairs has been set-up by the World Council of Churches and the International Missionary Council. The chairman is Prof. Werner Kagi of the University of Zurich, Switzerland.

During the next two years the group will confer on the moral principles which must underlie international law and organization.

There is one Episcopalian among the six Americans on the commission, President Theodore M. Greene of Scripps College. Among foreign members are Arnold Toynbee of London; Charles Malik of Lebanon; Prof. Joseph L. Hromadka of Prague; Prof. George W. Brown of the University of Toronto; Prof. K. A. Busia of the Gold Coast.

BISHOP GRAY VISITS SCOTLAND

★ Bishop Gray of Connecticut this week, April 25th, takes part in the consecration of Dean E. F. Easson as bishop of Aberdeen and Orkney, Scotland. The service is at St.

Andrew's Cathedral, Aberdeen.

Bishop Seabury was consecrated the first bishop of the Church in America by Scottish bishops at Aberdeen in 1784. This is the first time that a bishop of Connecticut has returned to Scotland to participate in the consecration of a Scottish bishop.

SEABURY SERIES DISCUSSED

★ The emphasis at the convocation of Eastern Oregon, meeting at Klamath Falls, April 6-8, was on the Seabury Series. The headliner was the Rev. David Hunter, editor of the series.

The delegates voted to become a member of the state Council of Churches; voted the largest budget in its history,

\$32,705; decided to set aside a week in November to mark the tenth anniversary of the consecration of Bishop Lane Barton when missions will be stressed in the thirteen parishes and fourteen missions of the district.

COURSES OFFERED IN HEALING

★ Clergymen of several communions attended a five-day course in divine healing during the week of April 9th. Nine of the thirty-one clergymen present were from Canada.

The school, held at Whitinsville, Mass., is directed by the Rev. Edgar Sanford, Episcopalian, and his wife who has written several books on healing.

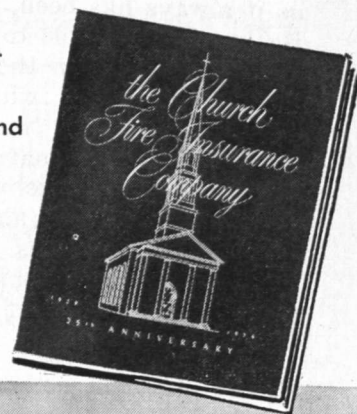


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GLENN ACCEPTS NEW POST

★ The Rev. Leslie Glenn has resigned as rector of St. John's, Washington, D. C., to accept a position in a research project at the University of Michigan. In making the announcement to his congregation he stated that the new position is with the Mental Health Research Institute where a group of scholars are working on what is beginning to be called behavioral science.

"Every subject that has to do with human action", he said in his letter, "is included in the study and, of course, religion must have a place. When Winston Churchill accepted the Nobel Prize in 1953, he said, 'The power of man has grown in every sphere except over himself.' Almost carelessly reversing the flow of rivers, bringing relief from epidemics, accomplishing mass destruction, even attempting to change the weather and planning to leave his planet, mankind has been incredibly successful at solving the riddles of the material world. His most baffling enigma remains, as it always has been, himself. He has been unable to fathom with any precision those laws of human nature which can produce social inequality, industrial strife, marital disharmony, juvenile delinquency, mental illness, war and other widespread miseries. Many different approaches have been used in the study of human beings—mathematical biology,

biochemistry, physiology, genetics, medicine, psychiatry, psychology, sociology, economics, politics, anthropology, history, philosophy, theology, and others. Although for a long time efforts at collaboration have been made, true unification still remains an unattained goal. The approaches and skills are specific, the problems are general. Is the scientific method, the tool with which man has won his victories over the physical world, applicable to uncovering the laws which govern man's conduct?"

PHILIPPINE DUTY INCREASED

★ The National Council has been advised of drastic increases in Philippine import duties on all goods from the United States. These duties are imposed not only on freight shipments but on parcel post packages and on personal freight of passengers sailing from the U. S. They apply to practically everything that would be sent to our Philippine missions and institutions, with the exception of adhesive,

bandages, cotton and gauze, supplied by the Woman's Auxiliary to the hospitals. Reports from another source indicate that books are also being subjected to duty.

In view of these circumstances, the director of the overseas department, Bishop Bentley, feels it would be wise to discontinue further shipments, whether by freight or parcel post, to our missions in the Philippines until further notice.

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Rev. Paul C. Weed, Jr., v

Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6, 8-9 & by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St. (at Scammel)
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BACKFIRE

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I cannot too strongly commend the item on church buildings March 29th issue. I have been much concerned over the church buildings that are being erected that do not bear the slightest external resemblance to churches; I have repeatedly said a church should look like a church; it should not be necessary to speculate as to what a church building is.

I have not too great a quarrel over the Colonial type, because most of them are quite graceful; many monumental, and because the Church brought to America was largely of the Wren type that specialized in the Greek style, mainly because Wren's "Gothic" was very poor Gothic, and it was poor because he did not like it. The west front and towers of Westminster Abbey are Wren's, and they have always been criticized because they are poor Gothic.

On the other hand a Greek temple was mainly a heathen temple, and a heathen temple in no case expresses the Christian idea of the Christian religion. I have no quarrel with the many extremely graceful and purely beautiful buildings of the Greek style in public buildings. I frequently stand and admire them.

I have no particular objection to the Norman or Roman style for churches, and must admit many very fine ones of that school, but the typical Norman is low and massive, and plain, and when attempt is made to make it lofty and

towering the spirit of the style is departed from. The more modern of that persuasion is Italian, and it is possible to make that quite ornate, tho it is easy to over-decorate it.

Some of the so-called churches that are now being erected are the very acme of "hideosity", and are positively repellant to any devout atmosphere. I have in mind one that cost a tidy sum of money; internally it is not bad with its semi-central "sanctuary" surrounded by artistic wrought iron Communion rails, about which the worshippers kneel on all four sides, and with a Table centrally placed. The equally graceful pulpit and and lectern are properly placed outside the rails, and make for considerable ceremonial in processing from the prie dieu and return. The idea of the Lord's Prayer on the corbel table around the nave is good in its Old English letters and high-lighted colors, very remindful of ancient manuscripts.

But the exterior of that church is as ugly as ugly can be, with not one churchly line, and the west

front is a bald gable end framed up with naked timbers in truss fashion left open entire, and impressing the viewer as a carpenters job left unfinished. How is it possible for people (committees) to put large sums of money into such prostitutions of the appearances and purposes of Christian Churches?

There is nothing so graceful, so worshipful, so impressive, as the soaring Gothic, so typical of the soaring nature of the Gospel of the Lord Jesus Christ, and it can be built from the very simple to the highly ornate; from the economical to the very costly, with or without towers or spires. Let us make strong effort to build churches that "look like churches" so that they do not require signs to reveal their purposes to the worshippers and general public they are intended to attract.

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