

The **+** WITNESS

DECEMBER 14, 1961

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BISHOP MOSLEY CHATS WITH CHARLES PARLIN

MR. PARLIN, an American Methodist, was elected one of six presidents of the World Council of Churches. Appropriately a map of the world serves as background

-ASSEMBLY OF WORLD COUNCIL-

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In Leading Churches

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
Sunday: Holy Communion 7, 8, 9, 10;
Morning Prayer, Holy Communion
and Sermon, 11; Evensong and
sermon, 4.
Morning Prayer and Holy Communion
7:15 (and 10 Wed.); Evensong, 5.

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

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

HOLY DAYS: Holy Communion 12:00
noon.

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4 p.m. Evensong. Special Music.
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munion, 4:30 p.m.

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For Christ and His Church

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Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

Story of the Week**Intercommunion Experiments Proposed at Local Level**

★ Removal of barriers which keep members of different denominations within the World Council from taking communion together was urged in a report adopted by the assembly.

The report from the section on unity said there is an "urgency in finding a way to break through the present impasse on the question of intercommunion. We must meet, in responsible fashion, the rising tide of impatience among many young people and, indeed, among many others for more prompt and certain progress toward mutual understanding in this most central and vital experience of Christian worship and witness."

The report suggested reversing the usual order of looking at the human participation in the communion service and focusing on "what God does and calls us to do at the Lord's table."

Doing this instead of concentrating on administration of communion might be a clearer way to get to the heart of an adequate sacramental doctrine, the report suggested.

It recommended that member Churches undertake a new examination of their communion doctrines and practices in the light of new factors introduced into the ecumenical situation.

The division over communion is most acutely felt at the local

level, and responsible experiments in intercommunion might be tried there, the report said. It noted that some groups of Christians have entered into intercommunion on the local level "with full knowledge of the gravity of the issues involved." In these instances there has been "if not ecclesiastical approval, at least withholding of disapproval."

"The table is the Lord's gift before it is our blessing," the report said. "We must therefore ask whether there are situations, such as unity negotiations, when intercommunion is possible even before full union is achieved . . ."

The report stressed that "all must feel with renewed intensity the agony of broken communion at the one table of the Lord."

Increased opportunities for common worship, Bible study groups, prayer cells, joint visitation and common witness among churches on the local level were urged by the report. It also called for more united witness by laymen across denominational lines.

ELECT PRESIDENTS AND CENTRAL COMMITTEE

★ Charles C. Parlin, pictured on the cover with Bishop Mosley of Delaware, an Episcopal delegate to the assembly, is the

first American layman to be a president of the World Council. His election and others chosen for the six-man presidium was reported in these pages last week.

Parlin, an attorney, is a leading Methodist who has served on the central committee of the WCC and was chairman of the committee which raised funds for the 1948 assembly in Amsterdam when the WCC came into being.

The central committee, which governs the WCC between assemblies, was elected and includes 21 from the U.S. Presiding Bishop Arthur Lichtenberger and Nathan Pusey, president of Harvard, represent the Episcopal Church.

The committee has 17 representatives from Eastern Orthodox Churches, including five from Russia. Other Church groups with large representations are Lutheran, 16; Reformed, 15; Anglican, 12; Methodist, 11; United Church, 10; Baptist, 5; Congregational, 4. There are 16 lay persons on the committee, including women.

Nominations to the committee were made by a committee and there were no changes made in their report, although a delegate from Korea complained from the floor that there was but one member from the Far East — a Japanese.

The assembly also elected 120 theologians to the faith and order commission, including 26 from the US.

Anglican Society of Long Island Disbands to Protect Members

★ The Long Island chapter of the Anglican Society was disbanded at a special emergency meeting held on November 27.

Prior to the special convention held on November 18 to elect a second suffragan for the diocese of Long Island — the convention of November 4 having resulted in a deadlock— Bishop DeWolfe, the diocesan, sent the following letter to the deputies:

“The suffragan bishop the bishop has asked for should primarily assist the bishop in his over-all extension of the episcopal ministry to the diocese. The bishop is in the best position to determine who in the diocese gives best promise of affording such needed assistance. Yet, relatively few members of the convention have sought his counsel regarding their judgment in such a weighty matter. The bishop trusts that on November 18th the delegates to the convention will assemble with clearer understanding of the needs of the diocese.

“He trusts also that both clerical and lay delegates will

clearly understand that on November 18th they will be concerned with the election of a suffragan bishop to be of immediate assistance, not of a diocesan bishop to succeed the present ordinary.”

This letter was protested by the diocesan chapter of the Anglican Society in a statement which was sent to deputies of the November 18 convention. The society also sent a copy of Bishop DeWolfe's letter, with their protest, to standing committees throughout the Church.

Since then the Bishop of Long Island is said to have requested his mission clergy to resign from the Anglican Society, as well as having suggested to a number of parish rectors that they do likewise.

Society Disbands

The press release sent out by the now defunct L. I. chapter of the Anglican Society follows:

At a special emergency meeting of the Long Island chapter of the Anglican Society held on Monday, November 27, 1961, within the diocese of Long Island, at which were present sufficient remaining active members, clerical and lay, it was unanimously resolved to disband forthwith the Long Island chapter of the Anglican Society.

This action was taken after considerable thought and debate to prevent further ecclesiastical recrimination and intimidation of individual members of the chapter by the episcopate in the diocese.

This action was deemed necessary because of threats of unemployment made to mission priest members and removal from diocesan offices, elective and appointive, of some rectors, made by the diocesan. Many former members have been

given the alternative by the diocesan of resigning from the chapter or being preemptorily dismissed from their cures, with, of course, six months salary, required by our canons.

As a matter of protection of present and former members the chapter ordered that all of its records be destroyed.

The chapter ordered that all of its outstanding bills be paid and that its remaining funds be turned over to a group of trustees to be used to help support any mission priest, who may have formerly belonged to the chapter, who may find himself penniless as the result of uncharitable episcopal action, and for other purposes as the trustees may see fit.

ASSEMBLY SETS UP STUDY GROUPS

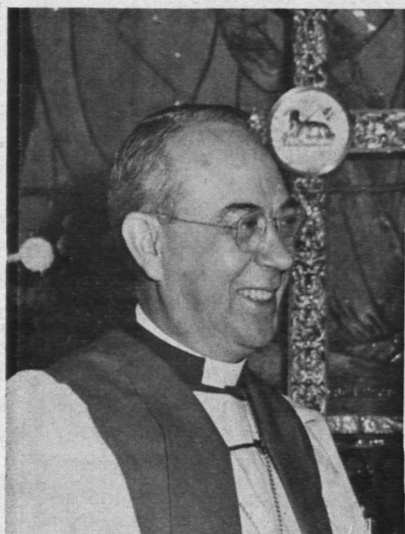
★ A conference composed of pacifists and non-pacifists to study the Christian responsibility for promoting the cause of peace was authorized by the assembly.

Plans call for the consultation to last about a week and to consider the Biblical and theological bases for the Christian witness concerning peace.

The assembly also endorsed plans for a major study of the theology of Christian witness and action, a series of regional studies on religious liberty in widely different circumstances, and an investigation into the training of the ministry in the modern age.

Need for a radical revision of theological language, so it can be made intelligible to the world's people in contemporary society, was stressed by the assembly.

To obtain a wider circulation of faith and order studies, the assembly recommended the appointment of an editorial secretary to serve all the departments.



BISHOP DeWOLFE: — Letter to deputies brings protest

Disarmament Proposals Offered To the New Delhi Assembly

★ Years of living under the possibility of a nuclear war will reduce mankind's sense of human worth and dignity, a report prepared by a section of the World Council of Churches' assembly warned.

"The habit of thinking of persons as potential victims or destroyers in a nuclear war will surely reduce sensitivity to their worth," the report said.

The sectional report said the Church must continue to warn governments of the dangers of a nuclear arms race and must combat the idea that the use of mass destruction weapons has become inevitable.

Other parts of the report denounced both new and old forms of tyranny, racial and economic discrimination in society and in the Church, and the creation of false images of nations produced by isolation and lack of communication.

Drafted by the section on service, the report is one of the three on the sub-themes of witness, unity and service. Delegates spent a week in closed sessions working on these reports which the assembly must approve before they are commended to the WCC member Churches for study.

Regarding disarmament, the report said Christians must "press most urgently upon their governments never to get themselves into a position in which they contemplate the first use of nuclear weapons."

Disarmament Proposals

As alternatives, the report suggested the possibility of experimenting with controlled and inspected disarmament in limited geographical areas, neutralizing certain zones, devising security measures against a surprise attack to reduce ten-

sions, and controlling the use of outer space.

The report blamed many of the tensions of the cold war on lack of understanding between power groups.

"Years of estrangement and conflict have borne the sad fruit of mutual distrust so by now nations have false and fixed images of one another," it observed.

The report suggested that the Communist form of government and Western systems are not as different in every respect as the two sides suppose.

In what was interpreted as an apparent reference to Communist China's exclusion from the United Nations, the report said the isolation of large parts of mankind from the community of nations is one cause of mistrust.

"Reconciliation is impossible in the absence of one of the parties," the report declared.

It urged Christians to strive to remove obstacles to communications — such as jamming of radio broadcasts and restrictions on printed material — which "leave men deceived about one another." Human and cultural contacts across political barriers were also recommended.

The report decried methods of tyranny used by some political authorities to preserve their power.

"No present difficulties justify Christians or Churches in acquiescing in either old or new forms of tyranny," it said. "Where emergencies seem to call for temporary authoritarian regimes, let all who support them be warned that power corrupts, and those who assume it will usually try to keep it."

On the subject of the newer

nations, the report said powerful countries must respect their efforts to remain unaligned. Churches, it said, must champion the cause of making the resources of these more developed countries available to those that are poor in resources.

While admitting that some political structures are more favorable to the development of responsible citizens, the report said mature Christians may "grow in grace and courage" under oppressive governments.

But under such governments, Churches may be severely limited in the education of their younger generation, in the opportunity for public witness, and in pastoral service to the community, the report said.

It added that Christians must be prepared for conflicts with the state and nation under any political system.

Hit Discrimination

Turning to discrimination, the report said there are still countries which deny portions of their population a voice in the formation or control of the government because of their race.

It called on Christians to "support all efforts to combat racial discrimination by non-violent means," and appealed to the Church to put its own house in order.

"No one should be denied the right of worship, membership, service, and full participation in the activities of any Church because of race," the report said. It added that "Christians should be prepared to accept ministers of another race."

The report also noted that human freedom and dignity is threatened by pressures exerted by large scale economic organizations, mass media, communication, calls for solidarity in social action, and demand for loyalty to a national way of life.

Discussing Christian service

agencies, the report said their personnel must be "flexible and ready to transform themselves into mobile tent dwellers rather than prisoners of institutions."

"For example," it continued, "schools may need to be re-

placed by centers for training adults to participate in their new environment, and Christian hospitals may need to be replaced or supplemented by clinics nearer to the life of the people."

name of which we are here together . . ."

Objections to the new statement were made by two American Baptists, an American Quaker, and two Churches of the Netherlands, all of whom expressed disapproval of creedal declarations.

URGE ADMISSION OF RED CHINA

★ Barring countries such as Communist China from the United Nations hampers the work of that organization, according to a report submitted to the assembly by the commission of the Churches on international affairs.

The report said the UN's "task of cooperation and conciliation is seriously hampered by the absence of representatives of large parts of the world's population from its councils."

As an "outstanding instance" of this exclusion the report cited the Peoples Republic of China. It added that consideration should also be given to the absence of "those nations which have been divided by the political conflicts of our time where the solution has not yet been found." (Korea Germany, Vietnam).

Since the UN's charter indicates that it is to be an "organization of universal concern," the report said, it was "intended to include all independent nations which are ready to accept the obligations of membership. Isolation and estrangement of absent nations and lack of balance within the organization itself are an unfortunate outcome of this situation."

The report also proposed that a conference be called "at the earliest possible moment" where Christian leaders in all nations might be instructed confidentially by experts on the problems of disarmament peculiar to the various nations.

East-West Concepts of Freedom Will be Studied by Council

★ Three highly complex social studies were authorized by the assembly on the recommendation of its committee on the Church and society.

They will deal with "moral issues in the change from traditional to dynamic societies," "social, political and moral problems of modern industrial societies," and "racial and ethnic tensions in the changing world community."

The studies will embody Christian criticism of both the Western and Communist conception of the nature of freedom in relation to responsibility, the committee said.

It pointed out that part of the world comprising Western Europe and North America "proclaims itself par excellence the 'free world,' with personal freedom expressed in its political, economic and cultural institution as its assumed defining characteristic."

This freedom, the committee said, is questioned by the Communist world which claims "more really effective freedom immediately for the proletariat and in the future for all citizens through its classlessness and its greater economic potential."

"The assumptions of both systems," it continued, "demand Christian criticism" and, if possible, a dialogue between both sides in the controversy, "using the resources of the churches."

"But it must be above all a

genuine self-examination of each side," the committee stressed.

The assembly specifically recommended that this study inquire into "the place of freedom in complete economic development and social planning, and in the tendency of cosmopolitan mass culture to destroy traditional relationships and their discipline."

NEW BASIS FOR WCC MEMBERSHIP

★ The WCC assembly adopted a new basis for membership by a 383-36 vote. It states that the Council "is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour according to Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

Previously the World Council was called a "fellowship of Churches which accept our Lord Jesus Christ as God and Saviour."

In his first speech to the assembly, Archbishop Nicodim, head of the newly-admitted delegation from the Russian Orthodox Church, urged the adoption of the revised membership basis. "Acceptance of the new basis with its Trinitarian formula is grounded in the gospel," he said. "It corresponds exactly to the common faith in the

WHAT HAS CHRISTIANITY TO SAY?

By George Reindorp

Bishop of Guildford, Surrey, England

**THE CHURCH IS NOT A HOLY HUDDLE OF
PIOUS PEOPLE COUNTING CANDLES AND
SINGING CANTICLES AND CUDDLING
THEIR OWN SOULS. THIS IS GOD'S ARMY
CALLED TO FIGHT AGAINST THE WORLD**

WHAT HAS CHRISTIANITY TO SAY? That is the question people are asking nowadays. Half the world's population has not had a square meal in the last twenty-four hours. What has Christianity to say about that? That little boy, playing happily on the pavement in the side street a few days ago, struck down with infantile paralysis. That young man of twenty-three taken off to the hospital with tuberculosis. That mother of a family, dying of cancer. What has Christianity to say about all this?

Christianity is a way of living, a way of walking — not of talking. Its most convincing answers must always be given in the sphere of practice. But conduct rests on creed: what we believe governs what we do. So the first question we have to ask is not, "What must I do?" but, "What is my God like?" Here are the four great, shattering truths that Christianity has to say to the world this day.

First, God reigns and loves. God is not an impersonal, far-away power. He is a living God. If I believe in him, he reigns. If I deny him, he still reigns. If England and America and all the world as we know it were blown up tomorrow, God would still reign, and might perhaps create other worlds who would listen to his voice. Though many inhabitants of this world, and other worlds we known not of, may be in rebellion against him, God still reigns. Of course, we often ignore him; more often we take him for granted. But God is always there; he reigns and loves eternally.

Second, to the question, "How can we know what God is like?", Christianity boldly answers, "Through Jesus Christ our Lord." For all time, for all to see, in the express image of God's person came Christ of the very stuff of our world. He had a name and an address. He was tempted; he felt heat and cold and anger, as we do. He

lived and loved and died, rose and is alive for evermore. To every question that someone asks of you or me, "What does God think about this?", we say, "What does Christ think about this?"

In the written records, we can see what Christ thought about personal relationships, energetic thinking, and decisive action; about the right attitude to in-laws; about the right attitude to *laissez faire*, just letting things slide and putting your religion in the "pending" basket. In Christ we see the nature of God. In the gospels we have the historic records of what Christ said and did and believed. Every one of you should know your facts if you want to defend the faith in the twentieth century. The second great truth we have to proclaim is that in Christ we see what God is like.

Missing the Mark

THIRD, CHRISTIANITY PROCLAIMS that man has sinned. "Sin" is a Greek word; it means "to aim at the mark and miss." At least, you are doing something; you are aiming at a Christian goal. But Christians are realists, like Christ. They are not afraid of the word "sin."

"Mr. 1961" prefers to be like the man fishing off the end of the pier. When asked if he had caught anything, he replied, "No; but I think I created a climate of interest among the fishes." Christians admit failure; they call it sin. "Mr. 1961" sees a frenzied mob of young hoodlums behaving like Japanese assault troops, and calls it "an example of free activity." Christianity calls it sin. "Mr. 1961" sees a man desert his wife and children, go off with another woman for his mistress, come back and live in the same block; and he calls it "an interesting example of communal living." Christ called it sin. "Mr. 1961" is a bit of a scholar; he has re-written the Beatitudes:

"Happy are the pushers, for they get on in the world. Happy are the hard-boiled, for they never let life hurt them. Happy are they who complain, for they get their own way in the end. Happy are the blase, for they never worry over their sins. Happy are the slave-drivers, for they get results. Happy are the knowledgeable men of the world, for they know their way around. Happy are the trouble makers, for people take notice of them."

Please do not get the idea that Christians are first concerned with a censorious declamation of the sins of others; not they. They are very conscious of their own secret sins, which do not make the newspaper headlines. Your sins and mine are not spectacular. But, if you are like me, they are no less real.

Reality of Sin

WHEN A CHRISTIAN sees all the sin and suffering and pain and starvation and evil in the world, he also sees a cross. The Light of the World looked back over London and New York and wept over them. The Christian thinks he can hear some one asking, "Were you there when they crucified my Lord?" He has to answer, "Yes, I was there." So was I. So were you. So was the whole human race. Up there on that cross all humanity is gathered up in the person of the one man, Jesus. Of his own will and choice he stretches out his hands from the cross and grasps all sin and takes it unto himself — your sin and mine.

For Jesus is also God, and with God there is no time. And so up there in the silent blackness is every act of adultery and desire for adultery, though uncommitted; every act of incest, impurity, all bitter gossip, all scandal, all drunkenness and immorality, all slums in the great cities. Everything anti-God and anti-good that the strange heart of man has devised or ever will devise, is piled up on that one pair of human shoulders and all this in one moment of Good Friday time.

God who so loved the world chooses to drown in the muck and garbage of human sin, and yet people go on saying that sin does not matter. We go on reading that salacious book or keep on with that illicit friendship. We play about with temptation; we prattle on about little sins and white lies and the necessity for business untruths, — when the one thing Christ lived to do was to bring religion into every phase of life. We hold

back from real penitence and practical repentance saying, "I am young yet, there is plenty of time." "I will get around to it some time." "I am too old to make a new start now."

But the truth is we just do not want to enough; we have too much pride; and yet,

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss
And pour contempt on all my pride."

God's Army

THE FOURTH GREAT ASSERTION is this: Here and now there is a visible family, which men and women the world over are invited to join, to serve God for the redemption of mankind. It is called the Church. Make no mistake. This is not a holy huddle of pious people counting candles and singing canticles and cuddling their own souls. This is an army—God's army—in which you and I are called to fight against that other army of cooperative guilt and limited liability that the New Testament calls "the world." I would have you remember that the Church is Christ and you and I. There is nothing wrong with Christ. There is a lot wrong with me. What about you?

Four Great Truths

If Christ has only ten fingers, and each one of us is one, and one is atrophied or dying or weak, the whole hands of Christ suffer. And if the Church is weak, we do well to remember that there are millions at this moment who care nothing for Christ — his life, his death — and only refer to him by his holy name when they swear.

These, then, are the four great truths of Christianity:

- God reigns
- In Jesus Christ we know what God is like
- Man has sinned, but he has been saved through the cross of Christ
- The Church is Christ's army, which he invites you to join

Those four great truths are either the truth, not about religion, but about life itself; or they are the grossest lies that have ever been foisted upon a troubled world. Which do you think they are? Your life from tomorrow, in your job, in your home, in your personal relationships, will give to every one your own personal answer.

MEANING OF THE WORLD ASSEMBLY

By D. Allan Easton

Rector of St. Paul's, Wood-Ridge, N. J.

THE WORLD COUNCIL OF CHURCHES IS PREPARING US TO TAKE A MORE EFFECTIVE PART IN THE NEW ORDER STRIVING TO BE BORN

IF PRESENT-DAY EVENTS disturb us, as indeed they should, it is good for us to recall that at least once before in history Christian men and women faced a challenge which was to them equally serious. That occasion was the fall of Rome to the barbarian hordes more than 1500 years ago. Rome was then the Eternal City, inviolate for centuries. To appreciate the significance of its fall, try and imagine our feelings if we were to be informed that London, New York, and Washington had all capitulated suddenly to invading armies. To civilized men and women of the day it meant the end of everything they held dear.

In that hour of darkness and despair, one man was adequate to the situation. While others were helpless with fear, a bishop, nearly sixty years of age, sat down to write a book which it took him thirteen years to finish and which was to become one of the great classics of Christian literature. Under the circumstances one might have expected its title to have been "Concerning the City of Rome", an old man's memoirs of the empire at its height. But it was called "Concerning the City of God", and Augustine, its author, explains its origin thus: "After the storming and the sack of Rome by the Goths . . . my zeal was kindled for the house of God and I was induced to defend the city of God against the calumnies and misrepresentations of its foes."

"Concerning the City of God" was an attempt to answer the kind of questions men were asking, questions not dissimilar to the kind men are asking today, and it remains even now one of the most penetrating defenses of God's ways to man. Its main theme is the difference between the cities of men and the city of God.

This, in effect, is what he says to his readers. You thought of the Christian Church as the state Church of the Roman Empire. It seemed to you

that the two were inextricably bound up together, that the passing of Rome and of the stability which she gave to the world meant the end of everything from the point of view of the Church. You were utterly wrong. Rome could never have lasted. Rome was a city built by men, and the order and stability which she brought to the world were human contrivances, which like all things human had to die. Rome was "an earthly city which shall not be everlasting."

The church is different. The church is divine and therefore indestructible, God's instrument for the fulfilment of his purposes in the world. It is composed of men and women who recognize that they are but "sojourners in that earthly city" and that their true citizenship is in the "heavenly Jerusalem." Human cities may rise and fall, world orders change, civilizations perish, but the city to which these men and women belong — the city of God — remaineth.

Standing at the end of an age, amidst scenes of desolation and disorder, Augustine remained calm and confident because he believed that come what might, the Church of God would go on building. A strange world order was struggling to be born, but in the end it would but provide a new environment in which the new Jerusalem might be manifested amongst men. You remember that from the point of view of history Augustine proved to be right. Six centuries of darkness followed, but in the darkness the earthly manifestation of the city of God quietly grew from strength to strength and there emerged finally a new civilization with the Church of Christ rooted in its very heart, a civilization which, being human like all civilizations, has also in its time to pass.

New Order Being Born

WE TOO LIVE in a changing world. Can we share the faith of Augustine, and make his dis-

inction between the cities of men and the city of God? We are so prone to associate the Church with the world as we know it, to assume that any change inevitably means an end to all Christian witness and activity. We forget that civilizations are man-made and, like all the work of men's hands, are necessarily subject to change, and that the one thing which is ultimately indestructible is the city of God.

We shall be hearing a great deal in coming months about the third Assembly of the World Council of Churches which has just taken place in New Delhi. We may hear so much about it that some of us may get a little tired of the subject. It can be made to sound so dull, as though it were just another international organization in a world which is already full of international organizations which somehow fail to function as they ought. Stop thinking of the World Council of Churches organizationally, I beg of you, and consider it rather as an earthly manifestation of the city of God, an imperfect structure of living stones from every nation being divinely built into one. So in these days of strife and disorder, somehow it seems that the Church is being drawn closer and closer together, as though even now we were being prepared to take more effective part in the new order which is being born, as though we were being compelled to face possible changes in Church organization and structure in order that we might bear more faithful witness on earth to that unity which is ultimately only to be found in the city of God which is yet to come.

Whatever the future may hold in store for us, let it be our resolve to live the remainder of our lives — be they long or short — as men and women who first and foremost are citizens of the city of God. Of course we have our earthly loyalty. That earthly citizenship gives us each responsibilities to our country which it is our duty to discharge as faithfully as lies within our power. But over and above we have a greater loyalty and a greater responsibility, our loyalty to the new Jerusalem, our responsibility to its earthly manifestation, the world-wide Church of Christ.

What does it mean to be a good citizen of the city of God? Very generally, let me suggest four different lines of thought.

Our Greatest Loyalty

IN THE FIRST PLACE, all citizens of the city of God share a common loyalty which transcends all lesser loyalties which separate them. In the

year 1670, deploring the tendency amongst Christians to break up into sects and factions, Richard Baxter wrote: "... all this because they know no more than they see, or are affected with no more; but live as if England or Europe were all the world. One year's abode in Asia or Africa might cure this error."

After little more than three weeks in India it is likely that our delegates to New Delhi will return with something of the same enthusiastic concern for Christian unity. We stay-at-homes would do well not to cool their ardor too quickly, but rather to do our best to understand the experience which they will be trying to share with us.

As Episcopalians, of course, we believe that there are some things concerning which we cannot on conscience compromise because we received them on authority from the past and regard it as our sacred duty to pass them on intact to generations to come. If I did not share that view, I should not personally have left the security of Scottish Presbyterianism in middle life to launch out with my family into the uncertain Episcopal world! None the less, in spite of the important things which separate us, we must never forget that we are united to our fellow-Christians by something that is even more important — our common loyalty to one Lord and Master. While not ignoring the differences, most of us Episcopalians could do more than we are doing to manifest that unity. For it is in the overcoming of unworthy interdenominational rivalry that our citizenship of the new Jerusalem is most surely tested.

Wealth of Christians

IN THE SECOND PLACE, the citizen of the city of God sits lightly to earthly goods and chattels. He accepts the pleasures of this world as gifts which come from God. Thus he does not needlessly court poverty or suffering. At the same time, recognizing that there are more important things in life, he does not allow himself to be enslaved by his material possessions. How well Augustine knew that! Commenting on the sufferings of certain Christians in his day he writes. "They lost all they had But did they lose their faith? Did they lose their godliness? Did they lose the treasures of the heart? This is the wealth of the Christian."

If there is a measure of judgement in the situation which confronts the Christian Church throughout the world today, if there is anything which we can learn from the increasing power of Communism, is it not this — that all too often

our Christian witness has been offered in too costless and comfortable a fashion? I address the challenge to myself as much as to any other. We have wanted to bring men to know Christ, but we have sometimes become so attached to our position as members of a highly privileged class and people that we have not been prepared to make the sacrifice necessary to incarnate our gospel and make ourselves one with those whom we would win. We have spoken of the love of God, but we have not always done all that we could to make it real with our lives. We have kept ourselves detached and aloof, trying in effect to practice an easy kind of Christianity without a cross at its heart. I cannot escape the conclusion that, if our Christian witness is to be effective in the shaping of the new world order which is coming to birth, if it is going to be heeded by men, we shall have to find some way of giving flesh to our gospel, of identifying ourselves more closely with those whom we would bring to Christ; a way of identification which for some pioneers at least may prove more costly than we have ever dreamed.

Friendship and Love

IN THE THIRD PLACE, and this is in large measure assumed in what has just been said, the citizen of the new Jerusalem belongs to a city whose bounds are maintained and extended not by force but by the slow way of self-giving friendship and love. There are times when our patience is tried and when we are tempted to take short cuts to achieve our ends; but there are no easy short cuts by which men can be brought to the gates of the city of God. Buried in the Crimea is a young Englishman, John Howard, who many years ago was noted for his readiness to be of service to all who came his way. On his tomb words to this effect were carved in Russian and Latin: "Stranger, whosoever thou art, thou art standing at the tomb of a man who was thy friend." It is a good epitaph for a faithful citizen of the new Jerusalem. God grant that something similar may be ours!

Doing Our Best

FINALLY, whatever happens in this world, the citizen of the new Jerusalem remains calm, confident, and unmoved. As we have so often learned in recent years, those who have no loyalty beyond that to their earthly city soon lose all perspective. To them earthly victory means the final accomplishment of their purposes, earthly defeat the end of all their hopes. Sharing with

them an earthly citizenship, the citizen of the city of God rejoices with them in victory and mourns with them in defeat. Yet he is inwardly sustained by the constant assurance that the only ultimate and unchanging power in the world is the love of God as it has been made known in Jesus Christ. And he knows that, whatever may be the fate of the cities of this world, the providential purpose of God somehow continues to work itself out amongst the children of men.

In a country church in England you will find a tablet with these words —

In the year 1653, when all things sacred were throughout the nation either demolished or profaned, Sir Robert Shirley founded this church: whose singular praise it is to have done the best things in the worst times and to have hoped them in the most calamitous.

Not a bad thought for the difficult days in which we live, and concise marching orders for a good soldier of the city of God — to do the best things in the worst times and to hope them in the most calamitous!

Shortly before the outbreak of world war two, a visitor to Yugo-Slavia visited Bishop Nikolai of the Orthodox Church. Although the clouds hung darkly over Europe, the Bishop was remarkably calm and unperturbed. Among other words of Christian wisdom, he said this: "Christians know that the sun cannot for ever be hidden behind the clouds: and the sun is always there!"

Facing a strange and unknown future as good citizens of the city of God, in these words let us find strength and peace of mind.

Church and Fund-Raising

By Asheleigh E. Moorhouse

Priest of Ho-Ho-Kus, New Jersey

AN ADVERTISEMENT in one of the current Church papers makes the following assertions:

● "You have a better chance for **SUCCESS** (in 2" high bold-face type) with experienced professional fund-raising counsel."

● "Direction of a successful campaign requires time, special skills and experience. Few churches have people within their congregations who can fulfill these requirements."

The blatancy of this particular advertisement,

its unabashed suggestion that "success" is really the end concern of Church fund-raising campaigns is surely cause for some alarm among Church people. For several years now I have listened and watched with misgivings as the smooth gentlemen who operate the fund-raising outfits have caressed various Church groups into a sort of pleasant stupor, in which lust for money and acclaim is completely hidden under a blanket of pious cliches.

The thing that bothers me is not so much that there are mercenaries in the ranks of the Church (that is bad enough, and we are all guilty of this sin to some extent), nor even that so many clergy and lay leaders are embracing the frightening philosophy that the end justifies the means. What really scares me is that this flourishing money business is defiling the Church and carrying away all of our people into idolatry. One congregation after another (three of them are listed in the above-mentioned advertisement, complete with name of rector) is being seduced into an ultimate concern for worldly applause, or what is worse into a post-campaign glorification of its own prowess and liberality . . . i.e. into worship of self. We are being lead — often by the Church's most able men and without a word of protest anywhere that I have heard — into an outright denial of God as the Church has known him.

It seems to me that a word has to be spoken against this tide of worldliness which is being welcomed, trumpet fanfare, episcopal blessing and all, into the sanctuary of the Church's life.

LET ME TRY to clarify my objection. Here is what so often happens in the parish that is facing the decision whether or not to expand or renovate or replace its buildings. Of course the same could be said for a diocese too. Let's call the parish St. John's. The rector and his lay leaders decide, in an honest attempt to house a growing congregation, that St. John's needs a new education wing. They realize at once the need for a large sum of money, say \$100,000. Several of them have heard of the success of the campaign over at St. Luke's (which employed the services of the ABC Fund Raising Co.) while another has just read the advertisement to which I have referred. Then one of them, a capable executive in his own line of business, says: "Let's get a pro to head up this project. We can't afford to fail. Let's get in someone who really knows what he is doing and have the job done right!". Everybody agrees and ABC is hired.

Some weeks later ABC comes into the parish, and by means of its "special skills and experience" in the subtle art of separating a man from his money, bedazzles the members of the parish into shelling out, with varying degrees of unwillingness, the desired \$100,000. ABC then retires from the scene quietly, while the rector and his lay leaders and in fact everybody in the parish begin the inescapable rites of self-congratulation. Some months later the new education wing stands before their eyes, a visible proof of their generosity and good management. And the Church has permitted itself to be desecrated. Only by a great wrench of the mind can it be imagined that God is truly being glorified in this chain of events.

I suggest that we clergy and our lay leaders should examine more closely the premise . . . which usually seems so obvious and unassailable that we pass right over it in our haste to get down to business.

We say, to begin with, that we "need a new church" (or education wing, or rectory, or kitchen, or whatever it may be). Why? Why does St. John's, for example, need the additional classrooms? What happens too often is that the purely worldly answer is given as assumed. The rector and his lay leaders say: "Obviously the new education wing is needed to house the growing number of children we have in the parish. Also, if we want to attract new children — new adults — into the parish, we must have a better place for them to study. And don't forget, a building church is a healthy church." and so on and so on.

This is where the parish leadership takes the fatal wrong turn. Thinking of the need for the new building strictly in terms of parish statistics (both financial and social), impact on the neighborhood, attractiveness, etc., without first having decided that new building is needed only so that more people can more truly come to glorify our Lord and Saviour, is what leads the parish straight up the aisle to the altar of Mammon, step by step, as I have indicated above.

Give for Right Reasons

IF ONLY THE RECTOR and his lay leaders would give the Christian answer to this "why" question, I suggest that something quite different might happen. Thanks be to God for the parishes and dioceses where this does indeed hold true. The parish leadership in such a case would make it explicitly known to everybody, by word and deed, that they really wanted to build

for God's glory and for no other reason. They would not be ashamed to say this! Members of the parish would begin to have the same genuine desire. The need for money would be willingly recognized. The lay leaders could then bend their executive abilities to raising the required money (without the aid of mercenaries) from parishioners wanting to give for the right reasons . . . out of humble gratitude and love of God.

I am not a starry-eyed dreamer, and I know that less money would be raised this way than if the ABC Fund Raising Co. were called in to run the show, but at least the people of the Church would have the saving realization that God raised the money, not they themselves, and the new building once erected would be a testimony to God's power and love.

The project would conclude in thanksgiving instead of pride. How wonderful that would be! For then the new building would be a sacrament of divine grace for the Church, rather than a monument to its seduction.

- POINTERS For PARSONS -

By Robert Miller

IT WAS THE NIGHT the Angelica Club met and some of us, who were early, were chatting of this and that and into our midst strode Dr. Boanerges, flushed and frowning.

"Whatever is the matter, Doctor?" asked Fr. Timmons. "Has anything disturbed you?"

"The Witness has disturbed me," said Dr. Boanerges, and he threw a copy on the table. "Just look at it. Another of those disturbing articles about nuclear weapons. Criticism of our immigration laws. Incitement to civil disobedience! Really, are there no limits? The paper should be suppressed."

"But what about the first amendment?" asked Hethrington.

"I suppose we cannot call on the civil power to suppress it," admitted Dr. Boanerges grudgingly. "But surely the Presiding Bishop could do something."

I had no doubt that the good doctor would like the Presiding Bishop to call down fire from heaven on the Witness and its editor, but few of us favored a proposal that would not only be beyond his powers but most extreme as well. Soames remarked that it was the facts of missiles and warheads that he found disturbing, and

not articles about them. Their very existence posed a threat.

"Nonsense," snapped Dr. Boanerges. "In the hands of the United States nuclear weapons are a force for peace. It is when the Russians get them that I fear, and if ever the Chinese get them we shall indeed be in danger. I do not want to read about them, least of all in a Church paper."

Most of us disagreed. We felt that the Church should indeed be concerned about the things the Witness talked about, bombs, segregation, apartheid and so on, but Dr. Boanerges felt these matters should be left to what he insisted on calling the civil power.

"But the Witness," he declared angrily, "has opinions about them, and even advocates disobedience on the part of the Church to the civil power. Look at this article," and he pointed to the "Call for Civil and Social Disobedience."

"Why," expostulated Hethrington. "I read that article, and I thoroughly agreed with it. It will be a sad day for the world when the Church is content to censure the grosser private sins and leave unrebuked the great sins of society. If that day comes the salt will have lost its savor."

Dr. Boanerges did not quite know what to say to this so he argued that a Church paper should confine itself to Church matters and be more concerned to inspire the faithful than to step out into the arena of conflict. And when it came to urging civil disobedience, well "

Fr. Timmons said that the Church must obey God rather than man. This was the very condition of its existence. He was not anxious to rebel against authority, but he would not hesitate to do so if he felt in his conscience that authority was ordering him to disobey the heavenly vision. He only trusted he would have strength to stand firm.

Dr. Boanerges had looked for better things from Fr. Timmons and indeed from all of us, members as we were of a body, uncanonical to be sure, but almost sacrosanct. "The very pillars of conservatism," we had been called. That such a body should support that radical Witness was almost too much for him. "I do not know what we are coming to," he growled.

Luckily, at this point, the president, who had come in while we were arguing, called us to order and urbanity returned. The Witness lay forgotten on the floor, and we went on talking of this and that. I thought that "urbanity in stability" should be our motto.

THE NEW BOOKS

God and Caesar in East Germany by
Richard W. Solberg. Macmillan.
\$4.95

Germany is divided; the issue of a divided Berlin has again reached the crisis stage. What of the Churches in Germany during all of the cold war, particularly in East Germany? There is no easy way for a Christian in a Communist state. It would be wise for American churchmen to read the account of the Protestant churches in East Germany — 1945-1960 in this first-hand story by an American.

The relations of the Churches with the Soviet regime in early post-war days were surprisingly cordial. Since communism is fundamentally anti-religious, sincere cordiality could not last. The strategy of the Communists has therefore varied widely between the two extremes of *laissez mourir* and *faire mourir*. But, says the author, the goal has remained the same: the ultimate elimination of the Church and religion from the patterns of thought and life in the new socialist order. The state has been forced to exercise a measure of tolerance for the simple reason that in East Germany the Church has claimed 90-95% of the population as church members — Protestant and Catholic.

Church leaders have taken their stands. There have been the optimistic such as Bishop Moritz Mitzenheim of Thuringia, believing that cooperation and negotiation with the state would persuade the state to fulfill its responsibility under the Constitution to uphold the freedom of religion. Others, like Provost Heinrich Grueber of St. Mary's, East Berlin, thought the Church must serve in the role of bridge builder in Germany in the fight between two mighty powers and two economic systems — a political role. But always there was Otto Dibelius, Evangelical Church Bishop of Berlin who suffered no illusions. "No one desired peace and unity for Germany more than Dibelius but . . . he saw that the task of the Church was to resist any attempt by any government to shackle the consciences of men as an assault upon the freedom of the Gospel". (p. 74)

Thousands of Christians in East Germany have suffered for their faith throughout the cold war. They have been discriminated against in matters of employment, particularly teachers. Boys and girls found it rough at school, the teaching of materialism contradicting what they

Kenneth R. Forbes
Book Editor

had been taught at home and in Church. How could they take the vows of the communist youth organization and still be accepted for confirmation in the Church? At times there has been interference in holding church services. Pastors have been jailed for disobeying local authorities; some charged with disloyalty to the government. Moving back and forth between East and West Germany, Eastern Church leaders were accused of being protagonists of West Germany's anti-communist government and of acting as Western agents.

This book helps one to understand the significance of the five-day all-German Evangelical ally in Berlin held last summer. East Germans, because of intimidation, came in only a fraction of the strength initially hoped for, news dispatches said. But they came! Some 20,000 West Germans were reported to have arrived as scheduled, traveling across East Germany to reach the island that is Berlin. East German authorities pronounced an official ban on the assembly but they did not use force to interfere. Opening services were held in churches of both East and West Berlin. After all the persecution the united Church can make a successful stand!

The staunchest figure perhaps in all the struggle, and best known to American churchmen after Martin Niemoller, is Otto Dibelius. Now 80 years old and retired as Bishop, he has been one of the Presidents of the World Council of Churches. In a foreword to this book Bishop Dibelius asserts:

"The crucial question is whether the character of coming generations shall receive the stamp of atheistic materialism or whether those values which came into the world with the Christian faith shall be the foundation of human society Whoever desires to understand the time in which he lives must follow this struggle closely, and eventually choose for himself one side or the other"

Richard Solberg concludes his well-documented story: "The Evangelical Church in East Germany still speaks with a clear voice and a free conscience. No one knows how long this will be possible. [Yet] the living Church is the work of God's Holy Spirit in the hearts of men. Against this the Lord of the Church has

promised that even the gates of hell shall not prevail".

— **Richard Morford**

*Director of the National Council
of American-Soviet Friendship*

Art and the Message of the Church
by Walter L. Nathan. Westminster Press. \$5.00

This book is handicapped by a too-vague sort of title. It is, in reality, a remarkable condensed history of the fine arts, declaring and explaining the spiritual foundation of all true art and a clear setting forth of what has been — and always should be — the intimate relation of art to the Christian Church.

An outline of Church history from Apostolic times to the present is done with great skill and the outstanding art of the times described, chiefly in painting and sculpture. 24 pages of photographs of famous art admirably illustrate the text. The author then deals in considerable detail with distinctly Christian art in the corporate worship of the Church, in the house of God (as in murals), in devotional life and in its teaching function.

He believes that this present era is marked by a renewal of a conscious awareness of art in all its forms — music, architecture, sculpture, painting, etc.—creative as spiritual reality proceeding from the love of the Creator for his spiritual children.

A good and unusual book to be read with care and meditated upon here and there.

The Ecumenical Movement by Norman Goodall. Oxford. \$4.50

This is a careful and complete history of the ecumenical movement by a well-known English author whose twenty-five years of personal involvement in it's work enables him to speak with enthusiastic authority. The book is short and popular in its treatment, as the author assumes that its readers will be those who have known nothing at all heretofore about the subject. (There is what amounts to an official history of the movement in a volume four times the size of this one, edited by Ruth Rouse and Stephen Neill for the benefit of veteran scholars and workers.)

Our bishops' pastoral letter written at the 1961 General Convention was at its best in support of the ecumenical movement and this book and the similar popular treatment in a volume by Dr. Cavert will, between them, gave enlightenment and stimulus for added support of today's and tomorrow's following of the "Road To Christian Unity".

Cells of Christian Lay People Urged by Section on Witness

★ Creation of cells of Christian lay men and lay women in areas where the Church has lost contact with the masses was urged in the first report emerging from three closed sections at the World Council assembly.

Only laymen can speak to their fellow workers and demonstrate that the gospel of Christ is "highly relevant" to their situation, declared the report from the assembly's section on witness.

It warned against thinking of the Church as a Sunday congregation. "rather than as the laity scattered in every department of daily life." Cells of local Christians are needed, the report said, to penetrate the un-

evangelized population which does not feel at home in the Church or understand its language.

The report suggested that such cells could include a handful of typists and sales girls in a large department store, a dozen or so workers on various floors of a factory, several research workers in a big chemical plant or a few teachers on the faculty of a school.

The section report described the resurgence of ancient non-Christian faiths under the stimulus of nationalism as a challenge which demands "sympathetic and patient understanding if we are to convince their adherents that in the uni-

versal Christ is to be found the answer to the desire of all nations."

It also cited the need to translate Biblical and theological terms into the vernacular. The report emphasized that the gospel must be communicated today by a dialogue and not a monologue.

"Only if we enter the world of our hearers will they be able or willing to listen to us," it said, warning that communicating the gospel involves more than just speaking.

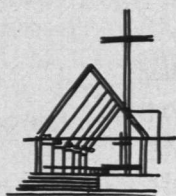
"If we are affluent in the midst of poverty, our speaking will avail less than our silence," the report added. "Our message has not been truly proclaimed until it has been lived in real life. The blessings of the gospel of Christ should include the alleviation of poverty, disease and hunger, and the creation of a true fellowship that relieves loneliness in modern mass society."

DEAN STEVENSON GETS GOAL POSTS

★ Dean Stevenson, archdeacon of Bethlehem, was one of a group of 25 who got silver goal posts at the football hall of fame dinner in New York on Dec. 5. Sixty colleges had nominated candidates who played their last games in 1936 and had done all right since.

So the story received by the magazine promoting the business has a lot of nice things to say about the genial archdeacon and his busy life since he played on Lehigh teams that always defeated Lafayette, and even had a surprise win over Penn State.

There was at least one other Episcopalian to get the award — Bud Wilkinson, coach of Oklahoma, whose 1961 team lost their first five games and came back to win their last five. (We got this information from our sports dept.)



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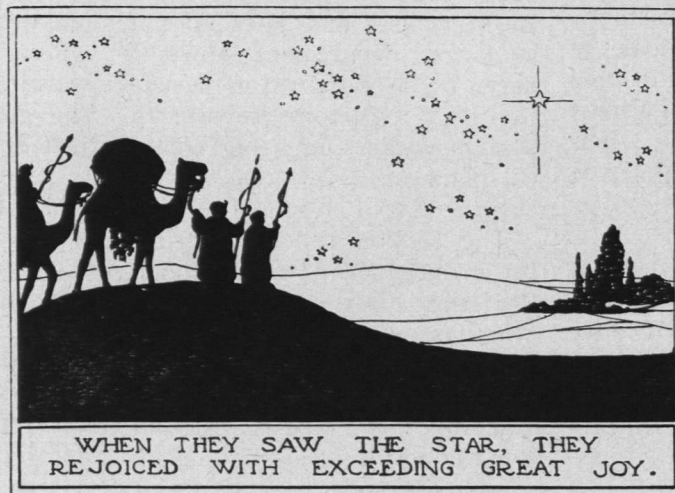
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STRONG STATEMENT ON FREEDOM

★ A strong statement on religious liberty was issued unanimously by the assembly of the WCC. The 750-word declaration affirmed freedom to manifest one's belief in public or private, alone or with others, to be "an essential expression of inner freedom."

It also said the exercise of religious liberty involves other human rights, including the right to freedom of peaceful assembly and association, freedom of opinion and expression, and freedom to transmit information and ideas through any media and across any borders.

PROTESTANT LEADERS VISIT SOVIET UNION

★ The four American Protestant leaders who left after the Assembly for a visit to the Soviet Union (Witness, 12/7) are Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church, Edwin Espy, associate general secretary of the National Council of Churches; and Dr. and Mrs. Douglas Horton who are members of the United Church of Christ. Horton is a former dean of Harvard Divinity School; Mrs. Horton is the former president of Wellesley College.

MORE TO COME

WE GO TO PRESS with this issue with a lot more to report on the WCC assembly. There is the speech by Prime Minister Nehru; Harvard's Nathan Pusey, an Episcopalian, battling for a report condemning Portugal for repressive acts in Angola; how women were treated; the role played by the Russian Orthodox, to name but a few. So look for more news from New Delhi in the Christmas number next week.

RUSSIAN CHURCH DONATES GIFT TO HEADQUARTERS

★ The Russian Orthodox Church has donated a "substantial gift" toward the cost of the new WCC headquarters building in Geneva.

Bishop Henry Knox Sherrill who is in charge of fund-raising for the project, announced the gift at the assembly.

He also reported that the Church of Greece is donating marble for the headquarters

chapel and for use in other parts of the building.

Because of currency restrictions, only part of the Russian Orthodox contribution will be in money, with the remainder in materials such as stonework and rugs.

Although Bishop Sherrill did not reveal the amount of the Russian Church's gift, he said that only \$200,000 remains to be raised for the \$2,750,000 headquarters. In an earlier re-

NEW BOOKS FROM

Westminster Press

THE PASTOR
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port to the assembly, he had said over \$420,000 still had to be raised.

LARGE INCREASE IN WCC BUDGET

★ An annual budget of \$751,200 for the next six years was approved by the assembly. Member Churches are being asked to increase their annual contributions by at least 47%.

The new budget does not include over a million for world service; \$110,000 for the commission on international affairs and \$201,150 for world missions and evangelism.

RELIGION DEPARTMENT URGED BY PIKE

★ Bishop Pike of California made the proposal in a sermon that the University of California establish a department of religion. It caused a lot of discussion — pro and con — among the students. The chancellor and attorney for the regents of the university raised the Church-state issue in disproving the proposal.

CLARENCE HORNER OF PROVIDENCE

★ The Rev. Clarence (Jack) Horner, rector of Grace Church, Providence, R. I. for 24 years, died of a heart attack on November 24th at the age of 60.

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MORE STUDENTS IN SEMINARIES

★ There are 20,466 students enrolled this year in the seminaries in the U.S. and Canada that are members of the American Association of Theological Schools. Last year there were 20,032 and 21,088 in 1959.

BISHOP DALLAS DIES

★ Bishop John Dallas, retired bishop of New Hampshire, died on December 4 at the age of 81.

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Recital Wednesday 12:30.

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Tues. 8:15, Wed. 10, 6:15, Thurs. 7, Fri.
10, Sat. 8, MP 15 minutes before HC,
Int. 12 noon, EP 8 ex Wed. 6:15, Sat. 5.

ST. LUKE'S CHAPEL

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Solemn High Mass, 10:30 a.m. Low Mass
in Spanish, 5 p.m. Evening Prayer; Week-
days: 7:15 a.m. Morning Prayer, 7:30 a.m.
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& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
MP 9:15, HC 9:30; EP Daily 5:15; C
Sat. 4-5, 6:30-7:30 & by appt.

- BACKFIRE -

Georgine C. Molnar

Churchwoman of Los Angeles

Your number of Nov. 30th, was excellent. I especially liked the reports on the World Council meeting in New Delhi. (My husband and I attended the one in Evanston.)

The speech by Cheddi Jagan was clearly stated and courageous. Why should we in the United States think we have the only kind of democracy which should be followed? Indeed, we got into trouble in Cuba because of this kind of thinking; at least in part. Or perhaps it is our aversion to change!

Theodore Eastman

Executive Sec'y Overseas Mission Society, Written From Tokyo, Japan

Alfred Goss, who writes in your Backfire on November 23, needs to be set straight on a few points.

In one of my recent Communiques from Japan I wrote enthusiastically about the trials

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of Kanda Christ Church, Tokyo. My enthusiasm, however, was directed toward the great spirit of the parish and the devotion of its priest through decades of adversity and frustration, not toward the architectural style of the church building.

The "younger churches" are indeed liberally sprinkled with western style buildings. Many of them were erected by missionaries of another era who built the only kind of churches they knew. Many were constructed by local indigenous leaders who considered them appropriate and consistent with the Church in other places, a kind of naive expression of the Church universal. The odd fact remains that in Japan and elsewhere today it is largely the missionaries who press for indigenous expression in architecture, liturgy, theology, while it is often the national leadership which tends to follow the traditional (western) pattern. Indigenization cannot be forced. That would be another kind of ecclesiastical imperialism, for our ideas of adaptation are not always consonant with theirs.

Mr. Goss asserts that the Church in Japan is an "exotic foreign importation," and implies that it means little to the Japanese people. Mr. Goss should first remember that Christianity is a foreign importation everywhere, with the possible exception of Palestine. Secondly, he ought to visit the Church in Japan before he passes judgment on what it means to the people. I think he would be humbled by the faith and piety and courage of most Japanese Christians in the face of an overwhelmingly indifferent culture. I think he would learn much about the real cost of Christianity, which in the United States is so comfortable and acceptable. This is not to discount the many problems,

such as the lack of effective evangelism or theological creativity, which face the Japanese Church. But they are at least acknowledged as problems and are beginning to be dealt with.

The Anglican Church in Japan, the Nippon Seikokai, is fully autonomous, and has been for more than twenty years. All of its leadership, including ten diocesan bishops and over 300 active clergy, is Japanese. The 90 or so missionaries from western Churches of the Anglican communion are all working under the direction of Japanese. Money supplied by the west is allocated and spent by Japanese. In this situation there is every opportunity "that Christ will come to the Japanese through their own cultural heritage and it will be the witness of the missionaries that counts rather than religious tradition," as Mr. Goss puts it.

On that very last point, the Episcopal Church in the U.S.A. can be extremely proud of the missionaries it has sent to Japan. The present post-war corps is for the most part outstanding — well trained, effectively engaged in Japanese life, respected by their Japanese colleagues. They are making the

kind of witness Mr. Goss so rightly acknowledges as supremely important.

While Mr. Goss is dead right in scoring the missionary lethargy of the Episcopal Church, I cannot believe he himself is as apathetic as he says he is. He is a member of the Overseas Mission Society, an expression of his more than passing interest in mission; and he has taken the time and thought to speak his mind through the pages of *The Witness*. I wish our Church had more people with his concern.

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