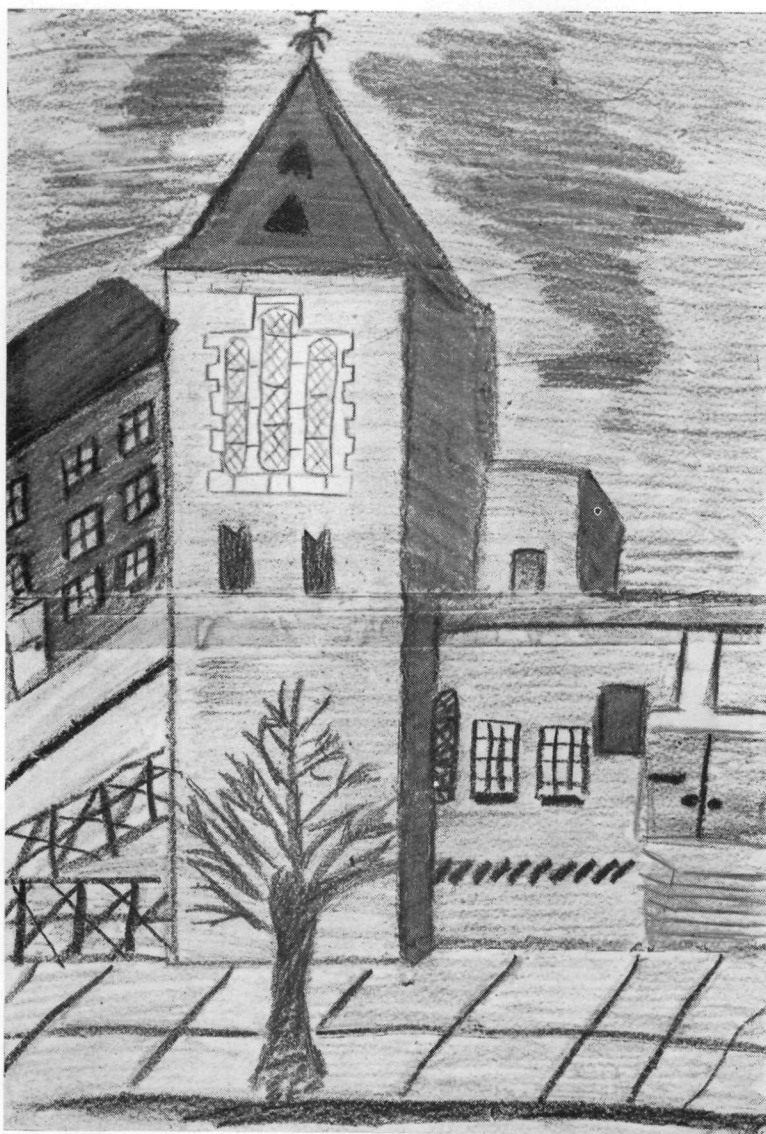


The + WITNESS

NOVEMBER 1, 1962

10¢



"OUR CHURCH": — Artist Jay Gould, aged ten and a half, did the drawing with wax crayon on wrapping paper. It is again the Epiphany, New York, whose rector, Hugh McCandless, concludes his series on evangelization this week

FREDERICK GRANT PREACHES IN ROME

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11 a.m.

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

Story of the Week

**Church Leaders Issue Statement
From Geneva on Cuban Crisis**

★ Officers of the central committee of the World Council of Churches have issued a brief statement on the Cuban crisis from Geneva headquarters. It expresses "grave concern and regret" concerning the action which the U.S. government "has felt it necessary to take with regard to Cuba".

The statement expresses "the fervent hope that every government concerned will exercise the greatest possible restraint in order to avoid a worsening of international tensions". It is signed by the three officers of the 100-member policy making body of the Council, the central committee.

They are Franklin Clark Fry of New York, president of the Lutheran Church in America, chairman of the committee; Ernest A. Payne, London, general secretary of the Baptist Union of Great Britain and Ireland, vice-chairman of the committee; and W. A. Visser 't Hooft, Geneva, general secretary of the WCC.

O. Frederick Nolde, New York, director of the WCC's commission of the Churches on international affairs, addressed a letter to the eleven members of the UN Security Council which was delivered before it convened on October 23rd.

Along with the statement of the WCC officers, Nolde trans-

mitted an extract from an address he made at the Cathedral of St. John the Divine on Sunday, Oct. 21. It holds that unilateral military action should be avoided and that only if Cuba performs an act of military aggression is military reprisal justified "and it should be undertaken in accordance with the United Nations Charter".

"Let me first make clear my view that the transformation of Cuba into a Soviet-supported enterprise is a danger to this hemisphere", Nolde said. "However, action by the United States may well become more effective if the effort is made to look at one's self as one appears to others."

He cited "four points to be kept in mind":

● The United States, as it claimed at the time of the Suez crisis, must submit its actions to the rule of law and avoid unilateral military measures.

● The United States has military bases on foreign soil closer to the U.S.S.R. than Cuba is to the United States.

● In both instances the assistance which is being given is with the consent of the government in power.

● If certain leaders in the United States supported by rather vocal public opinion call

for military action against Cuba — happily the view has not prevailed, Nolde said in his speech on the eve of the Kennedy announcement, "they should reckon with the possibility of similar action by the U.S.S.R. against countries where the United States has bases. Only if Cuba becomes a military threat against other countries — aggressive in action rather than defensive — is military reprisal justified and it should be undertaken in accordance with the provisions of the United Nations Charter."

"Where then is a solution to be found — in the present circumstances by peaceful means?" Nolde asked. "Economic measures are being attempted but they will in all likelihood not in themselves be adequate and may indeed boomerang. It seems to me that the answer is two-fold. First, combat more effectively poverty and injustice in other lands both because that is good in itself and because dictatorship, whether Communist or other, thrives on discontent. Second, the presence of military bases on foreign territory should not be only by consent of the government in power but by the will of the people as evidenced in a popular referendum under United Nations supervision."

Still Hope For Peace

In his address at the cathedral Nolde said further that a peaceful world can still be hoped for if we put our trust in God rather than in satellites. Christians can still release a power for the healing of the nations —

a power not illusory, but real; not soft, but tough.

The nations must learn, he said, to see themselves as others see them. Cuba, for example, despite its danger to the American continent — how does the U.S.A. look in Cuban eyes? Soviet power, the theoretical enemy of colonialism — how does it look in East German eyes?

Dialogue, he continued, is necessary between Churches as between nations — not “diplomats’ talk”, which he described as talk at rather than with others. By contradistinction, “the wall of Berlin and the color bar of Mississippi are both bad,” he declared.

The service was held under the auspices of the Manhattan division of the Protestant Council of New York. The flags of the nations were carried by Boy Scouts in the procession and blessed by Bishop Donegan.

Nolde met afterwards for discussion with the interfaith neighborhood peace committee — a group working for the growth of concern for understanding and peace at various levels.

Church Women Meet

President Kennedy’s statement on the Cuban crisis portends “events which were not altogether unexpected, but which we have hoped and prayed would not take place,” an international affairs expert told a national gathering of United Church Women moments after the chief executive concluded his television address to the American people.

Andrew W. Cordier, dean of the school of international affairs at Columbia University and for 16 years an executive assistant to secretary-generals at the United Nations, used the occasion to deliver a stirring

plea for increased future peace efforts.

He was the principal speaker at a dinner meeting attended by some 400 leaders of UCW organizations in the 50 states and the District of Columbia.

The President’s speech significantly colored the evening’s program and had a deep impact on the large crowd in a church dining room. A hush fell over the room as Mr. Kennedy’s words were broadcast over the public address system.

Cordier, who said he would not present his intended speech — on the world between peace and war — because of circumstances of the moment, declined to make an immediate analysis of the impact and possible results of United States action in the Caribbean.

He said world events could go “in many directions” and that, hopefully, a “leveling off” of international tension can be accomplished.

“We find ourselves today in a most critical situation, requiring reevaluation and a sense of direction,” he said, calling the present “a time for reflection and calculation.”

“We haven’t done enough yet for peace,” he said. “We must do more . . . in order that the fabric of peace may be strengthened and these shadows of war may somehow recede.”

Billy Graham’s View

Billy Graham, evangelizing in South America, gave his “full support” to the President’s action. He also took exception to a statement by Bertrand Russell who, in protesting U.S. action against Cuba, said, “we will all be dead in a week.”

“We may have war but God has other plans for the universe, according to the Bible,” declared the evangelist, adding that the Bible teaches that Christ will return before man destroys himself.

BISHOP BAYNE URGES CRASH PROGRAM

★ The African Church must learn to stand without missionary assistance within the next decade or it is doomed, Bishop Stephen F. Bayne said in an interview during the National Council meeting.

The executive officer of the Anglican Communion stated that “the time is not far off when missionary channels will be closed and the Church is locked up to sink or swim.” As an example, he pointed to the state of the church in Ghana.

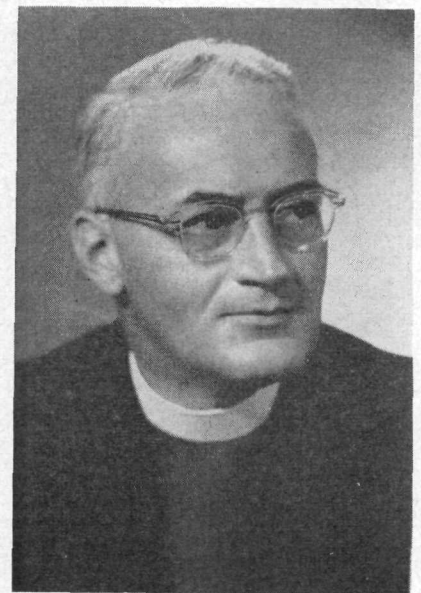
He further said that there are three chief factors operating in Africa today that increase the urgency of the Church’s mission:

- the rapidity with which Africans are pole-vaulting from the stone age into the 20th century

- the complete unpreparedness of the Church for this

- ill-equipped native leadership because the Church has not driven hard enough to teach and train indigenous clergy and lay leaders.

Because seven out of every



BISHOP BAYNE

ten children in Africa attend Church schools, "it is on the shoulders of the Church to provide the education needed," Bishop Bayne emphasized. Unfortunately, however, he continued, the Church has better geared itself to meet the needs of an agricultural society than the industrial society that is sweeping over Africa. "We never foresaw this change before it happened," he said.

Bishop Bayne also charged that missionaries are not followed through with their primary aim — "to do themselves out of a job as quickly as possible." The Church is guilty of

not doing that, he explained, because of the gap in resources, time and personnel to work alongside African churchmen.

He urged a crash educational program that would provide more money and more missionaries to Africans to help them stand on their own. He made note of the fact that contributions this year to the Presiding Bishop's fund for overseas aid have doubled over those for the previous year. But Bishop Bayne uttered a word of caution lest Episcopalians think their work in this area is finished, rather than just beginning.

the newspapers, while other Churches are taking unquestionably our rightful place — and these energetic Christians will courageously and decisively march forward, leaving behind the lifelessly walking ones . . ."

Of the major Orthodox Churches only the Russian Church is represented at the Ecumenical Council at Vatican City. On the eve of the Council, the Moscow Patriarchate announced that it was sending two delegate-observers.

Archbishop Chrysostomos of Athens and All Greece, pointing out that the Orthodox Churches had agreed at the Pan-Orthodox Conference in Rhodes last summer that a united front would be taken on bids to the Vatican Council — and had decided not to send observers — was openly critical of the Russian Church's unilateral decision to attend.

There are, however, individual Orthodox churchmen attending the Council as Guests of the Secretariat — men whose work in the field had spurred invitations from the Vatican Secretariat for promoting Christian unity. They attend as individuals only, do not represent their Churches, although they do enjoy the prerogatives of those attending as delegate-observers.

Dr. Alivisatos, honored in June by election to the Academy of Athens, is president of all YMCA's in Greece. He has taught theology in both England and the United States at periods of his career — in 1948 at London University and in 1953 at the University of Chicago.

BISHOP PARDUE IN CAPETOWN

★ Bishop Austin Pardue of Pittsburgh is presently in Capetown, South Africa, where he will give the keynote address on November 5 at the opening meeting of the Anglican Church Congress.

Following the Congress he is to preach in various churches in Africa.

Greek Orthodox Failure to Send Delegate to Vatican Deplored

★ A prominent Greek Orthodox theologian claimed that the failure of the Orthodox Churches — and in particular the Orthodox Church of Greece — to send delegate-observers to the Vatican Council constituted "an inexcusable historic blunder."

Hamilcar Alivisatos, professor of theology at the University of Athens and vice-chairman of a joint Church-State committee now engaged in drawing up a new constitutional charter for the Greek Orthodox Church, made the charge in a letter published by To Vima, an Athens daily newspaper.

He is also a member of the World Council of Churches' policy-making central committee and head of the Greek Orthodox Church's mutual aid and relations with foreign Churches committees.

"The refusal of the Orthodox Churches and chiefly that of the Church of Greece to send observers to the Vatican Council" has resulted he said, "in the derisive feelings of all the Christian world."

"I don't know who the re-

sponsible ones are; but it is a fact that poor Orthodoxy and especially our Church of Greece has been irreparably exposed in the eye of the Christian world," he continued, "and because of that, it has been burdened with a tragic-comic shame at a moment when a unique — and not to be given again — opportunity was given to her to present in the eyes of the whole Christian world her indisputable majestic prestige, which she herself has humiliated through the policy of hesitations and irresolution until the last moment."

"The matter," he said, "has become more serious and more tragic since the Russians (Russian Orthodox Church) changed tactics and policy. This should have been foreseen and, as I had suggested from the very beginning, the Ecumenical Patriarchate and the Church of Greece should have sent observers in time. Now it is too late!"

"Thus," Dr. Alivisatos concluded, "we will remain all alone enjoying our Orthodoxy and our ecumenicity and we will be informed of the happenings from

Conference of European Churches Plan Inter-Church Action

★ Delegates to the conference of European Churches concluded their meeting at Nyborgstrand, Denmark by unanimously approving a report which outlined specific steps to give more definite form to their organization.

Formed in 1957, the conference was designed to help promote friendly and cooperative relations between Protestant and Eastern Orthodox Churches in eastern and western Europe. The sessions here were attended by 200 delegates from 21 countries, including Soviet Russia and East Germany, Czechoslovakia, Rumania and Yugoslavia. They closed with a service at which Lutheran Bishop Jaan Kiviit of Estonia officiated.

The delegates empowered the governing board and the advisory committee to draw up a draft constitution and to seek the aid of the participating Churches in financing the work.

They also agreed to convene a full assembly every two years and to set up six working groups as links between the assemblies.

Fellowship the Aim

The conference's action was regarded by observers as major steps to consolidate Christian fellowship in a divided Europe. However, delegates stressed that the conference does not wish to become a European council of Churches, and regards its function as being simply to encourage inter-Church contacts.

It was announced that the working committees would include one dealing with the responsibility of the European Churches toward Churches in other continents, and another concerned with Church-State

relations, particularly in the field of religious liberty.

Other committees will deal with Church service programs and education; the common tasks arising from the development of a united Europe, particularly the political and economic effects of the Common Market; the migration of workers; cooperation between adults and young people; and problems affecting parish organizations.

Youth Delegates

Only 85 of the delegates were official representatives from their Churches; most of the others attended in a private capacity. This year the governing board invited a number of youth delegates for the first time. Three countries — Spain, Portugal and Romania — also were represented for the first time.

Leading delegates included Gottfried Noth, head of the Evangelical Lutheran Church of Saxony in East Germany; Archbishop Sergius of the Russian Orthodox Church; Hanns Lilje, Lutheran Bishop of Hannover, West Germany; Gunnar Hultgren, primate of the Swedish Lutheran Church, who preached at the opening worship service; and L. S. Hunter, Anglican Bishop of Sheffield, England. Bishop Hunter presided in place of Egbert Emmen, general secretary of the Netherlands Reformed Church who is president of the conference. Dr. Emmen was unable to attend because of illness.

No Peace Statement

Contrary to the desire of most of the Eastern delegates, the conference did not adopt any resolutions or issue a general

statement. Observers said it was an open secret that some of the Eastern delegates had pressed hard for a "resolution on world peace."

Before leaving for their respective countries, the delegates were handed detailed reports from the various study groups of the conference for further examination and discussion.

One of the featured speakers at the sessions was Hendrik Berkhof, Dutch Reformed professor of theology at Leyden University in Holland, who reminded the conference of the Church's definition of man as being "a child of God, a brother to his neighbor and lord of created nature."

"But the humanists," he said, "deny all three characteristics. Hence the difficulty of real cooperation between Christians and humanists."

Berkhof's views were opposed to that of J. M. Lochman, a delegate from Czechoslovakia, who argued that the greatest obligation of Christians at the present time is to cooperate with humanists to secure a general world peace. His definition of a humanist was a man who is idealistic, but who may be religiously indifferent or even an atheist.

One of the biggest surprises of the conference was provided by the attendance of a Roman Catholic priest, Father Boniface, a Benedictine, who came not as an official Catholic delegate, but simply as a representative of the magazine *Irenikon*, devoted to subjects of ecumenical interest.

Before arriving, Father Boniface attended the dedication of a new Lutheran parish church in the Stengaard suburb of Copenhagen. Commented one of the delegates here: "Father Boniface believes more in acting ecumenically than in talking about it."

EDITORIALS

Not Cushioned Pews But a Working Bench

WE ARE ALWAYS THANKING GOD because of the sins we do not commit, whereas God is ever testing us for the things that we are trying to do. What the Church needs is those who serve, and what the Church gets is men who do not drink nor swear. Christ came among us as one who served, and we go among men as those who have never disgraced ourselves.

Respectability is one thing and service is another, and the one cannot take the place of the other. A servant may be perfectly respectable and absolutely worthless to us, for we do not advertise for ornaments but for workers. For after all, character is a by-product of service, not to be sought directly but rather to be obtained indirectly.

If you want to show your love for Christ, do something in his name and your love will begin to have a reality. You are not serving a definition of God, but a master of men, and he expects you to serve.

The problem which confronts the Church is, "How can we transform a cushioned pew into a working bench?" If we succeed we must reverse a great deal that has become custom in our comfortable parochial lounge rooms. In the first place the Church must not become a club with a recognized social status and the atmosphere of material prosperity. The end does not justify the means, and an expensive program does not excuse us for adopting secular standards.

We do not know who invented the cushioned pew and the parquet circle in our modern churches. When a man selects the best seats in the sanctuary because he can afford to pay for them, he forgets that God is not pleased that he should choose the higher seats. Let him, if he be a Christian, give the largest subscription and then, because it is hard for a rich man to enter the Kingdom of Heaven, take the lowest seat.

Sacrifice Is Hard

HE DOESN'T GO TO GOD'S HOUSE for his own comfort but for sacrifice. Sacrifice is a hard thing for him to make.

In this world he has the good things; then in God's house let him choose the hard things. Why not? For it would seem to be what his master would have done. At least that is what he indicated when he marked those who chose the higher seats.

If a prosperous man desires to make his religion real let him give much and ask little. Our experience is that our wealthy members have been in the habit of giving little comparatively and demanding much relatively, to their spiritual vision. That is why the Episcopal Church has such well-appointed parish churches and such poorly supported charitable institutions. Better have wicker chairs and well-equipped hospitals than cushioned pews and poorly supported institutions.

In the next place let us appraise our service list. The early celebration of the Holy Communion is the most devotional service that we have and therefore the poorest attended. It is in the quiet of the early morning; it has no mixed appeal. We go because we would be with Christ; not to hear a preacher, nor a choir, nor to be seen of men. We go purely and solely to give ourselves, our souls and bodies to be a holy and living sacrifice to God which is our reasonable service. We go that we may dwell in Christ and he in us. The effort to go is a sacrifice; the effect of going is his blessing.

Eleven O'clock

THE HOUR OF ELEVEN is the hour that is regarded as sacrosanct for worship on Sunday. It has become so by use.

It is the time when we can get "those without" to come, so with a strange inconsistency we demand that it shall be used as a service for "those within."

Our missionary instinct is made secondary to our religious selfishness. We want a service that we will enjoy at that time so we have either Morning Prayer or a High Celebration. Neither of these services appeals to those without. The one is tedious; the other by its nature is for Christians only.

Of course, if we could have a time after the sermon when non-Christians could retire, the Eucharist might be profitably used. But no! If

we do that, then Christians also join the procession and turn their backs on Christ's promised presence there. Surely it is better taste for a guest to push back his chair and leave his host and guests in the middle of the meal when he has had enough, than for a Christian to bolt from the Lord's Supper.

The intolerable rudeness of modern Christians to the living Christ can be excused only on the ground of their invincible ignorance of good manners.

But the very fact that outsiders can be induced to come to church at eleven ought to make Christians keen to have a service which is adapted to the needs of those who are ignorant of the Church's ways, and yet which reflects the rich devotion of our inheritance.

In some way the Church should provide a service for eleven o'clock, other than Morning Prayer which is too long and complicated, and other than the Eucharist unless it can designate the place at which the unbaptized and excommunicate may retire.

About Preaching

AND PREACHING has to undergo some sort of a major operation. We do not see how a young man, trained in an academic atmosphere, full of half-digested theories and without any real experience can preach the gospel acceptably to those whose problems are in the kitchen and the shop.

Of course they could and would if they realized that they were to know Christ and him crucified in their own spiritual combat, and then preach out of their own experience. But your young preacher is full of definitions of God, and opinions about social service, and ideas about religious education, and panaceas for reforming secular relations and theories of spiritual philosophy; so that the man on the street is neither interested nor profited.

For your tyro begins to preach where his theological education left off and is entirely oblivious of the fact that his congregation never has completed a theological training. And we do not see after he begins to preach, just when and how he is going to learn what to preach and how to do it.

The world is hungry for the gospel of Christ but they are not interested in theological essays, even though the English be faultless and the ethics commendable. The Christian faith needs a new emphasis in preaching and in practice.

We need to learn that we are not above our master; that he came not to be ministered unto

but to minister; and that we go to church to forget self and to practice his presence.

Money selfishness is mean but not any meaner than religious selfishness. The grace of Christ is like the sunlight which brings fertility to the field which has been properly prepared and therefore is in a receptive state. The same sunlight will bake the very next field into hard unproductiveness. It is not enough to let the sunlight in—the ground must be broken up by penitence and irrigated by the waters of life, if the seed sown is to bring forth fruit.

Let us stop fooling ourselves with our religious fancies. Unless we are willing to lift up our hearts unto the Lord we must not expect his grace to be sufficient for us. Church-going is not the end of Christian practice but the beginning of Christian service.

We will really give thanks unto the Lord, when we carry into the house of God, the spirit which he desires. And that spirit is not "What can I get out of this service?" but "What can I give to God through this service?"

It is equally true of church-going as of everything else, that he who goes to save his life will lose it, while he who goes to gain his life will find the joy and peace which come from service rendered.

Pointers For Parsons

By Robert Miller

Priest of Campton, N. H.

EVERY NOW AND THEN someone worries about computers computing so marvelously that they threaten to make man superfluous but where is the computer that, without man, is not just so much junk?

Similarly, people will sometimes wonder if there is not life on some other planet, and, if there is, could we not find a means of communication. It is possible, no doubt, but not very likely. We may fear that our planet is less significant and ourselves less so than we had supposed, and we do not like anything that diminishes our importance. We feel better if we think we matter, not only to our friends but also to God.

The Scriptures have no doubt that man matters. Even the hairs of our head are numbered, and God is active in history. On the Christian view man has a place in the divine plan.

"That," said Harold Ponder, "is sheer wishful thinking. You dare not face up to your insignificance. One among billions on a planet that is itself one among billions! You Christians insist on seeing yourselves as being of the first importance, but modern knowledge will soon put an end to such an exaggerated view."

"Is it possible, Harold," I asked, "that you realize your own insignificance?"

"Scientifically speaking, yes?"

"And humanly speaking?"

Harold had to admit that, humanly speaking, he could not think that his life had no significance. "I have to feel that what I am and what I do matter," he admitted.

"But that is what the Christian feels so strongly," I argued. "He feels that he has a part in the eternal drama."

"Wishful thinking," said Harold firmly.

"But why heap up knowledge," I asked, "if it merely forces us to admit that we, and therefore it, are insignificant? It has always seemed to me that the mind that conceives, that creates, is greater than that which is conceived or created. I think this over-leaping knowledge adds to man's significance. It does not lessen it."

Harold could not see it. He was a victim of the fallacy of numbers — the more there were the less one mattered. I felt that vast numbers were no problem to God, and that Harold could not, and I would not, rule out the witness of our spirits.

WHERE WE FAIL BADLY

By Hugh McCandless

Rector of the Epiphany, New York

THE CONCLUDING ARTICLE OF A SERIES
OF THREE ON A METHOD OF EVANGELIZATION
USED IN ONE CITY PARISH. PREVIOUS
ARTICLES APPEARED OCTOBER 4 AND 11

THE SECOND ARTICLE in this series (October 11) was chiefly concerned with what we think we have learned from the answers to the first of our ice-breaker questions. The second question is this: "What parish are you from?" and the third is "Do you have any hobbies, and where do you work?" These are obvious approaches of the "Who do you know" kind, and are quite obviously designed to secure information that will help us involve the newcomer in the life of the parish, and make church-going that much pleasanter.

Answers to the second question bring out the fact that 118 out of 341 newcomers called on in the last two years, nearly one-third, were not Episcopalians. Answers to the third question indicate that we have a rather intellectual group coming into our area. However, we do not seem to make very effective use of this information.

Any one could say that if we were really on our toes, we should have fifty adult confirmations a year, on the basis of these statistics. We don't.

In the first place, many of the medical and nursing students intend to return to their own home churches of other denominations when they graduate. In the second place, the average stay of the others is fourteen months, and we do not care to use high-speed, high-pressure methods on people who feel comfortable here as welcome guests.

Information about home towns occasionally helps us introduce people to each other. But frequently some young person who has left a comfortable house on the best street back in Normalville, in order to live in the glamorous semi-slums of New York, finds it hard to work up any enthusiasm for meeting someone from back home, where cliques are so important. Information about jobs sometimes helps, but we do not ask English people and foreigners where they work; such a question seems odd to them. As to hobbies, we can always urge amateur or professional artists to exhibit in our parish art show, but this seems to be the only automatic in-

volver. People who like singing sadden me, as we have a professional choir. Our amiable organist has tried congregational hymn and chant practices after church, but these have been poorly attended.

Not A Bee-Hive

IT IS NOT OUR AIM to make our church a bee-hive. Few people in this city need more things to do. But we feel that a parish in which all the lines of acquaintance radiate from the clergy to the people, and in which there are no lines of acquaintance criss-crossing from parishioner to parishioner, is a weak parish, not a strong one. There can be no "koinonia" of the deeper sort without a beginning in acquaintance, no matter how superficial this is at first. The least of our worries is young couples who were raised in New York. They have plenty to do, and although they tend to be better off than recent arrivals, we do not cultivate them as much. New arrivals from other places do not want to be treated as Lonely Hearts, and for this reason they sometimes avoid Young Adults meetings since they appear to be mere public parties. The more adjusted type of person perhaps needs to be loved, but he also needs to be needed, enlisted in some worth while work, and the socializing can come later.

In the interests of fellowship, we consume cup after cup of coffee every Sunday morning. Sometimes the persons called on insist on giving us coffee or tea in the afternoon, too, because they are so grateful for our call. Often they tell us that we are their first guests in their new apartment.

The best friend-making time is at breakfast, which we serve every Sunday after the early service. There are from eight to twenty people at this, and newcomers can be singled out and seated next to the clergy. Our next attempt is at the Parent's Group, which meets after the 9:30 Family Service, while the children are in their Sunday School classes. There is a built-in mutuality in the fact of having children, and we have had a Brazilian Presbyterian, a Japanese Buddhist, and a Chinese Episcopalian, none of whom spoke much English, laughing together over their youngsters.

We do not have regular noon Coffee Hours, but only on special occasions, about once every six weeks. Coffee Hours can boomerang. It is possible for a newcomer to be lonelier than ever at one. One person described his experience in another parish as follows: After a service, which

he attended alone, he was shunted into a church parlor by an ingenious system of barriers which prevented any other route of departure. There he was handed coffee, cream, and sugar in complete silence. He stood in a corner, where he could watch the clergy surrounded by an inner group of faithful adorers, completely insulated from anyone else. He said to another single man next him, "I don't know anyone here." "Nor do I," said the other man; "Would you accompany me as I leave, so I won't feel so conspicuous?" At least they had met each other, but hardly in the right way, and no one else had said a word to them.

The Rev. George Trowbridge, until recently locum tenens of Holy Trinity Church, warned the people of that parish that they must expect him to be on the lookout for strangers at coffee hours. I have never made this warning work in my own parish to my satisfaction. When a parishioner decides to have a little visit with me, I must seem awfully rude as my eyes dart back and forth around the room. We do ask people not to leave until they have spoken to at least one person they have not met before, but somehow they manage to restrict this to people they have noticed in church before. This is good for the parish, but does not help the stranger.

Special Events

WE THEREFORE HAVE USED special events as excuses for our Coffee Hours, so a newcomer can attend without feeling ostentatiously rebuffed if no one speaks. Sometimes it is a "one-man" art show by a parishioner, some times it is a special lay speaker (I cut my sermons short on these occasions) or a showing of films or slides on missions. Sometimes it is for a special job; work is the best ice breaker of all.

Our Young Adult programs on Sunday evenings are excellent. (I have nothing to do with them. It is for this reason that I am a poor enlister of possible attendants; I will not be there to greet and introduce them. Therefore I call on the married couples, who are least apt to be interested, and some of the single girls, who often have enough interest to go anyway. If I happen to know of someone who plans to attend, and if the newcomer seems interested, I very occasionally try to telephone the settled-in member direct from the newcomer's house, but in most cases I hesitate for fear of being too managerial and importunate.) But at least the newcomer is put on our mailing list, and I should think the warmth of the invitations the younger half of the parish

receive would let them know they were wanted.

In the case of our Young Adults, my partner, the Rev. David Wayne, is initiating a new project to increase acquaintanceship. This will take the form of lists of people who live on the same streets, or the same blocks. It is hoped that this will encourage people to walk home together, to share taxicabs in the rain, and perhaps to greet each other in their local shops and streets. I have all the greater hopes for this because no miracles are expected; but for a fuller report on

this you would have to ask Mr. Wayne, and after a year's trial.

We shall keep trying. But, by and large, I think this final step, the step of involving new people in our parish life, is the area of our greatest failure: the failure to enlist parishioners who have settled in, as enlists of the newcomers; the failure to convince Christians that evangelization is their job, too. I am sure, at least, that this is where I have met my greatest failure, and I should welcome suggestions.

HERITAGE OF THE ANGLICAN COMMUNION

By Frederick C. Grant

*Delegate-Observer for the Anglican Communion to the
Vatican Council and former Editor of The Witness*

**SERMON PREACHED AT ST. PAUL'S
AMERICAN PROTESTANT EPISCOPAL
CHURCH, ROME, ON SUNDAY, OCTOBER
14, 1962. PROFESSOR GRANT WAS AP-
POINTED A DELEGATE-OBSERVER TO
THE VATICAN COUNCIL FOR THE AN-
GLICAN COMMUNION BY THE ARCH-
BISHOP OF CANTERBURY UPON NOMI-
NATION BY THE PRESIDING BISHOP**

SOME CENTURIES AGO, here in Rome, a prisoner wrote several letters to his friends in the East. One of these, somewhat edited, reads as follows:

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

Who was this man, and what did he mean? He was a missionary, Paul of Tarsus, the founder of many churches in Syria, Cyprus, Asia Minor, Macedonia, Greece; and he was concerned for their continuing unity and fellowship. The theme of the whole Epistle to the Ephesians is the unity of the Church. This unity is ideal, in

the ancient sense. That is to say, it is:

- a goal never yet fully realized, yet
- eternally true of the inner essential being of the Church.

It is like the Kingdom of God, it is eternal, yet must come (Psalm 145). Paul's outlook on life, and on the universe as a whole, was similar to Plato's "The things that are seen are temporal" (and imperfect, mere copies of the eternally real); "the eternal things are unseen" (i.e. in this present life).

But the external manifestation of the Church ought to match its eternal nature i.e. it should approach and approximate it — and grow more like it as it advances. (Paul never held that the Church is wholly invisible, and unrecognizable in this present world. We are members of it now.)

Thus when we are told, by some avant garde thinkers, that "the Church is through", or that "the Church has nothing more to say", or that "the Church is impotent in view of Communism and materialism" — in all these situations it is

well to remember the hidden resources of the Church, rooted in the will of God, grounded in the eternal nature of things. As the Protestant reformer, Theodore de Beze, said to the French king: "Sire, the Church is an anvil which has worn out many hammers."

Why Are We Separated?

THE PURPOSE of the present Vatican Council, we are told, is both to demonstrate and to help achieve this essential unity. Its opening service, on Thursday morning, was a most magnificent symbol of this unity. Despite 500 years, 1,000 years, even 1,500 years of past history, the Christian Church is inwardly if not outwardly, still one. For "there is one body, and one Spirit" — not there may be, or ought to be, or will be "one body": for there is "one Lord, one faith, one baptism, one God and Father of all, who is above all, and in you all."

Why then are we separated: One answer is: the Protestant Reformation, which took different forms in different countries, and resulted in different types of religious life and thought — but all of them Christian. Our Anglican Reformation was quite different, at least in origin, from that on the Continent. There was a fine little book, two generations ago, which explained all this very clearly: Seebohm's "Oxford Reformers". These reformers were John Colet, Desiderius Erasmus, and Thomas More.

The young John Colet returned to England in the year 1497, after studying for a time with Marsiglio Ficino at the Platonic Academy in Florence, and he began lecturing at Oxford on the epistles of St. Paul. These, he said, should be read as you would read any other ancient letters: Cicero's, for example, or Pliny's — then you will find how they differ! But the method must be the same — not some theoretical "fourfold meaning of Holy Scripture" to be driven like a coach and four through every text. That was when the English Reformation began — not in an argument over indulgences, which came later.

Desiderius Erasmus was also a humanist, a moderate; he was the editor of the 1516 edition of the Greek New Testament — the first printed New Testament to be published; he was the translator of the New Testament; he was the editor of St. Jerome (17 volumes!); he taught at both Cambridge and Oxford. His mild spirit was illustrated when he left Basel, with its bitter

theological contentions, and transferred to Fribourg. Some good painter ought to portray that scene: Erasmus with his precious library piled in a small cart, setting forth for a quieter scene! He should use a large canvas, perhaps five by ten — like Wiegand's great historical painting (done in 1888) of "Luther and the Great Elector entering Worms", which hangs in the social hall of Union Theological Seminary in New York.

Thomas More was another moderate, a dreamer of an ideal society, *The Utopia*, and he too was a loyal churchman, no revolutionist, though he died a martyr.

Anglican Heritage

THESE THREE MEN put a special stamp on the English Reformation which, despite all the tension and turmoil and the terrible bloodshed of the 16th century never renounced the Church's Catholic heritage or embraced an ultra-Protestant theology. Hence we Anglicans are still in the "middle of the road", moderates, a "bridge Church", willing to affirm all we can, in agreement with our brethren, unwilling to deny or denounce the faith of others. That is the spirit, the tradition, of which we are heirs: the Anglican Communion is Catholic in descent, and in essential nature; it is Evangelical in outlook and aim: it is social in emphasis and concern; it is committed to the principle of freedom, especially the liberty of the individual conscience, and the full freedom of biblical, historical, philosophical scholarship and unfettered scientific research.

It is, in truth, inconceivable that the Anglican Communion should ever enter into any plan for Church unity which ignored or suppressed this tradition. Anglicans would rather die than renounce it. Too much blood of too many martyrs has been spilled in achieving this freedom, for us, their lineal descendants, to treat it idly, or to measure it indifferently, or to barter it in exchange for some ephemeral scheme of general agreement. (Men are usually inclined to agree most readily when they do not really care.)

Purpose of Council

BUT WE ARE NOT CALLED UPON TO RENOUNCE IT. We have been assured that the purpose of the present Vatican Council, for example, is not to consider dogmatic differences, or to achieve Christian reunion all at once. Its purpose, as His Holiness has repeatedly told us, is practical. And so we Anglicans and others re-

joyce to share in it, as invited guests, "observers". We are guests, and wonderfully favored ones: for we sat in the very presence of the Pope, far closer than any of the Roman Catholic bishops, at the great opening service.

From where I sat, I could see the look in the eyes of Pope John as he spoke — a most benevolent and gracious person. That service was indescribably magnificent; it was doubtless one of the most elaborate and brilliant in all the Church's long history. All the arts were drawn upon to adorn it: drama, light and color, music, stately motion, liturgical symbolism. The music, for example, was Palestrina's (the Mass of St. Marcellus, I was told) sung by the superb choir of the Sistine Chapel; the great new organ, recently installed, provided the background — its organist the eminent Dr. Germani, who came to Oxford the winter of 1959-60 and played every surviving composition of J. S. Bach, even to tiny five or ten-bar fragments, sketches of themes to be elaborated later. The whole service — just to describe it externally — was a majestic pageant of the historic Catholic Church, as if all the nations were gathered here to proclaim their allegiance to Christ the King, and to his Church as the inspired guide of all mankind into a new and better world.

The proposal of Pope John, we understand, is unity in action, rather than in doctrine (which can wait). It is an old fallacy to assume that men must agree in theology first, and then proceed to good works of charity, mercy, philanthropy, the care of the poor and the sick, the protection of the helpless. Human minds are, of course, not that doctrinaire! The needs of the whole world are now so pressing that further delay may lead to disaster. Materialism, greed, selfishness — which may be either political or individual, industrial, commercial—whatever the level of life you inspect — is now seen to be definitely not "for the healing of the nations."

Animal instincts let loose in society do not produce "the greatest good of the greatest number," but the opposite. Only a real moral and spiritual awakening can save us. And we may rejoice that the head of the largest group of Christians in the world has taken the initiative, assumed the leadership, and courageously yet humbly and gently bidden all Christians — yes, and all men everywhere, to join with him in facing the real and underlying causes of the immense crisis of our times. Let me read you a prayer

which he has authorized — simple, beautiful, inspiring:

Divine Spirit, grant that abundant fruit may come from this council; may the light and the strength of the Gospel be diffused more deeply and more widely throughout human society; may the Catholic religion and the diligent work of the missions flourish with increased vigor; and may the happy result be a fuller knowledge of the teaching of the Church and a salutary progress in Christian morality.

And along with it, let us say the beautiful prayer "For the Church" in our own Prayer Book, page 37:

O Gracious Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. Amen.

SO YOU'RE CALLING A RECTOR!

By Robert Nelson Back

Bishops will want a supply on hand to send to vestries about to call a rector. Others will find it a most valuable leaflet, whether or not their parish faces the task of finding a new rector.

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I AM AN EPISCOPALIAN

By John W. Day

Dean Emeritus of Grace Cathedral, Topeka

25¢ a copy

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The Witness

Tunkhannock, Pa.

THE NEW BOOKS

Vessel of Dishonor by Paul Roche.
Sheed & Ward. \$4.95

This unique and challenging book is the best novel of the present time that we have yet seen. It has the rare merit of being created by the skill of one like a "Whodunit" author, preserving the denouement of the story till the very last page, but this is a trifling merit. The very foundation of this story is the Christian religion, its vitality, its tragedy when the forces of this world run foul of it, the irresistible, transforming power of beauty on human character, whether functioning through the Church's sacraments, the world of nature or social commitments in literature or human experience. The author points all this — and much more — out to us in some of the most perfect English prose that we are likely to find in America's contemporary literature. It will surprise no reader that Paul Roche is a poet, *par excellence*, whose work has been published rather widely and criticized most favorably.

The novel's hero is a young seminarian who is confident that he has a true vocation for the priesthood and as he moves into the priest's work seems destined for a great career in the Church, a brilliant preacher, a faithful and much sought after pastor and confessor; while monsignor and bishop seem to loom in the near future.

But the tide in his affairs turns by the power of a woman's love which has endured through many years of devotion and the priest, no longer young, is now facing the sad dilemma of renouncing his priesthood in order to give full expression to human love, or contrarywise, to stand fast by his Church's doctrine and discipline. Whichever way he may turn to resolve the dilemma, he will discover himself a victim, although a hero in the eyes of some.

It doesn't become a reviewer to reveal anything further, except to say to the gentle reader that the denouement will appear very close to the last page!

Christian Devotion by John Baillie.
Scribners. \$2.50

This little book is a fine supplement to Dr. Baillie's recently published posthumous Gifford Lectures on *The Sense of the Presence of God* (just reviewed). It contains twelve sermons, simple, plain, moving, profound — the kind of sermons only a deeply religious scholar and thinker could produce.

By Kenneth R. Forbes
Book Editor

Those of us who had the privilege of knowing him and hearing him will hope that many others will come to know him through his books, especially this one. The volume contains a beautiful memoir by his cousin, Isabel Forrester, and is as fine a portrayal, in words, as is his portrait in oil in the National Gallery in Edinburgh.

— F. C. Grant

The Impact of American Religious Liberalism by Kenneth Cauthen.
Harper & Row. \$6.00

This is a good book, partly because it recalls to us old-timers some of the outstanding heroes of a liberal Christianity who had to fight the good fight to convince the rank and file of contented Evangelical Christians that their religion is for bad people and ignorant folks, even as our Lord specialized in an intimacy with sinners. The eldest of this group are William Adams Brown and Walter Rauschenbusch and the author includes in his group of evangelical liberals, Harry Emerson Fosdick, A. C. Knudson and Eugene W. Lyman. Dr. Fosdick is today the only survivor.

The author lists Shailer Matthews, Douglas C. Macintosh and Henry N. Wieman in a group which he calls modernistic liberalism. All these biographical sketches are very much worth reading and are done appreciatively and vividly.

There is a notable foreword to the book by Jaroslav Pelican which — like everything he puts in print — is illuminating and stirring to the reader tempting him to investigate the stories which follow.

Nomads and Commissars by Owen Lattimore. Oxford. \$5.75

A multitude of well-meaning Americans interested in foreign affairs should welcome this latest book of Owen Lattimore about Outer Mongolia where he revisited for two months, summer before last. It was by no means a new experience, for he had first traveled through Inner Mongolia in 1926 and is one of the very few Americans who has traveled in all the major regions of the China-Russia frontier — Manchuria, Mongolia, Sinkiang — and who also has the ability to speak and to read fluently the three most important languages of that frontier, Chinese, Russian and Mongol.

All that he tells us about the history and quality of the Mongol leaders, past and present, we had best take as authoritative as it is fascinating. We can learn exactly what the relationship is today between Mongolia and the Soviet Union and China, or is Mongolia really a kind of Chinese? The author's account of Mongolia's relations with Russia and China is timely today when important differences have developed between the two chief Communist nations, and there is probably no one in this country as competent as he to show us just where they stand.

Two short quotations from the concluding chapter of this book makes it clear precisely how this scholarly student of the Far East would advise drastic changes in some aspects of our present foreign policy.

"It is not surprising that the overwhelming majority of Mongols — not just members of the party and the government — consider the relationship with Russia a huge success — they think that their country is on the right course; they like it the way it is; they think that the present is much better than the past." — "Russians and Mongols know as well as the Chinese themselves how decisive the victory of the Chinese Communists was. They know that in spite of present difficulties and set-backs, nothing can now stop the Chinese from becoming one of the greatest nations of the world — a leading nation in thought, invention, discovery, as well as power".

New Frontiers of Christianity edited by Ralph C. Raughley. Association Press. \$4.50

This is — or ought to be — a welcome volume in any Christian's home or library. It deals with the profound and challenging realities which the Christian religion and its leaders are going to face and deal with — for good or ill — in this generation. It is a symposium of twelve writers each of whom is an outstanding representative of his profession, i.e., natural sciences, psychological sciences, social ethics, the arts, education, the ministry, world evangelism, other religions, Church and state, the ecumenical movement, philosophy, theology.

Taken together, the content of these essays gives us the Protestant frontier where we should be standing ready to do our part to solve the manifold problems in the spirit of our Lord and his fellowship now in the last half of the century.

CHRISTMAS GIFTS

Witness subscribers can make gifts that last throughout the year and at the same time extend the influence of the magazine by using the form below. We will greatly appreciate your cooperation. A gift to a friend is a gift to The Witness. — The Editors.



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PENNSYLVANIA

--- People ---

CLERGY CHANGES: —

ROBERT A. SERFLING, formerly chaplain at Cook County jail, Chicago, is now rector of Christ Church, Woodlawn, Chicago.

JOHN E. TAYLOR, formerly vicar of St. Augustine's, Dallas, Texas is now rector of St. Andrew's, Evanston, Ill.

HOWARD W. BARKS, formerly rector of St. Margaret's, Chicago, is now rector of St. John the Evangelist, Flossmoor, Ill.

ROBERT D. GERHARD, formerly rector of Trinity, Three Rivers, Mich., is now rector of St. Michael's, Barrington, Ill.

EVERETT CAMPBELL, formerly assistant at Christ Church, North Hills, Pa., is now assistant at St. Peter's, Brentwood, Pa.

DAVID HAUPT, formerly assistant at St. Paul's, Mt. Lebanon, Pa., is now acting rector of St. Stephen's, Wilkesburg, Pa.

DOUGLAS HAVILAND, formerly rector of St. John the Divine, Southwest Harbor, Maine, is now chaplain to Episcopal students at Iowa State University.

WILLIAM GRAY, former newsman and a recent graduate of Church Divinity School of the Pacific, is now rector of St. Luke's, Cedar Falls, Iowa.

ROBERT HOLZHAMMER, formerly rector of St. John's, Dubuque, Iowa, is now rector of Trinity, Iowa City, and director of student work at the State University of Iowa.

E. W. WORRALL, formerly rector of St. Mark's, Waterloo, Iowa, is now rector of St. John's, Clinton, Iowa.

JOHN D. HEDGER, formerly vicar of St. Andrew's, Clear Lake, Iowa, is the first full-time vicar of St. Martin's, Perry, Iowa.

JOANN SCHENK, formerly rector of the Epiphany, Allendale, N. J., is now chaplain of the lower school of Iolani School, Honolulu.

RALPH K. ROGERS, formerly rector of St. Barnabas, Haddington, Pa., is now assistant at the Redeemer, Bryn Mawr, Pa.

JOSEPH N. LEO, formerly assistant at Bryn Mawr, is now rector of Christ Church, Upper Merion, Pa.

LYNDE E. MAY 3rd, formerly a navy chaplain, is now associate rector at Christ Church, Shaker Heights, Ohio.

WILLIAM D. SHIVELY, formerly canon at Trinity Cathedral, Cleveland, is now rector of St. Christopher's, Gates Mills, Ohio.

W. NEIL ROLLER, formerly assistant at St. Andrew's, Elyria, Ohio, is now rector of Trinity, Coshocton, Ohio.

JOHN BATTLE, formerly rector of Grace Church, Cuero, Texas, is now rector of St. Andrew's, Fort Scott, Kansas.

SHERRILL SMITH retires as rector of Trinity, Brooklyn, Conn. on Dec. 1 and will live at Prospect, Conn.

LOCAL CONGREGATIONS BEING STUDIED

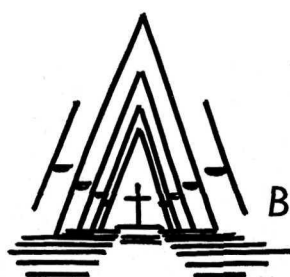
★ A world-wide study of the structure of the local congregation from both the theological and sociological point of view has been launched by the World Council of Churches through various national committees of pastors, theologians, sociologists and church leaders.

In North America, the study is being conducted by a committee of forty which is seeking to discover whether the structure of the local congregation in the 20th century enables its members "to live out the gospel" in today's world.

During a recent session the committee took a close look at the congregation as it has been traditionally conceived in North America.

LUTHERANS DEBATE WCC MEMBERSHIP

★ After three hours of hot debate the American Lutheran Church voted 647 to 307 to retain membership in the World Council of Churches. It was the first convention of the Church which is the result of a three-way merger of Lutheran Churches. Opposition arguments, like at Detroit, were that WCC is liberal, communist influenced, a super-church.



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Missionaries Should be Bearers Of Peace says Bishop Newbigin

★ Bishop Lesslie Newbigin told a missions conference in Montreat, N. C. that missionaries must be "bearers of peace" instead of "western culture and colonialism."

Bishop Newbigin, director of the World Council of Churches' division of world mission and evangelism, spoke to some 200 churchmen from many denominations and countries gathered at a consultation called by the Presbyterian Church in the U.S. (Southern) to give advice on mission strategy.

"Do we give the impression that at the heart of the missionary effort is peace, God's peace?" Bishop Newbigin asked.

"When the peoples of Asia, for instance, see our competing activities, our anxious desires to build up our own organizations . . . when they see our exalting of the administrator over the minister . . . it is not surprising that they see us as the leading element of the western cultural invasion rather than the bearers of the peace of Christ," he declared.

In contrast to Bishop Newbigin, who is one of the leaders of the ecumenical movement, Harold John Ockenga, president of the undenominational Fuller Theological Seminary in Boston, Mass., and pastor of the Park Street (Congregational) Church in Boston, criticized the movement's influence on missions.

"The ecumenical movement has militated against the missionary incentive by speaking against proselytism, which is another word for evangelism, and by laying the responsibility of pioneer missions upon the indigenous and younger Churches which have not shown a disposition to assume the responsibility," Ockenga said.

He also charged that the ecumenical movement, with its "emphasis on organizational unity as the 'sumum bonum,' upon division and separation as the cardinal scandal and sin, and upon the necessity for repentance for such separation, will lead us back of the Reformation and ultimately to Rome."

Ockenga, whose church gives 66 per cent of its total budget for missions and supports 119 missionaries, called for more emphasis on the personal aspects of missions and less on the institutional and organizational.

People are more likely to give sacrificially to support missions, he said, if they know their money is going to one specific missionary or station rather than into a denominational fund to be parceled out later.

While Ockenga said most local church members have no objection to "the relegating of independence and autonomy to the mission Churches," he asserted that the responsibility for evangelism, education and humanitarian activities must be shared between mission boards and national Churches.

"There will be a removal of missionary incentive for candidates if they are to be lackeys or errand boys of national Church leaders," he warned . . . "Too many missionaries are already becoming disillusioned with this position."

Also addressing the consulta-

tion was John A. McKay, former president of the Princeton Theological Seminary and a former missionary to Latin America. McKay said that there are "situations in which men use God and religion for their own purposes."

"The pages of history are stained with horrors committed in the name of religion and the living God," he continued.

"Religion can be used to promote unrighteousness. It is being used to challenge the rights of those of a different race, of those in serfdom," McKay said. "And we are using religion to justify the fact that we shall never talk to a nation, or even give it food."

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★ Constance B. Motley, who spearheaded the legal campaign to get James Meredith into the University of Mississippi, was the speaker at the 11 o'clock service October 28th at St. Philip's, New York.

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- BACKFIRE -

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I was much interested in your article in *The Witness* (9/27) and would like to express my thanks for your courage in raising the "Questions which must be answered." However, I looked in vain for constructive suggestions with reference to satisfactory and acceptable answers. I wonder if you are not setting an impossible task for the Church. Can we communicate the message of Christmas or of Easter by definitions or new images? The use and understanding of words is always changing and now is especially difficult as we begin to find ways in which to speak to nations and peoples of other cultures and different ideas of truth and moral standards. We must search for criteria, standards of judgment which must be accepted if mankind is to survive in an atomic age. If every one is to do what is right in his own eyes certain consequences will occur. Without such common consent to fundamental rights and principles no

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In order to communicate the message of Jesus the Christian Churches will have to demonstrate in surer ways their faith in brotherhood. We cannot feel very happy over segregation, not only in schools and colleges but in our own churches. Nations in Africa will surely ask "Do you mean what you say?"

Again we must realize that attempts to accommodate the language of the Church to current images, wrought in the aftermath of war, the emergence of new nations, and the decadence of secular materialism are not going to avail. We cannot be poured into the mould of the world's new patterns, we must transform them. "God, Man and Sin" will still exist called by any other name. What is needed to change any false images is better behavior patterns within the Christian society which speak louder than words. We desperately need

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more men and women who know God in his essential character as love, and the Father of all mankind. We must restore faith in human nature by the respect Church people show for the rights and dignity of all people. We stand before the judgment seat of Christ. We must ask ourselves personally and as a Christian fellowship "What does it really mean to be a Christian, not a Presbyterian, or Methodist, a High or Low Churchman?" The world is asking "What think ye of Christ?" The answer must be in deeds and transforming

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power. In the early Church those on the outside took knowledge of those on the inside that they had been with Jesus.

Of course we must recognize the great statements of the Creeds as symbols, trumpet calls to a faith made valid by what the Church has done in the past in terms of life. No longer is hell below, and heaven above. Literal interpretation is impossible in modern thought. However, nearly every individual has experienced the tortures of hell as he has battled forces of evil within and without, also, he has had moments of exquisite joy and exaltation which have given him a foretaste of heaven.

The main issue in our confused and uncertain age is without further quibbling "What is the meaning of life in terms of relationship?" To my mind the best answer was given by Saint Augustine "Thou has made us for thyself and our hearts are restless until they rest in thee."

Sin is alienation, separation from God, and a denial of our destiny as children of God. When we demand our inheritance, we are permitted to spend it, to waste it, to degrade our high calling. We are lost. When we come to our true self, we long for home. God's love and welcome is forgiveness, absolution.

This mass culture of ours must recover some new sense of its alienation and loneliness; it is getting to the point where it is more Pharisaic than he who said "I thank God that I am not as other men are", for it adds "I never fast, I do not pray, so what the hell!" The word sin may be old fashioned, but no one is satisfied with his own status, separated from the author of his being, at war with his neighbor, his world, and now headed for destruction.

The drift of what I am trying to say is in brief; the new evangelism must be personal.

It need not deal with mass thinking and behavior. Channels of communication must be cleared of dirt and driftwood, until God can speak person to person. The Church is the womb in which the good news must be reborn. All life is relationships, not words, images or theories, and is translated through men and women who have known the love of God and found his presence in prayers, and have known him at the breaking of the bread. So many of our communions are entered into unworthily and received because we do not want to be left out, sitting in our pews, while others partake. We must sweep aside those barriers of unrepented sin and hostility which prevent the disclosure of the real presence. The Anglican Church declares plainly that a sacrament is an outward and visible sign of an inward and spiritual grace. Truth must be discerned spiritually and with an honest heart and pure intention.

Let us turn from the world's ugly image, for we still see in a mirror broken and distorted, and purify minds and hearts that we may see the glory of God in the face of Jesus Christ. There is still transforming power in preaching the good news in terms of sincere and consistent living. Christian saints and martyrs are still dying for that faith even though they understand only in part. Faith, hope and love still speak, and men of good will still yearn for peace and the proclamation of the good news.

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