

The **+** WITNESS

JANUARY 24, 1963

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CHAPEL IS THE HEART OF OUR SEMINARIES

GREGORY HOWE, student at General Seminary, tells you something of Seminary life which, along with other information in this number, we hope will help stimulate generous offerings.

TRAINING CAMPS FOR THE GREAT WAR

SERVICES

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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12:00 noon. Healing Service 6:00
p.m. (Holy Communion, first
Thursdays).

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SERVICES

In Leading Churches

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In Leading Churches

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Holy Communion.

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7:30 a.m.; Morning Prayer at noon.

Sunday Services: 8 and 9:30 a.m., Holy

Communion; 11, Morning Prayer and

Sermon; 4 p.m., Service in French;

7:30, Evening Prayer.

Story of the Week**Religious Leaders Urge Drive To Eliminate Racial Bigotry**

★ Representatives of sixty religious groups, numbering about 700 persons, took part in the first national conference on religion and race, held in Chicago, January 14-17. The Episcopal Church was represented by 22 clerical and lay delegates, appointed by a committee named by the Presiding Bishop.

Prior to the meeting a special committee of Protestant, Catholic and Jewish leaders had been appointed to follow up the recommendations of the conference at the local level. Chairman of this committee is the Rev. Arthur E. Walmsley, executive secretary of the division of Christian citizenship of the National Council of the Episcopal Church.

A highlight of the conference was a session when addresses were given by J. Irwin Miller, president of the National Council of Churches; Albert Cardinal Meyer of Chicago and Rabbi Julius Mark, president of the Synagogue Council of America.

Miller said that racial prejudice is only the visible portion of the vast "iceberg" of man's constant tendency to be more concerned with himself than with his neighbor.

Religious people must concentrate on eradicating this root cause of prejudice, in

themselves and their institutions as well as society, even while they fight the more obvious manifestations, he said.

Cardinal Meyer declared that "our whole future as a nation and as a religious people may be determined by what we do about the race problem in the next few years."

He emphasized that the problems of race are "too manifold and too deep rooted in human passions and misunderstandings for any one of our great religious bodies to deal with them alone."

Rabbi Mark said the forces of religion must be "in the fore-

front — leading and not following . . ." in the "battle to build a society and a world in which the dignity of every human being is jealously guarded and the equality of all men taken for granted . . ."

Miller said that in the field of race relations "the reason that so much that we (who class ourselves as the 'good guys' in this matter) say must still be labelled nonsense is that in those secret and hopefully undetected areas of our action and behavior, even we often find ourselves not practicing what we preach."

Discussing the basic causes of discrimination, Miller said it stems from man's fear of being alone and his conviction that he will be secure if he can be a member of a group—"that he will be safely in only if he can keep others out."

"It is this frightened concern about 'me' which gives rise to our preoccupation with 'in' and 'out' and which prompts the host of petty acts of discrimination and injustice that pock mark our lives," Miller said.

He emphasized that while religious groups must work for racial equality in all areas of the national life and must serve as concrete examples of this equality, unless they change men's spirit's they will not have accomplished much.

Religious groups, he said, must "minister with love and understanding" to those who are prejudiced as well as to the victims of prejudice and must



ARTHUR WALMSLEY: — Heads committee to get it to the grass roots

constantly teach that "violating the law of love of neighbor" results in "endlessly killing ourselves in body and spirit."

Cardinal Meyer also stressed that racial hatred cannot be abolished by court action or legal means but only by "love — true, genuine love of God and love of neighbor."

He urged, however, that the conference focus its attention on specific problems such as the "ever growing number of minority groups of youth who are dropping out of school at an alarming rate" and the patterns of segregation in housing.

Prejudice Against Poor

Msgr. John J. Egan, director of an agency of the Catholic Church in Chicago, told the delegates that there is a direct relationship between racial discrimination and poverty.

He was particularly critical of the "Social Darwinism" of the 19th century English philosopher Herbert Spencer who, he said, proposed that at the social level, the same processes of natural selection are in play as Darwin found in the biological world.

Spencer, he said, held that it was good that "man evolves toward a more perfect strain as the unfit, the misfits and the weak die off from their lack of competitive ability."

Too many persons, Msgr. Egan went on, have accepted Spencer's philosophy. "Most of the present leaders of the American business community were educated in a system which explicitly taught the Spencerian thesis as the ultimate philosophical rationale for the free enterprise system," he declared.

A habitual distinction between the "deserving" poor and the "unfit" poor is "the most compelling evidence that we do not really implement our primal religious belief in the God-re-

lated dignity of man," Msgr. Egan stated.

"While on one hand we argue for racial tolerance on the ground that all men are creatures of God," he said, on the other, "we permit ourselves to apply Spencer's test of fitness to the poor."

"We thus perpetuate a moral double standard which is not lost to our people," the priest added.

"We will never be successful in eliminating the cancer of racial intolerance from our society until we also eliminate the cancer of intolerance of the poor," Msgr. Egan declared.

Let Us Pray

Dan W. Dodson, director of New York University's center for human relations and community studies, said that "too often significant religious leaders are reduced to the position of the pastors during the crisis in Little Rock — that is, they call a prayer meeting and pray that God's will be done."

He said the Church "must continue to try to bring society to judgment on the issue of racism. It is man's most dangerous myth." The Church also could "show interest in the well-being of newcomers for reasons other than to entice them to join a particular fellowship."

Other recommendations called on churches to "help congregations re-examine their prejudices . . . try to strengthen the civil rights of all . . . intervene in neighborhood panic . . . emphasize more social action to complement service."

Action Called For

The Rev. Will Campbell, who heads the National Council's department of racial and cultural relations in the South, with offices in Nashville, said that there are many things a religious congregation can do in the area of race. Housing is one important area, where reli-

gious groups have secured open occupancy pledges.

He also said that such groups should encourage voter education and registration and bring Negro pastors to predominantly white congregations and vice versa.

End of an Era

"The old America of white, rural, and Protestant dominance is dying," said Prof. Franklin H. Littell of Chicago Theological Seminary, "but in its death throes it has spawned some of the most wicked political movements and vicious personality types which this bloody century has seen anywhere.

"The choice before the Protestant Churches is clear: either they can accept the logic of voluntaristic and pluralistic situation, wherein lies their true genius and the appropriate area for their missionary and universalist drive, or they can end up as embittered and negative minorities which the course of history has passed by."

Findings of the conference had not been received as this number of *The Witness* went to press — from this report however we hazard the guess that readers could write their own.

We will however run a follow-up, if one seems called for, in our next issue — which will be February 7 since we skip one issue in January each year.

SCOTT NEARING LECTURES AT ST. LUKE'S

★ Scott Nearing, world-known economist and social scientist, lectured at St. Luke's, chapel of St. Martin's parish, New York, on January 14th.

Now in his eightieth year, the former college professor has recently returned from a study of countries of eastern Europe, which was the subject of his talk.

Theological Education Sunday Finds Enrollments Down

★ The Church observes theological education Sunday on January 27th, with the importance of a large offering stressed by four distinguished leaders in the editorial in this number.

Enrollment in Episcopal Church seminaries is lower this year than last and the education of clergymen is still being neglected by the national Church as a whole.

There is hope for improvement in the future, but the situation is little changed since a survey of theological education in 1960.

The Church's 11 seminaries, with the exception of the financial assistance of "Theological Education Sunday" offering in January, are forced to scrounge to make ends meet in the face of steadily rising costs. Six are now engaged in capital fund campaigns to expand physical and training facilities, for a total of \$23 million, and three others are contemplating similar efforts.

A two cent increase per communicant — from 27 to 29 cents — the last two years in the Theological Education Sunday offering yielded about \$50,000 additional. In this same period the average cost per student continued to skyrocket, and this year is \$3,077.

The Episcopal Church estimates 450 candidates for holy orders annually would enable it to keep step with the challenging needs of a burgeoning population and a growing Church. This would assure a net increase of only 300 as 150 are lost each year through retirements and resignations.

The supply is not adequate either to tomorrow's needs or the total capacity of the seminaries. A total of 376 were ordained last year, and the total enrollment this year was 105 less than a year ago, and 200 under the number that could have been accommodated.

Where are the men? They are in parishes deciding what to do with their lives. Competition for capable men grows each year, particularly as the managerial segment of American industry steadily expands . . .

"The chief source of supply for the clergy is the laity. One candidate for holy orders every 14 years from each of the 7,000 parishes and missions of the Episcopal Church would assure us of the leaders that will be needed in the near future."

It may be a surprise to most people to know that the Episcopal Church contributes nothing from its national budget to help meet the operating costs of the seminaries. Canon 29 outlines a syllabus for theological education. It is assumed that a seminary will adhere to this syllabus in an effort to prepare its students for the examinations of their dioceses which are a prerequisite for ordination.

Canon 30 establishes the standards for an institution of learning to be recognized as a theological seminary of the Episcopal Church.

Little Influence

Apart from these canons and the activities of the commission of the General Convention on education for holy orders, the Church has exercised little in-

fluence on the quality of theological education in our seminaries.

This financial support, together with a closer working relationship between the Church and the seminaries, would accomplish a more effective education of our future clergy. It could enhance a situation in which our Church through its seminaries could widen its academic horizons and create opportunities for greater educational benefits to the whole Church. The results of such a concerted approach could be felt in many directions of the Church's life.

Picture Brightens

This dark picture of theological education has already begun to brighten. The General Convention which met in Detroit in September 1961, took some real forward steps. Provision was made for the establishment of a division of Christian vocations in the department of home missions of the National Council.

A full-time executive secretary has since been employed with budget and staff to pursue "a thorough study of the needs and problems of all institutions for the education of clergy and church workers". This division will "give aid in recruitment and establish needed liaison between the seminaries and the National Church". (Quoted from the report of the committee on program and budget as presented to the 1961 General Convention).

Furthermore, the following resolution was adopted by both houses of General Convention:

Need Scholarships

"That the joint commission on theological education study a plan of national scholarships

for theological education, whereby worthy postulants and candidates for holy orders may receive financial assistance in pursuing their studies; and re-

port such plan to the next General Convention”.

This awakening to responsibilities should be encouraged by every Episcopalian.

Wedel Blasts at Church Serving The American Way of Life

★ The Rev. Theodore Wedel told the annual alumni ministers' conference that a “theology of the world” is gaining ground among Protestant scholars as a key to evangelizing the “religionless man” of the 20th century.

“An unbridged chasm divides Church and world,” declared Theodore O. Wedel, visiting professor at Union Theological Seminary, where the three-day session was held.

He noted that a substantial consensus of theology being written now is sharply opposed to pietistic isolation and withdrawal by Christians into safe spiritual ports. It stressed a church-in-the-world approach emphasizing the idea that Christ became “our neighbor” in the incarnation.

“Withdrawal and separateness as an excuse for luxuriating in our safe spiritual harbors is nothing short of apostasy to our vocation,” Wedel said. He appealed for a “fresh appreciation of the dogma of the incarnation” and a re-examination of the Church’s “mission to the world” as prerequisites to the “revolution in the theology of evangelism” in progress.

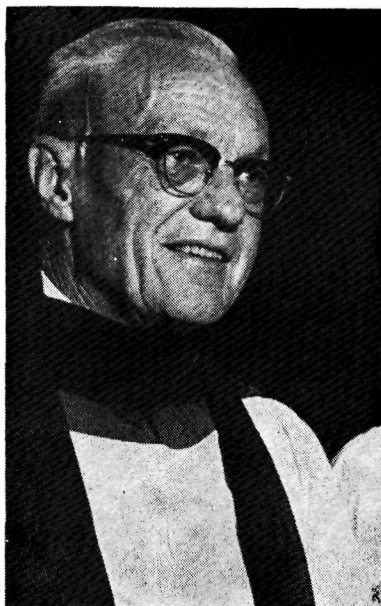
Wedel said that Christians, particularly in this country, face dangers from a “religion in general” theory. He observed: “We are growing familiar with descriptions of our reduction of Christianity and the cross to mere ‘religion in general,’ of our yielding to an idolatry of an amiable syncretism, the work of a god genial and jolly, manage-

able, comfortable, and easily accepted as sanction for our American way-of-life.”

Americans, he said, are embarrassed further by the fact that “ignorance of the authentic Christian faith” can exist “alongside, or in the very midst, of a flourishing religious institutionalism.”

“Must we not in all honesty confess that much of our religion in America is at best a thin coating over a secularism which lives a life of its own far removed from sanctuary or parish hall?” he asked. “City and suburb, factory and such remnants of family pietism as are still left us, exist in separate compartments of interest and concern . . .

“Something has gone wrong



THEODORE WEDEL: — Finds tragic gulf between the Church and its job

whenever the call to withdrawal and separateness is interpreted as justifying a ghetto existence behind safe walls, evangelism limited to what has been compared to scalping expeditions into enemy territory for a few more trophies of conquest. That ‘enemy territory’ is not an unconquered waste of the lost, doomed to damnation, simply because no hunting expedition has yet arrived . . . If our evangelism presumes to monopolize the word ‘saved’ for ourselves . . . we may discover that judgment at the Great Assize will begin with the house of God.”

Discussing the term “religionless man”, coined by the German theologian, Dietrich Bonhoeffer, Wedel said clergy today are called to “seek ways and means of making the gospel relevant to modern secular man” through a “theology of neighbor.” For, Wedel said, “only as neighbor is reconciled with neighbor can men learn again to live with one another.”

Tragic Gulf

Outbursts of “near despair” over the condition of “our supposedly flourishing Christianity” in American suburbia underscore the existence of a “tragic gulf” between many a congregation’s concept of the gospel and its actual mission, Wedel told the delegates.

He cited charges made by the minister of “a prosperous suburban parish” in 1960 to the evangelism department of the National Council of Churches that his parishioners “pay, and pay mighty well, to be serviced spiritually . . . (to) . . . keep their lives from blowing into bits.”

This and similar descriptions of suburban religion, Wedel said, indicate that “the church can become an idol, and the

(Continued on Page Fifteen)

EDITORIALS

Training Camps for The Great War

THE EPISCOPAL CHURCH annually observes Theological Education Sunday on the Sunday nearest the Feast of the Conversion of St. Paul — this year January 27, although some parishes will choose other times because of local conditions.

To stress the importance of the day, we can hardly do better than to present statements by leaders of our Church. The Presiding Bishop reminds us that "since 1941 the call has gone out to the Church each year to make an offering for the support of our seminaries. The response has been generous and encouraging. It is evident now that many of us understand that if the seminaries are to provide adequate and thorough preparation for men entering the ordained ministry, they must depend upon us all for support.

And they certainly do! We cannot let Theological Education Sunday become a routine affair: just another offering. This is an opportunity for each of us to give generously so that our seminaries will be able to do the work they must do if our Church is to respond to God's call now.

Let us do our part, so that the seminaries can do theirs!"

Bishop Stokes of Massachusetts, as chairman of the General Convention's commission on education for holy orders, in a letter to all the clergy, spells out the great need for a generous offering. "Eleven seminaries of the Church, and our growingly important overseas seminaries," he writes, "are facing a tremendous challenge.

Theirs also is a tremendous opportunity: to prepare clergy deeply convinced of Christian truths and able to make these truths understandable and relevant to the needs of our contemporaries. Surely most Episcopalians will want to do what they can for this cause.

The Theological Education Sunday offering is the only way in which the Church as a whole expresses its corporate concern for the education of its leaders. The offering has grown so that it represents more than \$630,000.

Many of you of course have particular sem-

inaries to which you are loyal and to which you will want to direct the giving of your people this year. Others may wish to see the January 27 offering go to the general cause."

Bishop Angus Dun, retired diocesan of Washington and a former seminary dean, some years ago reminded the people of the Church in these pages:

"At the center of the life of every parish there have been men who spoke for God and his Church; who baptized little children, who called men to prayer and brought Christ into marriage and sickness and sorrow. The great majority of these men have come out of our seminaries. The quality of their ministries have depended in very large measure on the quality of the seminaries out of which they came. The Church can be strong only when it feeds its life and its gifts into the schools which prepare its ordained leaders for their high calling."

Frederick C. Grant, delegate-observer to the Vatican Council, whose long ministry has been almost entire devoted to theological education, writes:

Preparation for the priesthood includes the discipline or training of the whole man, and his theological learning must be related to Christian practice, attitudes, and the total spiritual outlook of one who is to serve Christ in his Church.

One wonders why Episcopalians so often fail to recognize this! Our men and women of great wealth are always in the first rank of supporters of all good causes — that is excellent. Very often, they are reported in the newspapers as donors of huge funds for secular colleges and universities. That is excellent too. But why are not the Church's seminaries supported adequately? Why are they so rarely the recipients of large gifts? It is not so in other Churches, many of whose divinity schools have in recent years received magnificent gifts from generous supporters.

Perhaps the explanation lies in a misconception of the nature and purpose of theological education. For almost a century, now, there has been a rising tide of secularism throughout the western world. Science has come to dominate the major areas of education and influences everyone's thinking. By contrast, theology

seems to many persons a dim, antique hole-in-a-corner where a few queer old-fashioned people gather to talk about "creeds and dogmas" and salvation in the world to come.

In a completely secularized world, theology would probably fare badly. But theology is no antiquarian patter. It deals with the whole problem of human life, on every level. It has to do with the nature of existence (God made the world, and us), with the goal of human life (God sets that goal; we do not select it by popular acclaim); with the conditions upon which genuine success in life is possible (that is what ethics is all about); with the salvage and redemption of human life (Christ "redeemed me, and all mankind," as the catechism says); with the lifting up and ennobling and finally the consecration of all human life in the service of God ("sanctified" by the Holy Spirit; see the catechism).

Without such attention to the ultimate nature of human existence, under God, and to its ultimate goals, the purpose for which God made us, — where are we? With all the science in the world, we may only end up as a final universal Bikini. Materialism may conceivably triumph, and not only western man but all men everywhere be either annihilated or lapse into barbarism or savagery. Science is good, as far as it goes; but it cannot go the whole way. Science cannot take over theology — in fact, it doesn't wish to do so. Neither can theology take over science — nor does it wish to do so. But without theology, without religion, without the life in grace, we are only half-men, fumbling around blindly in a power-house of a universe where any switch may turn on a million volts and destroy us.

But there are signs, some of us believe, that the tide has turned. Omnipotent secularism, with its exclusive creed of science, its scorn for the humanities, for history and philosophy, for art, literature, and religion, has gone its own unrestrained way for long enough. Science is good, and the more of it the better; but not when prostituted to secularism. This is the situation today. Religion must regain the vast territory lost since the 1850's. Theology must outthink the ideologies which would turn man into a beast, nations into warring hordes of savages, and universities into laboratories for the perfecting of lethal weapons. Christianity stands for a totally new and different kind of life than any achieved hitherto, on a large scale, in human history.

The Church faces a crisis — has faced it for

nearly a century — since the rise of modern secularism. The Christian "idea" is the only remaining ideology that can outbid the secular. The Church's ministers and other leaders must be equipped to meet this crisis — all the more since there are signs that secularism is beginning to crack up. They must, as the late T. R. Glover said of the early Church confronted with paganism, "out-think it, out-live it, out-die it."

In this situation, the theological seminaries are the training camps for the great war. Will they be supported as they ought to be? Or will Episcopalians still go on supporting every good cause except the one most vital to the progress and advance of the Church, the defeat of secularism, and the thinking-out of the Christian ideology in terms of the present situation? This is no longer 1870 or 1900! Fellow Episcopalians, let's get up to date!

One Woman's View

By Barbara St. Claire

Where All Lost Things Are

(John Donne)

"I LONG AGO LOST a hound, a bay horse, and a turtle-dove, and am still on their trail" writes Thoreau in one of the most cryptic passages in American literature. "Many are the travellers I have spoken concerning them, describing their tracks and what calls they answered to. I have met one or two who had heard the hound, and the tramp of the horse, and even seen the dove disappear behind a cloud, and they seemed as anxious to recover them as if they had lost them themselves."

Ever since *Walden* was published critics have struggled with the symbolic meaning of this paragraph; they are still at it. Thoreau himself, when questioned, was evasive. The meaning continues to elude; the fascination remains. We are as anxious to find Thoreau's hound, horse and turtle-dove as if we had lost them ourselves, because we feel we have lost them ourselves. We think all three were ours once, but, being careless, we left them and they are gone.

What each man's hound or horse or turtle-dove represents is a personal matter. But as we grow older, if we would grow up in the process, a

conscious effort to define what it is we think we have lost is a help in the searching. We may discover that the horse had the heaves, that the hound was only imagined, that the dove was a starling — the kind that clogs the jets in our airplanes. We sometimes say, nostalgically, that we have lost our innocence. But it is useless to look for it in the past, in our childhood, in the early years of our marriages. We were never innocent; if we think we were we deceive ourselves. We feel we've lost our security, our sense of safety, our feeling that all is well with the world. But all has never been well with the world, even before the bomb, before the war, since Eden-time. Security is an imaginary hound we pursue; when we grow up we know it.

Once we felt feathered and bounded by the protection of our parents. They stood between us and the heat of the sun; they tempered the chill of the wind. But the sun burnt them, and the wind chilled some of them to death. In different ways they went away taking with them the chimerical security we remember like the bay of a hound still sounding after he has disappeared into the woods. Looking for the hound is as much a waste of time as looking for tomorrow while today is at hand. We are temporal

beings; tomorrow, for us, has simply not yet been created. But we keep looking for it, believing that when we find it things will change and be better. We still pray to our patient God to make us good — tomorrow. Tomorrow is the dove behind the cloud; he flies so swiftly and we are such inept bird watchers that we can't be sure of our identification.

But we go on looking, for man is a searching as well as a thinking animal. We feel loss, but this is a mystery; why should we feel deprived of such things as security, innocence, tomorrow, if we have never had them? I can't, in honesty, nostalgically pine for a mink coat I never had, but one day in New York City, when the wind barreled through the streets and the taxis had all gone to ground, there, in a store window, I saw one.

And we have seen Jesus. Which of us can convince him of lack of innocence, or of insecurity? He holds today, yesterday and tomorrow with the casual ease of an expert juggler. We have seen what we were meant to be, and have had our native land pointed out to us. When we arrive there, we'll find we've been expected all the long lost time we spent looking for the wrong thing.

ON BEING A SEMINARIAN

By Gregory Howe

Middler at General Seminary

**LIFE IN THE THEOLOGICAL SCHOOLS YOU
ARE URGED TO SUPPORT WITH YOUR
OFFERINGS THIS SUNDAY IS BRIEFLY
DESCRIBED BY A PRESENT-DAY STUDENT**

WHEN FIRST INVITED to write this article, I accepted eagerly, glad to have the chance to describe the rich experience that is seminary life. Then I began to think of the differences between myself, my roommate, who did his major college work in radio and television, and other men, like the naval architect across the street with a wife and two children. The one thing that most of us have in common when we first arrive here is that we wanted to come. Many of us come to seminary straight from col-

lege, with little experience of being responsible laymen, and even less of the everyday world in which our laity live and work. Others come to seminary immediately after service with the armed forces. Still others decide they must come to seminary after they have established themselves in another vocation and started a family.

We are all here because we believe that our Lord has called us to service of himself and his people in the Church. We would be his minis-

ters. We have been examined by our bishops and have their provisional approval. We have come here to learn to be faithful and effective stewards of Christ. The most obvious and immediate aspect of this learning experience takes place in the classroom. There, we come to grips with the core topics of our curriculum in studies of the Bible, theology, and the history of the Church. There are also allied courses in liturgics and pastoral theology to help make our basic knowledge functional and articulate. The starting point of all of our courses is found in the lectures and seminars of the senior faculty. Such a lecture system is almost universally familiar from college experience. Yet here there is a pleasant surprise for those who attended large universities where senior faculty members were often hard to contact outside the lecture room. The senior faculty at seminary make it a point to be available to discuss the questions and problems of their students. Here at General, the lectures of the senior faculty are supplemented by a tutorial system. During his first two years as an undergraduate, each student is assigned to a tutor, who is a young scholar doing graduate work, with whom he investigates important areas of his major courses in depth. The material of lectures and tutorial session sends the student back again and again to the focal point of his work, a well equipped, well run, and ever-expanding library.

Real Basis

NEVERTHELESS, there is another place which is the real foundation of seminary life, the chapel. The routine described so far could be followed by any graduate student of religion at several universities. It is in the Chapel, where our day begins with the Morning Office and the Holy Eucharist and ends with the Evening Office, that one finds the real basis of our life together. We are a community of scholars, whose most obvious activity is teaching and learning, but as this is a seminary community, its scholarly activity has one primary goal, the worship of the Church. Gathered together each morning and evening as a community we collectively reaffirm and are individually reminded of this goal.

Through participation in daily corporate worship and in private devotions and meditations the spiritual life of the individual grows and becomes richer. We are here because we would become stewards of our Lord. In the classroom we learn

much about God and his Church, but however important such knowledge is, it is by nature secondary to the direct personal knowledge of God which we receive in prayer and worship. Such personal knowledge of God through the Church's life of worship is what brought us here in the first place, and it is the same knowledge, constantly renewed and enriched in our worship, which is the stimulus of our studies, even while they broaden and deepen it.

Informal Moments

THERE ARE ALSO more relaxed and informal moments in our life together which make subtle but important contributions to our theological education. In the dining hall and in our rooms we get to know each other and share each other's experience. In many ways we represent almost all sorts and conditions of men in the Church. We come from a diversity of academic backgrounds. Many of us are liberal arts students, but there are ex-science and pre-medical students among us, as well as men who left law practice or business management positions to come to seminary. Such a diversity of backgrounds provides quite a challenge for our professors, but it also means a stimulating diversity of approaches to our common academic problems.

There is also a notable diversity of geographical and liturgical backgrounds. A man from a rural missionary district trades stories with one from a more populous and principally urban diocese, and they both come away with revised concepts of the nature of the Church and its work. In much the same fashion men whose normative parish rite had been solemn High Mass meet and exchange views with others whose normative rite had been Morning Prayer and Sermon. Here too, there is an exchange of ideas and experience which often leads to better mutual understanding.

World Outside

THIS IS NOT TO SUGGEST that all of the important experiences of seminary life take place in the relatively sheltered confines of the seminary campus. Far from it. The world outside the walls is where the Church witnesses for her Lord, and it is that world into which we shall go to pursue our ministry. Many of us hold part-time jobs as assistants and church school teachers in local parishes in order to gain as much

practical experience as we can to supplement our academic knowledge of pastoral theology and Christian education. The clergy and laity who welcome us into their churches and guide us through our first experiences of conducting services, preaching, teaching, and calling have a very important part in our theological education. As an illustration, I would suggest that there is no more revealing test of one's understanding of the material taught by seminary teachers than, when stripped of academic jargon, one tries to teach the substance of the same material to a group of young children.

Clinical Training

SEMINARY EXPERIENCE does not necessarily end with the academic year either. All of our seminaries sponsor a variety of summer training programs of a clinical nature in hospitals, clinics, mental institutions and prisons. There are also parish training programs in which individual parishes maintain seminarians while they spend the summer months experiencing the day-to-day life and administration of a parish under the direction of an experienced priest.

I spent most of last summer in a clinical training program in a well known general hospital in New York City. Together with two other seminarians, I found myself responsible for the spiritual welfare of all Protestant patients in the obstetrics and gynecology units, with weekly night call duty throughout the hospital. As a young bachelor I found myself initially somewhat intimidated by my regular duties, but I soon found out that the greatest gift that I could offer my patients was the fruits of the prayer life I had developed at seminary. As the summer went on I became less and less concerned with lack of personal experience and knowledge as I saw myself being used as an instrument of grace.

This experience, which I found to be very much like that of many of my classmates, sent me back to my books and classes in the fall with increased excitement about my chosen vocation.

Being a seminarian is an often exhausting but supremely joyful experience. Praying, studying, and learning we work together under the guidance of the scholars and spiritual leaders of the Church, striving to become worthy stewards of our Lord.

How Many is Many?

By Corwin C. Roach

Director of School of Religion, Fargo, N. D.

THERE IS A CURIOUS PHRASE which occurs in the Prayer of Consecration in the Communion Office, "which is shed for you, and for many, for the remission of sins". Whom does that "many" include? Students of the Dead Sea Scrolls point out that a Hebrew term which could be translated either "many" or "great" occurs in the Qumran Manual of Discipline. The "many" there refers to the official assembly of the faithful in the sect of the Essenes that had their home at Qumran. A similar term occurs in the Greek of Acts 6:2, 15:12, 30 and numerous scholars feel that the latter passages show the influence of Qumran practise.

Of course the "many" in the Communion Office comes directly from St. Matthew and St. Mark. In turn Jesus and the men of Qumran, too, found its source in such a passage as Isaiah 53:11f. How many was the "many" of the Isaian poet, of Jesus, of the sect of Qumran? Certainly the men of Qumran narrowed the prophet's vision into a tragically small compass. For them the many was an exclusive term. It applied only to those who accepted the rigorous, ascetic life of the desert sect. At most they probably numbered only a few hundred there at Qumran.

We see Jesus quite to the contrary making the "many" inclusive, accepting as his followers, those formerly beyond the pale, the ordinary people of the land, even publicans and sinners. In his spirit, his disciples expanded the many to include all mankind.

So, St. Matthew, most Jewish of the gospels and the one where scholars are wont to find most Qumran influence, concludes, "make disciples of all the nations".

St. John, who also has been held to reflect Qumran teachings, tells us that "God so loved the world —", not merely Israel or some ultra-pietistic splinter group. He records Jesus' promise, "And I, if I be lifted up, will draw all men".

Similarly I Timothy 2:6 speaks of Jesus "who gave himself a ransom for all". The many becomes all.

In the Book of Acts we see the process at work. Samaritan, proselyte, Gentile, as well as all classes and sects of Jews, are included.

TURNING THE WORLD UPSIDE DOWN

By Glanville Downey

Professor at Dunbarton Oaks Research Library

MINISTRY OF THE LAITY IS A MUCH-USED PHRASE TODAY. THIS ARTICLE TELLS WHAT IT MEANT WHEN CHRISTIANITY WAS YOUNG AND FRESH

PEOPLE TODAY may not realize that there was a time when there was no specific term to distinguish the laity from the clergy, and that after such a term came into use, there was a considerable period when it was not much employed.

What can we learn from this about our spiritual roots in the early Church? Was the ancient layman different from the modern layman? Has the layman always been a layman—that is, what we think of today as a layman?

According to Webster's Unabridged Dictionary, "layman" means "one of the people, in distinction from the clergy." The New English Dictionary puts it more succinctly, "a man who is not a cleric."

What does the distinction mean, in the history of the Church?

The New Testament shows us Christian communities in which people were conscious of "diversities of gifts, but the same Spirit". They believed that within the community God had appointed some as apostles, others as prophets, others as teachers, others as workers of miracles. But all Christian people had a common priesthood, the "priesthood of all believers." Here they were aware of the one God and Father "over all and through all and in all."

In effect, of course, there had been "clergy" in the Church from the beginning — the apostles and their associates; but these men had to work at their secular occupations to make a living — like St. Paul, who was a tentmaker — and it was only after a time that our sources allow us to see the familiar offices of bishops, priests and deacons in being. The New Testament shows us these distinctive "orders" in operation. But at the same time we find in the New Testament no separate word, no technical term, for "the laity" as we understand the word today. The writers of the New Testament, when referring to the

members of the Church who were not ministers, speak simply of "the people" or "the brethren" or "the brotherhood".

A special term for "layman" does not appear until about A.D. 95, when Clement, Bishop of Rome, writes to the Corinthians of the way in which the services of the Church ought to be conducted: "For unto the high-priest [the bishop] his proper ministrations have been assigned, and to the priests their proper office is appointed, and upon the Levites [the deacons] their proper ministrations are laid. The layman is bound by the layman's rules." (1 Clem. 40:5). The word Clement uses for "layman" is laikos, formed from laos. Literally laikos would mean, to a Greek, "belonging to the people," "a member of the people." When Latin writers needed such a term, they adapted the Greek word into Latin as laicus, as they often did with Greek terms, in preference to finding a native Latin form.

It Made a Difference

IN ALL OF ANCIENT Christian literature, "layman" is much less used than it is today. No ancient writer composed an essay on the subject of the work of the laity, though of course a number of treatises were written on the priesthood. The early Church evidently did not feel that it needed books on "the theology of the laity" such as are being published today. In its early days, when the Church was still growing and still struggling for existence, people were much more conscious of the contrast between Christians and non-Christians than of differences of status among Christians.

One topic that we find throughout the early literature was the difference to be seen in people before and after conversion to Christianity. Conversion made such changes in people that the

visible effects were one of the major factors in the spread of the faith. The Christian way of living was so totally new in the world of the early Church that the conduct of Christians — as Christians — was obvious to everyone who came into contact with them. At the same time, the individual who had been converted was so filled with his new life that what had happened was obvious in whatever he did.

In the world of the early Church, Christians were conscious of obligations both within the Church and outside it.

Within the Church as an organization, the layman had certain recognized duties, which included some (though not all) of the teaching of converts and candidates for baptism. Sometimes the laity participated in the election of the clergy and they sometimes were called upon to signify their approval of the bishops who had been elected by the clergy. It was the duty of laymen to give alms and other assistance and to make offerings at the celebrations of the Holy Communion. It was a recognized obligation of the layman in his will to leave a portion of his estate to the Church for the benefit of the poor.

Outside the Church — and most of the world was outside it in the early days — the layman also had well understood duties. He was to obey the established authorities where obedience was due to them. He was likewise of course to withhold his obedience when his beliefs so directed. So it was that laymen and clergy together sometimes became martyrs.

But the layman's principal duty outside the Church, and the one we hear about most frequently in the ancient writings, both pagan and Christian, was simply that of showing the world what a Christian was.

Set Example

THE EFFECTIVENESS of the Christian life in the spread of the gospel was recognized from the beginning, and the writers of the New Testament have much to say about this. One of the most characteristic passages is 1 Peter 2:12: "Let all your behavior be such as even pagans can recognize as good, and then, whereas they malign you as criminals now, they will come to see for themselves that you live good lives, and will give glory to God on the day when he comes to hold assize."

Here of course people looked to the clergy for an example, as they have always done; but the people did not believe that it was only the clergy

who needed to provide examples of the new life. People worked at "Christian living"; the British Church historian Cecil J. Cadoux has written that in the third century Tertullian, as a layman, was noted for his "endeavor to find an application of Christianity to every department of life."

But laymen's activities were not merely what we might think of as "activities of laymen" or "church work"; rather they were activities of Christians. The effect of this was incalculable. When there was an outbreak of the much dreaded plague at Alexandria in the middle of the third century, the bishop wrote, "presbyters, deacons and many of the laity" worked among both pagans and Christians, nursing the sick and then burying the dead, while many pagans in terror of contagion were abandoning even the members of their own families and letting them die untended.

This was only one of many instances. The work of witness and personal evangelism went on quietly and unobtrusively. Celsus, a Greek philosopher who was a vigorous enemy of Christians, wrote of the way in which all kinds of people, wool-workers, cobblers, laundresses, illiterate peasants, would talk quietly in the houses they visited. They were of such humble station that they would not dare speak to the owners of the houses, but they would find chances to talk to the children and the old women, "telling the children that they knew the right way to live, and that if the children would believe them, they would become happy and make their home happy as well." Celsus was writing what he considered to be a caricature, but without realizing it he has left us valuable evidence. This was one of the most effective ways the "laity" worked for the growth of their Church.

Impressing the Worldly

IN SPITE OF PERSECUTION by the authorities and hostility from the public, Christians still showed a loving concern for the world, and this in time made an impression on individual pagans. In the middle of the third century Cyprian, who himself became a martyr, told a Roman official during a persecution that it was the Christians' custom to pray continually, night and day, not for themselves alone, but for all men. A later writer — Lactantius, a layman — insisted strongly in his books and in his teaching on the duty of living with and helping others.

Alongside the names of the great bishops and missionaries of the early Church, the roster of

the laymen who made notable contributions is a distinguished one. Many prominent professional men were converted in their thirties or forties, and put their talents at the service of the Church. Lawyers, civil servants, and professors of literature became distinguished theologians and teachers and worked at public relations for the Church. Saints Cosmas and Damian, the patron saints of physicians, became what today would be called medical missionaries.

Women Had Role

WOMEN in the early Church as well as today carried a great part of the burden of the everyday work of the Church. In those times, medicine was unable to cope with many fatal diseases which now can be controlled, and there were as a result many widows. These had an established function and a unique role in the Church, assisting the clergy in caring for the poor and the sick and in social work and parish visiting. The Church remembers gratefully the lay women in high places such as the Empress St. Helena, mother of Constantine the Great.

As the modern layman looks back upon the labors of his early predecessors, he perceives of course that the world and the Church of their time differed in many ways from what we see about us today. Perhaps most important, the Church was still one single united Church and its members had a very strong sense of unity. There were to be sure heretics and schismatics, as there always have been throughout the history of the Church, but everybody — schismatics, heretics and orthodox — recognized that there was only one Church to dissent from. There could be only one traditional Church, whether one was on the inside or the outside.

So when most Christians thought of their Church as one and undivided, there was a much more active sense of the unity of Christian life and work than we see today when outwardly at least the Church is fragmented. In the early days the layman was not serving himself alone, or even his local community alone. To borrow a phrase from the French priest and patristic scholar, Jean Danielou, the whole Church was in the service of the whole Church.

This was the way it was when Christianity was new and fresh — a novel and unique factor in the life of the world. Today, when Christianity sometimes seems to wear the air of being taken for granted, our early Christian ancestors may have something to teach us.

Talking It Over

By W. B. Spofford Sr.

THE DEPARTMENT OF CHURCH and society of the National Capital Area Council of Churches, Washington, has distinguished itself by being the first official Church group to call upon the House of Representatives to abolish the Un-American Activities Committee.

Pointing out that the HUAC has made "irresponsible attacks upon Churches and Church leaders", the statement adds that while the committee has only occasionally exercised its primary function of exposing Communist activities and recommending legislation related to this problem, it has "also taken upon itself the role of punishing by defamation those persons whom it considers to be pro-Communist, or soft on communism, or un-cooperative with the committee."

"On the other hand, it has not displayed any significant interest in un-American activities on the right side of the political spectrum," the council asserted.

It accused the committee of "having assumed judgeship without judicial safeguards," making itself a "propaganda agency."

It charged that "the recent attempt to label the women's Strike for Peace movement as subversive is only the latest in a long series of acts well calculated to stifle dissent and immobilize the forces of protest."

The Church group said the committee "has become an unjust accuser" and that it seeks to substitute in American life "for generous and expansive Christian love . . . fear and miserly self-concern."

The statement criticized the committee for "moving from its role of investigating for legislative purposes to its role of indicting, prosecuting, finding guilty and punishing those in its disfavor."

"There are usually no charges against the defendant, no full right to legal counsel, no production of important witnesses, no right to examine and cross-examine witnesses, no subpoena powers for the defendant, no rules of evidence as to either its admission or its weight," the statement declared.

"It has become an emblem of evil," the council declared.

Copies of the statement were sent to President Kennedy and members of the House of Representatives.

WEDEL ON EVANGELISM

(Continued from Page Six)

ministry an idolatrous priesthood."

"Church and ministry are then thought to exist on behalf of the worshipping devotees of a god who is to be at our beck and call, answering our needs, pandering to our undisciplined desires, and keeping our American way of life intact and safe from harm . . ."

"The finance reports of our flourishing churches on the American scene can tell an embarrassing story. Self-preservation of the church as an institution receives unquestioned priority — more and more comfortable pews and more and more comfortable kneeling cushions . . . for less and less painful prayers of repentance."

"It may shock us to be told that many a congregation of our time is, in biblical view, guilty of idolatry," he said. A church should not be an evangelistic "receptacle," he warned.

Wedel said that the relationship between "church" and "mission" is currently being "thrashed out" among ranking Protestant theologians and will be a major topic of discussion for "the future generation."

CHURCH AND CITY CONFERENCE

★ The annual Church and city conference of Episcopal clergy who serve inner city parishes all over the United States concluded its sessions January 11, after meeting for four days at the College of Preachers on the grounds of Washington Cathedral. Twenty-four men attended, representing 22 cities.

The conference was designed to aid the church at the heart of the American city. Among leading authorities from the federal government who specialize in urban renewal and public housing were the three speak-

ers: William L. Slayton, urban renewal commissioner; Neal J. Hardy, commissioner of the federal housing administration; and Marie C. McGuire, commissioner of the public housing administration.

Slayton addressed the conference the first morning and stated that it is the responsibility of the urban renewal commission to rehouse families which are being displaced and to upgrade their living conditions, as well as upgrading the condition of the land. He said that the Church has a definite, essential role in this plan, not only in ministering to the families' problems, but also in providing community leadership and organization.

Neal J. Hardy, who spoke the next morning, said, "Local church congregations and parishes have been extremely active and vital in providing guidance and counseling to residents in urban renewal areas as well as effectively assisting new families moving in."

He cited the Rev. A. R. Shands, III, rector, St. Augustine's Church in South West Washington, D. C., as doing an outstanding job in this field.

Hardy felt that providing assistance for adequate housing for the elderly is another field in which the Church can and is doing a fine job. A particularly excellent example is Suncoast Manor in St. Petersburg, Florida, which is sponsored by the local Episcopal Church.

In summarizing the Church's role in the inner city, Mr. Hardy said that the parish "must stimulate and lead . . . participate [in the community and] . . . give stability."

SKIP ONE

★ As is our wont — as the man says — there will be no Witness next week. Look for us again with the issue of February 7th.



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Holy Spirit in Contemporary Church Subject of Meetings

★ Representatives of the Episcopal Church and the Assemblies of God held two informal conversations last year, primarily to discuss the work of the Holy Spirit in the contemporary Church.

A joint statement reporting the meetings was issued by spokesmen for the two groups. It stressed that the talks "were not aimed at arriving at doctrinal agreement between our two Churches or at negotiating any ecclesiastical arrangement."

"While we are aware of important differences in our understanding of the operation of the Holy Spirit, there was a mutual recognition that we were servants of the same Father, the same Son, and the same Holy Spirit," the statement said. "We are eagerly waiting to be led by the Spirit and believe that he will lead us as we continue our conversations together."

According to the statement, representatives of the Assemblies of God, largest Pentecostal church body in the world, "were aware that there have been charismatic manifestations of the Holy Spirit among Episcopalians . . . and thus were interested in becoming better acquainted with a Christian body in which there seemed to be an evident moving of the Holy Spirit."

"The Episcopal Church representatives were aware that among the gifts manifested in the Assemblies of God were such signs of the work of the Spirit as Christ-centered living and evangelistic power," the statement continued.

It said the conversations led to "a deep sense of Christian understanding and mutual trust."

"We found ourselves a fellowship, open to the leading of the Holy Spirit to a degree which we had hardly dared to expect."

The conversations, it added, revealed both similarities and differences in the two groups' understanding of the Bible, conversion and baptism and holy communion.

"Agreement was neither sought nor arrived at, but both groups found deeper understanding of God's saving work in the Church as they listened to each other's testimony," the statement said.

Representing the Episcopal Church were Peter Day, editor of the Living Church and chairman of the delegation; Episcopal Bishop Edward R. Wells of Western Missouri; Dean Ned Cole Jr., of Christ Church Cathedral in St. Louis, Mo.; and the Rev. William H. Beachy, chaplain of St. Luke's Hospital in Kansas City.

MINNESOTA SHOWS CHURCH GROWTH

★ Church membership in Minnesota is growing faster than the state's population growth, according to the Minnesota Council of Churches.

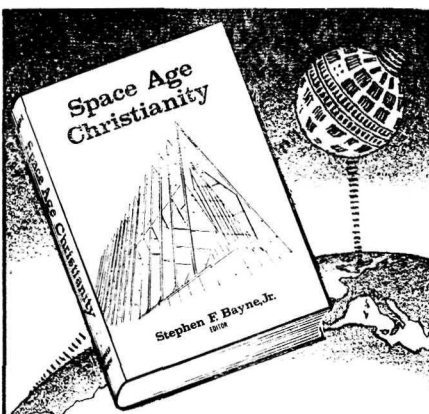
This is in contrast to the situation nationally where, according to a recent report, church membership has fallen slightly behind the rate of population growth. (Witness, 1/10).

Minnesota church membership in 1960 and 1961 increased 3.1 per cent over the total for 1958 and 1959, the state council said.

It quoted the U.S. census bureau as estimating Minnesota's population gain during the same period as 1.8 per cent.

The Minnesota Council's report indicated 2,533,731 Minnesotans were affiliated with some form of organized religion on Dec. 31, 1961. This is 73.5 per cent of the estimated state population of 3,409,000 on July 1, 1961.

This corresponds to 63.4 per cent of the total U.S. population belonging to churches as reported in the new edition of



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Minnesota's church - related population was reported to be 62 per cent Protestant; 35 per cent Roman Catholic; 1.5 per cent Eastern Orthodox and 1.5 per cent Jewish.

Within Minnesota Protestantism, Lutherans accounted for 61.9 per cent of the total; Methodists, for 10.5 per cent; Presbyterians, 6.3 per cent; Congregationalists, 3.9 per cent; Baptists, 3.8 per cent; Episcopalians, 2.2 per cent; Evangelical United Brethren, 1.2 per cent, and Evangelical and Reformed, 1.2 per cent.

The state report indicates there are nearly 3,700 pastors of all faiths serving more than 4,600 parishes in the state. About 1,800 additional clergymen are serving as administrators, teachers, chaplains, welfare directors and missionaries or are in a retired status.

RELIGIOUS CLAUSES ARE PROTECTED

★ Retention of racial and religious restriction clauses in two wills setting up rest homes is being challenged by the diocese of Pennsylvania and the commonwealth of Pennsylvania.

The Episcopal diocese, in a petition to orphans' court, is seeking the merger of the James C. Smith Memorial Home at Oakburne, Pa., which is under its auspices, and the Keene Home in Bristol, Pa.

Under the will of Mrs. Heloise C. Smith, who died in 1895, the James C. Smith Home was established for sick and convalescent white women. The will of Mrs. Sarah Lukens Keene, who died in 1910, restricts the Keene Home from admitting Unitarians or Roman Catholics.

The merger petition before the court calls for the facilities of the Keene Home to be sold

and its functions transferred to the Smith Home, but with the combined institution operating without regard to race, color, creed or sex.

COUNCIL URGES U.S. PEACE MOVES

★ President Kennedy was urged by the Illinois Council of Churches to "challenge all nations to join us in a calculated, self-controlled march toward world peace."

The interdenominational council, at its general assembly, called on the chief executive, Congress and the arms control and disarmament agency to take the initiative in reducing world tensions.

To help accomplish this, the council suggested that the U.S. "remove trade barriers, provide more cultural exchanges, promote international development of space, deactivate some overseas bases and

PAMPHLETS

The Family Service
By

Massey H. Shepherd Jr.
**So You're Calling
a Rector**

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channel more funds through the United Nations for economic development of newly emerging nations."

In other resolutions, the Protestant group reaffirmed its opposition to capital punishment in the state and urged legislation to end the death penalty, called on Illinois churches to sponsor the resettlement of more Cuban refugees, and asked for laws banning housing discrimination.

Addressing the assembly, J. Irwin Miller, president of the National Council of Churches, stressed that "only through the Christian Church can Americans and Russians meet in a spirit of ecumenicity."

The lay leader, who recently visited Russia with a NCC delegation, said Americans must maintain communication with the Russian people because the two countries "between them hold the answer to peace or total destruction in our time."

MARRIAGE COUNSELOR FOR COUNTY

★ The Harris County, Texas, government has retained an Episcopal clergyman to counsel young people applying for marriage licenses, particularly those applicants who wish quick licenses because they are pregnant.

The counselor is the Rev. H. H. Gray, Jr., who was assigned to home mission work in September. He will work out of the office of County Judge Bill Elliott.

"Most of the young people seeking quick marriage licenses

need guidance," Gray said. "Because of their economic status and otherwise, they have never had access to this guidance. My job will be to explain to them the alternatives to a forced marriage and the probable result."

CHURCH MUST END LINK WITH PAST

★ If Christianity is to survive in Africa, "the Church as it has been known in the past must disappear," education minister John Payne Mitchell of Liberia declared.

Addressing the All-Africa Christian youth assembly which brought together about 400 delegates from 35 countries, he said "the main reason for this is that in the past Christianity in Africa has always been linked with colonialism."

Mitchell stressed that in the future "the principle burden of spreading Christianity in

Africa should be left to Africans."

At a subsequent press conference, the Liberian official told newsmen it was a common saying among African schoolboys that "the white men came with the Bible and we had the land. Now we have the Bible and the white man has the land."

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- BACKFIRE -

Arch Conrad

Layman of Donelson, Tenn.

Your editorial of 1/3/63 entitled "Is the Church a Failure" seeks to answer a question that has been asked many times by people both in and out of the Church.

I do not think you have answered this question in your editorial, you speak of the effectiveness of the Church but you do not say in what way it is to be effective. Does not the effectiveness of the Church in any area depend entirely upon the operations of the Holy Spirit? You speak of man's efforts in the use of the gifts of God in order that the Church may be effective. You speak of man's willingness. What man can resist God? What man can proclaim the mighty acts of God as manifest in Jesus as the Christ except by the power of the Holy Spirit? Thanks be to God the Church does not depend upon the efforts of men for its effectiveness. On the contrary, the Church is often effective in spite of the efforts of men!

But there is a difference between being effective and being successful. If a tree is cut down, which is successful, the axe that does the cutting or the man who wields the axe? In the consummation of the Kingdom of God, who is successful, the Church who sows the seed or him to whom belongs both the seed and the harvest?

I was shocked to read in your editorial that the Church "... is ... an ... institution ... like all organizations ... " Surely I have misunderstood your meaning, for if this is so Christ is a liar — if this is so

God is a liar — if this is so the saints have died in sin and so shall we, for we have no hope of salvation.

It is true that the Church militant seems to be nothing more than a large organization of busy ladies at times. Sadly it is hindered with a vast account of physical property. The up keep of this property has distorted the whole concept of Christian giving. It has brought about this vast organization structure in order to look after the physical assets of the people of God. But this is not the Church. This is not what the Church is called to be.

The activities of the people of God that are directed toward the maintenance of their own comfort and convenience should never be confused with the holy obligations and the joyous service to which the body of Christ is committed by the Holy Spirit of God.

What good will it do us to worship in a nice, warm, beautifully decorated building if we go to hell in the process?

The Church is called to be the body of Christ — the living, breathing, walking body through which the Holy Spirit continues to proclaim the salvation of God for all creation just as he did through Jesus of Nazareth. Yes, the Church is all this and more. As the visible body of the invisible Christ the Church is in the world and yet not of the world—like no other thing under heaven to the glory of God the Father, through his son Jesus the Christ, by the power of the Holy Spirit of God.

The question "Is the Church a Failure?" cannot be answered, for the Church can neither be a success nor a failure. The war which the Church wages, it wages not with its own power, but with the power of God. Every Christian is called

to die on the battlefield of that war — to fight as long as the breath of life remains.

But the out come of the battle — the ultimate victory, does not belong to the Church but to God. There is no question of success or failure here. Does Christ lie? Does God change? These are the ultimate questions that every man must eventually ask himself. When, in the very depth of his being, a man asks himself these questions and finds that he must answer, he has fallen into the hands of the living God and one way or another it was the Church that put him there!

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