

The **+** WITNESS

JANUARY 23, 1964

10¢



THIS COULD BE THE WITNESS SHOP

Actually it is a picture of St. Thomas Church, Point Hope, an Eskimo community north of the Arctic Circle. As for us we have snow up to our windows with the temperature 22 below zero. The box on page three gives you briefly what we had to do with this number.

-HISTORIC MEETING IN THE HOLY LAND-

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For Christ and His Church

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By Hugh McCandless

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Tunkhannock, Pa.

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munion; 11 Morning Prayer and Sermon

(Church School); 4 French Service; 5:30

Evening Prayer.

Story of the Week

Pilgrimages to the Holy Land End in Unity and Peace Pleas

★ Pope Paul culminated his three-day pilgrimage to the Holy Land by appealing to Catholics to do all they can to revitalize their church in the quest for Christian unity and appealed to non-Catholics to join in the cause.

Speaking at the end of a mass on the Feast of the Epiphany celebrated in the Church of the Nativity in Bethlehem before returning to Rome, he said that "today the will of Christ is pressing upon us and obliging us to do all that we can with love and wisdom to bring to all Christians the supreme blessing and honor of a united church."

The Pope's appeal followed what was regarded as a momentous event in Christian history — two meetings with Ecumenical Patriarch Athenagoras, leader of some 200 million Greek Orthodox faithful which was seen ushering in a new era of friendship and co-operation between the two great branches of Christianity.

Pope Paul stressed the Catholic Church's readiness to make all "reasonable" compromises for the sake of ecumenic unity, but not at the expense of truth.

"This is the historic hour," he said, "in which the church must live her profound and visible unity . . . the church's external apologetic and missionary force depends upon this

internal unity . . . We speak thus to Catholics who are already within the safety of the fold of Christ. But we cannot refrain from making a similar invitation to our Christian brothers who are not in perfect communion with us . . . Today the will of Christ is pressing upon us and obliging us to do all that we can, with love and wisdom, to bring to all Christians the supreme blessing and honor of a united church."

Speaking of unity talks, the Pope said "we are ready to consider every reasonable possibility by which mutual understanding, respect and charity may be fostered so as to smooth the way to a future — and, please God, not too distant future — meeting with our Christian brothers still separated from us. The door of the fold is open. We wait, all of us, with sincere hearts."

In his talk, Pope Paul also sounded a clarion call to world leaders to join in peace efforts to prevent a third world war which might lead to "incalculable results."

"At this time when I leave Bethlehem, this place of purity and calm, where was born 20 centuries ago he to whom we pray as the Prince of Peace," he said, "we feel the great duty to renew to all chiefs of state and to those who carry the responsibility for the people our

pressing appeal for world peace."

In completing his pilgrimage, 66-year-old Pope Paul, crowned only last June, was generally regarded as having already added a touch of greatness to his pontificate, still in its infancy. The first Pope ever to travel by plane, and the first to journey so far from Rome, he was also the first in 500 years to meet an Ecumenical Patriarch face to face.

His first meeting with Athenagoras I came after an arduous day-long trip to the scenes of Christ's boyhood and preaching and teaching mission in what is now Israel. The meeting, which took place at the apostolic delegation on the Mount of Olives, saw the Pope and the Patriarch embrace and exchange a symbolic kiss of peace.

After the meeting, Patriarch Athenagoras, who was housed

THERE WAS SNOW & WIND

★ We got it good last week in Tunkhannock, Pa., where The Witness is printed. There was no mail, in or out, for two days and nobody could get to work until the shop and our homes were dug out. We are giving you just the news pages and a cover — twelve pages instead of twenty. Unless there is another "Act of God", as the saying goes, we will be back on the beam next week.

at the Orthodox patriarchal residence after arriving in Jerusalem from Istanbul via Rhodes, Greece, declared that "there are no differences except theological ones between us."

Implying that the differences were often more a matter of words than of meaning, he said many of the phrases and words used in the theology of both east and west had "lost their meaning over the centuries."

Patriarch Athenagoras said that he hoped, as soon as possible, to send an Orthodox delegation to Rome to talk over problems, "From now on," he added, "we mean business."

The second meeting between the Pope and the Patriarch took place at the patriarchate residence and resulted in a joint communique which voiced the hope that their historic encounter "may be a sign and prelude of things to come for the glory of God and the illumination of his people."

"This meeting," the communique said, "cannot be considered otherwise than as a fraternal gesture, inspired by the charity of Christ, who left to his disciples the supreme commandment of loving one another, of forgiving offenses until seventy times seven and of being united among themselves."

"The two pilgrims, with their eyes fixed on Christ, the exemplar and author, with the Father, of unity and peace, pray God that this meeting may be the sign and the prelude of things to come for the glory of God and the illumination of his faithful people. After so many centuries of silence, they have now come together in the desire of putting the Lord's will into effect and of proclaiming the age-old truth of his gospel entrusted to the church."

At the first meeting, Pope Paul told the bearded Patriarch who stands more than six feet tall: "Great is our emotion and

profound our joy in this truly historic hour after centuries of silence . . . Doubtless . . . the roads which lead to union may be long and sown with difficulties, but these two paths converge toward one another and eventually reach the sources of the gospel."

While the Pope and Patriarch Athenagoras were engaged in their talk, about 200 newsmen and photographers pushed the guards aside and burst into the room.

As the Pope and the Patriarch stared in amazement, the photographers stumbled over chairs, and climbed on them in an attempt to take pictures. It was only with some difficulty that Jordanian soldiers were able to oust the intruders.

After their meeting, the Pope and Patriarch emerged from the room to bless the crowds gathered outside. In a farewell gesture, the Pope embraced his host and told him how happy he had been to visit the patriarchate.

Pope Paul drove in procession to the Armenian Orthodox patriarchate in the Old City to pay a visit also to Patriarch Yeghise Derderian, who had called on the Pope earlier. The Pope was also visited previously by Greek Orthodox Patriarch Benedictos of Jerusalem.

A third — and unexpected — encounter between the Pope and Patriarch Athenagoras occurred when the latter led a group of Orthodox ecclesiastics to see the Pope off at the Amman airport.

A Plea For Peace

Pope Paul devoted the final moments of his three-day pilgrimage to a vision, a prayerful hope, that marked the entire journey: peace.

As he prepared to board the plane that would return him to Rome, the pontiff gazed across the crowd of thousands gathered to bid him farewell and

bestowed an apostolic blessing:

"Peace be to this land, and to all those who dwell herein."

In addition to its implication for the Holy Land, where Jordanian-Israeli enmity persists, the departure blessing was a reiteration of an immediately previous call to the world for accelerated effort to attain the blessing of global brotherhood.

He also reportedly underscored the peace-call in cables to 224 world leaders — chiefs of state and heads of organizations.

"The governments must hear this cry from our heart and let them generously follow their efforts to assure humanity the peace to which it earnestly aspires."

"Let them get from the Almighty and from their inmost human conscience a most clear intelligence, a most ardent wish and a new spirit of concord and generosity so as to eliminate at whatever cost the anguish and suffering to the world of a new world war, whose consequences would be incalculable."

"Let them collaborate more efficiently to gain peace in truth and justice, in freedom and friendly love."

Greetings Exchanged

Brief but deeply sincere and significant messages of greeting were exchanged by Pope Paul and the chief executive officers of three major world Protestant organizations.

The Roman Catholic pontiff, during his pilgrimage to the Holy Land, sent the following telegram from Jerusalem to the top staff officers of the World Council of Churches, Lutheran World Federation and World Alliance of Reformed Churches (World Presbyterian Alliance):

"From the land sanctified by the life, death and resurrection of the Saviour, recalling the Christian and fraternal collaboration of your observers at Second Vatican Council and as-

sureing you of our prayer, we send you our best wishes for peace and prosperity."

Promptly replying were:

Dr. W. A. Visser 't Hooft, general secretary of the World Council — "Most grateful for fraternal message of Your Holiness from city of divine peace and remembering the warm reception given to our observers, please accept Christian greetings and the assurance of prayers for your ministry and the unity of the people of God."

Kurt Schmidt-Clausen, secretary of the Lutheran World Federation — "I sincerely thank you for Your Holiness' message from the land which has witnessed the appearance of our Lord Jesus Christ among men. Remembering your fraternal reception of our observers at Second Vatican Council, I assure you of my intercession for your service and for the unity of all who are baptized in the name of Jesus Christ."

Marcel Pradervand, general secretary of the World Presbyterian Alliance — "I wish to thank you warmly for your telegram sent from Holy Land and for the brotherly welcome granted to our observers. I pray that God may bless your ministry and fill our churches with his Holy Spirit so that they may together seek that unity which Christ wills."

Commission in England

The Archbishop of Canterbury announced in London, upon completion of talks by Pope Paul and Patriarch Athenagoras in the Holy Land, that the Church of England will establish a new commission on Roman Catholic relations.

He said the commission will be related to the Anglican council on foreign relations. The council maintains relations with the Eastern Orthodox Church and its officers make regular visits to Istanbul.

Anglican officials noted that the Church of England has maintained contact with the Orthodox Church since the 16th Century and has never broken fraternal ties with the Greek, Russian and Armenian Orthodox Churches.

According to spokesmen for Archbishop Ramsey, the new commission will begin to "take initiative" in starting informal friendly discussions on theological questions with Roman Catholics — both in Great Britain and throughout Europe.

Until now, it was stated, a "lack of machinery" for contacts between the Anglican Church and the Roman Catholic Church has hindered growth of understanding. Anglican observers said that until recently

the Roman Catholic hierarchy in England has been hesitant in undertaking informal talks.

They added, however, that a "new atmosphere" in Rome is likely to produce a "new spirit" of ecumenism in Great Britain's Catholic circles.

It was pointed out that the Anglican Archbishop of Canterbury and the new Catholic Archbishop of Westminster — Archbishop John C. Heenan — are on terms of "personal friendship."

Anglicans — who have regarded their church as a bridge to Christian unity — expressed pleasure at the talks between Pope Paul and Patriarch Athenagoras, supreme leader of Eastern Orthodoxy.

MRI Implemented by Division Of Diocese of California

By Massey H. Shepherd Jr.

Professor at Church Divinity School of the Pacific

★ All of us this past year have been aroused and encouraged by events that have awakened us to larger insights concerning both the opportunities and the perils of Christian worldwide mission. There are great stirrings in Christendom — challenged by the tumultuous and extraordinary happenings in every continent and island. The Assembly of the World Council of Churches, the Vatican Council, the Anglican Congress have presented us with visions of renewal and of witness that stretch our imaginations and summon our wills. This new year of grace may well be decisive for us Episcopalians — (it is a General Convention year) — as to whether or not we shall be captivated by the privilege of entering fully into the lists to "Make His Name Glorious."

In response to these exciting prospects, we have organized in our diocese of California a new division of world mission. Its aim is to put our own home-mission responsibility to an explosive population growth — two-thirds of which makes no formal religious profession of any kind — into a proper perspective. We think we are hard pressed to meet our local opportunities; yet in comparison to the resources of men and means in so many other parts of the world, we are rich and (so far as human minds can fathom) secure. Our endeavor is to open the hearts and consciences of all our diocesan family, both clergy and laity, to the promise and goal of the primates' message, delivered at the Anglican Congress, on "Mutual Responsibility and Interdependence in the Body of Christ."

Our division holds monthly supper meetings, whenever possible in one of the parish churches, where we are joined

by the clergy and vestry and other interested persons with their families, who share in all our discussions and plans. To date we have organized several projects, with the help of a liaison-layman or laywoman in each parish and mission. We have been able in this way to take better advantage of the diocesan speakers' bureau — since we have so many distinguished church leaders from all parts of the world that come through the port of San Francisco. Just in the past few months we have been able to welcome at our division gatherings the Bishop of Jesselton, North Borneo, the Metropolitan of India, the Bishop of Tokyo, and the Assistant Bishop of Central Tanganyika.

The division gives wholehearted support to promotion of the work of the Overseas Mission Society, and is at present engaged in plans for fruitful participation in the project of Laymen International. We are fortunate to have as a member of our division the president of the OMS and editor of its stimulating Review. During the coming year we hope to organize parish study groups concerned with the report of the Anglican Congress, the primates' message, and pertinent papers published in the OMS Review. The diocesan department of Christian education is assisting the program by literature, film strips, and other aids.

Challenging Flyers

In October we launched a propaganda drive by issuing a set of eight flyers (and another set was added in December), to be handed out to all church people as they leave for home after service on Sunday morning. It is frankly an experiment in "shock treatment" — since these flyers in a few words pose searching questions or present uncomfortable facts

about the condition of the church's world mission and our people's concern with it. Whatever the reaction may be to this — whether stimulating or irritating — we shall be grateful for a reaction. Some of the clergy are already complaining about there being no ready and smooth answers to our questions. But the aim is to make people think — and indeed to struggle for the answers. One may order 100 sets of these flyers (eight in a set) for \$5.00. Already we have distributed over 10,000 and have gone into a second printing.

A New Project

A more ambitious publishing project is a new manual of intercessory prayer entitled "Make His Name Glorious" that will be ready for use beginning this Lent. (See advertisement in this issue of THE WITNESS.) We believe the church is ready — in fact, it desperately needs — to do some regular, informed, and persistent praying for the world mission. So we have designed a manual — in format very similar to the Forward booklets — that provides for each day: —

- A devotional and missionary comment on one of the lessons appointed for the day in Morning or Evening Prayer

- A listing of the several dioceses as they appear in the Anglican cycle of prayer, with comment about the missionary need of the particular diocese and an appropriate prayer.

Thus the booklet can be used, if desired, in connection with the daily reading and meditation of the church in its official offices of Morning and Evening Prayer, and at the same time give occasion for participation in the growing chain of intercession that reaches up throughout our communion for all our dioceses, their bishops, clergy

and people throughout the world.

We hope this venture may become a permanent contribution to the devotion of the church. But if so, we shall have to sell it in such volume that the costs of production can be absorbed. We have no subsidy for it. We are putting it out in faith that it will meet a real need. Our first booklet will be issued in an edition of 10,000; if we can get this up to 30,000 or more, we shall be able to continue it. In fact, we are already committed to a second issue, that carries on from Easter to Whitsuntide. We are charging 25 cents per copy. If you wish to be in on this venture, order now, to the Division of World Mission, 1055 Taylor St., San Francisco, California 94108. We believe you will not be disappointed.

Lastly, we pray and hope that our small efforts will be strengthened by similar programs and projects in other dioceses. We believe this concern is a major priority of the church in every parish and mission. "The Church that lives to itself will die by itself."

PRESIDING BISHOP'S MESSAGE

for
Theological Education Sunday
January 26, 1964

★ Our theological seminaries are centers of learning, the life-line of the ministry, forums where the issues of our time are seen and discussed in the light of the Christian revelation. About 350 men are prepared for ordination each year in our seminaries. Adequate leadership demands sound preparation.

No one of our theological schools receives any financial assistance from the national Church. No seminary student pays his own way; in fact, he pays about one third of it. The

other two thirds must be made up from other sources, and maintenance costs continue to rise.

Theological Education Sunday falls this year on January 20. It is an annual opportunity for all Church people to make an act of faith in the future leadership of the Church, and to express that faith through generous financial support. I commend this cause to your prayers and to your giving.

Arthur Lichtenberger
Presiding Bishop

URBAN CLERGY CONFER

★ Thirty-one clergy from downtown parishes and cathedrals in cities from coast to coast conferred January 8-10, at the College of Preachers in Washington. Chief concern of this group of "City and Church" clergy was the problem of reaching people who live and work in changing metropolitan areas of the nation with the message of the church.

Dean Paul Moore Jr. of Christ Church Cathedral in Indianapolis, Indiana, who will be consecrated suffragan bishop of Washington on January 25th at the Washington Cathedral, is president of the group. The Rev. John Harper, rector of St. John's Church, Lafayette Square, represented Washington and its specific needs.

"The missionary frontier of the church today is no longer in far-away lands but in the city", declares the Rev. Laman H. Bruner, secretary of the group. Bruner is rector of St. Peter's, Albany, N. Y.

Bruner says that in Albany as in Washington and cities all over the country the churches today must combat the "dehumanizing of eroding housing" in central areas. "The church can not move away to the suburbs as once prosperous resi-

dential areas change, often into slum districts. We must reach people where they are, both those still living there and those coming into the city's power structure to work. It is our job to reach into their homes on a personal level and maintain the downtown parishes through active community services."

Speakers at the conference were Paul Ylsivaker of the Ford

Foundation on "New directions in ordering urban Life"; Miss Jane Jacobs, sociologist on the staff of N.Y. University and author of "Life and Death of American Cities". The Rev. Hugh White of the Detroit Industrial Mission presented "The Place of industry and labor in the City" and "The Church's theological task within our business Culture".

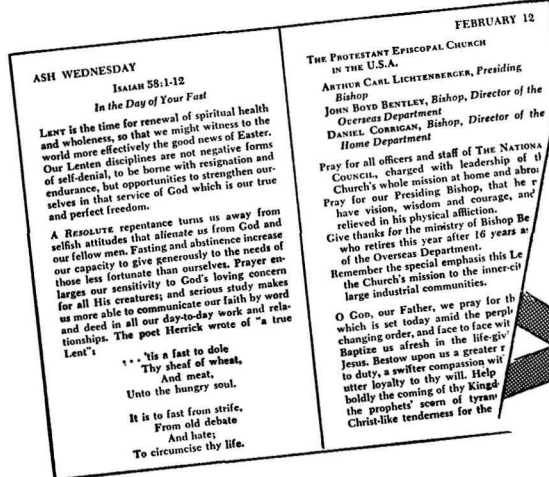
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Crisis in Institutional Church Subject of Play by Boyd

★ "The Community," a new two-act play written by the Rev. Malcolm Boyd, Episcopal chaplain to Wayne State University, played Friday, Saturday and Sunday nights, through Jan. 15, at the Concept-East, a coffeehouse theatre in downtown Detroit. It opened Nov. 14.

Chaplain Boyd's new play makes a statement, in the idiom of the theatre, about the crisis in which the institutional church finds itself within contemporary technical, industrial urban society. The play states that Christian ethics must now be understood in the context of

a wholly new world view; morality has to be seen in social instead of merely highly-individualistic terms; the image of the church as an organization or building instead of a serving community is hopelessly outdated.

Current tensions which are deeply felt in the life of today's church are depicted in "The Community." These include: an element of controversy surrounding the question of openness of the church's inner political-economic life to the scrutiny of the world; theological disagreement concerning the definition and place of "religionless

Christianity"; and the battle between conservatives, moderates and radicals to state, or behalf of the church, what is the authentic Christian practice in such areas as race relations, disarmament and nationalism.

As "The Community" opens, the audience sits looking at an empty stage. Then a casket is born in by four pallbearers and left alone on the stage. The casket represents the church which, it is understood, has died and is being buried. However, when the casket is opened, it is empty. There could not be a body inside because we . . . all of us . . . are the church.

Three persons appear in the first act. One is a Negro who asks a white man: "Where was the white Christ when I was crucified by white Christians?"

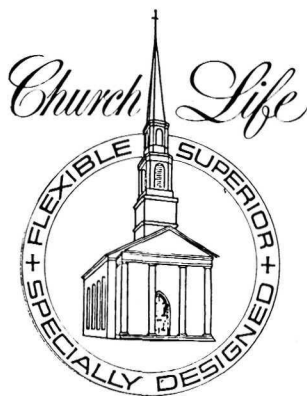
In the second act, the scene is a darkened apartment. The church has vacated its public buildings and gone underground in the society. A baptismal font has replaced the casket on the stage. An elderly white man is to be baptized.

Throughout the second act a telephone rings intermittently. The leader of the underground church movement says: "It's a very steady testing of my nerve that will never go away. I have to live with it, day and night, as a condition that does not change or go away. It tests my faithfulness and my hope."

The author explains that the play is meant to disturb. It attempts to reveal, first, false and distorted images of the contemporary church and, secondly, what constitutes its authentic reality.

The Concept-East is the only Negro-owned and operated theatre in Detroit. Woodie King, Jr., is director of "The Community" and the cast includes Cliff Frazier, Phil Purcell, Mary Schorn, Lee Tarien and Elaine Jackson. Royalties are donated to the Episcopal

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Society for Cultural and Racial Unity.

Chaplain Boyd's dramatic sketch entitled "Boy: An Experience in the Search for Identity" is being presented with "The Community." It concerns a Negro shoeshine man.

In its review of "The Community," the distinguished Negro weekly newspaper "The Michigan Chronicle" wrote: "Ripping apart stereotypes outside and inside the church through the dissection of persons caught in the racial and human dilemma, the author sends the audience home with many questions about self-attitude and personal faith Gripping intensity set tensions flying through the audience . . . Chaplain Boyd, again with a fine script, carries the audience out of any self-complacency and tosses them into a whirlwind of new concepts."

A study division of the National Council of Churches, meeting in Detroit, attended the dress rehearsal of "The Community." Also a group of clergy attending the Cranbrook Institute for Pastoral Studies attended a performance.

NEW IDEA FOR THE MINISTRY

★ "The church, in these times, can use only the very best qualified men for the ministry," said Bishop Wright of East Carolina, in his address to 50 young men who had been selected by their rectors throughout the diocese of East Carolina, to attend a conference held Dec. 29. This conference on the ministry had been arranged by Bishop Wright over the past two months. Each clergyman had been asked to nominate the three young men in his parish, now in college, who would seem to him to be the best prospects for the ministry. None of those nominated could be either postulants, or men who had expressed a de-



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sire to enter the ministry. Those attending, therefore, were young college men, some of them at the present time specializing in various fields, such as business, medicine, etc.

The main speaker at the dinner was the Rev. Martin Caldwell, rector of Emmanuel Church, Southern Pines, N. C., who had entered the ministry from the field of journalism. Following his thought-provoking presentation, the college students presented many questions to the speaker and a number of them said later that, for the first time, their thoughts had been turned to the ministry.

At the close of the evening's presentation, a service of Evening Prayer was held in St. Paul's Church, Greenville, where the Rev. John Drake is rector.

This brief but unusual conference on the ministry had as its chairman the Rev. Richard N. Ottaway, Episcopal chaplain of East Carolina College, which is located in Greenville, N. C.

HAILS CAMPAIGN AGAINST WANT

★ Full endorsement of President Johnson's call for a campaign against poverty was expressed by R. H. Edwin Espy, general secretary of the National Council of Churches.

In a telegram to the president Espy recalled that mem-

ber-churches of the Council held a conference in 1962 urging action to eliminate "persistent pockets of poverty."

The telegram also brought to the attention of Mr. Johnson that churches were holding a four-day consultation on youth employment at the time he delivered his state of the union message to Congress.

PATRIARCH TO VISIT NORTH AMERICA

★ Patriarch Athenagoras will visit North America in November. The announcement was made by his nephew, Dean George Dimopoulos, of the Eastern Orthodox cathedral in Toronto.

It was not stated whether or not he would visit the United States.

CHURCH-STATE RELATIONS TO BE TOPIC

★ A first national study conference to examine church-state relations has been called by the National Council of Churches at Columbus, Ohio, on Feb. 4-7.

Some 450 delegates from 17 member denominations of the NCC and nine Protestant bodies not in the cooperative associa-

tion are expected to take part in the conference.

Consultation topics will include tax exempt status for churches, aid to church-related institutions of higher education and welfare and aspects of the civil rights struggle.

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- BACKFIRE -

By Walter Mitchell
Retired Bishop of Arizona

The interesting article in 1/2 Witness, Strategy in Suburbia by the Rev. Mr. Easton, raises a question which goes to the very heart of the matter, affecting not only suburbia but the policy of the church as a whole.

What is the church for should be reconsidered by every member. Before being sent to Arizona, I was doing field work in the other part of N. J. At a conference for laymen, to get the discussion going, I asked "What is a parish for"? And got an immediate and confident reply, which was that a parish was for the purpose of raising the money necessary to run the parish. I asked if the man who gave the answer was on the vestry of his parish. He was and had been for fifteen years. That told me why that parish was doing practically nothing for others.

The question is larger than suburbia. It is this: Is the parish the field in which the rector works, or the force which he deploys upon the unchurched? If it be the former (and most of our people seem to think so), then the rector will be giving his time, running around the parish, doing his best to keep the members happy and interested. When he calls upon a mother whose child is in the church school, he and she can spend a very pleasant and, doubtless, useful half hour talking about their Sunday school. Sure as fate, some members will complain that the rector never calls on them.

But if the parish is the force which the rector is leading to find that lost sheep in which our

Lord was so interested, instead of talking with mother about the Sunday school, he would try to help her to loosen up. The discussion would be first about herself — what loyalty to our Lord; what prayer meant in the life of herself and her family; how much did the family know about the far flung work the family was presumably very much interested in; what church papers did they take — and read? What religious books had they read recently? How much of the conversation of the family had to do with how they could let God count more in their lives? What about their neighbors? Had they introduced anybody recently to their Lord?

It all depends upon the leadership. From 1908 to 1924, I was in charge of the Porter Academy, Charleston, S. C. There were about 45,000 white people. We had six large, flourishing parishes and two strong missions. Every other church was similarly represented. One would have thought that, except for working in the parish as the field, there was nothing much to do. An Englishman, the Rev. L. G. Wood, was the rector of St. Luke's. He considered the parish as the force which it was his responsibility to lead. There was a group of 100 lay people, men and women, some of them prominent in the varied life of the city. The best time to meet, they found, was after the Sunday night — get that — SUNDAY NIGHT serv-

ice. They had so much to talk about in regard to their plans for reaching the un-churched that the only way Mr. Wood could get rid of them was to turn out the lights at 11 p.m., which he did! It is not surprising that St. Luke's was one of two (and there were only two parishes — God save the mark!) in our entire church which gave more to others than they spent on themselves.

Years ago, I was able to go to a bishop in another diocese to convey the offer of a fine lot if that diocese would build a church and have services in a new community. The answer was that as there was already a parish in a nearby town, to which our members could go, the offer was declined. That community has grown. The people whom we might have won to God had we gone after them, so far as we are concerned, are still among those lost sheep about whom our Lord was so concerned and the "elect", communicants of our church — still drive to the adjoining parish.

What parish ever first built a fine plant for some God-forsaken place before building their own? Fields not Forces, is the explanation.

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