

The Living CHURCH

November 6, 1960

25 cents

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82d

Anniversary

Number

"Chad Walsh"

A Profile

by Nash K. Burger

Chad Walsh is a man who wears many hats — all of them becoming. The hat in which he is probably best known to the general public is that of the writer of books on religious themes, books such as "Knock and Enter," "Behold the Glory," "Early Christians of the 21st Century," "Campus Gods on Trial" and "C. S. Lewis: Apostle to the Skeptics." Yet, during most of the week he wears the hat of Professor of English and Chairman of the English Department at Beloit College in Wisconsin. Then, on Sundays, a priest of the Episcopal Church, he dons Canterbury cap or biretta, as assistant to the rector of St. Paul's Church, Beloit.

This to say nothing of his versatile role as founder and editor of "The Beloit Poetry Journal" and author of two volumes of verse, "The Factual Dark" and "Eden Two-Way." Or of his side excursions that have taken him as Fulbright lecturer to Finland, as Visiting Professor to Wellesley, or his continuing activity as astute, prolific reviewer of books for a host of outstanding publications.

Feeling somewhat cramped with no more activities than these, Father Walsh has now ventured into the realm of teen-age fiction and given us a novel about the folkways of this volatile, challenging age group, caught between childhood and adulthood. The novel is called "The Rough Years," and that just about describes it. This new book in its range of interest and perceptive insight clearly profits from its author's own varied background. It is a background that includes a small-town Virginia boyhood, a Ph.D. from the University of Michigan, residence in many parts of this country and abroad, a personal spiritual pilgrimage from agnosticism to Anglicanism, and the host of multifarious activities already mentioned.

"I got the idea of writing 'The Rough Years,'" he says, "because a few years ago, I published a novel called 'Knock and Enter,' which has been widely used in Church Schools and Confirmation classes. This new book is an attempt to provide food for thought and discussion at a higher age level. The same characters appear here as in 'Knock and Enter,' but they are five years older. There are a few additional characters. I hasten to add that the plot of 'The Rough Years' is entirely separate, and that no familiarity with the earlier book is needed."

The reader of "The Rough Years" will discover an action-packed, suspenseful narrative, expertly woven from incidents of adult and teen-age life — some deplorable, some heart-warming — that might have been taken from the pages of almost any hometown newspaper. It need hardly be said that the author's perspective on these



CHAD WALSH

matters is realistic, well-informed and staunchly religious.

"This book has a double personality," the author notes. "It is, in the first place, a story about high-school students and a few of the adults who weave in and out of their lives. As such, it can be read like any other novel. But I also had an additional purpose in mind. The plot and the various episodes dramatize the problems, challenges, dilemmas, and possibilities of the teens. I've tried to work it out so that each chapter can be used as a springboard for group discussion."

There should be plenty of discussion, all right. Embedded in the story are such assorted subjects as going steady, high-school fraternities, racial prejudice, drinking, snobbery, teen-age marriage, juvenile gangs, speeding, cheating, divorce, modern education, the role of the parish in a changing community, the place of prayer and the sacraments in everyday life and many others. "The book meets the young person 'where he is,' not where his elders wish he was," says the author, who has raised a few teenagers of his own and dealt as priest, teacher and friend with many others.

And he adds, "After they read the book, they will open up and talk, and it will become possible to lead them on to see that the problems in the book — which are their problems — point toward the need to explore the Christian faith for realistic resources and insight."

This reader, a longtime admirer of Father Walsh, no matter which hat he's wearing, couldn't agree more.

Note: Chad Walsh is the author of **THE ROUGH YEARS** — a new Morehouse-Barlow publication (paper ed., \$2.25, cloth, \$3.00). A Study Guide by Edward T. Dell (\$1.50) is also available. *The Rough Years* may be purchased at any bookstore or from Morehouse-Barlow bookstores in New York, Chicago, and San Francisco. (Publication — Nov. 25, 1960)

(Pd. Adv.)

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THINGS TO COME

November

6. Twenty-first Sunday after Trinity
12. House of Bishops meeting, Dallas, Texas, to 17th
13. Twenty-second Sunday after Trinity
20. Sunday next before Advent
24. Thanksgiving Day
27. First Sunday in Advent
30. St. Andrew

December

4. Second Sunday in Advent
11. Third Sunday in Advent

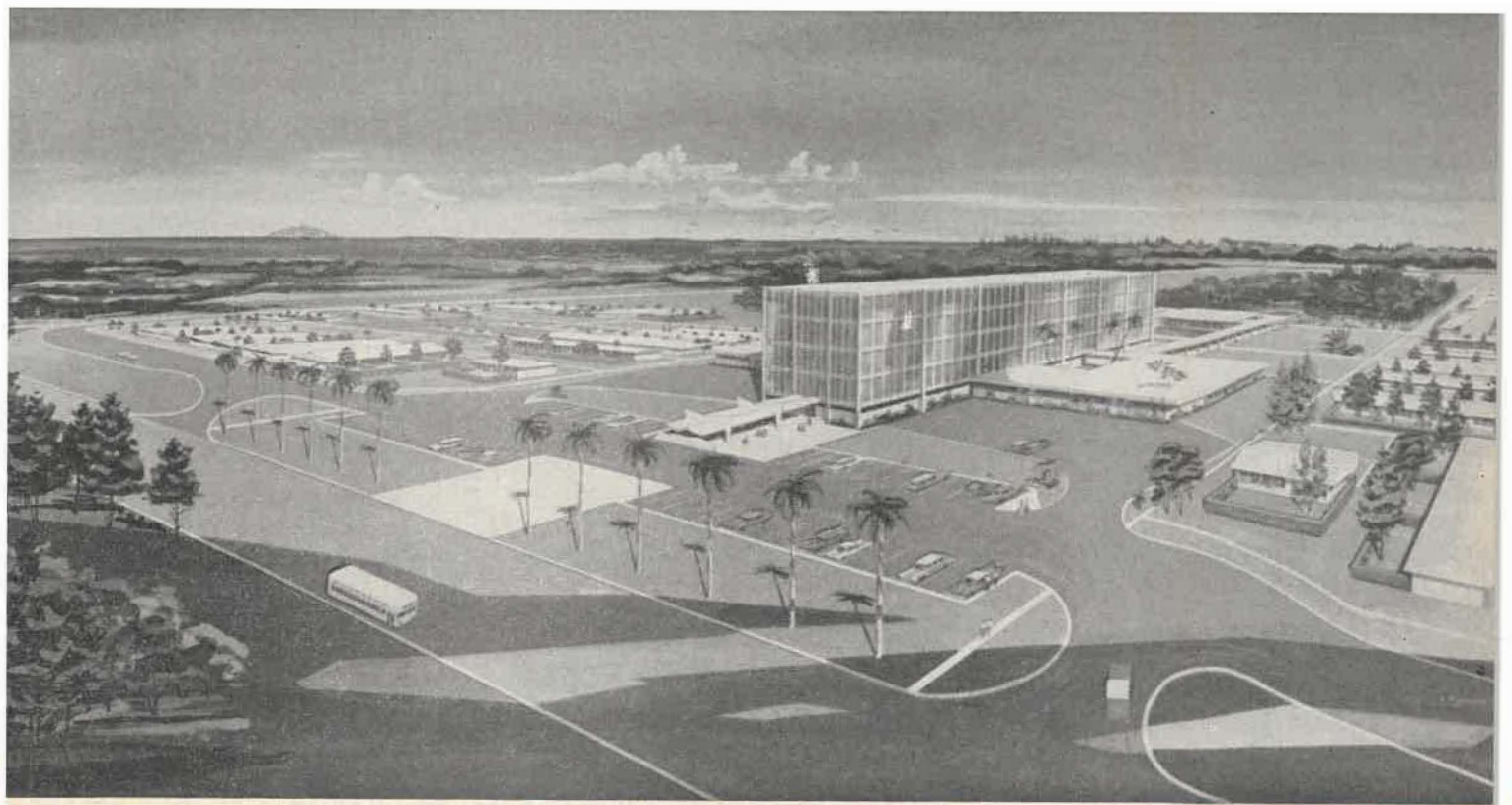
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(Chester K. Guth, Chairman of the Board)

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Make Your Christmas Plans Early



Note: The following suggestions for Christmas, applying to both the parish program and the separate class, are published this early in order that adequate decisions and assignments may be made without the usual final rush.

I. In the Parish. By all means arrange soon a meeting of all interested and key persons to review matters pertaining to a better observance of Christmas by the entire parish. List and evaluate the habitual events in the parish. Are changes needed? What things are played out, what might be dropped, what added? This meeting will discuss the best motives and policies for making Christmas a rich educational experience throughout the parish. (Because the Feast falls on Sunday this year, we have an opportunity to employ a special strategy of hours for services, the children's part, and the program on Christmas Eve.) Some of these things might be considered:

A bulletin to all parents suggesting ways to make Christmas a happy family and religious time — gifts to be made or earned, decorations in which the children take part, candle lighting, the family crèche, carol singing. Eliminate from both parents' and children's lives all that tires needlessly, or that separates the family.

The pageant. Shall it be a spectacle, a musical program, or an educational project for the sake of the children? (See below.)

A service of preparation for Christmas communions.

A parish dinner during the season, possibly a Boar's Head feast, in the English manner, a roast pig the central feature, brought in from the kitchen in pageantry by pages in costume; and a great plum pudding.

The crèche in church. By whom and when shall it be installed?

An outdoor crèche on the church lawn. How about a living manger scene, with young people in costume posing for short periods (announced in the local papers) on several evenings? People drive past and enjoy it deeply.

II. In the Church school. Shall there be a special children's service? Shall there be a separate service for the preschool children? (One parish had enough costumes for shepherds and angels for the entire kindergarten.)

The pageant may be an educational experience, not just a show to please the

adults. Experience in many parishes is proving it is far better to write your own, working from scratch, with scenes assigned to different age groups. What does it matter if there are several Marys and Josephs? No one is confused. The more the children (and many of them) participate from study to planning, and through to production, the deeper is the experience.*

The Christmas party: Shall we give our children presents, or have them bring presents for others? Many parishes recently have revived St. Nicholas — a genial layman in full costume as the Bishop of Myra, the friend of children — as the truly Christian Santa Claus. He has the same white beard, but wears a cassock, a red cope and mitre, and carries a staff carved with a fir tree.*

How early shall we start rehearsing the Christmas hymns and carols — or must we wait until Christmas Day?

The Advent wreath party (a potluck supper for parents and children of all ages) is a fine way to start the approach to the feast. Have materials for making an Advent wreath (a table decoration holding five candles, one for each Sunday in Advent, and one for the Christ). Family prayers for each of the weeks in Advent are provided, to be said as the candle is lighted each meal. This is acted out by one family at the party.*

III. In each class. Make individual crèches, but keep them simple. Make the Bethlehem scene in the sand table, making cutout or pipe-cleaner figures. Other things to do:

Make Christmas cards to give to parents, using parts of the best cards saved from last year.

Make a paper transparency for a window.

Make decorations for the family tree — angels, chains, candy boxes.

Study the passage assigned and take part in the school pageant.

Practice the lovely old service of "Bringing the Christmas Candle" and arrange to perform it at the home of one or more shut-ins.*

In all this, every teacher, every parish, may well reopen every year the question: How can we make our parish observance a deeper, richer experience for all of us, old and young? What can we change?

*These items have been described more fully in past numbers of this column.

LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

Challenge on the Plains

One of your classified ads [L.C., October 9th] made me see "red." The implication found in it is one of the tragedies of the Church. There is no more challenging position to be found in the Church than in the mission field. The sooner our bishops along with the "recent seminary graduates" see the tremendous "challenge" of five years at least in the missionary field the sooner the Church will give to the scattered flock a stability that is so necessary.

The fundamentalist sects of South Dakota are now offering our Indian people two pounds of ground beef for each adult attending their Four Square Gospel Tabernacles and a sack of candy for each child. While this wholesale luring continues apace we are not able to find nearly enough priests to minister to the tremendous needs of the flock in this state.

Here is a challenge to 10 recent seminary graduates, presently in steam heated flats, to seek a more challenging post on the wind-blown plains of South Dakota.

(Rev.) WALTER H. JONES
Rector, St. Mary's Church

Mitchell, S. D.

The Provinces

Several recent articles comment on the function and the structure of the provinces within the Church. What is wrong with the present setup?

As secretary-treasurer of the Seventh Province, I have had opportunity to see the province at work from the inside. The province as such operates as a section of the family of God, the Church. Is it necessary to give the provinces power which belongs to the national Church and the General Convention? I think not.

The very fact that province after province has rejected any suggestions as to redivision of boundary lines indicates that each of them has found something of value within its own boundaries, and these things it does not wish to change. This testifies to the value of meetings of sections of the Church for inspiration, education, and a considering of the problems common to our sectional life.

Churchmen need meetings smaller than General Convention in which they may come together at stated times. We get to know one another much better in the smaller groups. Yet we need to know one another on a larger scale than is possible in our own diocesan conventions, and provincial meetings satisfy this need.

To be sure, there are those who would wish provinces to have more power in the legislative field, but this would only add confusion to bewilderment. What would be the purpose of the General Convention if each province made its own laws? General Convention would be only an arbiter between warring factions of the Church, as the United Nations is between nations.

The provinces have much more influence

and power than they are now using. They don't have much prestige, and this can be built only from within, as each province does a better job than it is now doing. Even in such a "free-wheeling" province as is the Seventh, we could be doing more on the provincial level. But we do meet, we do spend several days in discussing common needs and common problems, and we do have lots of fun!

Maybe there is a need for realigning provinces, but we in the Seventh Province stretch from St. Louis, Mo., to Mexico City, an airline distance of some 2,612 miles, crossing international boundaries. Together we live, bound within the confines of our own Church. We like it! To monkey with the boundary lines is like tinkering with the spark plugs when the car needs gas. The provinces have been assigned a task by the national Church. Let's do it to the best of our ability without asking for powers that cannot and should not be ours.

(Very Rev.) FRED CROFT
Dean, St. John's Cathedral
Albuquerque, N. M.

Made to Feel Welcome

Having had a small part in assisting the Rev. Roelif H. Brooks, S.T.D., D.C.L., D.D., late rector of St. Thomas' Church, New York City, in planning the World War II memorial in the vestibule of that most perfect Gothic church on Fifth Avenue, I would pay tribute to his and St. Thomas' service to men and women of the armed forces.

In my four years of active Navy duty in World War II, only St. Andrew's Cathedral, Honolulu, Hawaii, drew more appreciative service personnel, and offered such warm and friendly welcome as St. Thomas' Church in New York. I often recall having Sunday dinner with more than a hundred service men and women of various allied countries who had attended morning services at St. Thomas'. Dr. Brooks and parishioners of this fashionable Fifth Avenue church made every service man and woman, officer or private, American or Anzac, feel welcome. It was a refreshing and rewarding experience to attend St. Thomas' in those difficult war days.

CHARLES E. THOMAS
Commander, USNR
Greenville, S. C.

No Form or Comeliness

With reference to the concerns of the Rev. George L. Gibbs entitled "Blasphemous?" [L.C., October 23d] may I quote Isaiah 53: 1-3 (R.S.V.):

"Who has believed what we have heard?
And to whom has the arm of the Lord
been revealed?

For he grew up before him like a young
plant, and like a root out of dry
ground;

he had no form or comeliness that we
should look at him, and no beauty that
we should desire him.

He was despised and rejected by men;
a man of sorrows, and acquainted with
grief;

and as one from whom men hide their
faces he was despised, and we esteemed
him not."

(Rev.) WILLIAM B. KLATT
Priest-in-charge, St. Paul's Church
Brighton, Mich.

PROVIDING FOR THE CHURCH'S FUTURE...YOUR CONCERN AND OURS



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St. John's Church, Dickinson, N. D., the only Episcopal Church in an area larger than the State of New Jersey, had been hampered in its development. The old church, dating back to 1891, had served its time and had become very dilapidated, and there were no Church School or parish hall facilities.

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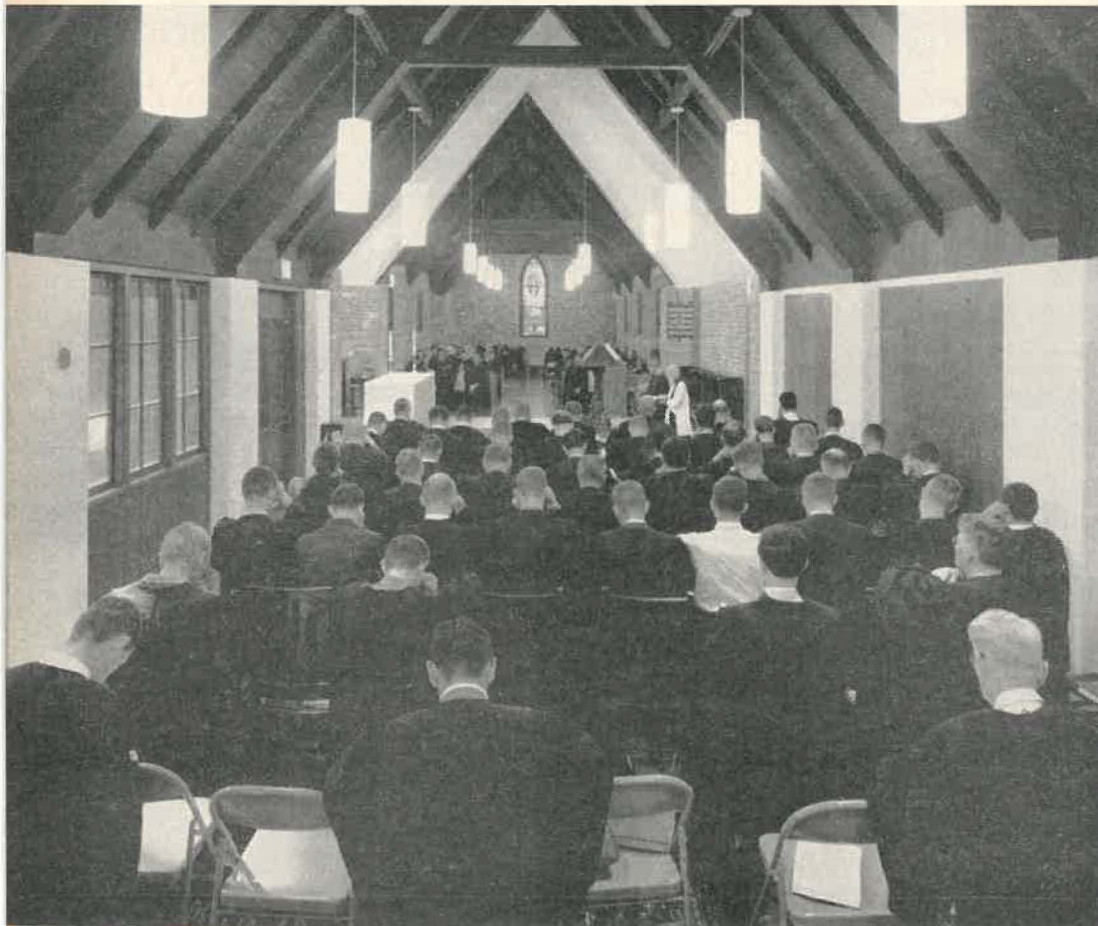
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O God, who has preserved thy Church and the true worship of thyself through the fall of empires, the decay of cultures, and the perplexities of reformations, we beseech thee for thy world in which a new age is coming to birth. Keep our spirits alert and hopeful and our wills faithful in whatever tribulations there may be. Help us so to understand our faith that we may pass through critical study to sure conviction. Raise up in our midst scholars who shall be prophets and apostles. Silence the fearful voices of those who would hold us back and preserve us from either impatience or cynicism. Take away our heart of stone and give us a heart of flesh that we may be filled with love of thee; that so thy way may be known upon earth, thy saving health among all nations; through Jesus Christ our Lord. *Amen.*

Barry Evans Photo



On Either Side

The new chapel at the Church Divinity School of the Pacific, Berkeley, Calif., is designed so that the congregation is placed at either side of the altar. Top photo shows the Very Rev. Sherman E. Johnson, dean of CDSP, celebrating the Eucharist from behind the altar.

The prayer was composed by Dean Johnson and is contained in *Direction in Prayers for the Sacred Ministry* — a booklet of 63 pages available at "a donation of 50¢ for The Bishop's Scholarship Fund" from The Bishop's Guild, diocese of Los Angeles, 617 W. 7th St., Los Angeles 17, Calif.

The Living Church

Twenty-first Sunday after Trinity
November 6, 1960

For 82 Years:

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

Misunderstanding Missions

A review of some of the more popular
oversimplifications of the reason
for carrying the Evangel to the world

by the Rev. George F. Tittmann
Rector, Church of the Holy Spirit, Lake Forest, Ill.

"If the Church in the first century had had to depend on Episcopalians for its missionary expansions, it might have just made it to the borders of Palestine — with a nice chapel for Episcopal travelers in Alexandria, Corinth, and Rome."

That is a bitter saying, but by no means wide of the mark. We are fifth in size among the member Churches of the National Council of Churches in the U.S.A. — and 43d in our missionary giving. The others average \$2.45 per member per year — we average \$1.20 (1957 figures), and our average communicant wealth is at the top. Obviously, if missionary enthusiasms and sacrifice are any measure of a Church's vitality, something is wrong with us, and deeply so.

What follows here is not meant as an armchair Jeremiad on our limp zeal, nor can it be a very thorough treatment of the subject of missions. There are real stirrings in the conscience and imagination of the Church at the grass roots, a powerful and promising self-survey committee at work within our own headquarters, and some topnotch workers pioneering in strat-



Harold Lambert

For Him: \$1.20.

egy and labor overseas. For such we can be thankful. But something is root-deep wrong with our religion these days. It has something to do with outworn ideas, business-as-usual planning, ingrown religiousness supplanting a crusader's faith, and just plain not caring — out of luxurious complacency or frightened retreat. Perhaps we should give some time to a quickie review of our Episcopal underthoughts about missions.

The fact is that a lot of missionary work is going on in the Episcopal Church. From what motives does it all come? We must know why people are supporting such missionary activity as is going on now, because we must know what must be torn down and what can be built on. Let's make a tentative *list of present motives* for missions.

A few Churchmen still (many more in days gone by) have a stark, good-versus-evil picture of the world scene. It is a kind of apocalyptic view of religions.

"We are the righteous remnant and all others the tools of Satan. We must rescue them with the truth (which we alone possess) from their 100% error. Day and night; black and white; all or none; our brand — or else sheer, iniquitous heathenism."

This basic picture of the world's religious scene omits the signs of God's universal preparatory activity, and perhaps because of that theological narrowness, generates terrific missionary enthusiasm. While Episcopal intellectuals at inquirers' hours and Confirmation study ponder academically the problem of the fate of pagans, those we dub "sectarian" Christians make sacrifices to get their missionaries out to convert the pagans — feeling that any man's death in heathen darkness will be laid at their own door in the End. Enormous fervor gets generated, true, and God uses it — to the intellectual discomfiture of critics with higher educations. But in the long run something disastrous is done to

the converts whose cultural and spiritual history must be stamped out ere they can belong to Christ. The bitter fruits of this sectarian-type missionary theology would require a library of books to catalogue and explain. That wrong theological premise breeds generations of converts isolated from their own people and vividly marked with the lingo and mannerisms of aliens.

The liberal evolutionist point of view also gets missionaries into the field. Under this theory, the pagans of earth are like weakly-burning gas lights which need nothing more than to be turned higher. Christ is the one item they do not yet have, or, they already do have Him but cannot spell His title correctly. Christianity becomes therefore a matter of something added to complete life, or a set of truer labels to interpret life as it already is, rather than a faith that must intrude — both to confirm and negate. Missionary work here becomes a problem in education, in addition, in completing what is already there. Thousands of Churchpeople still feel this to be the situation, so that missions are not meant for conversion but for completion. And, they feel, if the schools and health programs, the technicians and agronomists, can be supplied by federal aid programs, why — that is really the essence of what the Church is trying to do, too, and why not let the better man do the job? It would take a patient research scholar indeed to discern in what proportion modern overseas aid programs, sponsored by government, spring from latent Christian missionary impulses, are substitutes for specific Church missions, or are considered about the same thing as what the Church used to do but not half so well. Many a lapsed Christian has found the satisfaction of missionary accomplishment in foreign extensions of American universities, in secular overseas teaching jobs, in technical assistance programs. One would hardly say that zeal for the mission of the Gospel bursts forth in full glory here.

"Pentagon Piety"

That leads to the overseas activity which comes from what might be called "Pentagon Piety" (and no cynicism intended in the phrase). Basically here the work among other cultures is the extension of political and military strategy.

"If we convert them to our religion, we will be fighting the Commies with the strongest weapons of all — the spiritual one. If the Cross goes out first, the sword will find allies in time of crisis later."

Many a tale has been told of the injured American flyer who was rescued by jungle savages singing "Jesus Loves Me." Many are the parents who have been sold on missionary work as an investment in the future safety of sons in foreign combat. It is no secret (on both sides of the Hot Peace) that foreign offices are finding the experience and knowledge of missionaries

invaluable in their battle for men's loyalties.

"Give to Christian missions and line up more friends for our side" is an appeal that carries great power these days, and one hears it used without apparent shame in many a missionary program.

Then there are the little, but most human and prevalent, motives. Everyone loves to belong to a nice club and to get people (of the right sort) into membership. The Church is looked on as an extra-fine kind of club fellowship. (How deeply embedded is this attitude in the more socially-arrived Churches like ourselves and what violence will God have to use to root it out?) A good club ought to keep growing and therefore should make judicious allotments of money and personnel to overseas extension.

"After all, it is nice to have Churches around; they do make a difference in a community, and, riches oblige, people elsewhere who also want nice communities should have a chance to get Church spires (the old fashioned spire's the thing!) over their towns and villages."

People hate to let a good thing down, too, with no serious conviction beyond that.

"See, we have inherited a work among orphans in Japan, a hospital in West Africa, etc. It's taken a lot of work in the past. Now we're in the saddle and it's up to us to keep it going."

Multitudes of people never review the reason for activity they have inherited but keep it going pretty well anyway.

And, with tongue partly in cheek, we must mention another type of motive that has played its minor part. It is safer, sometimes, to get tender-hearted people preoccupied with the troubles of far-away foreigners, because if they spend their energies packing mission boxes they won't have time to disturb the peace close at home. Many a Church group has lost itself in distant causes as the not-altogether-subconscious alternative to getting into trouble over local controversy.

So might the list be extended: despair over the old ways of contriving international concord can force people at last to give the ways of the missionaries at least a try; intercontinental travel is becoming part of the routine of many these days, and, as the miseries and unhappy ignorance of technically backward peoples are more widely known, there will be more of the raw urge to "do something for the poor devils over there."

It has been a very, very long time since God had at His disposal only the purest motives for His work among His creatures. Since an early garden scene, He has patiently and graciously begun with what He has found already stirring in the hearts of men — and nurtured that into something better. God's way must be the Church's way, too. These lesser motives usually have in them a leaven of growth and are susceptible of redemption in the

fellowship of the Spirit. But let the Church know clearly what it is handling — and beware!

What should be said about better and truer missionary motivation? If it is true that we cannot raise up a generation with solid Christian enthusiasm for the mission of the Church without first understanding, using, or countering the low-grade motives that already prevail, neither can we do much after removing the wrong motives if we are not very clear about the right ones. These might be noted under two headings:

(1) We speak first, not so much about a motive as about a *bare fact inherent in the Christian religion*. It is indelible, inescapable, this fact. It infects every human being touched by the Gospel, even when it only produces a wisp of guilt for failure to accede. That fact, simply stated, is this: The essence of Christianity has to do with news, and with fellowship-creating power.

Book or Brick

The news, which we call "the Gospel," "the glad tidings," is about what the Creator has done for mankind — indeed for all His creation. The power which we call "Holy Spirit" is here to bring all men back into unity and fellowship. Now, news is inherently meant to be spread, and a group-making power must do its work of creating fellowship. If news is not spread about, those who know it have no excuse for being. If fellowship power is not used, it burns the holder in short-circuit or finds other channels to work by, destroying old conduits or leaving them idle and useless. The intrinsic fact about a book is that it is meant to be read. When it is used only to prop open a door it is no longer really a book but a brick. You don't put a light under the table, or plant a baseball in the garden. The fact of its being is violated, wasted, denied.

When we talk this way, it is not by way of saying, "Tsk! The Church ought to be more missionary-minded." It is simply and categorically to say that if the Church is not missionary-minded, it cuts itself off from its own being, its own destiny, its own resources.

Exceedingly great are the promises made by God to His Church, and every last Christian to some degree expects to share in them — whether it is personal serenity, or a more tranquil world, or the life everlasting. But, for Christians not to be missionaries, far and near, means that the terms for getting the benefits of the whole religion have been violated.

It is as if Christ were saying to each of us,

"The unconverted Asiatic and African you haven't bothered to care about is as precious to me as you are. Do you think you can corner me for yourself, and yours, alone?"

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Contributors To This Issue

The Most Rev. **Arthur Lichtenberger**, Presiding Bishop of the Church, is the former Bishop of Missouri. His career includes foreign mission work, seminary teaching, and parish rectorships. He is a native of Wisconsin. [See page 16]

The Rt. Rev. **C. Avery Mason**, S.T.D., is Bishop of Dallas. Bishop Mason is the first chairman of the Joint Commission on Evangelism, which was created by the 1958 General Convention. A native of St. Louis, he was graduated from Washington University and took the B.D. degree at the Virginia Seminary. After 12 years as a rector in New York, and a tour of duty as executive secretary of the Presiding Bishop's Forward in Service program, he was consecrated Bishop Coadjutor of Dallas in 1945 and became diocesan the following year. [See page 10]

The Rev. **J. V. Langmead Casserley**, Litt.D., was appointed professor of philosophy of religion at Seabury Western in 1960. His doctorate is from the University of London. He came to the United States in 1952 as a member of the faculty of General Theological Seminary. He is the author of many books and has been a frequent contributor to *THE LIVING CHURCH*. [See page 14]

The Rev. **George F. Tittmann** is rector of the Church of the Holy Spirit, Lake Forest, Ill. He is also editor of the *Overseas Mission Review*. Like Bishop Mason, he is a native of St. Louis and a graduate of Virginia. He had a long rectorship of a church in Arlington, Va., before coming to his present cure in 1956. Many of his articles have appeared in *THE LIVING CHURCH*. [See page 7]

The Rev. **George B. Wood** has been rector of Trinity Church, Fort Wayne, Ind., since 1947. Born in Maine, a graduate of Hobart, and Nashotah House, Fr. Wood served churches in Maine, Wisconsin, and Minnesota before becoming an Army chaplain during World War II. He has been active in the fields of promotion and Christian social relations. [See page 12]

Captain **Robert C. Jones**, C.A., is national director of the Church Army, an evangelistic organization of lay people. He came to this post after long service in the Army's ranks in Tennessee, Michigan, and elsewhere. He is a New Englander by birth. [See adjoining column]

Peter Day is editor of *THE LIVING CHURCH*. He is a Dartmouth graduate, a deputy to General Convention, and chairman of the department of Christian social relations of the diocese of Milwaukee. [See page 13]

Who Is An *Evangelist*?

Not training but the gift of God supplies power the evangelist needs

by **Captain Robert C. Jones**
National Director, Church Army



Harold Lambert

The evangelist should be found everywhere.

Who is an evangelist? We usually begin a discussion by asking, "What is evangelism?" The trouble with this is that usually we reach no agreement or else we equate evangelism with the total ministry and work of the Church. If the latter, then evangelism becomes everybody's job and ends by being nobody's job. On this level evangelism becomes either so broad a program that it is an impossible task, or specific things to do which few are prepared for or willing to undertake. If by evangelism is meant the total mission of the Church then some other term or word should be used.

Evangelism may need a redefinition in the light of the function of the evangelist. Biblically it is one of the charismatic* ministries, which along with others, *i.e.*, prophecy, teaching, healing etc., constitute the whole ministry of Christ and His Church in the world. As such its manifestation and function cannot be isolated or exercised apart from its relationship to and dependency upon the whole ministry. When this does happen it becomes professionalized and may be perverted and reduced to the level of a manipulation of souls for materialistic purposes.

The problem of a definition of evangelism, or the function of the evangelist, can never be completely resolved. As a charismatic aspect of ministry it is the sole work and prerogative of the Holy Spirit who dwells in the Church and sanctifies its members. He must be free to manifest this ministry in whom and in what way He chooses in every age, culture, and human situation if the Gospel is to be for all men at all times. The basic consideration of this charismatic ministry must be: "Is the Church creating a spiritual climate in which the work of the evangelist

*"Charismatic," from the Greek, *charisma*, gift, pertains to a spiritual gift or power divinely conferred. As used here, it refers to specialized gifts which are not given equally to all Christians.

can be effected?" Church history is often the story of a Church which has been bypassed by the Holy Spirit and of this function of ministry emerging in the sect groups.

Biblically, there is only one ministry and within this ministry there is a diversity of operations. Each Christian has been given his own "gift" of ministry simply by reason of his Baptism and his new life in Christ Jesus. He shares in Christ's ministry to the world. St. Paul says to the Corinthians, "To each is given the manifestation of the Spirit for the common good." Every Christian is given, and is responsible for, some aspect of ministry. Therefore, it can be said that the present need for evangelism will not be met by a definition that insists it is everybody's job. To do so obscures the issue and makes impossible the emergence of the singular charismatic function of the evangelist.

When evangelism, or any other charismatic aspect of ministry, is delineated or professionalized the next step is to attempt a training program for it. Such training in the modern sense is futile. Ultimately the training becomes preparation for the total ministry since evangelism (and even the priesthood) cannot be disassociated from the whole. At best a training for evangelism merely sharpens the possibility for a use of the "gift" of ministry already inherent and given to the Christian by the action and indwelling of the Holy Spirit.

One more comment needs to be made. Since the ministry is one, there is a sense in which the work of evangelism enters and is part of the sacramental and priestly, the prophetic and preaching, and the pastoral and teaching gifts of ministry. Yet, it is obvious that not every Christian, including the clergy, is endowed with every gift of ministry. No one is given the burden and responsibility for the exercise of the total ministry.

We can now partially answer our question, "Who is an evangelist?" He is a Christian who in a singular degree has the gift of this ministry. He is one who has surrendered his life to God, and because of personality, articulateness, and other inherent factors can be chosen and used by the Holy Spirit to proclaim the Gospel in such a way as to be heard and understood.

The most effective evangelist is always the Christian whose spiritual needs are being met by his living and growing faith in God through Christ. He has had an encounter with the Risen Christ to a degree, and in such depth, that he can do nothing but proclaim the inestimable love of God through his Son, Jesus Christ, by and with the power of the Holy Spirit.

The evangelist is one acutely aware of his own human predicament and his need for forgiveness and grace. This awareness

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Don't Turn

Churches

Into Tombs!

As we tell others the good news,

we will have more good news to tell

by the Rt. Rev. C. Avery Mason, S.T.D., D.D.

Bishop of Dallas

Recently I heard the following words: "The one thing we remember about Joseph of Arimathea is that he provided a tomb for Jesus Christ. Will the one thing remembered of the clergy of this generation be — they made their churches tombs for Jesus Christ?"

These words at first angered me, then they bothered me, for certainly the power of the Cross is not its Death but its Resurrection. Both facets of Christ's life are vital, but the suffering culminated in Death and this Death was swallowed up in the victory of Resurrection. The historic facts are: the tomb did hold the crucified Lord but it could not contain the Risen Christ. The power of the Risen Christ was first seen after He burst the seal and was freed from the tomb. The fact that too many churches have processions going nowhere, and shout battle hymns to which nobody pays attention does disturb me, for the Gospel is good news — it is power — it is the victory of the Risen Christ.

The last General Convention in effect said, "Let us examine evangelism. There is perhaps something here which we are missing." And having said it, created a Joint Commission on Evangelism which has been helpful, at least to the extent of urging the creation of departments or committees of evangelism in all our dioceses. Some 90 dioceses have started in this direction.

Machinery alone, however, won't do the job. Organizations can be useful provided

the Spirit breathes through them, but what is the Spirit? Is it something we generate, or a mood we create by shouting or buttonholing, or is it a Being who already exists? Obviously, the Spirit already exists. The Spirit has led us into whatever truth we now have and has helped us in the times of difficulty and stress we have already endured.

Actually, the watchword for every Christian is simply, "When I was in trouble He helped me." The "He" of this sentence is no figure of the imagination, but rather God, the Holy Spirit, who offered the help. Evangelism is simply telling others what He did. Evangelism isn't so much a prophecy as it is a history. It is a factual account rather than a theory. But you can't tell people what God did until they know that He exists. Evangelism is also telling that God the Father, God the Son, and God the Holy Ghost does exist. Believe me, this is good news. Somehow we have neither made it clear to the world that God exists, nor have we made it clear that He acts in history, and, in particular, that He has acted in our lives.

To know that God the Father exists as the Creator completely knocks out all Communistic ideas of slave man in a slave state. God gave me life — no state did this, no man or woman did this, and nobody can take away from me the knowledge of the fact that I am made in God's image. Men who know this can't stay in slavery.

To know that God the Son, my Redeemer, exists, frees me from bondage to



**Bishop Mason and confirmand
The Holy Spirit offered help.**

knowledge and his experience of the Gospel. Once the process starts, he is willing to tell you, at first haltingly, how God helped him, and how the existence of God is a comfort and a source of strength to him. Each of us has hidden-away good news to impart. No one has all the good news. We don't have to know all the answers — the only answer we need is the one telling how we know He exists and when He helped us. Actually, one doesn't have to say anything audibly to be an evangelist. Reverently to bow one's head, silently to say grace in a restaurant, or reverently to use the sign of the Cross at meals, is silent witness, and a good witness is an evangelist, for he tells the good news. Silent evangelism isn't just a matter of acts of piety. It is equally silent evangelism to stand up and be counted when social justice is in question, or where immoral business tactics are questioned, or where self-interest could squeeze the lifeblood from innocent victims. A little thought will provide hundreds of ways and hundreds of instances of means by which we, as individuals, truly can be evangelists. Personal witness is primary — it is the essence of being a Christian, for it is true that as we give of our knowledge of God's goodness to us, so we receive more and more to give to others.

But to go back to the question of our silence about our experience of God. There are probably a hundred reasons given for this silence and not one of those reasons is worth the time it takes to express it. If the times are as critical as we say they are, then let's each start learning to speak the comforting Gospel of Christ. Tell the story as we know it, but tell it.

There is another side to evangelism, however, which is corporate. One of the great tragedies of our time is the fact that the individual seems destined in the secular world to be swallowed up, to become a nonentity. The good news of the Gospel is the good news of the value of every individual, because the individual is part of Christ's Body. The Gospel says to a man — "you have been born again — you are part of the most amazing, the most wonderful organism in the universe — you are part of Christ's Body — the Church." The past two or three generations have never heard the voice of the Church addressed to the world. In fact, no one in this generation has heard the voice of the Church. We have heard conflicting, similar, and slightly different voices of Churches, but no one has heard the voice of the Church, and to put it bluntly, this world isn't going to hear the full good news until it hears the voice of the Church. Reunion is imperative. But that is another subject.

Evangelism is the good news of the fact that man has been called to membership in Christ's body, the Church. In the words of Bishop Gore, "In God's sight, each man counts for one, and no one for more than one, and the worth of each one is infi-

nite." There is no place where this can be as fully realized as in the Church. This is no potential attribute; this is an actual bestowal of identity in the Church. For instance, my name came to me as an official declaration of the Church at my Baptism. The good news — the evangelism needed today — is certainly personal, but it is also corporate. The bond which unites men is not N.A.T.O., important though that is. The real bond is the Christian Church, and whether I know it or not, I have more eternal fellowship with a believing Russian Orthodox of Russia, or a practicing Roman Catholic of Italy, or a devout Protestant of Sweden, than I have with my secular (unchurched) neighbor next door.

We have had our minds so beclouded by slogans of nationalism and the tyranny of a secular order, that we have almost lost our birthright. It is high time that evangelism shouted around the world, "You are free men of the fellowship of Christ." This, too, is evangelism. It causes a man to look upon his brother of any color or race as a fellow-member of the eternal fellowship of Christ's Body, the Church. This isn't all. Evangelism must be related to the so-called division between matter and spirit. The evangelist is one who is free from the dominance of things. To him the Gospel is the story of how God used things — He used a body to reveal Himself. It is the story of how things are to be used, not as ends in themselves but to express spiritual truths. Things are to be filled with meaning. They are not to be worshipped; rather, they are to be used in worship. Make no mistake about it — this generation needs the good news which will free it from the slavery of things. Both rich and poor are subject to this slavery and need to be freed. Only the evangelistic Gospel of sacramental grace can save men from that slavery. What, for instance, is the great fear Americans have? Isn't it that the Communists may come and take our things away from us? Communists are not concerned with the way we worship in Church. Communists are concerned with what we do with our things. The interesting thing about evangelism from the day of Christ's birth till now is that the Christian is also deeply interested in what we do with our things. This whole subject is tied up with Christian stewardship. The Christian has good news about stewardship just as he has good news about vocation, but you can't cover it all in one try. So let's just say that evangelism, stewardship, and vocation are all so intertwined that you cannot tell where one stops and the other begins.

As a temporary ending, for there is no conclusion to the subject of evangelism, let our prayer be that we stop frustrating the Spirit. Let us open our mouths to tell as much of the good news as we have, for as we tell others, more good news will be forthcoming.

any form of evil entanglement. I am not a slave to fear, circumstance, or habit. God freed me from this slavery, and this is good to know. Even when I fall prey to fear, circumstance or evil habit, He will free me if I but let Him.

To know that God the Holy Ghost exists frees me from the bondage of ignorance. He will guide me into all truth. If I but use my faculties and heed His guidance, tomorrow has no fears for me. All of this is good news — it is evangelism.

If it is true that clergymen are often like Joseph of Arimathea in that they turn their churches into tombs for Jesus Christ, so is it true of the laity. On Monday morning, do many laymen spend time teaching, or even aiding in teaching, the world that since God the Father made men in His image, no one has the right to deface that image in business or industry or politics? Do many of us show by our lives that we are free from fear because Christ paid the price for our freedom? In our newscasts, our conversations about the world, do we show any confidence that God the Holy Ghost is guiding us into all truth?

If evangelism is as simple as telling someone else what God is and does, then each of us is an evangelist. It isn't that we lack for evangelists, it is rather that we are tongue-tied, or more accurately, we have not learned to speak. Actually, you can, with patience, sit down before any Christian and drag out of him his

Evangelism And Promotion

We must use modern
means of communication
if we would evangelize
the modern world



It is not enough to have the product on the shelves.*

by the Rev. George B. Wood
Rector, Trinity Church, Fort Wayne, Ind.

To put it simply and without theological elaboration, the purpose of the Church is to make Christians — more new ones and better old ones. The purpose of evangelism in its practical effect is to make “more new ones.” You can compose all sorts of broad definitions of evangelism, but the proof of the validity of your evangelistic work is to be seen in the number of people who are converted to the Christian religion and to the Catholic faith, who are persuaded to see Christ as their Lord and Saviour and to acknowledge this publicly in Confirmation. Parish life on any other basis is a denial of the primary purpose of the Church. As someone has said, evangelism is a deliberate effort to incorporate people into the Church. This is what the Church does because of what she is, and she is not her true self when she is not doing it.

How the Church does this depends on the time and the place, and this is 20th-century America. The Evangel remains the same, but the methods of bringing that Evangel to the attention of the unbeliever change with the century and the nation. Look at the thousands of firms devoted to advertising, promotion, and public relations. They exist because they possess the techniques for communication to our mass society. They have not only proved the value but also the necessity for modern means of communication if a

product is to become known and sold to the public. Any advertising man will tell you that it is not enough to have the product on the shelves, for it will remain on the shelves if someone doesn't come in looking for it.

So it is not enough for a church to be on a certain corner for a hundred years with its stately bulletin board unread by the passer-by. You must tell people that it is there, and you must do it constantly by every means known to modern man. You must make the word Episcopal so widely known that people can even spell it — so common in usage that people will associate it with the word Church.

It is evident that the advertising profession finds certain media productive in the promotion of products and services: radio, TV, newspapers, signs, and posters. We must make similar use of these media, and this is the obligation and responsibility of the local parish, because the techniques and methods will differ from community to community. The national Church cannot possibly know the local need, nor can it assume the financial burden on a nationwide scale.

Today advertisers generally buy time and not programs on the radio, so it doesn't take too much cultivation of the station personnel to sell them on providing you with some free time if you can offer them good *free* programs. And you can!

The Division of Radio and TV of the National Council offers some excellent radio fare in the award-winning *Viewpoint*, a series of interviews with well-known personalities, in Robert Young's dramatic series, *The Search*, in Bryan Green's interviews entitled *The Finders*, and, in *Trinitytide*, a series of devotional programs following the Christian year. The announcer will give the local tie-in which you provide him. The Episcopal Radio-TV Foundation of Atlanta, Ga., also provides excellent programs at a small rental. Both sources have TV offerings, but time on the viewing screen is more difficult to obtain.

No town or village should be without an “Episcopal Church Welcomes You” roadside sign on every entering highway. The Promotion Departments of the National Council and the Fifth Province have them, and the smaller signs of the Fifth Province are so inexpensive that there is no justification for the smallest mission to be without them. The Fifth Province has also developed a show-card poster, “The Episcopal Church Bids You Welcome,” for use in hotels, restaurants, and filling stations. This kind of saturation display advertising will make the community and its visitors conscious of the existence of the Episcopal Church.

*The Rev. W. G. Prater, Harry Sterling, and sign at St. George's Church, Hellertown, Pa.

Evangelism by saturation! Get the name known. Make people curious. Get them asking questions. Make the shield the symbol of the Episcopal Church. Have men wear it on their lapels, and as tie clasps and cuff links. Put a decal of the shield on your car bumper, back window, or windshield. Better yet, put it on the cover of book matches with the words "The Episcopal Church Welcomes You" and distribute them all over town. People can be evangelized through book matches: I know from experience in my own parish!

You can become more sophisticated in your evangelism through newspaper advertising. The cardinal principle to remember is that you are not selling Christianity in general. You are selling the Episcopal Church, and the copy must show how the Episcopal Church speaks to and fulfills the needs of the people to whom the advertising is directed. The person to prepare such copy is a consecrated layman who feels his religion deeply and has an eye for good public relations. The layout work must be different and attractive, and you must expect to pay the going rate. Often county papers will accept such material as filler. But you will find that it pays off, which is the criterion of the advertising man.

There are many things of the Church which can be described to the man-on-the-street, in four or five carefully worded sentences, in a way to arouse his interest — the altar, the clergy, the vestments, the Prayer Book, Lent, Palm Sunday, Good Friday, kneeling and standing, etc. The subject of "mixed marriages" can be treated delicately but firmly and from many angles so that people will understand that the Episcopal Church has the reasonable and satisfactory answer. A former vestryman had his first contact with the Church as he walked into the Church Office with such an ad in his hand.

The new magazine, the *Episcopalian*, can be an effective tool for evangelism. Put everyone in your parish on its mailing list (on that basis the subscription is \$2 a year), and you will give your people something to talk about. They will soon learn that they belong to a Church which is making its impact on the world to the glory of God and to the benefit of man. And they will carry the message and pass on the magazine.

All this presupposes that the local Episcopal church on the corner has something to offer people once they get inside. The Ministry of the Word from the pulpit must be relevant to the life of the man in the pew, and in the Ministry of the Sacrament at the altar he must know an identification with Christ for the transformation and empowering of his life. Given this, you will have your greatest and best means of evangelism — the people of the parish on fire with a zeal to tell others of the glorious Good News of the Gospel which has given them a new life in Christ.

EVANGELISM

Unless the grace of Jesus Christ touches
the social relationships redemptively,
the words of the Gospel are denied
by the deeds of Christians

And The Practicalities Of

LOVE

by Peter Day

A band of determined Churchpeople involved in the social side of the Church's ministry is currently agitating for a "new look" at this area of Church life. Their slogan is: "Christian social relations is the new evangelism."

Such mixing of terms seems an untidy use of language to many, who regard evangelism as one thing and social relations as something else. Evangelism is defined as the effort to present Christ to our fellow men in such a way as to lead them to accept Him as their Lord and Saviour. And this — on the surface — is exactly what Christian social relations is not. The area of CSR is the practical issues in the neighborhood, the city, the nation, the world.

CSR is concerned with feeding the hungry, clothing the naked, healing the sick; with freedom, justice, and peace among men and nations. And it characteristically works under conditions in which the ac-

ceptance of Christ as Lord and Saviour is a rather remote objective. Non-Christians as well as Christians must be rescued from physical and social deprivation. Atheists as well as believers are involved in the pursuit of justice and peace.

Yet, those who believe that Christian social relations is the new evangelism have two very good reasons for making this assertion — a theological reason and a practical one.

The theological reason is based on the nature of the Gospel itself. The Gospel, as proclaimed by Christ and His apostles, was not just a message of good cheer to individuals — a prescription for their troubles and failings. It was an announcement about God's plans for the whole universe. "The kingdoms of this world," says the Book of Revelation, "are become the kingdoms of our Lord and of His Christ."

Nothing is farther from the thought-

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Its message: The Kingdom is near.

RNS

Evangelism must remain faithful to the hard truths about events that happened once, only once, and once for all

The Gospel Is Sovereign

by the Rev. J. V. Langmead Casserley, D.Litt.

Of course evangelism must be effective, but it is even more important it should be faithful. Evangelism, we may say, is always under the discipline of the Evangel. Yet many sincere, devoted, and even effective manifestations of evangelical zeal are not sufficiently under the dominion of the Evangel itself, as we find it in the Gospels and in the history of the Church. My aim here is to produce a short, but I hope pointed, summary of the Gospel which it is the aim of evangelism and the duty of the evangelist to declare and communicate.

We may begin with the old, and somewhat hackneyed, distinction between the Gospel of Jesus and the Church's Gospel about Jesus. This distinction can be grossly exaggerated, and often has been, since there is a profound, underlying continuity between the two. Nevertheless, the distinction is found in the New Testament, and to give due weight to it is essential for any balanced understanding and pre-

sentation of the fullness of the Gospel.

(1) *The Gospel of Jesus.* Central to Jesus' own proclamation in the New Testament is the idea of the nearness and swift approach of the Kingdom. The Kingdom of God is at hand. All human existence is perched precariously on its verge. Life as we know it now is radically insecure, because it is something that happens on the margin of an unknown whose depths it cannot plumb and whose forces it cannot control. Man is fragile; only the purposes of God are strong. However long time may last it will always be true that at every moment and in every situation the Kingdom of God is tantalizingly at hand, faintly seen on the horizon of faith and hope and love. It is still true that to proclaim the Gospel is above all to proclaim the nearness and swift approach of that ultimate triumph of the creative purposes of God which we call the Kingdom.

For the Kingdom means above all the rule of God, the Creator, through the obedience of the creatures. Wherever and

whenever the will of God is done, there the Kingdom of God is come. Wherever and whenever the purpose of God is realized and its glory made manifest, there we recognize the reality of the Kingdom.

It is perhaps this central, dominating theme which makes the Gospel for so many a stone of stumbling and a rock of offense. To proclaim the Kingdom of God is to proclaim also the doom of the kingdoms of men. Those who live for these kingdoms will always resent the comparison between the temporal and the eternal, between the sinful and the holy, between institutions forged to serve the purposes of men and that far off and yet very near reality which reminds men of their ultimate responsibility and judgment, of their final vanity.

(2) *The Gospel about Jesus.* But even in the synoptic Gospels Jesus not only announces the coming of the Kingdom. Again and again it is insinuated that in a mysterious sense He *is* the Kingdom. He is not merely its herald; He is also its substance. Or to adapt the language of St. John, He is not only the way to the Kingdom (for except through Him none comes to the Father); He is also its living truth made manifest and its true life made freely available. It is in the Christ, and through Christ in the Church, that the will of God is done and the Kingdom of God is already come.

The message of the swift approach and persistent proximity of the Kingdom of God is also the message that proclaims the necessity of repentance. To live in this new kind of community, to live for these novel purposes, to consummate this unforeseen destiny, each man must become a new kind of man. Just as hitherto and apart from the Gospel we have concentrated upon becoming men well adjusted to and well adapted for the life that is lived in the kingdoms of men, so now in the light of the Gospel we have to adjust ourselves to the very different realities of the Kingdom of God. In modern terminology Jesus bids us be maladjusted toward the world in order that we may become well adjusted to the Spirit of God which rules in and pervades God's Kingdom. To the suggestion that we can, so to speak, both have our cake and eat it, that we can be well adjusted in both directions at the same time, Jesus gives short shrift — "Ye cannot serve God and mammon."

To enter the Kingdom of God is, in the Gospel's language, to be saved. To establish, build up, and protect a Kingdom is, in the language not only of the Bible but of the whole ancient world, to be a saviour. Jesus is the Saviour because He establishes the Kingdom. But at the same time Jesus is the Redeemer because it is He who makes it possible for us to become true members of the Kingdom of God. Just as the word "*repent*" means much more than merely to be sorry for our sins, and suggests a radical reorientation of the

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God and Men

After celebrating our 80th anniversary two years ago, we decided to devote future anniversary issues of *THE LIVING CHURCH* to questions of broad concern to Churchpeople. The accent of our anniversary issues is on the future. And it seems to us that the present Churchwide resurgence of interest in the ministry of the laity will very soon come to focus on the subject of evangelism.

Each of the writers of the various articles in this issue has his own definition of evangelism. Not infrequently they flatly contradict each other on some key point. For example, Bishop Mason says that everybody must be an evangelist, and Captain Jones says that evangelism is a specialized ministry to which God calls certain individuals. Sometimes they contradict themselves, as when Fr. Wood says in one paragraph that the national Church cannot possibly know the local need in evangelism and in the next paragraph urges use of the excellent materials prepared by the National Council's radio-TV division.

However, in the midst of the many unknowns and paradoxes of the subject, it is clear that a more biblical and more theological view of the Church's message to mankind is shaping present-day concepts of the work of evangelism. And to us it seems also to be clear that the Holy Spirit is generating powerful pressures in the Protestant Episcopal Church in the United States of America for a more vivid and persistent proclamation of the Church's message.

Two Distortions

There are two distorted approaches to evangelism which seem to us to need clearing away before genuine evangelism can take place. The first is the secularistic distortion which looks upon evangelism in much the same terms as the membership drive of the PTA. The parish, caught up in the drive for success which is so characteristic of present-day America, is in danger of regarding evangelism as a way of increasing its numbers, providing it with more money, and in general making it a more successful institution in worldly terms.

The second distortion is what may be called the theological distortion — the "Christendom" concept. This is the goal of Christianizing the world, of constructing a Christian society, of bringing in the Kingdom of God by the efforts of Churchpeople. In these times of tension and crisis, it is tempting to look to the Church for the answer to everything from juvenile delinquency to atomic war.

Against both of these Dr. Langmead Casserley's article points to the true view of evangelism. The Church is here to warn the world of the impending reality of God's Kingdom and to invite men to throw in their lot with the King who is to come. Christianity is not here to improve the world or to be successful in the

world but to declare God's purpose to the world. The goal is not to Christianize the world but to evangelize it. God will Christianize it at the time and in the way He alone knows.

To evangelize a neighborhood, a city, or a nation, is not to make everybody in that area a Christian, nor even to make a majority of the people Christians. Rather, it is to give them the message which God has entrusted to us for them and, if it is not heard, to shake the dust of that place from our feet.

Christianity has for many centuries had an alliance with the prevailing culture of Europe and America. Nations have called themselves Christian nations, and



it has been felt that our civilization was in a real sense a Christian civilization. In the post-Christian cultural setting of today, we have relearned the insight of the first century that any and every civilization of human contriving is only a pre-Christian civilization: only a milepost on the long march of history toward the Kingdom of God.

Evangelism has little or nothing to do with such side issues as the numerical strength of a parish or the proportion of Christians in the world's population. It has two focal points of interest: One is God — His will, His purpose, His Messiah, His Kingdom; the other is men — whether by ones and twos or thousands or millions — the men and women and children whom God is calling into His Kingdom.

National Department?

In many dioceses, the Department of Promotion is being given a new name — the Department of Evangelism and Stewardship. Under consideration at the national level is the creation of a National Council Department of Evangelism. Whether these organizational adjustments will help or hinder the Church's understanding of its evangelistic task, we do not know. In a sense, it is true that every department of a diocese and every National Council department is a department of evangelism. But it is also sometimes true that what is everybody's responsibility can become nobody's responsibility.

We hope that evangelism will be a major subject of concern for the Detroit General Convention 10 months from now. The ministry of the laity, understood in its proper outward-looking terms as the work and witness of the Christian lay person in the world, leads directly into the question of a renewal of evangelistic fervor and zeal in every aspect of Christian life and work.

The Living CHURCH

PUERTO RICO

In Such Times

by THOMAS IRELAND

In a pastoral letter to be read in churches in Puerto Rico on October 30th, Bishop Swift of Puerto Rico discussed the political-religious conflict in Puerto Rico. The bishop canceled scheduled visitations to the Virgin Islands in order to read the letter himself in the cathedral.

The political situation in Puerto Rico has been confused by what is viewed by the government majority, the Popular Democratic Party, as the direct intervention of the Roman Catholic hierarchy in politics. The struggle began when the government rejected a Roman Church-sponsored program of released time for religious education in public schools [L.C., July 3d], and has been intensified by the hierarchy's sponsoring of the organization of a Roman Catholic political party, the Christian Action Party. The Roman Catholic bishops, in a series of statements and pastoral letters, took issue with the government's failure to forbid use of public funds for the dissemination of birth control information and to forbid sterilization.

On October 23d, the Roman bishops ordered read in all their churches in Puerto Rico a pastoral letter in which

they warned Roman Catholics that they cannot give their vote to any party that admits in its platform the government's contention that "it is not licit . . . to prohibit . . . those acts with respect to which a considerable part of the public's opinion maintains the criteria that they are not immoral."

In his pastoral letter, Bishop Swift said,

" . . . I write to you today on a subject which must concern all Christians — the present political situation. . . . In the Episcopal Church no bishop — canonically, historically, or morally — can impose his will in such matters. . . . Although this is a personal letter, for which only I am entirely responsible . . . I want you to know that in keeping with democratic principles . . . I have . . . shared it with the clergy and lay people who compose our department of Christian social relations; what I am saying has their full approval, following a recent meeting in Ponce.

" . . . It must be made plain that the Episcopal Church supports no political party. . . . It is repugnant to the very nature of our thinking that there should ever be an Episcopal political party. We do not band together as Episcopalians in order to have a government run by Episcopalians.

" . . . When it comes to specific matters confronting an Episcopal voter he must weigh the issues on the basis of the Christian Faith and support those points of view . . . which are . . . beneficial to society as a whole. Simultaneously he must realize that other Christians, yes, other Episcopalians, have a God-given right to disagree with each other and with their bishop. . . . Only with that emphasis do I now go on as your bishop and diocesan shepherd, to deal with some political issues which are before us. . . .

" . . . I cannot but feel that the defeat of

the bill [for released time religious education] was in the best interests of our country as a whole. . . . I am very fearful that any interrelation between state-controlled public education and the Church could mean undue influence of one over the other. . . . If . . . children are not getting proper religious training it is our fault, not that of the state. . . .

"Another issue . . . is the matter of . . . birth control. . . . The sexual life of a married man and woman is of the very essence of Holy Matrimony and is not to be confined to the procreation of children. To do so is to deny the holy development of the marriage relationship. Children, if they can be had, are vital to a Christian marriage, but the number and frequency of births is a decision to be made prayerfully only by the couple themselves.

"A matter related to this issue is that of voluntary sterilization. . . . In this area I grant that moral theologians are thus far divided and sociologists are watching with interest the experiment of the government in some parts of India, in which the state provides an encouraging bonus to those having the operation. Obviously there is absolutely no moral issue where therapeutic sterilization for the health of the mother is involved. Furthermore, when we consider not only those factors involving the individual family itself, but when we face as well obvious and significant social facets, it is clear that there is not necessarily anything immoral in the joint decision of a husband and wife, after consultation with doctor and priest, for one to be sterilized after the birth of several healthy children. It is ultimately purely a matter of permanent birth control though this is indeed an extreme measure. . . .

"Now to turn to the international picture. . . . As Christians we cannot escape concern for all. We must pray for all, we

Across Every Frontier

Everywhere in the Church these days people are talking about evangelism. We have a Joint Commission on Evangelism appointed at the General Convention of 1958; last Holy Week the officers of the National Council in their annual conference discussed the meaning of evangelism for us today; a number of dioceses have continuing or limited programs of evangelism; now THE LIVING CHURCH is devoting an anniversary issue to this central and necessary work of the Church.

This is all to the good. The proclamation, or promulgation, of the Gospel is a necessity within the Gospel itself. "I take no special pride in the fact that I preach the Gospel," said St. Paul. "I feel compelled to do so; I should be utterly miserable if I failed to preach it." Evangelism takes place through the life of a Christian by the work of the Holy Spirit just as naturally as a good tree bears good fruit, if we do not ourselves prevent it. But of course we do prevent it. Every one of us by his Baptism and Confirmation is called and equipped to be an evangelist. But how many of us really are? Is the Episcopal Church in the true meaning of the word an evangelistic fellowship?

Then, too, we must understand the full dimension of the evangelistic task of the Church. It can easily

become a slogan with as little meaning as "togetherness." We will all be excited about evangelism for a time; there will be a flurry of activity here and there and then we will get excited about something else as ephemeral and meaningless. I believe, however, that we are quite aware of this danger. We want to learn what the full task of evangelism is. It certainly cannot be limited to getting more people to come to Church. We cannot measure the extent of our faithfulness as evangelists merely by counting the increase in baptisms and confirmations. Evangelism is not another name for a membership campaign. In the World Council of Churches bulletin, "A Theological Reflection on the Work of Evangelism," there is this description of the extent of the evangelistic work of the Church: "The Gospel must be addressed to the group whose need is deliverance from the powers of this age. The Gospel must be addressed to the nation seeking its way in God's world. The Gospel must be addressed to every area of life, until it is brought into obedience to Jesus Christ. Across every frontier of unbelief the message of the Cross must be taken; to a world being recreated in Christ, the Gospel in its fullness must be proclaimed."

(Most Rev.) ARTHUR LICHTENBERGER
Presiding Bishop

must strive for all, we must support every effort for the benefit of all. As Christians, indeed as human beings, we must courageously set ourselves against any attempt to destroy . . . liberties of press, speech, worship, vote. . . . We must be patient with those who disagree with our Christian view or our democratic philosophy of free government. We must bring them in our hearts and minds constantly to our altars, but we must never flinch . . . from a determination to stand courageously — even if sometimes greatly outnumbered — for what we believe in our hearts to be right and true. . . .”

Editor's Note: Archbishop Egidio Vagnozzi, papal delegate to the United States, in commenting on the action of the Puerto Rican bishops said:

“The Island of Puerto Rico is not within the territory entrusted to the apostolic delegation in Washington. Therefore, it would be improper for me to comment on the pastoral letter of the Roman Catholic bishops . . . I can say . . . I am confident no such action would ever be taken by the hierarchy in this country.”

LAITY

Not Too Often

by the Rev. JAMES L. CONSIDINE, JR.

Death is a factor of life which few candidates face during a political campaign, although all but one candidate for any one office must of course accept political defeat (death) on election day. Mrs. Lyndon B. Johnson faced death — the death of her father, Mr. Tom J. Taylor, on Saturday, October 22d. In a campaign schedule with no spare minutes, let alone spare hours, she had hundreds of moral judgments to make as to which engagement might be broken and which postponed to a later time.

Thus, when she was interviewed for THE LIVING CHURCH, her first words concerned the “comfortable words” of the Holy Communion service, “Come unto me, all ye that travail and are heavy laden and I will refresh you.” Mrs. Johnson commented, “I had always noticed that it says, ‘refresh’ not ‘take away’ or ‘get rid of’; but now I see even more clearly the implications of the word ‘refresh.’”

Claudia Alta Taylor Johnson, known as “Lady Bird,” was born a Methodist and attended a Methodist church through her high school years in Marshall, Texas. Her mother died when she was five, and she was raised by an aunt who neither encouraged nor discouraged her niece from a decision regarding the Church. In 1928, in company with her best girl friend, Helen, daughter of the Rev. S. Moylan Bird, then in Marshall and later rector of St. Peter's Church, Brenham, Texas, Claudia left her aunt's home to attend junior college at St. Mary's School in Dallas, Texas. At the age of 17 she entered the University of Texas. She says, “I felt something missing, I was lonesome, I didn't

know exactly what it was. The words the minister said at the end of the daily chapel at St. Mary's ran through my head time and time again, ‘Lord grant that the words which we have said with our lips we may believe in our hearts and practice and show forth in our lives.’”

She went to St. David's Church in Austin and was confirmed there by the late Clinton S. Quin, Bishop of Texas, “in either 1931 or 1932.”

The Johnsons were married in St. Mark's Church, San Antonio, by the Rev. Arthur McKinstry, now Bishop of Delaware, retired. They have two children, Lynda Bird and Lucy Baines, both of whom are baptized and confirmed members of the Church. St. David's, Austin, they still count as their home church, as their ranch in Johnson City is only 48 miles west and political activities usually keep the family in Austin, the state capital, when they are not in the national capital. Sen. Johnson is a member of the Christian Church (Disciples).

“Once a week is surely not too often,” Mrs. Johnson says, “for a person involved in all the frustrations of public life, with the making of so many decisions in which all the possible answers seem gray instead of black or white — once a week is not too often to hear the words: ‘We beseech thee also, so to direct and dispose the hearts of all Christian rulers,’ and to remember the basic promise of the words: ‘Ye who do truly and earnestly repent . . . and are in love and charity with your neighbours. . . .’”

The Greatest Help

by CHRISTINE FLEMING HEFFNER

A buoyant blonde with eight grandchildren, Churchwoman Emily Sears Lodge, wife of Vice-Presidential candidate Henry Cabot Lodge, told reporters at a press conference in Milwaukee who asked her if campaign travel didn't become grueling, “No, I love it! Somebody else makes the decisions, so I get all the fun of it, and I adore going places and I love meeting people.”

A communicant of St. Peter's Church, Beverly, Mass., where the Lodges were married in 1926, Mrs. Lodge was reared an Episcopalian. Asked what part the Church played in the life of a public figure, she said, “In public life — or in private life — it's the greatest help there is.” However, she found that campaign trips played hob with regular Church attendance, as with many other things. “It's just not a normal form of life.” But for the limited time of a campaign she enjoyed it, since “it's fun meeting people, having people nice to you, seeing the country. The only trouble is that we never get to stay any place long enough.”

Asked how she managed always to keep smiling, she laughed. “Grinning, you mean,” she said. “Actually I just naturally keep on an even keel — I'm quite



Ex-Secretary of the Navy Thomas: Vice president.

phlegmatic.” “Well,” the reporter remarked, “for a phlegmatic person you certainly are vivacious on top.”

Newsweek has called Mrs. Lodge “possibly the gayest, funniest, most spontaneously enthusiastic campaign partner in all political history.”

The Bible and Defense

Mr. Charles S. Thomas, Los Angeles Churchman, has been elected a vice president of the American Bible Society. Mr. Thomas, president of Trans World Airlines from 1958-1960, has been a member of the Bible society's board of managers since February of last year and has served on the committee for national distribution of the Scriptures.

Mr. Thomas was appointed under secretary of the Navy in 1953, and was assistant secretary of defense for supply and logistics from 1953 to 1954, when he was named secretary of the Navy. He was chairman of the Republican finance committee from 1957 to 1958. He was awarded the Presidential Medal for Merit and the Distinguished Civilian Service Award for wartime service when he was a special assistant to the secretary of the Navy. He also received the Distinguished Civilian Service Award from both the Defense Department and the U.S. Navy, the Decoration for Exceptional Civilian Service from the U.S. Army, and several awards from foreign countries.

EDUCATION

They Belong Together

The induction of the Rev. Reamer Kline, rector of St. Mark's Church, New Britain, Conn., since 1944, and a former newspaper man, as president of Bard College was held in a large tent on the front lawn of the campus at Annandale-on-Hudson, N. Y. [L.C., October 9th]. Present were the Presiding Bishop, who re-

ceived an honorary degree, and some 1,250 other guests, including 19 college presidents and nine bishops.

Said the Presiding Bishop in an address, "I think they belong together, the concern for discursive truth and the conviction that God is the source of all truth and that this is His world."

From England

The Rt. Rev. Robert W. Stopford, Bishop of Peterborough, chairman of the Church of England's Board of Education, has come to the United States under National Council auspices. He will speak at four clergy conferences held under the Advance Adult Education Program.

"Education for Christian Living" will be his subject at the conferences, which will take him and Mrs. Stopford from coast to coast on a seven-week tour ending November 25th. Other speaking engagements have been arranged in addition to the conferences in Newport, R. I., Spokane, Wash., Tulsa, Okla., and Way, Miss.

SOUTH AFRICA

Under Constant Threats

Fears that European Anglican clergymen presently working in the Union of South Africa would be "under constant threat of deportation" if they continued to oppose the government's *apartheid* policy were voiced in Dar Es Salaam, Tanganyika, by Bishop-designate Trevor Huddleston [L.C., August 21st].

Fr. Huddleston gave a press conference upon his arrival from England. He was to have been consecrated Bishop of Masasi in southern Tanganyika on October 18th, but his consecration was postponed because of an outbreak of meningitis in that area [L.C., October 30th].



At Bard College, the Rev. Lincoln Taylor, OHC, Bishop Donegan of New York, and Dr. Kline: A tent and 1,250.

"If South Africa goes forward, as it is going forward, to become a republic next year," Fr. Huddleston said, "numbers of European clergymen will not automatically qualify to become South African citizens and they will be under constant threat of deportation if they continue to oppose South African racial policies."

Asked whether the Anglican Church will submit to the imposition of *apartheid* by the South African rulers in the day-to-day functioning of the Church, the bishop-designate said the rules of the Church make it an offense to adopt racial segregation inside its own doors. He said he was satisfied that Anglicans in South Africa would stand solidly behind the Church in opposing any concession to *apartheid*. [RNS]

Bishop Reeves to U.S.

Bishop Reeves of Johannesburg, recently deported from South Africa for his opposition to the government's racial policies [L.C., September 25th], is scheduled to arrive in the United States on November 8th for a month-long speaking tour. He will address the meeting of the House of Bishops to be held in Dallas, November 12th-17th.

Bishop Reeves' book, describing the South African disturbances, is to be published early in December.

Supplanter

Although Queen Elizabeth II is the "Supreme Governor" of the Church of England, there is no reason why she should not be omitted from the Church's prayers in the projected South African Republic, the Rev. Canon J. W. Aubrey, of Capetown, South Africa, declared.

He said that in the South African Republic, the Church of the Province of South Africa might well decide to offer prayers for the President rather than for the Queen. This, he noted, would be similar to the situation in the United States, where the Protestant Episcopal Church owes allegiance to the President of the Republic.

The canon said that "in law, the Queen is the supreme head of the Church of England, and is also Defender of the Faith, a title conferred on King Henry VIII by Pope Leo X." [RNS]

LOS ANGELES

In English and Spanish

The Rev. Walter D. Dennis, Jr., Hampton, Va., a director of the Episcopal Society for Cultural and Racial Unity, was a guest of the diocese of Los Angeles, October 9th-13th, for conferences on the diocese's program of racial integration.

Talks by the visiting director keyed an all-day session of the diocese's special commission on Spanish relations, October 11th, at Bloy House, Los Angeles, dioc-

esan retreat and conference center.

During his visit Fr. Dennis conferred with clergy and lay leaders of the diocesan missionary program for the Japanese people of southern California.

His initial speaking engagement was on October 9th, when he preached at St. Paul's Cathedral at a joint service of English- and Spanish-speaking congregations. He also addressed the fall meeting of the Pasadena convocation and a dinner meeting of the Canterbury Club at the University of California at Los Angeles.

TOWN AND COUNTRY

Convocation Splitting Up

The offering at the corporate communion of the Rural Workers Fellowship, meeting in Denver, Colo., during October, was collected in rural fashion — hats were passed around and elevated at the altar of St. John's Cathedral. The fellowship shared its hotel with a rocket training school. Recalling that the meeting four years ago was in the same hotel with the National Cemetery Association, one member remarked that the organization had moved from low to high.

The Rural Workers Fellowship meets each year in conjunction with the meeting of the National Episcopal Conference on Rural Church Work, which in turn gathers at the same time and place as the National Convocation on Town and Country Work of the National Council of Churches. This year's gathering of the NCC group, October 17th-21st, was the last such national convocation. Next year the national meeting will be replaced by regional gatherings, and in 1963 each Communion will meet separately.

The Episcopal conference, at which Bishop Corrigan of the National Council was a speaker, was led by the Rev. Clifford L. Samuelson, executive secretary of the National Council's Division of Town and Country, and by the Rev. William Davidson, associate secretary. Mr. Davidson also served as program chairman of the NCC convocation. Daily devotions at the convocation were led by Bishop Sterling of Montana. The Rev. Francis Allison, of Roanridge, Platte County, Mo., was a chairman; and the Rev. Maxwell Brown of Coldwater, Mich., and the Rev. Smith L. Lain of the National Council's Department of Christian Education led group discussions.

The Rural Workers Fellowship reelected the Rev. John Peacock, a Canadian priest, as president, and the Ven. Charles F. Rebkopf as treasurer. New officers elected were the Rev. Alexander Hanson, first vice president; the Rev. Herman Page, second vice president; the Rev. Arthur Freeman, secretary; and the Rev. Frederick Smyithe, the Rev. Thomas McElligott, the Rev. Derek Salter (of the Canadian Church), and Bishop Henry of Western North Carolina, all directors. Fr. Smyithe and the Rev. Jennings Hobson received Rural Workers Fellowship awards.

BRIEFS

STRAW VOTE: At the recent deans' conference, held in Denver [L.C., October 23d], a straw vote on the upcoming election turned up 25 votes for Vice President Nixon, five votes for Senator Kennedy, and three votes undecided.



STUBBORNNESS PAYS OFF: An early rector of St. Matthew's Church, Bedford, N. Y., wrote, "Every fourth Sunday I preach at Bedford, and, I am afraid, without success — for they are a willful, stubborn people in that town." On October 16th the parish, with 607 communicants and 350 in its Church school, celebrated its 266th anniversary.



EASTWARD BY LAND ROVER: An English priest, together with a New Zealand schoolteacher and an English architect, are traveling in a car (Land Rover) to India, by way of Germany, Austria, Yugoslavia, Greece, Turkey, Iran, and Pakistan. The Rev. J. D. Stuart, editorial secretary for the Indian Society for Promoting Christian Knowledge, intends to distribute books in New Delhi, and to carry on a general book-promotion campaign.



RECORDS: In the same period when Church membership in the U.S. has moved up to its highest point in history (63.4% of the population), crime has also reached an all-time high. The number of arrests for serious offenses rose to 1,500,000 in 1959, according to statistics issued by the Federal Bureau of Investigation. The increase in crime is four times that of the population.

At the culmination of Operation Medicine Chest, sorting, packaging, and shipping: Dr. Winsser, Mrs. Ethel Nelson, Mrs. David Moore, Mrs. Roberts Witkowski, and pharmacist James A. Miles.



November 6, 1960

TRAVEL

Help for Pilgrims

Impressed by their own experience of travel with England's Pan-Anglican Tours, the Rev. Forrest E. Vaughan, and the Rev. Arthur Matthews have instituted a similar American project. Devotional and educational tours of the Holy Land have been scheduled for Churchpeople, leaving New York June 18th and July 16th. The tours will last 19 days, cost less than \$1,000, and will be open on return travel for an extended European trip if desired.

Fr. Vaughan, rector of Holy Trinity Church, Ocean City, N. J., and Fr. Matthews, instructor in Latin and English at Marion Military Institute, Marion, Ala., say that their Churchman's Travel Co. hopes later to expand tours offered to include England, Europe, and the area of St. Paul's journeys. They plan to form a non-profit organization called "Pilgrimages, Inc.," with the three-fold purpose of conducting pilgrimages to places of religious significance throughout the world, encouraging good relationships with other Christians, and devoting any profits to the repair and rebuilding of Christian shrines.

AUSTRALIA

Dismay at Deportation

Delegates to the General Synod of the Church of England in Australia and Tasmania have adopted a resolution calling on the South African High Commissioner in Canberra "to convey to his government our dismay" at the deportation of Bishop Reeves of Johannesburg [L.C., September 25th].

Bishop Reeves, an outspoken critic of South Africa's *apartheid* policy, was secretly removed within 48 hours after his

return from five months' voluntary exile. He fled to avoid possible arrest when a state of emergency was declared after South African racial riots and killings by police.

An earlier motion requesting the Australian High Commissioner in Capetown to represent to the South African government the "unqualified opposition" of the Australian Anglican Church to *apartheid* was withdrawn.

Bishop Burgmann of Canberra and Goulburn, speaking on the resolution, charged that Australia was practicing *apartheid* "on a national scale and with great thoroughness." He told the synod that "anyone who has been placed in the position of defending our immigration policy realizes what short shrift this particular policy would get in a body such as the United Nations."

The bishop, who retires at the end of this year, asserted that Australia could "take a comfortable position because it is not a street dividing us from the colored races, but a fairly wide strip of water."

Expressing his own belief that segregation "can be provisionally justified," Bishop Burgmann added, "But there is no question whatever that if we are going to be consistent we have to do some very thorough and relentless thinking about our own immigration policy." [RNS]

Not Again

Prelates of the Church of England in Australia and Tasmania have decided that it is not "convenient" at present to reinvite members of the Holy Catholic Church in China (Anglican) to Australia.

The Rev. Kenneth Roughley, the Australian Church's public relations officer, said the decision was made by the Church's four archbishops and 25 bishops at the annual bishops' meeting. He recalled that the late Archbishop H. W. K. Mowll, former Primate, invited Chinese Anglican leaders to visit Australia during his trip to China in 1957.

"This was to be a kind of return visit," Mr. Roughley said, "but the Church in China replied that it was not able at that time to accept the invitation." [RNS]

ERIE

Operation Medicine Chest

The visit of a missionary stationed in Central America to the annual convention of diocese of Erie in 1959 began a project to give medical supplies and a sterilizer to St. Luke's medical clinic, Managua, Nicaragua.

The sterilizer was on its way early in the spring of 1960. Episcopal Churchwomen in each parish and mission helped collect antibiotics and vitamins from physicians and drug stores, the principal source being samples sent them by wholesale drug houses. Wholesale houses sent

large quantities of needed drugs in addition to those collected.

Response to Operation Medicine Chest was such that the Diocesan House was packed with drugs and a halt had to be called, with several parishes left with large quantities on hand. A committee under the direction of Dr. Louise Winsser sorted, packaged, and shipped the material to the clinic.

ORTHODOX

Transfers Accepted

After talks between representatives of the Greek Orthodox Church and the Greek Minister of Cults, the Athens press reported that the government is prepared to accept the transfer of bishops from one diocese to another.

The Orthodox hierarchy, holding its annual assembly in Athens, was opposed to a provision in a government bill which provides for the permanent assignment of bishops to their dioceses without subsequent transfer.

Other provisions of the bill opposed by the hierarchy include the settlement of major Church matters by government decrees, and state determination of diocesan boundary revisions.

Another issue of dispute is the hierarchy's contention that it should formulate all bills related to Church matters, instead of only giving an opinion on them, as provided under the government measure.

Bishops of the Greek Orthodox Church voted to meet triennially in the future, instead of annually.

To assist the Church in its work during the interim between assemblies the bishops transferred some of their responsibilities to the permanent 13-member Holy Synod. [RNS]

SEMINARIES

Building and People

Meeting of the trustees of the Seminary of the Caribbean, scheduled for last June and delayed by an airline strike [L.C., July 24th], was held in Santurce, P. R., a few days before Hurricane Donna side-swiped the island, doing little damage to parts of the island where there is Church work.

Building plans for the new seminary were approved at the meeting, and construction is slated to begin soon. Also approved was a faculty, which in addition to the Very Rev. Eugene Crommett, consists of the Rev. James Griffis, Jr., the Rev. William P. Haugaard, and the Rev. B. W. Rodgers as full-time professors, and the Rev. Victor Buset, who will teach pastoral theology one day a week. Miss Dora Reus will serve as the dean's administrative assistant from January 1st. The first class will begin its studies in September of next year.



"A GENTLEMAN HERE, SIR, DEMANDING EQUAL TIME!"

The Script, National Council Division of Radio and TV

THE CHURCH AND THE LAW

Court Stands Pat

The United States Supreme Court denied without an opinion a petition from the Russian Orthodox Greek Catholic Church of America for a rehearing on the question of ownership of St. Nicholas Orthodox Cathedral, New York City.

Control of the cathedral, in dispute since 1924, was given to the Patriarchal Russian Orthodox Church in the U.S. by the Supreme Court last June in an unanimous opinion [L.C., July 3d]. [RNS]

Bench in Church

Blessing of the courts of justice for the year 1960-61 was invoked in Trinity Church, New York City, recently.

The ceremony, based on those formerly held in Westminster Abbey for the Royal Courts of Justice in England, was sponsored by the Church Club of New York and the Protestant Council of the City of New York. Members of the bench and bar attended.

The speaker was Judge Leonard P. Moore of the United States Court of Appeals for the Second Circuit, a vestryman of Grace Church, Brooklyn. The lessons were read by Associate Justice J. Randall Creel of the Court of Special Sessions of the City of New York, and Judge Archie Dawson of the U.S. District Court.

HEALTH

Delicious Danger

The South Shore Convocation of the Episcopal Churchwomen of the diocese of Milwaukee, meeting at St. Luke's Church, Racine, Wis., on October 25th, enjoyed a lunch which was described as "delicious." A few hours later, several women and guest clergy were ill, and two women were hospitalized.

Bishop Hallock of Milwaukee and four

of the seven other clergy present became ill. The Rev. Robert K. Giffin, rector of Holy Innocents' Church, Racine, and his wife were treated for shock.

A spokesman for the health department of the city of Racine told THE LIVING CHURCH that responsibility for the illnesses had not [at press time] been placed on any item on the menu. Part of the problem, he said, was that the food was so thoroughly enjoyed that little was left over for analysis. Dr. A. C. Edwards said, "You might point out to your readers that when food is prepared ahead of time, as is likely when large groups are served, refrigeration must be adequate." He said that of 38 people contacted by the health department, 25 had become ill. The food had been prepared by a professional caterer.

Bishop Hallock said that he became "violently" ill after the lunch, but that he was well again in a couple of hours. He added that "we are fortunate that this is the only time such a thing has happened in this diocese, within my memory."

PUBLIC AFFAIRS

Surprise and Alarm

Republican Vice Presidential candidate Henry Cabot Lodge was called on in St. Louis by the National Association of Evangelicals' board of administration to retract his statement supporting public tax aid for parochial and private schools.

Expressing "surprise and alarm" at the statement made by Mr. Lodge in a San Francisco television interview, the NAE board in a telegram to the candidate termed his stand "insupportable in terms of the interests of religious freedom and in the light of the contrary position taken by other candidates in the current campaign."

The board met in conjunction with the 15th annual convention of the National Sunday School Association, an NAE affiliate. [RNS]

Set an Example

The triennial conference of the Church of the South Pacific was held in Sydney, Australia, October 11th-13th [L.C., October 9th]. The deliberations, held in a mountain retreat, dealt with problems peculiar to the Pacific mission areas, mainly in informal talks.

The Bishop of New Guinea, a teetotaler, asked for a directive on the matter of alcoholic drink for native peoples. The urge for self-government and equality has made the present discrimination between white and indigenous peoples a dangerous situation that must be faced, while abuses, such as illicit brewing, the use of methylated spirits, and the use of liquor for barter, have made a new approach necessary. A lengthy debate took place, joined in by the Pacific islander delegates, and it was decided that prohibition for all had proved such a menace in other parts of the Pacific that the missions will no longer oppose government legislation that will give the indigenous peoples equal rights with Europeans in this regard. This is not a condoning of drinking, but a call on white members of the Church to set an example of moderation, it was explained.

SOCIAL RELATIONS

For Indian Summer

A \$600,000 expansion program to meet the needs of the aged in the diocese of Milwaukee was announced October 15th by Mr. Kenneth Viall, president of St. John's Home of Milwaukee, Inc.

The home will be enlarged in order to take care of more than twice as many infirm residents and to provide recreational and counseling facilities for elderly non-residents.

Negotiations have been completed for the purchase of a 60' x 120' property adjoining the present property. The present 17-bed infirmary will be remodeled into residential space and a 40-bed nursing wing will be built on the new property.

Rooms for crafts and recreational activities, together with a spacious dining hall, will be added in such a way as to connect the home with Bethany House, an apartment building owned by the home. Retired clergy and their wives are entitled to live in Bethany House rent free.

The plans for expansion of plant and services are part of a modernization of services to the aged which has been going forward for more than a year under the leadership of Mrs. Lois Slonaker, executive director of the home. Under liberalized admission policies, financial arrangements are tailored to the needs of the individual. Residents who wish to retain control of their property may do so, pay-

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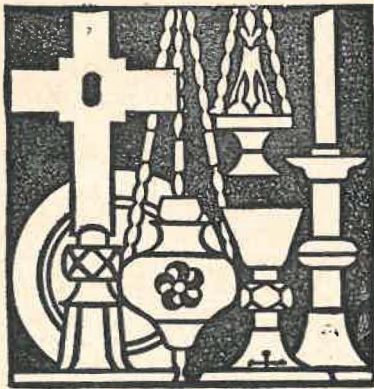
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ing the cost of their care on a month-to-month basis. There is no minimum fee for those at the other end of the economic scale.

Health requirements have been modified so that limited and chronically ill persons may now be admitted to the extent of the home's facilities for their care.

The home is now filled to the limit of its 44-resident capacity and there are applications on hand for 17 of the 40 additional places which will be available when the new construction is completed.

Funds to finance the expansion will be taken out of capital, Mr. Viall said. The resulting drop in endowment income will make it necessary for the home to seek contributions from Episcopalians to help meet its annual budget.

The substantial capital funds of the home, Mr. Viall pointed out, are not intended to relieve the present generation of its financial responsibilities. Rather, they make it possible for the present generation to do a better job of providing a happy, useful "Indian Summer" for its senior citizens.

New Counseling Center in Michigan

The Church of the Resurrection, Ecorse, Mich., has announced the opening of a Community Consultation Center on November 1st. The center is located in the offices of the Sidney A. Sumbly Memorial Hospital, River Rouge, Mich.

The center is being established to provide short term case work and a referral service to individuals or families whose problems need counseling over a period of time.

Anyone may apply for help with problems, whether marriage difficulties, par-

ent-child relationships, or individual adjustments, without charge and without necessity for appointment for the first visit. After appraisal, aid is offered or referral to an appropriate agency is made if there is need and desire for further help. The center will operate on one evening a week, with a volunteer staff of social workers.

Mrs. Margaret Bennett, supervisor at Wayne County Consultation Center and the Psychiatric Social Service Department of the Wayne County General Hospital, will guide the program. She is a member of St. Cyprian's Church, Detroit.

COMMUNICATIONS

Award

A Special Award of Merit has been presented to announcer Mr. William Shipley by the National Council Division of Radio and TV, in recognition of service rendered to the Episcopal Church in its world-wide radio and television ministry.

The announcer, known to viewers as the spokesman on TV for the Prudential Insurance Company, the Chase Manhattan Bank, and many other sponsors, is the first recipient of the award established by the Division of Radio and TV to honor Episcopalians for unusual contributions to religious broadcasting.

Mr. Shipley is an active member of St. Stephen's Church, Ridgefield, Conn. He is a vestryman and lay reader and serves as a member of the property committee of the church and in the promotion department of the diocese of Connecticut. In connection with the latter, he often gives talks in the state and outside it about the role of the layman in evangelism.



Mrs. Bennett, the Rev. Henry Parker, vicar, Church of the Resurrection, and client
No fee, no appointment.

EVANGELISM AND LOVE

Continued from page 13

world of the primitive Church than the self-centered psychological prayers that are so typical of an age of "personal religion." "Lord, make me feel . . . make me think . . . make me desire . . . make me love. . . ." The Christians of the first century did their own feeling, thinking, desiring, and loving. Their prayer was that God would glorify His name, would bring in His kingdom, would carry out His will, would give us our daily bread, would overlook our shortcomings, and would carry us successfully through the fiery trials of the end of the age.

To proclaim a Gospel of personal salvation for the individual is to proclaim only a part of the Gospel. Full-bodied evangelism has a message not only for men's psychological states but for their bodily needs, their social relationships, their economic activities, their politics — a message not only for individuals but for cities and nations and the world of animate and inanimate nature. "The whole creation travaileth and groaneth until now."

"When the Son of Man cometh," said Jesus, "Shall He find faith on the earth?" The Gospel would still be the Gospel even though not a single soul on earth believed it. For the Gospel does not consist of men's beliefs about God, but of God's declared purpose in history. Winning men to faith in Him is important, but it is not more important than action in accordance with His will in all our areas of daily living.

The second reason for the insistence that Christian social relations is evangelism — the practical reason — is a common-sense matter of communication. And yet, because the Gospel is what it is and is about the Person it is about, this reason is more than a matter of common sense. Nothing but actions based on love can communicate love.

Without works of love and mercy there would be no Gospel. These works are the outward and visible signs — in a sense, the sacraments — of the indwelling presence of Christ. Their sacramental significance, as vehicles of His presence, was asserted by Jesus in terms as baldly realistic as His declaration of His sacramental presence. "Inasmuch as ye have done it unto one of the least of these, my brethren . . . ye have done it unto Me."

The practicalities of love dictated a substantial amount of our Lord's earthly activities. Immediate and generous response to human need was the keynote of His ministry. The deaf heard, the blind saw, the lame walked, the dead were raised up. These things, as our Lord told the disciples of John the Baptist who came to ask Him what He was, are the answer to the question "Art thou He that should come, or do we look for another?" A Saviour is one who saves.

If the Gospel is to be made known to common people in our own day, it must be made known in similar down-to-earth actions of ministry to human need. The Good News must be expressed in some good news for struggling and suffering humanity. "I will; be thou clean;" and "Rise, take up thy bed and walk" are Gospel along with "Thy sins be forgiven thee." To omit either one or the other is to preach a mutilated Gospel — and one which is sadly debilitated in converting power.

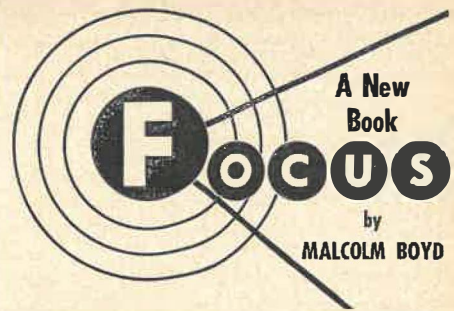
In the present day, the Church of Jesus Christ often has failed the inner city. The cities are just as full of people as they ever were, but the Church has largely retreated to the suburbs. City churches that are still strong are supported mainly by suburbanites who make the long trip downtown out of loyalty or sentiment.

The problem of evangelism in the narrow sense — of winning people to faith in Jesus Christ as their Lord and Saviour — has become for the inner city a problem of connecting up the verbal propositions of the Gospel with the situation of the city dweller. When the Gospel of suburbia urges him to concentrate upon attaining an inward spiritual state, he instinctively recognizes this prescription for the tranquilizer that it is. Somebody benefits from his poverty, his bad housing, his overcrowding, his helplessness in the economic struggle. And that somebody is probably a pillar of the Christian Church — a man of deep personal piety, perhaps, who will earnestly assure you that the Church ought not to get involved in such matters as minimum wages, public housing, labor-management relations, or discrimination.

In the inner city, Christian social relations is the new evangelism because the social relations of those who are already Christians stand under the condemnation of the Gospel. The slum landlord, the employer, the merchant who sells food and clothing, the banker — all these representatives of a loveless and frustrating society are deeply involved in social relationships with the underprivileged city dweller. Unless the grace of Jesus Christ touches these relationships redemptively, the words of the Gospel are denied by the deeds of Christians.

Christianity can be preached to the underprivileged in strictly other-worldly terms — but not by the overprivileged. No doubt this is why God has raised up underprivileged denominations to preach the Gospel to the poor in our times.

The whole Gospel — the Evangel — is for the whole man and for the whole of society. No doubt it is convenient and reasonable to have a special word for that part of the Christian ministry which is concerned with winning souls to personal faith in Jesus Christ. But evangelism, as defined in this way, cannot exist in a vacuum. Both theologically and practically, it is of one piece with the social mission of the Church.



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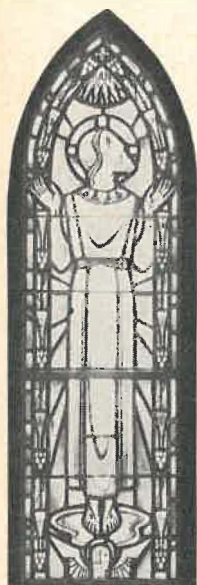
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THE GOSPEL

Continued from page 14

personality, a transvaluation of our values, and a transubstantiation of our being, so the word *redemption* means more than the mere forgiveness of sins. Redemption is sometimes interpreted as though it were a kind of intimate, profound, and life-changing psychological process, whereas in fact it is a great metaphysical mystery, a rooting of the human reality in Christ, a re-creation of the creature, a flowering of destiny, and a resurrection of nature. All things become new in Him from whom they took their origin. The redeemed are no longer in the world and for the world, now they are in the Church, in Christ and for God. By His sharing and participating in human existence Christ has made it possible for us to share and participate in the Divine existence. By living in and submitting to the judgments of the kingdoms of men Christ has submitted us all to the judgment of the Kingdom of God. He died that sin might have its hour, and rose in triumph that righteousness might have its eternity. Christ is thus at the same time the source of redemption and the life of the Church, King and Kingdom, so that whom He redeems in the world He may save for eternity. Only so can even the kingdoms of men become at last departments or portions of the Kingdom of Christ. The Gospel about Jesus is thus a proclamation of Incarnation, Passion, and Resurrection, of love, suffering, and destiny.

Above all this is an exclusive Gospel. These events took place in the whole history of mankind, "once, only once, and once for all." The hope and salvation of mankind is to be found not in human righteousness but in that righteousness of Christ which He shares with His people in the Kingdom. It is to be found not even in religion, but in that Gospel which is the redemption, the redirection, of all religion. His Gospel is the only gospel that redeems and saves and His name is the only name given among men under Heaven which expresses the whole mystery and reality of the Kingdom, the tragedy and triumph of the sovereign purpose of God.

This is the Gospel, the same yesterday, today, and for ever, which must always be sovereign over all evangelism. Our task here and now is to find ways of proclaiming both King and Kingdom, Jesus Christ our Lord, in such language and fashion that this saving truth is as acceptable to the mind and culture of our own age as to any other of the last two thousand years. Of course, at no times has it been easily or readily acceptable. The Gospel has always been a hard saying, but it has never been altogether unacceptable, either. The Gospel remains something that imperatively demands to be said, and it simply cannot be that there is no way of effectively saying it.

WHO IS AN EVANGELIST?

Continued from page 10

is the very factor which enables him to speak for God to men, bring them under conviction, and point the way to the possibility of a new relationship with Christ. The evangelist is a weak and sinful man who has been made strong and has been sanctified by the Holy Spirit. Such a ministry must therefore be related to the whole ministry if it is to bear fruit and be judged as well as substantiated by the discernment and support of the Church.

Next, the evangelist is primarily a "Bible Christian." By this is meant that the motivation and insights for use of this "gift" of ministry are derived from an encounter with the living word of God as found in Scriptures. The intensity of a manifestation of this ministry can be measured to the degree he is familiar with the Bible. This is true of Churches as a whole as well as for the individual evangelist.

Finally, the area in which this gift of ministry is effected is not limited to the great hall with large crowds. In fact, this situation is the least likely. Instead, the evangelist should be found in the world at his secular job or profession, in politics, in the classroom, in the secular and Church-related social institutions and, of course, within every congregation or gathering together of God's people — where he is supported and encouraged by their fellowship and common worship.

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The Living Church

sorts and conditions

CONTROVERSY turns up in surprising places, and one of these turned out to be a recent parish administration issue [L.C., September 25th]. An article on the practicalities of rummage sales in that issue blew up a storm that resulted in many letters to the editor and even drew the attention of *Time* magazine.

HOLDING a mirror up to nature may sometimes result in an unflattering picture of nature, it seems. And human nature is not at its loveliest when it is engaged either in acquiring or disposing of second-hand merchandise.

IN MY OPINION, there was nothing in conflict with Christian charity in the article we published. There was, however, a good deal in conflict with attitudes that conventionally pass for Christian charity — what I have previously described in this column as shmooianity.

THE SHMOO, an inhabitant of the world of the Li'l Abner comic strip, is a sweet little animal who is so anxious to be eaten that he curls up and dies when you look at him hungrily. All the clergy and most of the parishioners of any Christian church are apparently expected to be shmooos. And, God bless them, many of them are. The post-medieval view of sanctity has made the perfectly harmless, endlessly swindleable type of saint the main Christian ideal.

SOME of the visitors to Dr. Schweitzer's African mission have been shocked by his rough, authoritarian ways with his people. They came to find a shmoo and instead found a saint.

IF A PARISH is going to have a rummage sale at all, it should expect to use a dash of hard-boiled shrewdness in its formula. Being merely hard-boiled and shrewd is no adequate attitude for a Christian, but being merely soft-boiled and gullible is not the answer. It is a question of using the right amount of the right attitude at the right time.

A RUMMAGE SALE is a proletarian kind of thing. Unfortunately, most of the parishes that have big rummage sales are parishes in which few of the communicants belong to the world of the dispossessed. This seems to make everybody self-conscious about the whole enterprise. It is hard to be a Christian at a rummage sale — but then, it is hard to be a Christian in the

vestry meeting or in the card party or at the pancake supper.

I KNOW of one really proletarian parish where the door to the clergy apartment has bolts on the hinge side of the door as well as the usual side. Some of the neighbors found that they could get in and help themselves to whatever was lying loose by taking the pins out of the hinges. In my opinion, the bolts are not an offense against Christian charity but an implementation of Christian charity.

THE POINT IS that you must adapt yourself to the mores of the world in which you are placed. The Christian part of the adaptation is the joyful and loving spirit in which it is done — just like the joyful and loving spirit (if it is present) in the vestry meeting or the card party.

IF THIS SPIRIT is present in the rummage sale, then it seems to me that the cause of Christ may well be advanced through such an activity. The small contact it affords with many people whose lives touch the Church in no other way ought to be better than no contact at all.

IN THIS issue of THE LIVING CHURCH, which is devoted to evangelism, the question is pertinent: What does your parish's rummage sale have to do with evangelism? A good many other of the parish's money-raising and recreational activities are regarded as excellent ways of winning new members. Why not the rummage sale?

THIS IS the thing that should distinguish the Christian parish from the secular world — an attitude of loving concern and welcome for people in all walks of life. I did not find anything in the rummage sale article that conflicted with such an attitude. Laughter when a sneak thief is caught by a ringing alarm clock — well, this may not be the correct response in one part of town but it may well be the correct response in another. Shocked disbelief or suffocating sympathy may be more high-toned, but they would not be one whit more Christian.

THE SUBURBAN answer to all problems is the simple expedient of pretending that the poor don't exist. And you can't keep up this happy pretense in the midst of a rummage sale. Perhaps that is the most valuable feature of it!

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Diary of a Vestryman

Canvass and Elections

(fiction)

by Bill Andrews

November 2, 1960. The Every Member Canvass starts next Sunday, and tonight's vestry meeting was concentrated on the subject.

Yet, in one sense, there is little to talk about. The old arguments of three years ago have been settled, a pattern of operation has developed, and we have a reasonably accurate estimate of what the canvass will produce.

It is a well-organized effort these days. A committee has been planning it for six months. Canvassers have already had four meetings, and at these meetings two of our committeemen have relayed to the canvassers what they learned at diocesan stewardship conferences earlier in the year.

Sunday there will be a corporate Communion for the canvassers, and we hope that the canvass will be 85% complete in time for a presentation of the pledge cards at a sung Evensong on the same day.

We are not canvassing to meet a budget, but on a program of proportionate giving. I and two other men did battle last spring to get a frank tithing approach, but we couldn't swing a majority of the vestry. As Fr. Carter said to me after the meeting, "You can hardly expect a vestry to vote for a tithing approach until the majority of the vestry are tithers. Right now, as you know, only three out of 12 vestrymen are tithers."

Even so, giving at St. Martha's is much improved. This is partly because the parish has grown, but it is also a result of three years of hard work, for the per communicant giving is now 42% above the level of 1956. But, as Fr. Carter pointed out tonight, we have to guard against any tendency to self-satisfaction.

ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

November

6. Southwark, England
7. Southwell, England
8. South-West Tanganyika, East Africa
9. Southwestern Virginia, U.S.A.
10. Spokane, U.S.A.
11. Springfield, U.S.A.
12. The Sudan, Africa

In a suburban community of considerably above average income, in a parish with few members who are living in poverty, the commonest family pledge is in the \$100 to \$150 a year range, even though a handful of tithers and near-tithers brings the average pledge per family to about \$5 a week.

Commented Fr. Carter: "We are still having to scrape and skimp to pay our new curate's salary and pay for necessary maintenance. We have not so far kept to our promise to ourselves last winter to put 5% of our income into the building fund to meet needs we know will arise later. We should be giving the missions in the new areas outside of Oakburg more help than we do. We should be overpaying our missionary quota, for the nation and the world need the Gospel preached to them — and the terrifying articles in every newspaper should make this clear to us! No, gentlemen, we haven't licked our financial problem, just because we've learned how to pay our fuel bills and salaries and meet the assessment and quota that it is our simple, minimum duty to meet."

After we disposed of the canvass as an agenda item by appointing next year's canvass chairman and telling him to start work as soon as the present canvass is over, the talk shifted to the matter of the composition of the vestry in 1961. Secure in my status as a vestryman completing a full threeyear term and therefore ineligible, under our parish bylaws, for reelection, I gave my ideas on the kind of man we needed. "He should be," I said, "a man with guts. This parish is growing — not just in numbers but in knowledge and responsibility. We have a fine rector who has demonstrated his strength and ability. He needs new vestrymen who will help him carry out his program aggressively."

Everybody agreed, and we had some talk about individuals who might be nominated. One thing was clear — the growth of the parish has brought into view a number of new men of talent and devotion, and we all agreed that at least two of the three vestrymen elected next January ought to come from this new group.

Then, just before adjournment, McGee reminded us that his term as junior warden was expiring. Harry Hunting promptly pointed out that our bylaws do not prevent the reelection of a warden. Mac then said, "Sorry, gentlemen! Even if the parish meeting wanted to reelection me, I couldn't accept. I've taken a job with the Industrial League, and my headquarters will be at the state capitol. I can't serve past the first of the year."

We didn't try to discuss possible candidates for the post of junior warden. But as we were leaving the meeting, one of the brethren said to me, "Don't be so sure you're going to take it easy next year!"

MISSIONS

Continued from page 8

As it has been said by one of old time, missions are as much part of the Church as burning is of fire. We might add, in another figure, that the Church is meant for its mission as money is for spending, seeds for planting, nails for building, love for giving — each totally and completely useless in and for itself.

(2) Then it must be said that the elemental Christian motive for the mission is the eucharistic motive — *thanksgiving*. When all the lesser motivations have been recognized and found useful or not as the case may be, underneath the whole enterprise there must be the thankful hearts of Christians. When a Christian has begun to appreciate the marvelous doings of the living God, past and present, and to live by His extravagant promises for the future, his whole self begins to change. The change is not ever sudden, underneath — even when there is shouting on the surface. The change is from anciently-planted egotistic assertions and frights to gratitude; from self-centeredness to thanks.

Now thankfulness and obedience are two sides of the same coin. If there is thanksgiving, there will be an obedient outgoingness which is the Christian missionary drive. To say this is really nothing more than to say that only conversion makes true missionaries.

What this all points to is the need for a deepening of Christian knowledge, understanding, and appreciation in the whole life of the Church. Perhaps this is partly an appeal to stop trying so hard to pump up the Church to keep pace with what the world currently uses as standards of improvement and progress and efficiency, and just make sure the old orthodoxies, with all their relevance laid bare, boom in on the minds and longings of men. When an appreciation of God's patience and bounty and resurrection-power captures the heart, thankfulness will begin to sing its unstillable songs — and lo! you will have Episcopalians who are heartily and wholly missionaries.

Promotion, with all its necessary usefulness, will never replace evangelism nor provide substitutes for the fruits of conversion. Whatever we mean by "evangelism," it has to do with what overpowering, unbelievably good news does to the defensive egotisms of the human spirit. If ever we Episcopalians were even to begin to comprehend the corporate covenant-rescue of Baptism, the cosmic healing-salvation power of Communion — in fact, the Bible's whole panorama of undeserved restitution and divine empowerment to which the Prayer Book points on every page, evangelism would be a fire in our bones. And as a Church, top to bottom, we would be thankfully on mission as were our forebears in many an ancient time.

B O O K S

Communication

The first book by the Rt. Rev. Stephen F. Bayne in his capacity as Executive Officer of the Anglican Communion appeared in Great Britain October 21st. Entitled *Ceylon, North India, Pakistan, A Study in Ecumenical Decision*, it costs 8/6d and is put out by S.P.C.K. (Holy Trinity Church, Marylebone Rd., London, N. W. 1). In America, the book is available from Seabury Press (\$2.50).

Bearing the Lambeth Conference sign on its cover, it carries a foreword by the Metropolitan of India, Pakistan, Burma and Ceylon, who points out the need for an explanatory account of both the Scheme of Church Union in Ceylon and the Plan of Church Union in North India and Pakistan, both "for our own informa-



tion and discussion in India, Pakistan and Ceylon" and also for "our Anglican people throughout the Anglican Communion, with particular regard to our request that relations of full Communion may be given by other Provinces of our Church to the proposed United Churches if and when the C.I.P.B.C. decides to enter the Union."

"Church Union in Ceylon, North India and Pakistan," the metropolitan continues, "is one of the vital issues of our generation. The passage of the Church Union measure will mean that the Anglican Church will cease to exist as such in

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

November

6. St. Leonard's House, Chicago, Ill.
7. St. James', Griggsville, Ill.
8. St. David's, Glenview, Ill.
9. St. Saviour's, Old Greenwich, Conn.; Church of the Saviour, Atlanta, Ga.; St. James', Port Daniel Centre, Quebec, Canada
10. St. Barnabas Brotherhood, Gibsonia, Pa.
11. St. Martin's, Clewiston, Fla.; Church of St. Michael and St. Mark, Brooklyn, N. Y.; Church of the Epiphany, New Haven, Conn.; Cathedral of St. John, Quincy, Ill.
12. Margaret Hall School, Versailles, Ky.

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these countries. This may sound alarming, but the New Testament has taught us that we should die in order to live a fuller life."

The book consists of an Introduction by Bishop Bayne (nine pages long) and the following chapters: (1) Decisions of the C.I.P.B.C.; (2) The Ceylon Scheme; (3) The North India/Pakistan Plan; (4) Lambeth's Counsel; (5) Changes since 1958; (6) An Anglican Summary from India — this last prepared by the Ven. T. D. Sully, secretary of the Negotiating Committee.

In his introduction, Bishop Bayne writes:

"What is the background of these resolutions? Why are they of great significance in Anglican history?" This book is published with the hope of providing answers to those questions and other like ones. Far more, it is intended to provide, in the briefest possible compass, the essential documents on which must be founded the answer to the great question at the heart of each of the resolutions. It is published with no design or hope to plead any cause save that of comradeship within our Anglican household. He who reads it hoping to detect an editorial attitude one way or another will be disappointed. It will serve no other purpose than to help us in the Anglican brotherhood give an answer to the questions asked us by our fellow Churchmen in North India, Pakistan and Ceylon.

"Only such narrative commentary is added as is needed to give a setting to the documents and to introduce the book as a whole. I should be unhappy if even that much of my own writing were felt to be intended to sway the judgment of the reader except in one particular — I care very deeply, and make no secret of it, that the earnest appeal of the C.I.P.B.C. may be met with the most thoughtful and loving and informed response we can give. If this be treason to the cause of objectivity, then I am willing to be hanged for it! But apart from this, let these pages simply supply the least that every Anglican should know to come to an honest and worthy judgment in these great matters."

Later in the Introduction Bishop Bayne tells us that the metropolitan of the C.I.P.B.C. has sent an official letter to all other metropolitans putting the question: "Will you be prepared — are you willing — to enter into full communion with these prospective united Churches from the very beginning?" And the metropolitan has asked that, where possible, answers should be given by August, 1961, in order that a final decision may be reached by all the Churches in India, Pakistan, and Ceylon that are involved, by October, 1963. If that is to happen the C.I.P.B.C. must be ready to give its answer at its General Council in January, 1963.

Bishop Bayne closes his Introduction with a comment on his function as Executive Officer:

"I close this introduction with a renewed hope that my function as the editor of this book will not be misinterpreted, nor the purpose of this book misunderstood. The office I hold — entirely new and lacking in all but the most elementary guidelines — still lays

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certain clear duties on me. The ministry of 'communication' (to use a word as popular in the Lambeth Conference as in the world generally) is a cardinal need in our Communion and equally a responsibility for me. It is only by deeper and far more generous sharing of common needs and thoughts and strains than we have ever had that the reality of our Anglican Communion will be fulfilled. . . .

"Hardly had I begun my work when the questions of the C.I.P.B.C. were asked, and asked of all our brotherhood together. What was my function in this matter? Surely it was not to communicate my own opinions. Surely it was my function to see that everything possible was done to help the Churches and the people of our Communion to respond wholeheartedly and unitedly to the wish and need of one of us. And 'everything possible,' seemed to point, in this case, to the duty of trying to make accessible, as widely as possible, the fundamental documents involved, and to seek to win from all in our household the informed and concerned counsel it would be in all our hearts to give.

"That is the size and form of my task, and of this book. I pray that it may help to create a new unity within Christ's body and our own fellowship, and lead us all to a more searching and costly obedience."

DEWI MORGAN

Books Received

CHRISTIAN YOGA. By J.-M. Déchanet, O.S.B. Harpers. Pp. vi, 196. \$3.75.

RADICAL MONOTHEISM AND WESTERN CULTURE. With Supplementary Essays. By H. Richard Niebuhr. Harpers. Pp. 144. \$2.75.

ASSIGNMENT IN ISRAEL. Edited by Bernard Mandelbaum. Harpers. Pp. x, 243. \$3.50.

PERSONAL POWER THROUGH SPIRITUAL DISCIPLINES. By G. Ernest Thomas. Abingdon Press. Pp. 127. \$2.

SPIRITUAL DIRECTION AND MEDITATION. By Thomas Merton. The Liturgical Press, St. John's Abbey, Collegeville, Minn. Pp. 99. \$2.25.

A GUIDE TO THE TEACHINGS OF THE EARLY CHURCH FATHERS. By Robert R. Williams. Eerdmans. Pp. 224. \$4.

THE POWERS THAT BE. Earthly Rulers and Demonic Powers in Romans 13:1-7. By Clinton Morrison. Alec R. Allenson, Inc. Pp. 144. Paper, \$2.25. (Studies in Biblical Theology No. 29.)

NEWLY DISCOVERED Gnostic WRITINGS. A preliminary survey of the Nag-Hammadi find. By W. C. van Unnik. Alec R. Allenson, Inc. Pp. 96. Paper, \$1.75. (Studies in Biblical Theology No. 30.)

THE DAYUMA STORY. Life under Auca Spears. By Ethel Emily Wallis. Harpers. Pp. 288. \$3.95. ("The breathtaking story of the Ecuadorian Indian girl who escaped from — and returned to — the world's most murderous tribe.")

FACING PROTESTANT-ROMAN CATHOLIC TENSIONS. How to think clearly about them as suggested by leading Roman Catholics and Protestants. Edited by Wayne H. Cowan. Association Press. Pp. 125. \$2.50.

THE TRANSCENDENCE OF GOD. A Study in Contemporary Philosophical Theology. By Edward Farley. Westminster Press. Pp. 255. \$5.

EASTERN LITURGIES. By Irénée-Henri Dalmis, O.P. Translated from the French by Donald Attwater. Hawthorn Books. Pp. 144. \$2.95. (Volume 112, Twentieth Century Encyclopedia of [Roman] Catholicism.)

SACRED LANGUAGES. By Paul Auvray, Pierre Poulain and Albert Blaise. Translated from the French by J. Tester. Hawthorn Books. Pp. 173. \$2.95. (Volume 116, Twentieth Century Encyclopedia of [Roman] Catholicism.)

November 6, 1960

PEOPLE and places

Appointments Accepted

The Rev. Edwin L. Bishop, who formerly served St. Mark's Church, Tonopah, Nev., will on November 7 become rector of All Saints' Church, Hillsboro, Ore.

The Rev. Arthur E. Booth, formerly rector of St. David's Church, Aylett, Va., will on November 13 become rector of Leeds Parish, Markham, Va. Address: Markham, Va. He will continue to be in charge of Christ Church, Spotsylvania.

The Rev. Frederic S. Burford, III, formerly associate rector of Trinity Church, Houston, Texas, is now in charge of St. Mark's Church, Rosenberg, Texas.

The Rev. Dwaine Filkins, formerly rector of Emmanuel Church, Petoskey, Mich., will on November 20 become rector of St. Paul's Church, Marinette, Wis. Address: 917 Church St.

The Rev. Steirling G. Gordon, formerly assistant at St. Paul's Church, Richmond, Va., is now rector of Old Church Parish, Tunstall, and St. David's, Aylett. Address: Tunstall, Va.

The Very Rev. John E. Gulick, formerly rector of St. Alban's Church, Cape Elizabeth, Maine, has since July 1 been dean and pastor of the Cathedral Church of St. Paul, Fond du Lac. Address: Cathedral Close, 51 W. Division St., Fond du Lac, Wis.

The Rev. F. Murray Hastings, formerly rector of St. Matthew's Church, Cincinnati, is now rector of the Church of the Advent, Cincinnati.

The Rev. G. Douglas Krumbhaar, M.D., formerly canon pastor at St. Paul's Cathedral, Boston, is now rector of St. Paul's Church, Stockbridge, Mass. Address: Main and Pine Sts.

The Rev. Charles W. Leel, who formerly served the Church of the Redeemer, Delano, Calif., is now curate at Christ Church, Oswego, Ore. Address: 1060 Chandler Rd.

The Rev. H. Coleman McGehee, Jr., formerly in charge of St. John's Church, Arlington, Va., is now rector of Immanuel on the Hill, Alexandria, Va. Address: 3600 Seminary Rd., Alexandria.

The Rev. H. Frederick McLaughlan, formerly vicar of St. John's Church, Gig Harbor, Wash., will be vicar of St. Bartholomew's Church, Beaverton, Ore. Address: Box 402, Portland.

The Rev. Robert F. Stub, who formerly served St. Elizabeth's Church, Brighton, Colo., is now rector of St. Andrew's Church, Milwaukee. Address: 3215 W. Lloyd St.

The Rev. Antonin M. Turkiewicz, who recently served on the staff of Holy Comforter Parish, Miami, and the Church of the Epiphany, Hialeah, Fla., is now acting rector of the Church of the Epiphany.

The Rev. Robert W. Worster, formerly curate at St. Matthias' Church, Los Angeles, is now rector of St. Mary's Church, 3647 Watsaka Ave., Los Angeles 34 (Culver City-Palms, Calif.).

The Rev. Bernard F. Young, formerly assistant at St. Stephen's Church, Seattle, Wash., is now rector of St. Andrew's Church, Port Angeles, Wash. Address: 206 S. Peabody.

Diocesan Positions

As of December 31, the Rev. Albert R. Bandy will give up his work as executive secretary of the department of Christian education and advisor in Christian education in the diocese of Arkansas. He will continue to serve as rector of St. Andrew's Church, Marianna, Ark., and will also serve as the diocese's consultant in Christian education.

The Rev. Thomas M. Magruder is now the secretary of convocation for the missionary district of Nevada. Address: Box 1590, Reno, Nev. He recently became administrative assistant to the bishop.

Training Schools for Women Workers

Miss Mary Alice Naden, formerly child evangelism supervisor and director of religious education at Trinity Church, Seattle, Wash., is now



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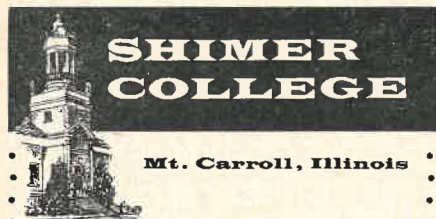
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assistant professor of Christian education at St. Margaret's, Episcopal graduate school for women in Christian education, Berkeley, Calif.

The Rev. Martin H. Knutsen, vicar of Trinity Church, Sonoma, Calif., is now also lecturer in Christian education at St. Margaret's. His wife, Elaine Jones Knutsen, M.D., is in her second year as lecturer in Christian education.

Two promotions were recently announced by Dean Katharine A. Grammer: Mrs. Robert N. Rodenmayer and Miss Margaret Fletcher are now professors of Christian education.

Marriages

The Rev. Woodrow W. White, instructor of mathematics at Keystone Junior College, LaPlume, Pa., and Mrs. Eleanor C. Bower, widow of the late Dr. Ernest Z. Bower, were married in July. Mrs. White is also on the faculty at the school.

Corrections

The Rev. Whitney Church is rector of St. Nicholas' Church, Encino, Calif., not "associate," as was listed in the issue of September 11.

Living Church Correspondents

The Rev. Thomas M. Magruder, Box 1590, Reno, Nev., is now correspondent for Nevada.

The Rev. John D. Swanson is now correspondent for New Hampshire. Address: Christ Church Rectory, 172 Madison St., Portsmouth, N. H.

Changes of Address

The offices of the missionary district of Nevada have moved from St. Stephen's Church, Reno, to Trinity Church, Rainbow and Court Sts., Reno. The mailing address remains the same: Box 1590, Reno.

The Rev. Sydney H. Croft, headmaster of the

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San Miguel School, reports that the school has moved from National City, Calif., to 6501 Linda Vista Rd., San Diego 11, Calif. He may be addressed at the school for the present.

The school expects to embark on a huge building program during the next few years. It now has nine classrooms and three science laboratories which, the Rev. Mr. Croft reports, are the show-place of San Diego.

The Rev. William K. Hart, curate of Christ Church, Babylon, N. Y., formerly addressed in Babylon, may now be addressed at 285 Edmunton Dr., North Babylon, N. Y.

The Rev. Edward A. Heffner, M.D. (Col., USAFR), who is on the staff of All Saints' Cathedral, Milwaukee, has moved from N. Frederick in Milwaukee to 1662 N. Humboldt, Milwaukee 2.

The Rev. John H. Rodgers, Jr., formerly addressed in Washington, where he was assistant at the Church of the Epiphany, may now be addressed in Switzerland, where he will be a graduate student for three years. Address: Waldeckweg 43, Binningen bei Basel, Switzerland.

Armed Forces

Chaplain John A. Pedlar of the Air Defense Center at Fort Bliss, Texas, may be addressed at 5405 Gulfport Rd., El Paso, Texas.

Resignations

The Rev. Edward B. King, rector of St. Mark's Church, Cocoa, Fla., has resigned to enter the novitiate of the Order of the Holy Cross. Address: Holy Cross Monastery, West Park, N. Y.

The Rev. Dr. Arthur Murray, rector of the Church of the Resurrection, Philadelphia, has retired. Address: 1304 W. Ontario St., Philadelphia 40.

Births

The Rev. George F. French and Mrs. French, of Christ Church, Cooperstown, N. Y., announced the birth of their second child and first daughter, Susan Tier McNaughton, on October 15.

The Rev. Canon Robert S. Hayden and Mrs. Hayden, of Grace and Holy Trinity Cathedral,

Kansas City, Mo., announced the birth of their first child, Carol Lee, on September 21.

The Rev. Wilfred E. Hotaling and Mrs. Hotaling, of the Church of the Epiphany, Concordia, Kan., announced the birth of their third child and second daughter, Mary Alice, on October 4.

The Very Rev. A. Paul Nancarrow and Mrs. Nancarrow, of Grace Cathedral, Menominee, Mich., announced the birth of a daughter, Virginia Ann, on September 27.

The Rev. A. D. Salmon and Mrs. Salmon, of Christ Church, Guilford, N. Y., announced the birth of their second son, Abraham Dickerson, on September 1.

The Rev. George C. Spratt and Mrs. Spratt, of Bromley Mission in Liberia, announced the birth of their first child, Margaret Lynn, on August 22.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Very Rev. Frank Garfield Hodder Williams, dean emeritus of Manchester Cathedral, England, and canon to the ordinary in the diocese of Central New York, died on August 8th in Exeter, England, at the age of 78.

Dr. Williams was dean of the cathedral in Manchester from 1931 until his retirement in 1948, and has been dean emeritus since that time. For the past 10 years Dr. Williams and his wife have spent the late winter and spring months in the United States. He served the diocese of Central New York by lecturing, preaching, and supplying.

Dr. Williams, whose great-uncle was the founder of the YMCA, received a medical degree from the University of London, and was a specialist in pathology, and a member of the Royal College of Surgeons. He was the holder of the LL.D. degree from Manchester University.

He is survived by his wife, two daughters (including Mrs. Frederick Wall of Syracuse, N. Y.), a son, two sisters, and a brother.

The Rev. Theodore Ries, since 1957 rector of St. Ann's Church, the Bronx, N. Y., died in New York City on August 25th, at the age of 55.

Fr. Ries was born in 1904. He served churches in New York and Minnesota until 1944, and as priest-in-charge of St. Timothy's Church, Chicago, from 1944 until 1946. He was priest-in-charge of St. Ann's Church, Chicago, from 1944 until 1946, and served as rector of the same from 1947 until he moved to New York in 1957.

Fr. Ries was a member of the Guild of All Souls, the American Church Union, the New York branch of the Catholic Clerical Union, and the Confraternity of the Blessed Sacrament.

He is survived by his wife, Augusta Lydia Dussel Ries, two daughters, his mother, a brother, and a sister.

Dr. Demas Ellsworth Barnes, co-author of the Pittsburgh Plan of Religious Education, died the third week of September, in Berkeley, Calif.

Dr. Barnes, a former associate professor of history at the University of Pittsburgh, and an active Churchman, was a native of Gambier, Ohio. He served as rector's warden at Church of the Ascension, Pittsburgh, as a member of the board of trustees of the diocese of Pittsburgh, as a member of the Laymen's Missionary League, and as a deputy to General Convention.

He is survived by his wife, Helen Garden Barnes, a son, a sister, and a grandchild.

Warren R. Richardson, senior warden emeritus of St. Mark's Church, Cheyenne, Wyo., died July 22d, at the age of 95.

Mr. Richardson, who was born in Indianapolis, Ind., in 1864, was the originator of the idea for the Cheyenne Frontier Days, which have been produced annually in July for 64 years. He and his family have been contributors to many projects in the community and church in Cheyenne. Mr. Richardson served actively on the vestry of his parish until shortly before his death.

Surviving are a brother and a sister.

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PRIEST desires parish or mission, northern United States. Excellent references. Reply Box B-497.*

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Daily 9; C Sat 4:30 & 7:30

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7:30, Fri & Sat 9; HH 1st Fri 8; C Sat 4:30-6

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daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

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Rev. Ralph A. Harris, choirmaster
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ALL SAINTS' 335 Torpon Drive
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& HD 9; C Fri & Sat 4:30-5:30

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Sun HC 7, 8, 9:15 & 11; Daily 7:30, also Monday
8:30; Tues 6:30; Fri 10; HD 10; C Sat 4:30

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HD 10; C Sat 5-6

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MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

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Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
Weekdays: H Eu 7; also Wed 6:15 & 10; also
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5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

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C Sat 4:30-5:30, 7:30-8:30

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ex Sat 8:30; EP 5:45, C Sat 5 & 8, Sun 8:30

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C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
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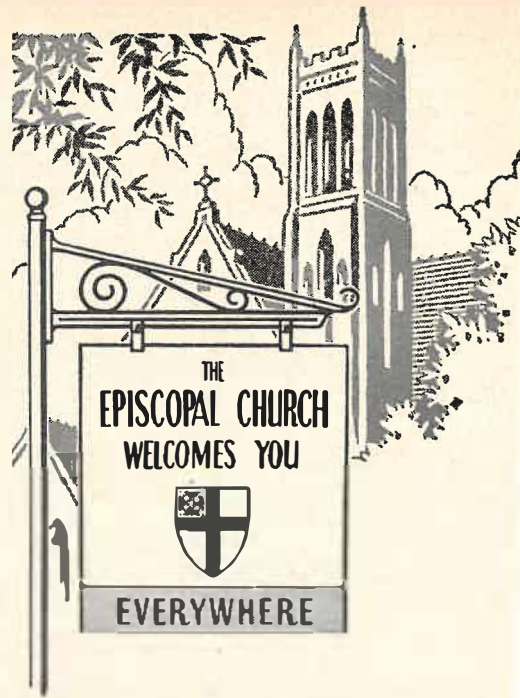
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