

The WITNESS

AUGUST 23, 1956

10¢



CHINESE BISHOPS

A FULLY attended meeting of the House of Bishops of the Church in China was held at the Cathedral in Shanghai this summer. Their Pastoral is in this number

THE CHURCH OF SOUTH INDIA

SERVICES In Leading Churches

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Thursdays and Holy Days; Holy Com-
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The Very Rev. Francis B. Sayre, Jr.,
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ser. (generally with MP, Lit or proces-
sion) (1, S. HC); 4, Ev. Weekdays:
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munion, 8:15. Thursday, Holy Com-
munion, 9:30. Friday, Holy Com-
munion, 7.

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The WITNESS

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H.C. 12:05; Tues., Thurs., H.C. 8 a.m.,
prayers, sermon 12:05; Wed., H.C. 7
a.m., 11 a.m., Healing Service 12:05.

Story of the Week**World Council Committee Meets In Hungary****THEY ISSUE PRONOUNCEMENT ON BUILDING RESPONSIBLE INTERNATIONAL SOCIETY**

★ The first major meeting of the World Council of Churches ever to be held in eastern Europe came to its conclusion with many of the delegates, including those from western Europe and the United States, speaking to crowded congregations in the churches of Budapest and vicinity on August 5th.

The 90-member central committee, which meets annually, is the governing body of the Council between its Assemblies, held every six years. Discussions at the meeting centered around two main themes: "Proselytism and Religious Liberty" and "The Churches and the Building of a Responsible International Society."

Reporting as general secretary, W. A. Visser 't Hooft, from the Geneva headquarters, said: "We believe that the Churches living under different systems can and must learn from each other. There is mutual correction in seeing ourselves as others see us, which is one of the most precious things in the ecumenical movement."

Twenty-eight countries were represented in the body of delegates: During their stay they were entertained at a state dinner in the Parliament

Building, given by the Presidential Council of the Hungarian People's Republic. They were also invited to visit a collective farm at Atkar. They visited farm homes, enjoyed an outdoor dinner prepared by the farmers wives, and were greeted by Ferenc Erdei, vice-president of the Hungarian government in charge of agriculture. The farm is a voluntary cooperative made up of 130 families.

Three more churches applied for membership in the World Council: the Baptist Church of Hungary, the Church of the Province of Central Africa (Anglican) and La Platta Synod in South America (Lutheran), an autonomous church in Argentina and Paraguay which maintains contacts with the Evangelical Church in Germany.

Assembly in Ceylon

Plans to strengthen the growing cooperation between the World Council and the International Missionary Council received a boost. Integration of the two ecumenical bodies was discussed by President Henry Pitney Van Dusen of Union Seminary, New York, chairman of the joint committee. Van Dusen said the committee favored full merger by 1960, when the

General Assembly will meet in Ceylon.

Plans for new patterns of cooperation between the churches of Asia, the W. C. C. and the I. M. C. are to be considered at a meeting in Prapat, Sumatra, in March 1957. The Asian Churches were said to be anxious to assume responsibilities, and to carry on a program of interchange of fraternal workers. They are also anxious to assume their full share of responsibility for the evangelization of Asia.

To Meet Russians

A meeting will be held during the coming winter with representatives of the Russian Orthodox Church. A letter from the Moscow Patriarchate indicated that the Church of Russia is now ready to consider whether the time has come to participate in the ecumenical movement. Visser't Hooft and Franklin Fry will represent the World Council at the meeting. Fry, who held informal conversations on the subject with Metropolitan Nicolai during the recent visit of American churchmen to Russia, said the Metropolitan favored holding the meeting in Paris in January, 1957—between small delegations of the World Council and the Moscow Church. Among possible subjects to be discussed at such a meeting, Metropolitan Nicolai suggested the findings of the Evanston (1954) Assembly, peace on the basis of the Evanston Declaration, and the problems related to help to underdeveloped

countries. The "political aspects of peace" would not be included in the discussions.

It was also revealed that bishops of the Armenian Church have decided in principle that this Church with headquarters in the USSR and membership in many parts of the world, should seek World Council membership.

The committee again protested the difficulties placed in the way of the proper functioning of the Protestant Theological Seminary in Spain. It called upon Spain as a member of the United Nations to recognize her moral responsibility to observe the provisions of the Declaration of Human Rights and specifically to recognize the right of the seminary to train ministers for the evangelical Churches.

Discussing the question of "Religious Proselytism", a commission under Bishop Angus Dun of Washington defined proselytism as occurring when "the aim is not primarily to witness to truth and to God, but to advance the interests of a particular Church or group," and when the means used to induce the members of other Churches to transfer their membership is not compatible with "purity of the gospel," or expresses contempt for another Church.

Prof. Joseph L. Hromadka of Prague, formerly a student and a professor in the United States, called upon the World Council to help end the false notions about life in other countries which he said prevailed in both eastern and western countries. He said it was the task of the Churches to combat "Petrified notions, prejudices, self-isolation and inner estrangement."

Francis Pickens Miller, a layman of Charlottesville, Va., characterized the false picture being given in the world of other peoples as the "greatest menace to peace."

John A. Mackay, president

of Princeton Theological Seminary, said the Christian Church cannot accept dictates from any government regarding contacts between Christians, wherever they may be.

In a statement to the member Churches of the World Council, the central committee called attention to the fact that the world wants peace but will not gain it unless men are ready to make sacrifices for peace and abandon practices which make for war. The statement declared that to move out of a state of cold war into real peace requires respect for truth under all circumstances. People, it declared, must not be subjected to deliberate misrepresentation or false propaganda. They must have access to information and be free to discover the truth for themselves. (Statement, elsewhere in this issue).

Bishop Ting

Although Christians in China argue with Communists regarding the party's lack of belief in God, they recognize "the very important good things" accomplished by revolution and feel the Churches have been strengthened by their independence from Western ties, Bishop K. H. Ting of China told the committee.

He said "it is no secret that the Chinese Churches are not too satisfied with the position the World Council of Churches is taking. This accounts for the tensions that exist today, but we are very glad that by inviting Bishop Rajah Manikam of India (at that time a member of the World Council staff), to visit China and by sending an observer to this meeting, we have taken the first and second steps toward reconciliation."

Bishop Ting said "the fact that China had been through a revolution was not any political or diplomatic accident" and that it marked a turning



Bishop K. H. Ting

point in history long overdue. He said Chinese people "don't want to see this reversed," and that although Christians in the West may regard the new China as a judgement of God, Chinese Christians in the past six or seven years have come to see it as "an act of God," and a demonstration of his love for China.

"The Communists", he said, "do not believe in God or Christ and think that in one or two hundred years religion will wither away. In all these matters we do not agree and have frequent arguments with them, but we do not think this should prevent us from recognizing the many good things they have done for China. We thank God for the good things they do and feel humbled. We believe we can best serve mankind by maintaining integrity for our Christian faith. To put loyalty to state first has been a very great danger, but not only in China. This is a universal danger. In the early days of the Revolution, Christians thought it their mission because of the Revolution to establish a theological synthesis between Marxism and Christianity, to go beyond the level of action in which Christians act with others with the same concern. We have this danger in China,

but in China there is another sense in which the danger is less than in other countries, because we are under an openly aesthetic and non-religious government. This open atheism is a sort of guarantee that the Communist attitude to the Church is not that of using it. All through history those who have used the Church have done so under the guise of religiosity. Are we Christians in China too naive? Are we going deeply enough into the essence of the Communists? If I must err I much prefer to err on the side of naivete than cynicism. We think we know the essence of the Communist. He is a child of God and in him there is something God regards as worth saving."

There is freedom to conduct services, hold Sunday School, establish student work in Universities, and to print and distribute literature in China today, Ting declared. He emphasized the importance of developing a relevant Chinese theology which was not possible as long as the Churches and particularly the intellectuals, were dominated by Western thought.

Bishop Manikam

Bishop Manikam reported on his visit to China: "I was amazed by some of the things I saw. I had heard so many things from ex-China missionaries in Hong Kong who told me not to go. I am very sorry there exists a group of these who seemed to have no other jobs than to spread bitter reports about China. When I got there I was impressed by the stabilization of the currency. Beggary has been practically abolished, prostitution abolished, honesty is remarkable. From all reports, not a single employable person is unemployed.

"The whole of Asia is watching the two experiments in India and in China and

finally facts will tell. It seemed to me that through self-administration and support, China had gone a long way. There is still far to go in propagation. Christians plead that they must first consolidate the situation. They must go out and witness as Christians."

A resolution favoring a visit to Communist China by a World Council delegation "whenever such a visit would be welcome" was unanimously

adopted by the central committee.

The resolution said that sending a delegation to China "would increase the goodwill, understanding and fellowship within the worldwide Christian community represented by the World Council."

It expressed the hope that such a deepened fellowship would "aid in the building of a peaceful world of freedom, truth and justice for all peoples."

Church Of South India Affirms Episcopacy

★ The suspension of talks on July 31st between representatives of the Church of South India and the Lutheran Churches of that country over the Historic Episcopate may have settled one of the main questions to be determined by the five-man delegation of American churchmen, now in India to confer with representatives of the Church of South India.

The delegation, which left New York by air on August 10th, are Bishop Lichtenberger of Missouri, the Rev. Gardiner M. Day of Cambridge, the Rev. John Butler of Princeton and Mr. Clifford Morehouse of New York. They will be joined in India by their chairman, Bishop Binsted of the Philippines. Their task is to provide information to the commission on ecumenical relations, headed by Bishop Dun of Washington, which in turn will make recommendations to the next General Convention on the relationship of the Episcopal Church in the U. S. with the Church of South India.

The attitude of the CSI to the Historic Episcopate has been a question mark in the

minds of some Churchmen, both in America and England, but the breaking off of conversations with the Lutherans over this issue doubtless will be stressed in the report of the American delegation when their report is prepared in Manila at the conclusion of their 48-day tour.

The end of talks between the CSI and the Lutherans followed inability to reach agreement on "the nature of the Church's unity and continuity."

The failure was the first in the six-year history of the two groups' joint theological commission. At previous meetings, "agreed statements" were adopted on the Law and the Gospel, the doctrine of election, the relation of creedal and confessional statements to the being of the Church, and the doctrine of the Lord's Supper.

At last year's meeting, the commission recommended that the CSI and the Lutheran Churches enter into pulpit and altar fellowship.

This year's obstacle to further agreement was the question of the Historic Episcopate, which the CSI claims

to have inherited from the Anglicans and which the Lutherans do not regard as essential to the true nature of the Church.

The Lutherans, who directly represent the Federation of Evangelical Lutheran Churches in India rather than its member bodies, came with Federation instructions to propose continuance of the discussions. However, the CSI representatives expressed unwillingness to continue until earlier recommendations were implemented.

As a result, the commission voted to inform the represented Churches that it had "completed the work it had been asked to do," and not to meet again next year. However, it asked for the holding of four regional theological conferences in 1957 between the two groups.

In the discussion on the nature of the Church, the Lutherans asked if the CSI would be willing to enter negotiations for union "with an open mind," without demanding the acceptance of the Historic Episcopate as a pre-condition of negotiations.

In reply, the CSI representatives introduced a statement in which they listed "the reasons which make it seem to us most unlikely that we shall be led to abandon the Historic Episcopate." They said it was retained by their Church "because it has proved itself to be of great value for the enrichment of life of the Church."

"In any wider union," they

stressed, "the CSI would wish that it, no less than the other uniting Churches, should be able to bring into the life of the united Church all the riches of its own life and inheritance. This would include its ministry through which it finds itself linked with the Churches of the past centuries to which it is historically joined in a rich continuity."

The CSI representatives added, however, that "neither (the Historic Episcopate's) original acceptance nor its retention depends upon the acceptance of any doctrine of Apostolic Succession, in the sense that one particular form of the ministry is the sole and essential channel for the transmission of the grace needed for the exercise of the ministry in the Church of God."

They pointed out also that "though pressed by the Anglican Churches to reconsider its relation to non-episcopal parent Churches, (the CSI has) firmly refused to do so."

The CSI delegation summed up their position in these words: "Certainly in entering into negotiations for wider union the CSI would not refuse to discuss with the utmost frankness and to listen to all that the other Churches might desire to say about the theology of the ministry as well as about its practical organization; and this would

obviously include the fullest discussion of episcopacy.

"We dare not lay down beforehand where the Holy Spirit will guide us to go, and we must be ready and willing to follow where he leads. But in the light of our experience, we earnestly commend to our Lutheran brethren the gift which we have received and which we have come increasingly to value."

ARCHBISHOP URGES CLOSE RELATIONS

★ The Archbishop of Canterbury told newsmen in Vienna, where he is vacationing, that he favors close relations between the World Council of Churches and the Russian Orthodox Church.

He said that the Russian Church has "a large amount of freedom within a small space and the faithful can freely worship and utter Christian truth."

BOOK MANUSCRIPTS CONSIDERED

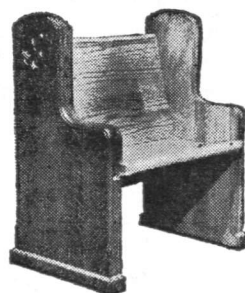
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EDITORIALS

On Thinking About Death

WE VISIT occasionally an estimable lady: who, it turned out this time, hadn't slept a wink the night before "thinking of that poor little boy who shut himself in the abandoned refrigerator." "Good heavens, somebody I know?" "Why, that poor little boy in Arkansas in yesterday's paper." This always embarrasses us: we feel that she ought to develop some resistance to the human interest stories in the evening paper which can victimize her this way with the death and injury of persons quite unknown to her. Certainly there is distress nearer than Arkansas with a more legitimate claim on her sympathy and help than these cases artificially dramatized by a sensationalist press.

But on second thought we decided that she was doing the best she could with the material she had to work on. We people have a right to pray for deliverance "from sudden death," and a need to come to terms with the image of sudden death. And in a civilization which shields itself from the image of death by the lies of doctors and undertakers, by the euphemism of "passed on" and by a teaching about Eternal Life which is really spiritualism, we have to take the material for our spiritual exercises where we can find it.

We were at Penn Station in New York City the night the Stockholm was coming in with her bow off: the harbor was full of whistles, and even the city edition of the Times was full of the sinking of the Andrea Doria. We felt the same embarrassment, and wished that the Times had not given in. But obviously it was right; about as often as there is a death or near-escape in one's immediate circle, there is a great disaster or near-disaster which is a matter of immediate concern for a whole nation; something from which we should profit. And gradually we started to recognize that by warding off the stories from Arkansas, we had avoided sentimentality but had made it harder for real drama to touch us. And we recognized too that under our embar-

rassment we were trying to ward off death; we ourselves had travelled by liner and probably would again.

Realizing that you are not immortal is one of the steps by which you grow up. The Athenians of Pericles and the Londoners of Elizabeth I had this great advantage over us, that they spent their holidays attending the tragic theatre; and those people are great in large part just because of the self-understanding they learned at the theatre. As college students, like many others, we read and came to love Shakespeare and Aeschylus; but without ever having come in real touch with death, love or taxes. Now we are going to have to go back to our books and read them again.

Many former college students we suspect will not: but they may remember from those books that there was said to be a meaning to death (in particular); and remembering, they may be able to go out and find it, even in Westchester County. The night of the sinking of the Andrea Doria our steps were led to John Huston's film version of "Moby-Dick." And although Gregory Peck is an actor of no great intensity, and the symbolism of the movie unpretentious, it gives a faithful and vigorous idea of the sailor's yarn on which Melville built his Babel-tower of meaning. And we were reminded again of the deeper truth that however unsuspected and cruel the moment of death is, it is still something that our lives have been pointing towards; consciously or not we have made a date with her.

What we have said so far is not what the New Testament says about death, but what it presupposes: these are the facts to which the New Testament proposes an explanation. But if people shut their eyes to the fact themselves, as we see many people around us doing, then obviously the explanation will be of little use to them. The facts are that death is both something we look forward to daily, willingly or unwillingly, and yet the greatest of surprises. And the New Testament understanding is that real life comes only through death. We are able to live daily only by "dying daily": both dying to the bad old life that still sticks

to us, and remembering that we are not immortal, and not in charge of the whole show. Thus far philosophy might have taken us: but it would have been a grim affair, without the belief that the fulness of life, life in what we call "eternity", is only possible through the one final death which comes at the end of all our dying daily.

We believe this the same way we believe in God, with the same reservation in both cases, that sometimes we wonder why. Plainly the two beliefs hang together; for if you believe in the Father of whom Jesus speaks, you can be sure that he will make some appropriate permanent arrangement for his children. But about those two beliefs, so far as we can see, men of good will can differ until the end of time. Most of all it strikes us that men of good will are repelled from those beliefs because they are so generally professed in an unreal or an uncharitable way. A strong candidate for the unforgivable sin is to be unfaithful to the doubt that is in you: not being willing to admit that sometimes you wonder why you take the whole business seriously. Because when you refuse to admit that doubt,

you have to suppress it by artificial means: and you either do violence to freedom by taking refuge in dogmatism, or to truth by trying to prove your beliefs absolutely, or to charity by forcing them on other people. Every once in a while the only Christian thing to do is to complain to God in the fashion of Jeremiah. "Why hast thou forsaken me?"

We can live in perfect peace with a man who cannot accept the Gospel, provided he can accept the book of Ecclesiastes. For the "vanity and vexation of spirit", the certainty of old age and weariness and death, are the bedrock facts from which we start and to which we must ever and again return. But we cannot possibly be at peace with a Christian Scientist. For the sickness and suffering and death, which he casually characterizes as unreal, will necessarily in some of our moods be the only reality. And Christian Science is a delusion particularly close to America, with our national facility at shutting our eyes to realities and our own motives.

Better half a loaf than none: better a wise skeptic than a person whose religion is to pretend that unpleasant things don't exist.

PASTORAL OF CHINESE BISHOPS

When the House of Bishops of the Chung Hua Sheng Kung Hui met in Shanghai, in May, 1956, it addressed a Pastoral Letter to the Church in China. This copy of the Pastoral Letter came to the Church in America through the courtesy of a Chinese Bishop, who did not have the opportunity of checking the translation with his fellow Bishops before releasing the copy.

IN MAY, 1956, we the Bishops of the Chung Hua Sheng Kung Hui, met together for seven days in Holy Trinity Cathedral, Shanghai. In the course of our meeting, several joint sessions were held between the House of Bishops and the standing committee of the General Synod of our Church. In the fellowship of the Holy Spirit, we partook in the Eucharist and, together, offered to God our thanksgiving and prayers on behalf of the whole Church. The Presiding Bishop, in his presidential address, analysed our past situation, summarized our achievements in recent years, and inspired us to go forward to the still greater prospect of tomorrow. We have been aware that many of our clergy and

members have upheld our work in this meeting with sincere prayers. Now as we conclude our meetings and take leave of one another, we wish to give you our greetings in the name of Christ, and to speak to all our clergy and members and to all who are willing to hear what is uppermost in our mind.

Important Changes

AT OUR meeting we reviewed all the important changes the Chung Hua Sheng Kung Hui has gone through since the Liberation and surveyed the present situation as regards the spirituality, the thinking, the life, the work and the personnel in our Church. We cannot but with thanksgiving bear testimony to the fact that, in spite of our weaknesses, the Lord has been with his Church because he is the Lord of the Church. When we are disobedient, he judges; when we confess our sins and faults, he forgives; when we hate the sins and evils in our midst, he cleanses; when we are weak, he gives us grace that is sufficient for us. All this enables us to see that the Lord has not only redeemed us

at a heavy price, but is still giving himself to uphold and sustain us.

We know that, as an autonomous Chinese national Church, the Chung Hua Sheng Kung Hui existed only in name. No matter what the people's subjective wishes were in former years, a Chung Hua Sheng Kung Hui, like other Churches under mission boards, was in a position of dependence on forces related to colonialism and was subject to the influence of these forces. Moreover, owing to the shortsightedness and habit of dependence on the part of us Chinese colleagues and Church members, the Church lost the independence which it ought rightly to possess, and, consequently, had to suffer many handicaps. For instance, our acceptance of western ways of thought and life created a barrier between the Church and the people of China in general, making it hard for the light of the glorious Gospel of Christ's redemption of the world to shine forth with much brightness. In the inner life of the Church itself there have also been revealed many dark spots such as the lack of unity and fellowship among its various parts. Since the Church chose to walk on a path contrary to the will of God, its power to witness before men became greatly weakened.

But the Lord has not given up the Church. "Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it unto himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." In the same way he loves our Church and chooses to cleanse it.

For the cleansing of the Church, self-administration in Church affairs, self-support in Church finance and self-propagation of the Gospel are a timely demand, a weighty trust and a heavy responsibility. Our whole Church has gone through a difficult period, but it has been a meaningful experience of spiritual profit to the Church. We believe that it is a necessary period to go through for the Church truly to become itself in the hand of God.

Here we should express our heartfelt thanks to all the members and clergy of our Church. In passing through the most difficult period of our Church, you did not become dismayed but, instead, stood up to meet your responsibilities. Among our members

very many of you have arisen to support your Church and your congregations as you do your own families. You are regularly bearing the burdens of Church affairs and are bringing more and more of your fellow-Christians to the same enthusiasm. The sense of Churchmanship was never so widespread and deep in the past as it is today.

Among our clergy a very large number of you have also clearly demonstrated true loyalty to your vocation. This loyalty is indeed a gift bestowed by God as a glory to his Church. In the simplicity and, in some cases, meagerness of your standard of living, you have come to know what freedom and richness are really hidden in material scarcity when it is borne on faith and love. After you ceased to rely on the financial support of mission boards your relationship with your people entered upon a new stage. You now know much more clearly what blessing it is to toil to meet the spiritual needs of your people. As a result, our people love their Church even more and support it with an even greater thankfulness and loyalty. And this is what we discover to be the basic way for any Church to solve its problem of self-support.

Truly Chinese

TODAY the Chung Hua Sheng Kung Hui has begun its existence as a truly Chinese and truly nationally - organized Church. In the past, owing to the diversity of missionary backgrounds, the different dioceses were not closely related and were extremely independent. Today, while no change has been made as to the authority of the dioceses and the diocesan bishops, there have emerged a sincere will among the dioceses for closer affinity and for going forward in a coordinated way, and a relatively strong national leadership. That this meeting of the House of Bishops has been attended by all the Bishops of our Church without exception symbolizes very well this new situation. From now on all the dioceses shall be even more closely united as one Church, and go forward hand in hand in the same direction.

As the center of Church life for the Chung Hua Sheng Kung Hui, as a sign of nation-wide unity in our Church and as our Church's witness to Christ in Shanghai, the biggest city of our country, Holy Trinity Cathedral has been dedicated on May 20 in the presence of a large congregation of clergy and laity as the

National Cathedral of our Church. Many Church members, clergymen, parishes and dioceses, have presented gifts on this occasion, and this shows how our people attach importance to this Cathedral as something belonging to the whole Church. From here, prayers will be offered incessantly by our people for our bishops, our clergy and our members, and for the whole Church of Christ, for our country and for peace in the world.

At the same time let us thank God that, before long, the Chung Hua Sheng Kung Hui will have a Book of Common Prayer which shall be used all over our country. Up to the present, owing to the different missionary backgrounds of our dioceses, there is still no Book of Common Prayer common to all the dioceses. Now that the spirit of unity prevails in our whole Church, a uniform Prayer Book which has long been asked for will appear as soon as the careful work of final editing is completed. This Prayer Book will unite all of us before the altar of God where we can offer him adoration and praise even more truly with one heart and with one voice. This is something which all our clergy and members would like to hear, we are sure.

Our Fatherland

OUR Fatherland is becoming every day more and more lovely. Children having no home to go to, hungry peasants, famine-afflicted people waiting to die, workers looking for jobs, prostitutes living under contemptuous eyes, have all become memories of the past. On our earth are being built countless factories, farms, scientific research institutes, hospitals, schools, parks, residences, children's recreation centers.

Are not all these "acceptable to God and approved of men"? When we Christians support and heartily join in these constructive projects, we shall be witnessing to the Lord with our life and conduct. Let our Church encourage its people to take a greater part in the work of constructing socialism. Help them understand that they will not be working hard only to support their own families, but that their work is of value to the welfare of the people of the whole country and to future generations and, above all, that such work and active interest in public welfare is an essential part of Christian witness. We must also remind all Christians of their responsibilities

in the family—how they ought to maintain good family life, to give their children proper general and religious education, to elevate their moral standard, to promote literacy and cultural activities and to see to it that piety and good conduct permeate all corners of society, from the Church to the family, from childhood to adulthood.

For the sake of our national reconstruction, for the prosperity of our Church and for the preservation of all things of value in the world, how we need peace today! Christ is the Prince of Peace who brings about reconciliation between God and men and wills that peace should also reign between men. We thank God for the growing relaxation of international tension in the world today. We thank God for the fact that, today, owing to Christ's prompting in their hearts, more and more of those who have the mind of Christ are devoting themselves to the cause of peace. We need to pay the price of peace in devout prayers and unremitting labor.

God's Creation

COLLEAGUES who have offered yourselves to the Church, and fellow-Christians who love the Church! The Church is God's own creation, the Body of Christ. Being something most precious, the Church deserves our dedication of all we have and all we are. Today, if we really have faith in it, we ought to fulfill our duties and let the Church be cleansed by Christ so as to manifest His glory. Only as our Church strives to be loyal to the Apostolic tradition and to its true nature of being One, Holy and Catholic can we make our contribution to the whole Church of Christ in our land.

Thus, let us remind each other constantly to keep a high conception of our sacred calling. In the administration of the sacrament of Holy Baptism, and of the Eucharist, and in leading congregational worship, in fulfilling our pastoral and teaching duties, in our visitations and efforts to build up our people's faith, in preparing them for Confirmation and in bringing to youth God's call for service in the Church, in helping fallen Christians to rise and obtain courage to move ahead on the path of life, and in our self-cultivation of spiritual life, of theology, of Church work and of knowledge in general, we need to realize our responsibilities so that

we may set a higher goal for ourselves; this will benefit the whole Church.

Today, there is so much work waiting for us to do. Moreover, we still have many defects and unsolved problems to tackle. Opportunities are like open doors inviting us and the generations following us to enter. If, in the early days of Liberation, we still lacked faith, today after these years since 1949 we are full of faith. We realize that what we are undertaking is God's own work. Our warmth towards our Fatherland, our support of it and our high expectation of it are all rooted in our faith and conscience. Since God has blessed us, he surely will not forsake us. But we must relinquish every whit of pride which may have been produced owing to the achievements of the recent years. As a Church in the midst of six hundred million people, we, in order to be used by God to meet the tremendous opportunities before us, are in great need of humility, of waiting before God, of

the power of the Holy Spirit, and of mutual strengthening in brotherly love.

As we meet here in the period between Ascension Day and Whitsunday, we thank God for our intimate realization that once again Christ reigns at the right hand of God and that he is both the head of the Church and the Lord of the world. Unceasingly, he prays for the Church before the Father and he sends the Holy Spirit to be with us. The Holy Spirit is the Spirit of wisdom and revelation who calls to our remembrance what Christ has said to his disciples. He teaches us to repent upon finding out our trespasses, gives us strength and leads us into ever deeper truth. May this Holy Spirit be with you.

Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

THE CHURCH OF SOUTH INDIA

By Gardiner M. Day

*Member of the General Convention
Delegation Presently in India*

THE National Council has rendered a valuable service to the Church in the publication of "Empty Shoes," a study of the Church of South India by an editorial committee. The question of whether Asia ultimately will be a free world or a Communist world depends on the development of India and China. The eyes of all of Asia and Africa are upon these two countries. Whichever is able to show the most effective and appealing growth will become the guide for the development of all the other nations in these two continents.

In both these continents for a decade now, nationalism has been on the upsurge. Christian missions suffer because they are symbols of a hated colonialism, imperialism, and even sometimes racialism. Both the Hindu and the Muslim brand of nationalism would, if they were to secure control of India, expel the missionaries immediately. Missionaries are in India at present largely by the grace of Prime Minister Nehru. From the beginning, he has been determined that India would not be a state committed to a particular religion, but a secular state taking the attitude of neutrality

toward all religions and granting freedom to all religions. If Nehru should be assassinated, as was Gandhi, and the Hindu Nationalists' Party should gain control, foreign missions in India would come to a speedy end.

Undoubtedly, the realization of this necessity was one of the important factors leading to the formation of the Church of South India, as well as to the movement toward union in both northern India and Ceylon. The united Church in which all resources were pooled would be a stronger Church and it would be an autonomous Church completely separated from foreign control in the form of denominational mission boards.

Therefore, the Church of South India is significant not only because it is the first union of Episcopal and non-Episcopal Churches, but also because it is possible that it may be revealing a pattern for the survival of the Church in the face of rising nationalism. It also means that the other Churches of the world, including the Protestant Episcopal Church, have to face such questions as—Are we as a Church going to consider the Church

of South India a schism in Christendom with which we are not particularly concerned, or are we going to view the Church as a sister Church of God which needs our assistance and our prayers?

The editorial committee of the joint committee on ecumenical relations which prepared this book are: The Rt. Rev. Angus Dun, the Rev. Floyd W. Tomkins, the Rev. James W. Kennedy, the Rev. Powell Mills Dawley (theological consultant), and Mr. Clifford P. Morehouse. This committee has told in a most interesting way the story of the long and delicate negotiations between the Congregational, Presbyterian, Methodist, and Anglican Churches which continued over a quarter of a century and resulted in the formation of the Church of South India in September, 1947. The committee then describes the development and progress of the Church during the past five years, based particularly on the visit of the Rev. James W. Kennedy to India last summer. Immeasurably different conditions are faced by the Church in India, and how unbelievably different the activity of the Church must be in order to meet this situation is seen from the following excerpt from a description by Mr. Kennedy of the visit of Bishop Jacob of the diocese of Central Travancore to one of his villages.

"Bishop Jacob's car arrived at a given hour at the crossroads leading up to the village. It had been raining heavily. The car could not traverse the narrow, muddy red clay road to the village about a mile away. So the entire congregation, some three hundred strong, had come down to greet the bishop and escort him to the schoolhouse which served temporarily as a church. As he stepped from the car the pastor and catechist greeted him, put garlands of flowers (jasmine and roses) around his neck, while the people shouted, waved brightly colored homemade pennants on sticks, beat drums furiously, blew horns, sounded tinkly cymbals, whirled huge umbrellas, set off fire-crackers, and in the general din made him feel welcome. The pastor led in a good British Hip, Hip, Hurray, and the procession set off for the village, the bishop walking under a canopy carried by four boys. The procession moved toward the village along the slippery, muddy mountain trail, with intermittent explosions of fireworks, the band making all the noise possible, and a team of dancers doing jumping patterns as they moved up the trail. It was very exciting with the people

crowding all around—men and boys, women with babies astride their hips and many children, all moving along as a faithful band of pilgrims 'to the promised land'.

"As the procession moved toward the village the non-Christians watched unsmiling along the line of march, looking quite envious, for the Christians were having so much fun . . .

". . . . Once in the church, the loud rejoicing gave way to quietness and great dignity as the bishop and other clergy vested and the services began. As the services flowed from one to the other, and went on for hours in the sweltering heat, the expression on the faces of the congregation (especially those who were to be baptized or confirmed) was one of complete absorption in what was going on. The remarkable thoroughness of the preparation for baptism and confirmation was impressive, and the exhaustive catechizing by the bishop before and after both baptism and confirmation made sure the new Christians were absolutely certain of their belief, ready and capable of bearing his or her witness every day in the village . . ."

The congregations of the Church of England in acknowledging the episcopally consecrated and ordained bishops, presbyters, and deacons of the Church of South India "as bishops, priests, and deacons in the Church of God" is described, and the objections raised to the various aspects of the Church of South India by different provinces of the Anglican Communion and others are also included.

A final chapter is devoted to explaining the questions which our Church must face if it is to take any stand officially relative to the Church of South India, and explains the reason for the sending by our Church of a delegation of two bishops, two clergymen, and a layman to visit the Church of South India this summer. The volume includes the liturgy of the Holy Communion of the Church of South India, and an outline for using the volume most profitably in discussion groups, as well as a bibliography.

It is to be hoped that whatever stand the Episcopal Church may take relative to the Church of South India, it will be able to do so intelligently because clergy and laity in every diocese all over our Church, perhaps using the "Empty Shoes" as a springboard for study, will know by General Convention in 1958 what the Church of South India is and what the issues are relative to our relationship with it.

A RESPONSIBLE INTERNATIONAL SOCIETY

Statement By The Central Committee
Of The World Council Of Churches

THE building of a responsible international society means building a society where all men can act in freedom with consideration for the needs and rights of others and where the several members have regard for the well-being of one another and for the whole family of men. Such a society will recognize its allegiance to God who is the sovereign ruler of the nations.

As followers of the one who loved all men and bore the burden of their sin and suffering we cannot be indifferent to man's peril. A great gulf separates rich and poor on an international scale. In this the Churches cannot acquiesce. They must strive with all their power to bridge this gulf. Therefore the processes of economic growth must be understood and aided in order that the rapid social change may be so guided as to advance the interest of the peoples.

Social justice must be pursued between the nations as well as within each nation. The Churches in countries with more favorable economic and social conditions have a particular responsibility to express in deeds their common humanity with all poor, oppressed and suffering people and to urge their governments to base their policies upon recognition of the justice of this principle. When one nation dominates another politically or economically, the dependent or subject people is deprived of the possibility of developing a fully responsible society. Many dependent peoples are demanding self-government and independence for their countries. The Churches within and without these lands must appreciate the urgency of this demand and must stand with the people in orderly progress toward these goals.

In multi-racial societies they must recognize the claims of justice and boldly exercise a reconciling and constructive influence.

Mankind is fearful of actual or potential danger from experimental tests of nuclear weapons. We call upon the Churches to appeal to their governments and to the United Nations to negotiate such an agreement for a discontinuance or limitation and control of these tests as will end any such danger. Provision must be made to safeguard both the

health of the people and the security of the nations in order that human resources may be directed toward constructive ends.

The Churches should continue insistently to press for an adequate system of disarmament and a peaceful settlement of the unresolved issues which confront the world. People must be free to travel, to meet, to know their neighbors and through personal encounter to seek understanding and create friendship, and thus to achieve mutual confidence and respect. They must also be free to choose by whom and in what way they wish to be governed. They must be free to obey the dictates of their conscience. They must be free to worship God, to witness to their faith, and to have their children educated in a church school or youth meeting.

We call upon all Christians to lay these matters to heart and to seek these ends in a spirit of prayer and of penitence for past failures and in the name of their Lord and Master who is the Way, the Truth and the Life.

A Blind Man Groping

By W. B. Spofford Sr.

WHEN Bishop Ting of China told the central committee of the World Council of Churches (see page three) that "to put loyalty to state first has been a very great danger, but not only in China" he was speaking from a wide experience. He was an officer of the World Council over an extended period, serving in a number of countries including the United States. He knows, for instance, that students from China attending our universities were made prisoners here, being denied visas to return to their own country. He knows further that all of these Chinese students were so closely watched by the FBI that they met their friends only in their own homes—and were fearful of the results even in doing that. His own experience here, and that of his wife, Siu May, who was an executive here of the YW, is something he is not likely to forget and is well to keep in mind when you read his statements.

Likewise when you read the Pastoral of the Chinese Bishops, also in this issue, have in mind that the Presiding Bishop of that Church, Robin Chen, was a student at the Philadelphia Divinity School and knows a good deal about our ways. He also attended that remarkable School of Applied Religion that Dr. Billy Keller ran in Cincinnati. Before me as I write is a picture of the group that attended one summer in the twenties. In the center is Doc Billy and the saintly Gilbert Symons, flanked on one side by the present Presiding Bishop of China and on the other by the present diocesan of Missouri, Arthur Lichtenberger. There are others among the thirty men in the picture whom I recognize, including the present bishop of Southwestern Virginia, William Marmion, and the professor of Old Testament at General Seminary, Robert Dentan.

In any case at the end of that summer Robin Chen drew up an exhaustive report for social work in China which he hoped could be carried on under Church auspices. He presented it to the National Council, believing that they would foot part of the considerable cost. As I recall, his recommendations never got out of committee—in any case he never got to first base with it. So when the Chinese Bishops, under his leadership, say, "Let our Church encourage its people to take a greater part in the work of constructing socialism", keep in mind that this clergyman had once urged a program of social reform far less revolutionary which our Church officials would not even consider.

When these Chinese bishops now see a program of social betterment being carried out that is way beyond their dreams of a few decades ago, we ought to be able to understand the enthusiasm expressed in that part of their pastoral headed Our Fatherland.

The fact is that I know a number of clergymen here in the USA who are denied passports for advocating no more that does the Central Committee of the World Council of Churches, also printed in this number.

And lest I seem to be jumping on the state and neglecting the Church, I add that I also know a number of clergymen of our Church who are denied the right to function as priests for the same reason.

We are hardly in a position to be stuffy in our criticism of the Chinese Bishops.

Not if we remember that beam that is in our own eye.

Pointers for Parsons

By Robert Miller

Episcopal Clergyman of Campton, N. H.

WE HOPE our names are written in Heaven but we know they are printed in The Clerical Directory and in other publications and so appeals are easily sent to us. We get appeals for good causes and business does not forget us but often woos us with suggestions that we might make money for the church by selling the box tops our friends collect or the Christmas cards our members might use. I say nothing of our sermons but most of our mail is third class.

Not many of us have discretionary funds and as I look back on the schemes I fell for I doubt if I had even the discretion.

There was the beautiful notice board the church was to have if we would only let the donors use our name in soliciting a few ads to go on it. They got an awful lot of ads.

There was the plan for contributing old spectacles and jewelry and silver. We got about two dollars. I got cautious finally.

There are, of course, the individuals—the man who needs a little gas to get his family home. (You can see them outside in the car.)

The man who looks so sailor like and is to enter Snug Harbor on Monday but he needs to get through Saturday and Sunday.

"So he got you too?" said a ministerial friend.

It's all very well to be sweet and trusting but don't have any money available and have a partner like Mr. Jorkins who won't allow it.

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THE PICTURE ON THE COVER

★ The picture on the cover has been made available through the courtesy of one of the Chinese bishops. The Chinese words at its top read: Photograph of a Consultation of the House of Bishops of the Chinese Anglican Communion, held in Shanghai, May 13 - 20, 1956. Their Pastoral Letter is in this number.

Back row, left to right: Bishop Moses Hsueh, bishop of Fukien; Bishop K. H. Ting of Chekiang; Bishop Chien Yih Cheng, Assistant of Honan; Bishop Francis Tseng of Honan; Bishop Timothy Lin, of Peking; Bishop Tsai Fu Chu of Szechuen; Bishop Mo-Yung Hsien of South China; Bishop Stephen Wang of Shantung; Bishop Y. T. Lin, Assistant of Fukien.

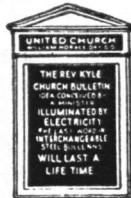
Front row, left to right: Bishop Stephen Chang of Hankow; Bishop Michael Chang of Fukien; Bishop T. K. Shen, director of theological education; Bishop Robin Chen, Presiding Bishop; Bishop Ku Holin, formerly bishop of Szechuen; Bishop Addison Hsu of Hunan; Bishop K. T. Mao of Shanghai; Bishop Newton Lin of Shensi.

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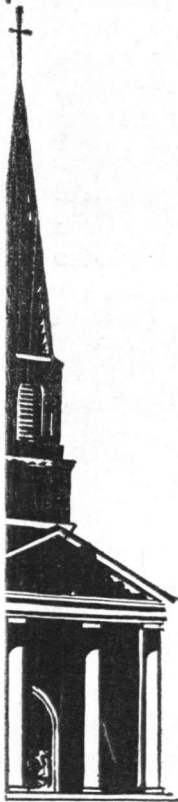
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Missionary Child Escapes Colombia Disaster

★ Word has just been received from Archdeacon Reed in Cali, Colombia, that he and his wife, Susie and daughter Mary Frances were unhurt at the diaster in Cali, Colombia, on August 7th

They had just moved into a new house. The painting was finished and some of the floors were done. The baby was moved into the back bedroom and all was well.

August 7th is a National Holiday in Colombia, an anniversary of the Battle of Boyaca. At 1:25 a.m. the whole city was rocked by a tremendous concussion. Clouds of smoke arose a mile away from the Reeds' house, the house was lighted up by flashes and burning debris came drifting down from the clouds over the city. Lights went out everywhere, fires started, thick dust began settling.

There was broken glass all over the Reeds' house except in the baby's room. Outside the voice of their landlord, who lives next door was crying, "el garage" "We found that the door was not only damaged; it was actually blown off its hinges and into the garage." writes the Archdeacon. "By this time we got some shoes on and found a flashlight. Then we saw that the front of the house

really got the blow. The upstairs balcony door was blown off its hinges and glass was scattered all through the house. The big windows in front with metal casings were torn out and the glass broken. Hours later we returned to bed and discovered that glass and plaster were all over the bed, thirty feet from a window. The house was a mess. Where the baby's bed had been was covered with glass and two great pieces of masonry had fallen.

"Susie went to an Auxiliary meeting the next day to start a soup kitchen going and to make collections of clothing. Lots of clothing went to the hospital immediately for dis-

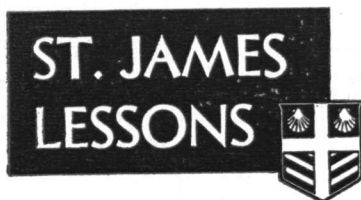
tribution. A great hole in the ground is all that is left of the barracks where about 300 soldiers were stationed.

"The real cause of the disaster may never be known.

"Hundreds of troops have been flown in to prevent looting, disorder, and revolt. The military government is being blamed for allowing truck loads of dynamite to be packed inside a city in the midst of a populous area.

"Cali is a growing city of nearly 500,000 people. All roads out of the city are blocked and special papers are needed to leave or enter, and the censorship is tight.

"We are grateful to be alive and to have our little daughter with us. Apparently, no Americans have been killed. God grant that such a tragedy as this may not have to be witnessed by any of you."



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GET CHURCH STAND ON ISSUES

★ Both the Democratic and Republican parties were given the official position of the National Council of Churches on a number of issues when their platform committees met this month. Earl F. Adams presented the statement to the Democrats and Charles M. Smith to the Republicans. The recommendations were contained in the texts of numerous statements adopted by the Council and endorsed by its general board when it met in Toledo in June.

In the domestic field the documents favored religious freedom, freedom of exchange of ideas, ethical standards in labor - management relations, and decency in political action and public affairs as well as its support of aid to housing and education, integration of public schools, and special safeguards for the rights of Indians and of migratory workers.

Also urged in this field were reforms to avert the "threats to basic freedoms that result from procedural abuses by committees of the Congress."

Recommendations made in the field of international affairs included continued support of the U. N. and its specialized agencies, increased

economic aid and technical cooperation for underdeveloped areas, development of atoms-for-peace programs, and reaching of arms reduction agreements that also would include nuclear weapons.

Other recommendations called for recognition of "the necessity for negotiation rather than threats in the settlement of international differences," and achievement to "remove harmful restrictions and encourage a mutually advantageous flow of trade."

Also opposition to proposals of a permanent universal military training system in this country, development of an "improved and non-discriminatory" immigration and

naturalization policy for the U. S., and continuance of programs for the relief, resettlement and rehabilitation of refugees.

AFRICAN BISHOP ON TOUR

★ Bishop James Hughes of Matabeleland opens a tour of the United States on Sept. 26th under the auspices of the American Church Union. He is to speak on problems that confront Africa, such as education, health, industry, communism.

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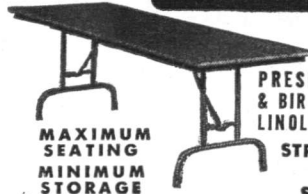
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McKELDIN GIVES A WARNING

★ Religion cannot be separated from government without "converting government into a monstrous thing," Gov. McKeldin, an Episcopalian, said at a ceremony in St. Mary Anne's North East, Md., celebrating the 250th anniversary of the parish's founding.

"Americans have established a more just and reasonable relationship between Church and state than exists anywhere in the world," the

governor said. "This is a great achievement in the art of self-government."

Noting that some people have "fallen into the error" of believing that—in separating Church from state—we also have separated religion from public affairs, he said that "the state from which justice and mercy were separated would be a horrible tyranny and the damnation of the men who created it."

"One thing belonging to a government official as his right," Gov. McKeldin said,

"is the prompt and powerful support of Christian men when he does the right thing, especially when it is an unpopular thing.

"On the other hand, he should expect and receive the condemnation of those same men whenever he undertakes to dictate to any man's conscience."

CHURCH—STATE RELATIONS

★ The Rev. Frederic Fox has taken a year's leave from his Congregational Church in Williamstown, Mass., to take a position in the White House to aid President Eisenhower write his speeches during the fall campaign.

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ST. LUKE'S CHAPEL

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The difference between the Church and the world in the first century after its organization by Paul was mainly economic. Paul had not been taught by Jesus, and he evidently did not agree with Jesus that God and riches are natural enemies; that if you love and hold to one you will hate and despise the other. It would appear from Paul's writings that he expected the world to come to an end so soon that there was no need to take a stand on economic or political questions.

But the early Church was composed mostly of the very poor. These people had been accustomed to organizations for mutual aid that were practically communist. Under Roman law they were permitted to exist only as burial societies, meeting not more than once a month. The Churches were chartered under the same law, but like the pagan collegia they used their common funds for a great deal more than burial of the dead. Since this was illegal, their writings have very little to say about it, but Justin Martyr and Tertullian told how the Church took care of all the unfortunate, and the latter said that they had all things common except their wives. While he was particular to state that the Church funds were purely voluntary contributions, the use they made of them indicates that they put into the Church treasury their entire savings, and had their meals in common for economy as well as for fellowship. They were not handicapped by having to support a clergy, as until the year 150 A. D. bishops and all worked for a living like Paul.

Worldly ambition was mainly for power and riches, then as now.

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Even Paul condemned any attempt to get rich on the part of Christians, and the disciples of Jesus, who kept up communism in theory as well as practice as long as their organization existed, were separate from the Christians on account of their loyalty to Judaism.

The persecution of the Christians was mainly actuated by fear of an uprising of the poor. The working class communistic practices of the Church were the principal objects of suspicion. The persecutions broke them up and caused so many to abjure the faith and trade their sacred books for security that the traitors were afterward in the majority, and those who objected to their holding office, the donatists, became heretics. The Church then consisted mostly of time serving Christians and half converted pagans. The latter came in because it was good politics. Mammon ruled the Church as well

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