

The **WITNESS**

MAY 14, 1959

10¢



ANNUAL MEETING OF OMS

BISHOP BLANKINGSHIP of Cuba addressing the annual meeting of Overseas Mission Society. This number of The Witness is almost entirely devoted to the work of this new and important organization

OVERSEAS MISSION SOCIETY

SERVICES

In Leading Churches

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For Christ and His Church

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

Editorial and Publication Office, Eaton Road, Tumbhannock, Pa.

Story of the Week

The Overseas Mission Society Introduced by the Secretary

By Theodore Eastman

*Executive Secretary of the
Overseas Mission Society*

★ It is increasingly evident that a freshening wind is beginning to stir the missionary consciousness of the Episcopal Church. Among many other signs of this new activity of the Spirit of Mission, is the birth and development of the Overseas Mission Society. Here is the story of a movement at the grass roots which could well lead the Church into a radical rethinking of and deeper commitment to her world mission.

In 1953, a handful of ordinary Church people, clergy and lay, in the vicinity of Washington, D.C., began to meet together to discuss the nature and execution of the Christian mission. As they surveyed the contemporary scene they discovered a distressing parochialism in the Church, stifling missionary interest and support, causing loneliness and frustration among missionaries overseas, resulting in virtual ignorance of the world situation and the relevance of the Gospel.

These people came to believe that the seriousness of international affairs demands a broader vision of our Christian responsibility to the world, and that the Episcopal Church, because of its heritage and resources, has a unique opportunity to hasten the mission. They

became persuaded that the basic answers to the problem are to be found in sound study and thought, increased communication and education, and in the development of new resources for awakening and channeling missionary enthusiasm.

As the Washington conversations intensified, and as local interest grew, a formal, non-profit religious organization was incorporated and named the Overseas Mission Society. Efforts were immediately made to dovetail its projected activities with the program of the

National Council's Overseas Department.

Three things then happened in rapid succession, transforming a local society into a nationwide movement. First, OMS endeavored to share its concern with the whole Church and to open up channels of communication by publishing an "Overseas Mission Review", a serious journal of missionary thought and reporting. Secondly, there occurred almost within a matter of months a remarkable dispersion of many of the original founders of the Society. One man went to be dean of the cathedral in San Francisco; another was called to be Archdeacon of Boston; a third left to teach in the Seminary of the

ARTHUR LICHTENBERGER
PRESIDING BISHOP
PROTESTANT EPISCOPAL CHURCH
281 FOURTH AVENUE
NEW YORK 10, N. Y.



March 9, 1959

The Overseas Mission Society in its declared purpose "offers itself to the furtherance of the missionary spirit of the Church in our time." I believe there is an evident place for such a Society in our Church. We have, of course, a Society to which we all belong, The Domestic and Foreign Missionary Society of the Protestant Episcopal Church. But there is a need for a gathered group of interested people who through their constructive suggestions and assistance can arouse the Church to her missionary opportunity in our day.

I am happy to commend the Overseas Mission Society to the people of our Church.

Arthur Lichtenberger
PRESIDING BISHOP

Southwest; another took a suburban Chicago parish; and as they went they carried the story of OMS with them. Finally, the Society grew to the point where a full time executive secretary was needed and employed. His task is not simply to administer the affairs of OMS, but to travel extensively at home and overseas, read widely in literature of missionary significance, and to draw others into this movement through the written and spoken word.

Society Established

In less than six years the Overseas Mission Society has become established as an independent, voluntary society devoted to bringing new life, zeal, understanding, vision and support into our world mission. It is supported solely by its members (now numbering nearly 1600) who pledge at least five dollars a year to its work. All overseas missionaries are complimentary members.

The Society is not recruiting missionaries or sending them overseas, nor is it raising and allocating money for missions. These are rightly the functions of the Church's official agencies. OMS sees its task as one of stimulation and supplementation—urging appropriate existing groups to fulfill their missionary responsibility more effectively, and then working itself

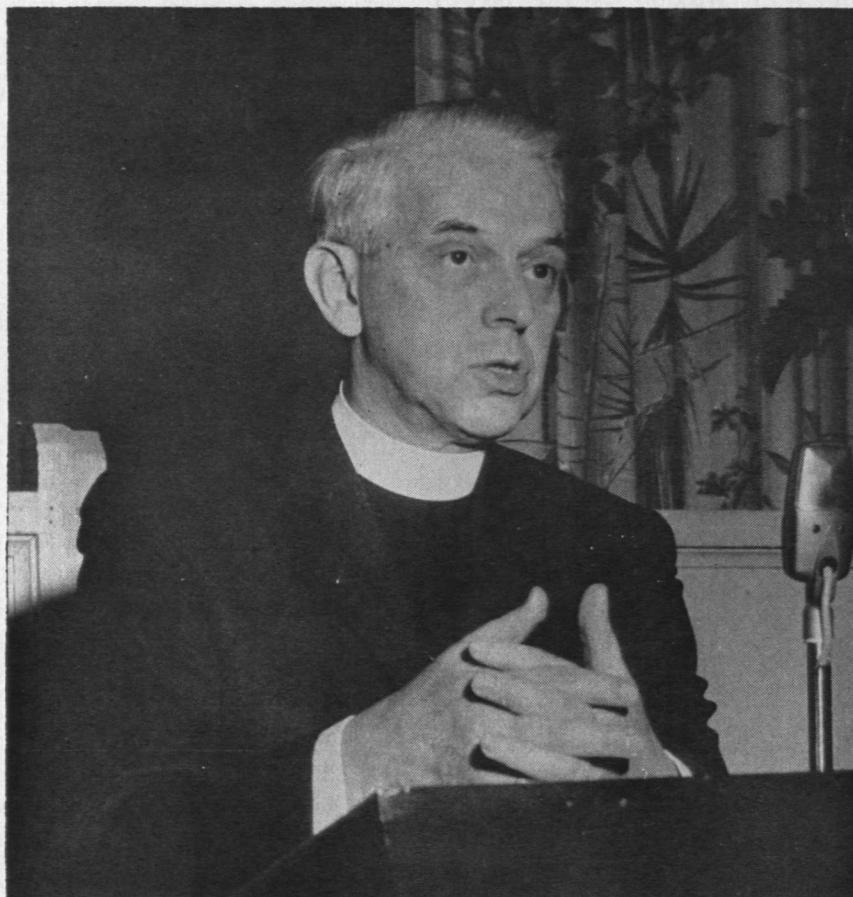
only in areas where little or nothing is being done by others.

Independence is maintained so that OMS may observe objectively and speak freely, encourage new ideas and engage in experimental projects without being bound by fixed budgets, official policies or past traditions. The long and distinguished contribution of the Church Society for College Work demonstrates the value of such a free and flexible group in the Church. The Society is determined not to build loyalty to itself, but rather to act as an instrument to help lead the Church into greater understanding and commitment in her mission and to see new possibilities for advance in this revolutionary age.

In this issue of *The Witness* Professor Clebsch gives what may be to some a startling view

of the contemporary predicament of the world and draws some conclusions for the Church's missionary confrontation of that predicament. Bishop Creighton's article indicates specifically how OMS aims its work at our kind of Church in this kind of world. In his piece on the local OMS chapter, Mr. Franklin describes how OMS-stimulated laymen have haltingly attempted to find meaning in world mission at the grass roots. Finally, Mr. Flinn shows (without copyright) how a spirit of adventure on the diocesan level is beginning to open new missionary vistas for the people of Delaware.

We hope you will glimpse enough of OMS, through this special issue, to want to join with us in this missionary movement—or at least to ask some pertinent questions.



THE RT. REV. ARTHUR LICHTENBERGER: Presiding Bishop and Honorary President of OMS, addressing the Annual Meeting of the Society, January 13, 1959.

NEXT WEEK

THE ARTICLE in the series by Prof. J. F. Bethune - Baker is omitted in this number to allow room for a full coverage of the Overseas Mission Society. It will be continued next week. Also the series on "What's Going On Here" is omitted, although the entire issue about OMS might very well go under that heading.

The Beginning of an OSM Chapter Described By a Vestryman

By Benjamin Franklin

Vestryman of St. Luke's Church, Bethesda, Maryland, and associate of Edward P. Morgan, ABC news commentator

★ About a year ago, discreetly prodded by the rectors of two suburban, Washington, D.C., churches, a group of six or seven men and women who had been plied with copies of "The Overseas Mission Review" and Max Warren's "C.M.S. Newsletter" began holding tentative meetings. There was not enough interest in one parish to staff a respectable meeting. So the group merged from two.

At first the agenda consisted entirely of talk. It was more challenging talk than some other parish hall dialogue: "What is the Church's mission?"

Take that and see what a half dozen church goers do with it! In overseas terms—it is hard to keep the mission question here at home—the answers may, and

did, run from simply propagating the faith, to keeping up with the Presbyterians, to building hospitals and schools.

Meetings later, there was still a large, spongy collection of near-misses at the question. There began to be impatient squirmings for action.

Why not organize an OMS chapter, hold regular meetings on a circuit around the diocese, get informed speakers or show some of the National Council's motion pictures on the Church's overseas effort, and hopefully get other people interested in our ill-defined project? It was as simple as that.

Washington, of course, may have helped. This city's major industry is government — increasingly international government. And it sometimes seems that the entire city is populated by operatives of the department of state, ICA, CIA, USIA and the Pentagon. Here and there

are registered agents for foreign powers too.

Partly by plan, using the city's cosmopolitan resources, but largely by accident, Washington's cadre of internationalists has produced some fascinating OMS sessions.

For Instance

Unsure of a program, the Washington Chapter weakly invaded a downtown church on a recent evening with the National Council's excellent movie on Haiti. Following Evening Prayer, the movie directed some 30 people towards the general area of our interest for 45 minutes. But the discussion afterwards faltered. The movie had said all there was to say.

But lurking in the audience was a former Washington lobbyist of a former government of Haiti (they come and go) and his contribution—in starker terms than the lush technicolor of the film—was vastly more worthwhile than the picture.

Another meeting at another church listened to a travelling member of the host parish, in-weighed upon to speak by his own rector at OMS's urging. The request was for "someone in your parish who can talk to us about the Church overseas." The choice turned out to be an army officer, and Washington has no patent on them. They are everywhere.

The point here is that although Washington does have some advantages—for example, the national meetings of OMS have been held here — it is not difficult to organize the un-organized and open shop as an OMS chapter anywhere. It is shocking how complacent we are about the Church in the world. Even the hard-to-shock get this message. A little information goes a long way.

Our chapter chairman, a thoughtful seminarian, routinely runs down the ratio of



Ordinary Church people can be deeply involved in questions of mission through activities of local OMS chapters.

clergy-to-communicants in such countries as Japan, Korea, Liberia. The audience gasps. They are perturbed, too, to learn that some Episcopal Anglican churches in foreign parts are still chapels for English-speaking expatriates. And they are moved by the predicament, and the heroic success against recognizably un-American odds, of most missionary efforts.

Other Fronts

Still vaguely restless for lack of visible, measurable progress, the Washington Chapter of OMS has essayed two other admittedly grandiose assignments.

Learning that the diocese of Dallas has joined in a partnership with the Church in Haiti for moral, manpower and financial support, the Chapter has been probing a similar arrangement between the diocese of Washington and another missionary district.

On a less complicated front—an area not requiring the approval of the diocesan convention for which the chapter is not yet prepared to argue—there is an effort to establish an institute in the Nation's Capital for the steady flow of Americans embarking from here for overseas posts.

Sit back for a moment and absorb the stunning fact that there are nearly 1,600,000 Americans living or working abroad—almost a hundredth of the U.S. population. And the figure does not include tourists. Another 1,500,000 of them swarm to foreign parts every year.

Seminar

These statistics show how deeply involved we are in other peoples' affairs. The prodigious scattering of Americans to the four winds reflects the stake we have in the world, and the world, perhaps, in us. But now that we've sown the seeds of American influence so widely,

what kind of harvest are we reaping?

The OMS "institute" (if that's the word; it's labelled a Seminar in Overseas Service) is frankly an experiment. The first session, a full weekend, is being held in May at a Washington hotel. The clergy of Washington, Maryland and Northern Virginia are invited to send a total of some 30 persons concerned about the western, Christian image in the non-western, non-Christian two-thirds of the world, either because they are headed for or have just come from there.

Together we hope to find out whether there is some way to swell the ranks of "non-commissioned" missionaries among our 3,000,000 countrymen who move abroad each year—not, certainly not, to convert the heathen. Our emissaries are too busy flying SAC bombers, installing irrigations pumps, sightseeing, prolonging the Fulbright, or keeping a family safe from the local diet, flies, snakes and things - that - go - bump - in the - night for that.

The complaint about us in any case seems to be precisely that the natives resent being viewed as "underdeveloped Americans", whose friendship can be cemented for our national benefit by one-way communication: "Do things our way. We'll teach you how. It's for the best and you'll be grateful."

The outline for OMS's institute for Christians going abroad, then, is partly the burning question from Romans: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?"

One answer is that we may not have heard aright ourselves.

Another may be imbedded in

this statement: "When Americans go overseas they should be able to demonstrate that their lives are centered in a basic Christian philosophy. A Christian should live his values wherever he goes . . . The door to personal witness is never fully closed and the word spoken by the sincere man . . . carries more weight than he realizes . . . An oil executive, engineer or businessman [or government, military or private person] overseas should consider his main objective not in terms of dividends for shareholders, or power for America, or prestige for himself, but as an essential Christian ministry."

The words (minus brackets) are those of John Rosengrant of the commission on ecumenical mission and relations of the United Presbyterian Church, U.S.A., spoken at an "Institute on Overseas Churchmanship" which serves as the model for OMS's initial attempt in the area of Christian overseasmanship.

NEW HEADQUARTERS HOPED FOR

★ Bishop Warnecke reported to the National Council, as chairman of the committee on new headquarters, that there was unanimous agreement that a move to the new Interchurch Center in New York is out.

Having headquarters elsewhere than New York was not ruled out, but the report indicates that a new building in New York is preferred, adequate to house all the work of the National Council, with the ground floor and perhaps others rented to help carry the costs.

COMPANION PLAN ENDORSED

★ The companion plan, such as that between the diocese of Delaware and Puerto Rico, described in this number by the Rev. Seymour Flinn, was approved in principle at the spring meeting of the National Council.

Delaware & Puerto Rico Experiment In Missionary Understanding

By J. Seymour Flinn

Rector of St. David's Church, Wilmington, Delaware, editor of Now, the diocesan magazine of Delaware, and dean-designate of the cathedral in Mbale, Uganda

★ Delaware's experiment to "personalize" the overseas work of the Church began in a rightly personal way — the personal friendship of two bishops. The Rt. Rev. J. Brooke Mosley, Bishop of Delaware, and the Rt. Rev. A. Ervine Swift, Bishop of Puerto Rico, attended seminary together at ETS in Cambridge, Mass. Thus when the Mosleys took some vacation time to visit their old friends the Swifts in Puerto Rico, a unique "companionship" between the two episcopal jurisdictions really got under way.

In the fall of 1956 Bishop Mosley called together a small committee of persons concerned about overseas work to meet with Victor Burset, a native Puerto Rican then studying at General Seminary in New York. This committee gradually evolved the concept of a "companion" relation whereby both Puerto Rico and Delaware would benefit from an exchange of people. Though it was realized that Delaware would provide the financial backing for the program, and that Puerto Rico had most to gain materially from the relationship, the idea of "adoption" was ruled out from the beginning. Delaware has as much to gain as Puerto Rico, was the feeling, and Puerto Rico's gain should not be just or even mainly material. The principle that both could gain was strongly emphasized throughout. This was not to be a paternalistic, parent-child relationship, but rather one of

equals—brothers living in different parts of the world.

The relationship was to be primarily one of education and fellowship. The understanding of people of different historical and cultural backgrounds, yet united in their faith, was to be the basis for it. The diocese of Delaware was not to support Puerto Rico financially except through the regular missionary giving to the National Council. The committee felt that "it is important that we must be willing to be on the 'receiving end' and learn from Puerto Rico."

As a result of the committee's conversation, which included considerable correspondence with Bishop Swift and persons throughout the country interested in the overseas work of the Church, Victor Burset (now a priest in the mountain

region of Puerto Rico), Mrs. Lorenzo Alvares (President of the Woman's Auxiliary of Puerto Rico), and Bishop Swift were guests at Delaware's diocesan convention in May, 1959. Victor Burset gave an excellent and clear address as the main speaker at the diocesan banquet. Mrs. Alvares met with and talked to the ladies meeting. And the convention passed a resolution officially establishing a companion relationship, an action which had already been taken by the convention of the missionary district of Puerto Rico, where Bishop Mosley had been a guest and speaker.

Visit Puerto Rico

The next step was a more or less unplanned one. Late in 1957 the Chamber of Commerce of Delaware organized a trip to Puerto Rico for business men. Delaware laymen took advantage of the trip to visit the churches in Puerto Rico, and took with them large amounts



Underprivileged boys at St. Michael's House, Ponce, one of the most interesting pieces of work being done by the Church in Puerto Rico.

of medical supplies and clothing for Victor Burset's mountain mission area, which had been devastated by hurricanes shortly before. Again there was a natural, personal relationship here: Miss Polly Telford, director of Christian education at Christ Church, Greenville, was well acquainted with Mr. Burset from their work together in a New York parish. Indeed, since a number of the business men going on the trip were members of Christ Church, they arranged for Miss Telford to go with them and deliver the supplies in person.

Meanwhile, laymen of Delaware provided gifts to establish a fund that would further the companionship program by paying travel expenses of persons visiting back and forth to Puerto Rico. As a result, in the Spring of 1958 two laywomen and a clergyman and his wife were designated to visit Puerto Rico by the companionship committee. They travelled around the island on an itinerary set up by Bishop Swift. Then, again using the funds that had been given, in June four teenagers from Delaware, two girls and two boys, visited the summer youth conference in Puerto Rico; and they had such a good time that the two boys stayed on beyond the date to return to the States. In August two boys from Puerto Rico reciprocated by visiting Delaware's summer camp and went on from there with Delaware's delegation to the National Youth Convention in Oberlin, Ohio.

Perhaps the most significant event in this whole experiment began when Bishop Swift invited the Rev. Paul A. Kellogg, rector of the parish in Delaware's capital city of Dover, to lead a conference of the clergy of the Virgin Islands, which are also under the Bishop's jurisdiction. Mrs. Kellogg, President of Delaware's Diocesan Woman's Auxiliary,

went along with her husband, and they visited Puerto Rico after Mr. Kellogg's "work" at the clergy conference was done. In preparation for his visit, Mr. Kellogg had taught himself enough Spanish that he was able to preach to Puerto Rican congregations in that language. Obviously as a result of this personal contact he was called in early 1959 to be Canon-in-Residence and pastor of the English-speaking congregation at the Cathedral of St. John the Baptist in San Juan. The Kelloggs left for San Juan on March 1, and it remains to be seen what effect their presence there will have on the Delaware-Puerto Rico companionship program.

Study Program

At the moment this program is being reassessed. There will therefore be no more visits back and forth until the committee has had an opportunity to think about where the project should go. So far most of the traffic has been to Puerto Rico; no Puerto Ricans have yet visited parishes in Delaware. Little or nothing has been done in the way of mutual intercessions between parishes in the two dioceses, something that was envisioned by the original committee. Those who have visited in Puerto Rico have not been

"used" effectively to tell the story that they could.

Another reason for a delay has been that the committee has spent much of its effort during the Fall of 1958 in studying a change in the diocesan organizational machinery. The result has been that in January the department of missions, formerly concerned only with the establishment and maintenance of diocesan missions, has had added to it a new division, known as the "General Division of Missions". This new division is charged with the responsibility for education and promotion of the mission of the Church outside of the diocese, including both domestic and overseas work. The division has taken over the work of the Puerto Rican companionship program, and will also have charge of sending the writer of this article out as a missionary from the diocese of Delaware to the Anglican diocese on the Upper Nile in Uganda, East Africa.

In summary, it should be pointed out that though the fruits of the Delaware-Puerto Rico experiment remain to be harvested mostly in the future, it may be something that other dioceses would wish to copy. However, the specifics of our situation need to be kept in



Delaware women delivering packages at Yauco, Puerto Rico

mind and can hardly be duplicated elsewhere in any formal, organized way. We have benefited from

- an already close friendship between the two bishops.

- close proximity of Puerto Rico to Delaware and the resulting ease of travel.

- financial means, outside of the diocesan budget and with no special appeal, to pay travel expenses, and

- the relative "Americanization" of Puerto Rico, making it possible for Delawareans to visit Puerto Rico and vice versa without too much trouble because of language or living standards.

This relationship has so far produced nothing earth-shaking or even stirring. We plod along, as the Church usually does, doing what we can. However,

something new has begun. That in itself, when you think about it, is rather stirring, especially in the Episcopal Church.

ARNOLD CALLS FOR POSITIVE ACTION

★ The Rev. Morris F. Arnold, rector of Christ Church, Cincinnati, took a crack at religious leaders in his sermon on April 26th who calls for the enforcement of Sunday blue laws.

Rather than staining at such a minor issue, he called upon his congregation to work toward achievement of three goals which he said were major issues.

- Build a permanent camp for the boys club and the Girls' Friendly of the parish, and a canteen as a step in combating delinquency.

- Investigate the whole problem of delinquency to learn

how some who have started on the downward path can be salvaged.

- Consider building a downtown apartment house near the church for elderly people. It would offer two or three-room apartments, especially designed for people of advancing years who no longer are able to care for their own places.

An article by Arnold on the Church in the Inner-City will be featured in the next Witness in our series on "What's Going on Here."

BIRTH CONTROL BAN UNDER ATTACK

★ The Rev. C. Lawson Willard, rector of Trinity Church, New Haven, was one of three clergymen to file a suit on May 4th with Connecticut's superior court, asking for a decision on the constitutionality of the state's anti-birth control law.

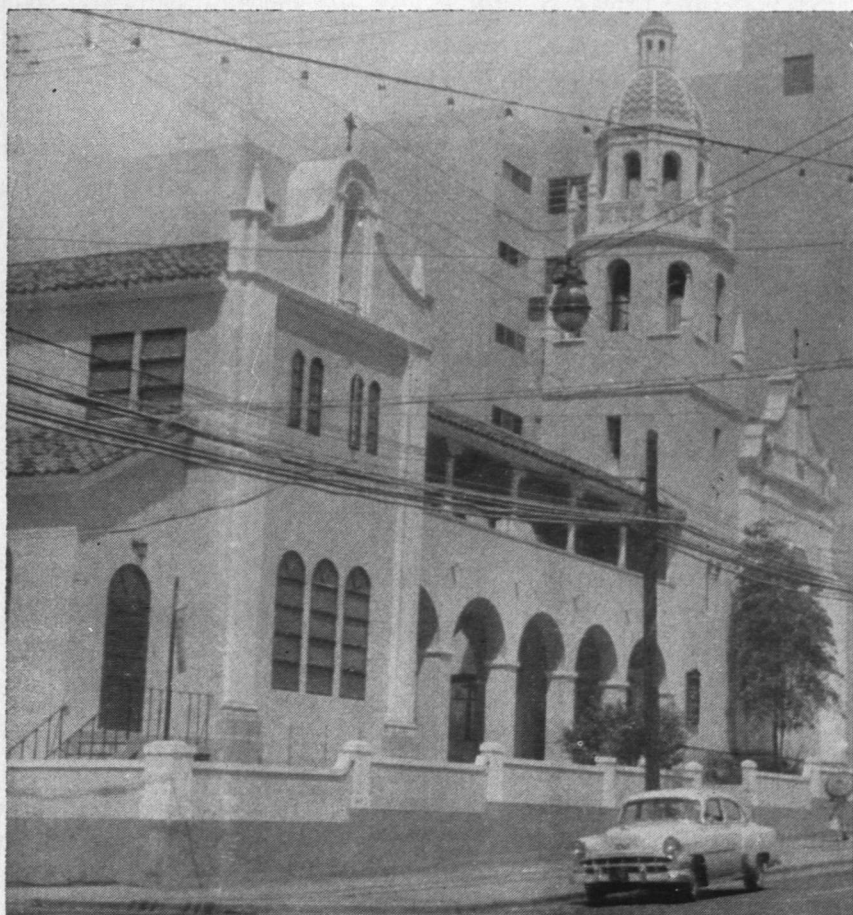
The clergymen stated that they are "bound by the teachings of the Church and their own religious beliefs to counsel married parishioners on the use of contraceptive devices and to give such advise in pre-marital counseling."

The present law, which has been on the books for seventy-nine years, forbids such counseling by doctors, clergymen and others, as well as the use of contraceptives.

BRITISH CANON SPEAKS ON JAPAN

★ Canon Kenneth Sansbury of St. Augustine's College, Canterbury, England, spoke at the Church Divinity School of the Pacific about the 100th anniversary of the Church in Japan. He attended the celebration as chaplain of the Archbishop of Canterbury.

He and his wife were guests at the seminary the last week in April.



San Juan Cathedral, Santurce, Puerto Rico, where an ex-Delaware clergyman, the Rev. Paul Kellogg, now serves as canon.

Oveaseas Mission Society -- Our Peculiar Mission

By William F. Creighton

*President of the Overseas Mission Society and
Bishop Coadjutor of Washington.*

THE name of our Society, we think, is a good one, but it has resulted in some misunderstanding of our intention and our purpose especially in the minds of those who have thought of the great functional missionary societies of other branches of the Anglican Communion and of other Churches. As our Church is organized there is no place for an independent society sending missionaries out into the field, supporting them, or planning the strategy of their mission.

There is not only a place, however, but a deeply felt and often expressed need for the sort of re-awakening of our Church to its world task that our society holds as its chief reason for being. It has not been in any sense the Overseas Mission Society's intention to do the work of the Church for it, but rather to throw such sparks as may set fire to the Church, as may compel the whole people of the Church to see vividly their missionary task, as may force us to make hard and honest decisions about its place in our lives.

A central concern of the Society from the beginning has been missionary motivation. To those of us who have worked in parish churches it is all too obvious that few of our people sense any great compulsion to missionary endeavor, and that all too often the motives that do gain support for missionary work are inadequate or wrong motives. Surely the imperative, the com-

pulsion, that has driven the Church's life from every solid safe footing it has ever gained out into frontier adventures has been the very heart of its being. The revelation made to redeem the world, the lordship in love of Christ, his lordship over all of life, makes the Church's mission inevitable. But this has to do with Christ, with God's purpose in him, with the nature of the Church he formed, with the confrontation of that Church with the world. It has to do with the fall and with redemption, with death and the rising again. In short it has to do with what we call theology. It does not have to do, or only circumstantially and as we are emotionally involved, with the human contrasts between those who are fortunate and those who are pitiable, or with the accidents of history that have associated the Christian Church with western culture by contrast with the strong forces that in our day threaten the west. It has really to do with God and all of his people without partiality, it has as much to do with us as with an Asian, or an African, and it arises from the explosive power of his love manifest in Christ, not from human desire or good intention. The Overseas Mission Society, therefore, has tried in written words, in missionary colloquia, in local conversations, in formal addresses, and in every way it can discover, to provoke the Church to consider its theology of mission. And in this area it may be that our greatest contribution will lie. The compulsion of the Church to serve him in the redemption of the world has to do with its reason for being; and it has little in common with the weak motives that support our present missionary enterprises on an optional and occasional basis.

Communication

AN ALLIED service that the Overseas Mission Society seeks increasingly to render is that of providing channels of communication. The Church is a community of persons whose Lord is Christ. In our parishes in recent years, in new adventures in Christian education, we have come increasingly to realize this. Even between the communities of Christians of different historic traditions, ways of speaking to one another and of hearing one another have become easier. In



BISHOP WILLIAM F. CREIGHTON: newly elected president of OMS is congratulated by the Rev. Canon Theodore O. Wedel, retiring president, January 13, 1959.

the field of overseas missions, however, certainly in our communion, this has not been so. The channels have been blocked. In the organization of our parishes, in diocesan and provincial organization, in the sharing of information and concern, of hope and despair, between those in the field and those at home, communication has been difficult. Seldom is the mission of the Church discussed at all except very formally in an address at an occasional meeting, too seldom is the truth told of the great difficulties we face, the failures we suffer, the battles we lose. To personalize missions, so that a single churchman here or anywhere, may know his part in the task to be a real part, requires that he be able to speak, to be heard, and that it be possible for others to speak to him and be heard.

In local chapters of the Society, in the stimulation in parishes and dioceses of open circuits, in the distribution of information through our publications, we have set ourselves the task of opening up deaf ears and loosing frozen tongues. As we do succeed in reestablishing concerned companionship within and across the Church we hope that the mission of the Church will be strengthened. Certainly those who serve will be less lonely.

Know The World

FINALLY, we in the Overseas Mission Society feel strongly that if it is this actual world that Christ loves, then we must know the world and listen to it. It is not the same world in which the great missionary heroes of earlier generations lived and died, and their strategy cannot be ours. The uncommitted world so often spoken of just a few years ago is almost gone. New nations, new peoples, have arisen and with them ancient cultures and ancient faiths have found new vitality. We can be deeply thankful that men did so

labor in earlier years that there are few parts of the earth in which some Christian community does not exist. Perhaps our greatest task in the future must be to strengthen and increase such Churches as have found a way to live clothed in cultures that are their own and have learned to express themselves in ways that are not ours.

One of the phenomena of our generation is the movement of peoples from nation to nation, in service to the state, in business pursuits, in search of learning, in military service, and even as tourists. A great number of our fellow citizens and fellow churchmen will live long periods of their working lives in other lands, many of them in lands of missionary concern. They may well be the most effective missionary agents of the future, and we are anxious to find ways of preparing them for lives of Christian witness wherever they may be. And because they are the ones of our day who are living where the real conflicts are occurring, where the real battles between cultures and ideologies are being fought out, the Church should hear them. We hope we can both hear them and make them heard.

Any of these areas, and the Overseas Mission Society is endeavoring to work in them all, can provide a society such as ours with more than enough to do. We are not the agency through which the Church must do its work. Our task as we see it is to stimulate the Church to do a greater, more responsible work, to reawaken it to its central purpose, and to provoke it to do it imaginatively and realistically in this actual world. Even as the Church has had a rebirth of concern for education, for parish life, for its mission to scholastic communities and to the armed forces, so we seek a rebirth of missionary motivation and concern, of missionary understanding, a rebirth of mission.

The Aims of The Overseas Mission Society

By William A. Clebsch

Editor of the Overseas Mission Review and associate professor of the history and mission of the Church at the Episcopal Theological Seminary of the Southwest.

A PROFESSIONAL missionary of our generation was asked, "Why are you a foreign missionary?" While his answer dodged the seeming intent of the question, it drove down to a deeper meaning. "I am a foreign missionary today for just the opposite reason from that which made my grandfather a foreign mission-

ary yesterday," he said. "My grandfather was sent by the home Church to a foreign people, and thus was regarded as a foreign missionary. I, and the Church which sends me are regarded as foreign by the people to whom I am sent; that is why I am a foreign missionary."

The distinction may seem subtle to the mental-

ity we put on when we read Church magazines. But it is not at all subtle if we present it to the mentality with which we read the daily papers. In Bolivia or Indonesia, in Ghana or Pakistan the Christian religion which sends out missionaries is at once recognizably familiar because of the work of the grandfather and dangerously foreign because of the foreignness of the grandson. This double feature makes ours a peculiar mission because ours is a peculiar world into which apostles of Christ Jesus are sent to preach and to teach and to heal and to baptize. Episcopalians are used to hearing how fully continuous is their Church life with the heritage of the past. They cannot easily understand how fully discontinuous is their missionary calling with the missionary achievements of the past.

The lesson which Americans had brought home to them with compelling force in the 1940's is that we live in "one world." Fathers who had lustily sung "Over There" as they set out to make the world safe for democracy were awakened rudely to the fact that "it" never is "over over there" when their sons wrote home (or, worst of all, stopped writing home) from Tunisia and Okinawa and Germany and Korea. Indeed it is one world in which instances of racial discrimination in the United States are discussed the day after they occur as intelligently in Abyssinia as in Alabama—and perhaps more fervently. In one world, nothing is only national, nothing merely domestic, nothing purely our own business. You can meet people from your home town as naturally in the airport in Tokyo as you might in that in Chicago. The most amusing thing about "Around the World in Eighty Days" is the last word in the title—"Hours" would allow more than enough time!

Sobering Second Lesson

BUT if the 1940's taught that we live on one small planet in which Rangoon is next door to Rochester, the 1950's added a sobering second lesson; this one world is made up of a thousand nations, and the more poignantly the oneness of us all is recognized, the more distinctly we know ourselves as different from one another. In spite of their protestations to the contrary, prime ministers have in this decade presided over the dissolution of empires. People you never heard of yesterday make today's headlines with their demands for recognition as peoples with their own histories and customs and traditions, in their own rights. Kindreds are keener, tongues more talkative in one world than in any other

kind. Yankees go abroad still, but as foreigners rather than as innocents. They are pleased that the natives have learned a bit of English until they realize that they have learned just enough to say, "Yankee, go home."

As patriots it is not hard to know that these circumstances call for what has been dubbed "agonizing reappraisal" of all our international aims and actions. If it is harder to see that an even more agonizing reappraisal of the missionary aims and actions of the Church is demanded by the same circumstances, then the only excuse is that our mission as Christians has not been taken seriously. In international affairs extreme care is taken to be sure that what we do and what we say conveys what we mean to do and what we intend to say. As Christians our words and deeds in themselves, and the constructions we put upon them—what we think we communicate by them—are of really no importance at all. It only matters whether they mirror to the stranger the Lordship of the Christ who breaks down the wall which makes strangers of men. The statesman may save a little face by saying, "I did and said the right thing but was misunderstood." To the missionary there is no solace in human misunderstanding for his witness is to the Lord who overcomes misunderstandings. The double feature of one world—familiarity and foreignness—makes it harder for the missionary than perhaps for anybody else.

Double Feature

THE fact that the grandfather was a missionary to foreign people and that the grandson is a foreigner to the people to whom he is a missionary implies no necessary adverse judgment on the grandfather. It only means that his ways cannot be our ways, much as we may justly revere and cherish him for having walked in his ways in his times. The emergence of one world means that nothing is only national yet everything is acutely national; nothing is merely domestic yet everything is prized highly as domestic; nothing is purely your own business yet everything is very much your own business.

This double feature of the world in which we manage somehow to continue to live as nations cuts away like a double-edged sword at our familiar and traditional image of the missionary task. One edge—that of the high national and cultural pride of our day—cuts through all sentimentality about our all striving for the same goal and reveals mankind as radically divided and radically rebellious against the God who would

make us truly one in Christ. If it be true that the mission of Christianity has never been more difficult to accomplish, then it is also true that the need for the world to hear and know its reconciliation to God in Christ has never been plainer for all to see.

The other edge cuts through our national pride as Americans and our cultural pride as Westerners, making us see that the peoples of the world are not going to adopt our religion simply because it is ours and we are the beneficent leaders of the world. If it be true that never before has so great a missionary responsibility rested upon us, it is also true that no past time has demanded of us such genuine humility over our own religious and cultural accomplishments. The old protagonist of missions who knew how hopeless was the plight of the pagans was right in protesting sentimentality but he had a bad understanding of humanity because he forgot how rebellious we too are against God. The old antagonist of missions who objected to forcing our religion on somebody else was right in opposing cultural and religious imperialism but he had a bad understanding of Christianity which failed to see that one faith can be cast in varying religious and cultural forms.

Something like this is the predicament which strikes today's missionary with sometimes shattering force. It is quite urgent that we affirm Christ to be Lord of all in such a way as will gather strangers into that affirmation. It is just as urgent that once the strangers join in the affirmation they be left to work out their own indigenous response to his lordship, never letting it be suggested to them that our traditional response can simply be copied by them as adequate for all men and all times.

One of our missionaries recently regarded himself as a failure because, while he was able to lead Eskimos to worship Christ as Lord of the world, he never could persuade them to say all their prayers in Elizabethan English! Of course every Christian receives his faith wrapped up as it were in a cultural-religious package. When that package consists of traditions and practices which are familiar to all areas of his life, the wrappings become transparent to the faith which they enclose. Each generation lays aside certain features of the package and adds certain new ones, but it does this gradually and the package seems to remain fundamentally the same from generation to generation within a given culture.

While the West dominated the world, as it did

during the great nineteenth century of missionary endeavor, it was possible to assume that our culture was, if not understood, at least the object of everybody's positive curiosity. Thus it was possible to hold forth our packaging of Christianity before other peoples, describing its attractiveness, and, at least with many primitive peoples, leading them to join with us in our faith in Christ without raising the question of their response in terms of their own culture. Dressing Melanesians in Mother Hubbards was as natural to them as it is indefensible to us.

Their Own Wrappings

FOR in our generation the missionary challenge is to respect humbly the assertive, aggressive young (and old) cultures and religions of the world and the yearning of their peoples to package whatever they believe in their own familiar wrappings. The foreign missionary himself cannot of course go fully native, because as long as he lives the meaningful forms of faith will be those of the culture which presented the faith to him. His arduous task is by word and deed to point not to the package in which he has received the faith but to what's inside—witness to the Christ who has reconciled the world to God. His task is to allow new Christians to produce, as it were, a new Christian religion of their own cultural packaging. When that is done the connection between the mission of the Church and the unity of the Church becomes clear, for the older Christian and the newer Christian learn that they need one another in order to focus their attention upon what's inside both the packages rather than to worship the wrappings. The missionary cannot manufacture the new package—that must be done by the new Christian; the new Christian cannot receive the old package for his eyes are not trained to peek through the wrappings to what's inside.

Now nobody can make the missionary task in our day a simple one. But its complexity does not destroy its radical singularity. It is one thing—to witness to Christ as Lord of the world. It is not many things; it is not to make that witness and to make the Episcopal Church prosperous or extensive, or to build respect for the west, or to ward off communism. It is to make that witness single so that peoples may work out their own responses, capitalist or socialist responses, white or black responses, democratic or oligarchic responses, familial or tribal responses, yes perhaps monogamous or polygamous responses, to the one

Lord who is the Lord of capitalism and communism and white and black and democracy and oligarchy and family and tribe and monogamy and polygamy — because he is Lord of creation.

In this new missionary situation the Episcopal Church as part of the Anglican Communion is equipped both with wonderful assets and powerful liabilities for vigorous participation in the world Christian mission. Its liabilities would seem to lodge in the very richness of its own cultural and religious tradition. Our inherited liturgy and order and polity and confession are so precious to us that it is extremely difficult to imagine that those to whom we are sent as witnesses may need to shake off much of it in order to develop liturgy and order and polity and confession for their own life and time (just as we did) with relevance for their own culture and religion. Thus the emergence of the Church of South India, for example, which represents a repackaging of the forms of the Church, is always something of an embarrassment to Anglicans, especially when it must be conceded that some of its new package is more transparent to Christian witness than some of our traditions.

One Faith

BUT with that liability there is also our asset. Because ours is a rich heritage we have always been able to deal with it critically and to engage in some selecting and some inventing in order to adapt ourselves to new circumstances. The Episcopal Church in the U.S. was able, for example, to preserve the faith and order which had been handed on by the Church of England by selecting certain Articles of Religion and discarding others, by inventing a democratic episcopacy and by evolving a shared political control between clergy and laity. All this was called for by a situation where separation of Church and state was a constitutional necessity, and the "Mother Church" was able to look at the new package and see that though radically different from the old it was still transparent to the one faith.

While we rejoice in the richness of our heritage we must also rejoice in our ability to sit loosely in the saddle of ecclesiastical forms in order not to be thrown by the bucks and kicks of historical changes. In this way the powerful liability can be turned into a genuine asset for the present missionary situation.

At the level of strategy where many honest differences of opinion are to be found throughout

the Christian Church, the Episcopal Church seems rather unfortunately deployed in its missionary commitments at this time. But in its House of Bishops' authority to create new missionary jurisdictions at a single session, and in the efficiency of its National Council to find means for supporting these new jurisdictions, it has the ability to overcome this temporary misfortune. Right now we are maintaining old commitments in Asia while developing new ones in Latin America. It seems to me crucial that we should be deeply committed also in Africa on which continent the Episcopal Church has direct work only in Liberia and there mostly with Afro-Americans who only partly participate in the rising tide of Africanism.

Church In Africa

IN OUR day Christianity in Asia has already won its insistence upon Asian cultural-religious forms to a large degree. It is in Africa that one encounters the depths of the missionary problem as described here, for African nationalism and continentalism are clear for all to see. In Latin America, of course, nationalism is politically strong, but due to that section's sharing in the heritage of the West its peoples are not as culturally aggressive as they might be expected to become in another decade or two. Thus at this critical juncture in missionary history, the Episcopal Church is in the main missing out on what probably is the most significant of missionary experiences—that of Africa. All over that vast continent today there is occurring what may be expected to occur in Latin America tomorrow, the radical repackaging of Christianity in new cultural-religious forms.

More and more, as the 1955 Pastoral Letter of the House of Bishops recognized, Asians must be the agents of missionary work to Asians. Indeed they need our increasing support rather than the decreasing help we give to the Episcopal Church in Japan. That support demands both men and money. But it is in Africa that our missionaries could participate directly in what will be the missionary task for the foreseeable future. Experience in Africa might equip us for what seems certain to come in Latin America. And conceivably the missionizing of a beat generation in our back yard will need to build upon such experience. We need participation in the Christian mission to all Africa, not because it is imagined that Africans must have us for their sake, but in order that we may learn right quick-

(Continued on Page Seventeen)

LIBERIA OPENS NEW SCHOOLS

★ Bishop Harris of Liberia announced at the annual convocation, meeting April 8-12 at Grace Church, Clay-Ashland, that several new schools had been opened in the district this year. They were made possible by the church school missionary offering of 1956. President Tubman of Liberia, an Episcopalian, also sponsored a drive for the construction of the schools which netted over \$100,000.

President Hopewell of Cuttington College reported that enrollment was at present capacity of 142; with twelve from Tanganyika; two from Kenya; two from Nigeria; one from Ghana. The Liberian government assumed responsibility for scholarships for these students, and others had to be turned down for lack of space at the college.

Bishop Harris also stated that twelve men have been ordained in the past ten years. There are four men presently in seminary and two former Methodists are being trained for ordination.

DOMINICAN REPUBLIC MAY HAVE BISHOP

★ Bishop Voegeli of Haiti recommended to the National Council that the Dominican Republic be separated from his jurisdiction. The Council is so informing the House of Bishops, stating that it will give financial support if the House should elect a new bishop.

NEW SEMINARY IN CARIBBEAN

★ The Caribbean Seminary to be built in Puerto Rico was approved at the spring meeting of the National Council. A board of trustees has been named, which will select the dean, subject to the approval of the Council.

PITTENGER TO VISIT AUSTRALIA

★ The Rev. W. Norman Pittenger, professor of apologetics at General Seminary and a Witness editor, will leave during the summer to spend a sabbatical term in Australia, where he will lecture at universities and colleges. On route he will stop over at Berkeley, California, where he will teach at the summer school for faculty members at the Church Divinity school of the Pacific.

He will return to the United States in mid-January, 1960.

CENTRAL NEW YORK TO ELECT

★ The election of a bishop coadjutor for Central New York was held May 7th and the result will be announced in these pages

next week. Two of the four men nominated by the committee, we are informed, have withdrawn so, presumably, there were others nominated from the floor.

KIMBALL TO SPEAK AT HOBART

★ Lindsley F. Kimball, executive head of the Rockefeller Foundation, is to be a headliner speaker at the commencement of Hobart and William Smith Colleges, held the weekend of June 13th.

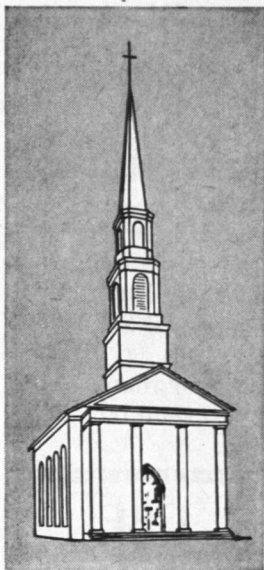
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ADVANCE ADULT EDUCATION

★ Resolutions adopted at the April meeting of the National Council made possible the development, by the department of education, of an advanced adult education program. The program, which will seek to develop a strong ministry of the laity, was described by the Rev. David R. Hunter, department director, as "the greatest immediate challenge to our forward work." It will seek to establish five-day clergy training conferences, parish life institutes, and the development of the "Indiana Plan" of adult education, under the supervision of the adult division, by which lay leaders are trained in adult education principles and techniques.

The department's intensive group life laboratory program, started in 1956, will come to an end this year; and such labs will be offered only as part of the department's training program.

OLIVE MULLICA TAKES 281 POST

★ Olive Mae Mullica, director of Windham House, training center in the east for women workers, is now secretary for personnel and vocation in the home department of the National Council.

PRESBYTERIAN NAMED TO WEST POINT

★ The Rev. Theodore Speers, Presbyterian of New York, has been named chaplain at West Point. He will be the

third man of his denomination to hold the post since 1896, which traditionally has been held by an Episcopalian.

Speers will succeed the Rev. George M. Bean, Episcopalian, in September, the latter having filled the position since 1954.

NEW PROGRAM FOR AGING

★ A new program for the aging, made possible by a grant from the United Thank Offering, is being set up by the National Council. The Presiding Bishop is to appoint an associate secretary to head the work under the division of health and welfare services.

BISHOP HOBSON GETS TRIBUTE

★ Church women of Southern Ohio presented Bishop Hobson with a purse of \$4,200 at the first of several events marking his retirement. It will be used to help build a chapel at the diocesan conference center.

CARLETON BARNWELL DIES

★ Carleton Barnwell, coordinator at Virginia Seminary from 1949 until his retirement in 1957, died on April 23rd. He was the rector of St. Paul's, Lynchburg, Va., for many years before taking the seminary post.

RECORD BUDGET FOR BETHLEHEM

★ The diocese of Bethlehem adopted a record missionary budget of \$152,677 at the convention held at Christ Church, Reading, May 1-2. Bishop Warnecke also called upon the people of the diocese to support the advance fund drive for \$500,000 now being conducted.

AMBASSADOR TO FRANCE GIVES ADDRESS

★ Amory Houghton, Ambassador to France, was guest of honor and speaker at a recent dinner of the men's club of the Pro-Cathedral of the Holy Trinity, Paris. He spoke of his visit to French Africa and said that the most pressing need there is for education.

STRINGFELLOW VISITS AT CDSP

★ William Stringfellow, young New York attorney, was in the bay area of San Francisco, April 12-21, as a guest of the Church Divinity School of the Pacific.

He was chairman of the conference on Christianity and law held last summer in Chicago under the auspices of the National Council of Churches.

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THE WITNESS

TUNKYANNOCK PENNSYLVANIA

ly and right well the new missionary task of our time.

As always, the Episcopal Church like all others has more to receive from extended and expanded missionary commitments than it has to give. The transparency of a cultural-religious package is never clear at home unless a Church is reckoning with its transparency away from home. Regardless of assets and liabilities, regardless of

present deployment of missionary forces, the root of the matter lies here: only that faith which can be clearly proclaimed to foreigners is a faith worth living at home. At present Episcopalians invest hardly \$1.00 per year per communicant, hardly one missionary worker abroad per 10,000 communicants, in the task of proclaiming the faith by which we claim to live to foreigners. It is perfectly obvious that this is not enough to do our share in bringing the world to Christ. It may not be so obvious that this is not enough to maintain our faith as one worth living at home.

TILlich OR SCIENCE AND RELIGION

★ Religion and science will be in conflict as long as they meddle in each other's business, Paul Tillich told 1,250 persons during lectures at Vanderbilt University. He said physical science is sovereign in the realm of observation and experience in time and space, and religion is equally autonomous in its sphere of "symbols and myths" dealing with the ultimate meaning of life.

Tillich warned both scientists and theologians to stay out of each others fields.

Theologians invite conflict when they try to prove theological statements by basing them on scientific discoveries, the professor said, because religion deals with "ultimate reality," not finite reality.

"In some respects," Tillich said, "every scientist is a theologian, but he should not express theology as a consequence of his scientific method and research."

He said the historical battles between science and religion have had "disastrous effects on theology and the minds of scientists."

Almost every theologian who has dealings with theology and science is "anxiety ridden," because he tends to interpret the symbols of religion literally, Tillich said, and those who do

so are "necessarily schizophrenic on this point."

Such literal interpreters of the Bible suffer this "split conscience" because they want to believe their interpretations and yet they see the contradictions manifested in science, he said.

Symbols "distorted" by literal interpretation, Tillich said, have been divine revelation, the creation, miracles and the end of the world.

Creation, if interpreted literally, makes of God a being like other beings, acting merely in time and space, the theologian

said. The symbol of the end of the world is derived, he said, from man's concept of life returning to the eternal from which it came.

"But eternity can be experienced in the here and now, however science may describe the end of the solar system," he added.

CHURCH SCHOOL OFFERING

★ The Church school missionary offering for 1961 will be for work in Mexico and for capital purposes in the home field, as yet undesignated.

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MORALITY LOSING GROUND WARNS VAN DUSEN

★ Henry P. Van Dusen, president of Union Theological Seminary, New York, warned that while religion may be making gains in this country "morality is steadily losing ground." He said the so-called religious revival in America has not been paralleled so far by a corresponding resurgence or recovery of morality.

Van Dusen spoke at the inauguration of Don W. Holter as first president of the new National Methodist Theological Seminary in Kansas City, Mo.

"Despite all the heartening signs," Van Dusen declared, "presented by increased church attendance and giving, religious or pseudo-religious books at the top of every best seller list, and obvious upsurge of spiritual longing — even unprecedented numbers and quality of candidates for the ministry — in the larger view, the Christian Church is not gaining ground, we are not even holding our own."

He said that the churches' efforts today can more accurately be described as a "holding action, rather than a triumphant advance."

Van Dusen cautioned that there must be an ethical revival to match the current spiritual reawakening, or the religious

revival "will fritter away into futility."

"In all the immense and favorable attention to religion these days," he continued, "no one is troubling to force the question as to whether the faith which is so widely proclaimed and accepted is really true, whether its affirmations are grounded in reality. Behind this disinterest in truth, beneath the surface, lies a hidden but debilitating, devastating and ultimately disastrous skepticism as to whether Christian faith can stand up to rigorous scrutiny, can vindicate its beliefs as true."

"If there is a truce between intellect and faith, between learning and religion, it cannot long continue, especially in the centers of learning."

"The vindication of the Christian faith to minds schooled in the way of thinking of the modern world — that, I take it, is one of the most urgent

imperatives to the schools where Christian scholarship centers, charged to prepare those who must render the faith intelligible and convincing to all sorts and conditions of men."

CENTRAL NEW YORK HAS PILOT PROJECT

★ Plans for experimental advances in adult education in Central New York has been announced by the Rev. W. B. Schmidgall, head of the adult division.

A parish leaders institute will be held in the fall at North Syracuse. Also lay people of the diocese will attend a laboratory school on group dynamics to meet this summer in Evanston, Illinois.

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Sat; Int. & Bible Study 1:05 ex Sat., EP 3.
C Fri. 3:30-5:30 & by appt. Organ Recital
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Int 11:50; C Sat. 4, 5 & by appt.

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487 Hudson St.
Rev. Paul C. Weed, Jr., Vicar
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BOOKS...

Kenneth Ripley Forbes
Book Editor

Spiritual Healing by D. Caradog Jones. Longmans, Green. \$2.75

Here is a book long needed on the subject of spiritual healing. During these post-war years there has been a wide-spread and very remarkable revival of spiritual healing in the Church and not a few striking and dramatic books have appeared, whose authors have written from intimate experience and religious conviction. Some of them we have been privileged to review. But not until now have we seen the sort of impersonal, rigidly objective record which the present little volume presents. With a scientific approach, the author has made a detailed study of 49 cases of alleged healing by spiritual means alone. He has checked and re-checked and has presented no untested claims or cases of temporary or casual improvement. And there are few diseases known to man which do not appear in this remarkable list.

Canon Raven of Cambridge, England, has written a wise and appreciative foreword in which he says of the author: "He seems to have precisely the qualities necessary for research of this kind. — It is hardly disputable that Mr. Caradog Jones has established a very strong case for the efficacy of intercessory prayer (and) that he has shown that its effects are not limited to cases of nervous or mental disease."

This unique book from Great Britain will supplement admirably the impressive essays we already have from religious leaders like the Rev. John E. Large in this country.

Early Christian Doctrines by J. N. Kelly. Harpers. \$5.75

This is a book for serious students of theology — whether seminarians seeking a knowledge of Christian fundamentals or mature specialists in the patristic age. It is the first book of its kind since the notable work of Bethune-Baker written half a century ago. Kelly's study has a background of the important advances which have been made in our knowledge of early Christian thought during the past fifty years. He describes the development of Christian theology from the end of the first century to the middle of the fifth. This includes a detailed study of the doctrine of the Trinity, the growth of a Christology, the meaning of the saving work of Christ and the development of a definite understanding of the Christian sacraments.

One can assume rightly that this book is destined to be the authoritative text-book in our seminaries as well as a source book for all students of the patristic era in the life of the Church.

Romance Of Courtesy Bend by Marjory Hall. Westminster. \$2.00

River Boy by Oliver Price. Westminster. \$2.95

Tougher Than You Think by James L. Summers. Westminster. \$2.95

Here are three novels directed at three age groups, children 9 to 12, adolescents and young adults. They are all sponsored and published by the publishing arm of the Presbyterian Church and are, each one of them, a credit to the authors for competence, to the Church authorities for selecting them and to the publisher for investing in them. The books are wholesome, dramatic enough to make lasting impress on the age groups they were written for and happily lacking in dreary or too obvious piety. Whatever parishes today indulge in Church School libraries ought to stock these books and a lot more like them that regularly issue from the same source.

Straight Tongue by Phillips Endecott Osgood. T. S. Denison Co., \$3.50

This is "the story of Bishop Henry B. Whipple" of Minnesota, by the late Dr. Phillips Osgood who was at one time rector of St. Mark's, Minneapolis. Bishop Whipple was a romantic figure, and universally recognized as a champion of Indian rights. He was as well known in England as in the United States, a friend of Queen Victoria and Mr. Gladstone as well as multitudes of Americans. The book is interesting but in a strange staccato style, the style his friends will recognize as Dr. Osgood's speaking manner. And there are a number of historical and geographical errors which should have been caught by some reader for the publisher. But the book will undoubtedly send many to look up the Bishop's own autobiography—which is greatly rewarding.

— F. C. Grant

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We are convinced that, in such times as our own when world tensions are acute and Christians are tempted to yield to fright and withdrawal, pressing forward the gospel of Christ is the paramount duty and gratitude-offering of the Church. The fellowship of the Holy Spirit is the rightful inheritance of all mankind, and it is the clear call of Almighty God to His Church that this priceless treasure should be shared with all, especially in our time when the world's hopes for man-made fellowship are dim.

The Society is an association of Church People, clergy and lay, who out of a zeal for the mission of the church want to share with one another and with the Church at large knowledge of the present state of missions, and suggestions for new methods of promoting missionary enthusiasm and information throughout the parishes of the land.

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