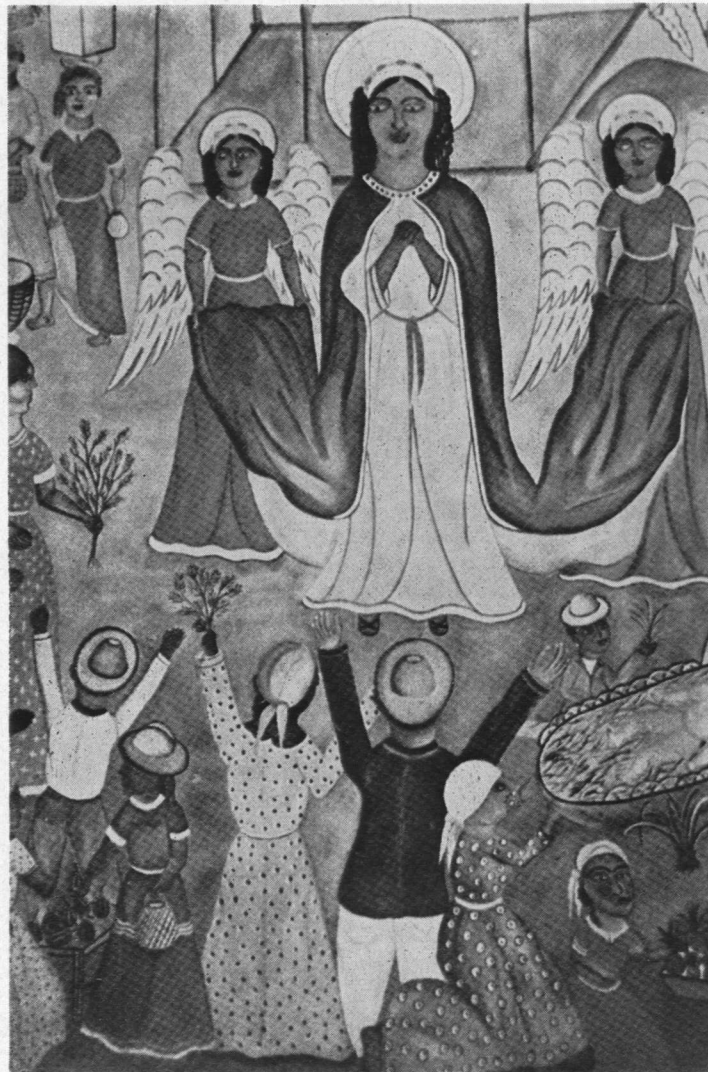


The **+** WITNESS

JANUARY 5, 1961

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THE NATIVITY

A primitive by Rigaud Benoit in Holy
Trinity Cathedral, Haiti

CHURCH'S MISSION TO ALL NATIONS

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In Leading Churches

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7:30 a.m.; Morning Prayer at noon.
Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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

Story of the Week

Speaking With Tongues Studied By Commission In Chicago

★ Bishop Gerald Burrill of Chicago has handed down a set of rules to guide area Episcopalians who "speak with tongues," requiring them to keep the practice under clerical auspices and control. (How the problem was handled by the rector of the Church of the Tribulation will be found on page eleven — which make this a sort of "speaking with tongues" number.)

Associated with the first Pentecost, the experience of glossolalia or "spiritual speaking," has been a controversial religious manifestation down through the history of the Christian Church. Revived about a half-century ago, the phenomenon is a much-prized distinguishing mark of many Pentecostal and other fundamentalist groups today.

Involving the use of words believed to be inspired by the Holy Spirit but unintelligible to the speaker and hearers except through equally inspired interpretation, the practice of tongues serves chiefly as a vehicle of praise to God and edification of believers. Listed among the gifts of the Holy Spirit by the Apostle Paul (I Cor. 12), its impromptu occurrence punctuates worship services and other public meetings, large and small, as well as private devotions. Many churchmen shun the entire subject.

Bishop Burrill mailed to diocesan

clergy a 12-page report by a special commission he appointed to study the use of "tongues" by Episcopalians. Noting that at least one Chicago parish has members "speaking in tongues," the bishop asked that the movement be restrained.

In a pastoral letter accompanying the report, he said he found the document "so excellent" that he himself "will be guided by these recommendations and hereby makes them his official policy in this matter."

The report recommended:

- That the practice "in no way intrude itself into the regular worship and work of the church so as to disturb the order and peace thereof".
- That those engaging in it

avoid giving offense to other church members "either by exalting themselves or by suggesting that others seek this gift as a mark of spiritual superiority".

- That vigilance be exercised against "the dangers of irrationality and emotional excess".

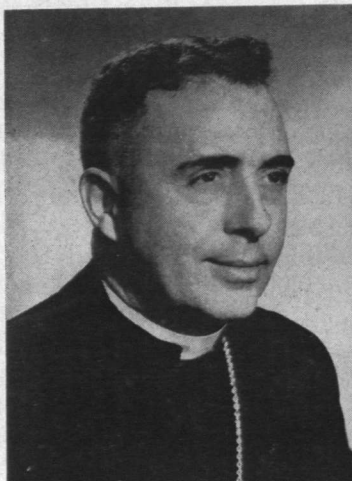
- That persons experiencing this gift consult regularly with their pastors.

- That groups exercising it under clerical auspices report regularly to the bishop on their activities.

Three members of the commission witnessed the phenomenon and held it to be "a special kind of ecstatic activity" which "can become routine and imitative, but can also be unquestionably genuine." Practitioners of the phenomenon told commission members they feel it has given them a sense of the indwelling power of God's spirit, a "practice of the presence of God," which has profoundly changed their lives and given new meaning to their religious devotions and daily routines at home and work.

But the commission warned of "a most real danger that the significance of 'spiritual speaking' may be exaggerated" apart from the wholeness of God's inspiration throughout Christianity, and that it involves "a most serious danger of delusion, and even of diabolic deception" or "the work of demons."

The Church, the commission said, upholds the primacy of rationality, and while the intru-



BISHOP BURRILL reports on study of commission on Speaking with Tongues

sion of the non-rational "should always be humbly investigated," it nevertheless must be regarded "with charitable reserve."

Current interest in Glossolalia began several months ago with reports of its occurrence at St. Mark Church in Van Nuys, Cal.,

and subsequent reports that it had been experienced or witnessed by Episcopalians in Chicago, and also in Georgia and Michigan, and sometimes by persons of other religions who attended the informal Episcopal gathering.

Top Ten Religious Stories of 1960 Picked by Religion Editors

★ Religion editors and reporters in this country picked the election of the first U.S. Roman Catholic President as the top 1960 religious story, according to a religious news-writers association survey.

The story of Sen. John F. Kennedy's campaign and victory scored 247 points out of a possible 250 for first place in the poll in which association members participated.

In second place with 149 points was the visit of the Archbishop of Canterbury to Pope John, and in third with 140 points was the controversy over the air force manual, subsequently withdrawn, which charged that communists had made inroads in the Protestant ministry and the National Council of Churches.

Formed in 1949 the association comprises men and women who cover the news of religion for the secular press, including newspapers, magazines and wire services.

The remaining seven of the top ten religious stories compiled through the survey were:

- Church mergers, especially the creation of the American Lutheran Church and the proposal for a union of Methodists, United Presbyterians, Episcopalians and United Church of Christ — 132 points.

- Church and racial relations, especially sit-ins, kneel-ins, Church opposition to South

Africa's segregation stand and that country's deportation of Bishop Ambrose Reeves, outspoken foe of apartheid — 116 points.

- Puerto Rican bishops opposition to re-election of Gov. Luis Munoz Marin and his victory at the polls — 101 points.

- A tie between Castro-Catholic controversy in Cuba and African religious developments other than racial, especially exodus of Congo missionaries and Billy Graham's crusade — 50 points.

- Anti-Jewish outbreaks, such as desecration of synagogues with swastikas — 36 points.

- Court cases involving religion in schools and Sunday business closing — 30 points.

- Acts by Pope John indicating a more liberal attitude in Catholic Church — 25 points.

In choosing the first ten stories the editors observed that outstanding trends underlying many of these major 1960 religious developments were concern over Church-state issues at home and abroad, the improvement of intercreedal relations and the growing Protestant-Catholic dialogue movement. As part of this movement, they cited the meeting between the Pope and the Archbishop of Canterbury.

Sen. Kennedy's election drew such comments as "the one religious story of 1960," "over-

shadows all others," and "nothing else even close."

One writer said: "What made this a leading story is the way some Protestant Churches took an open view while others displayed the lowest form of bigotry."

Another editor found the religious controversy in the campaign "much more violent than I had looked for, and I remember the 1928 Al Smith campaign."

But another commented: "The constructive and revealing aspect of the whole affair was that the bulk of Protestant leadership firmly rejected the anti-Catholic political efforts. This presages a new era of Protestant-Catholic trust."

Many editors emphasized Sen. Kennedy's frank question-answer session with Protestant ministers at Houston, Tex., in which he gave his views on Church-state issues.

Some found a close connection between the religious issue in the campaign and the Puerto Rican controversy, which, said one writer, alarmed American Catholics and gave Protestants a chance to say "I told you so." This same writer, however, said the religious issue had little effect on this country's election.

Stories rated among the first ten by at least one editor, none of which appeared in the final tabulation, included ordination of the first women ministers in Sweden; church drives for decency in films and literature; Communist moves against religion overseas; rise of Islam in Africa; election of the first layman as National Council of Churches president; and the Catholic bishops' statement on individual responsibility in American life.

Radio Commentator

Richard T. Sutcliffe, radio commentator for the Lutheran Church, had virtually the same events for his top ten for 1960.

He did however have the mass resignations of professors at the divinity school of Vanderbilt University as a protest against the firing of a seminarian because he took part in sit-in.

Witness readers who file copies and care to check through 1960 will find that all these events have been fully covered, with most of them having been our Story of the Week.

BISHOP GILBERT HONORED WITH NEW CHAPEL

★ A new chapel in the Cathedral of St. John the Divine, New York, was dedicated recently in honor of Bishop Charles K. Gilbert, suffragan of the diocese from 1930 to 1947 and diocesan until 1950. He died at his summer home in Massachusetts in 1958.

In a tribute to the late bishop, Bishop Donegan said that he "was deeply conscious of two fundamental things; one, the crying need of peace among men, all and each of whom were created by God in his likeness; and two, of the Church's all essential ministry to this need.

"Bishop Gilbert was an ardent patriot in his concern for this country's obligation not only to be its best but also to

seem its best in the eyes of all men everywhere.

"I knew him very well, having served him both as suffragan and coadjutor, and I can certify to the fact that his every waking moment was engaged with the complex difficulties and anxieties of the times in which we live.

"No man who has served our Church was more conscious than he of the immediate and pressing responsibility which rests upon each individual Christian. He cared about his own people. In the strictest sense of the word, the bishop was a compassionate man. He had the ability, God-given, to care so much for the sick, the suffering, the hungry, and the needy, that they became a matter of personal concern to him."

FEWER STUDENTS IN SEMINARIES

★ The Rev. Charles L. Taylor, former dean of Episcopal Theological School and now director of the Association of Theological Schools, reports that there are 1,000 fewer persons preparing for the ministry than there were a year ago.

Enrollment in 122 accredited or associate member schools in the United States and Canada during the autumn quarter was 20,032, he said. A year ago it was 21,088. The 1960 figure is the lowest in five years.

Taylor said there is "no simple answer" to explain the decline. Among the factors involved, he suggested, are the appeal of careers in science, weak recruitment programs, increasing costs of seminary training, the end of the GI bill for students, a decrease in the total number of graduates from some denominational colleges and the growth of Bible schools offering a "short cut" to ordination.

Taylor said the association and its member schools are "very much" concerned about

both the quantity and quality of ministerial students. To counteract the decline, he said, schools are working very hard on scholarship aid, recruitment and adequate housing for the growing number of married students.

The enrollment figures include students in both professional and graduate degree programs.

RECORD MEMBERSHIP IS REPORTED

★ Membership in the Episcopal Church totaled a record high of 3,444,265 in 1960 for a gain of nearly 170,000 or 2.54 per cent, according to the 1961 Annual.

The Church's clergy — including bishops, priests and deacons — increased 3.35 per cent and now totals 9,079. Bishops number 193, including 64 who have resigned or retired.

Enrollment in Sunday schools stands at 874,550 pupils, a 1.55 per cent increase, taught by 105,087 teachers and officers.

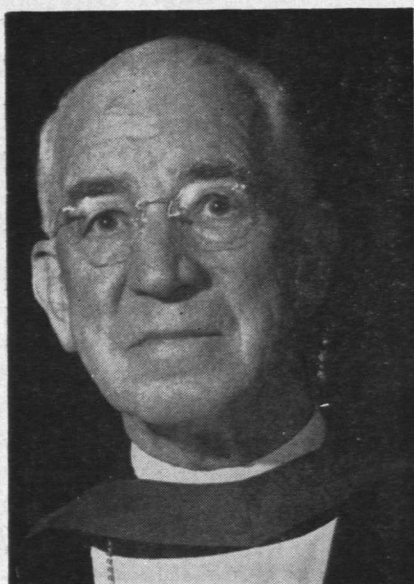
The book pointed out that in spite of the clergy increase there is actually a shortage of ministers in the Church of between 1,200 and 1,500. This is partly accounted for by the large number of retired clergy, resulting from the denomination's rule of compulsory retirement at 72, and partly by a five-year increase of nearly 10 per cent in seminary enrollment.

The Annual said "this is a matter that merits thoughtful and immediate attention. Perhaps our whole system of recruiting and educating men for the priesthood needs overhauling."

* ADDRESS CHANGE *

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THE WITNESS
TUNKHANNOCK — PA.



BISHOP GILBERT received tribute at dedication of chapel in his honor

"In this same period, great worldwide conferences of Christians from all over the world have been held that are unparalleled in church history — Geneva, Stockholm, Lausanne, Jerusalem, Oxford, Edinburgh, Madras, Amsterdam, Evanston —where Christians have tried to work out their basic agreements with each other in the name of Jesus Christ. From such meetings, God has given us the World Council of Churches."

"I hope his proposal will be received favorably by the



BISHOP MOSLEY of Delaware approved Blake plan for union

Methodists, the Presbyterians, the United Church of Christ and the Episcopalians. And that we will be moved by God to work more earnestly than ever to establish the organic unity to which we are called."



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What SHOULD The Church Be Doing?

ABOUT THE MISSION TO ALL NATIONS

By **Lesslie Newbiggin**
Bishop of the Church of South India



Bishop Newbiggin

IT HAS become common to say that we live in an age of revolutionary change. It is not as common as it should be for Christians to welcome this fact. Yet surely we should welcome it — not merely because of the challenge which it offers to any man of faith and courage, but because it is precisely what our Lord led us to expect. “I came to cast fire upon the earth and would that it were already kindled!” The events of our time ought not to be strange to us who have the New Testament in our hands.

“Many will come in my name, saying ‘I am he!’ and they will lead many astray. And when you hear of wars and rumors of wars, do not be alarmed; this must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom; there will be earthquakes in various places, there will be famines; this is but the beginning of the sufferings. But take heed to yourselves; for they will deliver you up to councils; and you will be beaten in synagogues; and you will stand before governors and kings for my sake, to bear testimony before them. And the gospel must first be preached to all nations.” (Mark 13:6-10)

If these things come about, shall we be surprised or dismayed, as though something unexpected happened? Did anyone really think that so revolutionary an event as the preaching of the

Gospel of the crucified Messiah could fail to produce revolutionary effects?

It is a plain fact that much of the ferment of our time can be traced directly to the new contact of the ancient peoples of Asia and Africa with the ideas which have been brought forth into the world from the womb of western Christendom. It is no accident that the newly liberated people of these continents, having thrown off the colonial tie, do not and cannot go back to the conceptions of human life, of government, of human rights, with which the white man found them. It is no accident that they think now in terms of fundamental human rights, of human dignity, of the welfare state, of freedom from want and fear and the other ills of the world. It is no accident that politics becomes more and more messianic, that leaders and movements arise which promise total welfare for man if he will follow them.

These things are what we must expect, for once he who is the Alpha and the Omega, the true origin and the true end of human existence, has appeared human life can never be the same. It can never return to the static or cyclical patterns of man's pre-Christian history. When Christ has

An address at the Assembly of the National
Council of Churches

come, men and nations must either give themselves to him, their true saviour, or else follow those who offer salvation on other terms. The pressing of this choice of its ultimate issue is precisely the work of Christ — in the days of his flesh, and in the continuing mission of his Church. All history converges upon that choice — the history of every man, and the history of the world. Jesus is the determinative center of all history, as he is its beginning and its end. The ultimate question is, "Faith in Jesus, or unbelief." And it is the task of the Church, by faithful witness to him who is the word of God, sharper than any two-edged sword, to be his instrument in bringing all men and all nations to that choice. Hence, the promise of conflict, of suffering, and of division. "These things must come to pass."

God's Instrument

IF WE understand the dimensions of our task in the terms of the New Testament, we shall be delivered from much of the anxiety which we find around us. We shall not ask 'What is coming to the world?' because we know who is coming. We shall not think of our task as one of trying to hold back the revolution of our time, but as one of bearing witness within that revolution to its true meaning. We shall not allow ourselves to be so obsessed by the fear of communism that we can see nothing else. Communism is not the author of the revolution of our time; it is one of the movements which exploits it; the revolutionary movement of our time has deeper roots and a wider meaning than communism understands.

Our privilege as Christians is to understand its real meaning. The penalty of allowing our judgment to be controlled by the fear of communism is that we may find ourselves defending injustice against the human cry for justice, and tyranny against the cry for freedom. For civilization as for individuals, the beginning of wisdom is to fear God more than we fear death or disaster or anything else. If God has permitted communism to gain a measure of world power and thereby to threaten our security, that is for his own good reasons. He knows what we need. Our concern is with something far more glorious and far more terrible than anything which any earthly power can either promise or threaten. We have seen the one real crisis of human history, the Cross, the point at which — once and for all — the ultimate issues between man and his maker were exposed and settled. We know, therefore, the true dimensions of human history. We know that the meaning of all history is the pressing to

its final issue of the single question: Christ or anti-Christ. It is the supreme privilege of the Church to be used as God's instrument to press home that issue upon every man and every nation. If in the exercise of that privilege, God leads us through suffering, failure and contempt, that will not surprise us.

Of the many stories I was told in the Congo when I was there in October, one that remains in my mind is of a young Roman Catholic nun who was left behind in a small town after all other white people had fled. For two days she cried, and finally sent a message to her superior to ask "What do I do?" The answer came back, "You stay and if necessary you die." She stopped crying and went on with her work. Is that too harsh? It would not be counted so in an earthly warfare. Our warfare is not less serious, and a servant is not greater than his Lord.

Supporting An Extra

AM I wrong if I say that we have tended to think of missions as one of the good causes which we support, an extra which we attend to after the budget for essentials has been served, something that comes under the head of benevolences, something that you might perhaps pull out of if it isn't going too well? This is false in two ways.

Firstly, it is false because it fails to acknowledge that the Church's mission to the nations is the clue to the real meaning of world history. It is not just a good cause which we have to promote; it is the witness to all mankind of what God is doing and will do, of his kingly power which is hidden now but will in the end be revealed to all in its majesty, glory and terror. We do not need to waste our time being anxious about whether God's kingdom will come; what we have to be concerned about is whether or not we are being faithful witnesses to it now, whether when the Lord comes we will be found awake and alert.

Secondly, it is false because it means that we haven't really faced the question of the truth of the Gospel for ourselves. If the Gospel is just the way of understanding religion which is meaningful for me, which helps me and comforts me, then I have no right to interfere with others who have their own versions of it, their own ways to such peace and security as men can hope for. But the Gospel is the truth, and therefore it is true for all men. It is the unveiling of the face of him who make all things, from whom every man comes and to whom every man goes. It is the revealing of the meaning of human history, of

the origin and destiny of mankind. Jesus is not only my Saviour, he is the Lord of all things, the cause and cornerstone of the universe. If I believe that, then to bear witness to that is the very staff of existence. If I think I can keep it to myself, then I do not in any real sense believe it. Foreign missions are not an extra; they are the acid test of whether or not the Church believes the Gospel.

Younger Churches

I HAVE used the phrase "foreign missions" — many Christians do not like it. It has overtones of the 19th century, of paternalism and colonialism. That is true and we have to recognize it. There are things in the old missionary pattern which have to be changed and are being changed. It is no longer a matter of the white man going from his advanced civilization to under-developed areas, as the man with the know-how going to give it to the rest of the world. It is a matter of the witness of the whole people of God in Asia and Africa and the remotest islands of the sea equally with that of the peoples of the old Christendom.

And we of the white race will by no means be the dominant partners. We have very much to learn of Christ from the Christians of Asia and Africa. I am often shocked by the evidence that even in well informed Church circles there is still so little conception of the quality and quantity of Christian leadership in the so-called younger Churches. The Church of South India, in which I serve, has 900 ordained clergy. Less than 10 per cent of them are foreign missionaries. By any standards, there are cities of Europe far more pagan than some of the cities of Asia and Africa. The Churches of Asia have only 200 foreign missionaries sent out from their own lands to take the Gospel to others. The home base of foreign missions is in every place where the Church is, and the mission field is in every place where Jesus is not acknowledged as Lord. We need and we must expect and welcome the witness of Christians from other lands in face of the new paganism of Europe and America, just as they need and welcome and expect our witness in face of theirs.

Yes, there is much in the old pattern of missions that has to change. But there is much that does not change. What does not change is this: that to be a Christian is to believe that Jesus is the Sovereign Lord and Saviour of all mankind.

And to believe that, in any real sense, is to be committed to the Church's mission in all the nations.

The Whole Creation

THE Church's mission to all the nations—that phrase, of course, means more than what we call foreign missions. It means the total corporate witness of the Churches and of all who profess and call themselves Christian to the sovereign love of God in Jesus. It includes, for instance, the works of relief in times of emergency, of service to refugees, of aid to stricken and suffering churches, which form such a great chapter in the Christian history of our time.

It means also more than this. If we have the New Testament as our guide, we shall understand that the Church's mission concerns nothing less than the fulfillment of God's purpose for the whole life of mankind, for the social structures in which man's life is lived, and even for the cosmos itself. The language of the New Testament is quite clear about this. God's purpose revealed in Christ concerns the whole creation.

I think that means, among other things, that we must make a much bigger effort than we have done, to bring the great issues of international politics, of economic policy, of commercial development within the range of our thinking about the mission of the Church. It is not enough, for instance, that we should dispense charity on a vast scale to the poor and hungry of the world. It is a great and noble thing, new in its scale and its vision, but it is not enough. Charity is greater than justice, but it is never a substitute for justice. We have, I believe, reached a stage in human history where we must bend our minds to the task of devising those economic and fiscal policies which will enable something like economic justice to be established among the peoples; to the creation of a situation in which the Indian or African peasant who labors all day in the sweat of his brow will not be rewarded by a mere pittance, while the same day's labor of a man in Western Europe, or Australia, or America produces the equivalent of a month's earnings in Asia.

This task calls for the kind of dedicated and advance thinking which has, inside many of the Western nations, abolished in our time the same kind of injustice between rich and poor. It calls also for costly and unpopular decisions in the realm of public policy. In both of these, Christians should surely be in the lead. I have men-

tioned this as one aspect — I believe a very important one — of the Church's mission to the world in its broadest sense, but I choose now to speak of the missionary task in its more restricted sense, in the sense of those operations which are designed to take the Gospel to those who do not know Christ or do not acknowledge him.

Report on Africa

I HAVE just returned from spending two months in Africa, visiting in 15 different territories, and consulting with groups of African and missionary churchmen about the task of the Church in the light of the word of God and of the needs of Africa today. I want to share with you three deep impressions which that experience has left with me.

● In the first place, I have been told by African churchmen what they expect from us in the way of missionary help. They want men and women who will come to Africa ready to be completely part of the Church there, ready to sink their lives in its life. Send us missionaries, they said, who will live with us, work with us, die with us, and lay their bones here in Africa. Over and over again they said they did not want missionaries who thought of themselves as scaffolding for the African Church. Indeed, they said, we do not want an African Church, we want a Christian Church in Africa, a Church which is truly missionary, and in which there is neither black nor white.

A distinguished pastor in the Republic of Cameroun said, "The missionary in the Church should be like salt in the meat. He should lose himself in the Church." A few days later, a Congolese pastor put it that the missionary should be the sugar in the coffee. I leave it to you to decide which you prefer: the point is the same. Africa and the world need men and women who will be ready to commit their lives without reserve to partnership in the Gospel with Christian people in every part of the world.

● A second impression was made in my mind more slowly, but not less deeply, as the African journey went on. It was this. We have been concerned, and rightly concerned, with the needs of the so-called under developed areas for education, health, and aids of all kinds. We have been concerned that missionaries should be equipped to play their part in giving them this aid, and this too is right. But I found myself increasingly aware, and candid African church-

men confirmed the impression that there is also a danger here, a danger of losing the one essential thing for which the missionary movement exists. That one essential is the Gospel of the saving power of God in Jesus Christ. That Gospel we share with our African Christian brethren. In respect to the Gospel, we are co-partners. When we speak of under developed areas, we are using a criteria which we have devised. If we take our measuring rod from the New Testament, who shall say which are the under developed areas.

Some of the brethren of the revival movement whom I met in East Africa, the people who had faced horrible death rather than give way to racial hatred, had so little education that we could not converse in any European language. But in their company, I knew that if there was anybody underdeveloped, it was myself. And one of them, a man of the highest education in the culture of the Western world, gently reminded us that if missionaries speak too much about technical gifts and skills, the wealth and the resources which they can bring, a new kind of paternalism can easily be created and the real gift of the missionary to the Church be lost.

There are many kinds of inter-church aid and we must be thankful for them all. But we must beware of thinking of inter-church aid only in terms of the things in which we are strong — wealth, education, technical skill. If we do that, we shall lose the real mutuality, the real equality, which St. Paul says should belong to all the members of Christ. There is a sense in which a missionary who goes out from the Church in Africa is an inter-church aid worker, but the essential gift which he brings is his missionary faith and his missionary calling, his experience of the saving power of Christ and his longing to help the Church in Africa and to share that experience more widely. And that kind of inter-church aid is one in which there can be real mutuality, in which all can be both givers and receivers, in respect of which it might even happen that some of the under-developed areas were found here among us in the Christian West.

● And that brings us to my third impression. The world missionary task of the Church demands all that we have and are — our wealth, our skill, our strength. And yet, my strongest impression at the end of this journey in Africa is that the things most needed are the things no money can buy. Here one has to say things that may sound impractical but yet the real truth. Karl Barth once wrote that when God speaks to

us we don't want to wait to hear him to the end, but jump up to drown his voice with our good works. It would be easy to end with a great call for missionary advance, and yet that might just be the way of shutting our ears to God's word. There are times when God speaks hard words to his Church. To one which was apparently prosperous, he sent this message:

"You say I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked. Therefore, I counsel you to buy from me gold refined by fire, that you may be rich . . ." (Rev. 3:17-19)

Could it be that this is his word to our strong and prosperous Churches in Europe and America today? There is gold to be had — refined by fire — if we want it. We have to ask it from him, and he chastens those whom he loves.

Nothing to Fear

WE DO not need to be anxious about his cause. Nations and empires are but the small duct

of the balance before him. He is the first and the last, the living one, in whose hand are the keys of death and hell. His cause is not in doubt. What matters is that we would know him, know that there is none to be feared beside him, none to be loved except in him, nothing to be desired beside him; know both the fellowship of his suffering and the power of his resurrection, both his power and his peace, so that we may be the bearers of his peace to all the nations. We have nothing to fear except God. Jesus knows the weakness of his Church. It was in the moment when he knew it most poignantly that he said:

"The hour is coming, indeed it has come, when you will be scattered, every man to his home, and will leave me alone; yet I am not alone, for the Father is with me. I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world." (John 16:32-33)

SPEAKING WITH TONGUES

THE RECTOR OF THE CHURCH OF THE TRIBULATION MEETS A REAL CHALLENGE BY SPEAKING HIMSELF WITH TONGUES

By Thomas Van B. Barrett

Rector of St. John's, Tallahassee, Florida

"Do be careful Samuel," squealed Mrs. Entwhistle, as her husband aimed his car between a truck and a station wagon, "I don't know why you drive so gallantly on Sundays; like a medieval knight riding out to battle, 'gay, blithe and debonair'."

"I'm relaxed," Samuel said, bountifully.

"Now you are," said Mrs. Entwhistle. "But before church you were driving like a marble in a pin-ball machine."

"I'm always a little tense before the services."

"You were wound up tighter than a golf ball", said Isabel with an accusing look. Mr. Entwhistle wove around the traffic and began humming to himself, "He Who Would Valiant Be . . ."

"The choir sounded fine this morning", he announced, hoping to take Isabel's mind off the highway.

"It's improving," admitted his wife, "but what were you doing during the last part of the sermon? Speaking with tongues?"

"What do you mean?" Samuel asked, turning the Pontiac into the corral of the Old Ranch House — New Management. "I thought it was a good sermon." Isabel shrugged. "After you got to point four I could hardly understand a word you said."

"There wasn't any point four", Samuel protested.

"That's what I mean", Isabel smiled. "I couldn't understand what you were saying. It sounded like glossamalia."

"Glossa what?" asked Mr. Entwhistle, frowning stupidly.

"Glossamalia," repeated Isabel, enunciating with both lips and her jaw. "It's that disease they

have out in California. Didn't you read about it in Newstime?"

"No", complained Samuel, cutting the motor. "These modern doctors find new diseases every week. I can't keep up with them."

"It's not doctors, it's clergymen. In California." Mrs. Entwhistle confided. "Speaking with tongues."

Samuel's eyes opened wide with virtuous understanding. "Oh", he said, stepping out of the car, "You mean glossolalia; from . . from .. labial, meaning tongue. As in the New Testament. They got excited and talked so nobody could understand them."

"That isn't what it says in Newstime", Isabel said confidently. "In California they're talking with tongues, and they understand each other; in the Episcopal Church too."

Samuel looked at Isabel with a worry crease over his eyebrows, as he opened the door to the Old Ranch House — New Management.

"Isabel you must be mistaken", he said firmly. "You know they don't go in for that sort of thing in the Episcopal Church."

"They do in California", Isabel cried triumphantly. "Maybe they're mixed up and don't know they're in an Episcopal Church."

The hostess came cantering up the aisle, with a smile permanently fixed in orbit and said, "Two? This way please."

"Now," Samuel said solemnly, after they had ordered lunch, "let's get this straight. Do you mean they are speaking in tongues — literally — in 1961?"

"I don't know how literally it is", Isabel pouted, trying to be as accurate as possible, "but they are speaking with tongues. The paper said it might be a means of deepening religious experience."

"I suppose it might," conceded Samuel testily. "It could deepen the experience so much you might never get to the bottom of it at all. Or dredge it up either."

"Newstime said somebody from a Seminary said that it might deepen our love for the Church, and that it is not unusual for the gifts of the New Testament period to reappear."

Mr. Entwhistle made a snorting noise as he bit into an unheated Ranch House-New Management roll. "I wonder why it is," he mused darkly, "that the gifts which seem to reappear are usually the least significant."

"I wonder what they sound like," Mrs. Ent-

whistle said broodingly, as she sipped her tomato juice.

"Like feeding time in a hospital nursery, I should imagine," Mr. Entwhistle said cheerily, taking another bite of his roll. "aftall it isn't zif ther shpeakin'm reel yanguage."

Mrs. Entwhistle released a girlish trill of amusement. "Perhaps they eat rolls and then talk," she said brightly as though she had solved the problem.

A waitress, in the costume of a twentieth century cow-girl, appeared beside the table.

"Sorr' we ain gut n'mur rachhouse special minastrony soop'n sorfeesh." she announced professionally. "How about the minyon?"

"What?" Mrs. Entwhistle asked tremulously.

"Glossolalia", explained Samuel, raising his eyes to the melon shaped fixture overhead.

"Don't b'leeva gotteny." said the cow-girl.

"Two. Tenderloin. Steaks." Samuel ordered with as much clarity as he could achieve with a piece of roll still in his mouth. "Rare."

"My goodness", Mrs. Entwhistle said proudly, after the cow-girl had gone back to the cook-shack. "You're wonderful, Samuel. You ought to go to California and interpret. What did she say?"

"She was reporting that she had no more special minestrone soup with sword fish," Mr. Entwhistle translated freely. "How about the mignon?"

"I don't know, I haven't had any," answered Isabel vaguely. She allowed her imagination a rope's length of freedom. "I bet the whole business started with a Georgia accent," she suggested. "The congregation couldn't understand what the minister said."

"My dear," said Samuel lifting a hand as though about to make a divine gesture, "the waitress doesn't have a southern accent; she has no accent at all. She's speaking with tongues. Out of the depth of her religious experience."

"I must say," Mrs. Entwhistle confided, not paying much attention to Samuel's interpretation, "it just seems too absurd. It's hard enough to say what you want in your own language, without using no language at all."

"Well, my dear," Samuel replied in the tones he usually reserved for the General Thanksgiving, "this is an incredible century; and California is an unbelievable state. Try and reconcile Yosemite Park, Disneyland, Grauman's Chinese Theater, Forest Lawn, and the gold rush of '49."

"You try," smiled Mrs. Entwhistle coyly over the forkful of tired New Management salad.

"Not right now," whispered her husband, as the waitress appeared with a large tray, "Here comes the prophetess."

He sat back in his chair grandly while the prophetess deposited the steaks on the table and swirled away. "I only hope," he added reverently, "that glossolalia doesn't hit the Church of the Tribulation."

Mrs. Schmink Appears

MR. ENTWHISTLE'S hopes were not well founded. A few months later he was tracked down in the sacristy by Mrs. Maribelle Schmink, a devoted woman of the Church, who was given to thrilling experiences which she underwent at diverse places and sundry times around the country. She always returned to report her findings (with a singular lack of clarity and precision) to any individual or group patient enough to endure.

"Oh Mr. Entwhistle," she trilled out of the depths of her experience, "I've been to a 'Speaking with Tongues' meeting."

Samuel Entwhistle, engrossed in the problem of deciding whether or not to use the new chalice and paten on All Saints' Day, was tempted to ask: "How many tongues met?" He resisted the voice of evil, and replied, "I'm so interested," which, he thought afterwards, was about as far from the whole truth as he had ever wandered.

"It was at St. Labial's in Palm Meadows," went on Mrs. Schmink. "It was simply marvellous. You couldn't understand a thing, except for the organ." She paused and then added, "I mean of course not until it was interpreted."

"What did they do?" asked Samuel, suddenly attentive out of a rather morbid curiosity.

"Spoke in tongues", Mrs. Schmink vocalized with a deep breath. "I don't think I ever felt so spiritual in my whole life."

"Good heavens", blurted Mr. Entwhistle rudely, and then recovering his balance he asked, "What tongues?" He said it timidly, realizing he was in waters beyond his depth.

"Nobody knows what tongues", Mrs. Schmink said loftily, as if speaking to a wholehearted heathen. "It was heavenly language. Tongues never before heard on land or sea." She leaned in angelic fashion against the cabinet that held the super-frontals.

"Or in the air?" asked Samuel with a not quite

noticeable taint of impertinence creeping into the wonder of his tone.

"Reverend Joseph Murdock began the experience," chanted Mrs. Schmink. "He went on for five minutes in divine, spiritual rapport; in inef-fable mystery. Then Mr. Gudekrantz interpreted."

"In English?" inquired Mr. Entwhistle hopefully.

"Indeed not," said Maribelle, lurching from the super-frontal cabinet to lean against the sacristy door. "Not at first. At first he interpreted in another tongue."

"German perhaps?" Samuel said in a pleading kind of voice.

"Unearthly tongues", Mrs. Schmink reminded him, her voice sounding a little like a clarinet playing a cadenza.

Mr. Entwhistle began to feel a little faint, and he began to wonder if perhaps he ought to see a psychiatrist, as he always did when talking to people whose frame of reference seemed so foreign to his own. His conversation with Mrs. Schmink reminded him of several conversations held with a gentleman of churchly background who thought himself to be St. Anselm. The man was most convincing, and Samuel shuddered to recall that after he was taken away, he, Samuel, had considered himself to be St. Anselm for a day and a half. On the day following he thought he might be St. Basil, and on the day after that he returned by a heroic effort of will power to the less dramatic role of Samuel Entwhistle.

"If I were you," he told Mrs. Schmink in what Isabel called his 'pastoral counselling' voice, "I wouldn't push this matter too far."

"Indeed not," agreed Maribelle. Much to Samuel's satisfaction she opened the door of the sacristy which led to the outside world. "We must keep a cool head about such things," she went on. "I've enlisted a few of the more devout women of the Church. For weekly meetings. We'll see that things don't get out of hand." She glided spiritually out into the autumn world of rustling leaves.

Mrs. Schmink meant business. She rounded up a small regiment of followers and met with them for a month; every Tuesday. For the first month Samuel let them jabber away to their hearts' content.

"It's working out all right," he told Isabel rather uncertainly. "They talk jibberish for thirty minutes until they run out of steam. Then somebody interprets. The interpretation is

quite harmless . . . 'we must follow the teachings of the Lord more closely.' Then they go home all talked out. Four husbands have come to me and told me to keep up the good work."

"When do they start on you?" Isabel asked confidently.

Samuel lowered his face in embarrassment, like a small boy caught licking the cake knife. "Next week. They told me I ought to join their experience in depth. I could hardly say no."

"What are you going to tell them?" Mrs. Entwhistle asked accusingly, "and in what tongue?"

"My dear, in this matter one uses unearthly tongues." He grinned. "One advantage of the business is that you don't have to prepare a word for glossolalia."

The Rev. Mr. Entwhistle attended the group as an observer for three weeks. Finally, after many raised eyebrows and questioning looks he felt moved to speak and did so, much to the satisfaction of the ladies who had obviously been waiting impatiently for the Rector to ascend from earthly English to the language of the spheres.

"How did it go?" Isabel asked him excitedly over the tv dinner.

"Fairly well," Samuel said modestly. "But I had a hard time getting rid of the English words. I said river twice by mistake, and Zion at least once. When I began to talk about the farm program I had to fall back on agricola."

"You weren't supposed to talk about the farm program," said his wife in a shocked voice.

"Perhaps not, but it's very difficult to speak in no language," answered Mr. Entwhistle in a voice that pleaded for a little sympathy.

"Learn to speak divinely," advised Isabel. "So it doesn't mean a thing." Mr. Entwhistle spent a somewhat harrowing week wondering about his next appearance with the heavenly language group. The whole matter began to scratch his conscience; it also began to keep him restless at night.

"I wish you'd stop mumbling in your sleep," Isabel told him grouchy one morning. "You kept me awake half the night."

"I wasn't sleeping," answered Samuel with manly dignity. "I was practicing speaking with new words."

"What did you say?" asked Mrs. Entwhistle. "It sounded real fierce."

"Keneketi ikbaxia baraktu makutara."

"No fair," cried Isabel with girlish laughter. "That's a language."

"It's the language of the stars," said Samuel pompously.

"No siree," Mrs. Entwhistle said vehemently. "You're cheating. That means 'Would you care to go down to the meadow?' in Shoshone Indian."

"You're the most fantastic creature I ever married," Mr. Entwhistle murmured, walking slowly across the room with a bright spark of mischief in his eye. "You've given me a great idea."

That night after supper, Samuel sat down in the living room with a large and rather ancient looking book. He studied it intently for an hour, until Isabel appeared from the den.

"You're going to miss United States Deputy Sheriff, if you don't come now", she announced. "They're almost half-way through the commercial."

"Marshall, not sheriff," growled Samuel.

"What are you reading?" countered Mrs. Entwhistle. Samuel looked up with a sheep like smile of innocence.

"The language of the Crow Indians", he said, "by Grunevelter. I couldn't find anything about the Shoshone, but this will do."

"It's a wonder the Bishop hasn't deposed you long before this," sighed Isabel, turning back to the den.

"I'm only trying to fill up my deficiencies", Mr. Entwhistle said in self-justification. "The group doesn't care what language it is. The important thing is that it's something they don't understand."

There was no answer from Mrs. Entwhistle. The sound of a six shooter whanged out of the tv screen. "As far as I know," shouted Samuel, starting for the source of the gun-battle, "there isn't a Crow Indian in the whole parish."

"If you start speaking in Crow," Isabel hollered, carried away by the violence of the battle on the screen before her, "be careful there isn't a Sioux in the room. They were deadly enemies."

At the next meeting of the "Speaking with Tongues" group, Samuel, after remaining silent for a good forty minutes while various members exercised the gift of strange languages, took the floor and delivered a resounding broadside in Crow.

The members of the group were visibly moved and a few broke the silence by saying "Thank you" in English, which seemed to Mr. Entwhistle to be playing loosely with the purposes of the meeting. Mrs. Schmink, in a low, musical voice was then gifted, and spoke for some moments

with such eloquence that Samuel began to wonder if she also had discovered that the language of American Indian tribes had a truly unearthly sound. Since her face appeared to be completely without guile he concluded her performance was sincere, if not as scholarly as his own.

As soon as she subsided he took the floor again and began to interpret.

"If I speak in the tongues of men or of angels," he spoke quietly, "and have not charity, I am become as sounding brass, or a tinkling symbol." He waited a moment to let the glowing words come to rest in the minds of the group. Then he went on: "Make love your aim, and earnestly desire the spiritual gifts, especially that you may prophesy. For one who speaks in a tongue speaks not to men but to God; for no one understands him, but he utters mysteries in the Spirit . . . I thank God that I speak in tongues more than you all" (including Crow, Mr. Entwistle thought irreverently) . . . "nevertheless in Church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue." He waited for a solemn moment of silence and then quoted in his best Ash Wednesday voice: "For God is not a God of confusion but of peace."

Samuel sat down realizing that the future of the Church hung in the balance. He did not wish to take the hazardous step of forbidding all further meetings of the "glossolalia" set: he hoped with a great hope that enlightenment might arise from the group itself. Then to his almost shat-

tering delight Miss Van Horsten rose to her feet and was subject to the gift of the spirit in English.

"That makes sense to me," she declared loudly. "The good Lord's got enough languages to listen to now without our makin' up more. I'm resignin' right here and now." She stooped to rescue her sweater and hand-bag from the chair.

"Good old Van Horsten," breathed Samuel sotto voce.

"Why, Harriet Van Horsten!" protested Mrs. Schmink.

Miss Van Horsten drew herself up to her imposing height of five feet ten inches. "Maribelle", she said coldly, "as far as I'm concerned the Lord has already told us what to do and he's told us in the King's English, just like he did to Moses on Mt. Sinai. They didn't sit around making sounds like Indian talk, (she paused to glare at Mr. Entwistle) and neither am I. It's an insult to what little brain I've got."

She sailed out of the room amid a chorus of startled gasps. Mr. Entwistle decided to interpret in English, just as Moses did.

"I think," he said in what Isabel called his "How firm a foundation" look, "Miss Van Horsten has given us all something to think about. Let us stand for the Benediction."

"Did they like the language of the Crow?" asked Isabel later that evening.

"It brought down the house," said Samuel. "I hope it brought down the group also."

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Rector of the Church of the Epiphany, New York

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RELIGIOUS COMMUNITY IN OKLAHOMA

★ A new religious community is being established at Shawnee, Okla., Bishop Chilton Powell announced.

To be known as the Servants of the Love of Christ, the community is uncommon among Episcopal orders in that it has no maximum age for those who may enter, the bishop said.

The order, for women, will have its motherhouse at a building being purchased. The Rev. Herbert N. Conley of Emmanuel Church in Shawnee will oversee it. Some women already are in training for the order at the Convent of St. Anne's at Arlington, Mass.

The new community also will be unique in that it will afford opportunity for women who have a physical impediment to apply for entrance.

Life of the society will be both mixed and contemplative, reported the bishop. An enclosed existence will be provided as soon as possible for those who are so called. Those not called to purely contemplative life may work in a parochial school or a geriatrics hospital.

Absence of a maximum age limit answers "a very obvious and great need," commented Bishop Powell. The Episcopal Church in the United States is filled with converts, a large percentage of whom enter when they are past 40 years of age, he pointed out.

"If it requires five or six years before they become aware that God has called them to conventual life, they are already

too old to be considered by many of our orders," he explained.

BISHOP URGES CHURCHES TO END SUBVERSION

★ Methodist Bishop Gerald H. Kennedy of Los Angeles has called on Protestants to "rally" and remove the "subversive teaching" propagated in churches.

He stressed that he did not mean the type of alleged Communist infiltration with which critics have charged the nation's Protestant churches. He said that Communist doctrine has invaded our churches through such ideas as the tendency to adjust to, instead of attacking, social injustice; to place materialism above religion; to indulge in falsehood "if it serves the cause"; and to expound the view that churches should "deal only with the other world", not with international, political, social, and economic issues.

"It is time the Church uprooted the subversive doctrine of adjustment... of doing nothing to upset the status quo... and recovered its prophetic note," he declared.

"The most distressing thing to me about religion in Russia", said Bishop Kennedy, who visited the Soviet Union last year, "was the utter irrelev-

ance of most of it". He noted that "about all they can talk about over there is mother, home, and heaven" instead of temporal affairs. "Imagine my distress", he said, "to discover that this same subversive doctrine has stolen into our American Christianity. There are prominent laymen... in nearly every church... who attack the National Council of Churches because it dares to say anything about international relationships and the economic order."

Branding this a "Moscow-inspired" ideal, he said:

"Life is a whole, and if any part of life is reserved for the devil, we have destroyed it all."

SEEK SPEED-UP OF ADOPTIONS

★ Mrs. Benson H. Harvey, head of social relations of Western Massachusetts, is on a team of three persons visiting Korea and Hong Kong this month to study problems of orphaned children. The aim is to speed up the adoption by American church families, in view of the fact that the law permitting entry of orphans expires this coming June.

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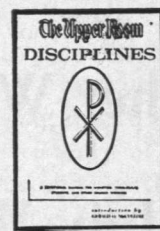
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NEBRASKA TO ELECT COADJUTOR

★ A special convention will be held in Omaha on January 24-25 to elect a coadjutor for the diocese of Nebraska.

The nominating committee is to present the names of two men, the Rev. Russell Rausher, rector of All Souls, Oklahoma City, and the Rev. Harold Robinson, rector of St. Paul's, San Diego, Cal. The committee had announced earlier that they did not propose to place in nomination any clergy presently in the diocese or who had previously served in the diocese.

Nominations, of course, may be made from the floor.

REFUGEE PROBLEMS STUDIED BY DEAN SAYRE

★ Dean Francis Sayre of Washington Cathedral left January 2 for a month tour of the Near East to study the refugee problem there. There are more

than a million Arab refugees in the area.

He had a thirty minute conference with President-elect Kennedy before leaving and praised him for his interest in refugees. Dean Sayre is to report on his visit to the president when he returns in February.

ST. JOHN'S WASHINGTON NAMED LANDMARK

★ St. John's, Lafayette Square, Washington, has been added to the register of national historical landmark sites by Fred A. Seaton, secretary of the interior. It is known as the Church of the Presidents since every president since 1816 has worshipped there at least once.

TOBACCO GETS TWICE AS MUCH AS CHURCHES

★ According to figures released in Washington, Americans spent approximately twice as much on smoking last year

than they gave to the churches. Cigarettes alone cost the public \$6,600,000,000 in 1960 — up a half billion from 1959.

CHRISTMAS MESSAGES IN CATHEDRAL

★ Christmas was largely unnoticed in China, according to a Peking broadcast, but it did state that banners with Christmas messages in Chinese were hung in the Anglican Cathedral of Our Saviour, where religious services were held.

Religious services were also held for foreign diplomats and carol singers organized by the British embassy visited other embassies.

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On Theological Education Sunday (January 22, this year), or some other convenient time, the offerings of the people of the Church are besought for the support of the institutions in which these young men receive the training necessary to their calling.

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- BACKFIRE -

Walter H. Gray
Bishop of Connecticut

The December 15th, 1960 issue of The Witness on the report of the committee of conference on overseas missions to meeting of the National Council in Los Angeles gives what I believe to be an inaccurate report and because of the importance of the matter I believe the account should be corrected.

The heading is, "National Council Plans Advisory Group of its Own Members" and a similar statement is made in the article. The resolution adopted by the National Council said that the committee was to be "appointed by the President from the members of the National Council and others". It is my understanding that the intention of the Council was to comply with our recommendation of bringing into consultation leading members of our Church not on the National Council, but adding to our recommendation the inclusion of members of The National Council.

The account also states that the Council "rejected" all of our other recommendations. The resolution of the Council was to "receive" our report and that

the Council is "providing for a serious study of its recommendations by the overseas department."

The account further states that I expressed myself as being "entirely satisfied" with the Council's action. At the request of the public relations division of the National Council that I comment on the report, I said the following: "We are glad that the National Council has accepted our report and is planning to put one of our recommendations into effect now. We trust the Church will eventually carry out all the many others."

Lewis W. Bailey
Layman of Simsbury, Conn.

During the Christmas season when we celebrate the birth of the Prince of Peace, the subject

becomes of world importance. There has never been a time when a world war could be so destructive as at present. Such a war using atomic and hydrogen bombs and guided missiles would destroy civilization, in the opinion of eminent scientists. We do not want this to happen and should therefore exert our best efforts toward the maintenance of world peace.

Efforts toward peace include a willingness by our country to negotiate whenever we are requested to do so by other nations. We should not take the position that these nations are not sincere and therefore we will not confer with them. This leads only to ill-feeling. Our country should follow the leadership of the Prince of Peace and work tirelessly for the maintenance of peace.

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The Witness is to be commended for its continuing and enlightened interest in the cause of theological education as represented by such articles as those by Bishop Lawrence, Bishop Warneke and Dr. Moreau.

In these days of crisis for our theological educational structure and for our seminaries it is good to know of The Witness's concern for this vital segment of the total task of the Church.

Sherman S. Newton

Rector of Holy Nativity, Chicago

Dr. Clifford Stanley's article regarding the election of Senator Kennedy deserves better consideration than afforded by the replies of Dr. Mollegan and Dr. Fletcher in your issue of December 8th.

Unknown to him, I'm sure, Dr. Mollegan has long been one of my 'church heroes' and as such I am doubly disturbed to see him being apparently swept along with the Niebuhr thesis that somehow or other Fr. Weigel and Fr. Murray exercise such powerful influence on the inner counsels of Rome that their blandishments should be made coin of the realm rather than the historic attitudes of the Roman Church.

Their attitudes are all the more unfortunate for Mollegan and Fletcher are in positions to wield great weight upon the minds of young seminarians. These men will in time leave the

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protective walls of seminary and chapel to face some pretty stern realities which will, in the great metropolitan areas at least, underline the truth of Fr. Wittkofski's position rather than those of their seminary professors.

They will face the modern reality of Roman pressure before which the resistant mores of non-Roman culture is either hamstrung by Protestant liberalism or simply overpowered by numbers. It is no reflection upon Senator Kennedy certainly to say that the aura which naturally goes with his high office will inevitably add power and prestige to a denomination which drives unremittingly toward special privilege.

Living as I do in the city of Chicago one hardly knows whether to laugh or snicker as Mollegan almost breaks into hymnody over the myth that not until Senator Kennedy was elected were 40,000,000 (their figures) Roman Catholics admitted into full citizenship!

It is a curious commentary upon what Dr. Fletcher thinks he is seeing in life when he pontificates to the effect that "past Church history isn't present reality". The difficulty

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with Professor Fletcher's statement is that he is half right and half wrong — which isn't unusual with him. In this case he may be right if he assumes that past Church history is being lost to many Protestants including some seminary professors. He is wrong if he assumes that it isn't present reality for the Roman hierarchy.

Unfortunately for all of us, these two halves don't cancel each other out.

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