

what they are doing. Sometimes people ask me, "How did you get these lay people?" I have two or three answers.

One is, I never asked a lay person to do anything in connection with our work where that person would say no. I don't say that I just picked them out of a hat. I had some background. But they were still willing and sometimes eager to give his or her time. That leads me to the second thing. Here I am critical of the clergy. I think we are a lazy bunch, in the sense that it's too darn easy to go to Mr. Smith and say, "Will you serve on the board of trustees?" but it's another thing to say, "Will you join some others in helping the church know the kinds of decisions you have to make and the issues you have to deal with?" What I found is that there are among our laity a number of people, who, if given the chance, will participate in a significant dialogue with other people about their work. The reason they're not doing it is because nobody has asked them.

The Ministry of the Laity Movement

RP: Looking back at your work and what came out of the National Council of Churches and the World Council of Churches' Evanston Assembly in 1954 on the ministry of the laity, I would like you to say how that developed, how did it take hold, and then what happened to it. Somewhere we lost it. The concern for the ministry of the laity died somewhere along the line and I can't figure out why.

CH: You are touching on a very happy but, in one aspect, very unhappy history. You can see that I had the ministry of the laity inside me. I had not just lived with it, I had materialized it, first in the Social Education and Action of the Presbyterians, and then in the constituting of the Division of the Church and Economic Life in the National Council. For twenty years that group of people met without any persuasion. They all looked forward to the next meeting.

After the Second World War the World Council of Churches had a constituting assembly in 1948. They made a statement to the effect that while we stress the need for the ministry of lay people within the institution of the church, we also feel that the witness of Christians in the world is a neglected emphasis. The Central Committee of the World Council met about two years later in 1950 and they called for three conferences on the laity and their Christian vocation. They asked for one in Great Britain, one in Germany, and one in North America. That's what I had been waiting for.

I said to our committee, first of all, I had a growing feeling that in the Social Education and Action in Philadelphia and in the Church and Economic Life in New York, we were dealing with lay people on the second floor. We hadn't really challenged them on the first floor. We had been dealing with the issues of how Christian principles affect collective bargaining for a fair wage, but the church had not challenged the laity's role from Monday through Saturday as decision makers. It is those decisions which make up, not only your conduct, but your corporate conduct, and ultimately your national conduct.

Is Christianity relevant to these decisions, not what the minister preaches about, but that you make? That's what theology is about. Second, here was a challenge from the World Council that seemed to fit us better than anyone else. We made a proposal to the General Board of the National Council that we be authorized to set up a conference which would be called "The Christian and His Daily Work." That put us on the rails and we took it up with the Canadian Council of Churches. It resulted in an international endeavor. We set up the conference in Buffalo in 1952.

RP: That was my last year in Union Seminary and I was doing my B.D. thesis on that very issue.

CH: That conference was—I'm going to call it history-breaking, there was no doubt about that. The churches had never, and I say never, even on a small scale, much less a big one, joined together in a representative way to consider that aspect of the ministry. We had the preparatory committee led by Al Whitehouse of the steelworkers. They all loved Al. But then it seemed to me—and I thought I was within traditional grounds—the chair of the preparatory committee is invariably chair of the conference. So without this or that, Al became chair of the conference. The first conference ever held in North America on the laity was chaired by a labor leader.

On the speakers' panel at Buffalo we had von Thadden²⁶ from the Evangelical Academy Movement in Germany. But the real heart of the conference was the twenty-two occupational groups. Buffalo did for lay ministry what the Pittsburgh conference did for economic life. What it did was to hit people with a new idea, not an idea they'd read about in a book, but one that had been demonstrated practically and successfully. There was nothing to mop up. There was everything to go forward with. There were something like twenty "little Buffalos." Then a number of denominations picked it up.

RP: When we look at the history of the movement of the laity, there really are two emphases, the economic issues area and the role of the laity themselves in this area. Is that right?

CH: Yes, conceptually this is what happened. We had two main streams in our Church and Economic Life Department. The one was the application of Christian principles to specific issues, and we didn't move away from that. Along with that was this program of challenging lay people on their Christian responsibility. Nobody can take your place in the decisions you have to make. A minister's sermon, or a book you read, or a conference you attend can help

you, but nobody can take that decision-making away from you.

So we were launched and on the whole it went well. But some basic assumptions should be stated. First, let me say something about clergy. One assumption I make is that most clergy do not try to find out who their lay people are. They do not know where they are coming from. A second assumption is that they approach their lay people on a moralistic basis. Now most lay people know that you ought to be right rather than wrong, but the problem is, "What is right in this context?" This is never simple; and second, the context is often a power group of which you are not the power. You are an instrument of that power. So I discovered that I had to be careful and sensitive about the clergy I asked to participate in our meetings. I must say, it wasn't a hard job because our emphasis brought out the right kind of clergy—and sometimes the wrong kind. But you get my point.

RP: What developed out of this approach?

CH: Arthur Flemming was helpful in this. He helped us get out a book, *Ethics in Business*. The idea was to develop some intensive in-depth study of various key occupations. This was not hard. We got six study groups, each with a specific occupation. In Chicago we had a group of bankers under Victor Obenhaus,²⁷ bless his soul. And then we had somebody in Detroit on contractors. We also had public relations people. We had insurance people under Peter Berger.²⁸ What I did was to phone someone like Vic Obenhaus and say, "Does this idea appeal to you? If so, would you draw together two or three bankers and see if they would form a group of those in the banking business?" In this pattern, Vic Obenhaus would be the only clergy person in the group. His job was to facilitate the discussion. He would say, "Now is this what you mean?" or "Is this the implication you are drawing here?"

They agreed to meet for ten hours, at least. They divided the time anyway they saw fit. Then each of the conveners would write up the report. Then the National Council published the book.

After my retirement, Cynthia Wedel,²⁹ bless her heart, who had been head of the Division of Christian Life and Work, and I worked out a pattern for a program called "Listening to Lay People." The men's unit in the National Council, which was a faint shadow to the women, had a small amount of money. They decided to put that money into this project. The project was simple. We had over twenty conferences of lay people. They asked one question, "What do you think the church ought to be doing to help you as lay people to do your Christian stuff during the week?"

The conferences were done all over the country. I had a basic feeling about the location of conferences. I understood why the National Council, when it did Division Conferences, chose the big urban centers. They were the easiest. But we left out an awful lot. I decided to get out from the big centers. We had one in Phoenix, and one up in Oregon, and another in the wheat country of Kansas. I went to every one of the organizing committee meetings. Then I went to the first meeting, simply to catch the flavor.

There were two things that stuck out. One is there was a love-hate relationship among these lay people. They loved the church. They wanted to be a part of the church. But they couldn't be happy in the church because their strong feelings were not being articulated. I wrote a booklet on that, a summary of those meetings.

RP: What was the name of that?

CH: I first wrote a summary of the series and then I wrote... *The Ministry of the Laity*. I had a strong overseeing committee of lay people. I never did anything without working through not only the officials, but also the committee. John Oliver Nelson,³⁰ Francis Sayre,³¹

and I felt that these lay centers being organized across the country ought to meet together for information and inspiration. My department became the administrative head of that network. We met for the first time in Columbus, Ohio. We called ourselves the Columbus group. There were groups in Chicago, Detroit, and Cincinnati. There was a strong group in Philadelphia called MAP, Metropolitan Associates of Philadelphia.³² Most of these groups had their beginnings in the 1960s.

RP: These were the lay centers in the United States?

CH: Yes, here in the United States. Every one of them was the result of the gleam in the eye of somebody. Those with a gleam in their eye were either inspired and had participated in Iona, or Birmingham, or in the Evangelical Academy at Bad Boll in Germany. This lay movement came from Europe, but we were responsible for the initiative of these centers here.

At that time the ministry of the laity movement could either go up or go down. I felt there was a good chance of it going either way. Second, I was concerned there was an awful lot of rhetoric in it. If you wanted to make a speech and be invited back, include in your speech a resounding affirmation of the importance of the ministry of the laity. It was rhetoric. It sounded good. But the leadership of the church did nothing to incorporate it vitally in the ministry of the church, or in the revitalization we hear so much about. Some of that is due to the institutionalized concept we have of the church. So for this reason the movement has gone down. I am constantly on the alert listening to hear something about where it has gone. The only thing I know is that Andover Newton has a former member of the Philadelphia MAP group on its faculty.

Laity Movement in Perspective

RP: The Europeans have been more

successful in keeping the movement alive. The Evangelical Academies are still a major force in Germany. In fact, while I was in Asia, it was largely German money that began lay academies in both Japan and in Korea. But I would like to get back to an earlier question I asked, "How do you regain this understanding of the ministry of the laity in the United States?"

CH: It's wrong to start with the feeling that you have to educate the clergy theologically and then to move over to what it means for their work. We started at the other end. We had five questions with these "little Buffalos." First, what are some of the issues that concern you as a Christian? That you either met yourself or have observed Dick Poethig doing. We didn't do it just through personal experience, but also through observation. Second, how are those issues being dealt with professionally or in other ways? Third, what is there in the Christian faith that makes that an issue that one ought to be concerned about? Fourth, what are some of the resources of the Christian faith to deal with these issues? Then last (but there wasn't time for this), what should the church do in the light of this?

We need to go back to earlier times and start where the lay person is, not where the minister is. We as clergy do not begin by saying, "Come and let's talk about theology and business." Better to join together and ask the question of business people or some other occupation, "Do you feel this is a problem?" Now, some member of the group will say, "Well, that isn't a problem to me." Then you say, "Why isn't it to you?" With the right kind of minister or theologian you get lay people to talk among themselves; the minister becomes an enabler. I make a great deal of this in *The Church's Third Force*. The reason for the title *The Third Force* is that there are three ways lay people can help the church. They can do it within the insti-

tution of the church—to serve as ushers. Second, they can contribute to the outreach of the church through missions; and third, they can witness as Christians where they are.

RP: The questions you raise are still relevant. But today in such tight times most clergy are concentrating on the survival of the local congregation. Our seminaries seek to develop a deep consciousness about pastoral ministry. This tends toward a professionalization of the clergy in terms of their status within the system. There's a deep theological problem in our seminaries in the sense they are professional schools and therefore often train clergy, in this age of survival, for an upkeep ministry. They don't give a lot of attention to empowering lay people for their ministry in the world. Much of ministry to lay people is pastoral counseling. It's a one-on-one relationship in which pastors deal with people's personal problems today. The question of releasing the power of the lay person to come to terms with the issues in their work and in their community is not something that comes up easily. We have ourselves in a box. I'm not sure how we can break out of it.

CH: This reminds me of a visit I made to Yale Divinity School where they were doing a course on how pastors can relate to enabling lay people. One seminary student was reporting on a group of businessmen who had divided themselves into several opinions. One part of the group said, "We see no problem between what we profess and what we do." They admitted a relevance but no problem. Another group said, "There is a relationship and we are uncomfortable. What do we do about it?"

Here is where the seminary should be teaching an understanding of enabling. You mentioned the tension between the minister and the lay person. I'm sure that is real, but why don't we do something about it? The tension is in the minister. Don't they carve out for them-

selves a ground of power? It seems to me they are the people who tell us what to do, and who set our standards.

RP: There's a theological question here which seminarians get back to: what is ministry? From a professional point of view the issue of ordination comes into the picture, Why is one ordained? Seminarians are trained for specific services, whether it is to teach, or preach, or to interpret, or to counsel, or to administer or to run a church education or a youth program, or to serve in a community. Not very often do seminarians see their task as enabling, or empowering the lay person to take action in their jobs or in the society. It does not appear that there are many people interested in that role.

CH: You're right. You say people aren't interested. The people who ought to be interested, aren't. The leadership of the church should be. I have no illusions about lay people. Some of them can be awfully conservative. I don't want to imply that they're all like the membership of that Social Education and Action Committee. My point is, if you are looking for that kind of layperson, you will find them. They can advise and counsel with you.

RP: They can give leadership to the church in different ways.

CH: Yes, somebody said to me the other day, apropos of why the ministry of the laity is not happening today, "Well, the problem is you don't have your Charlie Tafts anymore." God knows you don't, but you have somebody else, if you look for them. You don't have but one Charlie Taft. There's this question: What is the ministry supposed to do and to be? To my mind, to be the enabler is the act of ministry. And then second: What is the ministry of the church? Is it with the people who have an M.Div. opposite their names? What happens in New York or Chicago? It doesn't depend on who preaches in what church. It is the person in the pew. I'm all for evangelism. If we really got our faithful people

aroused about their civic responsibilities there would be a transformation of American life.

Third, who is a lay person? A lay person is a parent, is a neighbor, is a consumer, is a citizen, is a worker. He or she is no more one than the other. Do you know any lay person who isn't a consumer or who isn't a citizen? They may be a good or a bad one, but nobody can take away the fact that you are citizens, consumers, or workers. Now those three aspects—citizen, consumer, worker—are just as much a part of who a layperson is, as that he or she is a parent or a child. Yet that part is so cut off, eliminated. I want to emphasize, I am not primarily concerned about what a lay person thinks. I am concerned *that* he or she thinks. I believe the church can be of more help in raising questions than it is in coming out with answers.

NOTES

1. Cameron Parker Hall was born August 30, 1898, at Pelham Manor, New York. His father, William Webster Hall, (d. 1952) was an active Presbyterian elder at Madison Avenue Presbyterian Church (MAPC). W. W. Hall served for twenty years as the superintendent of the Good Will Sunday School, a mission program of MAPC in the working class Yorkville area of East Side New York. Cameron's mother was Emily Parker. He received his B.A. degree from Williams College, Williamstown, Massachusetts, in 1921. He took his graduate education in theology at New College in Edinburgh, Scotland, in 1921-1922, continuing at Mansfield College, Oxford, England in 1922-1923. Cameron Hall returned to the United States to attend Union Theological Seminary, New York City. He left Union Seminary to begin his ministry at the Broom Street Tabernacle. In the next year he was called to become pastor at Christ Presbyterian Church in the Hell's Kitchen area of New York. He was ordained to the Presbyterian ministry by the Presbytery of New York in 1925. On May 18, 1926, Cameron married Margaret Conant. From that marriage was born a son, Alan Conant Hall. Cameron's baptism of fire came during his ministry at Christ Church as his congregation was drawn into the organizing struggles of the garment unions in the lofts of the New York's West Side. During his ministry at Christ Church he was one of the initiators of the Presbyterian Fellowship for Social Action, organized at a Synod of New York meeting in Buffalo in 1934. In the middle of the Depression in 1936, he

received a call to student ministry at University Presbyterian Church in Madison, Wisconsin. He returned to New York in 1939 to become the Director of the Department of Social Education and Action of the Board of Christian Education of the Presbyterian Church, U.S.A. It was during his time as director that the report, "The Church and Industrial Relations" was approved by the General Assembly of 1944. It was this report that set in motion the creation of the Presbyterian Institute of Industrial Relations in 1945. In 1946 he was called to head the Division of Industrial Relations of the Federal Council of Churches of Christ in America. The division was renamed and became the Department of the Church and Economic Life. He continued in the position of executive director of the Department of the Church and Economic Life at the creation of the National Council of Churches in 1951. During his time in the Department of the Church and Economic Life, he organized and edited the significant eleven volume series on "Ethics and Economic Life." He drew together some of the keenest contemporary minds as contributors to the series.

Cameron Hall authored numerous other books and pamphlets on the subject of the laity and their ministry in the world. An abbreviated list includes: *Economic Life: A Christian Responsibility* (1947); *The Christian At His Daily Work* (1951); *Decision Making in Business* (1963); ed, *On the Job Ethics* (1964); *Lay Action: The Church's Third Force* (1974). He received honorary doctor's degrees from Yale University and Chicago Theological Seminary in 1963 and from Williams College in 1964. After his retirement in 1966 he continued to take leadership in conducting laity programs. He died at the age of eighty-nine on June 28, 1987, in Doylestown, Pa. He was a member of the Philadelphia Presbytery.

2. Theodore Fiske Savage (1885-1957). Pastor, Christ Presbyterian Church, New York (1911-1922). Stated clerk and exec. secty. of Church Extension Com., Presbytery of N.Y. (1922-1952). Elected first general presbyter of Presbytery of New York (1952).

3. Phillips Packer Elliott (1901-1961). Pastor of the First Presbyterian Church of Brooklyn (1932-1961). Radio preacher, Federal Council of Churches (1946-1949). President of Protestant Council of New York City (1955-1958).

4. Roswell Parkhurst Barnes (1901-1989). Pastor of University Heights Presbyterian Church (1932-1937), assoc. secty., Dept. of International Justice and Good Will, Federal Council of Churches (1937-1940). Assoc. general secretary, Federal Council of Churches (1940-1949).

5. The synod's Social Education and Action Committee, under Cameron Hall's leadership, took some major actions at the 1934 Synod of New York assembly meeting in Buffalo. Besides refusing to support war as a method of solving international conflict, it condemned an economic system which requires war for its support and maintenance. It also called for economic motives that would supersede profits, plans for "ownership and control of resources that will lend their best use to the interests of all," the rights of labor

to organize and bargain collectively, unemployment insurance, and the participation of men and women workers in management of industry. The Presbyterian Fellowship for Social Action was organized at this meeting. Among its members were Edmund B. Chaffee of Labor Temple in New York, John Coleman Bennett of Auburn Seminary, G. Shubert Frye, and Cameron Hall.

6. Norman M. Thomas (1884-1968). U.S. presidential candidate of the Socialist Party from 1928 through 1948. A graduate of Princeton University and Union Theological Seminary, NYC, he was ordained a Presbyterian minister in 1911, and began his ministry among the Italian immigrants of the East Harlem area of New York.

7. Henry Sloane Coffin (1877-1954). Pastor of Madison Avenue Presbyterian Church from 1905 through 1926. President of Union Theological Seminary, New York from 1926 to 1945.

8. Edwin O. Kennedy (1900-). Pastor, Christ Presbyterian Church, Madison, Wisconsin (1934-1943), Pastor, First Presbyterian Church, Englewood, New Jersey, (1943-1952).

9. Robert Marion LaFollette (1855-1925). Lawyer and member of U.S. House of Representatives from Wisconsin (1885-1891). Governor of Wisconsin (1900-1906). U.S. senator from Wisconsin (1906-1924). Organized National Progressive Republican League in 1911. Ran for U.S. presidency in 1924 as a Progressive.

10. Lewis Seymour Mudge, Sr. (1868-1945). Stated clerk of the General Assembly, Presbyterian Church, U.S.A. (1921-1938), secty. of Dept. of Church Cooperation and Union, Presbyterian Church (1923-1938), acting gen. secty., Board of Christian Education, (1938-1940). Moderator of the General Assembly (1931-1932).

11. James Myers (1882-1967). Presbyterian minister. Personnel director, Dutchess Bleachery, Wappingers Falls, New York (1918-1925), secty., Dept. of Industrial Relations of the Federal Council of Churches (1925-1947). Author of *Churches in Social Action* (1935), *Do You Know Labor?* (1940, five editions).

12. See James Armstrong, "The Labor Temple, 1910-1957: A Social Gospel in Action in the Presbyterian Church," (doctoral dissertation, University of Wisconsin, 1974).

13. Douglas Platt Falconer (1889-1969). Exec. dir., Jt. Charities and Community Fund, Erie County, N.Y. (1926-1931), exec. dir., Greater New York Fund (1938-1942), national dir., United Seamen's Service (1942-1946), deputy dir., United Nations Refugee and Relief Administration, China (1946).

14. Alfred "Tiny" Hoffman. Vice-president, Hosiery Workers (CIO).

15. John Ramsay (1902-1991). Nationally recognized Presbyterian layman and national labor leader. Named Layman of the Year in 1957 by the Capitol District Council of Churches. Elected first president of the local Bethlehem Steelworkers Union. Served Steelworkers Organizing Committee in organizing campaigns in Lackawanna, Buffalo, Weirton, Zanesville, and Ashland. He joined the CIO's southern drive in 1945 and was named as international representative for com-

munity relations for the United Steelworkers of America.

16. The committee had, from management: H.S. Kendall, industrial relations, Dow Chemical Co., Midland, Mich.; T.G. Sinclair, secty.-treasurer, Kingan Packing Co. Indianapolis, In.; Frazier D. MacIver, v. pres., Phoenix Hosiery Co., Milwaukee, Wis.; and Nelson Graves, pres., Barcalo Manufacturing Co., Buffalo, N.Y. From labor: Thomas L. Jones, v. pres. Intern. Brotherhood of Maintenance of Way Employees (AF of L), Detroit, Mich.; Alfred Hoffmann, v. pres., American Fed. of Hosiery Workers (CIO), Philadelphia, Pa.; John Ramsay, organizer, United Steelworkers of America (CIO), Columbus, Oh.; and Clifford Moore, bus. agent of Teamsters Local (AF of L), Detroit, Mich. From the public sector there were S. Howard Patterson, prof. of economics, U. of Pennsylvania, Philadelphia, Pa.; John A. Dunlop, instructor in economics, Harvard U. (also on War Labor Board); Isabel Wallace, instructor in economics, Rochester, N.Y.; Lucy P. Carner, Council of Social Agencies, Chicago, Ill. From the ministry there were R. Frank Worth, Dept. of Religion, McCormick Theological Seminary, Chicago, Ill; Paul S. Heath, minister, First Presbyterian Church, Kalamazoo, Mich; and Ray Freeman Jenney, minister, Bryn Mawr Community Church, Chicago, Illinois.

17. Walter Reuther (1907-1970). President of the United Automobile Workers of America (1946-1970), president of the Congress of Industrial Organizations (1952-1955).

18. Philip Murray (1886-1952). Vice-president of the United Mine Workers of America (1920-1942), president of the Congress of Industrial Organizations (1940-1952).

19. Charles Phelps Taft (1897-1983). Lawyer and Episcopal layman from Cincinnati, Ohio, mayor of Cincinnati (1955-1957). Son of William Howard Taft, president of the United States (1909-1913). His brother, Robert A. Taft, was U.S. senator from Ohio in the 1940s.

20. Samuel McCrea Cavert (1888-1976). Presbyterian minister, general secretary, Federal Council of Churches (1921-1950), general secretary, National Council of Churches (1951-1954). Suggested the name "World Council of Churches" for body created in 1948.

21. Paul Gray Hoffman (1891-1974). President of Studebaker Corp. (1935-1948), admin. of the Marshall Plan (1948-1950), president, Ford Foundation (1951-1953), Chairman of Bd, Studebaker Corp (1954-1956).

22. Chester Irving Barnard (1886-1961). First president of New Jersey Bell Telephone (1927-1948), pres. United Service Organization (USO) (1942-1945), president of Rockefeller Foundation (1948-1952).

23. Arthur Sherwood Flemming (1905-). President of Ohio Wesleyan University (1948-1958), secretary of Health, Education, and Welfare in Eisenhower adm.(1958-1961), chair. U.S.

Commission on Civil Rights (1974-1981).

24. Theodore Martin Hesburgh (1917-). President of Notre Dame University (1952-1986).

25. Al Whitehouse. Regional director, district 9, United Steelworkers of America.

26. Reinold von Thadden-Trieglaff (1891-). Born East Prussia, Germany. Founder and president of the Deutscher Evangelischer Kirchentag movement (1949-1964). Member of Central Committee, World Council of Churches, and chairman of the Ecumenical Institute at Boissey (1948-1954). An initiator of the Evangelical Academy movement in Germany. The academy movement had its beginnings in September, 1945, at the end of the second world war, at a two-week conference of 150 economists, lawyers, and church workers at Bad Boll, Württemberg, Germany. The first Evangelical Academy was established at Bad Boll out of this meeting.

27. Victor Obenhaus (1903-). Professor of Christian ethics at Chicago Theological Seminary (United Church of Christ) (1961-1973). Author of *The Responsible Christian* (1957), *Ethics for an Industrial Age* (1965).

28. Peter Berger (1929-). Professor, Hartford Theological Seminary (1958-1963), professor, Boston University (1981-). Author of (with Thomas Lackmann) *The Social Construction of Reality* (1966); *Pyramids of Sacrifice* (1975); *Capitalist Revolution* (1986).

29. Cynthia Clark Wedel (1908-1986). Episcopal laywoman. Assoc. gen. secty., National Council of Churches (1960-1969), president, National Council of Churches (1969-1972), president, World Council of Churches (1975-1983).

30. John Oliver Nelson (1909-1990). Presbyterian minister. Faculty, Yale Divinity School (1950-1964). Founder and director of Kirkridge, a retreat center for clergy and laity near Bangor, Pa, (1964-1974). Author of *You Have This Ministry* (1946), *Work and Vocation*, (1954), *Dare to Reconcile*, (1969).

31. Francis Bowles Sayre (1915-). Industrial chaplain, Diocese of Ohio (1946-1951), dean of the National Cathedral (Episcopal), Washington, D.C. (1951-1978); chairman, Bd. of Detroit Industrial Mission (1956-1968); advisory com., Bishop of Armed Forces (1972-1978).

32. Metropolitan Associates of Philadelphia (MAP) was organized in 1965 by Jitsuo Morikawa of the Division of Evangelism of the American Baptist Convention. The stated purpose of MAP was "to engage in experimental missionary action in the city of Philadelphia, for the sake of common witness to, and participation in, Christ's work of renewal in metropolis." MAP was committed to looking at all parts of the community's life: the arts, culture, education, medicine and health, social organizations, business and industry and politics and government. It drew lay people from these areas into ongoing discussions on the relation of the Christian faith to their job and community responsibilities.

