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# the EPISCOPALIAN

JULY 1961

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**By ALBERT SCHWEITZER**

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monthly publication of the American Bible Society.

# When the

I PREACH every Sunday morning at my mission in Lambarene, Africa. To a Christian in a civilized community the sermon might seem a bit strange.

Many of my congregation know absolutely nothing about Christianity. They are transient workers from far inland. Soon they will return home to buy a woman and get married. If they carry some of the gospel of Christ home with them, I have planted a seed.

Slowly my patients and their companions appear, sitting between barracks and mountain slope under the shady roofs. I play on a portable harmonium. The congregation cannot sing, since it consists almost exclusively of tribesmen speaking six dialects.

Two interpreters repeat my sentences. I do not require that my listeners sit quietly. They build fires and cook their meals, wash and comb their children, mend their fishing nets. A reprimand at this time would break the solemnity of the occasion. The Word of God is being passed on to people hearing it mostly for the first time.

I must be simple in my sermons. My audience knows nothing of Adam and Eve, the Patriarchs, the Prophets, the Messiah, or the Apostles. I allow the Word to speak to them timelessly. When I use the word "Messiah," I explain it as "King of hearts, whom God has sent." Above all I try to avoid the temptation common to those who preach to tribal hearers—to "preach the Law." It is difficult not to cite the Ten Commandments and thus prepare people for the gospel when lying, stealing, and immorality are second nature to them.

I strive to awaken a longing for peace with God. When I speak of the difference between the restless and the peaceful heart, the wildest of my hearers knows what is meant. And when I portray Jesus as the one who brings peace with God, they comprehend.



# Goat Eats Your Bananas

An article on the troubles of everyday living  
by the great artist-physician-philosopher.

To be understood I must speak concretely. Thus, for example, Peter's question to Jesus whether it is sufficient to forgive sevenfold cannot be left so general. I must make it clear through illustrations from their lives. Recently I told them:

"You have just got up, when someone comes who is known to be bad. He insults you. Because Jesus says that one shall forgive, you are silent.

"Later, the neighbor's goat eats your lunch of bananas. Instead of starting a fight, you simply say that it was his goat, and that it would be right for him to replace the bananas. But if he objects, you leave quietly, thinking how God causes so many bananas to grow on your farm that you have no need to start trouble because of these few.

"Later, a man who took your ten bushels of bananas to market to sell along with his own gives you money for only nine of them. He says you gave him only nine bushels. You are ready to shout in his face that he is a liar. You must think, however, how many lies you alone know about which God must forgive, and you go quietly into your hut.

"As you make a fire, you notice that someone has taken some of the wood you brought from the forest yesterday. Again you force your heart to forgiveness and refrain from finding the thief and turning him in to the chief.

"In the afternoon you are about to leave for work on the farm, when you discover that someone has taken your good bush knife and left in its place an old jagged knife you recognize. Then you think you've forgiven four times and can do it a fifth. Although it was a day in which many unpleasant things happened, you feel as happy as if it were one of the smoothest. Why? Because your heart is joyous for having obeyed the will of Jesus.

"In the evening you want to go fishing. You find your torch gone. Anger overcomes you, and you think you've

forgiven enough today. But once again the Lord Jesus becomes Master of your heart. With a torch that you borrow you go down to the river bank.

"There you discover that your boat is missing. Someone has gone fishing in it. Angry, you hide behind a tree and plan to take away all the intruder's fish when he comes back and turn him in to the district captain. But as you wait, your heart begins to speak. Over and over is repeated the word of Jesus that God cannot forgive us our sins if we do not forgive our fellow man. Jesus again becomes Master over you. When at dusk the man finally returns, you step from behind a tree; you say to him that the Lord Jesus forces you to let him go in peace. You don't even demand the fish, but I believe he will give them to you in sheer amazement that you did not start a fight.

"Now you go home, happy and proud that you have managed to forgive seven times. But if on that very day the Lord Jesus came to your village, and you stepped before him thinking he would praise you, then he would say to you, as he did to Peter, that sevenfold is not enough; that you must forgive sevenfold again and again, and again, and many times more, until God can forgive you your many sins."

I see in the faces of my congregation how moved they are. Often I stop to ask them whether their hearts are in agreement with what is said. They are prone to answer in a loud chorus that it is right as I have said it.

At the end of the sermon I have them fold their hands, and then I recite very slowly a short, unprepared prayer. For a long time after the "Amen" heads are bowed over hands. As the soft music begins again, they straighten up. All remain motionless until the last tone has died away. As I take my leave, my people begin to arise. They leave with the living Word of God.



## FOR YOUR INFORMATION

\* \* \* \* \*

THE COVER brings us one of the most memorable and appealing records of the War between the States, Winslow Homer's painting of the Young Soldier. Our thanks go to the Cooper Union Museum in New York for permission to reproduce the painting.

"WATCHMAN ON THE WALL," page 21, presents portions of the diary of the Rev. William Thomas Leavell, 1840 to 1887. We are indebted to Mr. Richard M. Daniel of Swarthmore, Pa., a direct descendant of Mr. Leavell, who lent us his copy of the Leavell journal.

ON JUNE 27, the new Archbishop of Canterbury, Dr. Arthur Michael Ramsey, formally becomes leader of the Church of England and of the worldwide Anglican Communion. In "From York to Canterbury," page 6, our contributing editor in Britain, Christopher Martin, and our staff photographer, David Hirsch, visit with the Archbishop.

Two missionary districts of the Episcopal Church—Haiti and Alaska—are celebrating centennials this year. THE EPISCOPALIAN visited Haiti in May, 1960, and now visits "Alaska: Perennial Frontier" on page 10. In addition to the many Episcopalians in Alaska who helped us, we are grateful to the Rev. Bradford Young, rector of Grace Church, Manchester, New Hampshire, and to the *New Hampshire Churchman* for additional material.

WE HAVE been hearing a good deal of noise recently about "Communist clergy and laity" in our American Christian churches. One of the most weird and unfortunate aspects of contemporary American life is the belief by some that when a Christian and a Communist are thrown together in any way, the Christian is automatically the one to be subverted. This kind of reasoning is a national scandal and should be exposed as such. Some comments on this matter are reported by Washington Correspondent editor Louis Cassels on page 18.

SO FAR in our coverage of the Church's preparations for its sixtieth General Convention this September in Detroit, we have reported on the Convention itself, the House of Bishops, and the House of Deputies. In this issue we report on the group which is largely responsible for the direction of the Church's General Program *between* General Conventions—the National Council of the Church.

On page 24, layman P. Blair Lee of Pennsylvania comments that the National Council is "We," not "They." On pages 26 and 27 are photographs of the 33 current officers and members of National Council. On pages 28 and 29, the Council's president, Presiding Bishop Arthur Lichtenberger, reports on some highlights of the work "We" do together. And on page 31, William E. Leidt, head of the Council's publications division, reports on the new plans of an old friend.

IN the May and June issues we introduced you to three members of the Church Magazine Advisory Board. This month we would like to have you meet two more—Hugh Curtis of St. Paul, Minnesota, and Howard Hoover of San Gabriel, California. Both have had long experience with two of America's famous magazines—Mr. Curtis with *Better Homes & Gardens*, Mr. Hoover with *The New Yorker*.

Mr. Curtis, after being graduated from Grinnell College, joined the Meredith Publishing Co. of Des Moines, Iowa, in 1931. He became an assistant circulation manager on *Better Homes & Gardens*, and then moved to *Successful Farming*, another Meredith publication, in 1934, where he served as editorial assistant, assistant editor, and managing editor in 1943.

He was appointed managing editor of *Better Homes & Gardens* in 1950, and became editor in 1952. He served in this major post for eight years, resigning last April to go into consulting work. At present Mr. Curtis is director of the agricultural services division of the Webb Publishing Co., St. Paul, where he directs the creation of new



*Hugh Curtis*

publications and helps to guide several existing ones. Mr. Curtis and his wife have two children and have been active in the Diocese of Iowa.

Howard Hoover is currently associate West Coast manager for *The New Yorker*. He has been active in the magazine advertising sales field ever since he was graduated from Stanford University in 1937, with one exception; during World War II, he served with the U.S. Marine Corps. In 1945 he was Marine officer for the Thirteenth Naval District, stationed in the Aleutians.

In addition to many terms of service in professional associations in Los Angeles, he has for ten years been a member of the department of public relations for the Diocese of Los Angeles. He has served as a vestryman and is now head of the parish council at the Church of Our Saviour in San Gabriel, where he and his family live.



*Howard Hoover*



the

# EPISCOPALIAN

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Serving the Episcopal Church*

*Published by the Church Magazine Advisory Board upon authority of the General Convention of the Protestant Episcopal Church in the United States of America*

*continuing*

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**The Spirit of Missions**

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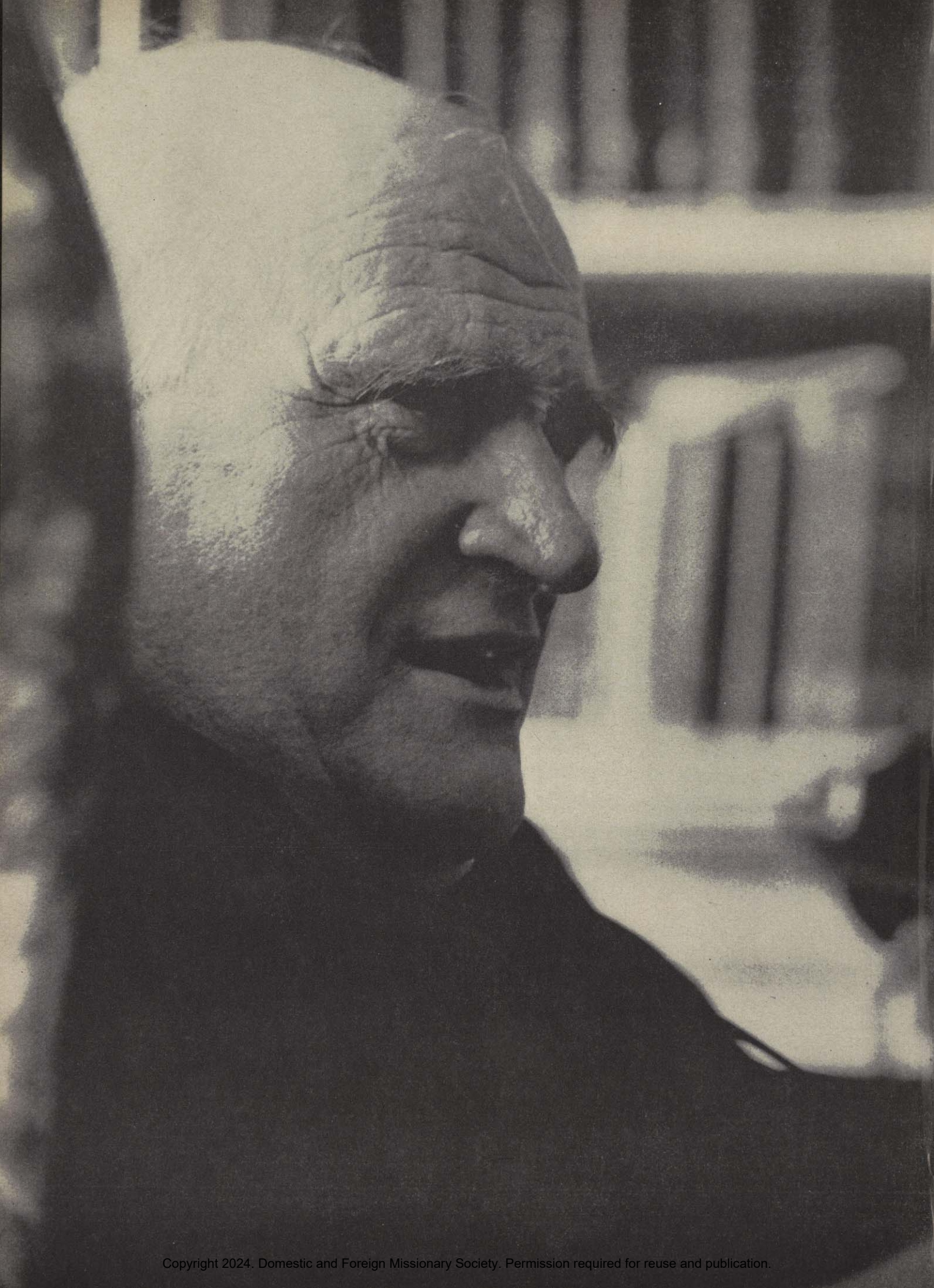
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*Dr. Arthur Michael Ramsey (left) is most at home in his study, in his favorite armchair. Right, Dr. and Mrs. Ramsey are seen in the gallery at Bishopthorpe, where hang portraits of the previous Archbishops of York.*



# From York to Canterbury

**A Visit with Dr. Arthur Michael Ramsey,  
the new Archbishop of Canterbury**

**by Christopher Martin**

**O**USE sounds like the name of a peaceful river, and the quiet waters that wind through the Vale of York bear out just that impression. It flows through the city of York, anciently Roman capital of northern Britannia, still cramped within medieval city walls under the shadow of its minster. Then a mile or two farther south, in a willowy reach, the Ouse washes past Bishopthorpe, palace for eight centuries of the Archbishops of York.

For five years—until last month—these historic buildings were home for Dr. Michael Ramsey, new Archbishop of Canterbury; a home where the casual visitor might come across Mrs. Ramsey arranging tulips, or find the Archbishop himself, his cassock billowing in the wind, enjoying a stroll across his spacious lawns.

It is indoors over a family meal at the refectory table of the palace dining room, or upstairs in the armchair comfort of his study, that he is most at home; and his twinkling personality encourages even the shyest stranger to feel at ease. Dr. Ramsey, in his mid-fifties, looks older, but it is the set of his leonine head, with its trimmed mane of white locks, as well as his furrowed great brow, that gives this appearance of venerability. It is in some ways misleading. He bounds ahead upstairs like a man half his age, and displays all the mental agility of a man in the prime of life.

For all Dr. Ramsey's unselfconscious friendliness, no visitor can doubt that he is in the presence of a bishop of the Church. Even his new appointment at Canterbury

he sees primarily as a pastoral and a teaching office. He will stress that his cure is at Canterbury, cathedral city of a country diocese, rather than at Lambeth, across the Thames from the Houses of Parliament, and too much thought of as their Church equivalent.

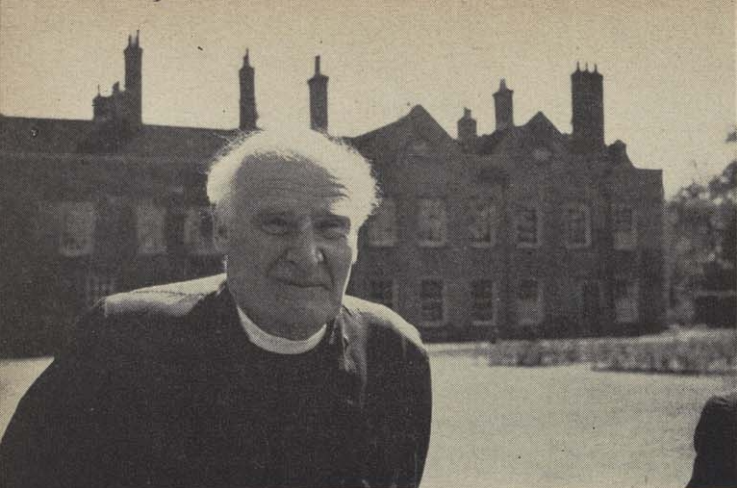
He will say, too, that he is sorry to leave York. To the southern English York is remote, "up north." The Archbishop thinks otherwise. To him the province he has left is as much a part of England as Kent, the "garden of England" where Canterbury lies. So, while he views with sympathy and support all the present experiments of the Church to evangelize the "dark satanic mills" of industry, for Dr. Ramsey the continuing pastoral ministry in "England's green and pleasant land" is the foundation of the Church's mission.

Now that he is the Primate of all England, Dr. Ramsey is inevitably recognized also as leader of the world-wide Anglican Communion. For all that, he regards "Anglican" as a limited and unsatisfactory term. "It suggests Englishness, Englishness," he will say, with his characteristic musing repetition; it is no longer the ideal name, especially now that the British Empire is a thing of the past.

On this point Dr. Ramsey speaks with wide and recent knowledge. Last year he toured East and Central Africa, and this April paid a series of visits to the churches of West Africa. Among other engagements there, he was

*Continued on next page*





*Dr. Ramsey strolls around the beautiful grounds at Bishopthorpe. This Tudor palace has been the residence*



*of the Archbishops of York for eight centuries. Above, Dr. Ramsey is standing in the Archbishop's chapel.*

## FROM YORK TO CANTERBURY

*continued*

present at the independence celebrations of Liberia's ex-British neighbor, Sierra Leone. He is concerned that the Church in these countries should shed all traces of Victorian patronizing; so when you ask him whether it is worth pressing ahead with building the new cathedral at Lusaka, the capital of Northern Rhodesia, he gives an enthusiastic "Certainly."

"A diocese needs a symbol," he explains, and at least

*Dr. Ramsey enters Ledsham parish church in Yorkshire for a service of evensong. The Archbishop preached*

in Northern Rhodesia the prospects of a multi-racial society strike him as good enough to warrant such faith in the Church's future role there. His friendly contacts with peoples of all races in Africa have clearly strengthened his convictions about this.

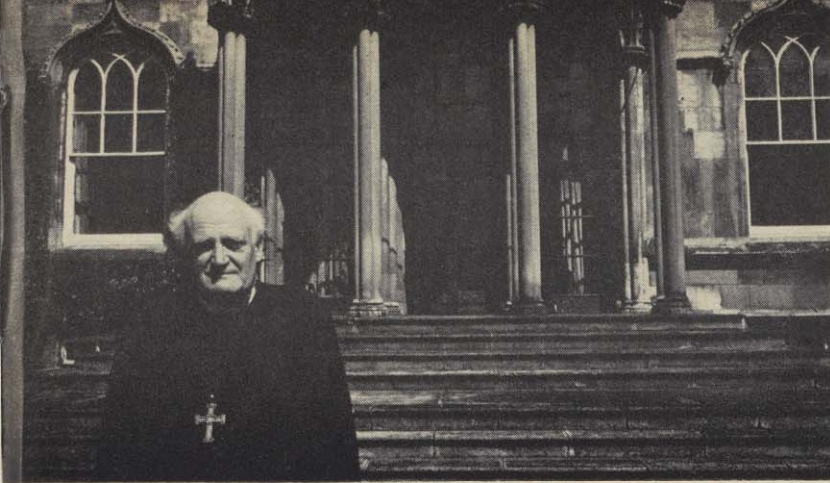
What particularly heartens him is the growth, both in England and elsewhere, of the "house" Communion service. He has written against the danger of using it as a quick solution to all problems, but this does not lessen his eagerness for its development.

Quietness and reverence are marked in the new Arch-

*on gardens, linking them up with Christian theology by describing three gardens of the Bible—Eden (the*







*The facade of Bishopthorpe is a fine example of the architecture of Tudor England. Dr. Ramsey leaves this residence*

bishop of Canterbury. Behind the warm smile, and the quick liveliness with whomever he meets, there shows through an underlying seriousness of devotion. In no sense does this suggest a withdrawn piety. Dr. Ramsey is a man at home in both worlds—spiritual and mundane—and so is desperately anxious to rescue Anglican theology from its last ten years of what he calls “ultra-transcendentalism.” In everyday language, he wants it realized that our religion has to do with the business of living. For this reason, he is especially anxious that the thinkers of the Church should come right back into the arena of sociology.

*Fall), Gethsemane (Redemption), the Easter Garden (Resurrection). Below, Dr. Ramsey, during his tour*

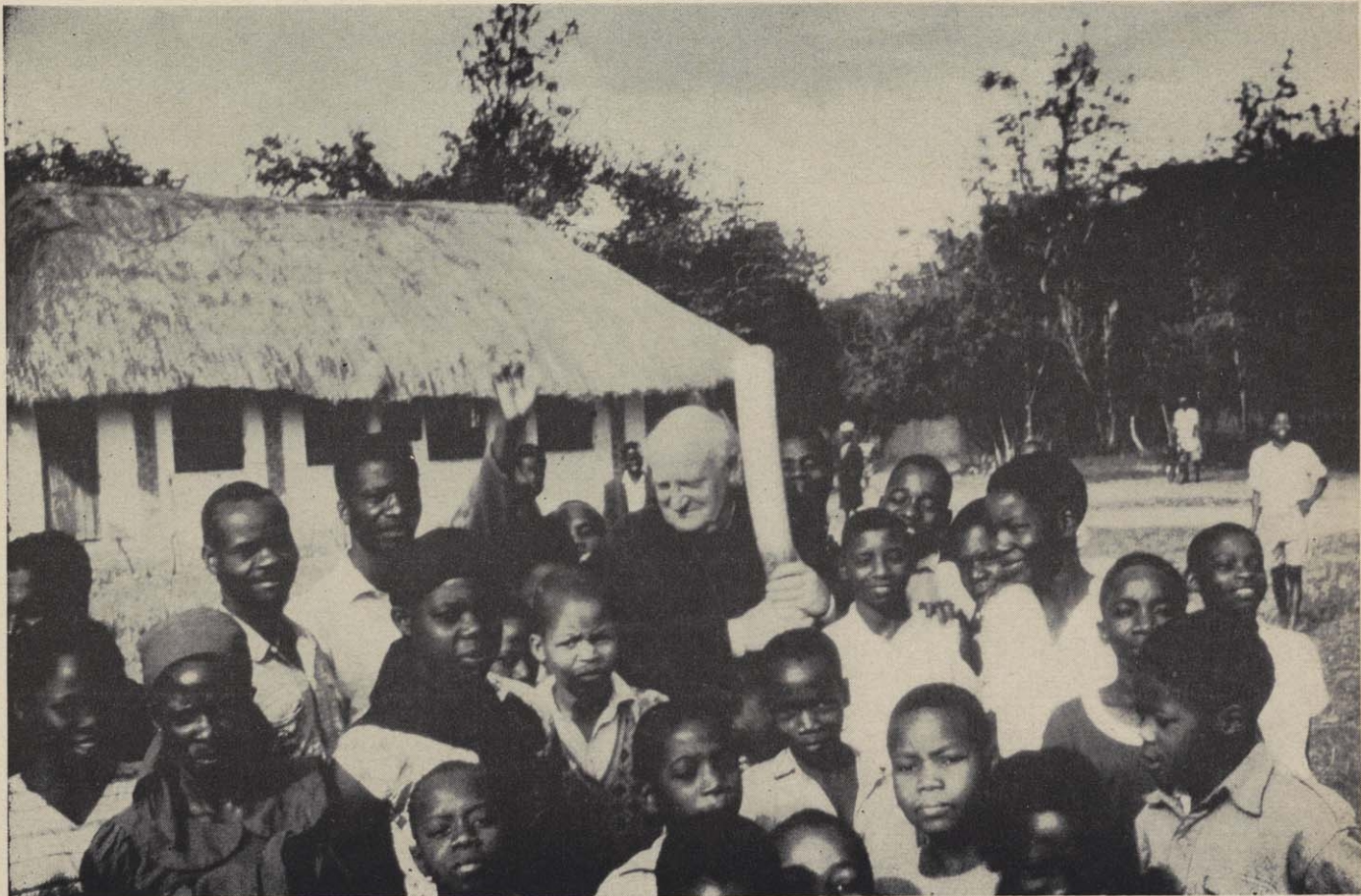


*with mixed emotions. Back in his study, a moving tag tells the story: “To Canterbury.”*

That the Church, laity as much as clergy, must develop its own inner spiritual life, none could believe more firmly than Dr. Ramsey. But the Church’s mission is to the world. To convert it, the Church must first love it; and to love it intelligently, the Church must first understand it.

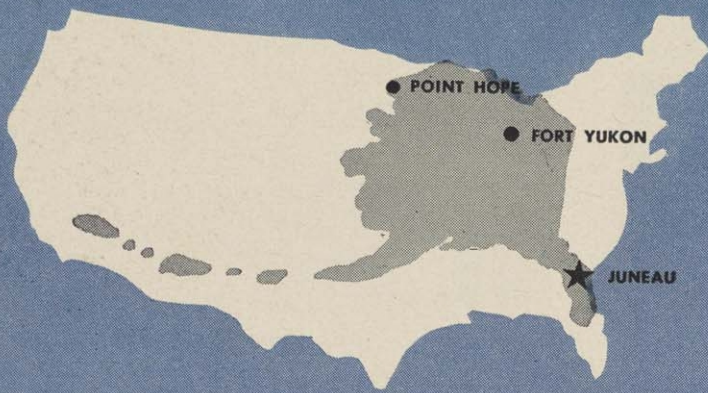
“We must press on with the work of Christian unity. It can be done. I mean to do it, both in general and in particular.” By looking outwards together, and by learning to share more closely their common inner faith, Christians can discover what is intolerably petty in their own internal dissensions.

*of East and Central Africa in 1960, wields an elephant tusk, to the delight of African schoolchildren.*





# ALASKA:



*The Episcopal Church still has a rough, rugged job in the forty-ninth state despite a century of service.*

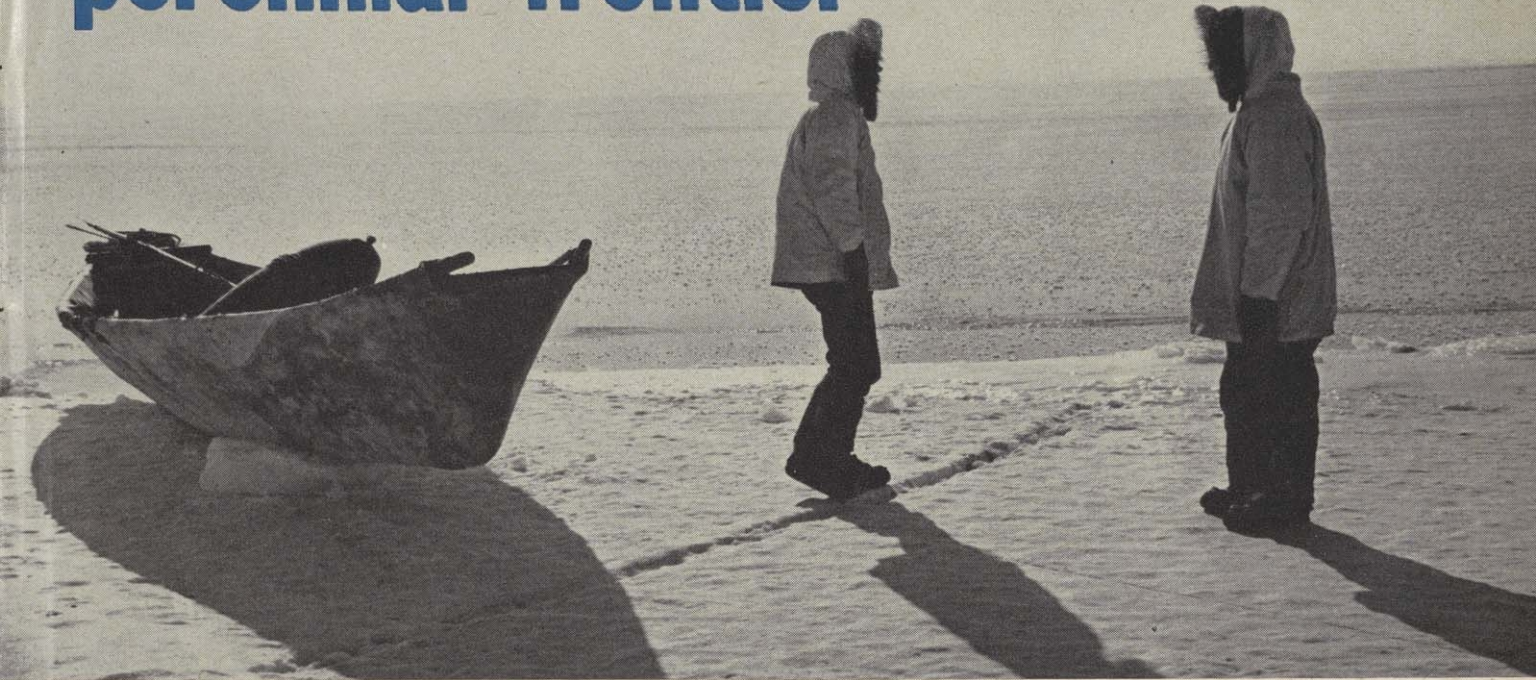
*Alaska is as large as Texas, California, and Montana, and it is almost as far from Juneau to northernmost Point Barrow as from Seattle to the Mexican border. The Rt. Rev. William J. Gordon, Jr., is Bishop of Alaska. Below, the Rev. J. Keith Lawton makes sure the iron hook, used as anchor for the team and sled, is firmly secured. Scene is out on the ocean ice by whaling camp.*

photostory by David Hirsch





# perennial frontier



*When the first whale is sighted, Eskimos cut trails to the open water of the Chuchi Sea and the two-month whaling season begins. This year, open water broke only two hundred yards from the village and nine teams were caught out on the drifting ice. After a tense six hours, all nine teams, complete with crews and equipment, made their way across treacherous ice*

*and open water to 'fast' shore ice. The second bowhead whale of the season, nearly fifty feet in length, was taken the next morning; its jawbones were over eighteen feet long, and it weighed forty-eight tons. Whalers live in tents, keeping twenty-four-hour watches. Oomiaks, made of Oogruk skin stretched over driftwood frames, are ready for launching when whale is sighted.*

**T**HE TIME is eleven o'clock Sunday morning.

In the mission church of St. Thomas', Episcopalians of Point Hope, Alaska, participate in a dignified Prayer Book service. The congregation says its prayers in Eskimo. The sermon, preached in English by the Rev. J. Keith Lawton, is interpreted by Donald Oktollik, Eskimo lay reader.

In Fort Yukon, the Rev. Walter W. Hannum is conducting the service at St. Stephen's mission church for an Episcopal congregation which is largely Athapaskan Indian. Later this afternoon there will be a service conducted in the Takudh language by Mr. Philip Peter, lay reader. The Bible, Prayer Book, and hymnal were translated into this American Indian language as early as the 1880's.

And in Juneau, the Rev. Mark A. Boesser opens his regular services at the Church of the Holy Trinity. All his services are in English, for his parish consists largely of Episcopalians who, like six-sevenths of the population, came to Alaska from the "lower forty-eight."

Eskimo, Indian, or white, they are all fellow Episcopalians. On the surface are many environmental delineations, for customs and cultures may—indeed, do—differ sharply. Yet Gertrude Stein might better have written,

"People are people are people." For whatever may be the kinship of one rose to another rose, there is no doubt at all that people are basically the same everywhere in the world.



*Herbert Kinneveau stands watch, protected from the wind by ice heaved up by breakthrough of open water.*



## POINT HOPE



*At 4 P.M. on Sunday there is an informal church service conducted in Eskimo, and consisting of hymn singing, prayers, and lay preaching. Daisy Oomittuk, left, and Dinah Frankson, right, pray for a good whaling season for Point Hope.*

## ALASKA

*continued*

*At the same time, an informal prayer service is held out on the ice for those who cannot leave their posts to go back to the village for the service there. Here, Patrick Attangana, a member of the eleven-member church council, leads in prayers.*







*The church council, shown in the foreground, are both church and community leaders. Behind them, left, is the Altar Guild. The Rev. J. Keith Lawton is at the right, rear; at the far rear are the choir and the acolytes.*

POINT HOPE is an Eskimo village of about 300 people, 125 miles north of the Arctic Circle. This farthest-north mission of the Episcopal Church, with 167 communicants, was begun by an Episcopal physician, Dr. John B. Driggs, in 1890.

Dr. Driggs founded a school, a church, and a clinic; within ten years he had baptized almost everyone in the village.

Point Hope is on a low-lying sandspit that reaches like a forefinger out into the Arctic Ocean. Low, mound-like sod houses are still wisely and widely used on this cold, windy coast. Seal blubber and driftwood burn in the cook-stoves that heat the one- or two-room homes. Five thousand pounds of meat and fish are needed per week for the town to subsist. The summer is too short to grow any vegetables.

The people of Point Hope make most of their clothing and shoes from seal and caribou skins. They have no automobiles, no television, no telephones or telegraph, no running water. A mail plane comes three times a week unless fog prevents; there is one boat a year with heavy supplies.

Electricity is now available in every home from 8 A.M. to 2 P.M., with frequent interruptions from overloading. Radio receivers are common; the two small radio transmitters are usually able to make contact with the nearest doctor (125 miles away), who may prescribe over the air during the "doctor's hour."

Ironically, this remote and ancient village is threatened by a most modern scientific experiment. The Atomic Energy Commission proposes to explode underground the largest array ever of atomic charges, to see whether a harbor basin and canal to the sea can be excavated at Ogoterok Creek, thirty miles south along the coast. Atomic experts and biologists, after extended surveys, have said that in all probability the experiment will not hurt the Eskimos or their food supply. But serious unexpected damage has oc-

curred before. The village council has reason to be anxious for the future.

St. Thomas' Mission is still the only church within 125 miles. Recently, however, two groups of Pentecostals have come into the village, asserting that the people are not really Christian unless they are "spirit-filled," speak with tongues, and produce healing miracles. The Pentecostals brush aside pleas that they go to some other place with no church, and divisions are being created in the formerly united community of Point Hope.

*Margaret Killigivuk, with her daughter wrapped securely onto her back, goes to the Point Hope village store to sell sealskins and to buy staple grocery items.*





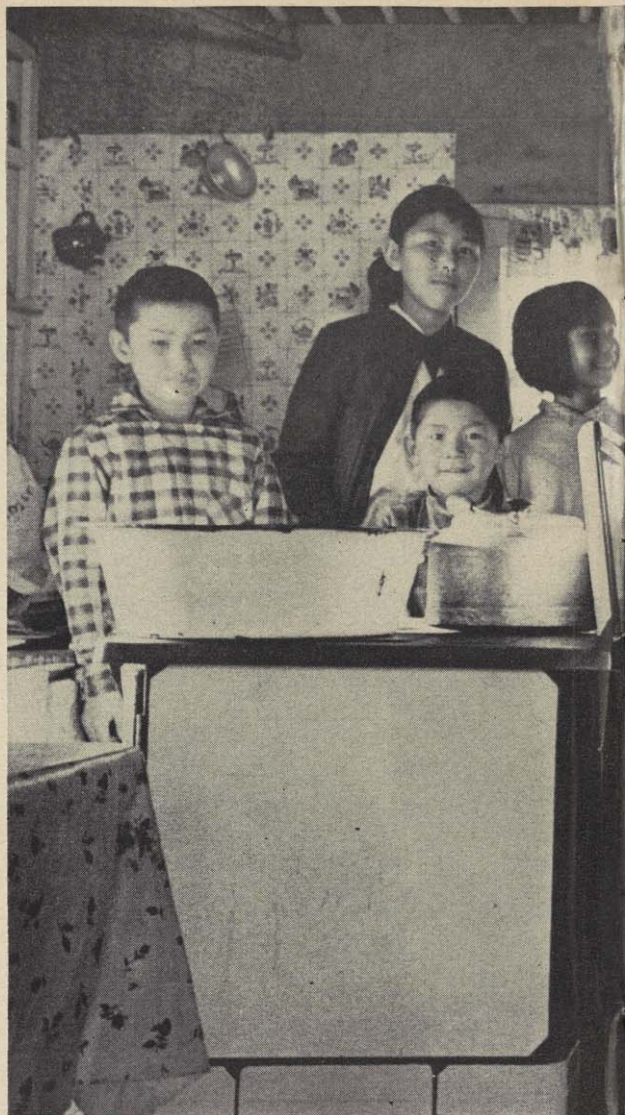
## FORT YUKON

ONE HUNDRED years ago, when Anglican work took tenuous hold in **Fort Yukon**, there was an active fur industry and much river travel and trading. The Indians had incomes derived from industries that were part of their ancient way of life. The economy was strong.

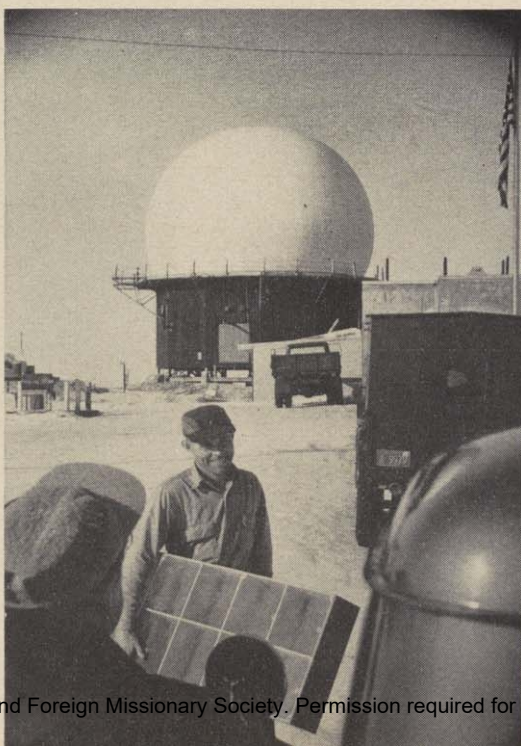
Today, the situation is almost reversed. St. Stephen's is a healthy Episcopal mission church with 118 communicants and an active ministry under the direction of the Rev. Walter W. Hannum. But the traditional economic structure has collapsed. The old ways of life are gone, without satisfactory new ways to replace them. Finding work is difficult if not impossible. To supplement the incomes of the people, the state and Federal governments have introduced various welfare and relief programs; these have kept food on the table, but the industry necessary to strengthen the economy has not developed. To care for children orphaned or homeless, or whose families live out on the trap lines, a mission home has been provided by the Church.

Air Force White Alice sites and DEW Line outposts near this Arctic Circle city have provided some slight employment potential, but cannot solve the problem. Men without opportunity for creative employment become discouraged and lose incentive. Families are broken and the community threatened. To minister to this situation, the Church has established a training center in Fort Yukon to teach men and women new ways of work and new ways of Christian service in the community.

ALASKA *continued*



*The Englishes, with nine of their eleven children, live in a neat one-room cabin. He traps and hunts, and earns a small cash*



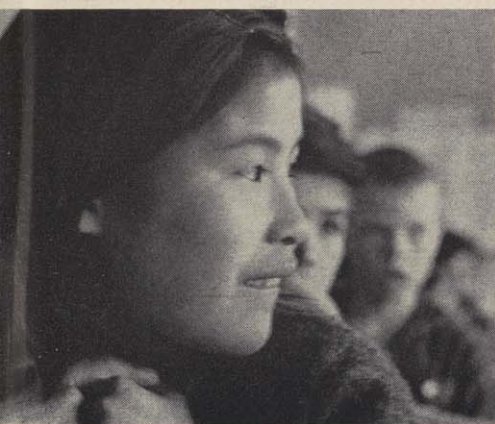
*At far left, the Rev. Walter W. Hannum, Mrs. Hannah Solomon (foreground), and Mrs. Katherine Peter, work on civic concerns. Mrs. Solomon, for two years only woman on Fort Yukon City Council, prepares school lunches to augment income for her large family. Mrs. Peter, church school teacher, is treasurer of the bishop's committee and delegate to Women's Triennial in Detroit. Fred Thomas, at left, works as carpenter for the Air Force. When Mr. Thomas was a youngster, he lived at St. Stephen's mission house while his parents were out on their trap lines.*





*income by fire-fighting and construction work. This is supplemented by beadwork made and sold by Mrs. Englishoe, who is*

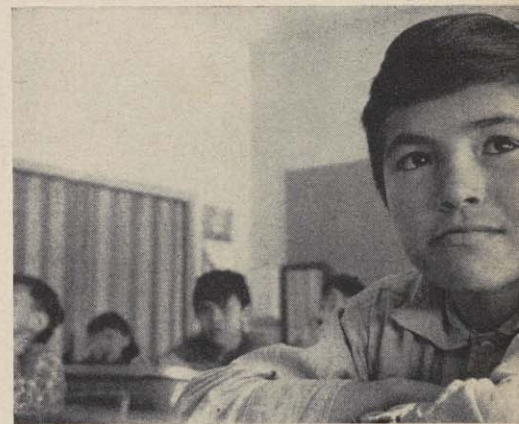
*president of the Episcopal Church Women of St. Stephen's. The oldest girl sings in the choir; two of the boys are acolytes.*



*At the age of seven, Agnes James has had more formal education than her mother, who hopes Agnes will be able to finish high school.*



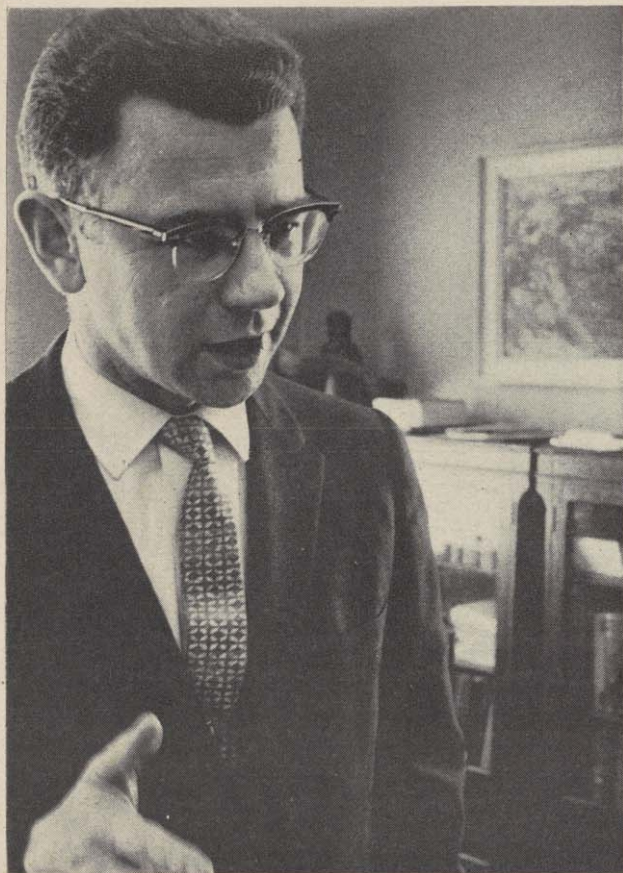
*Frieda Thomas is one of several children of Fred Thomas, Air Force carpenter (see page 14). She is in the second grade.*



*Besides school, Arthur James, nine, hunts with his father, who can't read, but who has taught Arthur to handle a boat. Mr. James often makes offering to the Church by cutting firewood.*

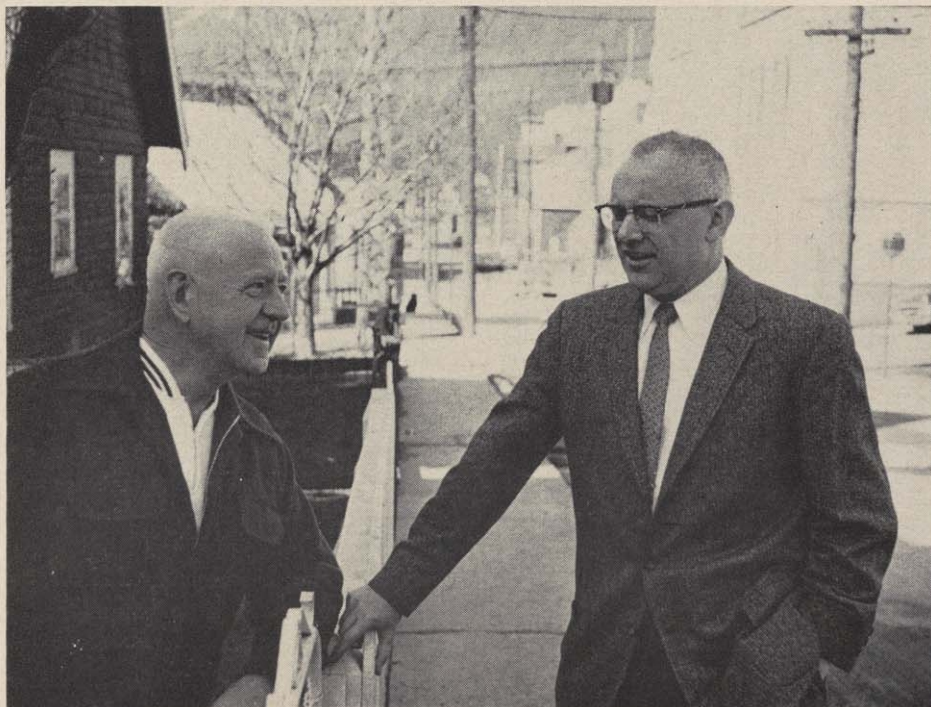


## JUNEAU



*James Hawkins is area director of the Bureau of Indian Affairs with headquarters in Juneau. Of his job he says, "The important thing is developing a sense of responsibility, leadership, and destiny in the children." Both he and his wife are active workers at Holy Trinity.*

*The Rev. Mark A. Boesser is priest-in-charge of Juneau's Church of the Holy Trinity, with 223 communicants.*



*Dr. William A. Smoker, right, assistant director of biological research laboratory for the Bureau of Commercial Fisheries, is senior lay reader at Holy Trinity. Clay Scudder, fishery administrator for the Bureau of Commercial Fisheries, is a vestryman and church historian.*

**ALASKA** *continued*





*Lyman A. Woodman (accountant for the Division of Highways, Dept. of Public Works) is a lay reader. His wife, Edna, is in choir and active in parish women's work.*



*Miss Nell Lompfrey (health educator, Dept. of Health and Welfare) supervises the health education program for the whole state. She is also active at Holy Trinity.*



*Senior warden Dr. George Y. Harry is director of biological laboratory for the Bureau of Commercial Fisheries. His wife, Evelyn, is on the parish women's council.*



*Past senior warden William S. Brown (director, Division of Finance, Dept. of Administration), left, administers budgetary matters for the state. His wife, Hazel, is on the women's council. Right, vestryman Richard W. Freer (director, Division of Budget and Management, Dept. of Administration) has served on the governor's budget committee. A lay reader, he is advisor to the acolytes, one of whom is his son, Peter. His wife, Roberta, is an active member of the Altar Guild.*



*Vestryman Leslie J. Sullivan is in charge of timber sale appraisal and administration for the Forest*

*Service. His wife, Virginia, is president of the Altar Guild. Bush pilot Dean Goodwin, below, owns the Goodwin Air Service, which includes monoplanes and a helicopter. He is active at Holy Trinity.*







sun song



of saint francis

**M**ost high omnipotent good Lord,



*Thine are the praises, the glory, the honor, and all benediction.*

*To thee alone, Most High, do they belong,*

*And no man is worthy to mention thee.*



*Praised by thou, my Lord, with all thy creatures,*

*Especially the honored Brother Sun,*

*Who makes the day and illumines us through thee.*

*And he is beautiful and radiant with great splendor,*

*Bears the signification of thee, Most High One.*

*Praised be thou, my Lord, for Sister Moon and the stars,*

*Thou hast formed them in heaven clear and precious and beautiful.*

*Praised be thou, my Lord, for Brother Wind,*

*And for the air and cloudy and clear and every weather,*

*By which thou givest sustenance to thy creatures.*

*Praised be thou, my Lord, for Sister Water,*

*Which is very useful and humble and precious and chaste.*

*Praised be thou, my Lord, for Brother Fire,*

*By whom thou lightest the night,*

*And he is beautiful and jocund and robust and strong.*

*Praised be thou, my Lord, for our sister Mother Earth,*

*Who sustains and governs us,*

*And produces various fruits with colored flowers and herbage.*

*Praise and bless my Lord and give him thanks,*

*And serve him with great humility.*



by Louis Cassels

# WHAT ABOUT COMMUNISM IN OUR CHURCHES?

***There is no time left to perpetuate  
myths which can destroy us.***

**T**WO EPISCOPAL laymen were having a troubled conversation at the headquarters of the Justice Department in Washington, D.C. One of them was a newspaperman. The other was a high official of the Federal Bureau of Investigation.

"I think," said the reporter, "that this thing is getting serious."

"So do I," said the FBI man.

He paused and stared out of his office window at the throngs of springtime tourists on sun-bathed Pennsylvania Avenue.

"It would certainly be ironic," he said, "if a job which the Communists couldn't do for themselves should be done for them by the very people who profess to be their worst enemies."

The two men were talking about a campaign which threatens to weaken and demoralize America's churches by planting in the public mind the suspicion that they are overrun by Reds.

This campaign is not being conducted by Communists. It is being carried on by men and organizations which claim to be militantly anti-Communist. But the FBI has evidence that the Communists are as delighted with the results as if they had planned the whole operation themselves.

Sapping the vitality of Christian churches has always been a major Communist objective. In every country where the Communists have gained power, from Russia to Cuba, the objective is being pursued openly, with acts of persecution and harassment against churches.

In free nations like the United States of America, Communists cannot attack Christianity directly. But they are constantly alert for opportunities to disrupt churches by more devious methods.

One obvious method is to infiltrate the churches by having disguised Communists work their way up to positions of leadership, particularly in the ranks of the clergy. The Communists undoubtedly have tried to do this. But they have found that it is much easier said than done. Communism and Christianity are diametrically opposed in their basic beliefs about God and man. As a practical matter, it is enormously difficult for a Communist to pose convincingly as a dedicated Christian even for the space of one conversation, let alone through the long years of seminary study and pulpit service which are required of any man who becomes an influential leader in U.S. church life.

Another method which the Communists have tried is duping well-meaning Christian clergymen into lending their names to Communist-front projects.

Dr. Ralph Lord Roy, a Methodist minister, has been conducting a study for the past six years, under a grant from the Fund for the Republic, to determine what success the Communists have had in this direction. His extensively documented research is reported in a book, *Communism and the Churches*, recently published by Harcourt, Brace.

Dr. Roy sums up his findings in these words:

*Continued on next page*



## WHAT ABOUT COMMUNISM?

*continued*

"Since 1930, there has been an estimated total of well over 500,000 ordained clergymen in the United States. Of these . . . the proportion who have been affiliated with Communist efforts *in any way whatever* has been exceedingly small—perhaps slightly over 1 per cent.

"The number who have been Communists, or persistent—and identifiable—fellow travelers, has been minute, in spite of continual efforts to involve clergymen in the Communist apparatus. Today, perhaps twenty-five of this number remain—or approximately .007 of 1 per cent of American ministers. And most of these are not serving pulpits."

The FBI has not commented on Dr. Roy's specific figures. But it strongly agrees with his basic conviction—that the Communists have made very little headway in their thirty-year effort to penetrate American churches.

During the past few weeks, FBI Chief Inspector William C. Sullivan has delivered speeches in many parts of the nation, warning Americans not to be taken in by charges that their churches are infested with hidden Reds.

"These allegations have served to create the impression among many Americans that the Protestant denominations in particular have been subjected to alarming infiltration and influence," Sullivan says.

"But this is a patent falsehood. The truth of the matter is that the Communist party has *not* achieved any substantial success in exerting domination, control, or influence over America's clergymen or religious institutions on a national scale.

"America's religious institutions are one of our most formidable bulwarks in the crusade against communism. There can be no question as to the loyalty of the overwhelming majority of the American clergy to the nation, and the fact that they have been among the most consistent and vigorous opponents of communism."

Mr. Sullivan is not making this statement on his own authority. He is speaking with the full approval and personal backing of FBI Director J. Edgar Hoover. Mr. Hoover feels that self-appointed vigilantes, who hurl reckless charges of Communist infiltration against the churches, are unwittingly but effectively serving the Communist cause.

The Communists apparently feel the same way. The

FBI has observed that they are very unhappy about Mr. Sullivan's speeches.

"This should not surprise anyone," the high FBI official said. "The Communists are in favor of anything that will weaken America's churches and discredit their leaders. They know that in the present climate of public opinion, having Americans *believe* they have infiltrated the churches is almost as effective in sowing discord and dissension as an actual infiltration might have been."

The question that arises at this point is: Why are supposedly militant anti-Communists thus playing into the Communists' hands?

Some churchmen may be tempted to give the vigilantes a dose of their own medicine by hinting darkly that they *could* be hidden Communist agents, wearing the perfect disguise of rabid Communist-hunters. But however plausible this suspicion might be made to sound, there is no evidence to support it.

On the contrary, the evidence indicates that the charges of "communism in the churches" are being made by genuine, if extreme, conservatives, who are incensed at the social pronouncements of such Christian bodies as the National Council of the Churches of Christ in the U.S.A.

In a recent letter to the clergymen of his diocese, Episcopal Bishop William Crittenden of Erie said church members must learn to "be on guard" against "unwarranted attacks on Christian clergymen of unquestioned repute, including Episcopalians, on the social action program of the churches, and on the National Council of Churches."

"Let us fight communism to the utmost," the bishop said, "but let us do it by trying to correct the injustices upon which communism feeds, not by unfounded accusations nor by twisting the truth to accommodate our point of view."

This plea for sanity won't endear Bishop Crittenden to the Communists. Nor do the Communists appreciate any one of a dozen or more other Episcopal bishops who have commented similarly on this specific problem in the past few months. In fact, the Communists may learn to dislike these courageous bishops almost as much as they dislike Chief Inspector Sullivan of the FBI and his colleagues.

Are there really Communists in our churches? Perhaps a better question to ask ourselves is: Who are the people who are really helping the Communists today? ◀

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*Communism believes that all evil is rooted in a system, not in man. Thus it must dedicate every effort to overthrowing that system by causing industrial warfare and strife. Over its ruins will be built the perfect Communist state, which can do no evil. From then on, life will be ideal.*

*Christianity continually reminds us that the root of evil lies in the heart of man, and that until man is changed, any system will lead to evils, exploitation, and oppression. —U.N. World*

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# WATCHMAN ON THE WALL:

*Excerpts from a War Diary*

*edited by Martha Castleman*

The Rev. William Thomas Leavell was born in 1813 at "Cloverdale," Spotsylvania County, Virginia. While he was baptized in infancy by an Episcopal minister, the early religious influence in his life came from the Methodist Church, and he was not confirmed until he was seventeen.

At eighteen Mr. Leavell felt called to the ministry. After completing his interrupted secondary education, he entered Virginia Theological Seminary, graduated, and was ordained to the priesthood May 24, 1840, by the Rt. Rev. R. C. Moore, Bishop of Virginia. The lines Mr. Leavell remembered from his ordination sermon seem, in retrospect, prophetic. They were, "We invited you, young brethren, to a position in the service of God, that of watchmen on the walls of Zion, where you will find it inconvenient to stand, but damnation to fall."

The following extracts from the journal were all taken from the period when the recently widowed Mr. Leavell was rector of Wickliffe Church. Wickliffe is located in Clark County, Virginia. This area, near Winchester, changed hands continually during the Civil War.

IN THE following year, 1859, the report of the raid upon Harpers Ferry and the adjacent neighborhood by one John Brown reached me. This so disturbed me that I could no longer remain away from my children. Accordingly, I resigned the churches in Madison and Rappahannock, sold my property, and accepted a call to Wickliffe [Church] in Clarke County and Jefferson, and about twelve miles from my children.

It would be impossible to give any correct impression of my feelings when I heard of the "John Brown raid" and the possible massacre of my children and friends, nor could I find out that the reports were not true until I reached Front Royal, after riding all night alone, in constant expectation of meeting with armed bands of Negroes going to reinforce Brown and his followers.

When I reached Front Royal and heard that the first reports were greatly exaggerated, and that my chil-

*Continued on next page*



*Wickliffe Church still stands.  
The little church now has a  
service only once a year, having  
relinquished her parishioners  
to Grace Church in Berryville.*



dren and friends were safe and Brown and his leaders in prison in Charles Town, my strength gave way and I had to be put to bed at the Lovells' till I had recovered. I had ridden from twelve o'clock one day till nine o'clock the next, making some fifty miles on an unbroken colt, my riding horse being lame at the time.

My first news of the raid was brought to me by Mr. Yancey, who was much alarmed for the safety of my family in Jefferson. As I rode away from my home Mr. Yancey asked me if I had a pistol. I replied that I had none. He told me that I had better borrow one. I called at a nearby store and got a six-shooter, then made directly for my brother John's residence near Amissville, hoping I might get him to accompany me. To my surprise I found him cleaning his guns and preparing to barricade his house, should the expected throngs of Negroes molest him.

As it was not possible for him to accompany me, I requested him to clean and load my pistol while my colt ate and rested.

There was a short lull after the execution of John Brown and his associates, but people were painfully apprehensive that it was only the beginning of the end, making my ministry anything but pleasant. In addition to Wickliffe I took charge of the churches at Bunker Hill, Smithfield and Lee-town, till the war compelled me to relinquish the latter and confine my-

self to Wickliffe. The territory was on debatable ground, occupied first by one army and then the other. To obtain the permits of officers to pass unmolested, they required me to restrict my travels as much as possible to the neighborhood near Wickliffe Church.

My work was with the most pleasant people it has ever been my lot to serve. There was no discord to disturb the harmony of the church; the field was not large. The colored people begged for my services, and we organized a Sunday school for them which promised good results.

[Editor's note: *Here follows a description of the increasing tension between the states, the acts of secession, and the uneasy position of the border states. Most of the sympathy in this area was, however, with the South.*]

Wickliffe parish felt the first tread of the armed hosts as they moved to the front and took possession of Harpers Ferry.

All through the struggle which followed, myself and family were on ground occupied by one army or the other, generally in quick succession. The Wickliffe rectory was so situated that we could afford aid and comfort to many of the boys who wore the grey. We had one room which was called "the boys' room."

In the latter part of the war, perhaps the last two years, my little daughters came to live with me at the rectory, the schools in Charles Town

being discontinued, and their aunt and grandmother consenting to let me have the pleasure of their company.

Our favorite servant Hannah Burke, who had been their nurse, was now my housekeeper. I must not fail to record Hannah's great fidelity to me and my children. During the war she had charge of and kept safely all my valuables, silver and papers, securely hidden away in a box in her own house, which was never disturbed by soldiers. When I was reduced to one horse, she concealed that one in the smokehouse, and more than once she would give me the key when she saw the Yankees coming and say, "Marse Tom, you walk out of sight, and I'll try to persuade them not to take our horse." Her arguments, backed by something to eat, prevailed.

Many of my parishioners had to walk to church or stay at home. We had a good many experiences with the soldiers of both armies, and some of great pleasure, when the Southern Army came down the Valley and we could welcome our friends and relatives from different parts of Virginia, and share the hospitalities of our home with them. Then these went back and the Federal troops advanced. Generally we could procure a guard who protected our property against lawless soldiers, but if the army were not in camp, only on the march, we had to take care of ourselves as best we could, sometimes very badly. On one occasion they drove off my cows to their camp,



## *Watchman on the Wall* continued

and my little boys could not find them. A few minutes later, some infantry came to the house to ask for milk; I told them my sad loss. One asked me to describe the cows, which I did and he told me they had been driven to camp to be slaughtered. He said if I would go with him or send the little boys, he thought he could get them for me. My brave little boys, seven and nine years old, said they would go as I could not leave the little girls. I consented but was very anxious till I saw them in the distance bringing home the cows. This was one kindness, and there were others, which I received at the hands of the invaders. I was uniformly polite and kind as the circumstances would permit, to both armies, and I think there was gain from it to me and mine.

On one occasion I was called upon to be in readiness at the bride's home on a certain night, to marry her to a southern soldier, if he could steal through the lines. I got there, but under many difficulties. Bushrod Washington got there too, and got his bride, Miss Blackburn, but had to leave her there, though he got away safe and sound. Mosby's men and Federal soldiers were everywhere just then.

While General Sheridan was massing his soldiers at Winchester, he received information through servants that certain families in my neighborhood were in the habit of entertaining the boys in grey. We got notice that

this must stop or the houses designated would be burned. I warned the boys not to stay overnight on this side of the Shenandoah River, but to feed their horses, get refreshment, and go back to camp. But the scouts could not get the information they wanted without spending the night on our side of the river. It was to catch them that the whole regiment was sent down from Winchester to search certain houses. I think they searched mine by mistake for Captain Lewis', only a short distance away. They had searched Dr. Williams' and found two there, Copie and Berkeley—got their horses, overcoats and gloves which were in the hall, but the boys they got not!

From Dr. Williams' the soldiers came to my house to search for others, who were really at Captain Lewis'. They surrounded my house, knocked violently at the door, threatening to break it down if not opened immediately. I was sleeping so soundly that one of my daughters had to come and awaken me. I soon answered the call, opened the door, and asked for the commanding officer. He presented himself very politely and said he had orders to search my house for rebels. I told him none were in my house at that time, but he insisted upon a search. I requested him to put the house under guard, that nothing might be disturbed, and I would accompany him through the house. This he did and whilst doing so, I saw the soldiers examining the

overcoats, gloves, and horses just captured at Dr. Williams'. When the captain came to the room occupied by my little girls, Julia, Anne, and Mary, they were still sitting up in bed, looking so innocent that he refused to enter that room, and apologized for doing a very unpleasant duty. He asked me to direct him to Myerstown, which I did, and they went on their way, leaving Captain Lewis' house unmolested, when Curtis and another scout were there, sleeping comfortably until I went to warn them to be up and off.

That same night I had persuaded some soldiers, relatives of my children, not to stay, but to go back to camp, as I did not wish to see them taken prisoners at my house, as it was no longer a safe place for them to sleep.

On another occasion the cavalry retreating from Winchester halted at my church—opened the door, went in, and examined the Prayer Book to see if I had altered the prayer for the President of the United States, as many ministers did. I had not made the change in the Book but used the "Confederate States of America" when I repeated the prayer.

Sheridan's march up the Valley was the beginning of the end of the war. After that, we in the end of the lower Valley had fewer annoyances. The storm raged furiously around Petersburg, till the retreat of General Lee's army and the surrender at Appomattox Court House, April 9, 1865. ◀



# The National Council of Our Church Is "We," Not "They"

*Through democratic processes we provide  
continuing leadership for the work we  
do together in our nation and world.*

by P. Blair Lee

THE TERM "whipping boy" is a familiar expression in America. From the earliest Colonial times throughout the life of the nation, individuals and groups have played the part of the lad who was brought up with a prince and punished for the prince's mistakes.

I have had the impression for some time that we Episcopalians—when we have nothing more exciting to beef about—are inclined to make the National Council of our Church a whipping boy. National Council, in short, is a natural for this purpose.

Probably because of misunderstanding or ignorance, this thirty-three-member

body, so important and necessary in the life of the Church under its present scheme of organization, is often set aside in conversation as "they."

National Council, I assert, is not some strange or indifferent or remote group of clergy and bureaucrats bent on proposing difficult and upsetting programs or unattainable budgets. On the contrary, it is directly and importantly "we," since by a succession of democratic processes its members are chosen to help direct and administer for all of us those parts of our general Church program which can best be carried out on a national basis.

We should remember that, constitutionally, the governing body of the Protestant Episcopal Church is General Convention. This consists of the

House of Deputies (clerical and lay) and the House of Bishops (see April, May and June issues), and meets for two weeks every third year.

When a large and vital group like the Episcopal Church, which in modern business parlance might be compared to a company with some 2,000,000 stockholders (communicants), a \$9,000,000 annual national budget, and at least 7,000 full-time employees, reviews and acts upon its corporate responsibilities so briefly and so infrequently, some way must be found to bridge the gap. National Council provides the answer.

Why, then, do I say "we" (or "us," if you prefer) rather than "they"? I do so because the authority for the selection of twenty-eight of the thirty-



three members of National Council stems directly from Episcopal parishes.

To illustrate: the vestry of each parish elects delegates to the diocesan convention; the diocesan convention elects the deputies, clerical and lay, to General Convention; General Convention elects sixteen members of National Council, and confirms the four nominees of the Episcopal Church Women—a total of twenty members.

The other eight elected members, representing the eight provinces of the Church, are elected at the meetings of the provincial synods, whose authority reaches back through the dioceses to the parishes. The remaining five members are officers, and thus members ex officio: the president, who is the Presiding Bishop; two vice-presidents; treasurer; and secretary. So don't let's feel that National Council is "they"; it represents all of us, and should be "we."

National Council was formed by General Convention in 1919 to bring order out of confusion in the general missionary program and the budget of the Church. At that time "The Domestic and Foreign Missionary Society" (established in 1820), "The Joint Commission on Relations of Capital and Labor" (founded in 1901), and "The General Board of Religious Education" (established in 1910) were merged into the new National Council, whose duties were defined as the "unification, development, and prosecution of the missionary, educational, and social work of the Church, of which work the Presiding Bishop shall be the executive head."

National Council is both an executive and an administrative body. In the interval between General Conventions, it develops policies and programs, and carries on other activities which can best be described as executive and thus involving the exercise of initiative. Likewise it fulfills an administrative function in carrying out and supervising those activities of the Church at home and abroad authorized by General Convention.

The Council is charged with the important responsibility of maintaining a balanced budget. If the payments to it, as apportioned to the several dioceses, are insufficient to meet the re-

quirements of the budget, the Council must reduce expenditures proportionately. National Council, in the opinion of many informed persons, has the same relationship to the work of the national Church that a vestry exercises within its parish.

National Council meets four times a year for three or four days of intensive work. Attendance at the meetings is remarkably good, indicating the degree of interest and loyalty that the members have in discharging their manifold responsibilities. The Council generally meets at Seabury House, the Church's national conference center near Greenwich, Connecticut. There, with no interruptions or diversions, it can concentrate with effect and efficiency on the problems at hand.

In view of the number and scope of its responsibilities in supervising and guiding the general program of the Church, it is clear that National Council can perform its duties only by maintaining an adequate complement of full-time officers and staff.

As many Church people know, the headquarters has been located in New York City at Church Missions House, 281 Park Avenue South, since 1894. Some of the Council's activities, though, for lack of space, are located elsewhere in New York City and in Greenwich, Connecticut. Under Bishop Lichtenberger's chairmanship, funds are now being raised to pay for the erection of a new and adequate headquarters building in Manhattan (see May issue, page 32) to replace "281," a designation often interchangeable with "they."

It would be impossible within the limits of this short article to convey an adequate description of the far-flung activities of the Council. In accordance with our Lord's command, "Go ye, therefore, and teach all nations," the missionary outreach of the Church is the prime concern of National Council and its staff.

The Home Department, which emphasizes domestic missions—including work in the rural field, in colleges, with the armed forces, and with racial minorities—and the Overseas Department, which directs and supports missionary work in twenty-seven areas

*Continued on page 28*



*The author of this article can safely use the "we" because he has been a member of National Council as well as being one of the most active laymen in the history of the Episcopal Church. At present he is vestryman and accounting warden of St. Paul's Church, Chestnut Hill, Pennsylvania, member of the standing committee of the Diocese of Pennsylvania, treasurer of the Philadelphia Divinity School, and a deputy to General Convention. For twenty-one years, Mr. Lee was president of one of America's greatest savings banks, the Western Saving Fund Society. He retired this last December 31, but still serves on the board of managers, and is a director of several leading American corporations. Mr. Lee and his wife, the former Elizabeth B. Wayne, live in Chestnut Hill. They have twin daughters, a son, and nine grandchildren.*





**The Rt. Rev. Arthur Lichtenberger,**  
President.  
Presiding Bishop;  
Greenwich, Conn.

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**Warren H. Turner, Jr.,**  
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Chief Executive Assistant to the  
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Treasurer.  
Treasurer, Domestic and Foreign  
Missionary Society; Darien, Conn.



**The Rev. Canon Charles M. Guilbert,**  
Secretary (formerly  
member elected by Province  
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senior warden, St. Margaret's,  
Washington, D.C.



**Mrs. William H. Hannah,**  
member, Dept. Christian Educa-  
tion; board president, Windham  
House; Grace Church, Riverhead,  
N.Y.

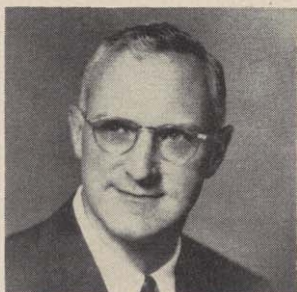


**B. Powell Harrison, Jr.,** chairman,  
Dept. of Finance; member, Dept.  
of Promotion; insurance company  
president; past senior warden, St.  
James' Church, Leesburg, Va.

ELECT  
GENERAL C



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Communion; member, Overseas  
Dept.; London, England.



**Harrison Garrett,** member,  
Overseas Dept., Dept. of Finance,  
Gen'l Div. Research and Field  
Study; investment banker; vestry-  
man, St. Paul's, Baltimore, Md.



**Franklin B. Miles,** member, Depts.  
of Christian Education, Finance;  
treasurer and director, Miles Lab-  
oratories; past senior warden, St.  
John's, Elkhart, Ind.



**Dr. Richard G. Stone,** member,  
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Mary's College, Raleigh, N.C.;  
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GENERAL C



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Dept. Christian Education;  
Garden City, N.Y. (Province II).



**The Rt. Rev. Frederick Warnecke,**  
Bishop of Bethlehem; chairman,  
Dept. Christian Social Relations;  
Bethlehem, Pa. (Province III).



**The Rev. Raymond T. Ferris,**  
member, Dept. Christian Social  
Relations; rector, Christ Church,  
Nashville, Tenn. (Province IV).

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CONVENTION



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**The Rev. Gardiner M. Day**, member, Overseas Dept., rector, Christ Church, Cambridge, Mass.



**The Rt. Rev. Richard S. Emrich**, Bishop of Michigan; chairman, Home Dept.; Grosse Point, Mich.

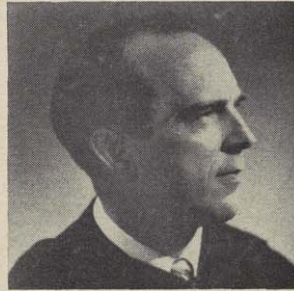
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CONVENTION



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**William H. Siegmund**, chairman, Gen'l Div. of Laymen's Work; member, Home Dept.; consultant, employee benefit plans; All Saints', Pasadena, Calif.



**Dr. Edward McCrady**, member, Home Dept.; vice-chancellor (president) Univ. of the South, Sewanee, Tenn.; Otey Memorial Church, Sewanee.



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**The Ven. David R. Thornberry**, member, Dept. Promotion, Gen'l Div. Research and Field Study; Archdeacon of Southern Ohio; Cincinnati.



**The Rev. Canon Donald H. Wattle**, member, Dept. of Promotion; Canon Missioner, Diocese of Louisiana; Christ Church Cathedral, New Orleans.



**The Rt. Rev. Thomas H. Wright**, Bishop of East Carolina; chairman, Overseas Dept., Gen'l Div. Research and Field Study; member, Dept. of Finance; Wilmington, N.C.

D BY  
VINCES



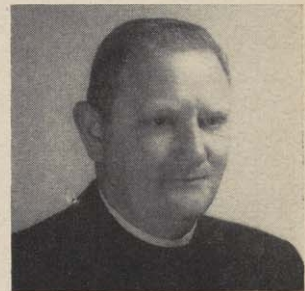
**The Rt. Rev. Donald H. V. Hallock**, Bishop of Milwaukee; Chairman, Dept. of Promotion; Milwaukee, Wis. (Province V).



**The Rt. Rev. Gordon V. Smith**, Bishop of Iowa; chairman, Dept. Christian Education; Des Moines (Province VI).



**The Rt. Rev. John E. Hines**, Bishop of Texas; member, Home Dept.; Houston (Province VII).



**The Rev. Canon Charles H. Perry**, Assistant to Bishop of Northern California; Sacramento. Succeeded Canon Guilbert (Province VIII).



## "We," Not "They"

*continued from page 25*

abroad, are of primary importance. Four other major agencies of National Council—the departments of Christian Education, Christian Social Relations, Promotion, and Finance—prepare for, clarify, and support these objectives. All are aided by the General Divisions of Laymen's Work, Women's Work, Research and Field Study, and several other groups.

The activities of all Council departments and general divisions of necessity become specialized. They require the services of men and women who, in the first place, know what they are doing; and, in the second place, carry their work forward with imagination and dedication. Staff members are nominated by the Presiding Bishop and elected by National Council, based on the qualifications and ability of each person so chosen.

The present functions and responsibilities of National Council could be carried out by separate organizations, but such a course in this day and age would be folly.

It is imperative, for instance, that the missionary work of the entire Church in the United States and overseas be directed by a single agency. Again, in a general field such as religious education, much help and direction can be made available to parishes and dioceses through the development of programs and techniques by a specially qualified group.

Leadership in the great and growing field of Christian social relations, and

in the promotional aspects of our Church life, involves such essential factors as the availability of qualified speakers and the production of adequate materials, up-to-date films, and radio and television programs. For the sake of quality and economy, this must be the responsibility of a central organization.

Any feeling of opposition or antipathy regarding the Church's National Council is due, in my opinion, to ignorance or indifference rooted in parochialism. Recognizing the imperfections which are to be found in any scheme of central organization, National Council—like General Convention—stands for the world-wide Church. Yet, for perhaps the majority of Church people, all religious contacts begin and end in the home parish.

Of course, the parish is fundamental to the entire enterprise. But, under the leadership of our clergy, we must all strive unceasingly to attain a more comprehensive understanding of the missionary outreach of the Church.

National Council, as implemented and directed by General Convention, and under the constant leadership of the Presiding Bishop, renders inestimable help to our dioceses, parishes, and missions in developing a greater concern and awareness for those objectives the Episcopal Church seeks to accomplish beyond the limits of the parish. For each of us at home, it serves as a continuing link with the vital and strategic programs of the Church at large.

The National Council is truly "we"—not "they."

# What Did

# 1960

was an exciting year for the National Council. It was a year in which we had much for which to be thankful, and a year in which some old hopes were realized and some new ones born. It was a year of unprecedented participation by the parishes and dioceses of the Church in that portion of the mission of the Church committed to the charge of the National Council. For all this we are grateful and enheartened.

## Capital Needs

A new dimension was added to the national program of the Church in 1960, thanks to the action of the 1958 General Convention in establishing the Capital Needs item in the budget as a means whereby the national Church can participate in capital financing at home and overseas. This marks virtually the first time that the national Church has been able to plan to build the churches, parish houses, schools, and rectories that are absolutely essential in the missionary enterprise. During the year the Council's Allocations Committee was able to make, from all sources, sixty-six grants for \$863,492 to fifty-two dioceses and missionary districts, and thirty-three loans totalling \$609,500 to thirty-two dioceses and missionary districts for capital purposes for advance work.

## To those who entered our "Why We Are Episcopalians" contest

### Here are the judges:

Margaret Cousins, managing editor, *McCall's*  
Edward Dell, book editor, *THE EPISCOPALIAN*  
Charles Thobae, promotion chairman, Diocese of Texas  
Chandler Sterling, Bishop of Montana  
Chad Walsh, clergyman and author, Beloit, Wisconsin  
Sam Welles, senior editor, *Life*  
Alan Williams, book editor, Little, Brown & Co.

The winners will be announced in our September issue, and will be the guests of the magazine for a week at General Convention.



# "We" Do Last Year?

## Excerpts from the introduction to the Annual Report of National Council for 1960.

by *Arthur Lichtenberger*

### Anglican Work

The year was marked with special significance for the Anglican Communion. In February, the Rt. Rev. Stephen F. Bayne, Jr., as executive officer of the Anglican Communion, opened his office in London. The significance of this step and the opportunities it opens for wider service can hardly be overemphasized. One direct consequence has been the decision of the National Council to devote annually, for the next ten years, \$50,000 of the principal of the China Fund to work among the dispersed Chinese, many of them Episcopalians, largely in Southeast Asia. Another direct result has been our undertaking to prepare in time for the Anglican Congress in 1963 a comprehensive survey of opportunities for the extension of Anglican missionary work in South America. Other symbols of our revolving share in inter-Anglican work during 1960 were:

- The Council gladly accepted the Virginia Seminary's offer of the Tucker Memorial Fund to send three missionaries to join the faculty of a theological seminary in Africa.

- A number of officers of the Department of Christian Education journeyed to Japan to conduct a laboratory on the Church and group life for clergy of *Nippon Seikokai*.

- An Australian priest continued

his work in leadership training as a guest on our staff; a Japanese clergyman completed his stay with us in a similar capacity.

- The Presiding Bishop's Committee on World Relief and Inter-Church Aid shared in advancing Anglican work in India, Pakistan, Burma, Ceylon, Korea, the West Indies, and Gibraltar, at St. Augustine's College, and by providing scholarships for fifty-two overseas Anglican students staying in the United States. The Overseas Department sent missionaries to join in Anglican work of sister churches in Hong Kong, Borneo, Singapore, Cape Town, Damaraland, Jerusalem, India, Japan, Pakistan, and the Upper Nile.

- The Anglican Church of Canada joined with the Episcopal Church in developing a ministry to seamen in port cities of the St. Lawrence Seaway.

I hope that this suggests the significance and extent of our participation in the growing partnership of the Anglican missionary enterprise.

### Theological Education

Again, among the long-held hopes and aspirations mentioned before, the Episcopal Theological Seminary of the Caribbean began to take specific form during this year. A dean and faculty of excellent qualifications have been appointed, and plans have been completed and construction begun near St.

Just School in Puerto Rico, which should enable us to offer the finest theological training for the preparation of postulants for the sacred ministry in the growing churches in Central America, Mexico, the Dominican Republic, Cuba, Puerto Rico, and the Virgin Islands.

As relations of every kind between the Philippine Independent Church and the Episcopal Church continue to grow warmer and closer, a most important role is being taken by St. Andrew's Seminary in Manila. More than half the students there are studying to become priests in the Philippine Independent Church, while the faculty and necessary finances are provided entirely by our Church. The work of this seminary is in no small measure responsible for the increasing strength and usefulness in God's service of both our own missionaries and the workers of the Philippine Independent Church.

### Ecumenical Work

One of our greatest privileges as a Christian church is that of sharing more and more in the work of sister churches. Through the World Council of Churches and the National Council of the Churches of Christ in the U.S.A., our work with one another is continually developing and together we are involved in a common mission and

*Continued on next page*



## WHAT DID "WE" DO?

*continued*

calling. This is a costly matter, both in funds and patience. While we are not called by our Lord to agree in all things, we are called to witness to our unity in Him.

Then, too, there are particular sister churches, not of the Anglican Communion, with whom we enjoy special measures of warmth and friendship. Our relations with the great churches of the East have been growing for several years. From our inter-church aid funds we were able during 1960 to have a useful share in the work of the Ecumenical Patriarchate in Constantinople; the Coptic Church in Ethiopia; the Theological Seminary of the Indian Mar Thoma Church; St. Vladimir's Seminary in New York City; in the work of the Orthodox in the Middle East, the West, and Greece. We also have aided the Spanish Reformed Church, and the Lusitanian Church (Portugal).

Then, through our inter-church aid resources, we had the opportunity of sharing in the life and work of the Old Catholic Churches in Holland, Austria, and Germany, and the Church of South India. This is an especially gratifying aspect of our growing understanding of the mission of the Church.

### The Gray Committee

The Committee of Conference on Overseas Missions (the Gray Committee) made its report to the National Council in the fall of the year. This led the Council to decide to implement immediately the Committee's major recommendation that there be established an Advisory Committee on Strategy and Evaluation of the Mission of the Church, provided with a staff officer reporting to me. The report itself has aroused wide interest which I hope may be a reflection of an increasing commitment by us all to the mission of the Church.

### Beyond Our Shores

In July we received from *Nippon Seikokai* jurisdiction of Anglican work in Taiwan. For several years we have had missionaries in Taiwan; we rejoice in the opportunity to extend and

deepen our work there that this action makes possible. Early in 1961 we will accept another jurisdiction beyond our shores in Ecuador.

So much of our work outside the continental United States is concentrated in lands to the south of us, more than half our overseas energies and resources in 1960 were committed to Latin America. This is a most thrilling work marked by opportunities that can hardly be overstated.

The Pacific, our other major area of concentration, can make the same claim in 1960. The Missionary Diocese of Honolulu (our most far-flung diocese, including Midway, Wake, Guam, and American Samoa) is moving steadily and rapidly towards the achievement, as soon as it may be in God's providence, of full diocesan status. And the Church in Alaska and Okinawa gains continually in strength and usefulness.

### Mission to the U.S.A.

The emphases and character of the opportunities and tasks of the whole Church in the continental United States have for some time been changing almost as rapidly as our society. Twenty years ago much of our domestic missionary work was concentrated in the western states; today it is found everywhere. The inner city, the military installation, the ethnic group, and the college campus increasingly present the whole Church with missionary demands and opportunities. At the same time, our missionary districts are moving steadily closer to diocesan status. And this process is accelerating as the dioceses of the Church continue the fifteen-year trend of carrying an increasing share of the work of Church extension. So, as these shifts in emphasis take place, we are called upon to assist in the training of men and women to work in the "new" mission fields.

### Other Significant Developments

At the recommendation of the Department of Christian Education, the Council took an important decision about future revisions of the Seabury Series. Beginning with the revisions to be published in 1963, all teachers' manuals are to incorporate a unit plan in such

a way that each manual is to have units of study of varying length.

In December, the National Council, for the second time, met away from the New York area during a non-convention year, this time in Los Angeles. This gave Council members an opportunity to see at first hand some of the work of refugee resettlement which the Episcopal Church has been conducting in cooperation with Church World Service for many years. Once again, the record of our Church people in resettling 1,587 refugees during 1960 (bringing the total since 1949 to more than 15,000) was the highest of all the non-Roman churches in the U.S.

1960 also was a record year in the remittances by the dioceses and missionary districts of the Church. The remittances totalled more than 90 per cent of the amount set as a goal for 1960 by General Convention, constituting the largest dollar amount of giving ever experienced in our Church. Twenty-three dioceses and missionary districts over-subscribed.

### The Episcopal Church Center

For more than ten years there has not been room for the employees and officers of the Council at "281." The Council's operations presently occupy five buildings in three cities! Ever since 1926 the National Council has been plagued with the problem of the insufficiency of working space at "281." In 1960, on the recommendation of its Committee on Housing the Business Operations of the National Council, it was decided to construct a new building to house these operations and to provide space for affiliated organizations and other groups of the Episcopal Church. The property on the corner of 43rd Street and Second Avenue, near Grand Central Station, the United Nations, and the East Side Air Lines Terminal, was purchased, and plans are moving forward to build a twelve-story building for this purpose. Its outstanding feature will be the chapel on the street level. The Council firmly decided against a general campaign for funds to raise four million dollars of the total cost, and in favor of establishing a national committee to receive gifts and memorials to assist in financing the building. ◀



## Canon Barnes Retires:



*The Rt. Rev. William F. Lewis, Bishop of Olympia, reads humorous letter about National Council at Sea-*

*bury House dinner honoring Canon Barnes (right center) at the time of his retirement.*

# The Council Says "So Long" to a Veteran Officer

by William E. Leidt

**D**URING recent years, whenever someone at the Episcopal Church's national headquarters needed a piece of information quickly and precisely, the advice he was most likely to receive was, "Ask Canon Barnes." This advice was only one of many ways in which the colleagues of the Rev. Canon C. Rankin Barnes recognized his broad and thorough knowledge of the Church he has served so devotedly.

This spring Canon Barnes retired from two important posts in the

Church: fourteen years as secretary to the National Council, and fifteen years as secretary to the House of Deputies in General Convention.

In 1947, when Canon Barnes became Secretary of the National Council, he was already well acquainted with the Council's life and work. Over a decade before, from 1931 to 1936, he had served as executive secretary of the Department of Christian Social Relations. When he returned to parish life after this period, he

carried back to his diocese (Los Angeles) many national Church interests and responsibilities.

An adopted Californian since the age of twelve, Barnes spent his early years in Wisconsin. When his father, the Rev. Charles L. Barnes, accepted a call to San Diego, the family moved to the West Coast. After graduating from the University of California, young Rankin came to New York to attend General Theological

*continued on next page*



# CANON BARNES

continued



Mrs. Barnes (far right) and Council member Mrs. Clifford Cowin listen to glorious voices of the famed "Kenyon College Quintet" singing a tribute to Dr. Barnes. Singers, all Kenyon alumni, include (from left): the Rev. Canon Almon R. Pepper, director, Dept. of Christian Social Relations; the Ven. David R. Thornberry, Archdeacon of Southern Ohio; the Presiding Bishop; the Rev. Canon Donald H. Wattley, Canon Missioner of Louisiana; and the Rt. Rev. James P. DeWolfe, Bishop of Long Island. Author of the song: the Presiding Bishop.



Mrs. Arthur Lichtenberger, the Presiding Bishop's wife, and Canon Barnes enjoy proceedings. Behind (center) is Mr. Harry Dietz, assistant treasurer of Council.



Presiding Bishop (left foreground) watches Bishop Lewis and Canon Barnes figure out how to open Council's present of a new typewriter.

Seminary. He was ordained deacon immediately after graduation from General in 1915, and in 1916 was advanced to the priesthood.

Returning to California after ordination, Barnes spent several years as a mission priest before becoming rector of St. James' in South Pasadena in 1918. During his fourteen years there his area of service to the Church steadily grew.

In 1921 he was appointed an evening chaplain, a post he still holds.

In 1922 he was named chairman of the Los Angeles Department of Christian Social Relations, an office that developed many of the interests and insights which later fitted him to head the National Council's department. In 1923 he became a member of the diocesan executive council, where he served for almost all his remaining time in the diocese. In 1925 he was elected—for the first of eight times—a General Convention deputy.

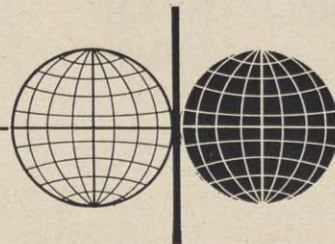
When Dr. Barnes returned to the

West Coast in 1936 after his first six years with the National Council, it was as rector of St. Paul's, San Diego. During this period he was made a canon of St. Paul's Cathedral, Los Angeles, and visiting lecturer at the Church Divinity School of the Pacific. Here he served until his return to national headquarters in 1947.

In addition to his many duties as secretary of National Council, Canon Barnes has been an energetic trustee

Continued on page 43





## ▶ SPIRIT OF '61

As our Republic celebrates its 185th birthday, a growing number of citizens find themselves comparing the troubled times of 1776 with those of 1961. Concern over the state of the nation and the Church was voiced in recent months by many Episcopal bishops as they addressed their diocesan conventions. ● Among them was Bishop Walter H. Gray of Connecticut, who said, "If our belief is merely the desirability of a comfortable, well-upholstered existence involving minimum work and sacrifice on our part, history shows clearly that we shall be toppled from our perch by the nations which are hungry and ready to do anything to appease their hunger." ● Speaking to the 104th convention of the Diocese of Minnesota, Suffragan Bishop Philip F. McNairy called for a "sacrificial" Church in which members are willing to make an effort far superior to that of the Communists. "There are only two kinds of people who really know what they are after," he said. "One, as the recently retired Archbishop of Canterbury, Dr. Geoffrey Francis Fisher, once remarked, quite frankly, is the Communist. The other, quite frankly, is the convinced Christian." ● Bishop Clarence R. Haden, Jr., of Northern California, warned, "In Latin America, the East, both Near and Far, communism is winning more and more followers, because it is seeking to apply its ideology in practical ways. From false assumptions and on the basis of erroneous ideology communism is trying to alleviate suffering, whereas the Christian Church, though it has truth and professes love for neighbor, is not in the forefront of the battle to heal the sick, feed the hungry, clothe the naked, teach the ignorant in India, in Asia, in Central and South America." ● Looking to the domestic scene, Bishop Charles E. Bennison of Western Michigan said, "In every community in the diocese there are vast numbers of the unchurched, and because of this condition, the breakdown in moral values is fast reaching an alarming proportion. The regular and steady influence and control of Christ's religion held by the faithful churchman is not sufficient to counteract the pagan and decadent standards which today govern the lives of so many of our citizenry. It is imperative that we, the Church, unloose every means at our disposal and accept every possible challenge for ethical control of life, if we are even to hold, let alone promote, the common welfare and the gracious salvation of men's souls." ● Bishop Edward R. Welles of West Missouri struck a similar note when he urged his fellow Episcopalians "to see our basic responsibility as promoting Christianity in the midst of a wide world that is largely non-

Christian and even anti-Christian: Communist, materialist, secularist, Buddhist, Moslem; a world which is increasingly influenced by notions of nationalism and racial hatred and bitterness." ● Attempting to analyze the basic dilemma facing the Church today, Bishop Chandler W. Sterling of Montana stated, "We daily meet the reluctance of many to reconcile themselves to the disturbing fact that the Church tactic is outmoded, that neither the theological world-view of the Middle Ages (or even last century for that matter) nor the New Testament climate has much meaning today. We are loath to admit to ourselves that the stern, dynamic and terrifying religion of the apostles has become more and more a religion of sentimental love." ● Bishop Anson Phelps Stokes, Jr., of Massachusetts has this to say concerning the predicament of modern man: "The frightening thing now is that evil is not recognized and power seems to be in the hands of impersonal forces, if not godless ones. Some cry out for the good old days. In politics they see a panacea in curbing all government, in economics they point to rugged individualism once again." He added that "the Church must live by standards higher than the world's standards. This is not easy, partly because the world, even in this hour, is giving birth to new standards and some of them are noble. Ancient lands are shaking off their slumbers. Racial barriers are tumbling. So the Church which we build cannot be just a 'good thing.' It must be founded on Christ and men related to Him." ● Bishop Herman R. Page of Northern Michigan told the delegates to his diocesan convention to ask themselves some searching questions: "You and I meet here as a branch of the Church of the living Christ. That Church has always gone forward when the times seemed hardest. But remember it involved a devotion to Jesus Christ that showed itself in living. It is just at this point that we need to re-examine ourselves and our role in this generation. What is the purpose of the Church? Where do we fit in? How do we train future leadership?" ● Bold action was called for by Bishop Lauriston L. Scaife of Western New York, who likened modern Christians to the children of Israel with the Red Sea before them and the armies of Egypt behind them. "Here we stand, all of us," he said, "and there, across the wider span of shifting waters, lies our land: that which might be ours, that which is ours by promise. Shall we be fearful? Not for a moment. In our ears sound the words, 'The Lord shall fight for you; speak to the children of Israel that they go forward.'"

*Worldscene continued on next page*



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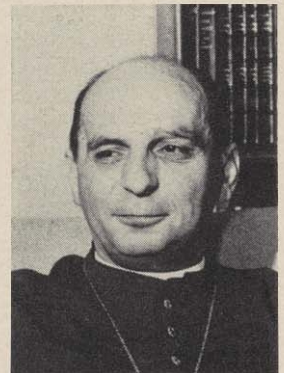
### INVITATION TO UNITY

By an overwhelming majority, the General Assembly of the United Presbyterian Church recently voted to extend an invitation to the Episcopal Church to join with it in "exploring" and "negotiating" a plan of union that would include the Methodist Church and the United Church of Christ. The action by the governing body of the largest Presbyterian body in the U.S.A. was an endorsement of a proposal made by its chief executive officer, Stated Clerk Dr. Eugene Carson Blake, from the pulpit of San Francisco's Grace Episcopal Cathedral last December. ● At that time Dr. Blake proposed that the three-million-member United Presbyterian Church and the three-million-member Episcopal Church invite the ten-million-member Methodist Church and the two-and-one-half-million-member United Church of Christ "to form with us a plan of church union both catholic and reformed." Important principles in the catholic tradition for the proposed merger to preserve, he said, were (1) "historical continuity" with the church both before and after the Reformation, (2) adherence to belief in the Trinity, and (3) preservation of the sacraments of Holy Communion and Baptism. Churches in the reformed tradition, he said, would desire to preserve the principles that (1) the Reformation continues "under the Word of God by the guidance of the Holy Spirit"; (2) the united church must

### AFRICA'S ANGRY ANGLICAN

"Unless white Christians begin treating those of other races as brothers in Christ, we are all doomed," stocky, broad-shouldered Archbishop Joost de Blank of South Africa told THE EPISCOPALIAN during a New York stopover in his recent month-long speaking tour of the U.S. "Time is running out," he said in a low, restrained voice. "It is already five minutes to twelve, and some think it's five minutes after."

● With his set jaw and powerful arms, this Anglican leader resembles an English bulldog ready to do battle with whatever enemy might come along. Indeed, he has already done so on several occasions. The face of the fifty-two-year-old archbishop still bears shrapnel scars received at Antwerp in World War II while he was serving as a chaplain with British forces. Again, after being enthroned in the archbishopric in 1957, he told the apartheid-minded government of South Africa, which had criticized his opinions, "I don't give a damn about my own career. My only concern is the future of the Christian faith in Africa." Since then his fight for the equality and dignity of Africans has become a matter of world interest. ● "The trouble with many Christians," he said, "is that they seem to think of their religion as a private affair, a matter only between them and God, whereas if a person is fully and maturely committed to Christ, he knows he must make it a public affair as well. He knows that he must go out into the world and take action in Christ's name. He must bear witness to his faith. He must realize that Negroes are willing to wait no longer."





be truly democratic in its government; (3) there must be a sense of brotherhood and fellowship among all its members and ministers; and (4) it must be hospitable to a wide variety of theological thought and worship. ● At the General Convention in Detroit this September, the Episcopal Church will be asked to decide if it will accept the United Presbyterian bid to enter into discussions of unity. Before that time many voices within the Episcopal Church will have been raised both for and against the proposal. Fifteen years ago a proposal initiated by the Episcopal Church, and looking toward union with the Presbyterians, was abandoned because of the numerous conflicting views within the Episcopal Church. ● Of critical opinions expressed since Dr. Blake put forth the current proposal, one of the latest is from the Episcopal Diocese of Maine. In a resolution adopted at its annual meeting, the diocese urged the Church's General Convention to seek union with Eastern Orthodox churches instead of with major Protestant denominations. The Diocese of Long Island approved a resolution strongly opposing the Blake proposal. It stated in part that the unity bid contained "no real safeguards for the preservation of either the historical catholic faith of the Church or of a catholic standard of liturgical practice." Charles P. Taft, prominent Episcopalian of Cincinnati, Ohio, said he had no major objection to the plan but he feared that many laymen preferred a diversity in forms of worship to the uniform liturgy which was likely to result from the amalgamation of national church bodies. The Rt. Rev. Gerald Francis Burrill, Episcopal Bishop of Chicago, warned against "unwise and hasty decisions" regarding the reunion of Christian churches. ● On the supporting side, the Diocese of Missouri at its annual meeting passed a resolution favoring the Blake invitation. The Rt. Rev. Leland Stark, Episcopal Bishop of Newark, commented that the plan "might make for the healing of divisions in Christendom" and has "to be looked at carefully and studiously and prayerfully lest by dismissal of it we unwittingly also dismiss what may be the Lord's will for a large portion of His Church." ● In an interview with *THE EPISCOPALIAN*, the Rt. Rev. James A. Pike, Episcopal Bishop of California, from whose pulpit Dr. Blake made his original proposal, had this to say following the official Presbyterian invitation: "The action . . . is a most promising approach to the reunion of Christ's Church. It is important to keep in mind that the Detroit Convention will not be voting on union but rather on whether we are willing to negotiate toward union. I cannot see how the answer can be anything but yes to that question since Dr. Blake's proposal includes clearly the four principles of the Lambeth Quadrilateral." The Lambeth principles were set forth in 1888 as the essentials, from an Anglican point of view, for a reunion of the Christian Church. They are: (1) the Holy Bible as a basis for faith; (2) use of the Apostles' Creed and the Nicene Creed; (3) adoption of the two essential sacraments, Baptism and Holy Communion; (4) continuance of the unbroken apostolic succession through the historic orders of the ministry. ● Although the desire for Christian unity does not hinge on expediency to passing events—reformer John Calvin once wrote that he "would not begrudge traversing ten seas" if it would help reunite the churches—many feel that the current struggle with a convinced and militant communism brings the need for Christian unity into sharp focus. This attitude was perhaps best expressed at the recent United Presbyterian Assembly in Buffalo by John Kareffa-Smart, foreign minister of Sierra Leone, the newest independent nation in Africa. Mr. Kareffa-Smart said that Christians in Africa will not for long continue the ecclesiastical divisions inherited from America. "The historical reasons for your denominations appear irrelevant to those of us engaged in the liberation of Africa."

*Worldscene continued on next page*

## Pre-Convention reading from **Seabury**

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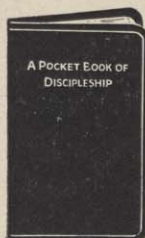
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# worldscene continued

## MARTYRS IN ANGOLA

An end to bloodshed in strife-torn Angola was urged recently by two Episcopal bishops who joined with seventy-eight other leading church people in an open letter to the president of Portugal. Reports smuggled from the southwestern African colony estimate that at least eight thousand Africans and a thousand Europeans have been killed recently in rebel attacks and reprisals by the Portuguese colonial government. A number of the victims were Protestant and Roman Catholic clergymen. No representatives of the Episcopal Church are in Angola. The Rt. Rev. Arthur Lichtenberger, Presiding Bishop of the Protestant Episcopal Church, and the Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts, signed the letter, sponsored by the National Council of Churches and a Roman Catholic association, to Portugal's President Américo Tomás asking him to "eliminate social injustices" which they said have led to "indiscriminate killings." If estimates of the killings are in any way accurate, much of the African Christian leadership in Angola has been lost through martyrdom. One report stated that seventeen African Protestant ministers have already been murdered. One U.S. Protestant missionary in Luanda, capital of Angola, reported that "in recent weeks the Protestant Church has suffered persecution which has few parallels in modern history."

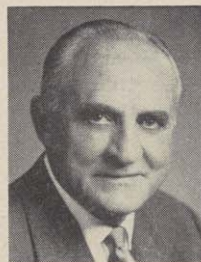
## NAMES IN THE NEWS



Louise Sevier  
Giddings Currey



John C.  
Goodbody



Edgar W.  
Garbisch



Mrs. Harold  
E. Woodward

Mrs. Louise Sevier Giddings Currey, an Episcopalian from Lookout Mountain, Tenn., was recently named American Mother of the Year for 1961. A communicant at Good Shepherd Church, she has, in addition to bringing up her own six children, been a foster mother to hundreds of wards of the Hamilton County Juvenile Court. Mrs. Currey has championed neglected and dependent children, regardless of race and creed, and has constantly worked to get better housing for, and treatment of, juvenile delinquents. ● Mr. John C. Goodbody, vice president and an administrative officer of Colonial Williamsburg, Virginia, will resign to begin new duties September 1 as president of The Seabury Press, publishing house of the Church. Long a vestryman of Bruton Parish Church at Williamsburg, he is a licensed lay reader and is active on the executive council and the policy commission for the Diocese of Southern Virginia. ● Col. Edgar W. Garbisch was recently appointed to head the New York committee to accept gifts and memorials for the new national Episcopal Church Center. Army engineer, art collector, corporation official and former All-American football star, Col. Garbisch will be in charge of the program to obtain four million dollars needed for the new building. ● Mrs. Harold E. Woodward of St. Louis, Mo., has been appointed by the board of directors of the Girls' Friendly Society, U.S.A., to be that organization's executive secretary for the next year. An active communicant of the Church of the Ascension, St. Louis, she has served the GFS for more than twenty-five years, twice holding the office of national president. ● The Very Rev.



Charles U. Harris, Jr., president and dean of Seabury-Western Theological Seminary, Evanston, Ill., has been appointed one of ten personal chaplains to Dr. Arthur Michael Ramsey, recently enthroned Archbishop of Canterbury. The only U. S. clergyman to be so honored, Dean Harris will, in the words of the new Archbishop, "represent a link between the Episcopal Church in the U. S. and the Church of England." ● Miss Eleanor Clancy recently left her missionary post as principal of Sarah Ashhurst Episcopal School at Guantanamo, Cuba, where she had served for thirty-four years. Currently visiting relatives, she arrived in Miami from Havana after escaping from Fidel Castro's purge of all foreign clergy. All Episcopal clergy and workers now in the field are Cubans. ● The Rev. Donald G. Stauffer, vicar of St. Christopher's Church at San Lorenzo, Calif., and the Rev. Robert A. S. Martineau, vicar of Allerton, Liverpool, England, will exchange parishes beginning Aug. 24. Theirs is the third exchange under the Wates-Seabury plan, a unique arrangement between the American and English branches of the Anglican Communion whereby clergy are "traded" for a period of one year. ● Mrs. Lois Z. Kapp, a newly appointed Episcopal missionary, left New York recently to assume her duties in Liberia. She replaces Mrs. Sara L. Merry at the House of Bethany at Robertsport. Mrs. Merry has joined the staff at Cuttington College in Liberia.

## RELIGION AND SEX

Re-examination of Christian moral codes relating to sex was urged recently by six hundred scientists, educators and clergymen meeting in Green Lake, Wis., under the auspices of the National Council of the Churches of Christ in the U.S.A. and the Canadian Council of Churches. Citing the Anglican Communion and the Salvation Army as leaders in the field, the group said it was time that Christianity began to deal frankly with sex problems in the light of biblical theology and scientific findings. Churches were asked to affirm all life, including sex, and to develop a positive approach to such once "off-limits" subjects as

### DESTINATION DETROIT

Now available for free showing to parish and mission groups is a full-color, sound, motion picture which tells the story of Detroit as the host city for the General Convention of 1961, and includes a direct invitation by the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, urging Episcopalians to attend the Convention. This is a 16-mm. film that runs for 35 minutes. Parishes in the East should write to the Ford Film Library, 16 East 52 St., New York 22, N.Y., for bookings. Parishes in the South and far West should write to the Ford Film Library, Ford Motor Co., The American Road, Dearborn, Mich. Midwestern parishes should write their diocesan office for use of the film.

illegitimacy, teenaged pregnancies, homosexuality, infidelity, masturbation, abortion, and premarital intercourse. ● Dr. Sylvanus M. Duvall, professor of social science and religion at George Williams College, Chicago, Ill., and co-chairman of the conference, emphasized that our greatest need is the selection of realistic goals that give meaning, purpose and significance to life. "Our theology should help us see that codes requiring too high a level of ethical sensitivity are harmful because they encourage self-deception," he continued. Answers must be found to the questions, "What are the sex standards Christians believe in? What should the Christian position be on the permanence and stability of family life?"



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# What Is a "Religious" Movie?

by Malcolm Boyd

Religion is a hot story subject in Hollywood right now. We can anticipate in the near future two new motion-picture portrayals of events in the life of Jesus Christ; a film version of the life of St. Francis; a movie about Barabbas; and several spectaculars, including one entitled *Sodom and Gomorrah*.

Generally the self-styled "religious"

motion pictures seem to be among the least religious movies of all. This is not only because of their over-reliance on sex, spectacle, sentimentalism, size, and sadism. More importantly, it is because their makers fundamentally do not understand what it means for a film to possess a valid religious dimension. To take a biblical story and distort it, removing it from its context,

making its characters unrecognizable and obliterating its motivation, is not to make a religious movie.

A so-called religious movie which shows us merely caricatures of persons instead of real persons—not recognizing the biblical truth of man's creation in the image of God—cannot, by any stretch of the imagination or publicity budget, be dubbed a religious motion picture. A so-called religious movie which treats sex as a gimmick or a purely selfish form of momentary mechanical pleasure devoid of love, responsibility, or self-giving, must not be allowed under any circumstances to masquerade as religious.

Most of the movies concerning the Church or portraying clergymen have been steeped in an unwholesome sentimentalism, weighed down by platitudes, and betrayed by a misunderstanding of the meaning of piety. There have been some exceptions, ranging from the French-produced *Monsieur Vincent* to the fine de Rochemont film *Martin Luther*. A quite recent foreign film, *He Who Must Die*, is moving in the profoundest sense and produced with taste and simplicity to preserve and enhance story values.

However, we have increasingly learned to look for deep and valid religious meanings in films not advertised as being religious—indeed, in films often criticized for taking such a frank, open look at life that some have feared they were, in fact, irreligious motion pictures.

It is good to be able to praise a new Hollywood movie about a religious subject which is, in the best sense, a religious movie. It is *The Hoodlum Priest*. When it was shown not long ago at the annual Cannes Film Festival in France, the Associated Press quoted Don Murray, its star, who also wrote



Doomed to die, a young criminal (Keir Dullea) collapses in his prison cell as a Roman Catholic priest (Don Murray) tries to comfort him. The scene is from United Artists' film *The Hoodlum Priest*, dealing with the rehabilitation of convicts.



and directed the film, as saying: "We tried to get out of the rut into which American movie-making had fallen. It isn't new—it's a return to the first conceptions of the cinema, those of Griffith, Eisenstein, and Pudovkin. It is the image that speaks, not just the characters."

*The Hoodlum Priest* tells the story of a Jesuit who found his ministry among the outcasts of society and who realized his dream of establishing a home in a major American city for ex-convicts coming out of prison, groping to find their way back into society.

A glory of this movie is its unstereotyped happy ending, an ending that is happy only in a Christian sense. Rooted in seeming despair, it is redeemed by faith, hope, and love.

The ending is only one of the film's unstereotyped elements. The priest is portrayed as a man—a legitimate human being—who wears the collar. His concern for other men—their minds, bodies, and souls—takes him into surprising places, exposes him to unorthodox situations, and subjects him to painful misunderstanding and severe condemnation.

His relationship to a particular ex-convict provides the central theme of the story. When the ex-convict is executed in prison, his eyes riveted upon the priest who stands outside the glassed-in gas chamber, the viewer witnesses a penetrating and unforgettable argument against capital punishment.

Yes, *The Hoodlum Priest* is a religious movie. Let's have more films on religious or biblical subjects that come through not as charades concerning figures in a waxworks exhibition, but as vital treatments of real persons caught up in valid tensions and dilemmas.

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member make continuous efforts week by week to bring men and boys nearer to Christ through His Church.

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# Unlikely Saints in Unlikely Places

GRAHAM GREENE specializes in the drama of damnation and salvation. He loathes the piously self-assured, and has a special tenderness for the forlorn suicide or the drunken, but God-haunted, priest. Mr. Greene, a seeker after saints, finds them in unlikely places.

*A Burnt-out Case* (248 pp. New York: Viking. \$3.95) works over the familiar ground, but with a difference. This is Graham Greene less intense than usual, somehow less extreme. The story flows along without any great sense of urgency. Even the ending, which could be sensational, is quietly narrated and hardly seems a climax. The whole tone of the book is more that of a leisurely folk tale than a tightly organized novel.

The book gets its name from one of the facts of leprosy. A leper whose body has been eaten away by the disease until nothing is left for the disease to consume is a "burnt-out case." He is cured by mutilation. The central character of the novel, a man named Querry, is a burnt-out case in another sense. A world-famous architect, he has finally come to recognize himself as an artistic phony. Women, of whom he has had many, also cease to interest him; he discovers he has used them but never loved. On an impulse he flees to Africa and comes to a leprosy colony on a tributary of the Congo.

Here he is thrown in with the doctor (as completely lapsed a Roman Catholic as himself) and the monks and nuns who run the leprosarium with cheerful and matter-of-fact efficiency. They accept him and ask few questions. In time, finding out that he is an architect, they prevail upon him to

design some new buildings. In spite of himself, he feels happiness creeping up on him. All might have gone well if he hadn't acquired the reputation of being a saint.

This began one night when his servant, literally a "burnt-out case," slips off into the jungle and falls into a swamp from which he cannot extricate himself. Querry finds him, and stays with him all night until help can come. Rumors spread fast. Father Thomas, the most tense and "spiritual" of the priests, is convinced that a saint is in their midst.

This is equally the certainty of Rycker, a repulsive colonial who fancies himself as a lay theologian and alternates between conventional gestures of piety and a hard sensuality toward his young wife, Maria. Soon an almost equally repulsive being arrives in the person of a newspaper correspondent, who writes a series of widely circulated articles depicting Querry as the latest version of Dr. Albert Schweitzer. The refuge is getting crowded; the world is closing in.

Rycker represents everything loathsome in self-deceiving piety. But what are we to make of Querry? The reader at the end of the book is not quite sure, any more than the good fathers of the leprosy colony are. Certainly, Querry has come a long way toward peace with himself, and he has regained the capacity to suffer. He is serving others with what looks like saintly disregard for self. But he is not aware of any return of religion to his mind or heart. Is he one of God's secret saints, and is the secret hid from himself? The question is never quite answered.

For those readers who remember Graham Greene as a writer who splashes great blobs of sepulchral blacks, sinful scarlets, and tiny hints of pure white on tormented canvases, this book will be a different experience. It is a study in nuances. It is about the important things—love and holiness—but it conceals as much as it reveals, and leaves the verdict in the hands of the veiled God. It is, in short, a book that is likely to be not merely read but reread. It echoes and reverberates persistently in the reader's mind, and challenges all pat and moralistic categorizing.

—CHAD WALSH

## For Uncommitted and Devout

AN APPROACH TO THE EPISCOPAL CHURCH by  
Carroll E. Simcox. 184 pp. New York: Morehouse-Barlow Co. \$3.00.

This paperback book is another "introduction" to the Episcopal Church. It is a genuine attempt at simplicity, even to the point of adding glossary. Carroll E. Simcox tries to avoid an academic style, yet retains its flavor with an excellent selection of quotations from learned sources at the head of each chapter. The inclusion of a few choice Biblical quotations here would be useful for comparison and perhaps consummation. The text also tries to meet every possible question on the tip of the reader's tongue; indeed, a whole chapter is devoted to common questions.

The approach has two sorts of persons in mind: first, those interested in the church but not yet committed, not even to religion itself; and second, the "devout church members" who ought to "re-examine their own faith."



While the writer has the first group more often in mind, he achieves much better results for the second, for whom he adds useful discussion questions for each chapter.

Although the approach has two objectives, it proceeds from three different directions: from the far distance of philosophically questioning religion itself; from the middle distance of re-examining one's faith; and from the "narrow way" of the writer's own personal experience. The reader has to keep one foot in all three. If he can, he will not be without his reward.

This treatment is made unnecessarily difficult by several snags. For instance, the highest hurdles for the understanding of Christianity are presented first; many exceedingly controversial statements are set down as accepted truths; too many questions are answered by both yes and no; and the writer presumes too often to portray the divine business of God being God.

Moreover, the divisions between the Episcopal Church and other religious bodies, and the variances within the Church itself, are presented as so numerous and confusing that the reader may well long for the tolerant togetherness of Psalm 49, "Hear this, O peoples! Give ear, all inhabitants of the world, both low and high, rich and poor together." Nevertheless, this is a good book for any discussion group of Episcopalians faced with the question, "Why are we here?"

—H. ROBERT SMITH

## The Search for Unity

THE CATHOLIC-PROTESTANT DIALOGUE by Jean Guittou, Jean Danielou, Jacques Madaule, and Jean Bosc. 138 pp. Baltimore: Helicon Press. \$3.50.

There are two parts to this dialogue in book form. The larger part consists of a carefully edited transcript of conversations among three of France's leading theologians. The dialogue faces squarely and frankly many of the important issues that divide the churches: the authority of scripture and the development of tradition, the relation of nature and grace, the Catholic emphasis on obedience and guaranty, the Protestant stress on liberty.

These conversations are at times technical, at times quite exciting, and throughout reflect no attempt to outdo one another, but rather really to understand, and even discover, spiritual riches which have been minimized by the churches.

The book also contains three essays by a Roman Catholic editor, a Roman Catholic theologian, and a Protestant theologian, each defining the importance of the search for unity among all Christians, in the spirit of the prayer of the Abbé Couturier, that "Christ will unite us through ways and means which it is impossible for us to foresee, but which are His own."

—PAUL K. CHAPMAN

## Techniques and Attitudes

THE PSYCHOLOGY OF COUNSELING by Clyde M. Narramore. 303 pp. Grand Rapids, Michigan: Zondervan Publishing House. \$3.95.

The major part of this Evangelical Book Club selection imparts unusually sound and usable counseling techniques and attitudes to pastors, teachers, and youth leaders of Evangelical churches. Unfortunately, this part of the book may very well be unacceptable to a conscious-oriented, will-dominated, repressive-inspirational, conversion-conscious clergy. The use of

religion in counseling as presented here will be unacceptable to everyone else. It is rife with fetishism, magical formulas, oversimplification, and exhortatory and repressive influences, and it ignores the unconscious. The incongruous religious attitude may not hamper the Fundamentalist reader who can avail himself of the excellent counseling material.

—EDWARD A. TULIS, JR.

## A History of Doubt

RELIGION AND THE RISE OF SCEPTICISM by Franklin L. Baumer. 308 pp. New York: Harcourt Brace and Co. \$5.95.

Franklin P. Baumer, professor of history at Yale University, has written an extremely valuable study of the roots of the conflict between doubt and faith in the beginnings of modern science, the Enlightenment, the French Revolution, and the nineteenth century. He sees the twentieth century as "one of the great sceptical epochs of history," and perceives beyond this a spiritual longing which may lead to a new age of belief, a "layman's religion," expressed in myth and symbol, "a creative combination of scepticism and religion." —OWEN C. THOMAS

## A Study of Symbols

IMAGES OF THE CHURCH IN THE NEW TESTAMENT by Paul S. Minear. 294 pp. Philadelphia: Westminster Press. \$6.00.

This scholarly, well documented study examines symbolic terms used by New Testament writers to portray the Christian community. After reviewing "minor images," which the average Bible reader will find illuminating, Dr. Minear explores more decisive images—the Church as the people of God, the new creation, and the fellowship in faith. In the context of these images he discusses the meanings of the concept, the body of Christ; although not avoiding controversial interpretations, he emphasizes those having considerable ecumenical agreement. Final chapters present the interrelation of all the images and their pertinence to Church and world today. The study should contribute to ecumenical understanding.

—STELLA GOOSTRAY

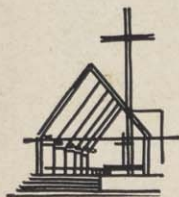
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### Life in the Church School

*THE LADDER OF LEARNING* by Victor Hoag.  
Greenwich: Seabury Press. \$3.75.

To teachers asking for better understanding of how to deal with life (or absence of it) in the church school classroom, *The Ladder of Learning* is a great boon. The "How do I do it?" questions of those to whom current educational philosophy is a confusing maze, are answered in a straightforward, joyous, enthusiastic way. Victor Hoag speaks to the "housewife" or "mechanic" church school teacher, using illustrations with which he can easily identify; the book is extremely supportive of the teacher as a person. One must echo the author's closing caution: "No book or method can communicate a faith, unless it is born first of the Holy Spirit."

—MARY A. WHITTEN

### A View of the Church

*WHEN WE LOOK AROUND US* by Harold Baxter Liebler; illustrations by Gertrude Van Allen. 81 pp. New York: Exposition Press. \$2.50.

The subtitle of this volume, "A Little Book about God and What He Has Done for Us," promises something we desperately need. What we get is a book centered in the doctrine of the Church and the sacraments. Father Liebler ministers to the Navaho people in Bluff, Utah, for whom the book was written. He explains a good many things with splendid simplicity, a difficult art. He is very good indeed when talking about creation and the founding of the Church. But too many special words, like Grace, go virtually unexplained. In a book of this sort the illustrations ought to have been better.

Father Liebler's view of the Church is the heaviest burden the book has to bear. It is unfortunate that the author seems more informed by the medieval theologians than by Jesus' teaching that we are the branches and He is our stem, or by Saint Paul's great vision of the Church as the body of Christ.

—E.T.D.

## A SUMMER OF SERVICE

As a regular and integral part of their seminary training hundreds of seminarians perform useful and important service to the Church through the summer programs in which they participate.

Some help to bring the Church's ministry to those confined in hospitals and prisons; others to migrant farm workers or to underprivileged children in cities and in summer camps; still others to people in foreign lands.

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## CANON BARNES

continued from page 32

of General Seminary. His most conspicuous contribution was made through chairing two special committees: one that accomplished a thoroughgoing revision of the seminary's statutes, and another that has been in charge of a three-million-dollar building program.

As part of his growing interest in the history of the American Church, Dr. Barnes has written several books and numerous articles, besides being active as a director of the Church Historical Society. He is now collaborating on a semi-centennial history of the National Council.

For the past fifteen years Canon Barnes and his attractive wife, the former Katharine Ross, have occupied a Brooklyn Heights apartment overlooking the East River and the Manhattan skyline. In May, they left to return to San Diego, where they now live.

One fitting tribute to Canon Barnes' service to the Church comes from a colleague in the House of Deputies, the Rev. Theodore Wedel. Canon Wedel, the retiring president of the House, says of Canon Barnes' secretaryship:

"The vocation of secretary is not mentioned in the New Testament as one of the specific gifts of the Spirit to the Church. But this may have been merely a lapse on the part of apostolic prophecy. The Church of our time can certainly give thanks for the manifold grace which the secretarial calling has contributed to our common life. And I can think of no one in our generation who more clearly exemplified this high calling than does Rankin Barnes. As president of the House of Deputies, I have often been the grateful beneficiary of that charity and that secretarial wisdom."

**PICTURE CREDITS**—Cover, painting by Winslow Homer, Cooper Union Museum. P. 2, Religious News Service photo. P. 4, top, Kenneth Wright Studios, St. Paul; bottom, David Hirsch. Pp. 6-17, David Hirsch; p. 9, bottom, The Rev. Martin Kaye. P. 22, Richard M. Daniel. Pp. 26-27, Episcopal Church photos; Tom Toy Studio, Elkhart, Ind.; Fabian Bachrach; N. Bleeker Green, Dallas. Pp. 31, 32, Henry L. McCorkle. P. 34, Episcopal Church photo. P. 36, Episcopal Church photos; left center, Religious News Service photo. P. 38, United Artists Corp. P. 50, Luttrell Photography, Eau Claire, Wis.

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Mr. Challagali, train examiner for the Indian railroad from Calcutta to Madras, reports, "I saw a little girl sleeping under a third-class bench. She could not tell me about her parents as she was only four. I feared the child stealers would sell her to the beggars who cripple the children or make them blind so that they can arouse pity as professional beggars. Her mother must have deserted her because she was too poor to feed her. She looked terribly hungry. I took her to the police, although I did not think anyone would claim her and no one did. As I had brought her, the police made me take her back. So I took the poor little half dead thing home. But it meant less food for my children and I knew I could never educate her on my meager income. I would have liked to have kept her, but took her to the Helen Clarke Children's Home."

Mrs. Edmond, the director of the Home, crowded the child in and named her Prem Leila, meaning kindness or love, because she was saved by a man's pity and kindness. Not only in India, but in a number of countries in which CCF assists children, there are so many thin, sickly, little tots deserted by desperate mothers who rather than continually witnessing their hunger desert them, hoping someone who can, will feed them. While so many of us in America are overfed, half the children in the world go to bed hungry every night. Such children can be helped by any gift or "adopted" and cared for in CCF Homes. The cost to "adopt" a child is the same in all countries listed below—\$10.00 a month.

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## Letters

### APPALLING APPEAL

Thank you for calling our attention [in "Worldscene," May, page 36] to the shocking fact that the average gift to Church World Service is only eleven cents per church member.

May it be that, in this case, knowledge is the beginning of both wisdom and giving.

Warren Scott  
Lyme, N.H.

### READERS TO THE RESCUE

The undersigned is preparing a history of the Parish of Trinity Church in the City of New York, for the period from 1908 to 1951.

I am in need of such material as letters and memoirs to supplement the dry official records of the parish, and in many cases to correct newspaper and magazine accounts of what happened.

If I could examine relevant material in private hands, I would of course agree to return it, and to treat with confidence anything which the owners of the material suggested.

The Rev. Dr. Charles T. Bridgeman  
Historiographer, Trinity Church  
74 Trinity Place, New York 6, N.Y.

### LOST—OR STRAYED?

I read in "Worldscene" [February issue] about Cuba and Fidel Castro, "Fidel's Lost Children."

I believe you consider yourself a good citizen of the U.S.A. I am sure you have many, many friends in the States and you consider them good citizens of your country. Now, would you please answer me a question by means of THE EPISCOPALIAN?

Suppose that one of these days the Socialists or the so-called Communists of the U.S.A. reach power there, and get control of the government of your country: Would you go out from the U.S.A.? Would you escape from your country? Do you honestly believe the good friends of yours, who are good citizens of the U.S.A., would escape from their country . . . ?

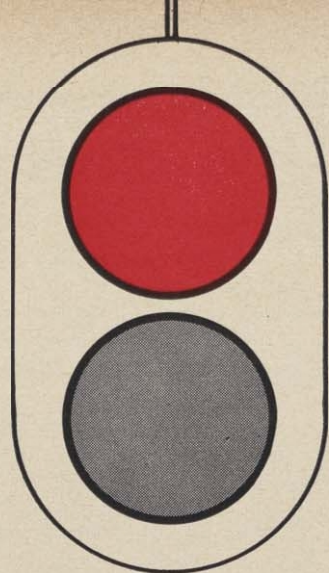
Faithfully in Jesus Christ,  
R.E.B.

Camagüey, Cuba



By Mary Morrison

# Meditation on a Traffic Light



**H** *HEAVY TRAFFIC this afternoon. Still, it seems to be moving along well—maybe I can get home on time after all. It's a good feeling, when you stop to think about it, floating over this new blacktop, like canoeing on a smooth, fast-flowing river. . . . Oops, there goes the light; brakes on; stop. Smoothly-flowing river, my eye. What a nuisance traffic lights are!*

Laws are like that too. Just when you get going, they say *Stop*. It's a long-sounding, heavy word, *Law*—like a roadblock built with thou-shalt-not sandbags. "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders"—Jesus knew how it feels to be under the law.

**●** *That light's never going to change. If I dared, I'd run through it.*

Lawbreaking . . . I'd be in good company, at that. People were always calling Jesus a lawbreaker. He was, too. He broke the Sabbath laws. He short-circuited the traditional channels of sacrifice and forgiveness. He associated with grafters and streetwalkers.

And yet, when He talked about law, He didn't sound like a lawbreaker. "Think not that I am come to destroy the law," He said; "I am come not to destroy but to fulfill."

**●** *Here's the green light at last! Motion again, freedom again. Here we go!*

"Fulfill"—that's a queer word to use about law. It sounds like a flower blooming: it seems to imply ideas about law much larger and more full of life than any I've found.

**●** *Here's a green light. I can breeze on through while other cars wait, for a change.*

"Fulfill" . . . What would happen at this corner, and all the other corners, without traffic lights? Could we float along this highway at all? Would there be any highways? Would there be any cars? Could any of this car-life of ours, with its freedom of motion and enlargement of life, have come about without traffic lights to keep us moving and open the roads for us?

Maybe that's how Jesus saw the laws—as traffic lights keeping the roads of our human life open and free-flowing.

Without them human life wouldn't last ten minutes; we'd all be grabbing what we want, hitting each other over the head, killing truth with lies, making the world a wilderness.

All the thou-shalt-nots are road signs, showing us our way to the good things we want and are continually trying to reach by short cuts and impassable detours. If they seem like roadblocks, it's only because we're off on one of the detours, thinking it's the main road.

Law is the human half of the means by which freedom and life are achieved. Law is given us not as a master to be obeyed, but as a servant to help us and bring us along to riches of health and knowledge and relationship and creation that we could never dream of without it. That's part of the good news Jesus came to tell us: "The Sabbath was made for man, not man for the Sabbath." If we live with law not as our taskmaster, but as our guide to all the riches man was created to enjoy, we are "fulfilling" it.

**● ●** *Well—will you look at that! I have the green light, he has the red, and he goes through! There's a green cross on the back of his car—he's a doctor. He ought to know better than to do that.*

Maybe a doctor *has* to do things like that sometimes. Maybe there's an emergency at his hospital. If so, he's moving at the moment on another level than the one the traffic laws cover. Technically he's a lawbreaker, but . . .

Maybe that's the kind of lawbreaker Jesus was; He broke the law only when the principle behind all law, human need, required Him to. When His critics wondered about healing on the Sabbath, He said that it was important to do good; when they wondered about His eating with sinners, He said that it was important to save the lost. Like the doctor He was technically breaking the law; but in doing so, He was "fulfilling" it by showing clearly what it served and why it existed.

A sixth-century manuscript of the Gospel according to St. Luke reports an incident which sums up Jesus' attitude toward law:

"And seeing a man working on the Sabbath, he said to him, 'Man, if indeed thou knowest what thou art doing, blessed art thou. But if thou dost not know, thou art accursed, and a transgressor of the law.'"

**●** *And here I am, home at last.*



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### JULY

- 1-28 Orientation session of Apprenticeship Program for young women planning to do professional Church work, Miramar, Newport, R.I.
- 9-17 Indian Work Conference, Estes Park, Colo.
- 17-21 National Conference of Church Business Administrators, Trinity Church, Tulsa, Okla.
- 24-27 Society of the Companions of the Holy Cross Conference on Prayer and the Church's Ministry of Healing, Adelynrood, South Byfield, Mass.
- 25 St. James the Apostle

### AUGUST

- 6 The Transfiguration of Christ
- 16-23 Convocation of Episcopal Young Churchmen, Ann Arbor, Mich.
- 18-20 Meeting of Episcopal Historiographers, Sewanee, Tenn.
- 24 St. Bartholomew the Apostle
- 29-31 Episcopal Pacifist Fellowship, Seabury House, Greenwich, Conn.
- 30-Sept. 6 National Study Conference of Episcopal Life in College Communities, Beloit, Wis.

### SEPTEMBER

- 3 Labor Sunday
- 10-13 Order of St. Luke the Physician's International Conference on Spiritual Healing, Philadelphia, Pa.

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## Versicles and Responses

TURN THE PAGES of the Prayer Book at random and you will see here and there sets of versicles and responses. These short dialogues between minister and people are designed to help them turn from the consideration of one important truth to the consideration of another, or to progress from one mood to another. The last four lines on page 16 of the Prayer Book take account of the fact that the people and minister, having stood up and recited the Articles of the Christian Faith, now kneel to say some prayers.

The Lord be with you.

*Answer.* And with thy spirit.

*Minister.* Let us pray.

*Minister.* O Lord, show thy mercy upon us.

*Answer.* And grant us thy salvation.

*Minister.* O God, make clean our hearts within us.

*Answer.* And take not thy Holy Spirit from us.

To pass directly from the Creed to the prayers would be abrupt. Versicles and responses make it easier to "turn the corner" into a new mental climate.

Like a drama, a liturgical service has a design. Each episode in the unfolding "plot" bears a greater or lesser accent. Usually there is a main climax: what happens before builds toward it; what follows, tapers down swiftly to the closing prayer.

Versicles and responses usually consist of verses or half-verses from the Psalms, selected for their appropriateness. The one shown above is from Psalm 85, verse 7, and Psalm 51, verses 10 and 11. (A proposed variation of the last two lines would use only verse 10: "O Lord, make clean our hearts and renew a right spirit within us.")

There are places in the Prayer Book which suggest the need of new versicles and responses, both to fill a gap and to give variety. Why not try your hand at this? Not everything in the Book was composed by the clergy. First, find a place where a new set would help. (The top of page 298? The top of page 332?) Next, look through the Psalter and see if you can find material for a dialogue, perhaps of four lines, which would prepare the people to move on into the next portion of the service. This will be a good liturgical and spiritual exercise. A layman need not always be responsive; he or she can be creative. And please send us the result.

Here are some we now use regularly.

Pages 7-8 of the Prayer Book:

O Lord, open thou our lips.

*Answer.* And our mouth shall show forth thy praise.

*Here, all standing up, the Minister shall say,*  
Glory be to the Father, and to the Son, and to the Holy Ghost;

*Answer.* As it was in the beginning, is now, and ever shall be, world without end.  
Amen.

*Minister.* Praise ye the Lord.

*Answer.* The Lord's Name be praised.

Page 290 of the Prayer Book:

*After the singing of a hymn, there shall be said the following sentence by the Minister and People together.*

Come ye, and let us walk in the light of the Lord. And he will teach us of his ways, and we will walk in his paths.

*Minister.* Show thy servants thy work;

*People.* And their children thy glory.

*Minister.* Let thy merciful kindness, O Lord, be upon us;

*People.* As we do put our trust in thee.

*Minister.* Not unto us, O Lord, not unto us.

*People.* But unto thy Name be the praise.

*Minister.* Lord, hear our prayer.

*People.* And let our cry come unto thee.

*Minister.* The Lord be with you.

*People.* And with thy spirit.

*Minister.* Let us pray.

Page 297 of the Prayer Book:

*Bishop.* Our help is in the Name of the Lord;

*Answer.* Who hath made heaven and earth.

*Bishop.* Blessed be the Name of the Lord;

*Answer.* Henceforth, world without end.

*Bishop.* Lord, hear our prayer.

*Answer.* And let our cry come unto thee.

*Bishop.* Let us pray.

Pages 561-562 of the Prayer Book:

*Minister.* Hearken unto our voice, O Lord, when we cry unto thee;

*Answer.* Have mercy upon us and hear us.

*Minister.* O Lord, arise, help us;

*Answer.* And deliver us for thy Name's sake.

*Minister.* Let thy priests be clothed with righteousness;

*Answer.* And let thy saints sing with joyfulness.

*Minister.* Lord, hear our prayer;

*Answer.* And let our cry come unto thee.

*Minister.* Let us pray.



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## AUGUST

### Dioceses of the Anglican Communion

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- 2 **Namirembe, Uganda:** Leslie Wilfrid Brown, Bishop.
- 3 **Nasik, India:** Arthur William Luther, Bishop.
- 4 **Nassau, and the Bahamas:** Spence Burton, S.S.J.E., Bishop.
- 5 **Natal, South Africa:** Thomas George Vernon Inman, Bishop.
- 6 **Nebraska, U.S.A.:** Howard Rasmus Brinker, Bishop.
- 7 **Nelson, New Zealand:** Francis Oag Hulme-Mair, Bishop.
- 8 **Nevada, U.S.A.:** William Godsell Wright, Bishop.
- 9 **Newark, U.S.A.:** Leland W. F. Stark, Bishop; Donald MacAdie, Suffragan.
- 10 **Newcastle, Australia:** James Alan George Housden, Bishop; Robert Edward Davies, Assistant Bishop.
- 11 **Newcastle, England:** Hugh Edward Ashdown, Bishop.
- 12 **Newfoundland, Canada:** John Alfred Meaden, Bishop; Robert Lowder Seaborn, Assistant Bishop.
- 13 **New Guinea:** Philip Nigel Warrington Strong, Bishop; Geoffrey David Hand, Coadjutor; George Ambo, Assistant Bishop.
- 14 **New Hampshire, U.S.A.:** Charles Francis Hall, Bishop.
- 15 **New Jersey, U.S.A.:** Alfred Lothian Ban-yard, Bishop.
- 16 **New Mexico and Southwest Texas, U.S.A.:** Charles J. Kinsolving, Bishop.
- 17 **New Westminster, Canada:** Godfrey Philip Gower, Bishop.
- 18 **New York, U.S.A.:** Horace William Baden Donegan, Bishop; Charles Francis Boynton, Suffragan; James Stuart Wetmore, Suffragan.
- 19 **Ngo-Hsiang (Hankow), China:** Stephen Haisung Chang, Bishop.
- 20 **Niagara, Canada:** Walter Edward Bagnall, Bishop; Charles Robert Heber Wilkinson, Assistant Bishop; Joseph Lofthouse, Honorary Assistant Bishop.
- 21 **Niger, The, Nigeria:** Cecil John Patterson, Bishop; Samuel Maduegbuna Nkemena, Assistant Bishop.
- 22 **Niger Delta, Nigeria:** Ebenezer Tamun-teighe Dimieari, Bishop; Hubert A. I. Afonya, Assistant Bishop.
- 23 **North Carolina, U.S.A.:** Richard Henry Baker, Bishop; Thomas Augustus Fraser, Coadjutor.
- 24 **North China:** Timothy Hsien-yang Lin, Bishop.
- 25 **North Dakota, U.S.A.:** Richard Runkel Emery, Bishop.
- 26 **Northern Indiana, U.S.A.:** Reginald Mallett, Bishop.
- 27 **North Kwanto, Japan:** John Naohiko Okubo, Bishop.
- 28 **Northern Michigan, U.S.A.:** Herman R. Page, Bishop.
- 29 **Northern Nigeria:** John Ernest Llewellyn Mort, Bishop.
- 30 **North Queensland, Australia:** Ian Shevill, Bishop.
- 31 **Northern Rhodesia:** Francis Oliver Green-Wilkinson, Bishop.

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# Inquiry: a question and answer column

conducted by Henry Thomas Dolan

**Q** What is the vestry of a church?

**A** Canon 13 declares that unless local law, state or diocesan, says otherwise, "the vestry shall be agents and legal representatives of the parish in all matters concerning its corporate property and the relations of the parish to its clergy." Legally, the vestry is the elected board of directors of the corporation, in localities where parishes are incorporated, or the board of trustees of an unincorporated association, where the parish takes that organizational form. The name, of course, holds over from ye goode olde days before parish houses were built from the same plans as the joint school district's new junior high school, itself copied after the country club, when the only suitable room for a small meeting was the one the clergy used for keeping vestments and for vesting.

**Q** Who is the ruling officer in a vestry—the rector, senior warden, or someone else in the parish?

**A** Canon 12, Section 3, provides that, unless the state or diocese has adopted a different law, "the rector, when present, shall preside in all the meetings of the vestry." The word "rector" literally means "guide," "ruler," "steersman," "helmsman," with almost no preponderance of authority or preference to be claimed for any of these variations. The rector "rules" at least to the extent of discharging the parliamentary responsibilities of the chair in vestry meeting, and as helmsman of the parish he is supposed to keep that overturned ship (nave) that is so conspicuous in traditional church architecture on its Heaven-bound course (with considerable help from the crew).

**Q** What right does the parish, as a whole, have to tell the vestry what to do?

**A** See the "Inquiry" column of April, 1960. The parish has an undoubted right to make its wishes known to its elected representatives, but not to require their decision to be this or that. It was Edmund Burke who pointed out that it is the duty of an elected representative to vote according to his own lights, and his own conscience, after listening with an open mind to the very end of the debate, though he knows his constituents, to the last man and woman, might want him to vote differently. If he comes to the legislative assembly already bound by the instructions they have given him, of what use is the debate?

**Q** What responsibility does a vestry have to its diocese? To General Convention?

**A** To its diocese, making diocesan opportunities and needs known and understood by the parish; seeing that the parish bears its share of the support of the episcopacy; having the parish join in the missionary concern of the diocese in its own neighborhood and other parts of the diocese; faithfully attending to parish representation in diocesan convention; and in every way communicating to the parish a vision of the unity of the whole Church, and of its work throughout the nation and the world. To General Convention, sharing, through diocesan convention, the responsibility of having the diocese well represented at General Convention; and guaranteeing that the nation-wide and world-wide concern of the Church, and the actions taken in response to them at General Convention, are not lost at the diocesan level, but are recorded and interpreted to the members of the parish.

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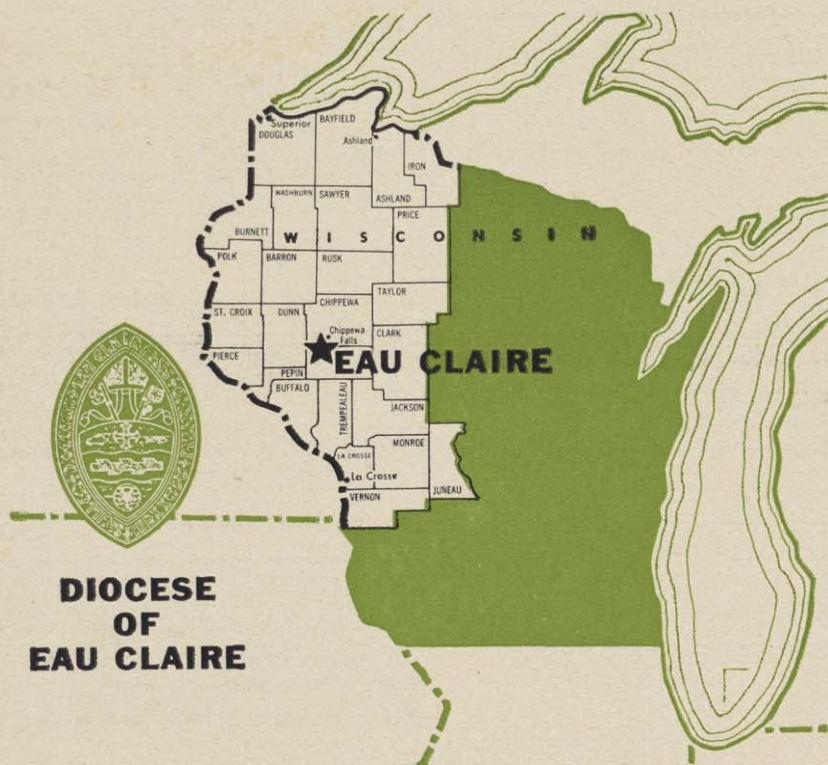
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# Know Your Diocese



**DIOCESSE  
OF  
EAU CLAIRE**

ONE HAS ONLY to glance at the disbursements of the Diocese of Eau Claire to feel the icy blast of a Wisconsin winter: in the past decade and a half, a good portion of the \$800,000 spent on the diocese's rehabilitation program was used to install twenty-two new furnaces. Despite the cruel winters, however, Eau Claire is a haven for dairy farmers, vacationers, and many industries. It is also a growing area for the Episcopal Church, although the Church did not always find it so. Prior to 1929 and the grim years of the depression, this large section of Wisconsin was the source of many lumber fortunes, and many new Episcopal churches were founded. But the lumber boom abruptly ended, mills were closed down, and with them, some of the new churches. Today, with business and holidays happily drawing more and more citizens to the region, the Church in Eau Claire is in the midst of a rehabilitation program and building drive.

Carved out of the two older dioceses of Milwaukee and Fond du Lac in 1929, Eau Claire has thirty parishes and missions scattered through nearly half of Wisconsin, served by twenty active clergy and fifty lay readers. The nearly 4,500 baptized members support Bundy Hall, a combination retreat and conference center, and Buffington Home for elderly people in Eau Claire. Diocesan clergy serve as chaplains on six college campuses; at Camp McCoy, Sparta; and at the Veterans' Hospital in Tomah.



*Born in Harrisburg, Pennsylvania, and graduated from the Nashotah Collegiate Department and Nashotah House theological seminary in Wisconsin, the Rt. Rev. William W. Horstick was ordained to the priesthood in 1929. He was assistant at the Church of the Redeemer, Chicago, for four years, leaving in 1933 to serve Trinity Church, Aurora, Illinois. In 1944 he was elected second Bishop of Eau Claire. Bishop Horstick and his wife, the former Joan Elizabeth Piersen, have three daughters and a son.*

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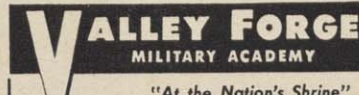


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