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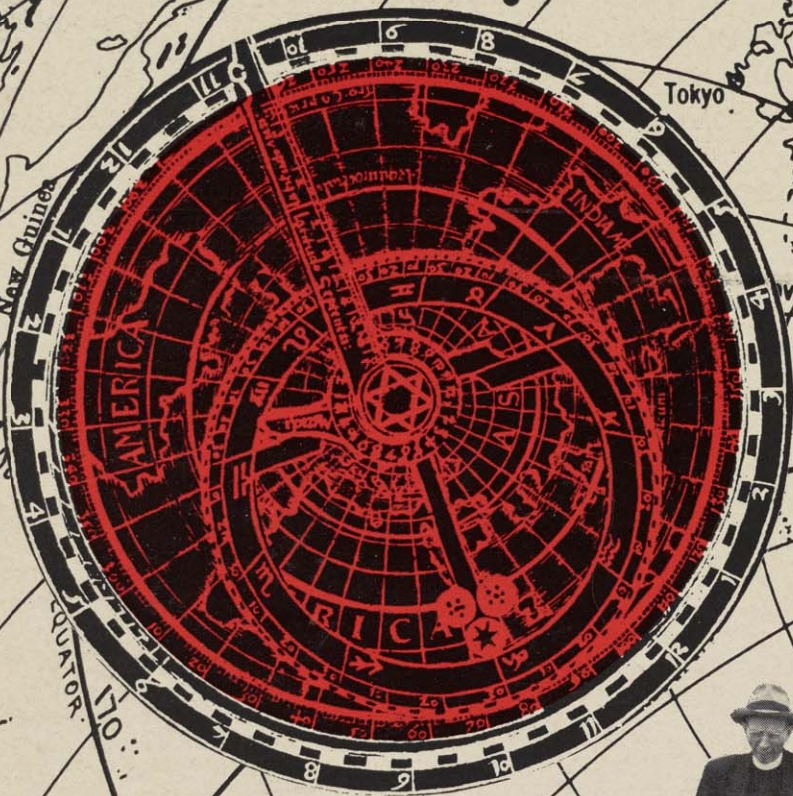
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# the EPISCOPALIAN

FEBRUARY 1962



WHEN CHRISTIANS MARRY

Robert Rodenmayer

THOUGHTS ON PRAYER

Wernher von Braun

STEPS TO PEACE a blueprint

Brooks • de los Reyes • del Mel • Lurd • Mollegen • Pollard

THE UNITY WE SEEK a special section

Angus Dun • Robert McAfee Brown • Charles Kean • Arthur Vogel

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# God Has Helped Us To Stay Together

THE CONTINUED EXISTENCE and development of the World Council of Churches is not matter of course. Our churches are still only beginning to overcome the effects of the long period of isolation during which they grew away from each other. It is only recently that they have created a body to bring and hold them together. Because of its youth, the variety of its membership, and its nature as a free association without any constitutional authority over its members, that body is one of considerable fragility. Its first years of life have fallen within one of the most troubled periods of history. In spite of this the World Council continues to live and to grow.

This is surely a reason for deep gratitude. It could have happened so easily that the tensions playing upon the Council and those within its own life should have proved stronger than the force of cohesion. That this has not happened, that we are participants in a movement which is very much alive, is due to that mysterious Will that constrains us to hold on to each other in spite of all that divides us. Again and again, in the midst of a crisis in which we seemed to be driven apart by uncontrollable forces, a still stronger force gathered us and gave us once again the gift of renewed fellowship. That we have been able to fulfill our intention to stay together is due to the fact that God Himself has powerfully helped us to stay together. Because we stayed together, we have been able to work together.

We are called to glorify God in the Church. We are equally called to glorify Him in the world. For however rebellious that world has become, it is destined to be the theater of His glory. The light which we receive from Him who is the light of the world is not to be put under a bushel, not even under the domes of cathedrals or the roofs of parish churches; it is to shine among our fellow men. The manifold wisdom of God, expressed by the gifts of grace received by all the members of the body together, is to be made known through the Church, to the principalities and powers which dominate this world.

The world has a right to expect from our churches that they follow the pattern of the Incarnation, enter deeply into the life of humanity, live in true solidarity with the whole human family, and especially with those who suffer in spirit or in body. We dare to go ahead because the Lord has actually helped us, because He urged us to enlarge the place of our tent, because He Himself calls us to glorify Him with one voice. Our task is not to create or to invent, but to respond.

**WILLEM A. VISSER 'T HOOFT**  
General Secretary,  
World Council of Churches



# WORLD COUNCIL



# NEW DELHI



# Of Membership, Marriage, and Missions

AMERICAN Christians are no longer ignorant of most of the more obvious news stories concerning the meeting in New Delhi, India, of the Third Assembly of the World Council of Churches, which ended December 6. A running story of the Assembly's sessions has traveled far and wide—reports, for example, of the admission of twenty-three churches into new membership, the Russian Orthodox Church prominent among them; the “marriage” of the World Council of Churches and the International Missionary Council; the election of six new presidents; and the more striking pronouncements on issues which catch public interest.

If even the casual reader of an American newspaper has given passing attention to the fact that what *Time* magazine calls “an ecclesiastic equiva-

lent of the United Nations” has met in an Asian capital, the Christian community has surely gone much further, and has said prayers both in public worship and in private for the meeting's success as a herald of new hope and faith for our disunited and troubled world. But it must be difficult, even with the best intentions, to carry on the heart something which is only a name, or a series of letters like WCC or IMC. How can church people be helped to see these abstractions as flesh and blood?

Picture a magnificent auditorium in a convention hall of literally imperial proportions—India's pride, built originally for a meeting of UNESCO; every delegate at a desk of his own, with earphones within easy reach to permit him to follow speeches in German, French, Spanish, or even Russian. The

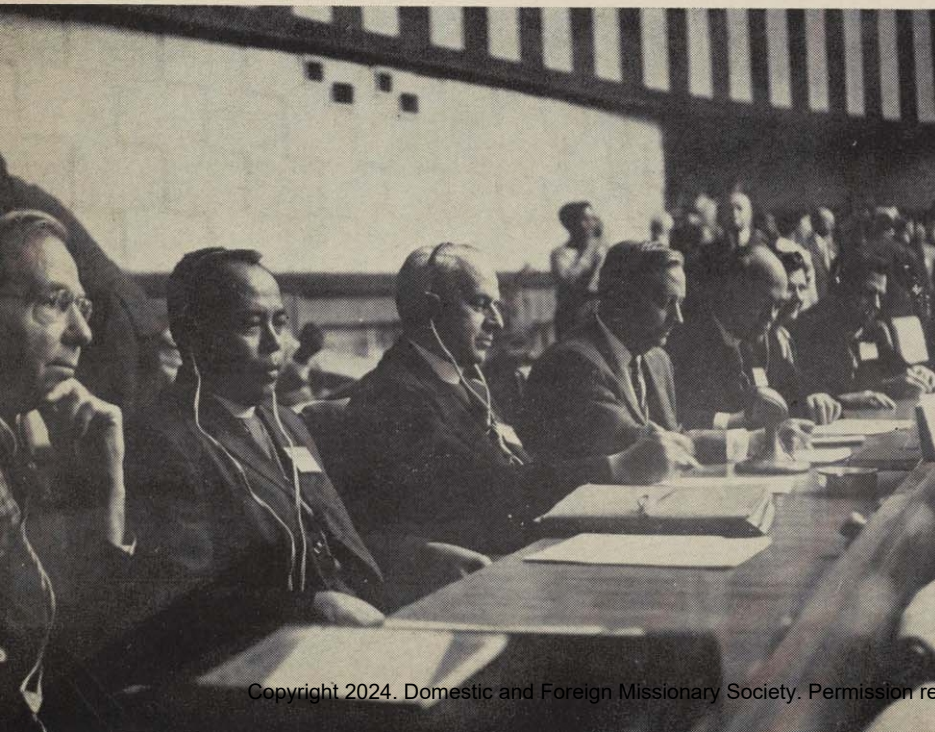
scene, with officers on the platform, and with microphones scattered over the hall, presents a parliamentary drama unrolling, much like one of our General Conventions. Where the Assembly's ongoing procedures differ from what is normal in the experience of most of us, however, is in its manner of creating the documentary material which it issues to the churches and to the world. The Assembly literally writes a book.

The early sessions of the twenty days, as well as many an evening session, were given over to addresses on a great variety of topics, some of them among the most valuable verbal souvenirs garnered by the delegates for later study. Once broken in to endure verbal bombardment and a flood of mimeographed documents, the Assembly divided itself into sections, each one later subdivided. The sections were given the task of writing three reports, later formally adopted by the Assembly as the summary of its ecumenical sharing of insight. The themes with which the sections dealt—Unity, Witness, and Service—had previously been introduced to the membership of the churches throughout the world in a pamphlet, “Jesus Christ, the Light of the World.”

It was in these sections and their subsections, where everyone had an opportunity to speak, that dialogue took place. And how we talked.

After this dialogue with members of the so-called “younger” churches, I feel sure that no American delegate will ever feel superior to the Christian leadership of Asia and Africa—dark-skinned, mostly, and, when dressed in the garb of their homelands, contrasting colorfully with our Western drabness. One could play boldly, in fact, with a paradox: these are not “younger” churches at all. They are, with their more simple, Bible-centered faith, the old Church of the apostolic age reborn. As they tell us over and over again, they cannot be burdened with our cen-

*Wearing headphones, delegates hear proceedings translated simultaneously into one of several languages. Here, seven members of the Episcopal delegation listen in English. They are from left to right: the Rev. James Kennedy, the Rt. Rev. Benito Cabanban, the Rt. Rev. Arthur Lichtenberger, Clifford P. Morehouse, the Rt. Rev. Lauriston Scaife, Mrs. Theodore O. Wedel, the Rt. Rev. Plinio Simoes.*







*Leaving modern Vigyan Bhavan Hall where all the main assembly sessions were held (see photo, page 3), the Episcopal delegation processes to outdoor service in huge tent. The Episcopal Church was represented in New Delhi by 7 bish-*

*ops, 4 clergymen, 3 laymen, and 2 women. Built by the Indian government a few years ago, Vigyan Bhavan Hall was designed to house a United Nations Educational, Scientific, and Cultural Organization conference.*

turies-old theological warfare. The books which enshrine these disputes have not even been translated into the languages of millions of Christians.

The Christians of Asia and Africa have in common with us of the older Christendom, however, the Bible. This, as a moving address by the Archbishop of York informed the Assembly, is our common heritage. It has now been translated into over 1,100 languages and provides for world Christianity its only wholly shared cultural background.

These younger-church leaders know their Bibles as many of us, with our supposedly superior educational equipment, simply do not. Meeting these "children" of the Christian missionary movement may shame us into taking more seriously than ever before the revival of Bible-study disciplines which is on the horizon in many of our parishes and even in our seminaries.

The assignment of most of the Assembly's first week to the three sections on Unity, Witness, and Service, was followed, in the second week, by a redistribution of the Assembly's membership into some twenty committees dealing with the ongoing work of the World Council carried on by its divisions and departments between Assemblies. It is a pity that the enormous

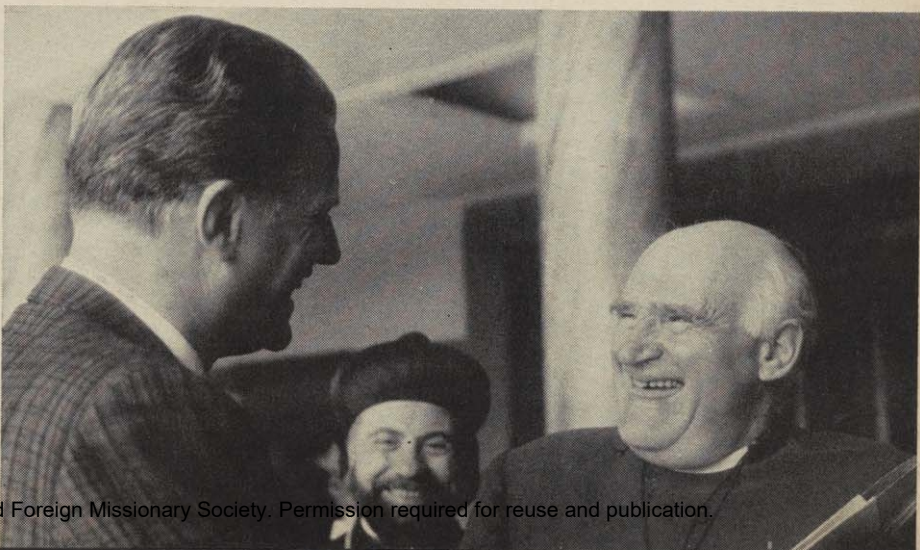
activity of the Council's departmental working committees, which meet every summer, is so little known.

Many of us who have been involved in the work of the Council between Assemblies have, indeed, learned to understand and trust one another to the point where the disunity of Christians becomes an almost unbearable scandal. The sad fact is that this experience of already existing unity—"in Christ" or "in the Spirit," as St. Paul would say—

is limited to only a few church people. Over and over again delegates deplore the fact that the ecumenical movement has as yet not penetrated to the parish or other local levels.

In addition to the Assembly's activity in debate, receiving reports, or adopting resolutions, it accepted responsibility for two actions which, in the long run, may be of more importance than the verbal harvest. I refer to the acceptance of twenty-three

*Away from the long serious sessions, delegates occasionally took time for laughter. Here, U.S. Baptist Billy Graham shares a remark with Dr. Michael Ramsey, Archbishop of Canterbury, and Orthodox Archbishop Y. Samuel Mar Athanasius.*





# Summary of Actions Taken at New Delhi

## UNITY

**Approved** a study plan for Christian unity which proposes interlocking communities of churches recognizing one another's members and ministers, and allowing joint participation in services of communion. This plan will be submitted to member churches for consideration.

**Admitted** twenty-three additional churches, bringing the World Council's membership up to 197 (see page 8). Heading the list numerically was the Orthodox Church of Russia with an estimated fifty million communicants. Of the remaining twenty-two new members, three were Orthodox, nineteen were Protestant, and one was Anglican: the Church of the Province of Uganda and Ruanda-Urundi, Africa.

**Integrated** the forty-year-old International Missionary Council with the thirteen-year-old World Council of Churches.

**Adopted** a new basis for membership which specifically mentions the Trinity and the Scriptures, instead of requiring only recognition of Jesus Christ as God and Saviour.

## PEACE

**Appealed** to all governments to be willing to "run reasonable risks for peace," since no disarmament plan can guarantee a foolproof inspection system, and inspection itself might violate national security. The report, presented by Episcopal layman and Assembly delegate Dr. Nathan M. Pusey, President of Harvard University, recognized complete disarmament as the ultimate goal, and said governments must work toward a "decisive first step" such as an end to nuclear testing.

**Pledged** its support for the United Nations and Acting Secretary General U Thant of Burma.

**Authorized** a conference composed of pacifists and nonpacifists to study the Christian responsibility for promoting the cause of peace on a biblical and theological basis.

## REFUGEES

**Accepted** a report charging all churches to encourage governments in programs of relief and rehabilitation, and recommending that churches establish their own pilot projects where governments are uninterested. The same report also suggested the creation of mobile teams of workers who would move swiftly to set up aid programs wherever an emergency situation develops. Another part of the report concerned the formation of a secretariat to inform governments about discriminatory migration laws and to advise churches about helping people to migrate.

## MORALITY

**Condemned** violations of religious liberty through "legal enactment or the pressure of social custom."

**Approved** a report from a committee headed by the Rt. Rev. Angus Dun, Episcopal Bishop of Washington, D.C., dealing with proselytism. The statement said in part that "God's truth and love are given in freedom

and call for a free response . . . This utterly free assent is undermined and destroyed when human coercion enters in."

**Cheered** all those who serve and suffer to eliminate race and color discrimination or segregation, especially in South Africa.

**Denounced** anti-Semitism as a "sin against God and man." The Assembly urged its member churches to "do all in their power to resist every form of anti-Semitism."

## WITNESS

**Urged** the creation of cells of Christian lay men and women in areas where the church has lost contact with the masses. Such cells could include a handful of typists and salesgirls in a large department store, a dozen or so workers on various floors of a factory, several research workers in a big chemical plant, or a few teachers on the faculty of a school.

**Established** a secretariat to assist and prepare volunteers for service in needy countries. The new agency will work to increase the usefulness of unskilled and inexperienced persons.

**Launched** in conjunction with the United Bible Societies a joint study inquiring into the relevance of the Bible to the problems of modern society, and the use of the Bible in the encounter with other religions.

## ORGANIZATION

**Elected** six new presidents, one of whom was an Anglican: the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury. The Assembly also elected a new hundred-member Central Committee, which governs the Council between assemblies. Two of these are members of the Episcopal Church: the Rt. Rev. Arthur Lichtenberger, Presiding Bishop, and Dr. Nathan Pusey.

## FINANCE

**Approved** an annual general program to cost \$751,200 for the next six years. In addition, the organization will have three other projected annual programs: \$1,106,000 for interchurch and refugee aid and world service; \$110,000 for the Commission of the Churches on International Affairs; and \$201,150 for world missions and evangelism.

**Heard** a report from the Rt. Rev. Henry Knox Sherrill, former Presiding Bishop of the Episcopal Church and currently chairman of the fund-raising committee for the World Council's new headquarters building in Geneva, Switzerland. Bishop Sherrill stated that \$2,329,203 has been raised or assured for the structure, leaving a little over \$420,000 still to be raised on the estimated cost of \$2,750,000. After the report additional funds were contributed, leaving only \$200,000 to be raised. Ground was broken last June for the new headquarters, scheduled for completion by mid-1963.

## FUTURE

**Planned** for a world conference on Faith and Order to be held in 1963 in the Middle East. The exact time and place will be announced later.





*Delegates to the Assembly chose a new six-member presidium to guide the World Council until the next Assembly meets in five or six years. They are from left to right: Sir Francis Ibiem, Governor of Eastern Nigeria; the Rev. Mar-*

*tin Niemöller of Germany; Archbishop Iakovos of North and South America; Dr. Michael Ramsey, Archbishop of Canterbury; the Rev. David Moses of India; and Charles Parlin of the United States of America.*

## Decisions in New Delhi

churches into new Council membership, and the unification of the two great ecumenical bodies which have shared in guiding the churches toward unity, but which have remained administratively separate—namely, the World Council of Churches and the International Missionary Council.

The first of these two actions of the Assembly must have received enough publicity to be no longer startling news. The reason is, of course, that the Russian Orthodox Church was one of the newly incorporated communions. It need cause no surprise that there was hesitation here and there in church delegations to vote for such admission. There is an ambiguity, to put it mildly, in the extent to which any one of the churches behind the Iron Curtain can be trusted to be a fully free witness to the gospel. But the vote, very nearly unanimous, indicated that the Assembly simply could not refuse to welcome into fellowship any Christian body which accepts the World Council's admission tests.

Indeed, are our churches on this

side of the Iron Curtain altogether free from political conformities that may qualify the purity of our witness? The church in Russia can probably boast of more martyrs in our century than any other church in the world. Many of us present at the Assembly can testify that the Russian Orthodox representatives contributed to the wisdom of the discussions.

It is unfortunate that the prominence given to the admission of the Russian Orthodox Church in news coverage has tended to obscure the perhaps equally important fact of the admission into membership of two Pentecostal churches in South America. Heretofore there has been an almost impenetrable wall between the traditional historic churches and the flourishing Pentecostal groups springing up all around the world. This first break in the wall may have incalculable importance for the future of the ecumenical movement and the unity of all of God's people. The admission of thirteen newly independent African churches is also significant as a testimony to the growing maturity of the Christian forces in that great continent.

The other action of the Assembly, distinct from resolutions, proclamations, and corporate housekeeping, was the integration of the World Council of Churches and the International Missionary Council. The former—even its shorthand title WCC—is by now relatively well known. But I suspect that the “bride” in the marriage, the IMC (International Missionary Council), is, for multitudes of church people, still a conceptual blank. Yet it has probably had a greater influence in bringing the ecumenical movement to birth and maturity than any other agency.

As its name implies, the International Missionary Council concerned itself with what were formerly known as foreign missions. Beginning with the first of this century's meetings between Christian leaders searching for friendship and collaboration—namely, the Missionary Conference of 1910 in Edinburgh—the IMC has brought into fellowship with one another the many separate boards of missions of scores of churches. These are grouped in national or regional councils and, when joining in an international structure,

*Continued on page 10*



# 197 MEMBER CHURCHES

## of the World Council of

<b>Argentina</b>	Sinodo Evangélico Alemán del Río de la Plata (Evangelical German Synod of Río de la Plata)		
<b>Australasia</b>	Methodist Church of Australasia	<b>Denmark</b>	Baptist Union of Denmark Den Evangelisk-Lutherske Folkekirke i Danmark (Church of Denmark)
<b>Australia</b>	<b>Church of England in Australia and Tasmania</b> Congregational Union of Australia Federal Conference of Churches of Christ in Australia	<b>East Africa</b>	Presbyterian Church of East Africa (Kenya)
	Presbyterian Church of Australia	<b>Egypt</b>	Coptic Orthodox Church
<b>Austria</b>	Evangelische Kirche A.u.H.B. in Österreich (Evangelical Church of the Augsburgian and Helvetic Confessions)	<b>Ethiopia</b>	Greek Orthodox Patriarchate of Alexandria Ethiopian Orthodox Church
<b>Belgium</b>	Eglise Chrétienne Missionnaire Belge (Belgian Christian Missionary Church) Union des Eglises Evangéliques Protestantes de Belgique (Union of Protestant Evangelical Churches of Belgium)	<b>Finland</b>	*Finnish Evangelical Lutheran Church of America, Suomi Synod Suomen Evankelis-Luterilainen Kirkko (Evangelical Lutheran Church of Finland)
<b>Brazil</b>	Igreja Metodista do Brasil (Methodist Church of Brazil) Federação Sinodal, Igreja Evangelica de Confissão Lutherana do Brasil (Synodal Federation, Evangelical Church of Lutheran Confession in Brazil)	<b>Formosa</b>	Tai-Oan Ki-Tok Tiu-Lo Kau-Hoe (Presbyterian Church in Formosa)
		<b>France</b>	Eglise de la Confession d'Augsbourg d'Alsace et de Lorraine (Evangelical Church of the Augsburg Confession in Alsace and Lorraine) Eglise Evangélique Luthérienne de France (Evangelical Lutheran Church of France) Eglise Réformée d'Alsace et de Lorraine (Reformed Church of Alsace and Lorraine) Eglise Réformée de France (Reformed Church of France)
<b>Bulgaria</b>	*Bulgarian Orthodox Church	<b>Gabon</b>	*Eglise Evangélique du Gabon (Evangelical Church of Gabon)
<b>Burma</b>	Burma Baptist Convention	<b>Germany</b>	Alt Katholische Kirche in Deutschland (Old Catholic Church in Germany) Evangelische Brüder-Unität (Moravian Church) Evangelische Kirche in Deutschland (Evangelical Lutheran Church of Germany) Evangelische Kirche in Berlin-Brandenburg Pommersche Evangelische Kirche Evangelische Kirche von Schlesien Evangelische Kirche der Kirchenprovinz Sachsen Evangelische Kirche von Westfalen Evangelische Kirche im Rheinland Evangelisch-Lutherische Landeskirche Sachsens** Evangelisch-Lutherische Landeskirche Hannovers** Evangelisch-Lutherische Kirche in Bayern** Evangelisch-Lutherische Kirche in Thüringen** Evangelische-Lutherische Landeskirche Schleswig-Holsteins** Evangelisch-Lutherische Landeskirche im Hamburgischen Staate** Evangelisch-Lutherische Landeskirche Mecklenburgs** Braunschweigische Evangelisch-Lutherische Landeskirche** Evangelisch-Lutherische Kirche in Lübeck** Evangelisch-Lutherische Landeskirche in Schaumburg-Lippe** Evangelische Landeskirche in Württemberg Evangelisch-Lutherische Kirche in Oldenburg
<b>Cameroons</b>	Eglise Evangélique du Cameroun (Evangelical Church of the Cameroons) *Eglise Presbyterienne Camerounaise (Presbyterian Church in the Cameroons) *Union des Eglises Baptistes du Cameroun (Union of Baptist and Reformed Churches in the Cameroons)		
<b>Canada</b>	<b>The Anglican Church of Canada</b> Churches of Christ (Disciples) Presbyterian Church in Canada United Church of Canada Yearly Meeting of the Society of Friends		
<b>Central Africa</b>	<b>The Church of the Province of Central Africa (Southern Rhodesia)</b>		
<b>Ceylon</b>	Methodist Church in Ceylon		
<b>Chile</b>	*Iglesia Pentecostal de Chile (Pentecostal Church of Chile) *Mision Iglesia Pentecostal (Pentecostal Mission Church)		
<b>China</b>	China Baptist Council Chung-Hua Chi-Tu Chiao-Hui (Church of Christ in China) <b>Chung Hua Sheng Kung Hui (Holy Catholic Church in China)</b> Hua Pei Kung Li Hui (North China Congregational Church)		
<b>Congo</b>	*Eglise Evangélique Manianga Matadi (Evangelical Church of Manianga)		
<b>Cyprus</b>	Church of Cyprus		
<b>Czechoslovakia</b>	Ceskobratska Cirkev Evangelicka (Evangelical Church of Czech Brethren) Evangelicka Cirkev A.V. na Slovensku (Evangelical Church in Slovakia) Ref. Cirkev na Slovensku (Reformed Christian Church in Slovakia) Slezska Cirkev Evangelicka A.V. (Evangelical Church of the Augsburg Confession in Silesia)		

\*Admitted to membership in 1961.

\*\*Membership in accordance with the resolution of the General Synod of the United Evangelical Lutheran Church of Germany, 27 January 1949.





# Churches in 69 Countries

	Evangelisch-Lutherische Landeskirche Eutin Evangelische Kirche in Hessen und Nassau Evangelische Landeskirche von Kurhessen-Waldeck Evangelische Landeskirche in Baden Vereinigte Protestantische Kirche der Pfalz Evangelische Landeskirche Anhalts Bremische Evangelische Kirche Evangelisch-Reformierte Kirche in Nord-westdeutschland Lippische Landeskirche Vereinigung der Deutschen Mennonitengemeinden (Mennonite Church) ..	
<b>Ghana</b>	Presbyterian Church of Ghana	
<b>Greece</b>	Ekklesia tes Ellados (Church of Greece) Greek Evangelical Church	
<b>Hungary</b>	A Magyarorszagi Evangelikus Egyház (Lutheran Church of Hungary) A Magyarorszagi Reformatus Egyház (Reformed Church of Hungary) Baptist Church of Hungary	
<b>Iceland</b>	Evangelical Lutheran Church of Iceland	
<b>India</b>	<b>Church of India, Pakistan, Burma and Ceylon</b> Church of South India Federation of Evangelical Lutheran Churches in India Mar Thoma Syrian Church of Malabar Orthodox Syrian Church of Malabar Catholicate	
<b>Indonesia</b>	United Church of Northern India and Pakistan Geredja Kalimantan Evangelis (Kalimantan Evangelical Church) Geredja Kristen Sulawesi Tengah (Christian Church of Mid-Celebes) Geredja Kristen Djawa Wetan (Christian Church of East Java) Geredja Masehi Indjili Timor (Christian Evangelical Church of Timor) Huria Kristen Batak Protestant (Huria Christian Batak Protestant Church) Geredja Geredja Kristen di Djawa Tengah (Christian Churches of Mid-Java) Geredja Protestant Malaku (Protestant Church of the Moluccas) Geredja Protestant di Indonesia (Protestant Church in Indonesia) Gereformeerde Kerken in Indonesia (Reformed Churches in Indonesia)	
<b>Iran</b>	Synod of the Evangelical Churches of North Iran	
<b>Italy</b>	Chiesa Evangelica Metodista d'Italia (Evangelical Methodist Church of Italy) Chiesa Evangelica Valdese (Waldensian Church)	
<b>Japan</b>	Nippon Kirisuto Kyodan (United Church of Christ in Japan) <b>Nippon Sei Ko Kwai (Anglican Church in Japan)</b>	
<b>Jordan</b>	Greek Orthodox Patriarchate of Jerusalem	
<b>Korea</b>	Korean Methodist Church Presbyterian Church of Korea	
<b>Lebanon</b>	Union of the American Evangelical Churches in the Near East	
<b>Mexico</b>	Iglesia Metodista de Méjico (Methodist Church of Mexico)	
		<b>Netherlands</b> Algemene Doopsgezinde Sociëteit (General Mennonite Society) Bond van Vrije Evangelische Gemeenten in Nederland (Union of Free Evangelical Congregations) Evangelisch Lutherse Kerk (Evangelical Lutheran Church) Nederlands Hervormde Kerk (Dutch Reformed Church) Oud-Katholieke Kerk (Old Catholic Church) Remonstrantse Broederschap (Arminian Church) Unie van Baptisten Gemeenten in Nederland (Union of Baptist Congregations)
		<b>New Caledonia</b> *Eglise Evangélique en Nouvelle-Calédonie et aux Iles Loyauté
		<b>New Hebrides</b> *Presbyterian Church of the New Hebrides
		<b>New Zealand</b> Associated Churches of Christ in New Zealand Baptist Union of New Zealand <b>Church of the Province of New Zealand</b> Congregational Union of New Zealand Methodist Church of New Zealand Presbyterian Church of New Zealand
		<b>Nigeria</b> *Presbyterian Church of Nigeria
		<b>Norway</b> Norske Kirke (Church of Norway)
		<b>Pakistan</b> *United Presbyterian Church of Pakistan
		<b>Philippine Islands</b> Iglesia Filipina Independiente (Independent Philippine Church) United Church of Christ in the Philippines
		<b>Poland</b> Kosciol Ewangelicko-Augsburski w Polsce (Evangelical Church of the Augsburg Confession) *Orthodox Church of Poland Polski Narodowy Kosciol Katolicki (Catholic Church of Poland)
		<b>Rhodesia</b> *United Church of Central Africa
		<b>Romania</b> Biserica Lutherana Ungara din Romania (Hungarian Lutheran Church in Romania) Biserica Protestanta Evangelica din Romania dupa Confesiunea de la Augsburg (Protestant Evangelical Church of the Augsburg Confession) Biserica Reformata din Romania (Transylvanian Reformed Church) *Romanian Orthodox Church
		<b>Samoa</b> *Congregational Christian Church in Samoa
		<b>South Africa</b> *Bantu Congregational Church in South Africa Bantu Presbyterian Church of South Africa <b>Church of the Province of South Africa</b> Congregational Union of South Africa Methodist Church of South Africa *Moravian Church in the Western Cape Province
		<b>Spain</b> Presbyterian Church of South Africa Iglesia Evangélica Espanola (Spanish Evangelical Church)
		<b>Sweden</b> Svenska Kyrkan (Church of Sweden) Svenska Missionsförbundet (Mission Covenant Church of Sweden)
		<b>Switzerland</b> Christkatholische Kirche der Schweiz (Old Catholic Church) Schweizerischer Evangelischer Kirchenbund— Fédération des Eglises Protestantes de la Suisse (Swiss Protestant Church Federation)



## MEMBER CHURCHES OF THE WORLD COUNCIL OF CHURCHES

<b>Syria (see also Lebanon)</b>	Greek Orthodox Patriarchate of Antioch Evangelical Synod of Syria and Lebanon
<b>Tanganyika</b>	*Evangelical Lutheran Church of Northwest Tanganyika *Usambara-Digo Lutheran Church
<b>Thailand</b>	Church of Christ in Thailand
<b>Trinidad</b>	*Presbyterian Church in Trinidad
<b>Turkey</b>	Ecumenical Patriarchate of Constantinople
<b>Uganda</b>	*Church of the Province of Uganda and Ruanda-Urundi
<b>United Kingdom and Eire</b>	Baptist Union of Great Britain and Ireland Churches of Christ in Great Britain and Ireland Church of England Church of Ireland Church of Scotland Church in Wales Congregational Union of England and Wales Congregational Union of Scotland Episcopal Church in Scotland Methodist Church Methodist Church in Ireland Moravian Church in Great Britain and Ireland Presbyterian Church of England Presbyterian Church in Ireland Presbyterian Church of Wales Salvation Army United Free Church of Scotland African Methodist Episcopal Church African Methodist Episcopal Zion Church American Baptist Convention American Evangelical Lutheran Church American Lutheran Church Augustana Evangelical Lutheran Church Christian Methodist Episcopal Church Church of the Brethren Evangelical Lutheran Church Evangelical United Brethren Church Hungarian Reformed Church in America Holy Apostolic Catholic Church of the East (Assyrians) International Convention of Christian Churches (Disciples of Christ) The Methodist Church Moravian Church in America (Northern Province) Moravian Church in America (Southern Province) National Baptist Convention of America National Baptist Convention, U.S.A., Inc. Polish National Catholic Church of America Presbyterian Church in the U.S. Protestant Episcopal Church Reformed Church in America The Religious Society of Friends Five Years Meeting of Friends Friends General Conference Romanian Orthodox Episcopate of America Russian Orthodox Greek Catholic Church of North America Seventh Day Baptist General Conference Syrian Antiochian Orthodox Church (Archdiocese of New York and all North America) United Church of Christ United Evangelical Lutheran Church United Lutheran Church in America United Presbyterian Church in the U.S.A. *The Orthodox Church of Russia
<b>United States of America</b>	The Church of the Province of West Africa (Nigeria) The Church of the Province of the West Indies The Presbyterian Church of Jamaica Reformed Christian Church of Yugoslavia Eesti Ev. Luteri Usu Kiriku (Estonian Evangelical Lutheran Church) Lietuvos Ev. Reformatu Baznycia (Lithuanian Reformed Church)
<b>U.S.S.R.</b>	
<b>West Africa</b>	
<b>West Indies</b>	
<b>Yugoslavia</b>	
<b>Other Churches</b>	

\*Admitted to membership in 1961.

## DECISIONS IN NEW DELHI

*Continued from page 7*

share insight and care for the missionary cause throughout the world.

Administration of missionary work (personnel and budgets) is still in the control of the separate church mission boards or societies. Consequently, when we contribute in our parishes to our missionary budget, we are usually ignorant of the fact that far off in London or Geneva a devoted staff of missionary statesmen are serving as advisors and counselors. But while for us the IMC is at best a bureaucratic shadow structure, this is not true for the younger churches or the missionaries, lonely and scattered who hunger for fellowship and guidance.

When a secretary of the IMC visits a land in which Christians are a small minority, Christian leaders, regardless of denominational allegiance, gather about him. Like a Titus or a Timothy of the days of St. Paul, he is a personalized symbol of the brotherly love existing between all who bear the name of Christ, which underlies wondrously all our divisions. Furthermore, a whole series of world-embracing conferences in the interest of the missionary cause have been sponsored by the IMC. In these the peoples of the non-Western world, young giants straining at the leash in the race for dignity and power, have been able, through their Christian citizens, to speak forth.

As one who has enjoyed the privilege of being a guest at many meetings of the missionary statesmen who constitute the "cabinet," as it were, of the IMC, I venture to express profound regret that the work of this council, particularly as it finds expression in its publications, receives so little attention. "Missions" is with us, apparently, still an extra of church life, handed over to budget architects and an office at headquarters. The Christians of Asia and Africa and South America are not yet bone of our bone and flesh of our flesh. It is high time for Anglo-Saxon Christianity to join the human race.

The marriage between the WCC and the IMC, consummated at this Third Assembly, is consequently of great importance. The union was preceded by at least six years of courtship, since the marriage contract involved administrative adjustments of great complexity. But, for the long future of the ecumenical movement, nothing the Assembly will have produced—even pronouncements on urgent social and political issues—will be more fruitful of results. The voice of "Missions" will escape imprisonment and will be heard along with Faith and Order, Church and Society, and the other strains hitherto largely monopolizing the attention of the ecumenical movement. ◀



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continuing

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**The Spirit of Missions**

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# the EPISCOPALIAN

A Journal of Contemporary Christianity  
Serving the Episcopal Church

Vol. 127 No. 2

February 1962

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## FOR YOUR INFORMATION

\* \* \* \* \*

THIS MONTH'S COVER, designed by Walter Miles, reminds us in a symbolic way of the fact that the Church of God truly covers the entire earth and all of man's history, past, present, and future.

THEODORE O. WEDEL, the author of our first major report on the World Council of Churches' Assembly in New Delhi, India, is the past President of the Church's House of Deputies and the recently retired Warden of the College of Preachers in Washington, D.C. Long a leader in the ecumenical movement, Dr. Wedel will report further in THE EPISCOPALIAN about World Council, New Delhi. He will be joined in these reports by his wife, Cynthia, a member of the Episcopal Church's official delegation to the New Delhi Assembly and a past member of our Church's National Council.

THE LISTING of member churches of the World Council, pages 8-10, is the most complete and accurate record printed so far in any publication. In itself it gives one a real idea of the tremendous scope of the ecumenical movement. Research director Mary S. Wright collected and prepared the data.

IN THIS ISSUE we are beginning a couple of features which we hope will interest you. The first, "Capitalscene," page 13, will bring you informed comment on widely- and little-known actions from Washington, D.C., and other

world centers which have bearing on the Church's life. The other, "It Worked for Us," page 48, will bring you short reports on unique parish programs carried on by fellow Episcopalians. Write to us at Box 2122, Philadelphia 3, Pa., if you think your parish has begun a unique program.

"SEMINARIO INTERNACIONAL," page 19, the second in our series of reports on the Episcopal Church's Opportunities Unlimited in Latin America, was written by Hubert Elliott, an Episcopal journalist who is public relations director for the Protestant Council of the City of New York.

ROBERT N. RODENMAYER's article, "When Christians Marry," page 26, will be a chapter in his forthcoming book on marriage, *This Man and This Woman*, to be published by Seabury Press in the fall. The Rev. Dr. Rodenmayer, professor of pastoral theology at the Church Divinity School of the Pacific for the past ten years, and former chairman of the National Commission on College Work, will join the Church's National Council September 1 as executive secretary of the new Division of Christian Ministries.

JOHN D. GARDNER, the author of "The Turning Point," page 21, is a newspaperman in the Midwest. Mr. Gardner's article is based on actual experience, but the names of the principals have been changed.

## The Episcopalian To Move

Within the next two months, the main office of THE EPISCOPALIAN will move to new quarters in Philadelphia, Pa. This action was approved in December by unanimous vote of the Church Magazine Advisory Board, and is in keeping with the directive of General Convention in Detroit setting up THE EPISCOPALIAN as the "independently edited" national magazine of the Church authorized by Convention. The magazine is currently in process of being incorporated as a separate agency of the Convention. The move of General Convention's magazine to Philadelphia, General Convention's birthplace, will also result in operating economies, thus allowing the Church to receive more for its magazine dollar.

The new address for the magazine will be announced in the next issue. Until further notice please address all communications to Box 2122, Philadelphia 3, Pa.



# LETTERS

## COSTLY COMPETITION

... What wonderful news that a critical survey has been made of charitable agencies. It has long been my contention that there was too much competition in this field. The waste of money alone in compiling, printing and mailing literature!

Cannot something be done to make some of these people amalgamate? For instance, there are [at least] two "Adopt-a-Child for \$10 a month" outfits. And there are two "Seeing Eye Dog" training homes in New York State alone.

Before I boil over completely, I'll stop, but wanted to say how glad I am to see that THE EPISCOPALIAN has printed something about this scandal.

EILEEN HOPWOOD  
Beverly Hills, Calif.

## THE CALLING OF THE MINISTRY

... Several references to priests as "Father" seem to indicate that there is a strong tendency [on the part of THE EPISCOPALIAN] to be "High Church." To me this is quite offensive and if it is your intention to promote the High Church you may cancel my subscription.

C. M. MOODY  
Baltimore, Md.

... Last year our research department sent questionnaires to all the clergy of our Church. One of the questions was: "What title do you prefer?" We endeavor to follow the desires of all who indicated their preferences; we address those who gave no preference as "Mr."

When you see the use of one of the forms of address in the magazine, this does not indicate a tendency to lean in that direction. THE EPISCOPALIAN is a magazine for the whole Episcopal Church and intends to remain that way.  
(MRS.) EMMARETTA WIEGHART  
Assistant to the Editor

... Your letter of the 21st is greatly appreciated. Thank you for explaining things so fully for me.

C. M. MOODY  
Baltimore, Md.

## POINTING THE WAY

Since the age of fifteen, when I first walked into an Episcopal church, I have been in a constant search for information about and concerning the Church. Many hours have been spent searching the widely circulated magazines for articles about our Church, but many times I have missed an issue; and con-

sequently, have missed the articles and pictures of an important General Convention, Lambeth Conference, etc. As for the stand our Church takes on the latest political, moral, and social issues of our times, there never did seem to be anything definite.

Thanks to a priest who loaned me his copy of THE EPISCOPALIAN, I no longer miss the activities of our Church and can at last find authoritative answers to my questions. To me THE EPISCOPALIAN is in effect unifying the Church: unifying by making its readers aware of the many different factions within the Church. With this awareness, it now becomes easier to picture uniting with another church body, whether Catholic or Protestant, for are not both within our own Church? THE EPISCOPALIAN has brought within reach by its world-wide coverage the mission fields which used to seem so far away. I now realize that our unification problems are not confined to America and Europe only, but [extend] to the entire world.

THE EPISCOPALIAN has led me into a deeper understanding of the Church's problems, but this has been only a part of what it has really accomplished. In the recent issues the simple evangelism of "Why They Came," the other point of view of "Presents from a Friend," the hard facts of "The Best-Seller No One Reads," and the everyday Christianity of the people in "Saturday's Bread"—all have added to make my daily living more meaningful by pointing the way to our Lord.

ROBERT D. BEE  
Cherry Point, N.C.

## PARISH POWER

I am enclosing a copy of a letter that has just gone to Seabury-Western, which I am sending you at the suggestion of Dean Harris. He thought this might be of general interest, and that it might provide a plan which could be followed elsewhere. Obviously, the Church has a responsibility for the seminaries which is not as fully accepted as it should be.

My personal hope is that next year this parish will provide a scholarship for two seminaries, and the following year for three.

THE REV. DUDLEY J. STROUP  
Rector, Grace Episcopal Church  
Hinsdale, Ill.

At a meeting of the vestry of Grace Church, Hinsdale, it was unanimously voted that a scholarship of \$300 be awarded to a student at Seabury-West-

ern Theological Seminary for the academic year 1961-1962.

We anticipate making this an annual scholarship from Grace Church to be awarded to a student chosen by the dean and faculty of the seminary. It is our hope that next year a scholarship can be awarded to one of the other seminaries as well as Seabury-Western.

Each year members of the parish will be invited to contribute to the Grace Church Theological Education Fund. In this way, the vestry believes that the congregation can learn its obligation for the education of our clergy. Perhaps this will be an example that other parishes can follow.

During the course of the academic year, we would like to have the recipient of the Grace Church Scholarship speak in the parish, in order to personalize the award to the congregation.

We look forward to the announcement of the first student to receive this scholarship from Grace Church, Hinsdale.

THE REV. DUDLEY J. STROUP  
Hinsdale, Ill.

## SHELTERED EXISTENCE

Permit me to protest, to repudiate, and to castigate the namby-pamby, masochistic brand of Christianity advocated in connection with fallout shelters by the National Council of Churches, by Bishop Angus Dun, etc.

If it is wrong to keep out neighbors after a shelter is built, it is a hundred times as wrong to condemn and discourage their construction, especially in nontarget areas. Let us build shelters, big enough not only for our own families but for some of our neighbors too. Let us encourage and help our neighbors to build their own. Let us promote community shelters.

In the end, if we don't succeed in preparing protection for everyone, we can always choose to step outside to make room for one more person in the shelter. When Bishop Dun does that, as I am sure he will, he will be able to hold the heads of several vomiting neighbors whose lives would have been saved if he had worked to secure shelters for them instead of opposing the project.

Christ saved lives. When He gave His own life to free others from sin, He did not require His followers to die with Him. The time to follow Christ's example and to be unselfish is now. Let's not wait until the bombs fall to save lives.

RICHARD C. PLATER, JR.  
Acadia Plantation  
Thibodaux, La.





## A GRIEF OBSERVED

by N. W. Clerk

**N**O ONE ever told me that grief felt so like fear. I am not afraid, but the sensation is like being afraid. The same fluttering in the stomach, the same restlessness, the yawning. I keep on swallowing.

At other times it feels like being mildly drunk, or concussed. There is a sort of invisible blanket between the world and me. I find it hard to take in what anyone says. Or perhaps, hard to want to take it in. It is so uninteresting. Yet I want the others to be about me. I dread the moments when the house is empty. If only they would talk to one another and not to me.

There are moments, most unexpectedly, when something inside me tries to assure me that I don't really mind so much, not so very much, after all. Love is not the whole of a man's life. I was happy before I ever met H. I've plenty of what are called "resources." People get over these things. Come, I shan't do so badly. One is ashamed to listen to this voice but it seems for a little to be making out a good case. Then comes a sudden jab of

red-hot memory and all this "common sense" vanishes like an ant in the mouth of a furnace.

On the rebound one passes into tears and pathos. Maudlin tears. I almost prefer the moments of agony. These are at least clean and honest. But the bath of self-pity, the wallow, the loathsome sticky-sweet pleasure of indulging it—that disgusts me. And even while I'm doing it I know it leads me to misrepresent H. herself. Give that mood its head and in a few minutes I shall have substituted for the real woman a mere doll to be blubbered over. Thank God the memory of her is still too strong (will it always be too strong?) to let me get away with it.

For H. wasn't like that at all. Her mind was lithe and quick and muscular as a leopard. Passion, tenderness, and pain were all equally unable to disarm it. It scented the first whiff of cant or slush; then sprang, and knocked you over before you knew what was happening. How many bubbles of mine she pricked! I soon learned not to talk



## To all those who love and are loved:

We believe that *A Grief Observed*, which begins in this issue, will be remembered forever in the English language, and in the many others into which it will be translated, as a classic expression of love and death. We commend it to your reading, not as doctrine or dogma or official pronouncement, but as basic research on the Last Frontier—the Soul of Man.

—The Editors

rot to her unless I did it for the sheer pleasure—and there's another red-hot jab—of being exposed and laughed at. I was never less silly than as H.'s lover.

And no one ever told me about the laziness of grief. Except at my job—where the machine seems to run on much as usual—I loathe the slightest effort. Not only writing but even reading a letter is too much. Even shaving. What does it matter now whether my cheek is rough or smooth? They say an unhappy man wants distractions—something to take him out of himself. Only as a dog-tired man wants an extra blanket on a cold night; he'd rather lie there shivering than get up and find one. It's easy to see why the lonely become untidy; finally, dirty and disgusting.

Meanwhile, where is God? This is one of the most disquieting symptoms. When you are happy, so happy that you have no sense of needing Him, so happy that you are tempted to feel His claims upon you as an interruption, if you remember yourself and turn to Him with gratitude and praise, you will be—or so it feels—welcomed with open arms. But go to Him when your need is desperate, when all other help is vain, and what do you find? A door slammed in your face, and a sound of bolting and double bolting on the inside. After that, silence. You may as well turn away. The longer you wait, the more emphatic the silence will become. There are no lights in the windows. It might be an empty house. Was it ever inhabited? It seemed so once. And that seeming was as strong as this. What can this mean? Why is He so present a commander in our time of prosperity and so very absent a help in time of trouble?

I tried to put some of these thoughts to C. this afternoon. He reminded me that the same thing seems to have happened to Christ: "Why hast thou forsaken me?" I know. Does that make it easier to understand?

Not that I am (I think) in much danger of ceasing to believe in God. The real danger is of coming to believe such dreadful things about Him. The conclusion I dread is not "So there's no God after all," but "So this is what God's really like. Deceive yourself no longer."

Our elders submitted and said "Thy will be done." How often had bitter resentment been stifled through sheer terror and an act of love—yes, in every sense, an act—put on to hide the operation?

Of course it's easy enough to say that God seems absent at our greatest need because He *is* absent—non-existent. But then why does He seem so present when, to put it quite frankly, we don't ask for Him?

One thing, however, marriage has done for me. I can never again believe that religion is manufactured out of our unconscious, starved desires and is a substitute for sex. For those few years H. and I feasted on love; every mode of it—solemn and merry, romantic and realistic, sometimes as dramatic as a thunderstorm, sometimes as comfortable and unemphatic as putting on your soft slippers. No cranny of heart or body remained unsatisfied. If God were a substitute for love we ought to have lost all interest in Him. Who'd bother about substitutes when he has the thing itself? But that isn't what happens. We both knew we wanted something besides one another—quite a different kind of something, a quite different kind of want. You might as well say that when lovers have one another they will never want to read, or eat—or breathe.

After the death of a friend, years ago, I had for some time a most vivid feeling of certainty about his continued life; even his enhanced life. I have begged to be given even one hundredth part of the same assurance about H. There is no answer. Only the locked door, the iron curtain, the vacuum, absolute zero. "Them as asks don't



## A Grief Observed

get." I was a fool to ask. For now, even if that assurance came I should distrust it. I should think it a self-hypnosis induced by my own prayers.

At any rate I must keep clear of the spiritualists. I promised H. I would. She knew something of those circles.

Keeping promises to the dead, or to anyone else, is very well. But I begin to see that "respect for the wishes of the dead" is a trap. Yesterday I stopped myself only in time from saying about some trifle "H. wouldn't have liked that." This is unfair to the others. I should soon be using "what H. would have liked" as an instrument of domestic tyranny, with her supposed likings becoming a thinner and thinner disguise for my own.

I CANNOT TALK to the children about her. The moment I try, there appears on their faces neither grief, nor love, nor fear, nor pity, but the most fatal of all nonconductors, embarrassment. They look as if I were committing an indecency. They are longing for me to stop. I felt just the same after my own mother's death when my father mentioned her. I can't blame them. It's the way boys are.

I sometimes think that shame, mere awkward, senseless shame, does as much towards preventing good acts and straightforward happiness as any of our vices can do. And not only in boyhood.

Or are the boys right? What would H. herself think of this terrible little notebook to which I come back and back? Are these jottings morbid? I once read the sentence "I lay awake all night with toothache, thinking about toothache and about lying awake." That's true to life. Part of every misery is, so to speak, the misery's shadow or reflection: the fact that you don't merely suffer but have to keep on thinking about the fact that you suffer. I not only live each endless day in grief, but live each day thinking about living each day in grief. Do these notes merely aggravate that side of it? Merely confirm the monotonous, treadmill march of the mind round one subject? But what am I to do? I must have some drug, and reading isn't a strong enough drug now. By writing it all down (all?—no: one thought in a hundred) I believe I get a little outside it. That's how I'd defend it to H. But ten to one she'd see a hole in the defense.

It isn't only the boys either. An odd by-product of my loss is that I'm aware of being an embarrassment to everyone I meet. At work, at the club, in the street, I see people, as they approach me, trying to make up their minds whether they'll "say something about it" or not. I hate it if they do, and if they don't. Some funk it altogether. R. has been avoiding me for a week. I like best the well brought-up young men, almost boys, who walk up to me as if I were a dentist, turn very red, get it over, and then edge away to the bar as quickly as they

decently can. Perhaps the bereaved ought to be isolated in special settlements like lepers.

To some I'm worse than an embarrassment. I am a death's-head. Whenever I meet a happily married pair I can feel them both thinking, "One or other of us must some day be as he is now."

At first I was very afraid of going to places where H. and I had been happy—our favourite pub, our favourite wood. But I decided to do it at once—like sending a pilot up again as soon as possible after he's had a crash. Unexpectedly, it makes no difference. Her absence is no more emphatic in those places than anywhere else. It's not local at all. I suppose that if one were forbidden all salt one wouldn't notice it much more in any one food than in another. Eating in general would be different, every day, at every meal. It is like that. The act of living is different all through. Her absence is like the sky, spread over everything.

But no, that is not quite accurate. There is one place where her absence comes locally home to me, and it is a place I can't avoid. I mean my own body. It had such a different importance while it was the body of H.'s lover. Now it's like an empty house. But don't let me deceive myself. This body would become important to me again, and pretty quickly, if I thought there was anything wrong with it.

Cancer, and cancer, and cancer. My mother, my father, my wife. I wonder who is next in the queue.

Yet H. herself, dying of it, and well knowing the fact, said that she had lost a great deal of her old horror at it. When the reality came, the name and the idea were in some degree disarmed. And up to a point I very nearly understood. This is important. One never meets just Cancer, or War, or Unhappiness (or Happiness). One only meets each hour or moment that comes. All manner of ups and downs. Many bad spots in our best times, many good ones in our worst. One never gets the total impact of what we call "the thing itself." But we call it wrongly. The thing itself is simply all these ups and downs: the rest is a name or an idea.

It is incredible how much happiness, even how much gaiety, we sometimes had together after all hope was gone. How long, how tranquilly, how nourishingly, we talked together that last night!

And yet, not quite together. There's a limit to the "one flesh." You can't really share someone else's weakness, or fear, or pain. What you feel may be bad. It might conceivably be as bad as what the other felt, though I should distrust anyone who claimed that it was. But it would still be quite different. When I speak of fear, I mean the merely animal fear, the recoil of the organism from its destruction; the smothery feeling; the sense of being a rat in a trap. It can't be transferred. The mind can sympathize; the body, less. In one way the bodies of lovers can do it least. All their love passages have trained them to have, not identical, but complementary, correlative, even opposite, feelings about one another.

We both knew this. I had my miseries, not hers; she had hers, not mine. The end of hers would be the coming-



of-age of mine. We were setting out on different roads. This cold truth, this terrible traffic-regulation ("You, Madam, to the right—you, Sir, to the left") is just the beginning of the separation which is death itself.

And this separation, I suppose, waits for all. I have been thinking of H. and myself as peculiarly unfortunate in being torn apart. But presumably all lovers are. She once said to me, "Even if we both died at exactly the same moment, as we lie here side by side, it would be just as much a separation as the one you're so afraid of." Of course she didn't *know*, any more than I do. But she was near death; near enough to make a good shot. She used to quote "Alone into the Alone." She said it felt like that. And how immensely improbable that it should be otherwise! Time and space and body were the very things that brought us together; the telephone wires by which we communicated. Cut one off, or cut both off simultaneously. Either way, mustn't the conversation stop?

Unless you assume that some other means of communication—utterly different, yet doing the same work, would be immediately substituted. But then, what conceivable point could there be in severing the old ones? Is God a clown who whips away your bowl of soup one moment in order, next moment, to replace it with another bowl of the same soup? Even nature isn't such a clown as that. She never plays exactly the same tune twice.

It is hard to have patience with people who say "There is no death" or "Death doesn't matter." There is death. And whatever is matters. And whatever happens has consequences, and it and they are irrevocable and irreversible. You might as well say that birth doesn't matter. I look up at the night sky. Is anything more certain than that in all those vast times and spaces, if I were allowed to search them, I should nowhere find her face, her voice, her touch? She died. She is dead. Is the word so difficult to learn?

I have no photograph of her that's any good. I cannot even see her face distinctly in my imagination. Yet the odd face of some stranger seen in a crowd this morning may come before me in vivid perfection the moment I close my eyes tonight. No doubt, the explanation is simple enough. We have seen the faces of those we know best so variously, from so many angles, in so many lights, with so many expressions—waking, sleeping, laughing, crying, eating, talking, thinking—that all the impressions crowd into our memory together and cancel out into a mere blur. But her voice is still vivid. The remembered voice—that can turn me at any moment to a whimpering child.

**F**OR THE FIRST TIME I have looked back and read these notes. They appall me. From the way I've been talking anyone would think that H.'s death mattered chiefly for its effect on myself. Her point of view seems to have dropped out of sight. Have I forgotten the

moment of bitterness when she cried out, "And there was so much to live for?" Happiness had not come to her early in life. A thousand years of it would not have made her blasé. Her palate for all the joys of sense and intellect and spirit was fresh and unspoiled. Nothing would have been wasted on her. She liked more things and liked them more than anyone I have known. A noble hunger, long unsatisfied, met at last its proper food, and almost instantly the food was snatched away. Fate (or whatever it is) delights to produce a great capacity and then frustrate it. Beethoven went deaf. By our standards a mean joke; the monkey trick of a spiteful imbecile.

I must think more about H. and less about myself.

Yes, that sounds very well. But there's a snag. I am thinking about her nearly always. Thinking of the H. facts—real words, looks, laughs, and actions of hers. But it is my own mind that selects and groups them. Already, less than a month after her death, I can feel the slow, insidious beginning of a process that will make the H. I think of into a more and more imaginary woman. Founded on fact, no doubt. I shall put in nothing fictitious (or I hope I shan't). But won't the composition inevitably become more and more my own? The reality is no longer there to check me, to pull me up short, as the real H. so often did, so unexpectedly, by being so thoroughly herself and not me.

The most precious gift that marriage gave me was this constant impact of something very close and intimate yet all the time unmistakably other, resistant—in a word, real. Is all that work to be undone? Is what I shall still call H. to sink back horribly into being not much more than one of my old bachelor pipe dreams? Oh my dear, my dear, come back for one moment and drive that miserable phantom away. Oh God, God, why did you take such trouble to force this creature out of its shell if it is now doomed to crawl back—to be sucked back—into it?

Today I had to meet a man I haven't seen for ten years. And all that time I had thought I was remembering him well—how he looked and spoke and the sort of things he said. The first five minutes of the real man shattered the image completely. Not that he had changed. On the contrary. I kept on thinking, "Yes, of course, of course. I'd forgotten that he thought that—or disliked this, or knew so-and-so—or jerked his head back that way." I had known all these things once and I recognized them the moment I met them again. But they had all faded out of my mental picture of him, and when they were all replaced by his actual presence the total effect was quite astonishingly different from the image I had carried about with me for those ten years. How can I hope that this will not happen to my memory of H.? That it is not happening already? Slowly, quietly, like snowflakes—like the small flakes that come when it is going to snow all night—little flakes of me, my impressions, my selections, are settling down on the image of her. The real shape will be quite hidden in the end. Ten minutes—ten seconds—of the real H. would correct all this. And yet, even if those ten seconds were allowed me,



## A Grief Observed

one second later the little flakes would begin to fall again. The rough, sharp, cleansing tang of her otherness is gone.

What pitiable cant to say "She will live forever in my memory!" *Live?* That is exactly what she won't do. You might as well think like the old Egyptians that you can keep the dead by embalming them. Will nothing persuade us that they are gone? What's left? A corpse, a memory, and (in some versions) a ghost. All mockeries or horrors. Three more ways of spelling the word *dead*. It was H. I loved. As if I wanted to fall in love with my memory of her, an image in my own mind! It would be a sort of incest.

I REMEMBER being rather horrified one summer morning long ago when a burly, cheerful laboring man, carrying a hoe and a watering pot, came into our churchyard and, as he pulled the gate behind him, shouted over his shoulder to two friends, "See you later, I'm just going to visit Mum." He meant he was going to weed and water and generally tidy up her grave. It horrified me because this mode of sentiment, all this churchyard stuff, was and is simply hateful, even inconceivable, to me. But in the light of my recent thoughts I am beginning to wonder whether, if one could take that man's line (I can't), there isn't a good deal to be said for it. A six-by-three foot flowerbed had become Mum. That was his symbol for her, his link with her. Caring for it was visiting her. May this not be in one way better than preserving and caressing an image in one's own memory? The grave and the image are equally links with the irrecoverable and symbols for the unimaginable. But the image has the added disadvantage that it will do whatever you want. It will smile or frown, be tender, gay, ribald, or argumentative just as your mood demands. It is a puppet of which you hold the strings. Not yet, of course. The reality is still too fresh; genuine and wholly involuntary memories can still, thank God, at any moment rush in and tear the strings out of my hands. But the fatal obedience of the image, its insipid dependence on me, is bound to increase. The flowerbed on the other hand is an obstinate, resistant, often intractable bit of reality, just as Mum in her lifetime doubtless was. As H. was.

Or as H. is. Can I honestly say that I believe she now is anything? The vast majority of the people I meet, say, at work, would certainly think she is not. Though naturally they wouldn't press the point on me. Not just now anyway. What do I really think? I have always been able to pray for the other dead, and I still do, with some confidence. But when I try to pray for H., I halt. Bewilderment and amazement come over me. I have a ghastly sense of unreality, of speaking into a vacuum about a nonentity.

The reason for the difference is only too plain. You never know how much you really believe anything until

its truth or falsehood becomes a matter of life and death to you. It is easy to say you believe a rope to be strong and sound as long as you are merely using it to cord a box. But suppose you had to hang by that rope over a precipice. Wouldn't you then first discover how much you really trusted it? The same with people. For years I would have said that I had perfect confidence in B.R. Then came the moment when I had to decide whether I would or would not trust him with a really important secret. That threw quite a new light on what I called my "confidence" in him. I discovered that there was no such thing. Only a real risk tests the reality of a belief. Apparently the faith—I thought it faith—which enables me to pray for the other dead has seemed strong only because I have never really cared, not desperately, whether they existed or not. Yet I thought I did.

But there are other difficulties. "Where is she now?" That is, *in what place* is she *at the present time*. But if H. is not a body—and the body I loved is certainly no longer she—she is in no place at all. And "the present time" is a date or point in our time series. It is as if she were on a journey without me and I said, looking at my watch, "I wonder is she at Euston now." But unless she is proceeding at sixty seconds a minute along this same timeline that all we living people travel by, what does *now* mean? If the dead are not in time, or not in our sort of time, is there any clear difference, when we speak of them, between *was* and *is* and *will be*?

Kind people have said to me "She is with God." In one sense that is most certain. She is, like God, incomprehensible and unimaginable.

But I find that this question, however important it may be in itself, is not after all very important in relation to grief. Suppose that the earthly lives she and I shared for a few years are in reality only the basis for, or prelude to, or earthly appearance of, two unimaginable, super-cosmic, eternal somethings. Those somethings could be pictured as spheres or globes. Where the plane of Nature cuts through them—that is, in earthly life—they appear as two circles (circles are slices of spheres). Two circles that touched. But those two circles, above all the point at which they touched, are the very thing I am mourning for, homesick for, famished for. You tell me "She goes on." But my heart and body are crying out, come back, come back. Be a circle, touching my circle on the plane of Nature. But I know this is impossible. I know that the thing I want is exactly the thing I can never get. The old life, the jokes, the drinks, the arguments, the love-making, the tiny, heartbreaking commonplace. On any view whatever, to say "H. is dead," is to say "All that is gone." It is a part of the past. And the past is the past and that is what time means, and time itself is one more name for death, and Heaven itself is a state where "the former things have passed away."

Talk to me about the truth of religion and I'll listen gladly. Talk to me about the duty of religion and I'll listen submissively. But don't come talking to me about the consolations of religion or I shall suspect that you don't understand.

*To be continued*



# Seminario Internacional

*In Puerto Rico the United States is now training its*

*Peace Corps; in Puerto Rico the Episcopal Church is now  
educating an international corps for the Prince of Peace.*

by Hubert Elliott

FOR what may be the first time in the history of the Episcopal Church, we now have an institution that cuts across several national lines.

El Seminario Episcopal del Caribe, cradled in the sun-splashed Caroline foothills of Puerto Rico, gives validity to this claim. Here at this seminary, which was opened in September of 1961 and formally dedicated this January, future priests of the Protestant Episcopal Church of the United States are preparing for assignments that will take them to all of the countries of the

Caribbean, Central America, and northern South America.

Eighteen students from Haiti, Panama, Costa Rica, the Dominican Republic, the Virgin Islands, and Puerto Rico—along with a dozen "Anglo" faculty members and administrative personnel—make up this unique international Christian community.

"The Christian Church in its truest moments has always conceived of itself as an international community," the Very Rev. Eugene E. Crommett, dean of the seminary, says. "'Go ye

unto all nations' was not and is not primarily a command to carry economic or even cultural advantages to the less fortunate, but above all a command to bind all men together in an international community based on the fact that all men are the sons of one God."

As Dean Crommett puts it, the goal of the Church "is, simply, to make the human race—the entire human race now and through time — a unity of unique individuals.

"Those doctrines, trends, and attitudes that work against the Church's

*Workmen complete construction of road this summer on new campus.*



*Dean Crommett, 34, comes from Maine.*





## SEMINARIO INTERNACIONAL

being congruent with the human race itself deny the very reason for the Church's existence," he says.

The ethos, then, of El Seminario Episcopal del Caribe is based on the premise that seminarians after three years of living in an international community, where they can give full expression to their own unique personalities, will become national clergy in their own lands.

There are many who believe the Caribbean has become a proving ground for the United States—and that the seminary may very well be a prophetic voice in this area. Or again, as Dean Crommett puts it, "The answer to nationalism in the small countries of the Caribbean is not the training of nationalistic priests, but patriotic priests with an international sense."

For more than a decade the need for a recognized seminary in the Caribbean has been the dream of the area's bishops as well as other bishops and theological educators in the Episcopal Church. Finally, after a number of plans had been dropped, specific proposals for the

establishment of a seminary were made to the Church's National Council, which in turn appointed a committee to form a constitution and establish a graduate school in the Caribbean. The Rt. Rev. John B. Bentley, Director of the National Council's Overseas Department, is now chairman of the seminary's board of trustees.

The National Council provided about half of the initial outlay of a half-million dollars in capital funds that made the seminary possible—the remaining \$250,000 coming from a private benefactor, the Church School Missionary Offering of 1960, the United Thank Offering, and other sources.

A minimum endowment fund of \$2 million is needed right now to operate the seminary properly. Within the coming decade, the eventual enrollment is expected to reach between 100 to 120 students. The bulk of the present operating expenses of the seminary is now borne by the National Council, with only a small part coming from fees charged the students. The estimated yearly operating budget has been placed

between \$70,000 and \$100,000.

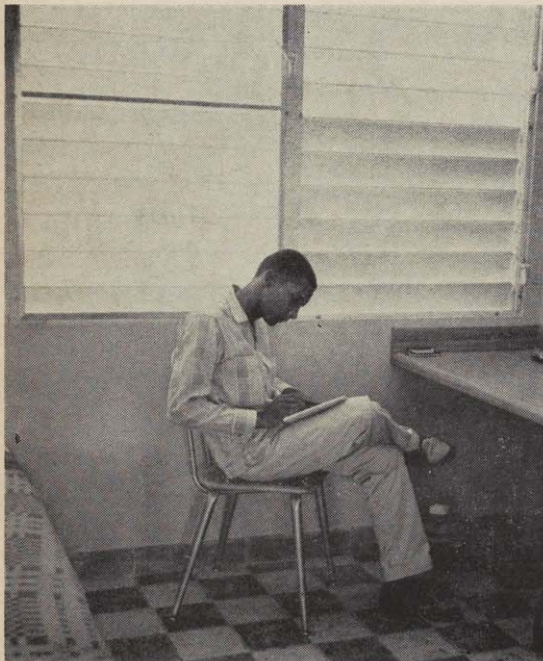
Lack of an endowment fund is a very serious problem for the Church's newest school of higher learning. "If the seminary is to be an independent institution, and it must, endowment must be had," Dean Crommett says.

Meanwhile, the trilingual institution goes about its business of being an international Christian community. Chapel services are alternately in Spanish, French, and English. The library of more than 7,000 volumes is trilingual. Seminars, papers, sermons are done in the student's national language. Haitians learn Spanish from Puerto Ricans and Panamanians learn French from Haitians. All the students practice their English with Virgin Islanders.

With all the languages and cultural backgrounds the seminary represents, a visitor might expect to find a veritable Tower of Babel.

On the other hand, the visitor might protest such a thought and remark cheerfully as one did recently—"Oh, not that. It's more like the day of Pentecost!"

*First student is from the Dominican Republic.*



*Faculty wives and staff work hard setting up first seminary library.*





By JOHN D. GARDNER

# THE TURNING POINT

***What happens to a man's relatives and friends when he is called to the priesthood? This is a true-life story of a common but little-discussed crisis in the life of the Church.***

A YOUNG GRADUATE stood erect and confident as he addressed his cadet senior class in an assembly area of one of our nation's finest military academies. This was the final day at the academy for these young men, and they were clothed in formal military regalia. They sat straight and attentive on precise rows of collapsible wooden chairs. Proud parents, their hearts filled with the satisfaction emanating from the realization that their sons had completed one firm step of educational progress, sat silent and undistracted in adjoining areas.

Cadet Paul E. Thompson spoke of school loyalty, student appreciation, the future, the importance of the sciences and of devotion to God and country. Most of the cadets to whom he spoke had already decided on future scholastic endeavor. Some would enter college; others would continue their military careers and, if qualified, would enroll in West Point or Annapolis. Cadet Thompson had applied to the Academy at West Point and had been turned down because of color blindness. It had never entered his mind that this minor disability would bar his chosen future.

Paul accepted the fact that West Point was out of the picture, and decided to follow up on a favorite science: chemistry. He enrolled in a college at Pittsburgh, and majored in chemical engineering. Unfortunately, he also joined a fraternity and, in the course of initiation, met with an accident that was to cost him an imposing

amount of time, pain, and, to a great degree, the use of his right hand.

This particular initiation was, in itself, quite harmless. In the ensuing horseplay, however, Paul fell on a broken water pitcher and severed all the tendons in his right hand. Through the efforts of an especially fine surgeon, who devoted many hours to this single case, Paul Thompson was able to keep his hand and, after a considerable recovery period, put it to limited use.

The resultant necessity of learning to write left handed proved a major obstacle, but Paul continued his studies and completed his four-year course. Then he stayed on and earned his master's degree.

Paul had been dating Lynn Anne Mallet, who studied dietetics at the same school and was graduated with him. They married after graduation, and Lynn worked as a dietician in order to finance Paul's extra year of study.

Now the graduate chemical engineer found himself in the enviable position of being sought by three national concerns. After discussing the courses open to him with his counselors and business contacts, he accepted an offer of a job as a research chemist with a major oil firm.

Each side of the family was pleased with the scholastic achievement of the young man and woman. Their parents had favored the marriage and helped in purchasing a home and car for the newlyweds. In due time a daughter was born to the couple, and they found

themselves firmly entrenched in modern domestic life.

Up to this point, nothing too unusual had happened in the lives of Mr. and Mrs. Paul Thompson. Paul was earning notable advancement in the research laboratory, and Lynn was about to have a second child. They enjoyed wholesome social activity on evenings and weekends. Paul's collection of jazz and classical recordings steadily grew, as did the occasional component additions to his home-made high-fidelity unit. Then it happened.

Paul calmly announced to his wife, and parents on both sides, that he was resigning his position as research chemist. Why? "Because I am sure the Lord has called me and I believe it is my duty to enter the Episcopal seminary and become a priest."

The foundations of parental complacency collapsed. "What went wrong?" the confused people wondered. "What happened? The results of Paul's decision will be detrimental to our children's future. These ministers and priests live on charity from congregations after they are ordained. The Lord only knows what they live on during training.

"Surely our son has made a mistake. Perhaps some inspirational writing or conversation has moved him temporarily. After a short time he most certainly will realize the importance of his position, his responsibility to his family, the cost and time devoted to private school and college. As parents, we have an obligation, too. We will not permit



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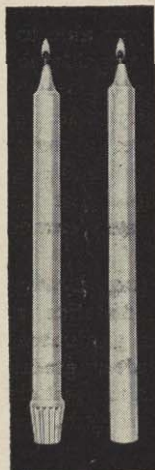
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him to make this change without a great deal more consideration."

But the parents were neglecting an important point. Paul Thompson did not ask their permission to resign. He stated that it was his intention to do so, and he did. His parents no longer controlled Paul, the boy; they now faced Paul, the man.

Their fears were unfounded. As when he was in college, Paul used the methods by which determined people realize their goals. He obtained full-time employment when possible, and part-time work during school sessions.

Mr. Mallet, Paul's father-in-law, had always been fond of his newly acquired son. A mutual respect existed between the two, gaining in warmth and understanding after the marriage. But when Paul left his job and entered the ministry, his father-in-law was not able to bridge the gap of misunderstanding that suddenly materialized. He died before Paul finished his second year at seminary, never agreeing with Paul's decision.

Mrs. Mallet, who originally had respected Paul's religious aspirations, gradually changed her opinion, perhaps because of her husband's feeling. After his death she was perceivably cold toward the issue. An offer to come and live with her children was turned down by the widow.

The situation on Paul's side of the family was about the same, except for the encouragement of his mother. Whether or not she believed that her son had done what was right will remain her secret, but she definitely gave her moral support to Paul.

Paul's father did not share his wife's confidence in Paul's choice and could not lend moral support. There is no practical evaluation of a man's innermost desires that would justify such a drastic change, and being practical, Mr. Thompson was unable to see Paul's point of view. He never failed, however, to help fulfill his son's material needs.

There was yet another important consideration. Lynn Thompson was as much surprised as any of the relatives. The change in Paul's life was going to affect her emotionally, socially, and financially. At first she opposed the change. Perhaps she was not prepared to accept the charity on which their future would inevitably depend. There was even talk of a separation, but such a decision was never made. In time Lynn was able to accept the idea. Like the senior Mrs. Thompson, she had faith in Paul's judgment.

What prompted Paul Thompson to make such a drastic change in his life? He said that the Lord had called him. To anyone other than Paul, that answer was not enough. How can a man pre-



sume to have experienced a calling of such magnitude?

Paul Thompson was not a man who lacked ambition. He was certainly not down and out, or a failure in any way. He was an intelligent man, well liked and respected. The sciences that so often are thought to contradict Christian belief were known to this man more than to the average American. In deciding to enter the priesthood, he had to cope with the protests and misunderstandings of parents and friends. He faced the opposition squarely and quite alone.

Paul had made a systematic evaluation of himself, and in order to know himself, he had to start from the very beginning of human comprehension. This same compulsion to understand one's personal qualities has been shared by educated men down through the centuries. As far back as the fourth century, a man who aspired to Christian duty sought the same understanding. His name was Augustine. No one since has described a realization more eloquently: "Thus I turned face to face with myself, and I cried: 'And thou, what are thou?' And I answered: 'But a man.'"

One need not be some sort of fanatic to become a priest. A priest is as much a man as the grocer, the manager, the scientist, or the teacher. The calling he receives is not some supernatural voice that steals through the night to his ear alone. It is a voice from within, an overwhelming desire from his inner self to devote a lifetime to Christian service through the love of God.

**I**N THESE days of advanced electronics, space penetration, and the difficult technological and methodological approaches to human progress, there is a severe shortage of qualified engineers and scientists. Large concerns, sorely in need of these qualified people, are tempted to steal them from one another. An incentive is needed to gain a man's interest, to have him move to a new location. That incentive can be a high salary, or an important title, or a path to power over others.

It is an interesting and usually unnoticed phenomenon that our Lord recruits His devoted priests from these or other ranks of men, scarce or plentiful, and He offers no monetary reward. Neither has He created any new words or products to attract men, nor does He publicize or advertise His need for these people. They seek Him. And like Paul Thompson, they find Him often *despite* their friends and relatives. What might happen if this pattern were reversed? Or is that too much to ask in this secularized society of ours? ◀



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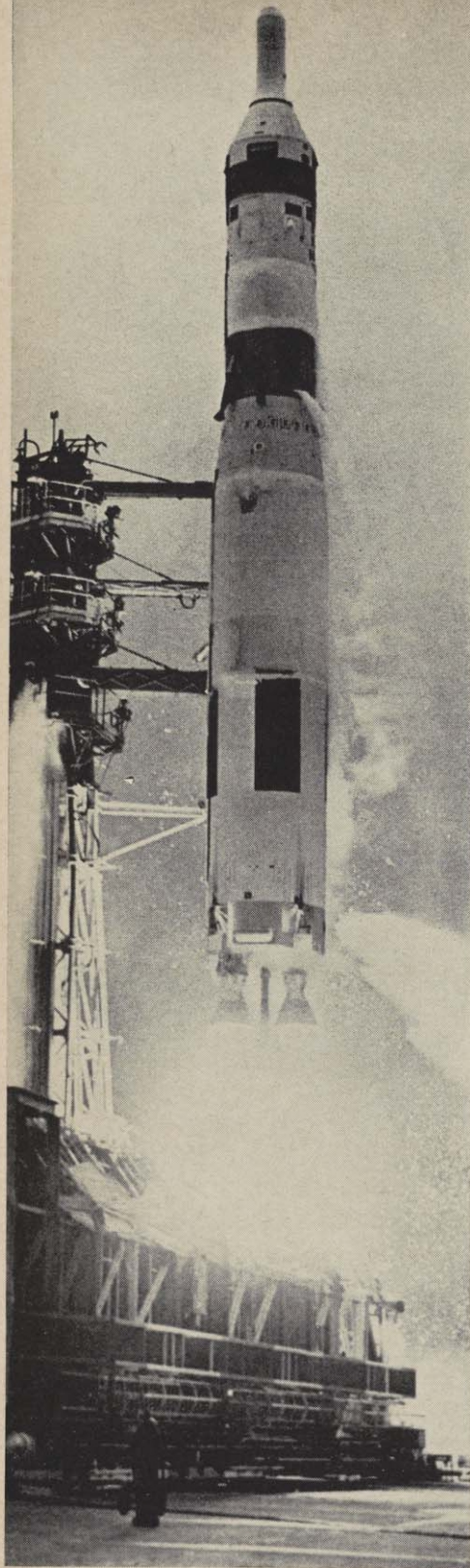
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# PRAYER

## can be the hardest kind of work

by  
Wernher von Braun



*In 1912 when Wernher von Braun was born in the small town of Wirsitz in eastern Germany, people were talking about a new invention known as the airplane. Today, fifty years later, they are talking of flying to the moon. Dr. von Braun has played a key role in this development. After graduating with honors from some of Germany's finest technical schools, he devoted himself to the study of rockets, guided aircraft, and liquid fuels. Later he was to direct his country's V-2 rocket program. After the war, he came to the U.S. as an advisor to the Department of Defense and a researcher in further advances in guided missiles. In 1955, Dr. von Braun became a U.S. citizen, and presently he is living in Huntsville, Alabama, with his wife, Maria, their two daughters, Iris and Margrit, and their young son, Peter. Although not yet communicants, the von Brauns are affiliated with the Episcopal Church of the Nativity in Huntsville, where their daughter, Iris, was recently confirmed and their son, Peter, baptized.*



**D**ISCUSSIONS about religion and philosophy put me always a little ill at ease. I am trained to think as a scientist; I'm far more at home talking about rocket thrust than prayer. I wouldn't even say that I'd always had an interest in religion. The only thing I've *always* cared about is space exploration.

When I was growing up in Germany, it was the tradition for parents to give their children a rather splendid gift when they were confirmed. Every boy in town, it seemed, asked for a pair of long pants and a watch. Except me. The other boys went to church in long trousers, and every one of them needed to know what time it was every few steps. But I didn't care. I got my telescope.

I guess I have always daydreamed about space flight. When I was in my early teens, I used to slip off to an old World War I munitions dump and pick up odd parts to use in my homemade rockets. I'd try out the rockets in a field near our house. I would kneel down at a safe distance and dream that I was sending another Braun Super Space Ship out to a faraway galaxy, and then I'd push the ignition button. Usually the rockets wobbled a little way into the air and fell back again. They were really just a lot of smoke and noise. My dreams were not very practical.

I would always pray when I knelt down to push the ignition button. A kind of last-minute, hope-against-hope prayer. "Please let this one go," I'd say.

Shortly after I turned eighteen, I learned that an old hero of mine, a famous German scientist, had written a paper claiming that we could get to the moon with rockets. I couldn't wait to get that paper. But when it came, my heart sank. The paper had almost no text to it. It was one long, complicated, mathematical equation.

The trouble was, I didn't like math. I'd failed the subject in school. But *this* was what it took to get a rocket into space. Not romantic stories. Not daydreams. But math. When I found that I'd have to learn math if I wanted to put a rocket into space, I learned math. And with it, I eventually got rockets that could probe space, too. But first came months, years, of hard, unromantic work.

I think prayer is often the hardest kind of work, if in work you include the ideas of discipline, regularity, effort, sacrifice.

I had been raised in Nazi Germany. There were many

beautiful and old churches in Germany, of course, and a few of them remained strong even under the Nazis; but mostly they were empty shells. Then I came to America. I was sent by the government to Fort Bliss, Texas, to carry on experiments with rockets.

One day a neighbor called and asked if I'd like to go to church with him. I accepted, because I was anxious to see if an American church was just a religious country club, as I'd been led to expect.

When we drove up, the small, white, frame building stood out in the hot Texas sun on a browned-grass lot. Outside several little groups of people were waiting, and before long I heard a screeching of brakes as up to this church drove an old, battered bus. The door opened and perhaps fifty people climbed out, until only the driver was left. Then he too climbed down, and my host walked up to him.

"Dr. von Braun," he said, "I'd like you to meet our minister."

It was the minister who drove that bus. Each Sunday this man drove more than forty miles picking up his parishioners who didn't have cars. Together these people made up a live, vibrant community. They worked together, prayed together, gave each other support. The congregation was trying to raise funds for a new Sunday school and many of these people gave far more than their budgets should have allowed.

This was the first time I really understood that religion was not a cathedral inherited from the past, or a quick prayer at the last minute. To be effective, religion has to be backed up by discipline and effort.

Gradually I came to feel that in order to be realistic, my prayers, too, needed to move into a new dimension. I began to pray daily, hourly, instead of, on occasion, "pushing the button and hoping." I took long rides out into the desert where I could be alone at prayer. I prayed with my wife in the evening. As I tried to understand my problems, I tried to find God's will in acting on them.

In this age of space flight and nuclear fission, to use power wisely calls for a moral and ethical climate that—quite frankly—I do not think we now possess. We can achieve it only through many hours of the deep concentration we call prayer.

Are we willing to do this, I wonder? It will take effort. Prayer can be the hardest kind of work—but it is certainly the most important work we now can do. ◀



# STEPS TO PEACE

Today, headlines report wars and rumors of wars from Berlin to the Congo. Every noon during the Church's recent Sixtieth General Convention, outstanding leaders of the Episcopal Church and the world-wide Anglican Communion paused at the pulpit of the 113-year-old Mariners' Church in Detroit to deliver some of the most stimulating addresses at the Convention. In interviews with *THE EPISCOPALIAN*, each was asked what he thought the Christian Church could do today to avert a thermonuclear war and achieve a just and lasting peace.



WICKHAM

We must try again and again to understand the fears and hope of the other side. We must learn to listen to our brothers in other parts of the world and learn what makes them laugh and cry. We must reach out our Christian arms to them and let them know that we care, that we want to help them, that we love them.—*THE RT. REV. EDWARD RALPH WICKHAM, Suffragan Bishop of Middleton, Diocese of Manchester, England.*



POLLARD

Christians must pray for peace. Nuclear war is a terrifying possibility. Only God can help us. I think the government is doing everything possible to win a lasting peace, but they are only mortal men. We must all ask God on our knees for His mercy for ourselves and for mankind, for He is the only one who can save us.—*THE REV. WILLIAM G. POLLARD, Episcopal priest and famed nuclear physicist.*

Our church must mount an intellectual offensive. Scientists must become theologians and theologians must become scientists. We must stop thinking of science as full of wizards that peep and mutter. We must stop thinking in terms of our narrow vocationalism and break through to new heights of vision and creativity if we are to understand the world that is in the making and survive.—*DR. F. EDWARD LUND, president of Kenyon College.*

LUND



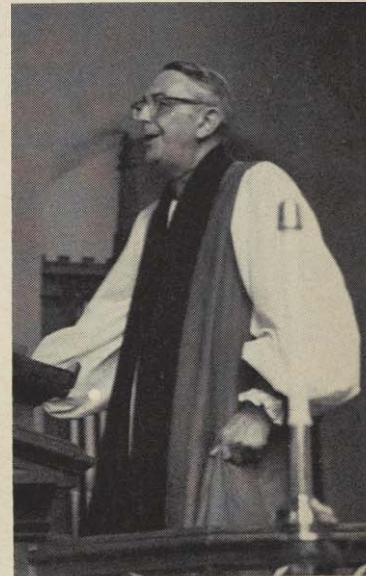




BROOKS

The laymen need to be better informed at the local level. They must have a knowledge and insight into world affairs. It is they who elect the men who make the fateful decisions of our time. The Church must help us as a nation to grow up and accept our responsibilities as leaders of the free and Christian half of the globe. I believe that there is strength in education.—DEAN K. BROOKS, M.D., *superintendent of Oregon State Hospital and a prominent Episcopalian.*

Christians must give unstintingly to help their less fortunate brethren abroad, to show them that they are of concern to the Church. Whatever the immediate crises, the cause of war will not be eliminated until hunger is destroyed, nakedness is clothed, and hope is relit in thousands of hearts now dark with despair.—THE MOST REV. HOWARD HEWLETT CLARK, *Primate of All Canada.*



CLARK

A large portion of the world is seriously weighing the two great faiths: Christianity and communism. Only by showing that we are better citizens, lead fuller lives, are less materialistic, can we persuade them that ours is the true path. We find ourselves in a situation today, whether we know it or not, in which we must prove ourselves. It is high time we realized this fact.—THE RT. REV. LAKDASA DE MEL, *Bishop of Kurunagala, Ceylon.*

The Church must teach the universal brotherhood of all men. By learning to love one another as Christ taught, war can be eliminated for all time. But today we hate and fear and mistrust one another as we have since the beginning of time. The only difference is that we now have the means to destroy all life on this planet. If we are ever to learn Christ's love, it had better be soon.—THE MOST REV. ISABELO DE LOS REYES, *Supreme Bishop of the Philippine Independent Church.*

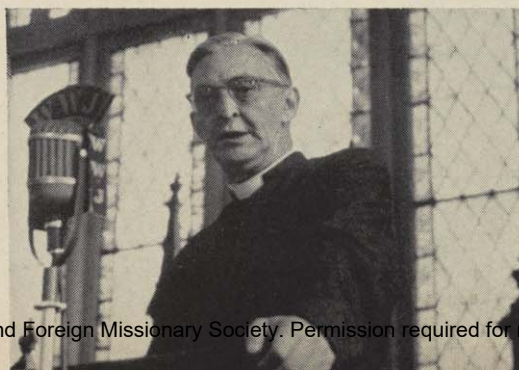


DE MEL

We people of God are an old people. We began at least with Abraham. We must arm to defend ourselves and Christianity, we must struggle for 100, 200, or 300 years to raise the standard of living in other lands, to teach them how to live with freedom and dignity; but should we fail, we must remember that our cities have been destroyed before. There is nothing sacred about a city, or an economic system or a political philosophy. Only the Church is sacred in this world and she is an anvil against which many a hammer has been broken. As Christians we must persevere to build again and again.—THE REV. DR. ALBERT T. MOLLEGEN, *professor of Christian ethics at Virginia Theological Seminary.*



MOLLEGEN



DE LOS REYES





# *When Christians Marry*

Some thoughts on the American dream and the historic reality of man and woman in holy matrimony.

by Robert N. Rodenmayer

**T**AKING the average movie, TV serial, or magazine story as a norm, the ideal marriage in America might be described as the right boy marrying the right girl under the right circumstances with the right dreams. The simple, sure-fire formula is: Boy meets Girl, Boy loses Girl, Boy gets Girl. But there is a philosophy behind the formula, the philosophy of the American Dream. It goes:

Once upon a time there was a boy who grew up in Anytown, U.S.A. He may have been bold or shy, handsome or wistful, rich or poor, but he had a good mother and a good heart. In all his callowness, growing pains, his ups and downs, his successes and failures, his comings and goings, we get the picture of the young American who is sound at the core and ready to take his place in the world, as soon as he finds out what his place is. In fact, we get an idealized picture of ourselves.

This young man engages our sympathies; we like him.

Sooner or later he meets the girl who is to be his future wife. He may not know this at the time (though we do, of course), but he knows that she is "special." There are variations on the theme; sometimes he knows in a moment of pure inspiration that this is The One, sometimes it dawns upon him gradually, but there comes a day or a moment when he knows that this is it.

We like the girl for the same reasons. She is good-looking but not glamorous (that's the enemy), intelligent but still admiring, resourceful but not too independent. She has the well-scrubbed look of good health and she faces the future unafraid. She, too, is an idealized picture of ourselves and we warm to her.

For a while everything goes well for them. Pleasant discovery follows pleasant discovery, friends and families approve, the future is bright with promise, in fact has a certain attractive inevitability about it. Then it happens.



It may be that the boy is beguiled momentarily by the glamorous rival whose motives are suspect and who has never had the honest worth of The One. It may be a tragic misunderstanding which, except for some twist of fate (good, this time), might well have wrecked the whole thing. But the episode passes; the boy's eyes are opened, the misunderstanding is explained, the sky is clear again, and all is for the best in the best of all possible worlds.

Romance has won again, and the downstretch is straight to the altar where the ideally happy couple begin to live happily ever after. The occasion is marked by organ music, candlelight, and simple tears as the well matched couple exchange their vows and drive off into the well assured future. The boy is proud and confident; the bride, one of the etiquette books says, should look radiant but not triumphant. And so their good life together begins without spot or wrinkle. Curtain. *The End.*

Now, this is not all bad or undesirable. People do meet and fall in love, they do have misunderstandings and resolve them, they do begin married life with high hopes, and without some hope no marriage would begin at all. But one wonders about the adequacy of the American Dream when one looks at the divorce statistics, or listens to the happy couple a few years later with the wreckage of their marriage lying about their feet.

Is there a more excellent way? Is there a way which admits the attractiveness and, to some extent, the truth of the romantic approach to marriage, while at the same time supplying a more realistic assurance against the slings and arrows of outrageous fortune? I think there is, and I think it is what Christians know as Christian marriage.

In a real sense there is no such thing as "Christian marriage" as a thing in itself; the state usually so described is a marriage of two Christians to one another. That which makes such a union a Christian one is the same faith and practice which makes a Christian out of any man or woman.

This is contrary to the popular notion that a marriage is Christian because it takes place in a Christian church building or is performed by a Christian minister. Presumably a Christian marriage could be contracted before a justice of the peace, if it were so intended and lived out, and doubtless this has happened. The heart of the matter is the nature of the contract and the intention of the man and woman who enter into it. And there are, of course, any number of persons to whom one could be happily married.

Actually, of course, the couple marry one another; they are the high contracting parties. The function of the witnesses is to testify that they were present at the time and place of the making of this contract. The function of the clergyman is a double one: he acts as an official recognized by the State as a properly qualified person to join couples in the marriage bond, and as an official recognized by the Church to bless this man and this woman and their marriage in the name of God, and to invoke the prayers of the congregation in their behalf.

In the words of the Book of Common Prayer this is called "the solemnization of matrimony."

The two recordings are indications of this double role. The marriage is recorded with the clergyman's signature both in the town or city clerk's office and in the parish register; the proceeding is governed by both civil law and canon law. In some places all marriages are civil contracts, and if the couple wish to signify their intention that their marriage shall be a Christian one, then they make proper arrangements for a religious ceremony.

**T**HIS BRINGS us back again to the bride and the groom, to their knowledge and intent and commitment as Christians. What does this amount to and what difference does it make?

The history of marriage shows many variations in form and structure, but in any and all of these it appears to be a response to our personal need for companionship, for love, for completion and, in a wider context, a response to our need for a stable society.

Christians would say that marriage was provided by God in the natural order for these reasons. An anthropologist might observe that in the long development of life on this earth there emerged finally, among the higher mammals, male and female species which came to be known as human beings, and therefore the possibility of human community and communities. A Christian anthropologist would agree, but might add that he believes this process to be presided over by God the maker of all things, to be in fact God's will.

The biblical mythology describing this process is, of course, the creation story in the Book of Genesis. (Mythology is not untruth; it is a way of speaking the truth in symbols—such as universal man and universal woman—when that is the only way or the best way in which to do it.)

The story tells us that God made man and woman with equality and at the same time. "And God said, Let us make man in our image, after our likeness . . . So God created man in his own image . . . male and female created he them." (GEN. 1:26-27) This is a later passage than the "rib" one, and it was from this that our Lord quoted, even though He lived in a culture (as did these writers) in which women were regarded legally as chattels. Going on with this familiar account, we do well to remember that the Fall included marriage and that it is subject to redemption and restoration.

The central truth of a Christian marriage is the fact of Christ, God's action in the human situation. Whatever our bright hopes and good intentions, we are simply unable to cope with our "fallenness" by ourselves. Our self-love is too strong and too subtle. One of our contemporary poets says, "Everywhere I go, I go too, and spoil everything."

The "fall of man" occurs in every marriage; in a sense the marriage is not real until after that event. To some extent we all tend to marry "ideal" mates which are



## When Christians Marry

partly an extension of our own egos. The problem is that of accepting ourselves the way we really are before we can accept another person the way he or she is. And right here is the fact of Christ, the man-in-God who comes to heal by His self-offering the breach between man and God, between man and man, and between a man and himself. It is He who accepts us the way we are—to the extent of dying in our place, not only in some far-off time and place but right now, and again and again.

As one begins to accept the miracle of his acceptance in Christ, he begins to see himself in scale, perhaps even with a little humor. Then one begins to be able really to “meet” another person, one’s husband or wife for instance, to whom one may have been married for years. The power to do this is the power of God the Creator—He who makes new—revealed, demonstrated, made available in Christ the Lord.

To be quite practical, this means at least two things. It means that there is a Christian community. Just as this marriage is important to the civil society of which it is a part, so it is important to the Christian society of which it is a part, the Church, the Body of Christ. But with a difference.

The interest of the state is only horizontal, here and now, while the Church is interested in this man and this woman not only now but for all eternity. When the newly married couple become working members of the Church in the place where they have gone to live, they join themselves not only to their fellow saints and sinners in that place but to all Christians in every place, and to the whole company of heaven. One might say that this is the newly married expression of their Baptism. This is

the frame, this local worshipping community, in which their hopes and plans will be worked out, their mistakes made, their turning points reached. Here they will be supported in love by the brethren, here they will receive the bread of life.

This means, secondly, that because of the loving-kindness of the Lord supporting them, they can afford to be wrong. Otherwise it is too expensive. It is one thing to be proved wrong, damaging to the pride and frequently resulting in hardness of heart. It is quite another thing to be willing to be wrong, knowing that one is loved. To put it another way, a Christian can afford to be forgiving because he knows himself to be forgiven. So the parties to this marriage represent nothing less than the grace of God to each other. It is still an adventure, a life to be lived with no magic and no guarantees, but it is a good companionship built on a deeper companionship in the Lord. It can still break, and in all marriage there will be some thin times, but it is enough to build on. And the building can be great.

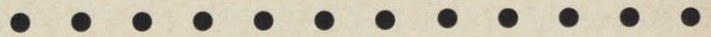
**C**HRISTIAN MARRIAGE is an actuality as well as an aspiration. It happens. And when it does happen it is not an accident; it is a living relationship creative in every department, built consciously on a common love and worship of God as He reveals Himself in Jesus Christ our Lord. It is the union of two souls and bodies who can dare to be joyful because they accept the fact of redemption, who can endure loneliness and fear for a season because they know that the risen Christ is at one with their humanity, who can live in common sense and forbearance and good humor, and can die in peace, because they know that there is a God who made them and holds them and is their life. ◀



“How would you like your daughter to marry a Christian?”



# Capitalscene



The second session of the 87th Congress, which convened in Washington on January 10, will come to grips with several issues of special concern to Church people. High on the list is the revival of last year's divisive battle over federal aid to education.

President Kennedy's plea for a federal aid program limited to public schools will again collide headlong with a demand by his own Roman Catholic Church that parochial schools be included.

Any hope that the Roman Catholic Bishops might back down on this demand—which is putting a heavy strain on otherwise-improving relationships among Christians—was eliminated by an 82-page "legal study" issued last month by the National Catholic Welfare Conference. The study asserted that church-related schools are performing a "public function" in educating about 13 per cent of the nation's children, and that "there exists no constitutional bar" to compensating church-related schools for this service through direct payments out of tax funds.

This assertion goes far beyond previous Roman Catholic arguments which have tended to concede, at least tacitly, that constitutional considerations might make it necessary to extend aid to parochial schools in some special form, such as long-term loans or tuition payments to parents.

There is no chance that Congress will enact, within the

foreseeable future, a law providing direct government support for parochial schools. The lawmakers are well aware that all of the major non-Roman churches would regard such a bill as a grave breach in the tradition of church-state separation. The Protestant Episcopal Church in the U.S.A. unequivocally aligned itself with this view in a firm resolution adopted by the recent General Convention in Detroit.

On the other hand, Capitol Hill observers see little prospect that Congress will override highly organized Roman Catholic opposition by enacting a bill limited to public elementary and secondary schools. That might be politically possible if American Protestants were united in favor of federal aid to public schools. But they are not. There are many Protestants who oppose federal aid to either public or private schools.

The outlook, therefore, is that Congress will dodge the critical issue of aid to elementary and high schools, and concentrate on a "safe" program of federal aid to higher education. President Kennedy has also made proposals in this area, and Congressmen see a chance to act on them without getting into the middle of a religious controversy. There is already well-established precedent for including church-related colleges in federal assistance programs.

As the House of Representatives grapples with aid to education and other issues involving church-state relations, Protestants will be closely watching its new speaker, Rep. John W. McCormack of Massachusetts.

McCormack is a Roman Catholic whose dogged loyalty to his Church has long been recognized—formally by the Vatican, which awarded him the highest papal decoration a layman can hold, and informally by Congressional colleagues, who have nicknamed him "The Archbishop." Last year, when he was serving as Democratic leader of the House, he broke with President Kennedy and sided with the Roman Catholic hierarchy on aid to parochial schools. Previously he had incurred sharp Protestant criticism by steering through Congress a series of bills which resulted in the payment of some \$25 million in war damage pay-

ments to U.S. and foreign Roman Catholic institutions in the Philippines.

After the death of Speaker Sam Rayburn placed McCormack in line for the speakership, a number of informal, confidential consultations were held among Protestant groups to weigh the advisability of waging an open fight against his election. The consensus which emerged from these talks was that any attempt to head off McCormack's ascent to the Speaker's chair would be futile, and would expose his opponents to a charge of anti-Roman Catholic bigotry. There has been some public opposition to McCormack, but for the most part, Protestant leaders have accepted the inevitable in silence. But they will be keeping a wary eye on his performance as Speaker, and his attitude on church-state separation.

Other pending matters on which Congress expects to hear a good deal of comment from the churches include President Kennedy's request for a \$700 million civil defense program emphasizing federal incentives for construction of public community fallout shelters, and an administration proposal to use about \$2 billion worth of surplus U.S. food in a five-year, world-wide school lunch program.

Christians may be divided on the fallout shelter program; many of them fear that it could increase the danger of nuclear war by giving people the impression that such a conflict would not be, after all, intolerable. But it is hard to believe that anyone bearing the name of Christ will oppose the idea of using some of America's farm surpluses to feed 500 million hungry children.





## THE CHURCH OF ROME: A COMMON FRONT?

The Second Vatican Council, planned for late this year or early next year, should not be viewed as a "Council of Union," but merely as "preparing the way" for Christian unity at some time in the future, Augustin Cardinal Bea told a Swiss audience recently. At the same time the German-born Jesuit, who is president of the Secretariat for Promoting Christian Unity set up in preparation for the Ecumenical Council, stressed that the doctrinal differences separating Roman Catholics and the Protestant, Anglican, and Eastern Orthodox Churches in no way preclude them from collaborating in meeting common social problems, or in creating a common "front" to work for world peace. ● Cardinal Bea declared that the times are not "sufficiently ripe" for a genuine unity meeting. But, he added, "the Council will prepare the way for Christian unity in the indeterminate future . . . by clearing and improving the atmosphere between the different confessions, by removing incomprehension and erroneous interpretations of [Roman] Catholic doctrine, by adapting ecclesiastical law to the present-day mentality and to the needs of our separated brethren, and by giving new enthusiasm and new direction to Roman ecumenical activity."

## REACTIONS TO RUSSIANS

Decisions reached by leaders of Anglican, Orthodox, and Protestant churches during the Third Assembly of the World Council of Churches in New Delhi a short time ago (see page 2) brought varied reactions from all parts of the globe. Perhaps the most controversial action taken at the meeting was the admittance of the Russian Orthodox Church and the Orthodox Churches of Communist Poland, Bulgaria, and Romania into the world body of Christians. ● With the affirmative vote of 142 of the 149 denominations qualified to cast ballots, the Russian Church, with an estimated 50 million adherents, supplanted The Methodist Church in the U.S., with 10 million members, as the largest single group within the World Council of Churches. ● Commenting on the action, the West Berlin newspaper *Der Tag* carried on its front page warnings that the first obvious result of accepting the Russian Church might be a tendency by the World Council to keep out of "all problems which might anger the Eastern churches." ● From the Synod of Bishops of the Russian Orthodox Church outside of Russia, a body with headquarters in New York City which broke away from the Church in Russia a number of years ago, came a statement which said in part, "We suppose that at the Orthodox Pro-Synod on the Island of Rhodes this year, the enslavement of the representatives of the Moscow Church, who tried to press on the whole Orthodox Church some slogans of Soviet propaganda, was evident enough."

● Another worried protest emanated from the Vatican Radio, which stated that the admission of the

Russian Orthodox Church to the World Council of Churches would be used by the Soviet government as a means "to confuse the world" and as "a cover for further persecution of religion." ● Answering this criticism was Charles P. Taft, noted Episcopal layman and a delegate to the Third Assembly. Mr. Taft said that he had reason to believe that the Russians "would not be obstructionists in the working of the Council." In Dallas, Tex., Dr. Wallace M. Alston, moderator of the Presbyterian Church in the U.S. (Southern) said the Russian admission into the World Council is a "distinct advantage" for Christianity. Stressing that any means of communication "with our Christian friends in Russia is a gain," Dr. Alston went on to say, "Some complain about associating with anybody so bad as the Russians. The day is past when we could pick our associates." ● The former Presiding Bishop of the Episcopal Church, and one of the World Council's past presidents, the Rt. Rev. Henry Knox Sherrill, stated, "We don't have to assume we have to accept their plans, including those for world peace." Agreeing with Bishop Sherrill was Dr. Eugene Carson Blake, chief executive officer of the United Presbyterian Church in the U.S.A., who said, "It is my own judgment that the existence of Christian churches in the Soviet Union is the largest single crack in the totalitarian structure of the U.S.S.R."

*Archbishop Nicodim, who led Russian Orthodox delegation to the World Council meeting in New Delhi.*







## A Special Report:

# Sojourners in Our Land

THE STRUGGLE between Christianity and communism is one of the facts of life today. "Yes, but what can I as an individual Christian do about it?" Episcopalians often ask.

One answer comes from William H. Kennedy, a layman who directs the Episcopal Council for Foreign Students on the East Coast. Each year over 70,000 youths from Africa, Asia, South America, and Europe stream into the U.S. to attend the nation's many colleges and universities. They come to receive the best possible educations, and to see the United States and its way of life, a legend around the world. Too many times, they leave this country with a feeling of remorse and sometimes hatred. Why? Cultural shock, lack of orientation, language problems, discrimination, and a myriad other reasons have been cited.

Mr. Kennedy says that the foreign student is faced with four basic problems when he arrives in this country: housing, finances, academic work, and friendship. The first three, he explains, can be handled by various excellent secular agencies. The fourth, however, is often neglected, leaving a vacuum into which the Church can step with imagination.

"What these students need," asserts Mr. Kennedy, "is personal attention and real Christian friendship. A person can usually adapt if given encouragement and received with a deep sense of personal concern."

To achieve this, Mr. Kennedy's organization has developed a program known as "September Hospitality." Under this program Episcopal families volunteer to "adopt" a foreign student. They begin corresponding with the young man or woman in May, preparing him or her for life in the U.S. When the student arrives, he stays the first few weeks with his new friends and then in most cases moves

into a dormitory. From then on he comes back for Sunday dinner or a cup of coffee after classes, or for whatever occasional bit of hospitality he feels in need of.

This year 150 such students are visiting Episcopal homes and next year, Mr. Kennedy hopes, at least 250 will enjoy the warmth of Episcopal friendship. An additional phase of the program will begin this month, when a drive is launched among Episcopal businessmen to provide summer employment for the foreign students.

The reason his organization has its offices at 1047 Amsterdam Ave., New York City, says Mr. Kennedy, is that the East Coast is where the student problem is most acute. The large cities and huge population often make it difficult for a sojourner in our midst, while the Midwest and West offer greater opportunity for face-to-face friendships.

At least one foreign student, however, has found the East anything but cold. Amos Kiriro, a twenty-seven-year-old Anglican and a citizen of Kenya, Africa, has fitted into the daily routine of the home of the Rev. Peter MacLean and his wife, Barbara, "like an old friend."

When the MacLeans (Father MacLean is rector of St. Ann's Episcopal Church in Sayville, Long Island) heard that Amos was scheduled to attend Adelphi College, they invited him to share their home. Now he eats breakfast and dinner with the family, helps with the dishes afterwards, is occasionally leery of the electric appliances, and delights in telling the MacLean's two young children stories of the giraffes, rhinoceroses, and lions that frequent his homeland.

"He's going to be with us for three more years," comments Mrs. MacLean, "and the whole family's looking forward to it."



"Search for truth is a scholar's best way of praising God."

—The Rt. Rev. Stephen F. Bayne, Jr.  
Anglican Executive Officer



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## worldscene continued

### TOWARD TORONTO

Preparations for the 1963 Anglican Congress in Toronto, Canada, are now under way. Delegates from all parts of the world-wide Anglican Communion are scheduled to gather from August 13 to 23 next year to discuss matters important to the life of the Church. Two series of study materials will be sent to them before their arrival: one dealing with Congress topics, and the other a friendship series treating the various branches of the Anglican Communion. Responsibility for the friendship series of ten sets of materials has been given by the host Anglican Church of Canada to a subcommittee of U.S. Episcopalians. Its chairman is the Very Rev. R. F. McGregor, Dean of Trinity Cathedral, Newark, N.J. William E. Leidt of New York City, executive secretary of the Publications Division of the Church's National Council, and former editor of FORTH, has been appointed to give his full time to the project.

### A TIME FOR SHARING

Episcopalians will be asked to join millions of Protestant and Orthodox Christians this Lenten season in a united fund drive for world relief. This request was voted at the December meeting of the Church's National Council in Greenwich, Conn. Initiated shortly after World War II in answer to the needs of a war-torn world, the program, known as "The One Great Hour of Sharing," is sponsored by Church World Service, relief agency of the National Council of Churches. Although the Episcopal Church participated on a temporary basis when One Great Hour of Sharing began, it has remained outside the united appeal since 1949. During the past dozen years Episcopalians have made their contributions to world relief through an annual item in the Church's general program budget—approximately \$400,000—and direct gifts to the Presiding Bishop's Fund for World Relief and Inter-Church Aid, some \$150,000 each year. ● The unanimous vote by the National Council to re-enter the program reflects the feeling that the Episcopal Church must do even more to meet the human needs caused by the growing international crisis. This action supplements the resolution passed in Detroit by the Church's Sixtieth General Convention calling on the Christian Social Relations Department to "publicize and promote" the service of the Presiding Bishop's Fund for World Relief. ● Episcopal dioceses and parishes will be asked, at times of their own choosing during the Lenten season, to remember with their gifts the millions of less fortunate people in other countries. All monies thus raised will go to the Presiding Bishop's Fund.

### LEARNING TO LOVE

A nation-wide call will be sounded on Race Relations Sunday, Feb. 11, to "support laws to further justice and freedom in the rights of full citizenship, education, employment, and residence." "Above all," says the message for the day sponsored by the National Council of Churches, "we who profess to be disciples of Christ have something even more essential to contribute to race relations: the commandment of Christ to love one another as He loves us." ● Meanwhile in Los Angeles, the Rev. C. E. Crowther, Episcopal chaplain to the University of California, questioned the wisdom of belonging to sororities which have discriminatory clauses in their charters. "How long," he asked a group of students, "will it be possible for anyone concerned with the dignity and brotherhood of man to continue voluntary membership in any organization which in practice removes his right to free association?" ● At the second annual Civil Rights Mass sponsored by the New York City St. Thomas More Society (Roman Catholic), Msgr. Francis J. Lally, editor of the Boston *Pilot*, called for a people's program "in which every citizen will find himself involved" to fight apathy toward discrimination against minority groups. Reviewing the dramatic efforts of "sit-in" demonstrators and "Freedom Riders" during the past fifteen months in many Southern states, Msgr. Lally cautioned against condemning these actions unless they are replaced by more effective means of fighting discrimination. The U.S. public, he asserted, has not yet been alerted sufficiently to the "malignant nature" of discrimination.



## CAPITAL CATHEDRAL



Senator A. S. (Mike) Monroney, a noted Episcopal layman and the senior senator from Oklahoma, has completed narration of a twenty-four-minute color movie which tells the story of the Church's Washington Cathedral. Entitled "From Capitol Hill to Cathedral Hill," the film depicts the huge edifice atop Mount Saint Alban from the beginning of its construction in 1907 through plans for its completion. ● Although the work was expected to take until the year 2000, progress has gone so well that the Cathedral

may be completed by 1975. Once the tower and the south transept, now under construction, are built, all that will remain to be done is to finish the great nave. Last month a giant crane from Denmark began erection of the 300-foot Gloria in Excelsis Tower planned for the cathedral. Because of the building's elevation on Mount Saint Alban, the completed tower will mark the highest point in the nation's capital, being even taller than the 555-foot Washington Monument two miles below in the center of the city.

## CHURCH AND STATE

Church-state issues loom before the judicial branch of the government, as well as in Congress. The U.S. Supreme Court has agreed to decide whether daily prayers in public schools violate the first amendment to the Constitution. The issue arose in New York State, where public schools since 1951 have used a nonsectarian prayer approved by the State Board of Regents. The text of the prayer is: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our country." Children are *not* compelled to join in the prayer, which is said in each classroom immediately following the pledge of allegiance to the flag. Jewish and Unitarian parents challenged the practice on the grounds that it unconstitutionally "favors religious belief over nonbelief." The New York State Court of Appeals upheld the constitutionality of the prayer in a split 5-to-2 ruling. The U.S. Supreme Court will hear oral arguments on an appeal from this decision, probably in February or March. This will be the first time the High Court has looked at the widespread practice of opening public schools with prayer. Its decision could have far-reaching significance in the still unfinished, 170-year-old effort to define the boundaries of church and state in America. ● It also appears likely that the Supreme Court will be faced before the end of 1962 with a clear-cut constitutional test of Connecticut's old law against birth control. The officials of the New Haven Planned Parenthood Federation have managed to get themselves arrested and fined \$1,000 apiece for violating the rarely enforced statute. This would seem to give the Supreme Court what it has insisted upon—a genuine case involving the rights of actual people, rather than a merely academic challenge to the law.

## STRATEGY FOR RIGHT AND LEFT

Protestant, Roman Catholic, and Jewish leaders have become increasingly outspoken during the past several months in warning against the danger stemming from extreme right-wing groups. One of the latest and most forthright attacks on the John Birch Society was made in an article written by the Rev. Robert A. Graham for *America*, a national Roman Catholic weekly. Father Graham said that while the ostensible purpose of the "ultra" movement is to combat the threat of the Communist conspiracy, it is actually weakening the fight against communism by "indiscriminate charges against the most respected leaders of government and public opinion." The Union of American Hebrew Congregations, meeting recently in Washington, D.C., charged that such right-wing groups are "weakening America by stirring division and hysteria." Perhaps the most steady volume of criticism has come from various Protestant organizations, publications and individuals throughout the country. Among these recently voicing opposition to the extremist groups are the

## SUBSTANTIAL GROWTH BRINGS PROBLEMS TO BE SOLVED



*Grace Parish House, Jamestown, North Dakota*

Like many others throughout the Church, Grace Parish has experienced a substantial growth in membership, particularly in the Church School. Existing parish house facilities became entirely inadequate and classes had to be combined or crowded into the kitchen, parish office and rectory.

Plans for a new building were drawn, but funds were available for only 37% of the cost. Efforts to borrow from other sources were unfruitful, even though the balance was underwritten by pledges of the membership.

Application was made to the American Church Building Fund Commission for the necessary loan which was granted, thereby enabling the parish to sign the contract and proceed with the construction of the attractive new parish house pictured above.

Many churches seek similar assistance. The degree to which their needs can be met depends upon the response to the Commission's appeals for support toward the enlargement of its resources. Will you not include this cause in your annual giving?

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Presbyterian Church in the U.S. (Southern); the Arkansas Christian Churches (Disciples of Christ); the New York Methodist Conference; the Kentucky Conference of the Methodist Church; the New England Baptist Convention; the Massachusetts Congregational Christian Conference; and the Augustana Lutheran Church's New England Conference. To combat ultra groups, the Episcopal Diocese of New Jersey has established a Division of Ideological Concerns. Its purpose is to educate Church members about the evils both of communism and of the type of anti-communism which runs counter to Christian values. The Rt. Rev. Alfred L. Banyard, Bishop of New Jersey, in announcing the new division, said that there has been a need to "find a means for the church to address itself directly and effectively to those ideologies which conflict with the faith of the Church." Communism, he said, is not the only ideology which opposes Christian teachings. Bishop Banyard said the new division will "study, make recommendations, and take such action as the bishop may direct" on totalitarian ideologies. It may also cooperate with other educational organizations concerned with this area and may publish educational material on these topics.

## POHICK'S VESTRYMAN

In addition to being "first in war, first in peace, and first in the hearts of his countrymen," General George Washington, whose birthday falls on the 22d of this month, was an Episcopalian who helped build a number of Episcopal churches around his area of Virginia, and served most of his adult life as a vestryman of Pohick Episcopal Church in Truro Parish, Va. A descendant of several Anglican clergymen, young Washington first



learned his catechism in a church in Falmouth, near Fredericksburg, Va. While a junior officer fighting in the Indian wars, he once wrote to a superior decrying the lack of a Christian chaplain among his forces. At Valley Forge (see cut), he often went to his knees to ask divine guidance for his ill-fed troops who suffered through the winter of 1777-78. Upon his death, John Marshall, Chief Justice of the United States, said of Washington, "He was a sincere believer in the Christian faith, and a truly devout man."

## IN PERSON

► Charles P. Taft, noted Episcopal layman, has been appointed a member of President Kennedy's Freedom from Hunger Foundation. Headed by former President Truman and encompassing representatives from all faiths, the new group will cooperate with the United Nations Freedom from Hunger Campaign designed to alleviate starvation and malnutrition around the world.

► Mrs. Harper Sibley of the Diocese of Western New York was in Japan a few months ago to lead in the dedication of a new library building for the International Christian University in Tokyo. Mrs. Sibley acted as chairman of the women's planning committee of the Japan International Christian University Foundation, which helps support Christian education in the island nation.



► For the first time, an Episcopal Communion service was celebrated in Antarctica when the Rev. Christopher B. Young arrived in McMurdo Sound. In addition, the Navy chaplain is expected to hold services at the Byrd and South Pole stations.

► A young Episcopalian is to become the new Princess of Sikkim, a tiny Himalayan nation of 151,180 inhabitants squeezed between Communist China, Nepal, Bhutan, and India. Miss Hope Cook, 21-year-old senior at Sarah Lawrence College in New York, met the Maharaj Kumar of Sikkim, Palden Thondup Namgyal, heir apparent to the throne of the small oriental country, while on a trip to India. She does not know as yet if she will accept her fiancé's Buddhist religion or remain an Episcopalian.

► The Ven. Dean T. Stevenson, archdeacon of the Episcopal Diocese of Bethlehem, has been named as one of the Silver Anniversary All-Americans for 1961. Winners of the award were all ex-football greats who had made important achievements since leaving the gridiron. Archdeacon Stevenson was a star of the Lehigh University eleven in 1937.

## SWEET AND STICKY

"The Old Rugged Cross" won first place in the National Newspapers Hymn Poll by being voted the favorite of 10,482 persons, out of some 61,000 readers of 1,000 secular dailies participating in the survey. A close second was "How Great Thou Art," which received 8,449 votes. Other runners-up were "What a Friend We Have in Jesus," "In the Garden," "Amazing Grace," and "Rock of Ages." ● The poll was cosponsored by the *Christian Herald*, nondenominational Protestant monthly, and newspaper editors in every state except Hawaii and Vermont. Director of the survey, William McVey, said the results showed that U.S. Christians want to sing sentimental hymns and gospel songs. ● In opposition to this taste, Dr. Robert Elmore, a prominent Philadelphia composer and church music director, warned members of the National Church Music Fellowship recently not to give congregations "tonal sedation." While some congregations may seem to prefer "something quiet and meaningless," Dr. Elmore said, they should, for their own spiritual well-being, be "startled, even embarrassed, by contemporary music once in a while."

● Another opinion came from Dr. Wilson Wade, a professor of religion at Dartmouth College, Hanover, N.H., who said in an article written for *The Christian Century*, "A modern church service that ignores modern music is illusory. Gothic or romantic sounds are often no less than idolatrous in the church of today. I submit that, if we seek to know and participate in the life of contemporary man, we need to open ourselves to the sounds of jazz and the image of man it expresses. . . . Jazz is a total assault upon the stereotypes and pious taboos of a sick culture. . . . To swing is to affirm."

## FOOTBALL FAN KICKS BLOCK

According to a recent report (quite fictional, of course) in the *Oregon Episcopal Churchman*, monthly diocesan publication, "The rector of St. Vitus-in-the-Vale has announced that never again will he attend a football game. His parishioners have been left speechless by the decision. Sports experts commenting on the statement said the cleric had evidently absorbed some peculiar attitudes due to his association with certain types of church people during his many years in the ministry. The rector's reasons, given in the statement, follow: (1) Every time I went to a game somebody always asked me for money. (2) Although I went to games quite often, no one ever spoke to me. (3) I was a good fan, but the coach never came to call on me. (4) The seats were too hard. (5) The field judge said things I could not agree with. (6) I suspected that I was sitting with people who were hypocrites. They seemed more interested in beer and hot dogs than they were in the game. (7) The band always played the same old tunes. (8) Since buying a book on football I stay home and read it. I consider myself just as good a football fan as those who attend."



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### ▶ A MATTER OF EDUCATION

Education, not censorship and prosecution, will solve the problem of obscene literature, a Canadian magazine editor told the national convention of the Catholic Women's League of Canada in Toronto recently. Arnold Edinborough, editor of the biweekly *Saturday Night*, a journal of business and contemporary affairs, said persons reading obscene publications do so "because we starve students' imaginations. We teach them reading as a tool, a mere mechanical skill, instead of letting them see that reading is a soul-searching, vital experience."

### ▶ MISSIONARY DEPARTURES

The Overseas Department of the Church's National Council reports the following departures and arrivals of Episcopal missionaries:

The Rev. Harry W. Hansen and his family on terminal furlough from Japan, where he was rector of St. Luke's Church at Tomakomai, Hokkaido.

The Rev. Carl S. Shannon, Jr., and his family, leaving Houston, Texas, for San José, Costa Rica, to attend language school.

The Rev. Robert M. Demery to the Church of St. Michael and All Angels, Bananera, Guatemala.

The Rev. Gerald L. Carnes, returning to Haiti after furlough in England.

Deaconess Sarah F. Swinburne, now at P.O. Box 6062, Honolulu 18, Hawaii.

The Ven. James W. Anderson and his family returning after furlough, to the Church of the Good Shepherd, Wailuku, Maui, Hawaii.

The Rev. and Mrs. William F. Draper, now at 8 Motokaji-cho, Sendai, Japan.

The Rev. Beverley D. Tucker and his family, returning to St. Michael's Church, North 19, East 3, Sapporo, Japan.

The Rt. Rev. Bravid W. Harris, Missionary Bishop of Liberia, returning to Bishop's House, Monrovia, Liberia, West Africa.

Miss Helen Boyle, returning to Manila, Philippine Islands.

The Rev. Charles T. Cooper and his family, leaving Kansas City, Missouri, for San Juan, Puerto Rico.

The Rev. Philip G. Turner, III, and his family, arriving in Uganda, Africa.



# Citizen Hearst

HE WAS a taste-maker without peer in modern times. He molded public opinion unashamedly by means of a gigantic complex of mass communications. He slandered and was slandered, "created" war and a new motion picture star alike . . . though no doubt taking the latter more seriously . . . and preached morality while being excoriated for his own alleged immoralities.

It is still too early to assess Hearst or his influence on history and culture. Surely he played a decisive role in making ours "the Age of Publicity." He combined a flair for sensationalism with an apparently driving sense of social rights and wrongs, yet one has difficulty understanding Hearst's criteria of what constituted either "right" or "wrong."

Had Hearst not been born, his biographer tells us, "the United States might not have gone to war with Spain, Theodore Roosevelt might have remained a frustrated minor politician, and the name of Dewey might never have risen out of obscurity . . . the presidency would have eluded Franklin Delano Roosevelt, sweeping social changes now accepted might never have been consummated, the newspapers might still be preoccupied with the mere gathering of news, and California would have lost a castle."

Mr. Swanberg, who has achieved a stunning research project in preparing this book (*Citizen Hearst*, 555 pp. New York: Scribners. \$7.50), tries to be fair in analyzing Hearst. The author decides, in fact, that as a biographer he has been dealing with two men, not one. Hearst possessed great ideals and, wittingly or unwittingly, betrayed many of them.

His personality and life represent constant and inexplicable levels of paradox. If Hearst had possessed unshakable integrity, unswerving principles or steadfast beliefs as well as "his awesome vigor, industry, capability, and intellect . . . he might well have been the greatest man of his era."

The story of Hearst is interesting, colorful, and often moves headlong into the fantastic. The book's greatest

importance is found, however, in its portrait of communications power, and how one man used and misused untold reservoirs of this power in manipulation and exploitation of millions of persons. —MALCOLM BOYD

## Establishment Is the Disease

THE NOISE OF SOLEMN ASSEMBLIES: CHRISTIAN COMMITMENT AND THE RELIGIOUS ESTABLISHMENT IN AMERICA, by Peter L. Berger. 189 pp. Garden City, N.Y.: Doubleday. \$1.75.

Dr. Berger's book is a welcome plea for the intellectual honesty and obedience to the gospel often suppressed by Christians, when religion becomes "a solemn sanctification of an existence of trying to get along with a minimum of awareness."

Speaking first as a sociologist, he isolates that peculiar paradox troubling many today, when Church statistics are so glowing and much Church life so depressing: "On the one hand, organized religion must be functional in American society; otherwise, it could not occupy . . . the place it now has. On the other hand, organized religion is irrelevant to the major social forces which are operative and determinative in American society: it does not affect them, and it relates to them in an overwhelmingly passive way. How is this possible?"

This peculiar combination of popularity and ineffectuality is possible because of the character of current Protestantism. Far from possessing a clear and independent voice and life, it has been seduced into a position of "religious establishment."

The establishment is cultural. Whether it's the importance of success, competitive achievement, activity or getting along with others, "usually the most that can be said is that church members hold the same values as everybody else, but with more emphatic solemnity."

The establishment is also political. "I am the most intensely religious man I know," said President Eisenhower. "That doesn't mean that I adhere to any sect. A democracy can't exist without a religious base. I believe in de-

mocracy." This doctrine accounts for the "de facto political establishment of religion," and a political life "infused with religious symbols, religious rhetoric, and religious functionaries." It also accounts for the de facto debasement from politics of all who are not "intensely religious."

The establishment is social. Church membership becomes a "badge of belonging" to the proper social class. Dr. Berger sees the class evil far more clearly than most. For example, discussing racial segregation, often taken to be the most glaring evidence of this evil: "We would contend . . . that the entire discussion of racial segregation and integration in the churches is taking place in a sociological never-never land unless it faces up to a far more fundamental fact of our religious life—that of class segregation."

Finally, there is a psychological side: religion as "the cult of reassurance," as the guarantee that one is part of the "O.K. world"; religion assisting the "individual to adjust to this society and to be happy in the process."

Establishment is the disease; the cure is *disestablishment*.

"Personal conversion" is needed. But this will probably not occur within the current ecclesiastical structure, which so often "effectively immunizes the individual against any real encounter with the Christian message." On the contrary, "a goodly portion of alienation from the 'O.K. world' of religious and social settlement will facilitate the encounter with the Christian message. [Moreover] such alienation will likely be a consequence of this encounter. Consequently personal conversion in our situation cannot be easily identified with ecclesiastical engagement."

Theological clarity is needed, so that the Church can judge itself by proper criteria. Today we are the victims of alien criteria: expediency (in the institutional area) and experience (in the personal area).

Finally, four types of "social engagement" are needed: the traditional "Christian diaconate" to individuals lost in a mass society; "Christian pres-



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ence," a style of life which, without notable activity, serves as a simple sign of life in Christ; and finally, "Christian dialogue," a real listening to the world, accomplished only by surrendering "the classical ecclesiastical pretension to knowing the ultimate answer to every human problem under the sun."

The closing pages discuss "new forms" of church life which might develop in the disestablishment. Since establishment has come while the parochial pattern dominates church life, Dr. Berger is quite willing to question this structure as the basic form. In fact, he suggests that parish life is only for those of real obedience in faith and action (quoting Dietrich Bonhoeffer in Nazi Germany: "Only he who cries out for the Jews has the right to sing Gregorian chants"). He also feels that to be really faithful, some Christians "may freely choose *not* to be members of local congregations, *not* to identify themselves with a denomination, *not* to join the weekly traffic jam of the religious rush hour on Sunday morning." —JOHN J. HARMON

### A Liberal Looks at the Law

LIFE, DEATH AND THE LAW: LAW AND CHRISTIAN MORALS IN ENGLAND AND THE UNITED STATES by Norman St. John-Stevast. 375 pp. Bloomington: Indiana University Press. \$5.95.

Here is a new look at the moral considerations that lie behind our present laws in the two great countries that inherit their legal traditions from the common law. The author is a distinguished young English writer on law subjects and one of the more liberal Roman Catholic laymen of today. Although he never takes issue with any official papal canons or pronouncements, he manages to suggest an independence and an appreciation of religious and ethical pluralism markedly in contrast to the rigidity of most U.S. leaders in his communion.

Near, in spirit at least, to Father John Courtney Murray, he describes as "crude impertinence" the attempts of Roman Catholics to impose by statute law their own moral views on others.

As a good Roman Catholic he defends the Natural Law theory, but writes of its opponents with great restraint and courtesy. His chief targets are Sir Julian Huxley, Glanville Williams of Cambridge University, and this reviewer. He reviews the law on birth control, artificial insemination, homosexuality, sterilization, suicide, and euthanasia. He is more laissez-faire about contraception than most Roman Catholic writers, and points out that both the Anglican Archbishop of Canterbury and the Roman Archbishop of Westminster have supported the Wolfenden Committee's proposal to

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Parliament to remove most of the penalties for homosexual acts. There is no unity on this in either church, however.

His treatment of euthanasia is brief and follows the Roman Catholic line; he fails to deal with the distinction between "direct" and "indirect" methods. The book is not written for popular reading, but includes very valuable appendices of statistics, statutes, and bibliographies.

—JOSEPH FLETCHER

## Paperbacks:

### A Steady Stream of Joy

The steady stream of good paperbacks is a joy. Not all are new; many are reissues, and welcome ones. Among these latter in recent weeks are three of J. B. Phillips' great contributions to contemporary religious literature. *Your God Is Too Small* (Macmillan, \$1.10) is, first, a devastating diagnosis of our inadequate conceptions of God, and, second, a constructive treatment for the malady.

*The Young Church in Action*, Phillips' translation of the Acts of the Apostles (Macmillan, 95¢) is another welcome-back paperback. We would particularly call your attention to the Preface; it is an eye-opening, mind-opening piece of writing.

*The Book of Revelation*, as translated by Dr. Phillips (Macmillan, 95¢), is not so thoroughly in the contemporary vein, yet does much for those of us not adequate to the study of Revelation as it appears in our Bibles.

Expensive, but worth-while, is the new Morehouse-Barlow paperback, *A Handbook for Episcopalians* (\$3.75). It is indeed a handbook of information, and every Episcopal family will find that they will use this as a reference book for family discussions.

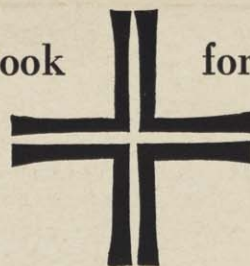
Devotees will be pleased to learn that Living Age Books (Meridian) has put out another edition of *The Private Devotions of Lancelot Andrewes*, which includes "Lancelot Andrewes" by T. S. Eliot (\$1.65). One of the translators of the King James Bible, Bishop Andrewes is a little-known figure in the history of the Church. Not for tyros, this.

Worthy of comment is another Meridian book, *God's Knotty Log: Selected Writings of John Bunyan* (\$1.65), which contains the less familiar "The Heavenly Footman," as well as "Pilgrim's Progress."

*To The Golden Shore, The Life of Adoniram Judson* by Courtney Anderson (Dolphin, \$1.45) has now been issued in paperback. It is the retelling of the great life of this early-nineteenth-century missionary, his courage and endurance, and his faith.

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## **MOVIES**

# **Hollywood Holiness**

by Malcolm Boyd

**I**T WAS inevitable that men should take the holy story of God's love and blend it with sound, color, wide screen, movie stars, printed theatre programs, and promotion at special rates for groups of fifty or more persons.

Sadly, these additions remain, but the holy story of God's love has been obliterated. This simple story of profoundest complexity, marked by a grandeur so intense that it can be seen only in levels of plainness by human eyes, is not told in *King of Kings*.

One does not know whom to blame. The producer? The society in which we live? Ourselves? We have dealt so long with the mammoth—in cars, in size of hamburgers, in vocabulary, in our measurements of success—that we could not avoid the mammoth in a new life of Jesus Christ on the screen. It might almost have seemed irreverent not to give the Lord the same treatment our society has given cars, hamburgers, vocabulary, and the measurements of success.

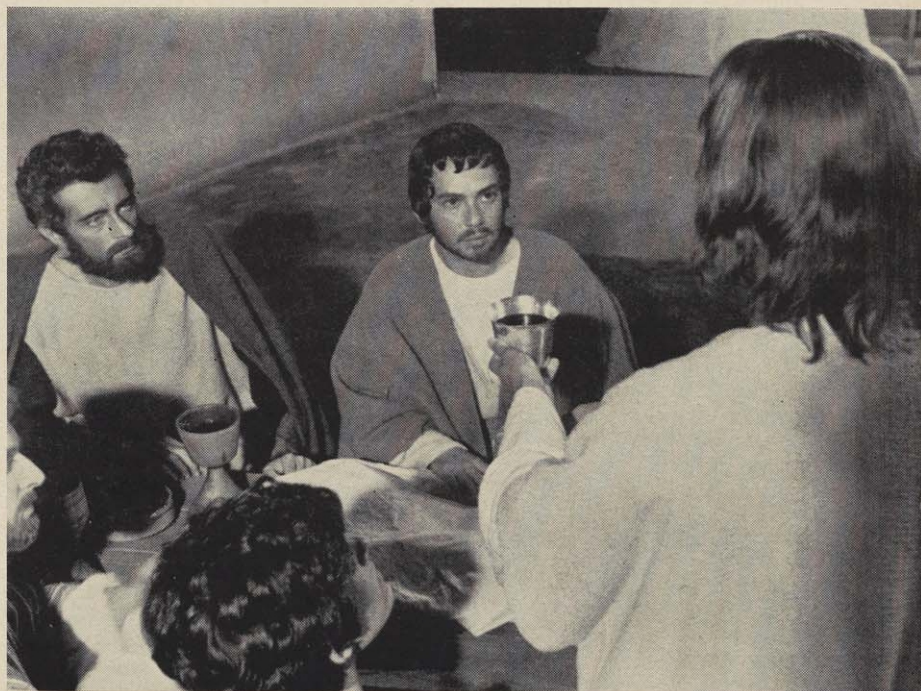
So we now have a mammoth new Christ.

*King of Kings* is terribly dull. It commits the sin of making the life and death of Jesus Christ into an overlong, impersonal pseudodocumentary filled with antiquated costume-drama clichés. The movie is an example of frightful cinematic bad taste, based on another Hollywood rewrite of Holy Scripture.

It is beyond the ken of this reviewer that fundamentalist, literalist Christian groups can go on praising Hollywood distortions of Holy Writ, while limiting their own fanaticism for factuality to the precise duplication of the leaf of a tree or the robe of a queen.

Distortion in *King of Kings* is not limited to the story. We have the problem of the portrayal of Jesus Christ to contend with. Now millions of youngsters—many of them sent naively in church groups to attend this movie—will see Jesus portrayed by actor Jeffrey Hunter.

Hunter *isn't* the historical Jesus, and



Jesus passes the chalice among the disciples at the Last Supper in this scene from *King of Kings*, released by MGM. The cast includes Jeffrey Hunter and Siobhan McKenna.



he signally fails to convey any sense of the meaning of Jesus Christ as the Son of God.

The court sequences involving Herod Antipas are among the lowest moments in the film, and they tend to obliterate any sense of mission or direct progression in the depiction of the life of Christ. The portrayals of Herod Antipas and Salome border on low comedy with tinges of insane laughter just beneath the surface.

The constant intrusion of banal music distinctly mars the movie throughout. The narrator is disturbing in his irrelevant misunderstanding of the meaning of reverence.

A fine actress, Siobhan McKenna, wrestles valiantly with the role of Mary and, unfortunately, loses the bout. What prevails is pietistic posturing rather than authentic piety. Hurd Hatfield tries to breathe life into his portrayal of Pontius Pilate; at least he endows the part with interest. Robert Ryan gives us a Southern California, shaggily-made-up John the Baptist.

Probably Rip Torn as Judas and Ron Randell as a centurion come off best. Torn, who is a capable and trained actor, holds his part in check until the writer and director simply take it away from him at the end, and then he runs amok in the truest old-fashioned melodramatic tradition. Randell constantly understates the character of a centurion and, in the midst of some ludicrous aping and flamboyantly unrealistic situations, maintains a certain acting integrity and believability.

This film portrayal of our Lord's life eliminates the miracles. The messianic issue has been dropped. Fiction has integrally replaced scripture. One sees surface-portrayal charade, in scene after scene; depth is always lacking. A sense of holiness is lacking. Therefore, a sense of humanity is lacking. ◀

in the next issue of  
the **EPISCOPALIAN**

- **Retreat to Reality**
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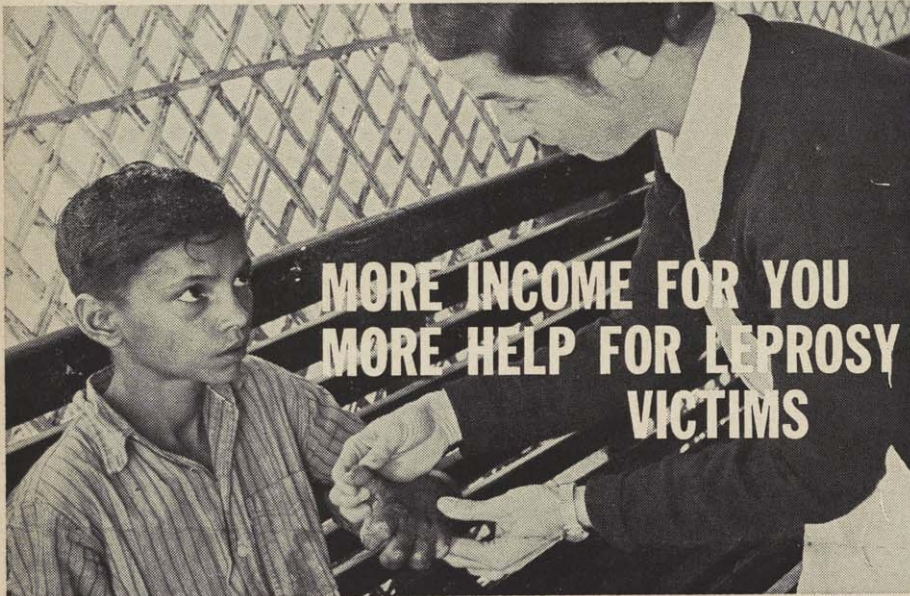
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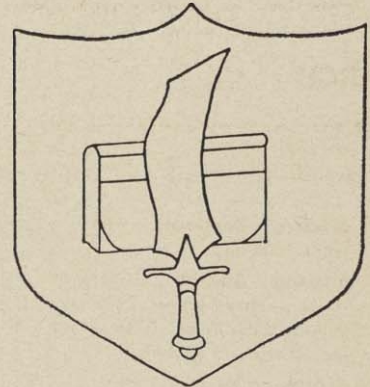
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## Days of the Saints

ST. MATTHIAS, FEBRUARY 24



SHIELD OF ST. MATTHIAS

### He took the place of Judas

FEBRUARY 24 is St. Matthias' Day. You can read in the first chapter of Acts, verses 15 to 26, how Matthias was elected to fill the place that was vacated when the traitor Judas committed suicide. After the Ascension, St. Peter stood up among the apostles and disciples and stated that the number of the "inner circle" should be restored to twelve. Everyone apparently agreed, and they proceeded to a kind of election known as "casting lots." Two nominations were made—Matthias and Joseph. Each voter wrote one of these names on a slip of paper and all the slips were put into a box. Then, instead of counting the votes, they simply drew one name out of the box and declared elected the man whose name it was. "And the lot fell upon Matthias, and he was numbered with the eleven apostles." Almost nothing at all is known about Matthias. His only fame rests upon the fact that he took the betrayer's place. No other mention of him is made in the Bible. Legend says that he carried Christianity to Ethiopia and was martyred there in the year 64.

—HOWARD V. HARPER

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### MARCH

#### Dioceses of the Anglican Communion

- 1 **Brechin, Scotland:** John Chappell Sprott, *Bishop*.
- 2 **Brisbane, Australia:** Reginald Charles Halse, *Archbishop*; Horace Henry Dixon, *Coadjutor*; Wilfrid John Hudson, *Assistant Bishop*.
- 3 **Bristol, England:** Oliver Stratford Tomkins, *Bishop*; Edward James Keymer Roberts (Malmesbury), *Bishop*.
- 4 **British Columbia, Canada:** Harold Eustace Sexton, *Archbishop*.
- 5 **British Honduras:** Gerald Henry Brooks, *Bishop*.
- 6 **Bunbury, Australia:** Ralph Gordon Hawkins, *Bishop*.
- 7 **Calcutta, India, and Pakistan:** Arabindo Nath Mukerjee, *Metropolitan*; John Richardson (Nicobar Islands), *Bishop*; William Arthur Partridge (Nandyal), *Bishop*.
- 8 **Caledonia, Canada:** Eric George Munn, *Bishop*.
- 9 **Calgary, Canada:** George Reginald Calvert, *Bishop*.
- 10 **California, U.S.A.:** James Albert Pike, *Bishop*; George Richard Millard, *Suffragan*.
- 11 **Canberra and Goulburn, Australia:** Kenneth John Clements, *Bishop*.
- 12 **Canterbury, England:** Arthur Michael Ramsey, *Archbishop*; John Taylor Hughes (Croydon), *Bishop*; Lewis Evan Meredith (Dover), *Bishop*; Stanley Woodley Betts (Maidstone), *Bishop*; Denis Bartlett Hall, *Assistant Bishop*; Alfred Carey Wollaston Rose, *Assistant Bishop*.
- 13 **Cape Town, South Africa:** Joost de Blank, *Archbishop*; Roy Walter Frederick Cowdry, *Assistant Bishop*.
- 14 **Cariboo, Canada:** Ralph Stanley Dean, *Bishop*.
- 15 **Carlisle, England:** Thomas Bloomer, *Bishop*; Sydney Cyril Bulley (Pentrich), *Bishop*.
- 16 **Carpentaria, Australia:** Seering John Matthews, *Bishop*.
- 17 **Cashel, Emly, Waterford, and Lismore, Ireland:** William Cecil de Pauley, *Bishop*.
- 18 **Central America:** David E. Richards, *Bishop*.
- 19 **Central Brazil:** Edmund Knox Sherrill, *Bishop*.
- 20 **Central New York, U.S.A.:** Walter Maydole Higley, *Bishop*.
- 21 **Central Tanganyika, East Africa:** Alfred Stanway, *Bishop*; Yohana Omari, *Assistant Bishop*; Maxwell Lester Wiggins, *Assistant Bishop*.
- 22 **Chekiang, China:** Kwang-hsun Ting, *Bishop*.
- 23 **Chelmsford, England:** Vacant; William Frank Percival Chadwick (Barking), *Bishop*; Frederick Dudley Vaughan Narborough (Colchester), *Bishop*; Thomas Geoffrey Stuart Smith, *Assistant Bishop*.
- 24 **Chester, England:** Gerald Alexander Ellison, *Bishop*; David Henry Saunders-Davies (Stockport), *Bishop*.
- 25 **Chicago, U.S.A.:** Gerald Francis Burrill, *Bishop*; Charles Larrabee Street, *Suffragan*.
- 26 **Chichester, England:** Roger Plumpton Wilson, *Bishop*; James Herbert Lloyd Morrell (Lewes), *Bishop*.
- 27 **Chota Nagpur, India:** Sadanand Abinash Bishram Dilbar Hans, *Bishop*.
- 28 **Christchurch, New Zealand:** Alwyn Keith Warren, *Bishop*.
- 29 **Clogher, Ireland:** Alan Alexander Buchanan, *Bishop*.
- 30 **Colombo, Ceylon:** Archibald Rollo Graham-Campbell, *Bishop*.
- 31 **Benin, Nigeria:** Agori Iwe, *Bishop*.

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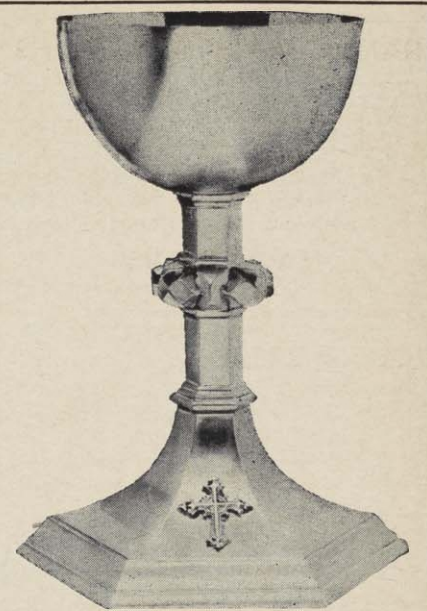
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- 20-22 Annual Town and Country Clergy Seminar for Province V, Cheboygan, Mich.
- 24 St. Matthias the Apostle
- 24-26 Division of College Work's National Canterbury Committee, Seabury House, Greenwich, Conn.
- 26- Mar.2 National Commission on College Work, Seabury House, Greenwich, Conn.

#### MARCH

- 6 Shrove Tuesday
- 7 Ash Wednesday
- 9 United Church Women's World Day of Prayer
- 14, 16, 17 Ember Days
- 26 The Annunciation of the blessed Virgin Mary

#### APRIL

- 6-8 The Society of the Companions of the Holy Cross, Seabury House, Greenwich, Conn.
- 8 Passion Sunday
- 15 Palm Sunday

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By Clarice Hickox

THIS wasn't our choir's first experience on radio, but it certainly was new and different. We did a fifty-minute live request program. There could be no rehearsal, as who knows what listeners will telephone and ask for? Our Episcopal hymnbook contains exactly 741 hymns and chants, and we were supposed to be able to sing anything requested.

The Federal Communications Commission requires radio stations to allot a certain part of their time to public service. The three radio stations in Springfield, Illinois, are always on the lookout for new, good, and inexpensive ways to use this unsponsored time. The station manager of WTAX, Mr. O. J. Keller, thought a live request program of hymns, using different local church choirs, would be popular. The program was given the title "Hymnline."

Although several church choirs had declined, our rector at Christ Episcopal Church, the Rev. William L. Jacobs, accepted for us. When our choir director broke the news that we were obligated to sing telephone requests on the air three Sunday nights from 10:05 until 11, the response was not exactly enthusiastic.

"That's my bedtime."

"Nobody will request anything, and if they do, all you'll hear will be a shuffling of pages."

"Why not tape it in advance?"

"But this is a request program."

"You mean we're supposed to be able to sing anything in the book?"

"This is the week we sell Episcopal hymnals."

Our choir was the third to sing in the thirteen-week "Hymnline" series. For our first appearance, we were told to be at radio station WTAX at 9:30 Sunday evening. Loyalty prevailed, and the sceptics were all present or accounted for.

By 9:45 the folding chairs and microphones had been set up and we were ready for a dry run. Our rector was

asked to join the technicians in the adjacent room to hear how we would transmit. Perhaps the organ would be too loud, or maybe one voice section would be too close to the microphone.

"That's the best it's ever been," smiled one of the technicians. There had been troubles on the two previous occasions, but the other church choirs had ironed out most of the kinks.

"Can we choose our own closing number?"

"What are we going to open with?"

At five minutes before air time we suddenly realized we had neither an opening nor a closing number. These were hastily chosen from hymns we knew we knew. The station manager explained that the announcer would introduce our rector, who would then take over and emcee the program.

The red light went on and Mr. Jacobs, our rector, was introduced. He introduced the organist and choir director, Herman Eifert, and then read the names of the thirteen choir members present.

Before we had finished our first number, Mr. Keller tiptoed in with a slip of yellow paper containing our first request, "Were you there when they crucified my Lord." In that beautiful spiritual we felt anything but secure. We sang it.

Requests were now coming in fast, and sometimes more than one person asked for the same hymn. Mr. Jacobs gave a brief sketch of each hymn. If the person telephoning gave his name, that too was mentioned.

After we had sung three hymns, the fourth one was played from a recording so that we had time to find the next batch. This short breather helped eliminate throat-clearing and page-shuffling.

How many verses to sing? This is the sort of thing that can lead to vehement arguments. If you like a hymn, you want to hear all the verses; if not, one verse is too many. Everyone's taste in hymns is different.



# Please

Our choir director solved this by holding up fingers. If the hymn was a long one, we sang only one or two verses. On short ones which told a story, all verses were sung. As it turned out, we had one or two requests unfilled when our fifty minutes were up.

In spite of the size of our hymnbook, we were asked for "The Old Rugged Cross," which isn't there. Mr. Jacobs explained this on the air and offered our apologies.

The audiences' preferences were gratifying in that they covered a great variety of types of church music, from "Jesu, Joy of Man's Desiring," "Glorious things of Thee are spoken," "Once to every man and nation," and "Rock of Ages." Someone requested "new music," and we sang "They cast their nets in Galilee," which was written in 1941.

Since many of us thought there would be no requests, a list of favorite hymns had been obtained from the men of our church. Much of this list was duplicated by phone, but we had a few in reserve if calls should lag.

Although we cooperated in this venture with considerable misgivings, it turned out well. Nobody dropped a book, no folding chairs collapsed, and we were able to render recognizable versions in parts. The radio station was delighted.

*Has your parish taken part in an unusual activity recently? If so, write up the experience in 1,000 words or less and send to:*

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*If we are able to use your experience, we will pay the author \$15 for the story and \$5 for each usable photograph.*

—THE EDITORS

## LET HIM LIVE WITH THE PIGS

Tong Chin lived in a mountain village on the East Coast of Formosa. His home was a shed which was part of a pig pen. He was in rags, couldn't speak Chinese, only tribal. He ate with his hands and his mother was anxious to get rid of him saying, "He can't do anything. He only eats." Her attitude explains why instead of living with her he existed with the pigs. He couldn't run away because he was blind. A more hopeless future than the one he faced is hard to conceive. But visit him now in a Christian Children's Fund Home for the Blind and listen to him recite his lessons and play part of a classic on the piano. In just a couple of months he has become a clean, bright and extremely appreciative boy. Modern teaching methods for the blind can accomplish miracles.

But what about the other needy blind or crippled, tubercular, leprous, deaf and children who are normal except for their cruel hunger? Some of them do not even have a roof over their heads and sleep in the streets—these refugee, cast-off or orphan children without a friend or guidance and who are neglected like a stray dog—these forsaken children whom mercy passes by?

Christian Children's Fund can rescue and properly care for only as many of them as its income permits. Such children can be "adopted" in Formosa or any other of the 45 countries listed below and the child's name, address, story and picture with the privilege of correspondence is provided the donor. The cost to the donor is the same in all countries, ten dollars a month.

*Christian Children's Fund, incorporated in 1938, with its 415 affiliated orphanage schools in 46 countries, is the largest Protestant orphanage organization in the world, assisting over 36,000 children. It serves, with its affiliated homes, over 35 million meals a year. It is registered with the Advisory Committee on Voluntary Aid of the International Cooperation Administration of the United States Government. It is experienced, efficient, economical and conscientious.*

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Gifts of any amount are welcome. Gifts are deductible from income tax.



# What Is the Question?

PEOPLE were always asking Jesus questions. It is astonishing how few of them He answers directly. In fact, if we read through the first three Gospels with this in mind, we may end by asking, with Pilate, "Answerest thou nothing?"

His most frequent reply to a question is another question: "What think ye?—what sayest thou?—how readeest thou?" When the disciples asked Him what a certain parable meant, He said, "Know ye not this parable? And how shall ye know all the parables?"

Even when there is a response of some kind, it could seldom be called a direct answer. The disciples ask who is greatest in the Kingdom of Heaven, and Jesus replies by showing them a small child. When Peter says, "Lord, how oft shall my brother sin and I forgive him?" Jesus replies with a bookkeeper's figure—obviously a joke—and goes on to tell a story about a debtor who was lucky enough to have all his debts canceled. To some Pharisees who want to know when the Kingdom of God is coming, He gives a reply which ignores the word *when* entirely.

It is very puzzling. If he came to teach us, why will He not come right out and tell us what we want to know?

But perhaps we should ask, not "Why won't He?" but "Why can't He?" There are some unanswerable questions—many, in fact. For instance, suppose you have two sons playing on the school football team, and your eight-year-old daughter says to you, "How old do I have to be before I can be on the football team like the boys?" Well—that question is unanswerable. It has to be recast before you can even begin to deal with it.

What if most of the questions asked Jesus are like that? What if we, all of us, all the time, are asking the wrong questions of Him—questions based on assump-

tions which have no place in His thinking? What if most of our basic assumptions have to be changed before we can begin to ask questions which He can answer?

Perhaps we are like the heroine of C. S. Lewis' *Till We Have Faces*, who complained in great bitterness that her gods would not face her—but who found, in the end, that she had no face for them to face. Her gods could not confront her because she was not standing in any spot that they could occupy, and where they could face her.

The capacity of human beings to stand in the wrong areas of existence, asking the wrong questions, based on the wrong assumptions, is almost endless; and since the universe has sometimes been defined as a place that will answer only the right questions, perhaps this task that Jesus assumed—of straightening out the questions—is one of the most important ones He set Himself.

Throughout the Gospels it is obvious that He thinks our greatest need to be not that we should get the right answers, but that we should ask the right questions. If we do that, the answers will come almost by themselves; we shall hardly need anyone to answer them. If we ask, not "Who is my neighbor?" but "How shall I go about being a neighbor?"; if we ask not, "Who is greatest?" but "What is the true way to greatness?" we shall get answers—answers that come out of the soundness of the questions themselves and out of the process of applying them to our lives.

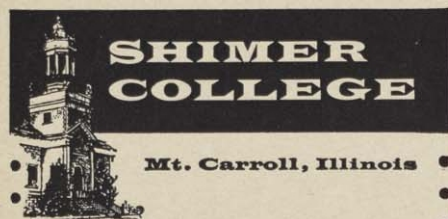
These are the answers that Jesus, the Christ within us, can now give us, freely and clearly. And when we get no answer, it is almost surely because we are not asking the right question. Whenever Jesus will not give us answers, He gives us something far more valuable—an insight into what the right questions really are.

—MARY MORRISON



# EDUCATIONAL DIRECTORY

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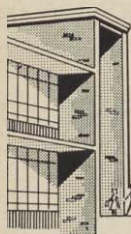
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continued from preceding page



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# The Episcopal Church and the Unity We Seek

*Our Church's governing body, the General Convention, has mobilized us all in the search for Christian unity. But where do we start? What do we do? Four church leaders, three Episcopalians and one Presbyterian, discuss the ground rules and goals of this search.*

**T**HE GREAT new reality of the Church in the Space Age is the search for Christian unity. Never before since the schism of 1054 between Western and Eastern churches have so many Christian groups in so many lands been so willing to press this search.

Facts to support this often revolutionary urge abound. Twenty-three new member churches, including Russian Orthodox and Chilean Pentecostals, join the World Council of Churches. The World Council, the Orthodox, the Romans, the Anglicans, all schedule historic worldwide councils in 1961-63, with unity discussions placed high on each agenda.

Relations between the major streams in Christendom—Orthodox, Roman, Reformed Catholic, and Protestant—have never been so hopeful. Pope John XXIII meets with the Archbishop of Canterbury, the Presiding Bishop of the Protestant Episcopal Church, and Southern Baptist leader Brooks Hays. And at least a dozen major unity schemes involving more than thirty national churches are now under discussion.

All of this is wonderful, one may declare, but where does it leave the individual Christian, and in particular, the individual American Episcopalian?

In order to help answer this question, the editors are presenting in this and the following eight pages a special section on the Episcopal Church and the Unity We Seek.

The basis for this special section is the first major Episcopal Conference on Christian unity held since the General Convention in Detroit and the Episcopal Church's acceptance of the United Presbyterian invitation to discuss unity.

The conference was held in November at Calvary Church, New York, as part of the famous church's 125th

anniversary celebration. The purpose of the three-day conference, as explained by Calvary's rector, the Rev. Albert B. Buchanan, was twofold: (1) to explore, openly and forthrightly, the relationship of the Episcopal Church to the various Protestant communions, and (2) to attain clarification and understanding, rather than consider any specific plans for organic unity.

The four major addresses given during the conference were by the Rt. Rev. Angus Dun, Episcopal Bishop of Washington; the Rev. Robert McAfee Brown, Auburn Professor of Systematic Theology at Union Seminary, New York, and United Presbyterian leader; the Rev. Arthur A. Vogel, William Adams Professor of Apologetics and Dogmatic Theology at Nashotah House, Nashotah, Wisconsin; and the Rev. Charles D. Kean, rector of the Church of the Epiphany, Washington, D.C., and secretary of General Convention's Joint Commission on Approaches to Unity. In articles excerpted from these addresses, the four leaders expound some of the basic ideas about the Church which will be brought up in any discussion of unity, and express some of the concerns, Catholic and Reformed, which must be met before unity can be a possibility.

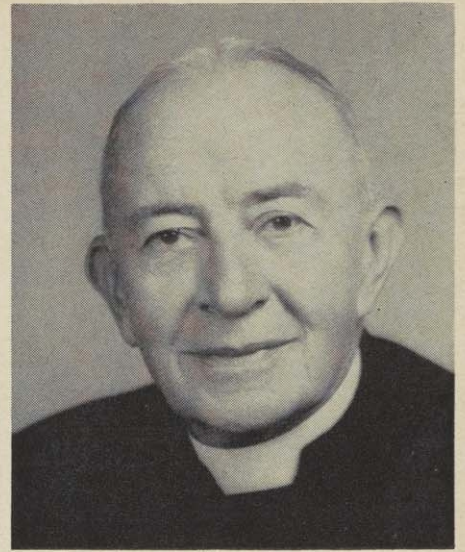
In addition to the four articles, there is a questionnaire for readers on their participation, or nonparticipation, in the ecumenical movement. These questionnaires may be filled out, separated from the magazine, and sent in to THE EPISCOPALIAN, Box 2122, Philadelphia 3, Pennsylvania.

The editors of THE EPISCOPALIAN are grateful to the authors, to Mr. Buchanan, and to the vestry and other members of Calvary Church for their cooperation and kindnesses in the preparation of this special section.



# THE UNITY WE SEEK

The Rt. Rev. Angus Dun, Bishop of Washington, has been the chairman of the Commission on Ecumenical Relations of the Protestant Episcopal Church, and a member of the Working Committee of the Commission on Faith and Order of the World Council, as well as a member of the Central Committee of the Council. Bishop Dun has given special service to the ecumenical movement since 1927, when the first Faith and Order Conference was held in Lausanne, Switzerland. When the First Assembly of the World Council of Churches met in Amsterdam in 1948, he was one of four official representatives sent to represent the Episcopal Church. He was elected a member of the Central Committee of the Council to serve for five years, and re-elected for another five-year term by the Second Assembly in Evanston, Ill., in 1954. A graduate of Yale and the Episcopal Theological School in Cambridge, Mass., he was a professor at E.T.S., and in 1940 became dean. He served in this capacity until elected Bishop of Washington in 1943.



## BISHOP DUN: *Unity must value God's truth in all Christian groups . . .*

THE CHURCH is first of all a community, with a special center and a special dimension. But the Church in all its manifestations is also an institution.

Whenever we find the Church or churches as a distinctive community or communities, as people knit together in Christ, we find characteristic institutions. These institutions are familiar to us by title, and many of them are familiar to us as part of our experience in this special form of community.

The Bible is not simply a book. The Bible, the place that it has for us, and the use that is made of it, is an institution.

Preaching is an institution. So are formularies of faith; prayer and prayers; ways of worship; sacraments or ordinances; pastors, ministers, elders, bishops; policy and polity; ways of ordering and governing the common life; and things instrumental to the activities of the common life. All of these in various combinations, sometimes relatively simple, sometimes relatively elaborate, are found wherever we find this special community in Christ we call Church.

When we speak of Church in the language of faith we speak of it as one—one in the sense that there is only one, and one as knit together—one in the sense that all parts are in a relationship which makes them constitute a unity.

But in our day when we look for the Church we find the churches. We find distinct, divided, estranged communities of life in Christ.

In this, all of us are confronted with a profound and searching question. We can hardly avoid noting that there are impressive Christians and impressive communities of Christian life found within many of the rival institutional structures. And the more we get to know these other communities of life and these other churches, the more we are compelled to recognize that there is deep life in Christ over there.

These people—these Baptists, these Roman Catholics, these Orthodox, these Methodists, these Anglicans — from whatever standpoint you take it, bear witness to the fact that they have found this life in Christ within their particular institutional structures. They have found this as Presbyterians, Roman Catholics, Orthodox, or Methodists. But when any church, or church family—Methodist, Orthodox, Roman Catholic, or Episcopal—begins to think about the unity we all seek, each family or church family is strongly disposed, to put it mildly, to project its own image.

Each church has something that it brings out of its own life and experience to its consideration of the unity we seek. Anglicanism has its own character as a distinct community, with its own complex of institutions, and its own special history.

Everybody would agree that Anglicanism is a family of independent national or territorial churches in full communion with one another, on the basis of maintaining certain structural elements which have been schematized

in modern Anglicanism in the variant formulas that are known among us as the Quadrilateral.

That is to say, if you give the Bible its proper place, if you give the Creeds their proper place, if you give the two sacraments of the Gospel their proper place, and if you have the historic episcopate, or ancient episcopate, or apostolic order of the threefold ministry, then that is the basic structure or foundation on which unity may be maintained or achieved. This is generally the position of Anglicanism, although there are many variations within it.

There is also a liturgical tradition embodied in the Prayer Book. Many would say that this liturgical tradition is a more certain binder within Anglicanism than the items of the Quadrilateral, for the Anglican family of churches is certainly not confessional in its emphasis, and has been doctrinally inclusive, or tolerant, within this general tradition.

This being the disposition that Anglicanism has shown, we must recognize now that if we are to consider seriously, as we are now committed to do, the possibility of union with churches of non-episcopal tradition, and with churches of much less mixed catholic tradition than ours, there are a number of realities and issues and questions that we are going to have to face.

One is that true and fruitful unions cannot take place if they require a repudiation of the reality of the life in Christ the communities involved have found within their previous existence.



Episcopalians or Methodists or Presbyterians, to take three familiar names, are not going to move into a union if in the process they have to repudiate the reality of the life in Christ which they have found within their own allegiance. That presents some searching problems including their ministry, their sacraments, their ordinances, their ways of worship. Apart from such positive acceptance of one another and of the depth and reality of the lives that are brought into the common life, there can be no flowing together and fusion of their communal life history.

Secondly, true and truthful union cannot take place unless the communities of life in Christ entering into it can initially find within the united church experience something continuous with their previous experience, particularly in their ways of worship, even though these will be modified as they flow together. Anglicans or Episcopalians could not enter fully and freely into a union in which they could no longer find in substance the way of worship around which their life of prayer

had grown and gathered, even though their understanding and their experience might be enlarged and enriched by experience in a wider fellowship.

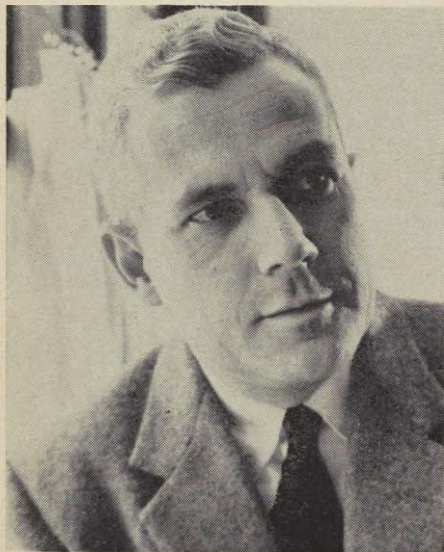
Now I happen to believe, though this may be a scandal to some of my brethren, that the richness and the depth and the wonder of God's truth is such that no one of us or no group of us can apprehend all this in equal balance, and that therefore we have to live in mutual correction and enrichment, and even with something of scandal to each other.

Surely the Episcopal Church and the Anglican Communion will not enter into union save on the basis of episcopal order or the historic episcopate. That would be one of the continuities we would require. If this could be secured I find it difficult to avoid the conclusion that it would involve the acceptance initially, and perhaps permanently, of overlapping territorial jurisdictions of bishops, or overlapping pastoral charges, as contrasted with the territorial jurisdictions of Anglican bishops now.

If we are going to get Methodists and Presbyterians and Anglicans together with bishops, we would need different subcommunities of life overlapping one another within the total community of life. And to help our imaginations, we can note that some such situation is found in Orthodoxy, as it moves out of its national or territorial center.

In addition, all of us can agree that no union will be tolerable for the Christian communities of free tradition, including our own, which could be characterized as a monolithic power structure.

We need to say emphatically that there can be no wholeness, no wholeness and singleness in the whole company of faithful people without central, shared symbols of faith and holy actions belonging to the community, and without ministering and shepherding persons who are recognized as belonging to all. In other words, I don't think we can dodge the institutional problems to the extent to which many American Christians are disposed to think.



The Rev. Robert McAfee Brown is Auburn Professor of Systematic Theology at Union Theological Seminary in New York City, where he also received his B.D. *cum laude* in 1945. After a stint as a navy chaplain in the Pacific, he was pastor of the First Congregational Church in Amherst, Mass., and instructor in religion at Amherst College. Before going to Union Seminary as an instructor in the philosophy of religion and systematic theology in 1950, he spent a year at Oxford on a Fulbright grant. He serves as a member of the board of directors of *Presbyterian Life* and the editorial board of *Christianity and Crisis*. He has authored many books, the most recent of which is *The Spirit of Protestantism*.

## DR. BROWN: *Unity may mean the death and resurrection of the Church as we know it . . .*

As a Presbyterian, I would like to record my favorite Presbyterian story. It concerns a presbytery examining a candidate for ordination, a matter that is at the center of the difficulties and perplexities of striving to achieve church union. The presbytery was giving the candidate a bad time, and the candidate

was giving the presbytery no reason to be satisfied with his orthodoxy. Finally an elder in the back of the room got up and asked the time-honored, long-discarded question, "Young man, are you willing to be damned for the glory of God?"

The ordinand thought for a moment

and then he replied, "Yes, I am. And I'd be willing to go even further than that. I'd be willing to have this whole presbytery damned for the glory of God."

I trust the price of church unity will not come to *that*. We are not, I hope, called upon to pay the price of death



# THE UNITY WE SEEK

and damnation, though indeed some who oppose church union may think it a fitting sentence. But I am persuaded that we may be called upon to pay the price of death and resurrection. I would be prepared to say from the Presbyterian side that we must be willing to see the death of many of our structures and ways of doing things, the death of the church as we know it—if this be needed in order that a new church may rise. The fulfillment of the gospel required this death and resurrection of our Lord. I see no reason to believe that the fulfillment of His body, the Church, will be realized by any less demanding route.

This will mean, of course, that unity will not be our doing, for we do not bring about our own resurrection. Unity will be God's doing. This is not a maximal statement of hope in our present divided condition; it is a minimal statement of necessity if our present divided condition is to be alleviated.

## Both Catholic and Reformed

From that initial observation I turn to a second. It has to do with the emphasis in Dr. Eugene Carson Blake's now-famous sermon in Grace Episcopal Cathedral, San Francisco, that a united church must be "both Catholic and Reformed." With this emphasis I heartily concur. But I think we have all been doing some things with this notion that blur rather than illumine what it ought to say to us.

There is, for example, a notion abroad in some ecumenical quarters that each denomination is going to bring its particular contribution to the coming great church. You've heard this line: the Methodists will bring their personal piety and their zeal, the Episcopalians their sense of worship, the Presbyterians their emphasis on preaching, the Congregationalists their social passion, and so on. Anglican Bishop Oliver Tomkins has made the appropriate rebuttal to this. In *The Wholeness of the Church*, he comments:

"No church worthy of the name has ever thought of itself as 'embodying a valuable emphasis.' A living Church is one that believes that it offers, not a fragment of the Christ, but the whole Christ. Yet, paradoxically, the renewal of the Church involves each part of the Church acknowledging that, although it *should* offer the whole Christ, it does *not* offer a whole Christ to me because men are not offering a *whole* Church to Christ. The whole Christ is latent in every part of a divided Church, but the whole Christ is only patent in a united Church."

Every church, then, that approaches church union must come, and be

allowed to come, with the understanding that it offers its whole conception of the whole faith, and not merely "a valuable emphasis." And such is the paradoxical nature of the situation that each of us, as he offers his understanding of the whole faith, will discover that the whole understanding is a distorted understanding of the whole.

There is a dimension to the matter of "both Catholic and Reformed" that may be of particular significance in any Episcopal-Presbyterian discussions. I can see certain adherents in each group lining up the matter as follows: the Episcopalians, they will say, have a corner on the notion of "catholicity," while the Presbyterians have a corner on the notion of "reformed." If we can just get them together, then we'll have a church "both Catholic and Reformed."

But we Presbyterians have been learning that to be Reformed is to be Catholic, and it must be hoped that Episcopalians have also been learning that to be Catholic is to be in process of reformation. The Catholic faith is not something we possess; it is something that possesses us. Yet our comprehension of that possession is always being corrupted by the fact that we are who we are, sinful human beings who want to claim *God as ours*, rather than submitting to God's claim on us that *we are his*. So the Catholic faith cannot be a static thing. And where it is claimed as such is precisely the place in Christendom where re-formation is most needed.

So we Presbyterians find ourselves going back to the old slogan, and hoping very much that Episcopalians can join us in revivifying it: *ecclesia reformata sed semper reformanda*, the church reformed but always to be reformed, in process of reformation.

From these two comments on the over-all ethos of the Reformed tradition, let me turn now to a more specific area of Reformed faith, the doctrine of the church.

Our differences do not occur at the point of basic understanding of the church. Our difficulties begin with the adverbs. How is it determined when the Word has been *truly* or *purely* preached? What are the criteria by which it is determined that the Sacraments have been rightly administered and administered according to the ordinance or institution of Christ? When we get to *this* point, we are all aware that we have come to the apparent impasse that finally blocks all ecumenical discussion: namely, the matter of the nature of the meaning of the ministry and the Sacraments.

It is notorious that Presbyterians are

rather closely bound to a particular confession of faith, the Westminster Confession. It is very formal, rigid, tight, and orthodox. But its orthodoxy is not the vigorous orthodoxy of the sixteenth-century Reformers; it is the much more ponderous orthodoxy of the seventeenth-century divines.

At all events, for a variety of reasons, American Presbyterianism is rethinking the matter of its relationship to its historic confession. And the way in which the matter is being pondered seems to me interesting and creative.

There is first of all a recognition that along with an historic statement of faith, the church needs a *contemporary* statement of faith, a confession growing out of the encounter of the gospel with the world in which we live today. I think most of us would subscribe to the notion of the Dutch Calvinist, Abraham Kuyper, that the trouble with the church was not that it started writing creeds but that it stopped writing them. So a General Assembly committee is at work drafting a contemporary statement of faith, Catholic and Reformed.

But it is not proposed that this statement of faith stand by itself. Nor is it proposed simply to set it cheek by jowl with its formidable predecessor, the Westminster Confession. Rather, it is currently being proposed that certain other Reformed Confessions be *added* to the confessional standards of the church; that the ordination vow, instead of reading as it now does, "Do you accept the Confession of Faith of this church (i.e., the Westminster Confession) as containing the system of doctrine contained in Holy Scripture?" would be phrased so as to suggest that each of the confessional statements points toward the one gospel that no one of them, or even any group of them, can wholly contain or adequately transcribe. I think this approach may be a fruitful one for us, for it will keep our confessional emphasis, but keep it in such a way that we can be relieved of the necessity of being tied so rigidly as we have been to a *single* formulation of the faith, as though the last word were spoken in 1648, which it wasn't.

Here, in other words, is a proposal to recognize the best of the Catholic heritage as it comes through the Reformation period, and yet also, by the inclusion of a contemporary confession, to relate that heritage to the present day. The confessional statement at Baptism would remain the Apostles' Creed, and the one used in the full celebration of the Lord's Supper would be the Nicene Creed.

A second area where Presbyterian conversation, under mandate from the General Assembly, is proceeding is in the area of liturgy. A General Assembly committee was appointed in 1955 to



prepare a new Book of Common Worship for use in Presbyterian churches. We have had such a book for many years, but its existence would be as much a surprise to many of our constituency as it probably is to you.

The committee appointed found that it could not proceed to revise a Book of Common Worship until it had discovered what was to be the theological rationale for the public worship of God in the Reformed tradition. It turned to the Directory for Worship produced by the Westminster Divines and found it hopelessly outdated for present use. Rather than doing a patchwork job on an historic document, the committee decided to write a completely new one to replace the old, and at the General Assembly last May this new Directory for Worship, the result of fifteen years of work, was formally adopted and became a constitutional standard of the church. The committee is now at work trying to develop a new Book of Common Worship in conformity with the new Directory's theological principles.

Without elaborating all the principles set forth in this Directory, let me call attention to one which seems to me to illustrate the way in which the new Directory sets forth the underlying—or overarching—principle of the unity of Word and Sacrament. The full celebration of the Word of God does not culminate in the sermon. Nor does the full celebration of the Word of God concentrate only on the Sacrament. The full worship of God involves scripture and sermon and Sacrament. There is not only the written word, and not only the written and spoken word; there is, in the fullness of worship, the written, spoken, and enacted Word.

I speak now of things not yet accomplished, of things only in process, but I hope that I forecast accurately. And it seems to me that this is an instance of what I said before about how we must not look upon ourselves—the two denominations—as representing respectively the two poles of “Reformed” and “Catholic.” For this new liturgical emphasis is *not* an attempt by current Presbyterians to imitate the Episcopalians (though some of our brethren will call it that); rather, it is simply an attempt to recover what was the intention of the earliest of our Reformers, in particular Calvin and Knox, both of whom insisted that this Catholic pattern of unity of Word and Sacrament should be the norm for Reformed worship.

The recovery of the best of our Reformed tradition, I suggest, is a recovery of a greater kind of catholicity for ourselves—for indeed that, the recovery of catholicity, was precisely the concern of the Reformers themselves. They were not anti-catholic. They were militantly pro-catholic, feeling that medieval

Christendom had departed from catholicity into types of parochialism that must be purged.

Thus fidelity to our tradition is bringing us to a greater catholicity of worship, with increasing stress on the Lord's Supper, or Eucharist, and this in turn is bringing us liturgically closer to you. I gather similar forces are at work in your denomination and that the rubric providing for a sermon in the service of the Eucharist is now honored more in the observance than in the breach.

### Redefining the Ministry

The third area I want to discuss still leaves the bafflements and the perplexities. Here most especially I must state that I am only making an interim and unofficial report.

We have a General Assembly committee working on the problem of the meaning of the ministry. Because this area is such a delicate one, I shall not attempt to speak for any committee, but only share with you some of the concerns I myself feel in this area of redefining the nature and role of the ministry in the Reformed tradition.

It is my feeling that one of the areas in which the breakthrough of the sixteenth-century Reformation has never been properly followed up has been in terms of exploring with sufficient seriousness the radical notion of the priesthood of all believers. This was not, I feel, a “new” idea to the Reformers; it was simply a neglected New Testament idea that they recovered. The problem is that their successors never took it with sufficient seriousness.

I am encouraged to think that it may be a profitable place for a fresh start in approaching the doctrine of the ministry and of the Church, by my recognition that much Roman Catholic ecclesiology is likewise starting at this point. We all recognize that Christ is the Great High Priest, that He has made the sufficient sacrifice, but that we are *all* called upon to participate, in our own way and in manners appropriate to us, in carrying on His priestly work. This task is laid upon us *all*. The Church is God's people. Such, I think, is true Catholic doctrine.

Where does one go from there? Nobody in the Reformed tradition has any difficulty, I think, in going at least *this* far: we agree that within the life and ministry of the church, certain people are properly set apart to do certain things, ordained to specific callings within the whole, and we ordain to the ministry of Word and Sacraments. Many of us find it difficult, however, to see this “setting apart” as more than a function within the total ministry of the church; a function which calls for special gifts and special training, to be sure, but not one that sets the ordinand

apart in terms of status, or in the act of ordination bestows on him a peculiar grace denied in principle to others sharing the total ministry. The setting apart is basically so that, in the life of the church, things may be done “decently and in order.”

I think this kind of approach can be formulated in terms of a respectable and defensible doctrine of the ministry, but my hesitations are that I am sure this is not enough for *many*, perhaps for *most*, possibly for *all*, who stand in the Episcopal tradition. While they might perhaps agree with most of what I have said, they would want to go much further.

But here is the place where, if I am to continue to be honest, the perplexity becomes two sided. As you listen to us, you may be listening for us to say more than we are saying or you may be deciding that we are hopelessly confused. As we listen to you, on the other hand, we do not find a clear and unequivocal voice telling us what ordination means. We find you saying different things about what it means and does not mean, ranging from an evangelical position, perhaps not too different from ours, to an Anglo-Catholic position virtually indistinguishable, at this point, from that of Rome.

In other words, I am afraid it would be too simple to say that Presbyterians are perplexed in an area where Anglicans are clear cut. You have, perhaps, an embarrassment of riches at this point with not one, but perhaps three views of what ordination means.

I think the next steps here involve both intramural and interconfessional discussions as we clarify where we stand both in relation to our respective traditions and also in relation to one another. For Presbyterians to acknowledge, as we must certainly be prepared to acknowledge, that the understanding of the ministry in a united church will include the episcopate, is not the end of the road. For *which* understanding of episcopate will it be? Hesitant Presbyterians at this point usually assume that they *must* accept an Anglo-Catholic view of ordination and therefore they try to shut the door to discussion before it has even been opened.

“Hesitant” is not an adjective to describe most Presbyterians, and I am therefore hopeful that since both our General Assembly and your General Convention gave overwhelming approval to the initiation of discussions about unity, we can thereby not only come to some new light together on this issue of the *ministry*, but can also through that door be led not only to new light but to common action in healing the rent garment of our common Lord.



# THE UNITY WE SEEK

The Rev. Arthur A. Vogel is William Adams Professor of Apologetics and Dogmatic Theology at Nashotah House, Nashotah, Wis. He received his M.A. in philosophy from the University of Chicago, his Ph.D. in philosophy from Harvard, his B.D. from Nashotah in 1946. He has held a research fellowship at Harvard, and was a teaching assistant in the philosophy department. Before going to the Nashotah faculty in 1946, he taught philosophy at Trinity College, Hartford, Conn. He is the author of two books, *Reality, Reason and Religion*, and *The Gift of Grace*. Father Vogel is presently a member of the Joint Commission on Ecumenical Relations and a member of its theological subcommittee.



## FATHER VOGEL: *Unity is being furthered by today's radical insights into the nature of Christianity . . .*

MUCH RECENT ecumenical work has been strong in emphasizing that denominational reunion within Christendom cannot be considered apart from an adequate understanding of the basic doctrine of the Church. Today we are in a unique position to discover and use new, radical insights on the nature of Christianity as a whole, the nature of man, and the nature of the Church.

What is the most radical insight we feel that we have today into the nature of Christianity? With amazing unanimity theologians will answer: its historicity. Never before in the story of Christian man has the historical nature of Christianity been appreciated as it is today.

To stress Christianity's historicity is to stress Christianity's concreteness. Christianity came to man in nothing less than the concreteness of his fleshly, threatened, worldly life, and it can be accepted and understood by man in nothing less than the concreteness of his fleshly, threatened, worldly life. To deal with an intellectual abstraction or a probable hypothesis is not to deal with Christianity as it is in itself.

Christianity is essentially historical, both in its founding and in the mode of its continuation. Everything uniquely Christian had its origin in the concrete action God took in the concrete Christ. Other people become Christians only insofar as the historical action which God began in Christ is spread to them. That is why Christianity makes a real difference in people's lives; it cannot be itself if it does anything less.

Christianity is learned and communicated through the lives of men. Apart from Christian history—the historical spreading of the new being of Christ's life to other historical men—there is no Christianity. By the grace of God, in the strongest sense of the term "grace," the historical action taken by God in Christ is continued in others.

If the full implications of the concreteness of God's love and truth in Christ were realized, men would understand for the first time that they cannot be Christians apart from each other. Isn't this the answer to the basic grassroots problem of Christian reunion? What would the Christian world now be like, and how would it want to change in the future, if Christians really shared in the fullness of their persons what they already have in common in Christ?

We need the courage to be what we are before we can become what we are not. Courage requires security. Christian security rests in Christ alone. Too many who are called Christians cannot find their security in Christ because they do not realize the concrete, historical mode of Christ's presence in them. In reality, such people do not know the essential nature of Christianity.

The deepest unity of persons is found at the level of their wills. Our closest union with God consists of the union of our wills with His will. The union of man with God may be sacramentally implemented, but the religious significance of a sacrament (as against its bare mechanical action) consists in recognizing the will of God in it.

Religion never relates anything less than a person to a Person. It is because we can fully know a person only in the exercise of his will, that the relation of our wills to God's will is the essence of Christianity. The ultimate personal calling for the Christian is to look for God's will—that is, to look for the Person of God—in all things.

A union of diverse communions which is not a real union of the people of these communions in the most intimate depths of their personal lives is no Christian union at all. Christianity can involve nothing less than our most intimate selves in anything it inspires. There can be no reunion of the Christian Church which is not deep and singular in its source. The basis of Christian unity can never be one of confusion, ambiguity, or agglomeration. In the true Christian life diversity is the fruit of union, not its foundation.

A leader of the Baptist Church in Great Britain remarked a few years ago that "one most wants to unite with the people it will be most difficult to unite with." Why is this the case? Is it not because we most want union and company with those whose religion makes a difference to them?

The Christian is under obligation *not* to found a new church. Compulsions and traps along the road to Church unity can be avoided only to the extent that we live in Christ, not in ourselves.

The Church is the people of God—a race of men—and the Body of Christ.

The Church has a total and concrete dependence upon the historical action



of God in Christ. To admit this total dependence is to understand what the Incarnation really means. The Incarnation means that something has been done, been accomplished, in history.

A thing can be properly communicated only for what it is. God's personal, historical action in Christ can only be fully communicated for what it is in a personal, historical way. Persons are always concrete. God concretizes Himself in a way that man can understand in Christ. This is why the Christian's most personal contact with God is totally dependent upon the historical life and work of Christ.

To live in Christ can only mean somehow to live in the historical mode of Christ. For the Christian, there is no substitute for the fullness of historical being. If our contact with Christ is anything less than fully historical, we do not know God in the actual concreteness of His personal revelation to us.

A radical view of the Church requires that the Church be seen in all its aspects. Let us look at another twofold aspect of the Church which is nowadays frequently either neglected or derided. We refer to the aspects of the visible and invisible Church. In our opinion

the de-emphasis of this doctrine for purposes of Church unity is making the quest for unity more difficult.

As the distinction between the visible and invisible Church has frequently been employed, the existence of the invisible Church has been said to make "organic union of the visible Church" unnecessary. The condemnation of this view is most just. The effect of this view in practice, if not always in theory, is to treat the invisible and visible Church as if it were two separate churches.

A penetrating analysis of the nature of the Church will reveal that the visible and invisible Church are not two churches but two aspects of one Church. St. Paul's question to the Corinthians, "Is Christ divided?" applies just as well to the relation of the visible to the invisible Church as it does to the divided communions within the visible Church. The unity of Christ permeates all aspects of His being.

The recognition of the underlying unity of the visible and invisible Church is what keeps the imperative for unity alive among the communions of the visible Church. The concrete wholeness of the Church as an entity, just like

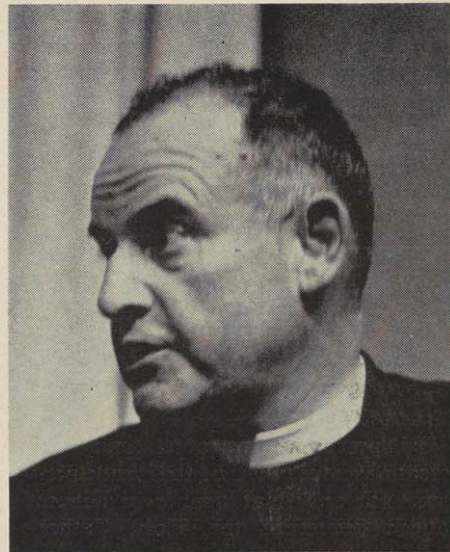
the unity of man's concrete being as a person, demands that the outward and inward be integrated with and reveal each other.

The visible Church exists for the sake of the invisible Church, but the invisible Church completely depends upon the visible Church.

If the true relationships of the visible and invisible Church were radically apprehended, it is our contention that the ecumenical tasks of our day would be helped, not hindered. At least two things would happen. First, men would realize the constant and continuing necessity for visible Church union, for, as we have recalled, Christ cannot be divided. Secondly, in trying to achieve this union, men would have enough security in God's love to realize that criticism is not in itself a *personal* judgment of condemnation of the individuals within those communions.

Membership in the saving ark of the invisible Church is independent of any man's judgment. Until such an articulated acceptance of the love of God for all men is the context of inter-church discussions, we will be talking against each other as persons instead of with each other in a transcending Love.

The Rev. Charles Duell Kean is the rector of the Church of the Epiphany in Washington, D.C. Graduated from Brown University, he received his S.T.B. from General Theological Seminary in 1937, and now serves as a member of the board of trustees at General. He is an associate professor at George Washington University in Washington, and has written many books. His book on the problems of church unity, *The Road to Reunion*, is outstanding in this field. A many-time deputy to General Convention, he is also a member of the Divisions of Curriculum Development and Adult Education of the Department of Christian Education of the National Council; secretary of the General Convention's Joint Commission on Approaches to Unity; and president of the Episcopal Evangelical Fellowship.



## DR. KEAN: *Unity must preserve the unique ethos of Anglicanism . . .*

WHEN representatives of the Episcopal Church enter into conversations with representatives of other communions in the area of church unity, they represent not only a system with his-

tory, traditions, formularies, and documents. Even more, they represent a life.

Anglicanism is, first of all, an ethos within which are various things, some of which are shared with other Chris-

tian groups and some of which are more or less unique. Those with whom we confer also represent ways of life as well as systems. The important thing to remember, therefore, is that these



# THE UNITY WE SEEK

communions can neither understand themselves nor appreciate what others really have to offer unless they bear this fact in mind.

Since a great many of the terms which come up for discussion in unity conferences are used by all participants, there is a persistent temptation to seek to solve the problem of reunion by arriving at mutually acceptable definitions. As long as we operate on this wave length, however, we can never get to the heart of the matter, regardless of how ingenious may be the formularies that are developed. The problem is not one of dictionary definitions. Neither is it really one of semantics. It is one of appreciating the inwardness of the life of the fellowship.

When typical lay Episcopalians think about the possibilities of church unity with the Presbyterians, Methodists, and the United Church of Christ, their reaction is frequently ambivalent. On the one hand, they are aware that those belonging to the other churches whom they know socially seem to be very like themselves, and they cannot help but wonder why the theologians and church officials make unity such a difficult problem to solve.

## An Appreciation of the Church

On the other hand, they cannot help but ask what is going to happen to our familiar forms of worship. Will unity mean the end of the Book of Common Prayer? These reactions actually go much more to the heart of the problem than we usually realize. The problem of church unity does not begin with a discussion of the four points of the Quadrilateral, important as they are. It really begins with an appreciation of the Church for what it is.

The presupposition of all unity conversations must be that the participants agree not only that their own denominations represent the Holy Catholic Church, but that in some perhaps not fully defined manner the other participants do too. Therefore, it is important that the conferees face as clearly as possible what is the real nature of the Church, and then in what way their own particular denominational traditions most powerfully represent it.

Most Christian groups with whom we would be in discussion would accept the definition given in Article 19 of the 39 Articles: "The visible Church of Christ is a congregation of faithful men, in which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of neces-

sity are requisite to the same." But once this or some similar statement has been agreed upon, each group must necessarily apply it to its own life.

If one were really to know the Anglican Church—what it stands for, how it operates, and its sense of mission—one should study the Book of Common Prayer, not as a document but as the focusing point of an ethos. Probably the greatest single difficulty to be overcome in future conferences with other communions is effectively communicating this fact: that the Anglican Church cannot be known for what it is except through the Book of Common Prayer.

We are a nonconfessional church. While the Thirty-Nine Articles are bound in the Prayer Book and are provided for in the Constitution, they cannot be used, except under the most special conditions, to disqualify fellow churchmen. The definitive note of Lutheranism throughout the world is the Augsburg Catechism, which is a spelling out in detail of a doctrinal position that all Lutherans hold in common. Historically, the English-speaking Reformed Churches have used the Westminster Confession of Faith; and while practice in the United States may be considerably more flexible, the Shorter Catechism has a position that is not paralleled by anything in our pattern.

When we talk about the Book of Common Prayer in this manner in an approach to church unity, it must be understood what we are really saying, because those who do not have the Anglican tradition may understand us to be appealing for a particular form of service rather than hearing us state that the heritage of forms as they have come down to us, modified and revised over the years, focuses the inner meaning of the life of the Holy Fellowship.

I do not believe that the great Four Points of the Chicago-Lambeth Quadrilateral make any sense whatever, even to Episcopalians, taken apart from the Prayer Book. If we debate these issues and try to find little formulas to define them in a way pleasing to everybody without taking into account the Prayer Book way of life, we will simply be playing with words.

The great formularies of the Catholic faith grow out of the life of the Church, not the other way around. The Apostles' and Nicene Creeds were developed in the course of the Church's seeking to understand itself as it sought to relate its worship and its mission to the world where problems continually arose. One might perhaps teach a parakeet to recite the Apostles' Creed, but that would not

make him a Christian no matter how orthodox were the syllables. What makes him a Christian is using it worshipfully in such a way as to rediscover a sense of mission.

There is obviously within Anglicanism a Prayer Book *mystique* which is the vital element. Actually, there are almost as many different versions of the Book of Common Prayer as there are provinces in the Anglican Communion, and there are varieties of usage with ceremonial and verbal accretions and deletions. Nevertheless, there is a central core, not so much of word as of feeling, even though the two cannot be disassociated.

The Prayer Book *mystique* describes the Church as response, both in the sense of being able to respond to the divine initiative and also of being under obligation to reflect the divine action in the world of history. Certainly this is not the only way by which the twin notes of Christian responsibility are struck, but for Anglicans it is the sym-bolical way.

Of course, it would be just as much a tragic mistake to approach church unity conferences with the aim of selling other communions on our liturgical apparatus as it would be to seek to superimpose our understanding of church order. Yet we have a right to ask that the uniqueness of our ethos be understood, and we have likewise an expectation that the other conferring communions will similarly seek to help us appreciate what makes them distinctly themselves.

## A Starting Point

Any serious long-range approach to the problem of church unity must, therefore, begin with an exploration of the doctrine of the Holy Spirit as this is made known in and through the life of the Holy Fellowship. The Church is the normal, but not the exclusive, channel for the operation of this Spirit, and the Church, aside from serving as the channel for the Spirit's operation, is merely one of a number of social institutions dealing with public morale and moral standards on the basis of traditional sanctions. We must begin our unity explorations here, and this will mean, first of all, a reawakening for Anglicans themselves as to what churchmanship is supposed to mean.

And then we move out from this point. We hope that our brethren of the other conferring churches will make an equally serious effort to define their own centers of gravity. Then each of us may know himself for what he is and appreciate the other for what he stands for, not simply in words but in life.



## A Questionnaire on the Unity We Seek

Most people equate the ecumenical movement with the World Council of Churches and distinguished church leaders meeting on high-level matters in faraway climes. This is not true. The word *oikoumenikos*, from which *ecumenical* comes, means literally the *being-inhabited* earth. It means you and me, in our own home parishes, right now. Are you a part of the ecumenical movement? Perhaps you are without knowing it. The following questions will help you find out, and help the editors of THE EPISCOPALIAN. Please fill in or answer the following questions as soon as possible and send them in to Research Dept., THE EPISCOPALIAN, Box 2122, Philadelphia 3, Pennsylvania. You may sign the questionnaire if you wish but it is not necessary.

Thank you.

—THE EDITORS

	YES	NO
Have you ever attended a community service on Thanksgiving, World Day of Prayer, Fourth of July, or other special occasion?	_____	_____
Have you ever discussed the ecumenical movement in your own parish?	_____	_____
Have you ever attended an "open" service of Holy Communion authorized in your diocese?	_____	_____
Does your parish or mission belong to a local or area council of churches?	_____	_____
Have you ever been invited to attend the regular Sunday service of a sister church like the Presbyterian, Methodist, Orthodox, or Roman Catholic?	_____	_____
Have you ever invited a member of another church to attend your regular Sunday service?	_____	_____
Have you in the last six months discussed Christianity with a nearby neighbor of another church?	_____	_____
Have you in the last six months attended an interchurch meeting on:		
Overseas missions _____	_____	_____
Stewardship _____	_____	_____
Christian education _____	_____	_____
Other _____	_____	_____
Does your rector belong to any local or regional interdenominational group?	_____	_____
Have you ever used the word <i>ecumenical</i> in a conversation?	_____	_____
Have you recently read about the World Council meeting in New Delhi?	_____	_____
Where did you read about the meeting? _____		

**Please tear off and send to: Research Dept., THE EPISCOPALIAN, Box 2122, Philadelphia 3, Pa.  
Thank you for your help.**



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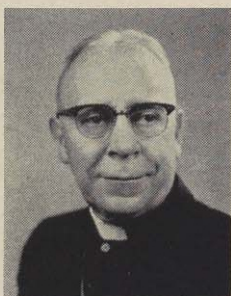



## Know Your Diocese

ONE of the most remote dioceses in the Episcopal Church family is the Diocese of Northern Michigan, well over 16,000 square miles of towering trees and rich earth peopled largely by four-footed rather than two-footed creatures. Northern Michigan is unique among the Church's dioceses in that even its largest community has a population under 20,000.

Of the 300,000 "Upper Peninsulans" (as they are known in Michigan), some 6,088 are Episcopalians. Congregations in 9 parishes and 22 missions are served by 18 clergy and 28 lay readers. Noting this last figure, it is easy to see why the diocese puts particular stress on the strengthening of town and country work, though two rapidly growing state colleges at Houghton and Marquette have called special attention to college work. A centrally located conference center, built eleven years ago at Little Lake, today doubles as an Episcopal chapel for nearby Sawyer Air Base. In 1955, Menominee became the see city.

The Episcopalians of Northern Michigan are aware of their role as a "feeder" diocese, for in today's highly mobile society, many of its young people move on to more populated areas. Says the Very Rev. A. Paul Nancarrow, the diocesan secretary, "It is one of the diocese's most serious tasks that they go as well-trained churchmen."



First the son and then the father of an Episcopal clergyman, the Rt. Rev. Herman Riddle Page received his elementary schooling in Massachusetts and Chicago, Illinois. After graduation from Harvard University and the Episcopal Theological School in Cambridge, he entered the Army as chaplain in the First World War's famous 26th Division. When the war was over, he accepted a chaplaincy in the United States Regular Army, resigning his commission later to undertake missionary work under his father, the Rt. Rev. Herman Page, then Bishop of Spokane. In 1923, St. Michael's Church, Yakima, Washington, called him, as rector. Two churches later (one in Boston, the other in Dayton), with the outbreak of World War II, he went back to the Army as a major, serving as chaplain at Fort Knox, as post chaplain, and then as secretary of the Chaplain School. Here he remained until his election as Bishop of Northern Michigan in 1942. Since coming to Northern Michigan, Bishop Page has served as chaplain of the Michigan State Police and as a member of the Governor's Advisory Council for Civil Defense, in addition to his regular duties.

Bishop Page's wife is the former Gwendolyn Cummins. His son, Herman, is rector of Trinity Church, Houghton, Michigan.





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