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# THE EPISCOPALIAN

*September 1962*

*Henry  
Knox  
Sherrill*

*In  
God We  
Trusted?*

*Vatican Council II: a special report*





# GOOD-BY TO GOOSEBONE PROPHETS

*by Thomas LaBar*



## *Missouri's Ozark hills are changing, and so is the Episcopal Church in this "Land of the Pokeweed Gospel."*

ONCE, along the deep ravines and ragged hills in that region of southwest Missouri known as the Ozarks, people looked upon the outside world with suspicion. They visited herb doctors when they were sick and drank sassafras tea when they were lethargic. Young women washed their faces in the early morning dew to assure themselves of beauty. Potatoes were planted in the dark of the moon, and farmers relied on local weathermen, called goosebone prophets, to tell them when it would rain.

An observer of Ozark customs, Vance Randolph, himself a son of the region, said in the preface to one of his books that his neighbors were "until very recently, the most deliberately unprogressive people in the United States. Descended from pioneers who came west from the Southern Appalachians at the beginning of the nineteenth century, they made little contact with the outer world for more than a hundred years."

Today all that has changed. Television brings news from far-off Paris or Bangkok as it is happening; physicians and hospitals can be found in every county; and drugstores do a thriving business in cosmetics and prescriptions. Along with all these other changes, parish rosters show a slow but steady growth of the Episcopal Church in this picturesque country.

Although fundamentalism still has a strong grip on this region, sometimes called the "buckle of the Bible belt," figures recorded over the past ten years by the Diocese of West Missouri, of which the Ozarks form the southern third, indicate that more than a material transformation is in process. In 1951, eight Episcopal priests ministered to ten churches comprising some 1,703 Ozark communicants. By 1961, the number of clergy had risen to fourteen; the count of congregations was seventeen; and the number of communicants had grown to 3,212, an increase of 88 per cent, in fifteen Ozark towns.

What is bringing about this change of attitude among people who have traditionally preferred backwoods "new ground" religion to membership in a national church, and rugged isolation to involvement with the world at large?

One reason is the steady advance of communications since 1900, which has breached the walls of suspicion and backwardness as no army of government men could ever have done. Farmers whose grandfathers would not have haircuts during the growing season for fear of spoiling the oats now write away to the Department of Agriculture for pamphlets on new harvest methods. College students look up from their textbooks on advanced physics to remember that their great-aunts used to blow out a number of eggs, place the shells on a dead bush,

and plant the "egg tree" in the front yard to "scare away witches." And pregnant women, whose grandmothers once put well-honed axes under their beds to assure an easy birth, now prefer a well-reputed obstetrician and a copy of Dr. Spock.

There is no doubt that as the general level of information rises in the Ozarks, more people are looking for different ways to express their religious feelings. Many of them are joining the Episcopal Church. A teen-age girl who recently left her childhood church to become confirmed at the mission Church of the Transfiguration in Mountain Grove expressed herself this way:

"I just never could think with all that hollering and whooping going on. I just wanted someplace where I could think while I prayed."

Some of the girl's family still belong to a church which claims to be fundamentalist and premillennial. Other relatives belong to a church upon whose cornerstone is carved, "Founded in 21 A.D." Her tradition goes back to little backwoods churches known as "new ground religion," "pokeweed gospel," and "lightnin'-bug churches," whose members practiced snake-handling and performed torchlight miracles.

Another answer to the question of Episcopal development in the region must be made in terms of men, dams, and water. A recent series of man-made lakes are bringing thousands of newcomers into the countryside and are fast making the Ozarks one of the major recreational centers of the nation.

With the large Lake of the Ozarks as the chief tourist attraction, travel folders boast that within a two-hour car ride other bodies of water such as Lake Taneycomo, Bull Shoals Reservoir, Norfolk Reservoir, and Table Rock Lake offer more than 3,000 miles of shoreline for the fisherman, boater, or swimmer. A number of parks and camping grounds have been created, while Springfield, the unofficial capital of the Ozarks, has also become the commercial capital for certain breeds of bird dogs. Float trips down the Osage and White Rivers have become nationally famous for their excitement and scenic splendor.

Of more permanent influence are the thousands of retired persons who are moving into the hills from all parts of the country to take up residence. Along with them have arrived more outsiders to set up motels, hotels, and restaurants, or in some other way provide service and comfort for the tourist trade.

Because of this new wave of "immigrants," haberdashers have begun stocking different sorts of clothes, grocers, a wider variety of foods. Librarians find a greater call for certain books heretofore unread, and the Episcopal Church and other religious bodies, used to



## Good-by to Goosebone Prophets

struggling along with a handful of people, are finding their pews better populated each Sunday.

A typical example of the new type of resident came from a recent exchange in a local real-estate office. A gray-haired man and his wife had decided to sell their house in a large city and seek peace and tranquility in the Ozarks. "What sort of community are you looking for?" asked the agent.

"I don't care," answered the prospective buyer, "so long as it has a supermarket and an Episcopal church."

Still a third explanation is in the form of the Bishop of West Missouri, the Rt. Rev. Edward R. Welles, who by careful planning and daring driving has managed not only to reshape the church in the Ozarks, but also to visit the parishes and missions in the southern end of his diocese with a frequency unheard-of previously.

Diocesan strategy in this rural area has proved itself a significant factor in the church's expansion. Instead of trying to keep small and struggling parishes and missions alive in little settlements, the bishop and his staff have encouraged regrouping, with a parish or mission in centrally located communities serving all other communities for a fifty-to-sixty-mile radius.

This plan has worked remarkably well. Realizing that Ozark parishioners, like other Americans today, think nothing of jumping into their cars and driving miles to a drive-in movie or grocery store, diocesan authorities have managed to keep a full church program going on

this basis, not only on Sundays, but during the week as well. A good example is a woman who drives some sixty-five miles to All Saints' Parish in West Plains to teach Sunday school. Similar distances are driven by other members of the parish for confirmation classes and other events. It is estimated that communicants living at the farthest points of opposite ends of All Saints' Parish are 110 miles apart, but seldom fail to meet at the altar rail.

Bishop Welles more than keeps up with his long-distance-driving people. Faced with the fact that the number of communicants in the Ozarks almost equals that of entire missionary districts such as Alaska, North Dakota, or Utah, but that the region covers an area too small to warrant air travel, the bishop spends the equivalent of twenty-five forty-hour work weeks behind the wheel of his automobile every year. He thinks so much travel is necessary because previous bishops, hampered by bad roads, imperfect motor vehicles, and uncertain train schedules, often let years go by without letting many Ozark Episcopalians "meet their bishop."

When Bishop Welles made his now-famous statement at the 1961 Episcopal General Convention in Detroit that he wanted the word *Protestant* kept in the name of the church because, while visiting the Ozarks in his cope and miter, he wanted the citizens to know Episcopalians were Protestant as well as Catholic, he did not add how many times he made such visits. Strapped by seat belts into their many-gadged land cruiser, Bishop



Located in a store next to a liquor shop, St. Paul's Church in Clinton has about 30 communicants. The growth of such small churches reflects Episcopal progress in the area.



Bishop Edward R. Welles calls on farmer Edward Chapin of West Plains. The bishop drives thousands of miles each year to visit Episcopalians in the remotest areas of the Ozarks.



and Mrs. Welles, who usually accompanies him, take in their stride the joking comments that he's the lowest-flying bishop in the Church, or that he has the only rubber-tired see in the Anglican Communion.

That Episcopal efforts in the Ozarks have been rewarded is amply proved by the facts of growth. What pleases Bishop Welles as much is the feeling that the church and its bishop appear to have been accepted as a permanent part of the Ozark life. This is best illustrated by an incident which occurred earlier this year. Irritated with the state government in Jefferson City for some real or imagined slight, McDonald County, in the extreme southwestern corner of the state, temporarily displayed the traditionally Ozarkian streak of independence by announcing it was seceding from Missouri. Without his knowledge Bishop Welles was made the new bishop of the Republic of McDonald with full rights and privileges pertaining thereto.

All these reasons for the upsurge of the Episcopal Church in the Ozarks would, however, be as meaningless as a scarecrow in a snowdrift, if it were not for the fact that the people of this once backward region feel a deep spiritual need for the particular form of Christianity offered by the church. Gone are the herb doctors and the witches and the goosebone prophets. Many a student of American folklore may mourn their passing, but gone they are. It is in the new Ozark area that the Episcopal Church must take its place. ◀



*Some communicants drive fifty miles and more to get to All Saints' Church in West Plains. Here usher Edward Chapin takes up the Sunday morning offering.*



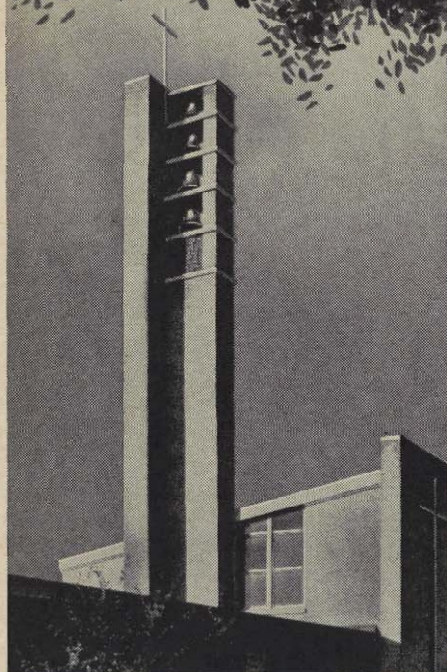
*The Rev. A. L. Burgreen, vicar, and Effie Lower, treasurer, of the Church of the Transfiguration in Mountain Grove, stand in front of a cafe where the church held a luncheon.*



*Travis Morrison of All Saints' Church is typical of the Ozarks' new generation. Many young people, rejecting the fundamentalism still strong here, are becoming Episcopalians.*



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## FOR YOUR INFORMATION

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SEPTEMBER seems to be the month when we gain momentum. We suddenly discard so-called "summer reading" in favor of more challenging fare. With this in mind, Robert Wood's cover design spotlights three items of special significance to churchmen. The photo of St. Peter's Basilica in Rome symbolizes the approaching Vatican Council and the hope it inspires for new progress by the Roman Church toward Christian unity. The (at present) hypothetical inscription on the coin suggests the Supreme Court's school-prayer ruling and the widespread controversy it has caused. The photograph of former Presiding Bishop Henry Knox Sherrill is our way of announcing his forthcoming autobiography. The first of four excerpts from *Among Friends* appears on page 10. The book will be published in late September by Atlantic-Little Brown.

WHEN TWO PEOPLE with the same last name appear in a single issue, it behooves the editors to relate—or unrelate—them. In the case of Welles, Sam (author of "The Laity: Lump or Leaven?", page 27) and Welles, Bishop Edward R. (whose hard-driving leadership in the Diocese of West Missouri is vividly described in Tom LaBar's "Good-By to Goosebone Prophets," page 2), the shared surname is purely uncoincidental: they are brothers, members of a family that claims a long line of Episcopal priests. Sam, however, broke family tradition by becoming a journalist. But the break was only partial: he is an active layman. A senior editor for *Life* magazine, Sam Welles has written one book (*Profile on Europe*), edited another (*Life's* volume on *The World's Great Religions*), and is now at work on a history of the Episcopal Church.

ALTHOUGH Harry G. Toland and William J. Storm, who share the by-line for "Lawman to a Metropolis," page 21, aren't related, they work for the same newspaper. Mr. Toland is an assistant city editor for the *Philadelphia Bulletin*; Mr. Storm is a *Bulletin* reporter.

"WHEN THE B-B Hits the Coffee Urn," page 16, is one way of describing what it's like to teach five rambunctious seven-year-old boys whose Sunday school class meets in the church

kitchen. Mrs. Olivia Murray Nichols, a housewife-mother-writer from Texas, chronicles her own hectic and hilarious experience.

RESOLUTION forty-nine, Lambeth Conference Report, 1930, defines the Anglican Communion as "a Fellowship within the One Holy, Catholic and Apostolic Church, of those duly constituted dioceses, provinces, or regional Churches in communion with the See of Canterbury." In "How the Anglican Communion Came To Be," page 30, William E. Leidt gives a summary of the history of this long-enduring fellowship. For more than thirty years, Mr. Leidt has served the church as an editor and historian; many readers will remember his distinguished editorship of *Forth*. He is now executive officer of the American Editorial Committee of the 1963 Anglican Congress, and a member of the Congress' Public Relations Committee.

TWO YOUNG GRADUATES of the University of the South in Sewanee, Tennessee, produced "Men at Work," page 35. Photographer-gentleman farmer Anderson B. Carmichael, Jr., class of '58, is a direct descendant of the Rt. Rev. Stephen Elliot, first bishop of Georgia. Author Randolph Parker, class of '61, *summa cum laude*, is fulfilling his military obligations via Air Force duty before accepting the Woodrow Wilson Fellowship he won last year.

PAINFULLY relevant to our troubled times are the "Prayers for a Nuclear Age," page 51. Contributing Editor John W. Suter compiled this inspiring collection. Dr. Suter, who lives in Concord, N.H., is custodian of the Book of Common Prayer.

in the next issue of

## THE EPISCOPALIAN

- Henry Knox Sherrill continues his memoirs
- This We Have Done—a special report on the work of the Church at home and abroad



continuing  
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# LETTERS

## COUSINS BY THE DOZENS

*The article entitled, "The American Woman," by Margaret Cousins, in our July issue, has elicited a deluge of letters to us and to Miss Cousins. Herewith follows a sampling.*

### Forever Jung

I am distressed to see Dr. C. G. Jung totally misrepresented by . . . Margaret Cousins.

She says, "I think men and women are different, in spite of Jung. . . ."

Here is Jung: "Although man and woman unite, they nevertheless represent irreconcilable opposites. . . ." "How is a man to write about woman, his exact opposite?" "A man should live as a man, a woman as a woman."

MRS. DONN H. GANNON  
San Francisco, Calif.

### Hew-It-Yourself

. . . I feel that the problems faced by women in our culture must be solved by women themselves. No help can be expected from the "superior intellect" of males whose role is equally unstable. The male is in the same maze as woman herself. It's the same Eden whose gates are closed against both Adam and Eve. . . .

The Church, perhaps, can say words of comfort to her, but the Church itself is involved in finding its way to light in the same social shuffle, and cannot be expected to have clear vision to guide women until it has found its own way. . . . Woman cannot hope to

be able to sit back and have her work done for her by others just as confused as she is. Please—let's do our own hewing through this invisible wilderness and face with at least equal courage the unknowns in this twentieth-century-type Exodus.

When the issues are made clear, I feel confident that there will be women to accept the challenge. Let us first define the problem, outline the battle arena, and the contestants will then appear to wage the war.

JUDY WOODARD  
Galena Park, Tex.

### An Eye for an "I"

. . . It is agreed emphatically that the Church should study the problem of the sexes, as it exists today.

And I'm going to be very unchivalrous as a critic. You give interesting facts from your long experience, but you use the first-person pronoun some forty times. . . .

The point is—what is God's idea. Shouldn't the crusade be started on the knees, or by going apart, say in retreat, to ask God, and listen for His answer?

W. DEXTER WILSON  
Syracuse, N.Y.

### Call via St. Paul

I feel that the general breakdown of law and order that is prevalent today in this country is a direct result of lack of law and order in the American home, due to the women leaving the home and competing with men. I understand this to be against the "God-intended

*Love keeps no score  
of wrongs; does not  
gloat over other men's  
sins, but delights in  
the truth.*

## ATTENTION, ARTISTS: INFORMATION NEEDED

In connection with the Liturgical Conference sponsored by the Associated Parishes and St. James Church, Wichita, to be held in Wichita, Kansas, November 5-7, a committee on liturgical arts and crafts is attempting to compile a directory of artists.

Any artist or craftsman who is designing or interested in designing and creating articles for use in connection with the Episcopal Church is asked to send his or her name, address, and a brief description of the type of work created. If possible, include glossy prints of the articles. This directory will be distributed at the conference. It is hoped this may lead eventually to the formation of an Episcopal Liturgical Artists' Guild.

The categories in the directory will be: silversmithing, weaving, stained glass, wrought iron, sculpture, painting, enameling, carving, mosaic or ceramic, and production of vestments.

Send replies to Mrs. Benjamin Foster, 2541 Gentry, Wichita 20, Kansas.



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plan for women." I believe her first "duty and obligation" is to her family, if society is to function in a healthy, moral climate.

I feel strongly that the more so-called freedom the women get to compete with men, the weaker society will become, and the end result will be a greater moral breakdown in society, and therefore in the country.

RAY WILLIAM GARDNER  
Pasadena, Calif.

## ORDERS A LA CARTE

In the efforts of THE EPISCOPALIAN to represent the entire church—broad as it is—I fully respect your right to publish such an article as Dr. Tiedemann's "Why Monks and Nuns" in the June issue. Nor do I question any of the statements made by the author, or his sincerity. Such organizations as he represents are a part of our Protestant Episcopal Church, even though they have endeavored for years to have the first word of the title discarded.

What I do protest is the absence of any explanation that these monastic orders represent only the very fringe of extremists on the high church side of the church. The vast majority of Episcopalians have virtually no contact with this group. It is not right for a magazine purporting to be a quasi-official organ of the church to print something which could be so misunderstood by non-Episcopalians—and perhaps some Episcopalians—who might read it.

A. L. MCKNIGHT  
Jacksonville, Fla.

## SOME OF THE TIME . . .

May I express my thanks to you for each monthly edition of THE EPISCOPALIAN. As a member of my church's vestry here in West Philadelphia, each issue is read, from cover to cover.

I hope as we here at St. Mary's are able to meet our challenge to the community and to the university, THE EPISCOPALIAN may meet its own to the country and to the world.

JOHN SHELDON OARTEL, JR.  
Philadelphia, Pa.

## . . . BUT NOT ALL

The "Children's Litany" in your May issue of THE EPISCOPALIAN is so vile that I find it necessary to cancel my subscription.

Another thing, I already know what socialism is, so you don't have to teach me.

MRS. INEZ BALL  
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# Leader and Servant

Henry K. Sherrill

---

*On January 14, 1947, at a solemn service in the great Washington Cathedral, the Rt. Rev. Henry Knox Sherrill was installed as Presiding Bishop of the Protestant Episcopal Church in the U.S.A. Then fifty-six years old, he brought to this high office an illustrious record of service. Graduated from Yale and from Episcopal Theological Seminary, Cambridge, he had been rector of the Church of Our Saviour in Brookline, Mass., and of famed old Trinity Church in Boston. In 1930, he was elected Bishop of Massachusetts. During World War II, Bishop Sherrill—who had himself been a chaplain in World War I—was chairman of the General Commission on Chaplains. In addition to his outstanding background, Bishop Sherrill possessed a natural gift for getting things done, and a faith in others expressed in the title he chose for his autobiography, *Among Friends*. He and Mrs. Sherrill, the former Barbara Harris, have four children: their three sons are clergymen, and their daughter is married to a clergyman.*

---

IN THE colonial days the Episcopal Church had grown on a hit-or-miss basis wherever there chanced to be a group of worshipers. The parish was of first importance, and the leadership of the diocese did not evolve until later. In the twentieth century, the church began to plan on a nationwide basis, and the formation of the National Council was a great step in this direction. The Presiding Bishop and the Council have no authority within the diocese, nor should they have. The separation of authority is quite similar to that in the United States Government as between federal or state policy, and it was clear to me that in the execution of our task in this country, we must be guided by an over-all strategy.

For instance, in recent years there has been a vast migration of people to the West and

Southwest, and in scope this became a national as well as local problem. Take another example: college students are no respecters of diocesan lines, as they move from their home parishes to attend institutions scattered from Maine to California. The ministry to colleges thus becomes a local obligation, but one with wide national implications. The church as a whole needed to be stirred from its absorption in local responsibility to a sense of national purpose.

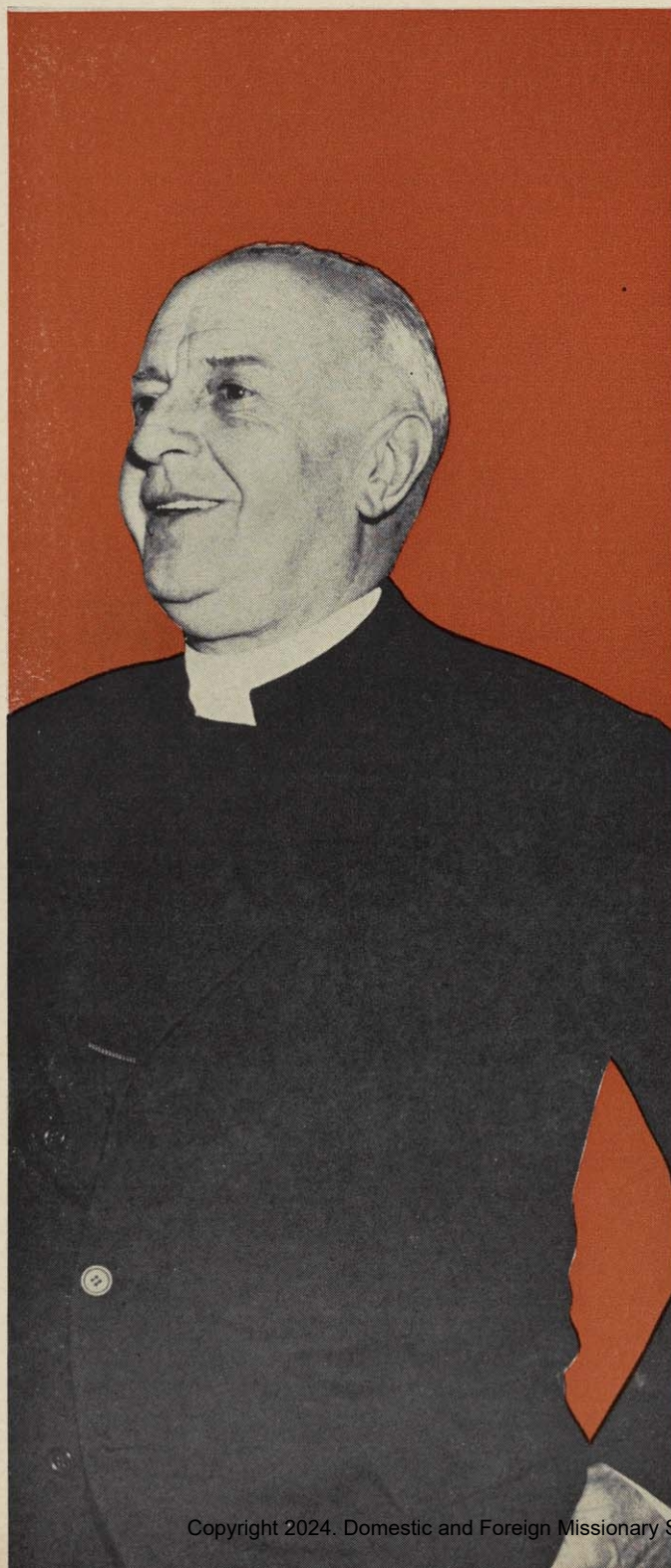
This is a task which is still in its infancy. Today many parishes within a diocese can undertake programs that the diocese itself could not undertake, and similarly there are dioceses which can do more in proportion than the General Church. We need more education about this, for no one of us lives or dies to himself. A single parish cannot continue to prosper any more than a single Christian nation—if there is such—can survive in a pagan world.

Programs are not difficult to devise, but without the sympathetic interest and financial support of the people, they are only items on paper. The support of the church, considering the number involved, is parsimonious. Education and health programs have caught the imagination of the American people, and I rejoice at this, for a large part of my life has been given to these two great causes. But the support of the church has lagged far behind them both.

I firmly believe that if the church should, through lack of understanding and conviction, weaken, democracy and with it most humanitarian undertaking would fail. The emphasis of both is on the value of the individual, and that assumption rests upon the fact that we are all of us children of the eternal God. From the beginning I stressed the need of greater resources which could only come through education and, of course, deeper consecration to the Christian faith. During the succeeding years we held many conferences with diocesan



*recalls some high and low spots in his first years as Presiding Bishop.*



groups. As I kept describing the situation in many addresses throughout the country, "the church must have the ability to strike at the proper place and time with power." To the best of my ability for the next twelve years I devoted myself day in and day out to this big objective.

I began my term with two pressing concerns. My first and more immediate concern had to do with the Diocese of Massachusetts. It had been recently decreed that upon election the Presiding Bishop must resign as bishop of his diocese, to take effect within six months. It was therefore necessary to ask for the election of a coadjutor bishop who would assume the office of bishop when my resignation had taken effect. Thus it was a relief to me when in December, the Reverend Norman Nash, Rector of St. Paul's School, Concord, New Hampshire, a dear friend of ability, insight, and forcefulness, was elected by the Convention of the Diocese of Massachusetts.

#### **Seabury House**

Secondly, I had been thinking about a plan for a conference center and a home for the Presiding Bishop. The headquarters of our church was an old-fashioned office building situated in New York City at 281 Fourth Avenue; it was overcrowded, and there was limited space for meetings. When the National Council met in Manhattan, the members stayed in different homes or hotels in the city, and as a result they did not come into personal contact except in the actual business sessions. Bishop [Henry St. George] Tucker, the Presiding Bishop before me, being for a large part of his term also Bishop of Virginia, had kept his home in Richmond, and he and Mrs. Tucker occupied a small apartment when he came to New York. No one desires that the Presiding Bishop should have an elaborate home, but the hotel arrangements, which were all we could offer our guests, left much to be desired. For some time I had been dreaming of



## *"The Church must have the ability to strike at the proper place and time*

a conference center, with sufficient acreage for a home for the Presiding Bishop. I presented this idea to both Houses of the General Convention, and a committee was appointed to look into the project.

Meanwhile I had written to Paul Badger, a classmate at Yale and a resident of Greenwich, Connecticut, asking him to look around Westchester County and lower Connecticut for a possible location. He wrote me that he had several sites in mind, so I met him in Greenwich on a December morning in 1946. We visited several houses which did not seem suitable, but finally we swung into the main driveway of the estate of Mr. Herbert Satterlee, and I thought, This is the place if we can afford it. The property consisted of about one hundred acres with a small lake. There was the large house, admirably suited for our conference purposes, and near at hand was a smaller home built by the original owner for his brother. There were also a double farmhouse and other buildings, the whole estate only thirty miles from New York.

I made an appointment to see Mr. Satterlee. He was an old gentleman, tall, reserved, with a distinguished bearing; I knew that his wife had recently died and that he wished to leave Greenwich.

I said, "Mr. Satterlee, I have no money, only an idea." I told him of my hopes for a conference center and said that if a price could be agreed upon, I would need a six-months' option during which I would try to raise the necessary funds. He was most courteous, said that he wished he could give the property outright for such a purpose, but that this was not possible; he then suggested a very low price, less than the value of the land alone, and added that he would be happy to give most of the furnishings which were there. This was a most generous proposal, and in a few days I had the option and the approval of the General Convention committee.

In succeeding months, if I may jump ahead of my story, I saw various individuals who gave generously. The full amount was raised, a constitution and bylaws written, and a board of trustees set up. Mr. Jackson Dykman, an able lawyer who was a devoted member of our church and legal adviser to the Presiding Bishop, attended to all these details. Our action had to be ratified by act of the Connecticut Legislature, and while this was pending, the telephone rang. Mr. Dykman said that there must be a name for the property before he could file the papers and that a decision should be made at once. Suddenly Bishop Seabury came to my mind. He was the first Episcopal bishop consecrated for the United States and also served as Bishop of Connecticut. Without thinking further, I said, "Seabury House," and so it stands today.

### **As Presiding Bishop**

The duties of the Presiding Bishop are varied. He is responsible for the consecration of bishops when elected and certified; he is the chairman of the House of Bishops, the executive head of the "Missionary, Educational, and Social Work of the Church." As Presiding Bishop he deals with many affairs involving the entire Anglican Communion as well as with the co-operative work of the churches in the United States. The planning is difficult in that it must be so long-range.

All kinds of questions and appeals come to the Presiding Bishop, for people have no idea that his power is rightly limited. Let a lay person be discontented with the affairs of the diocese: the simple solution is to write to the Presiding Bishop and then be unhappy when informed that the matter rests within the diocese. One day my secretary was caught in a long telephone conversation: the man at the other end explained that his daughter was to be married and that the rector of the parish would not allow "O Promise Me" to be sung in the church. If I did not order the rector to change his mind, the family would join the Presbyterian Church. Well, I hope that the Presbyterian Church was strengthened by the move, for even if I wished, there was nothing that I could do about it. It was the rector's decision—and he had my sympathy.

The mail was voluminous and I tried to answer every letter promptly and to sign each one myself. An impersonal letter with a facsimile signature is almost worse than no response. It seemed to me that anyone had a right to address the Presiding Bishop directly without any intermediary. I also insisted on writing myself any statements which I signed. Someone else might write a better one, but if I signed it, it must be mine. I do not feel enthusiastic about the vogue for "ghost writers."

As the executive head of the "Missionary, Educational and Social work of the Church" I necessarily dealt with a wide variety of matters.

A large part of the budget went for our work overseas in many parts of the world. Missionary bishops made an annual report to the Presiding Bishop. Diocesan bishops are elected by diocesan conventions in the several dioceses, but missionary bishops, in a special way, represent the whole church and are therefore elected by the House of Bishops. This affords a wide survey both of the needs of a missionary field and of the available personnel of the entire church. For example, Bishop Brent, then comparatively unknown, was elected Bishop of the Philippines when he was the Vicar of St. Stephen's Church in Boston. The Bishops hold a session when nominations are made for a vacant



*with power." This was the big objective.*

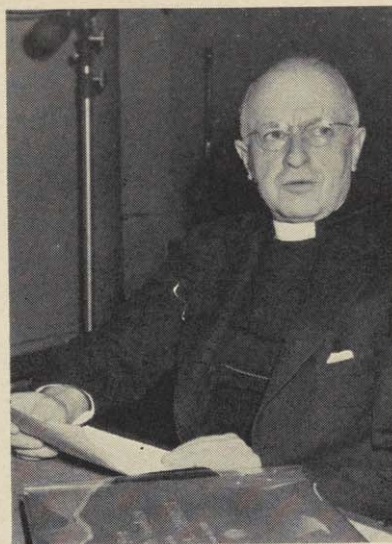
field. Some of these nominations are the result of careful study, others are more impromptu. They are referred to a standing committee who prepare a report for the whole House. Then the bishops meet for a full, frank discussion of the various nominees. Pertinent questions are asked and answers given as to qualifications, personality, family, and so forth. The next morning the service of the Holy Communion is celebrated, and the election follows. No method is perfect, and I do not claim that all choices have proved wise, but on the whole our missionary bishops have shown unique qualities of consecration and vision. They work far away from home with limited resources and with a heavy burden of the care of missions, clergy, and people.

### **Revolving Loan Funds**

Here at home we touched many districts and dioceses including work in the colleges, rural areas, cities, and a number of minority groups. We made a great forward step in this field in developing a policy of revolving loans. One night in San Francisco I met with a group of bishops from the Pacific Coast. I said, "Instead of my talking, I would like to hear your problems and opportunities." So we went about the circle, each telling something of his work. The situation was similar everywhere, namely the rapidly increasing population; a town which a short time before had been only a whistle stop now had a population of twenty-five thousand and would soon reach double that figure. The problem was how to finance immediate church building. The need was not for financial gifts, but for loans.

Immediately after the war, under the leadership of Bishop Tucker, a magnificent and successful campaign for funds had been conducted, entitled the Reconstruction and Advance Fund. The purpose was to repair the damage caused by the war and to strengthen the ongoing missionary work. In this fund a million and a half dollars had been allotted to the work in China, but due to the political situation, nothing could be done in China, and the money was in the bank in New York. As I listened to the words of the bishops, the existence of these resources came to my mind. I said, "We may be able to loan you money in this emergency."

When the National Council met, I proposed that we set up a revolving fund with the million and a half dollars to be loaned to dioceses or districts without interest and payable back one-tenth a year for a period of ten years, the diocese or the district guaranteeing the principal of the loan. The National Council would not deal with parishes, but only with dioceses, who were best



*The Presiding Bishop makes his historic radio appeal for church-wide aid to World War II refugees. U.S. Episcopalians topped the million-dollar goal.*

able to decide where the money should be spent. The Council heartily approved the suggestion.

The results have been very great. For every dollar loaned, many more were given, sparked by the loan. Scores of churches, parish houses, and rectories have been built. Every dollar of the loans has been repaid. Now for a period of eleven years this fund has been revolving, aiding in many parts of the country. Again let me stress, the material fabric is not the important thing, but the service which the church can render to people in the proclamation of the gospel. This was one of the happiest ventures of my term as Presiding Bishop.

The General Convention of 1946 had demanded a more effective Department of Christian Education. A program of religious education was devised, including the Seabury Series of church school lessons, and a sequence of books on the teaching of the church was published. It soon became evident that it was essential to establish a press. This launched us on a new and perplexing adventure.

As an example, I cite one experience. It seemed necessary for us to publish the Book of Common Prayer. One morning my secretary told me that she had made an appointment for me to see the presidents of three important publishing houses which were already publishing the prayer book. I asked Harry Addinsell, a man of great business ability who had become our treasurer, to be present at the interview. The three gentlemen entered with solemn faces. Their spokesman said that they had come to warn us for our own good not to enter this field as there were certain to be great financial losses for the Seabury Press. I suggested mildly that they had continued their publication of the prayer book for a long time. To which the reply was made that there was a certain amount of prestige connected with such a publication. At this point Harry Addinsell, in his charming manner, broke in. "Gentlemen, is there any reason we should not publish our own prayer book?" When the answer was given, "No," I thanked them for their interest in our welfare, and they departed. Despite their warning we worked into the black.



## Leader and Servant

The refugee problem in the aftermath of the war and the plight of many churches throughout the world were on the minds and hearts of us all. While Bishop Tucker was in office, there had been established a World Relief Fund. Under the direction of Robert Jordan, our able Director of Promotion, it was planned to appeal for a million dollars for the fund through a radio broadcast which I was to make. Radios were placed in the great majority of the churches throughout the country, and I think that for the first time the Presiding Bishop spoke directly to our entire constituency. The fact that diocesan isolation still existed was made apparent when one bishop protested not too vigorously that I had entered his diocese over the air without his permission. At any rate the broadcast was made, and we received more than the million dollars.

An amusing event occurred in the service in Greenwich. The radio was turned on a minute too soon, and the last sentence of the preceding program began our program with the words, "Leave it to the girls." This has been too often true of the church!

The World Relief Program, administered with great care and compassion by Dr. Almon Pepper, had been of untold help to countless numbers of people. Refugees have been welcomed and resettled, theological students from many lands have been given opportunities for further training, churches abroad have been rebuilt and strengthened.

### The Episcopal Foundation

These are illustrations of the manifold activities and interests of the General Church. It was not only a matter of administration, but that of securing adequate support for the work. To aid in this situation, I conceived the idea of an Episcopal Church Foundation. For some time I had become convinced that the church needed an auxiliary agency to secure financial support. The usual methods did not foster large gifts or bequests. A person of great wealth may belong to a very small parish. No one is going to make a great gift to a small parochial budget. The diocese and the National Church offered, of course, opportunities, but these were understood by comparatively few. So I conceived the idea of a foundation composed, with the exception of myself, of laymen. This foundation could present the program of the church in terms of necessary millions of dollars and act as a support to the entire work of the church without reference to smaller essential budgets. The purpose of the foundation was to present the need and the opportunity of the church in the largest and broadest and most challenging terms.

We had a remarkable group of directors. Prescott Bush, at present United States Senator from Connecticut, was of great help in this as well as in other church matters. We met one day for our first meeting as a board. I said, "Gentlemen, I have a most difficult task to perform. Often before a service we pray, 'Let the



*Presiding Bishop Sherrill dons his birthday gift from the Round Hill Fire Company in Greenwich, Conn. The Bishop donated the volunteers' first "firehouse"—a barn on the Seabury property.*

words of my mouth and the meditation of my heart be always acceptable in Thy sight, O Lord, my strength and my redeemer.' You may not realize it, but this is my prayer now. We are all set, you have become directors, we have our constitution, but I must know now what you are willing to do yourselves, for I am sure that no one else will be inspired to give unless you as directors take the lead."

There was a pause, and then Walter Teagle spoke: "Bishop, what you are saying is that we ought to buy stock in our own corporation?"

I replied, "Well, I wouldn't myself have stated it in that way, but I am happy to agree with your description." Five-hundred-thousand dollars was the result of that meeting, and we were at last on the way. Later on I secured a gift of \$1,000,000 for a Revolving Loan Fund. As I write this, the Foundation has received some \$4,000,000, and I trust that there is much more in view. The greatest tribute to the Foundation was the fact that several other national churches borrowed our constitution and bylaws for study and formed similar organizations.

### At Lambeth

The Lambeth Conference, a gathering of bishops from all over the world, with the Archbishop of Canterbury as chairman and host, was scheduled for July 1948. The Conference usually had met every ten years, but owing to the state of the world there had been no meeting since 1930. The Conference has no legislative power over the various branches of the Anglican Communion. The reports and the actions taken are purely advisory and stand on their own feet for what they may be worth. But composed as it is of the leadership of the church, the Conference has a wide influence.

It was no secret that the American bishops who attended the 1930 Conference came home with the feel-



ing that they had been given scant opportunity to be heard. Archbishop [Geoffrey Francis] Fisher, who was keenly aware of this, was determined that this Conference should be marked by a warmer climate. During the period of preparation there was a considerable correspondence across the Atlantic with a frank discussion of topics and of personnel.

Our meetings were in the great assembly hall of Lambeth Palace. The opening days of the Conference were given to addresses by appointed speakers on major themes, such as international affairs, the Anglican Communion, church unity, the liturgy, and missionary opportunities. Then the Conference broke up for several weeks into sections which discussed the various subjects in detail and prepared reports and resolutions to the whole Conference. These reports at the end receive minute attention before adoption or emendation. There was a time limit on every speaker, but in one day, as I recall, we listened to some sixty-five speeches. The Archbishop presided with decision, wonderful spirit, and great wit. No detail escaped his attention.

The subject upon which there was the greatest difference of opinion had to do with relationships to the newly formed Church of South India involving matters of faith and more particularly of church order. When the carefully worded report on the Church of South India was presented and adopted, on the insistence of the Bishop of Oxford, Dr. Kirk, the views of a substantial minority were incorporated in the final draft. There are always those who view any proposal of church unity with alarm and tend to talk of a great crisis. Many of these discussions, in the broad light of Christian history and of Christian experience, always seem to me to be overmeticulous.

The Bishop of Chester had asked me to speak at a breakfast following the service of the Holy Communion for a group interested in industrial relations, of which he was the president. The other speaker on this occasion was Sir Stafford Cripps, who read a long, brilliant, closely reasoned paper, a rather heavy diet for so early in the morning. In order to lighten the occasion I ventured to begin by telling a story told me by Mr. Roswell Page, a strong Virginia layman and a brother of Thomas Nelson Page, the distinguished novelist. A man in Virginia was dying and desired to be baptized. A clergyman was sent for who said:

"Before baptizing you, I must ask one question. Dost thou renounce the devil and all his works?"

There was a considerable pause, and then the response came, "Look here, Parson, this isn't any time for me to be making any enemies *anywhere*."

It is always a gamble to tell a story in an international gathering, for national senses of humor vary greatly. But for some reason, perhaps due to Sir Stafford Cripps' solemn paper, there was a wave of laughter with stamping of canes and cries of "Hear, hear!" Karl Block, the Bishop of California, was sitting with a British bishop who at this point turned and said, "My word, California, but your Primate is a salty old crock."

There were many happy by-products to the hard and confining work of the Conference. The Archbishop and Mrs. Fisher held a garden party at Lambeth. We were given a reception at the House of Commons; the Lord Mayor of London and his wife entertained us at an evening reception at the Mansion House; and we attended a Royal Garden Party at Buckingham Palace. How the members of the Royal Family stood the scrutiny of thousands of people as they individually wended their way through the throng to the royal tent was an amazement. An enjoyable feature was to see Sir Winston Churchill in a gray suit and topper leave the gathering amidst a tremendous ovation.

The Conference in its official work accomplished helpful results but, as is often the case, the by-products were the most useful and lasting results. It was an opportunity to come into close contact with Christian leaders of many races and backgrounds from all over the world. Above all, close friendships were formed. I came away



*In 1957, the Presiding Bishop and fellow Episcopalian Robert Young met to discuss scripts for Search, a church radio series. Now, after five years, the program is still on the air.*

with a deeper sense of the meaning of the words "the company of faithful people." The closing service of the Holy Communion was held at Westminster Abbey with the Archbishop of York as the preacher. As the three hundred and more bishops came forward to receive the Holy Communion, it was with a deep sense of thanksgiving to God who had called us into such a fellowship. With new vision and strength we parted company.

● *Next month, in the second of THE EPISCOPALIAN's four-part adaptation of his autobiography, former Presiding Bishop Sherrill describes his world-wide travels in the course of performing his manifold duties. With characteristic wit and warmth, Bishop Sherrill also treats us to some accounts of his friendship with a number of leading Anglicans, particularly Lord Fisher of Lambeth, then Archbishop of Canterbury.*



# WHEN THE B-B HITS THE COFFEE URN

By OLIVIA MURRAY NICHOLS

AT OUR CHURCH the second-grade Sunday-school class met in the kitchen. Week after week, I deposited my son Gary at the door and hastened to my own adult class without realizing how desperate the situation was. But after that Sunday when I substituted for the regular teacher, Mrs. Harris, I wondered why another group did not meet in the kitchen. The Men's Bible Class, perhaps, or even the Young People. Anyone but those seven-year-olds in second grade.

There they met, however. I arrived on time, Mrs. Harris's books under my arm and Gary following with his globe bank. (The Chinese were mentioned in the lesson, and the class could locate China on the globe bank. Visual education.)

Four boys were waiting for us when we reached the kitchen. Gary greeted them with joy, I with trepidation. They were his friends; I knew them well. I also knew what they could do (and often did) to my kitchen.

Apparently they were just as much at home in the church. Jimmy Rice marched up and down on the serving table. Steve Evans was blowing b-b's from a plastic tube. Rickie Caldwell doodled on the cover of his pupil's book; and Scotty, with a chair pulled up to the coffee urn, was driving through outer space by turning controls at the spout.

"Good morning, fellas!" I took my seat at the end of the table and motioned them to gather around. In their own good time they did. Jimmy dived off the table and upset a chair. Steve challenged him for that chair, and won when he threatened him with the b-b shooter. Rickie, watching me, continued to doodle; and Scotty made the sound of a take-off from the

moon, finally breaking through the atmosphere to join the circle. Gary, in a chair at my elbow, swung his legs and kicked the table rhythmically.

"Where's Mrs. Harris?" Steve asked.

"Spending the day with her mother, out of town. She deserves a little vacation, don't you think?" (Deserves stars in her crown, I thought.)

I took the roll book from the stack Mrs. Harris had sent. The boys spied the globe.

"Lookit that!" shouted Jimmy, grabbing it.

"Lemme see, lemme see," the others begged, and snatched.

"It's mine," Gary informed them. "Isn't it mine, Mommy? All the money in it, too."

I leaned across the table and took the globe from Scotty, who, using it for a ball, was poised like a Yankee pitcher. "Let me keep it until we need it," I said, hiding it under the folds of my coat.

"If it's Gary's," Scotty snorted, "give me back my dime."

"What dime?" I asked.

"My dime. I thought it was the Sunday-school bank, and I put in my offerin'. Now I don't have any offerin'."

I found a dime in my purse and gave it to him. "Use this for your offering. And now, roll call. Scotty Burgess?"

"Here."

"Rickie Caldwell."

"Present."

"Steve Evans."

"President."

"President," laughed the class.

"President!"

*Mix one mother with  
five second-grade  
boys in the church  
kitchen and stir  
well; Sunday school  
is here again.*



"Jimmy Rice."

"Kennedy."

"Gary Nichols." I looked him in the eye, daring him.

"Governor."

I closed the book. "I didn't know this was a boys' class. Don't you have any girls?"

"Girls?" shrieked Jimmy.

"Girls?" echoed Rickie, Steve, Scotty, in the same tone of shriek. "No girls," Gary said.

"I did not call all the names, but you know who is absent. Do you ever tell the other boys you miss them?" A couple of heads nodded, a couple more shook.

"Can I have a drink?" Steve asked. I arose and took five glasses from the cabinet. "Everyone may have a drink. One now and no more until after Sunday school." Everyone drank but Jimmy. He gargled.

When they were seated again, I said, "Before we begin our lesson, won't someone tell me what today is?"

All five told me simultaneously, "Mother's Day."

I nodded. "Beginning with Scotty and going around the table, suppose you tell us one nice thing your mother did for you last week." Scotty shrugged. "I dunno."

"Scotty! You can't think of anything? She washes and irons your clothes, and I know she took you on a picnic yesterday."

"Okay," Scotty agreed. "She ironed for me."

Steve was next. "My mother told me I could go to my married sister's farm next summer."

"What fun!" I said. "Jimmy?"

"My mom didn't do anything."

"Why Jim!" His mother was the only woman I knew, since my own grandmother, who bought flour and sugar in twenty-five-pound sacks. "Your mother is a wonderful cook. Surely she made your favorite dessert last week."

"Yeah," said Jimmy, light dawning, "she made me some Jello."

"Rickie?" In his blue suit, Rickie looked as neat as when he had left home that morning. He glanced at the white rosebud in his lapel. "My mother gave me this flower," he said softly. I remembered then that his mother was really his second mother.

"Gary?"

He shrugged and stared into space. I was not going to beg an answer out of him. But he spoke up of his own accord. "The best thing you did for me was, well, one time you told me no more Jesse James shows, and yesterday you let me go to the show because you did not know it was a Jesse James, and it *was*!"

A fine time for confession!

"It's—it's time we got on with the lesson. Open your Bibles to the book of John, and we will read the Scripture together."

In a singsong chorus, we read, "Love one another. . . ." And on page 33 of their pupils' books, I told them they would see the Scripture written in Chinese. "If you were a boy in China today, you would read it from the Bible just like this."

Rickie nestled in beside me and whispered, "My daddy could read that. He can read Chinese and Spanish too."

"I got a uncle raises bees," said Scotty. "Never got

stung, neither."

I turned back to the book "You remember that Moses got the Ten Commandments from God. They are the rules we live by. But when Jesus came, He had a new commandment. He told His followers—that means you boys, and me, and all our friends—that if we obeyed His new commandment, it would be a cinch to follow the other ten. Now who will tell me what this new commandment is?"

The room was quiet. Five pairs of eyes watched me. No one answered. Steve picked up his plastic tube. Zing! A b-b hit the coffee urn.

"I'll take the shooter, Steve." With a grin he handed it to me. I put it under my coat, beside the globe bank. He rattled loose b-b's in his pocket.

Back to the lesson. No one knew the new commandment. "What was the Scripture we read?" I hinted.

"Oh," said Gary, and waved a frantic hand. Rickie perked up too, and I called on him.

"Love one another."

"Right! Will you remember it until you get home?" Five heads nodded, but I wondered. Gary never seemed to remember by dinner time that he had even been to Sunday school that morning.

"Speaking of remembering," I said, "tell me what your lesson was about last week."

Jimmy zoomed, banged, sizzled.

"Please, Jimmy. We can't think with that going on."

Snap, crackle, pop.

"There is one way to settle this. Only one of us can be heard at a time, so we will take a vote. All who want to listen to Jimmy, raise your hands." Scotty's and Gary's hands went up.

"How many want to hear me?" Rickie and Steve. And then Gary.

"Well, Jim," I extended my hand. "Looks like I win." He grinned, and we shook on it.

"Suppose you tell me about last week's lesson, Jimmy."

He frowned in thought. I flipped through the lesson book. He watched pages fly until I came to one he recognized. "Oh, yeah. About a man who beat up another man."

I nodded. "But the story is called by the name of the hero. The Good Samaritan."

"Yeah," Jimmy recalled.

"I hear the organ," Gary announced.

"The organ?"

"Mean's class time's over in five minutes."

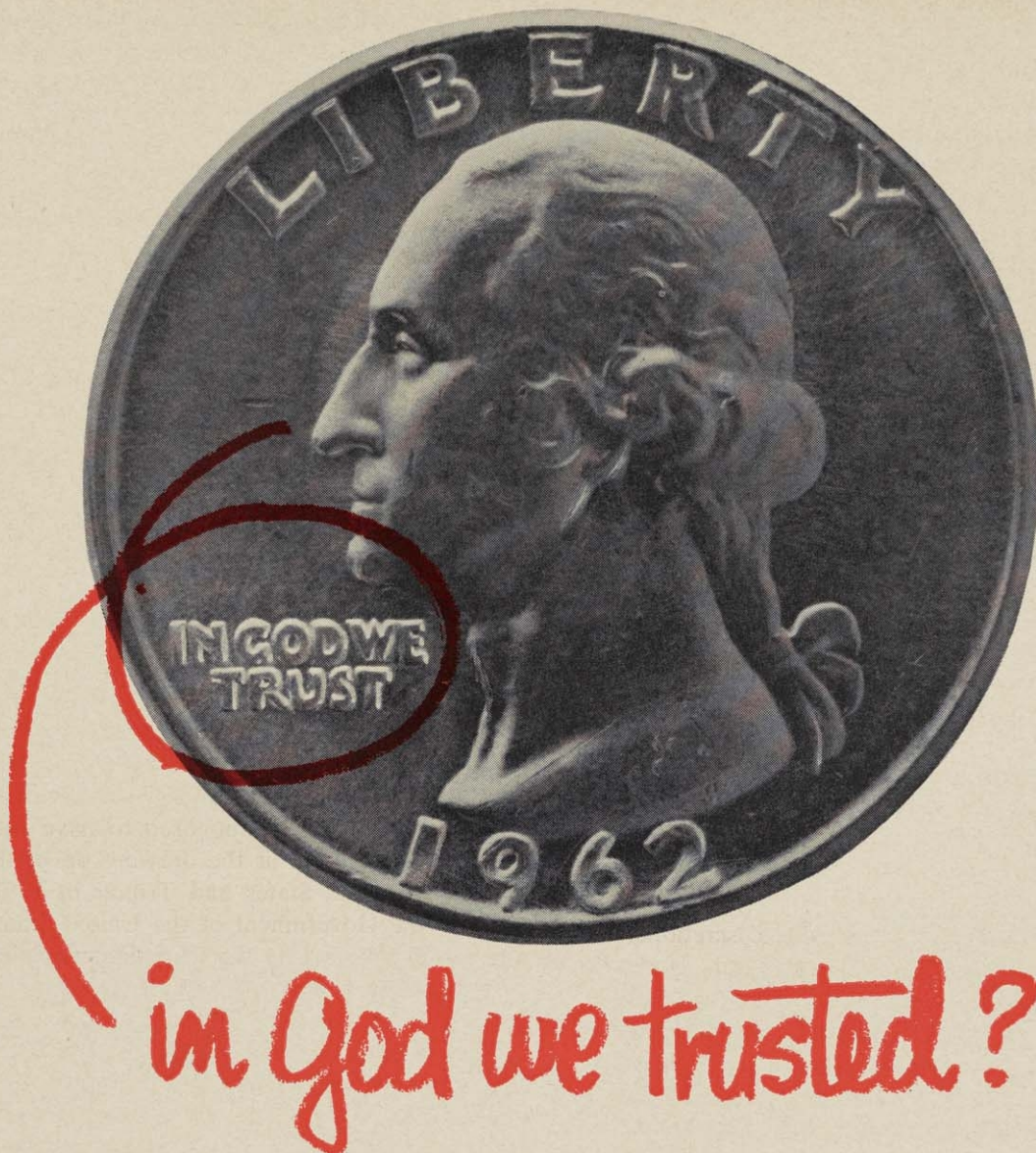
"Yippee!" the boys shouted. *Yippee*, my mind shouted. Aloud I said, "Shall we bow our heads for the Lord's Prayer?"

For the first time that morning, spacemen, b-b shooters, cowboys, and show-offs became still and quiet. Seven years of training broke through the surface; five heads bowed and ten hands folded at the edge of the table in common respect and sincere worship.

"Our Father, who art in heaven," began five boyish voices.

I took one irreverent peek and folded my own hands in humble gratitude. "Hallowed be Thy Name," I prayed. ◀





*A commentary on Church and State in America following the recent Supreme Court decision on official prayers in public schools. The cast of characters is fictional, of course. The commentary—well, you can decide for yourselves.*

By CHANDLER W. STERLING

“**T**WAS THE DAY before Council, and all through the room, Miss Platen bemoaned the day of our doom,” chanted the Right Reverend Alfred Chatworthy, the Bishop of the Diocese of Jefferson, as he selected letters from the morning mail that looked as if they might have pleasant contents. “Leave them alone, and they’ll go home, waving reports behind them.”

“It isn’t that I’m worried about Council, Bishop,” replied Miss Penelope Platen, the bishop’s secretary, diocesan bookkeeper, and occasional suffragan. “I have every confidence that it will come off well, but. . . .” Her voice trailed off into the weeds of anxiety. “. . .

Well, it’s the Bishop’s Charge,” she finally stated. “I’m awfully afraid that it will upset a lot of people, especially that part about the Leaky Left and the Raucous Right.”

“Probably so, Miss Platen,” agreed Alfred, reposing securely behind his desk. “It always hurts more to have a belief pulled than to have a tooth extracted—and I am not a peddler of spiritual novocaine. The diehards will endure, though, so fear not. The Charge will probably be regarded as another distressing symptom of my premature senility. By the way, do you know what a diehard is, Miss Platen?” Chatworthy inquired as he cleared the way for his morning joke.



"No, Mr. Bones," replied Miss Platen, minstrel-style. "What is a diehard?"

"A diehard, Miss End-man, is a person who worships the ground that his head is in." Alfred smiled triumphantly and then admitted that he had overheard the joke at a highway coffee-stop yesterday on his return from Birchmore following a confirmation visitation at the Church of the Insulation. "And by the way, remind me around noon that I have an engagement for lunch with the rector from Birchmore at the Jefferson Club."

"Have you forgotten that you answered the letter from the Reverend J. Walter Tarp that you would have lunch with him today on his way from Amazonia to the World's Fair?" reminded Miss Platen.

"So I did," recalled Alfred. "What would secretaries do without bishops, Miss Platen?"

Reflecting upon the conflict, the bishop concluded that it would be just as well. Only an hour ago he had read the news of the Supreme Court decision on official prayers in the public schools. He knew that Dr. S. Wickley Codger, rector of Birchmore, was certain to be steamed up over the decision, and ready to demand that the bishop publicly come to the aid of the oppressed majority who were being made victims of this transparent move to root religion out of the land, and continue the headlong rush into godless atheism, just like Russia. "Tarp can be a buffer for me. I'll let J. Walter try to reason with old Codger. The exercise will do them both good."

Miss Platen entered his office bearing the Discretionary Fund check book. "Now, Bishop," she began in her unapproving tone, "you have received your third notice of an overdue balance from Tipwing Airlines. I have made out a check. I want you to sign it now, please."

"I ran up that bill going to preach a baccalaureate address at Dry Wells High School, for which I received a twenty-five-dollar honorarium. Do you suppose the Supreme Court will declare such services unconstitutional? That would be a real break for bishops."

Alfred looked at his watch and declared that he had time to get a haircut before lunch, and besides, he must look his best at the wedding of the Chancellor's daughter that evening. After all, Alfred thought, there may not be many more weddings where a clergyman can double as a servant of the state.

As Chatworthy had anticipated, the Reverend J. Walter Tarp ran interference for him and kept Dr. Codger engaged in argument so that the bishop was able to eat and listen. Tarp parried the blows that Dr. Codger struck defending Johnny's right to pray in school.

After one of J. Walter Tarp's rebuttals to Dr. Codger, the rector of the Church of the Insulation, Birchmore, turned to Bishop Chatworthy. "Mark my words, Bishop, unless men in our exalted position hold high the banner of our forefathers, posterity will learn from the history books that June 25, 1962, marked the day when this nation turned its back on God and its heritage by the decision of the highest court of the land. They will learn that the god-fearing principles of our forefathers have

been rejected, and as of this date our proud country entered the age of state atheism and thus further aided the cause of Communism. The Judicial Branch has called the tune. The Executive Branch will sing 'X Bless America,' and Congress will change the motto on our coins to 'In God We Trusted.'"

"Come off it, Wickley," chided the bishop soothingly, "you know better than that. You must surely be aware of the fact that we have been living in a post-Christian era for many years. Tell me, how can you have a Christian nation when even the churches aren't sure what the Christian religion is?"

"Bishop, how can you say that?" demanded Dr. Codger. "This great nation and its democracy were founded on the Christian religion. Any school child knows that, or did, up 'til now, at least. This Supreme Court decision is a deprivation of liberty and a denial of the nation's basic and wholesome faith in God. This nation has consistently avowed its 'firm reliance on the protection of Divine Providence.' Only ten years ago the Supreme Court ruled that 'we are a religious people whose institutions presuppose a Supreme Being.'" Codger gazed imperiously at Tarp in a manner, he hoped, like that of Moses looking down from the mountain.

But J. Walter, unaware of the Mosaic presence, moved back into the debate before the bishop framed his reply. "I recall, sir, a comment supposed to have been made by George Washington at the drawing up of the treaty between the United States and Tripoli in 1797 to the effect that 'the Government of the United States is not, in any sense, founded on the Christian religion.'"

"What comsymp professor handed you that blasphemous nonsense?" roared Codger. All heads in the dining room turned toward the bishop's table. "Chatworthy, I don't wonder that you transferred this unpatriotic ingrate out of the diocese. Men who have been brainwashed like Tarp are the reason that this country has lost its sense



*The Rt. Rev. Chandler W. Sterling has been Bishop of Montana since 1957. A graduate of Northwestern University and Seabury-Western Seminary, the fifty-one-year-old church leader has served in both parish churches and the missions field. He is a member of the board of the National Parks Ministry and past chairman of the Chicago Youth Commission. He and Mrs. Sterling, the former Catherine Ricker, are the parents of seven children. The bishop is also a well-known author whose byline has appeared in a number of magazines, including this one (What Really Happened to the Reverend J. Walter Tarp? October, 1960).*



## *In God We Trusted?*

of national purpose. And they are the leaders of society in the new generation!"

"Gentlemen," interposed Chatworthy, the peacemaker, "it seems to me that Dr. Codger is unduly alarmed at the morning's news, and that Father Tarp, having removed to another diocese, by the call of the Lord, is no longer living under the shadow of his former rector and boss, and is enjoying his freedom from the president of the Standing Committee of the Diocese of Jefferson." Turning to Codger, Alfred continued, "There is a whimsical side to all this, Wickley. In the morning paper there was also an announcement by the Postmaster-General that a special postage stamp will be issued this year that will be particularly appropriate for Christmas cards."

"And what will happen to the witness oath in court, 'so help me God'?" added Tarp, to Codger's obvious annoyance, judging from the rectorial glare in his direction.

"There is yet a chance that we may become a Christian nation," reflected Alfred. "There has not been any ruling, so far, that all chaplains be removed from the Armed Forces. Historically, the Church has done well in surviving all secular governments, which is as it should be, at least according to Holy Scripture."

"My whole position, Bishop," answered Tarp, "is that God isn't any more interested in religion than the Supreme Court is, that's all."

Codger sat in his chair and looked grim as he tried to grasp what Tarp was driving at. J. Walter pressed on.

"God is interested in this great nation, and in the world, of course. He seeks to redeem it. The job that you and Dr. Codger and I have, along with thousands of others, is to help people discover God in their lives, where they are now."

This allowed Dr. Codger time enough to flush another cliché out of the emotional brambles of his political philosophy. "Young man," he pontificated, "that sounds fine and noble and theological, but where does that fit into our national purpose?"

"That's twice you've mentioned national purpose, Wickley," interposed the bishop. "Tell me, what is it?"

"Well, it's . . . ummm, let me put it into words," stalled the rector of Birchmore.

"It's an illusion," pressed Chatworthy. "What's happening to the American dream, Dr. Codger? I'm not referring to the effects of social and political thought from Europe, or even America. I'm speaking of what we Americans have done in the last hundred years that makes us so surprised, angry, and hurt when we learn of the Supreme Court action as reported today. It seems to me that we have become victims of a new American heresy, the beginning of a new American religion, and that this is what the Supreme Court has shown us."

"What are you talking about, Bishop?" asked Dr. Codger, puzzled and irritated.

"I'm talking about what this nation has done with God," Alfred replied. "Voltaire, whom you could regard as the patron saint of Tarp, said, 'If God made us in

His own image, we have certainly returned the compliment.' What about the God of Americans? He is not self-created. He has been planned or planted, I'm not sure which. Like television, He is paid attention to at our convenience. Then Americans work off their guilt by worrying over His prestige, as in this Supreme Court decision. We, as Americans, aren't interested in the God of creation, incarnation, and redemption. God has been painlessly reduced to a stained-glass image, complete with beard, robe, and bare feet. He has become synthetic, believable in a childish way, passive, concrete, transparent, simplified, ambiguous. American democracy has always been embarrassed and often frightened by the charismatic presence, the working of the Holy Spirit."

The bishop of Jefferson stopped for a moment, somewhat surprised by his speech. Tarp and Codger were gazing at the salt cellar.

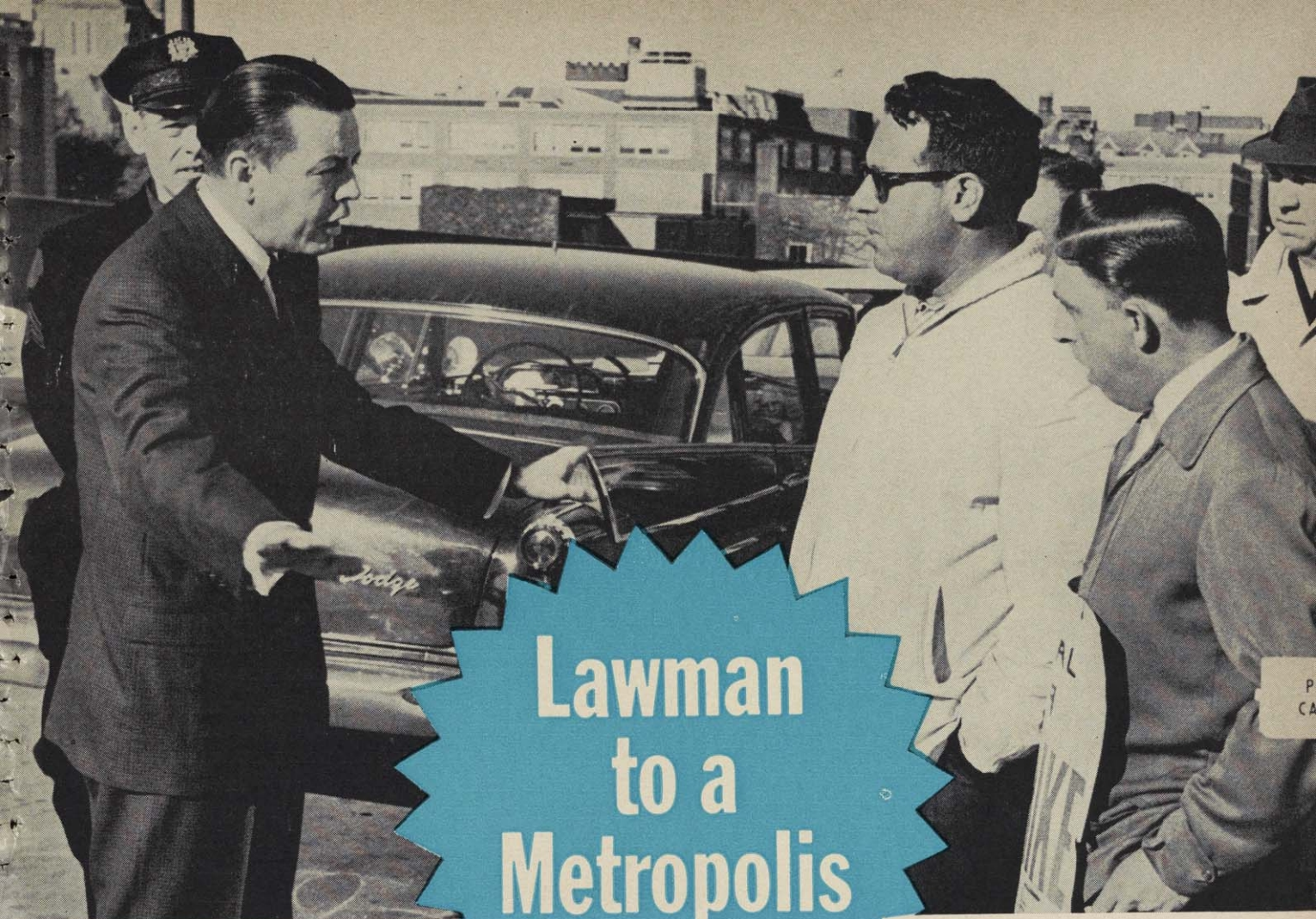
"I am unimpressed by the alleged villainies of the eggheads, the anti-intellectuals, comsymps, the Washington bureaucracy, the power elite, the establishment, the hidden persuaders, and all the rest. Our problems actually arise from our wealth, our literacy, our optimism, our progress, and our capacity to expect too much."

It was too late now. The bishop was off on one of his extemporaneous sprees. "This new American religion has no clergy, no churches, no budgets. Anyone may safely belong to a church and make outward observance at Christmas and Easter, and at baptisms, weddings, and burials. Yet underneath the surface, the god of comfort, luxury, and amusement reigns in the heart, and we as a people become upset when our children are not allowed to nod-toward-God in school."

The bishop of Jefferson went into his conclusion: "Brethren, the apostles lived in an era like ours, if you subtract the wonderful blessings of discoveries in chemistry and physics, medicine and power. They lived as we do in an era of fragmentation where groups continued to separate from each other and were hostile to all. As in the story of the tower of Babel, each group had a hatred of all that was not of itself. These men, in this tiny, infant Church, drew persons out of these groups of discontent who would search a little farther and more fruitfully for a purpose and meaning to life. We are in the same condition today, and we have the same opportunity as well as the same extremity of the apostles. The Church is still attempting to hurl down the barriers that separate men from men, class from class, race from race, nation from nation, and ideology from ideology. Her heart, at least, is still aflame with the fire of Pentecost, but it must be ignited in the hearts of others. We had best expend our energies here. It is the 'why' of our ordination vow."

The bishop of Jefferson paused, carried away by his own eloquence. Looking at his watch, he announced, "it is nearly two o'clock, and I have a meeting with a committee of laymen from St. Juniper's, Smallwood. They want their missionary quota reduced. I must be off to fight the good fight, whatever it may be."





## Lawman to a Metropolis

*Episcopalian Albert Brown, as Police Commissioner of Philadelphia, Pa., is proving that old beliefs and new ideas can work in providing law enforcement for more than two million people.*

By HARRY G. TOLAND  
and WILLIAM J. STORM

**I**T WOULD BE easy to describe Philadelphia's Commissioner of Police if he were a typical cop.

A typical cop—as any mystery buff can tell you—is a tough, brawny skeptic with a gravel voice and a heart of granite. But Albert N. Brown is an articulate, personable man who enjoys reading philosophy and listening to Mozart and who hates the word “cop.”

It would be simple to explain Brown's successful leadership of Philadelphia's finest if he were an iron-willed disciplinarian who maintained rigid control over the city's force of 6,839 policemen and civilians.

Instead, he is known as a commissioner who “runs a tight department, but who runs it with his heart as well as his head.”

And it would be a small chore to understand Albert Brown's attitude toward the society he serves if he were a cynic who trusted no one, or if he wore blinders to close out the complex problems that are part of his job.

But while he is able to pardon a subordinate's minor foibles, he is also capable of chiding law-abiding citizens with such comments as, “Even decent people have added the eleventh commandment—‘Don't Get Caught.’”

Albert Brown has a knack for surprising people. For example, his friends and associates suffered mixed emotions when he succeeded Tom Gibbons as top man in the city's police department two years ago. There was little doubt as to his capabilities: an eighteen-year veteran of



## LAWMAN TO A METROPOLIS

the force, Brown had proved his skills. What remained to be seen was whether this "cop with a heart" could fill the shoes of the formidable Gibbons, a tough-minded administrator respected by policemen throughout the nation.

The commissioner soon showed, however, that his courteous manner was not to be mistaken for weakness. While he pledged—and later demonstrated—"compassion and understanding" toward his men, he also maintained a no-nonsense policy toward subordinates whose conduct indicated willful wrongdoing.

There must have been some nostalgia for the good old days when Brown replaced time-honored methods of running the department with a battery of IBM machines to help him decide where to station his men. Yet the commissioner is no desk-bound executive dealing with charts instead of people; he's usually on the scene when trouble appears, in the form of a debate in a picket line, a five-alarm fire, or a crazed gunman barricaded in a building. Brown is always on call; he rarely gets more than five-hours' sleep a night.

His frantic schedule, plus a weekly game of golf nine months a year, keep the brown-haired, forty-eight-year-old commissioner at the weight he carried when he starred in football at Frankford High School. A member of the Melrose Country Club, he is a low-eighties golfer who is on record as one of the club's few hole-in-one scorers.

Under Brown's leadership, most of his men agree, morale has never been higher. That doesn't mean there are no complaints. "Sure, we still have plenty of gripes from the men, but they're healthy gripes about situations they know we're trying to improve," he says.

Far from reluctant to air his opinions on controversial subjects, Brown took and still takes a stringent view of gambling, most forms of which are illegal in Pennsylvania. "Gambling is morally wrong," he says. "It is a cancerous thing that eats away at the moral fibers of the community. It breeds a lack of respect for the law among the 'customers,' and it provides the money for people who are engaged in other acts of criminality."

Why morally wrong? "It is the something-for-nothing attitude that has a bad influence," he replies. "What makes for a good, healthy society? It's really the old concept of working hard and living right and doing your best, the old Horatio Alger idea that if you're honest, you'll succeed. But gambling is the reverse of that: it's get rich quick, make a fast buck."

His men practice what their boss preaches. One can, for example, find a patrolman on his beat in Philadelphia scolding youngsters for pitching pennies. "Don't you know that's gambling, boys? And gambling is wrong," one cop was heard to say.

More recently, Commissioner Brown journeyed to Washington, D.C., to state his views before a Senate subcommittee investigating the activities of girl entertainers in the nation's nightclubs. Brown lashed out at nightclub

owners who force girl employees to become "bar girls"—to solicit drinks from customers. In the investigation, witnesses complimented Brown's department by testifying that the Philadelphia police were "trying very hard to keep these conditions from existing."

Thus, with a combination of approaches that are sometimes spectacular and sometimes even dull, Brown has quickly become a leader in his own right. O. H. Wilson, celebrated police authority, calls him "one of the top police executives in the country."

Under Brown's leadership, Philadelphia has been able to hold the line against a rise in the crime rate, whereas other leading cities have had a substantial increase. In 1961, Philadelphia was able to report the least number of serious crimes in a major city.

But there is more to the Brown story than his prowess as a get-things-done guy. It is also a story of hard work, bull-headed courage, and deep personal convictions.

From the time when he was a choirboy and Sunday school pupil at the Episcopal Church of the Holy Nativity in Rockledge, a suburb of Philadelphia, Brown has been an active churchman. And his desire to be a policeman dates back to his choirboy days.

Albert Brown's father was a civil engineer of English-Irish descent. ("You can't be a policeman without being at least part Irish," Al Brown says cheerfully.) The younger Brown's boyhood hero, however, was an uncle who was a mounted policeman. "Every chance I got," Al Brown recalls, "I'd put on my uncle's hat and march around the house, or use the arm of a chair as a horse and picture myself as Officer Brown."

His childhood dream was delayed after he graduated from high school in 1930. Then he got a job as a knitter in a hosiery factory. Although he advanced in this position, the old ambition to be a policeman nagged him still. Finally, in 1942, he decided to join the force.

After talking things over with his wife, Dorothy (she is an accomplished artist and sculptress), he joined the department as a patrolman. Then he made his schedule rougher by enrolling in classes at the University of Pennsylvania's Fels Institute of Local and State Government, with tuition squeezed out of his policeman's pay. He also joined the Fraternal Order of Police, then largely a social organization, and was elected chief delegate. Some observers credit him with having started the transformation of the social lodge into a negotiating body. One of his crusades—a push for a system of merit examinations to replace the political wheeling and dealing then used to determine police promotions—eventually changed his own career. In 1953, when the first competitive exams were held, Brown finished first in three of the four tests, and second in the last. Thus Patrolman Brown became Inspector Brown (alias "The Quiz Kid," as his friends called him).

He also went after higher pay and shorter hours for policemen, and campaigned for—and got—lightweight summer uniforms for the city's lawmen.

A year after he was promoted to inspector, he rose to the post of Deputy Commissioner, one of two on the





June, 1962: Commissioner Brown (left) and Inspector Frank Rizzo testify before a Senate subcommittee investigating the activities of girl entertainers in the nation's nightclubs. Under Brown's outspoken leadership, Philadelphia police have been cracking down on lurid nightclub shows and all gambling.

force. Now a busy police executive, he continued to study at the Fels Institute and to work for and with his fellow policemen. One result of this interest was the formation of the Legion of Cornelius, an organization of Protestant peace officers which he helped found in 1960. The Legion now ranks with the Roman Catholic League of the Sacred Heart and the Jewish Shomrim.

Besides acting as a spark plug for the Legion of Cornelius, Brown has worked to promote membership in the other two religious groups. After he became commissioner, he appointed liaison officers from the top brass to encourage membership. "Such groups devoted to the greater glory of God make for better men and better police officers," he says.

Because of the way he has done his work, Brown has received several kudos. Tops among them are the Pectoral Cross for being the "Outstanding Protestant in Law Enforcement," voted by the Legion of Cornelius; and a plaque from Old Christ Church in Philadelphia, naming him the outstanding Episcopal layman for 1960.

Always popular with his co-workers (he claims to know two-thirds of the 5,400 policemen of the force by name), he has retained his friendship with the men who are now his subordinates. Some of them still call him "Al" or "Brownie."

But no matter how much they like their boss, the men still have some bones to pick. To keep tempers down, Brown established a Counseling and Guidance Service in the police department. Here, in the "complaint section," cops can air their gripes (a common beef: "My beat is too far from my home").

To get communities interested in the work and problems of the police force, the commissioner set up a community relations program. Now all rookies get a thirty-

hour course in community relations and a briefing on civil rights. In each of the twenty-two police districts, a civil-rights officer keeps in touch with local civic groups and watches for trouble that may be brewing—such as boys who congregate on street corners instead of using a boys' club.

The program, Brown says, "lets the community know about what the police are trying to do, and it lets the police know about community attitudes and better ways to get the job done. You can't police a community by force and arrest alone. You have to get the community to police itself.

"Every time you find a criminal," the commissioner continues, "you can tell yourself that one or more of the control institutions has broken down somewhere—the home, the church, the school, the mental health institution. Society unrealistically expects us to control the problem. We deal with the result, not the cause."

Although Brown is in wide demand as a speechmaker, his talks offer slight consolation to his audiences. More often, he upbraids them for failing to take a more active part in law enforcement and crime prevention. "People are far too complacent about crime," he charges. "We are more concerned with making a fast buck than we are with right or wrong and the conditions that undermine morality. There is something wrong when we have the highest standard of living and, at the same time, the highest crime rate."

Both as a police executive and as a private citizen, Brown is deeply interested in the role of the Church. As a police officer he says, "We have 5,400 policemen in a city of 2,000,000 people. If force and fear were the only ways of controlling society, you'd never have enough people to run it that way. Since the beginning of time, man has found that he needed more than man-made sanctions to control social influences."

He has said about the Church: "The sermons are being preached to the wrong people. I would suggest a more aggressive approach for the Church on social problems. The Church must attack them seven days a week."

He is one of the 390 communicants at All Saints' Episcopal Church, which is a short walk from his five-room bungalow in Rhawnhurst. Mrs. Brown, who is a Presbyterian, nonetheless attends church with her husband. He is an usher, serves as moderator of the Adult Discussion Group, and is a member of the Board of Directors of the Greater Philadelphia Council of Churches.

That is the story of Commissioner Al Brown of Philadelphia, the man who is not easy to describe. The reason, perhaps, is that he has figured out what he believes in, and simply sticks by it. Or maybe his own description of himself is the best one: "The Church has brought me to an appreciation of life's true values and the ability to see things and keep them in their proper perspective. It has brought me an understanding that if man is to survive and find a way back from the brink of the abyss he now faces, he must learn to follow the simplest of religious tenets, the Golden Rule."



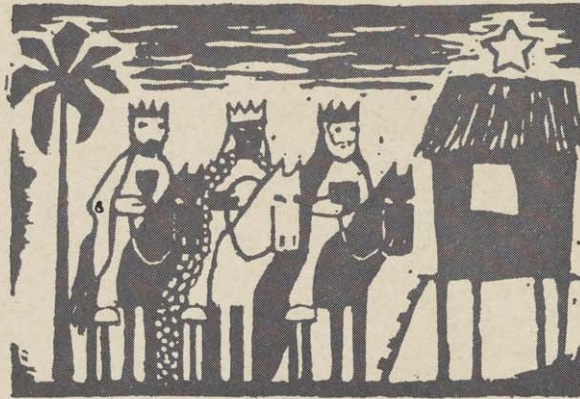
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# Saga of the Christmas Card

*Oh yes, it's almost time again to think about Christmas cards. From the early days of Queen Victoria this traditional greeting has become big business — and even somewhat Christian.*

By ELIZABETH BUSSING

CHRISTMAS CARDS are finally becoming Christian. Like the date of the celebration of Christmas itself, the greeting card developed out of a popular secular custom and in the process became Christianized. As traditional pagan customs, such as the festivities connected with the winter solstice, were taken over to mark a Christian event, so the ancient New Year's greeting developed into Christmas messages on Christ's birthday.

But whether secular or religious in theme, Christmas cards have become big business. Of the more than 3 billion commercial Christmas greeting cards mailed in the U.S.A. alone in 1961, 30 per cent were religious in

theme; twenty years ago only 5 per cent had a religious motif.

This brings up the question: what is a Christian Christmas card? Does it feature a drawing or sentiment intended to inspire spiritual thoughts? Some very handsome Christmas cards reproduce medieval paintings, such as the Coronation of the Virgin by Fra Angelico, or the Madonna of the Eucharist by Botticelli, which have little to do with the Nativity. Religious they certainly are, but these are not Christmas themes.

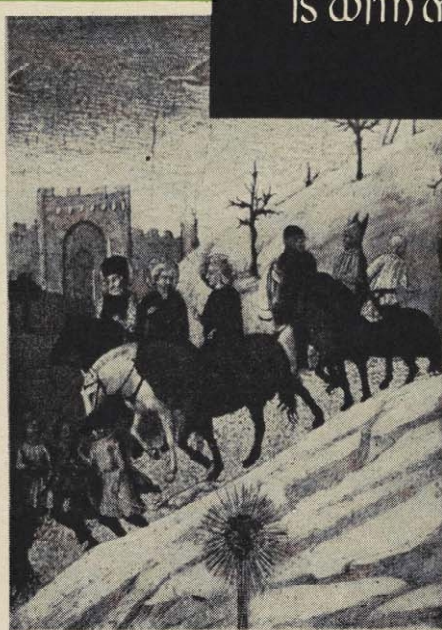
What then may be considered suitable subjects for Christmas cards? It depends partly on how long one





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BEHOLD  
THE TABERNACLE  
OF GOD  
IS WITH MEN

The people  
that walked  
in darkness  
have seen a  
great Light



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considers Christmas to last. Dom Gregory Dix says, "The Eastern churches from the third century had begun to observe a feast of our Lord's birthday on January 6 as Epiphany, the Feast of the Manifestation. . . . In the fourth century the East and West began to keep Christmas and Epiphany together, . . . Christmas remaining a birthday feast while Epiphany became the commemoration of the Manifestation of Christ to the Magi, at His Baptism, and at the wedding feast of Cana."

Our own Prayer Book retains the emphasis on the manifestations as an important part of the celebration of the coming of Christ. The gospels proclaim them until the third Sunday after Epiphany. Does Christmas therefore last for one day, twelve days, or four weeks?

If Christmas begins properly on December 25 and continues well into January, the holiday season is approximately a month long. But it would be the month after the Holy Nativity is promoted commercially.

Therefore, on the authority of the Book of Common Prayer, Christmas religious themes would seem to include the angels, the shepherds, the Magi, the flight into Egypt, the Baptism of our Lord, and the wedding feast at Cana, as well as the Babe and His mother and the crèche.

There has been a tendency in recent years for some church people to select cards which feature symbols rather than pictures. Some of our religious orders have been producing simple cards with such symbols as the Chi Rho and a sentiment appropriate to Christmas from one of the daily offices or the hymnal. Equally appropriate

are the ancient symbols of the Epiphany star, the daisy (innocence), the crib, three crowns of the Kings, the burning bush, and the Christmas rose.

Historically the greeting card seems to have evolved from the ancient New Year's message, a custom of the Egyptians in the sixth century B.C., the Romans, and the Chinese. By the nineteenth century the New Year's greeting card was a well-established custom, but it was social and secular, not religious.

There seems little doubt that the Christmas card as we know it originated in England. In the 1840's England was becoming Christmas-conscious because of the German *Weihnachtsfest* observances which the Prince Consort, Albert, brought from his native land. In 1840 Queen Victoria had her first Christmas tree, which set a new fashion in England. In the meantime the puritan discouragement of Christmas festivities was waning, and a growing prosperity was enabling people to enjoy a more relaxed way of life.

The Christmas card itself was preceded by the "Christmas pieces" which Victorian children were encouraged to write to their elders—presumably to earn a suitable "reward." These were childish compositions intended to

#### KEY TO CARDS IN ILLUSTRATION

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|--|-----------------------------------|
| 1. The Cathedral Church of St. John the Divine | 6. Grace Cathedral Greeting Cards |
| 2. Washington Cathedral                        | 7. The Metropolitan Museum of Art |
| 3. Convent of the Transfiguration              | 8. De Koven Foundation            |
| 4. The Metropolitan Museum of Art              | 9. St. Margaret's Convent         |
| 5. Convent of St. Anne                         | 10. Holy Cross Publications       |



## Saga of the Christmas Card

display proficiency in calligraphy and piety. One which survives shows a scene of the Holy Nativity at the top, and at the sides sketches of Christ tempted, healing, meeting the Centurion; angels appearing to Zacharias; Joseph and the flight into Egypt. The center of the page was left blank for the child's composition.

Most authorities agree that the first real Christmas card was designed for Sir Henry Cole by J. C. Horsley, R.A., in 1843. Showing a merry gathering of diners toasting the recipient of the card in wine, and with the side panels depicting acts of mercy, feeding the hungry and clothing the naked, it caused a temperance furor.

During the next hundred years the subject matter of Christmas cards varied. At one time there was little difference between valentines and Christmas cards because the manufacturers found it economical to use the same cuts, paper, and printing facilities for both types. The Christmas cards therefore showed lovely ladies languishing in expectation of Prince Charming, flowers, cupids, summer scenes, fairies, plum puddings, and small animals.

Santa Claus was a favorite for Christmas decorations and stories long before the days of the Christmas card. Although Santa Claus was not invented by the Rev. Clement Moore, professor of divinity at General Theological Seminary, it was Dr. Moore who unwittingly made him popular. On Christmas Eve in 1822, Dr. Moore returned in his sleigh from market with the family holiday turkey. Coming into his living room in Chelsea, he began to recite a poem he had composed for the amusement of his six children. Children and friends were so delighted with the poem that it was taken down by an adult who happened to be in the family circle that night and appeared in the Troy, N.Y., *Sentinel* on Christmas Eve in 1823 as an "Account of a Visit from St. Nicholas." The poem did not mention Santa, but in ensuing printings, in papers all over the East, it was often illustrated with a jolly Dutch character who had lived in early New Amsterdam.

The increase in Christmas cards and the rising level of art appreciation have made it practicable for the commercial producers to offer cards of better quality at lower prices. As illustrations have improved, so have sentiments: some of the doggerel of a few years ago seems to be giving way to sentiments of some literary merit which many people feel are better than they can do themselves.

There are many people who feel strongly about the type of card they wish to send. Some want to write their own messages and prefer cards with no printing inside to obstruct their message. Some prefer engraved names; others think this too cold. And many consider writing Christmas notes, whether on a fancy card or a plain piece of paper, a yearly opportunity of communicating with absent friends in love and intimacy.

Many museums offer Christmas cards in abundance. From the Metropolitan Museum of Art, Fifth Ave. at

82 St., New York, N.Y., come reproductions of Renaissance art and illuminated manuscripts.

In a special category are the "Lit Lit" cards. The Committee on World Literacy and Christian Literature, at 475 Riverside Drive, New York 27, N.Y., partially supports its magnificent world-wide work in fighting illiteracy by the sale of two new cards a year chosen through a global competition. This year's artists are from the Congo and China.

A number of organizations within the Episcopal Church make and sell cards. There are types for every taste, and the prices are low, for much of the work is done by volunteers. In using these cards, members of the church may have beautiful cards and also attest to their loyalty to the church, for any profits are used to support the mission of the church. A few parishes produce their own cards and sell them locally: usually pictures of their church buildings or furnishings. Outstanding among the cards sold nationally are those of three of the cathedrals and several religious orders.

Grace Cathedral, San Francisco 8, California, has been producing and selling cards nationally for six years. Widely varied, to appeal to many tastes, the selection as a whole aims to put Christ into Christmas. Notable in the Grace collection is the calendar which provides secular and Church dates.

The Cathedral Church of St. John the Divine, Cathedral Heights, New York 25, N.Y., has a small selection of brightly colored cards which show the cathedral altar at Christmas, and its famous crèche.

The beautiful and well-known cards of the Washington Cathedral in Washington 16, D.C., have been widely used since 1926.

The Tract Department, Sisters of St. Mary, De Koven Foundation, Racine, Wisconsin, furnishes Christmas cards hand-lettered by Sister Mary Faith and reproduced by offset. They are simple, entirely symbolic, with an appropriate message; and the insides are blank for writing one's own message.

The sisters at the Convent of the Transfiguration, Box 1991, Ponce, Puerto Rico (domestic postage rates) design and print their own cards. They are unusual with Biblical themes set in Puerto Rican scenes. Insides are also blank for personal notes.

St. Margaret's Convent, 17 Louisburg Square, Boston 8, Mass., furnishes single cards with the back blank.

The Convent of St. Anne, 19 Claremont Ave., Arlington Heights 74, Mass., and the sisters at St. Clare's Convent, Mt. Sinai, Long Island, New York, produce small cards, gentle, dainty, and reflecting the wonder and awe of the Incarnation.

The Order of the Holy Cross, West Park, New York, uses both symbols and pictures. But the pictures are "modern" in feeling and have a humorous slant which is consistent with an order which preaches a happy religion.

The majority of church cards are ten cents, and all have matching envelopes. Write to the addresses above for details.



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# THE LAITY LUMP OR LEAVEN..?

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*Another bright summer is almost done. Soon we will be back to the regular chores of living at home, work, and church. But are the tried patterns enough?*

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by Sam Welles

RECENTLY I heard a group of men and women warmly criticize shortcomings in the ministry. The only priest who was present jolted us to a stop with one short sentence. He said, "The trouble with the ministry is

clear: its sole source is the laity."

This parson has a point. The United States, having far more Christians and Jews than any other nation, seems plentifully stocked with ministers, priests, and rabbis. Yet for each ordained man of God there are several hundred lay Americans who profess some form of religious faith. But note that word *profess*. For we of the laity who form this gigantic majority appear to be better at lip service than in the day-to-day practice of our faith.

It requires real work to connect the eternal gospel to this passing age. Yet if we think religion is the heart of the matter, and not merely one of the tasty and nutritious slices we can cut from the rich fruitcake of twentieth-century American civilization, we must link it tellingly to our times. Ethics and morality tend to topple right over when not firmly based on a God who judges men by their individual acts and personal responsibility.

The example that has spoken loudest to me, though it was less noisy and spectacular than many others, occurred in Trenton, New Jersey, the city where I grew up. Twenty-two students at a college there were expelled for persuading a college official to upgrade their failing marks. All twenty-two are from good families; their fathers include a doctor, the owner of a chain of stores, a corporation president. But the dean of students reported their almost complete lack of moral guilt, or of any feeling they had done wrong. One threatened that

he would go to the newspapers if the dean disciplined him; he said, "Be nice to me, and I won't start a scandal." A second wondered what the fuss was about and proposed that, if there had to be a punishment, it would surely suffice to restore his original grade. A third pleaded that only with the faked mark could he enter a fraternity, while a fourth said that, since he would "never use" the subject in which his grade was falsified, he had not actually transgressed.

Did we lay people ever really demonstrate anything that captured the imagination or aroused the ideals of these twenty-two students? What are we now showing others by the way we conduct our daily lives?

One trouble is our failure to grow. Although America does have more Christians and Jews than any other country, less than half our populace actively practices any faith. At least seventy million Americans have no regular religious affiliation, while an additional thirty-five million of those who are enrolled seldom attend a service or give a cent. Church membership steadily loses ground in its endless race to match the growing population. Each year the total of the unaffiliated rises by a million. The United States will grow by forty million people in the next decade, a challenge far beyond organized religion's present ability to meet. No wonder Richard Cardinal Cushing of Boston says, "The mission field today begins at the doors of our homes." He could easily have added that, in countless American homes, the mission field might begin inside the doors rather than outside.

## Church-ianity Is Obscuring Christianity

Another trouble is that today's typical Christian is ignorant about his own religion. Not long before he died, Episcopal Bishop Theodore Barth of Tennessee—speaking to an Episcopal group—lamented that "Church-ian-



## THE LAITY—LUMP OR LEAVEN?

ity” is “obscuring Christianity, under a concept that the Church is a holy club which guarantees its members certain spiritual benefits, rather than God’s instrument for redeeming the world. As churchmen we are not club members, but servants with Israel of old and called out of the peoples of the earth to be spokesmen and workmen for God. I tremble at the fences built by the status seekers.”

Methodist Bishop Gerald Kennedy of Los Angeles says: “One of the occupational hazards of the ministry is having to listen to pure drivel from people who want to talk about religion.” Roman Catholic Bishop Paul Hallinan of Charleston says that any number of nominally Christian Americans, both Catholic and Protestant, know no better than to practice “a popular, respectable faith termed secular humanism. And secular humanism suits us well. It asks no sacrifice. It makes no martyrs. It has dispensed with the Cross. It simply says: ‘Take up your credit card and follow me.’ ”

The only sure way that we laymen can increase our numbers and decrease our ignorance is by actually attempting to live our religion. If one person tries, others will try too—the very act of trying sets the example. Each of us will have some failures, but what matters is to make the effort. Even a five-year-old can tell when his parents are trying to do right and whether they truly love God.

In every era, human beings hunger for belief. If they see anyone through whom God shines even a little, whose work of any kind is even partly akin to worship, they will follow. Francis of Assisi, most beloved of medieval saints, was a layman all his life. Robert Raikes, the Anglican businessman who pioneered the Sunday-school movement; William Wilberforce, who spearheaded the British Empire’s abolition of the slave trade; Florence Nightingale, the founder of modern nursing; Theodore Herzl, the most dynamic Jew of the last thousand years, were all lay people.

In their varied ways, they share vital qualities with that vigorous Victorian, Dorothea Dix. One morning she chanced to be a substitute teacher in a Massachusetts church. She was appalled to find that her class consisted of four mentally deficient children from the local jail. She had not realized that the custom of her time was to keep the mentally ill, even children, behind bars. In a campaign that eventually spread throughout America and Europe, Dorothea Dix gave long years and untiring zeal to improve the care of the insane. How deep is our debt to her devotion.

Such shining lay examples sweep forward into our own times. A shy girl, Anne Frank, did more to discredit Nazism than anyone else by writing a diary in which innocence and forgiveness damned it forever. The event that first brought South Africa’s brutal race policy into vivid reality for the outside world was the writing by an Anglican layman, Alan Paton, of *Cry, the Beloved Country*.

All these notable people could make all-too-human mistakes. Florence Nightingale, for example, was sometimes both pig-headed and wrong-headed. But their plus value is incalculable, because none of them thought of spiritual matters as being either above or apart from earthly matters. Nowadays church members often isolate themselves in a sort of cloister, forgetting that Christians are meant to reach out into the world. But the great lay leaders were in the midst of life. What they did was directly concerned with the real events around them.

An embarrassing contrast to them is the fact that, during America’s present struggles over integration, few churches ever get a “kneel-in.” This is not because the churches are already integrated. It is because men will fight for the right to eat in a restaurant, ride on a bus, vote in an election—they care about these—but see no particular point in striving for integrated worship. The churches give the average American little reason to think they are a solidly meaningful part of his everyday life like restaurants or buses or elections.

The lesson we can learn from lay leaders is to make our religion a vital part of our work in the world around us, thus applying our faith during our toil. Pope Pius XII called this “the consecration of the world” and emphasized that only laymen can accomplish it. We must continually be asking whether we use religion in our own self-interest or if it uses us to serve God and mankind. As housewives, business executives, factory workers, or whatever, we are all meant to maintain the highest principles we possess in doing our earthly job. That fine mystery-story writer and Anglican churchwarden, the late Dorothy Sayers, shrewdly commented that the first demand on a carpenter’s religion “is that he should make good tables. What use is anything else if in the very center of his life and occupation he is insulting God with bad carpentry?”

### The Bland Leading the Bland

For an effective use of the laity, the last thing needed is to have the bland leading the bland. Christ set us an excellent example; He disturbed people when necessary. All too many congregations now seem to include more church members than Christians, so that the Lord’s message often gets reversed and people wish to be ministered unto, not to minister. If we rely on such religion, we’ll soon be like the radio advertiser who wanted his programs to be “happy shows about happy people with happy problems.” It is far better for us to be like the free-lance “ham” radio operator who will try endlessly to make significant contact with other people.

How do we Episcopal lay men and women go about all this? There is no substitute for the personal approach that lets us find an individual’s problems and help resolve them. One method, which is difficult at the beginning but easier as we continue, is a willingness to talk fairly freely about our own faith. When we can get others to talk about religion with the same ease with which they discuss politics or children, something will happen. We can teach—and learn—almost anywhere at almost any



time. The openings range from coffee breaks and backyard chats to walks with those we know, especially if—after broaching the subject—we will listen carefully as well as talk. Since we were told to “go into all the world,” why not sometimes share spiritual thoughts with those we meet instead of just recommending cough mixtures and hairdressers?

Before opening our mouths, of course, we laymen need to know our religion. We must speak its language with some fluency, be able to provide an understanding and understandable account of it within a clear, sharp focus of the world around us. A layman is not a priest—in fact, another good term for him is “amateur,” especially in the broad field of human knowledge. It is encouraging to recall in science, for example, that the Wright brothers were amateurs when they invented the airplane, that an amateur discovered the planet Pluto, while another one gets most of the glory for developing vitamin B<sup>1</sup>. But neither in science nor religion nor any other area can an effective amateur be amateurish. He must work and think, study and reflect.

There is assuredly a basis on which to build. Since the 1930's there has been a decided revival in religion. Maybe too much emphasis has been on new building, with Episcopalians quite visible among those who seem seized by an edifice complex. Perhaps no country ever built as many religious structures in a whole century as Americans have erected in the past fifteen years. But other recent religious developments are also impressive, including a great boom in the seminaries as well as a volume of work and responsibility undertaken by the laity that was undreamed-of even a short time ago.

In fact, if the curve of effective lay activity keeps zooming up, this by itself could make a significant difference in the next decade. One particular step would help immeasurably: for the haves to share their wealth with the have-nots. A great many thriving parishes across the land possess whole companies of able lay men and women whose talents they scarcely tap in their local programs.

One solution is that adopted recently by a struggling Presbyterian congregation in Philadelphia. Two suburban laymen with a combined fifty years of church experience had been rotated off the governing boards in their own congregation. So every Sunday, plus two evenings a week, they drive twenty miles to a city church to help train its teachers, to show other lay volunteers how to make informal evangelistic calls, and last but not least, to start groups that have briskly involved this church in the spiritual and material needs of its area. The two suburbanites say the work is wonderful, and offer these rules out of their experience: 1) make sure you are wanted; 2) go regularly once you start; 3) work as a two-man team so that you have a better chance to spot and correct each other's errors; 4) be brotherly and not bossy.

So if your own bailiwick already has enough warm bodies in action, there is bound to be some nearby place which can urgently use the fervor, fellowship, and serv-

ice that lay men and women can so amply provide. Or if we cannot do, we can donate. Giving to Christian causes has a great room for growth; it seldom rises above 1 per cent of the national income. Trinity Parish in Pocatello, Idaho, asked in its bulletin: “Would you like to live on ten times the amount you give to the church?”

### **Fringe Benefits or Full Participation?**

In our working or our giving, God expects no more from any human being than he is capable of. The story of the widow's mite shows that it need not be much. Robert N. Rodenmayer observes that if one offers “the best one has, whether it is a nursery-school production or a life of service, it is enough.” The harvest can be huge whenever enough lay men and women wish to be, in St. Paul's phrase, “laborers together with God.” One regiment of enthusiasts can achieve infinitely more than an entire army of “good” people who just keep saying “Amen” and who subconsciously seem to regard religion as one of their fringe benefits.

Any man or woman who truly practices a religion soon discovers how hard this is. The late William A. Percy, a Sewanee graduate who was an unusually selfless lawyer and cotton planter, wrote a poem—now hymn number 437—on this task's difficulties, in describing Christ's first disciples as “contented, peaceful fishermen/ before they ever knew/ the peace of God that filled their hearts/ brimful, and broke them too.”

It is comparatively easy for us to be “contented, peaceful fishermen,” drifting down the river of life, hoping for a good catch, chiefly concerned in making a decent living for our families. But Jesus calls us, doubtless not to the eventual martyrdom of those early laymen like Peter, Andrew, and the tax collector Matthew, but at least to bear witness to our religion in our daily round and finally to know “the marvelous peace of God.” In the ancient words of the Apostles' Creed, we are asked to join “the communion of saints”—which is far from frightening or impossible. In his Epistles, Paul keeps mentioning “the saints,” who are the ordinary—quite ordinary—Christians in the cities where he preached. To judge by some of Paul's admonitions to them, many of those first Christians led lives no better than we do now. And like them, we who are the run-of-the-mill Christians of the twentieth century will slip oftener than we really intend. But every one of us may also be, or become, a saint. For saints are not restricted to heaven and stained glass.

So if, despite our inevitable imperfections, we genuinely try to live our religion, we become fully participating members in “the communion of saints”—that mighty fellowship across time and space that transcends every barrier. Whenever we laity do try to live thus, even though we fail from time to time, we will make an unforgettable impact on the world around us. Then we will not have cause to complain about the ministry. And then ministers in their turn will not have cause to complain that their sole source is the laity. ◀



# How the Anglican Communion Came To Be

*In less than 200 years, a small,  
isolated church on a strategic  
island has spread to seventy-three  
nations in every part of the globe*

by William E. Leidt

IN THE summer of 1954 the first Anglican Congress brought together in Minneapolis, Minnesota, bishops, priests, and lay people from all parts of the world to meet each other and to examine Anglicanism and its vocation. In August of 1963 at Toronto the Anglican Church of Canada will be host to the second Congress. It will look seriously at the church's mission to the world and seek to deepen the common friendship and understanding within the Anglican world.

Some three hundred members of the Protestant Episcopal Church in the United States of America will be official delegates to the Toronto meeting. And they will meet and mingle with Africans, Indians, Japanese, Malaysians, New Zealanders, and many others who share a great Christian heritage.

A child of the Ages of Exploration and Revolution, the Anglican Communion continues, after nearly two hundred years, faithful to its heritage: a church deeply concerned that its mission is relevant to this rapidly changing world. This should be abundantly clear when the Anglican Communion gathers next August.

At the beginning of the Age of Exploration what we know today as the Anglican Communion was confined to the British Isles, an insular church recently isolated by the Reformation from the rest of Christendom. This isolation gave to the church in Britain a self-consciousness and a pride in itself that were to prove an inspiration and incentive to the British people as they awoke to the splendor of the Elizabethan Age.

Sir Francis Drake and other Eliza-

bethan explorers took the church with them wherever they went. When they founded colonies, they left there "Christian inhabitants in places convenient."

The church at home did not forget its members migrating to distant climes in search of new homes and fortune. Near the turn of the eighteenth century, two great missionary societies were organized: the Society for the Propagation of the Gospel and the Society for the Promoting of Christian Knowledge. In Virginia and Connecticut, New York and Nova Scotia, the agents of these societies organized congregations, celebrated the Sacraments, preached the Word, converted the heathen, and planted and nurtured on the American continent a Christian way that had an Anglican accent.

The political changes brought about by the conclusion of the American Revolution inaugurated ecclesiastical change, too. In 1784, the Rev. Samuel Seabury, elected bishop by his fellow Connecticut clergy, sought and secured consecration at the hands of bishops of the Scottish Church. The organization of the Episcopal Church in the U.S.A. was completed soon after. In 1787, two Americans, the Rev. William White and the Rev. Samuel Provost, were consecrated bishops by English bishops in Lambeth Palace Chapel. A Canadian was consecrated for Nova Scotia at the same time, beginning what has become the Anglican Church of Canada. The Anglican Communion had thus officially crossed the Atlantic Ocean, and two new members had been added to the family.

Today, less than 200 years later, the

Anglican Communion includes eighteen separately organized, autonomous national churches (see map on following pages) as well as twenty-six missionary dioceses directly dependent on Canterbury or on the American Church. The eighteen churches embrace seventy-three nations on all continents. Their forty-two-million members are of many races and cultures and colors. In many ways the churches are different, yet in a subtle, indefinable way, much alike.

A sense of Anglican unity has increased as the Anglican family itself has developed from dependent missions to autonomous, independent churches. Prior to World War II, however, this relationship was frequently overlooked.

In the early 1800's missionary enthusiasm suddenly broke forth, and Christian people eagerly supported missions overseas. In the Far East, it was not uncommon for missionaries from both the American and English Churches to work in the same city with little concern about duplication of effort or confusion in the minds of the people they had come to serve.

Later in the nineteenth century and far into the present century, it became accepted policy that the American Church would not engage in missionary work in British territory and that the English Church would not work in areas under the American flag. In those few cases where there was a change in sovereignty, as in the Hawaiian Islands and the Panama Canal Zone, ecclesiastical jurisdiction was quickly transferred from the English to the American Church.

In British dominions such as India, the presence of American Protestantism alongside a British Anglicanism related primarily to the governing class was regarded as a handicap to the presentation of the full gospel to the Indian people. Early in this century, overtures were made to the American Church to undertake some work in India; but it was not until 1937, when an invitation came to help in the Diocese of Dor-



nakal, that the General Convention authorized American co-operation in India.

During this period there was one significant evidence of Anglican unity, however, which has grown and increased through the years. During the last third of the nineteenth century, a movement to explore the possibilities of the reunion of Christendom gathered momentum. Many leaders believed that the easiest and most natural form of co-operation was between the various branches of churches holding the same ideas of faith and order. The first step toward such unity came in 1865 from a synod of the Canadian Church which urged the Archbishop of Canterbury to arrange a conference of all bishops of the Anglican Communion. With remarkable swiftness, Archbishop Charles Thomas Longley responded favorably and in 1867 issued invitations to the first of the meetings now called Lambeth Conferences.

World War II marked the beginning of a new era. As the Anglican Communion had been molded by the growth and expansion of the British Empire, so in this new day the development of the Anglican Communion was accelerated by world events. Great advances in communication and travel made the various churches, often separated by great oceans, near neighbors. The American Church, whose missionary outreach had been limited to its historic spheres of interest, suddenly found itself involved in a global effort. The English Church turned to it for help when its far-flung missions were cut off by war from the support and guidance of the mother church.

After the war years, this co-operation and friendship extended in many new directions. Common missionary problems and the need for closer Anglican co-operation led to the establishment of the Advisory Council on Missionary Strategy, representative of all churches of the communion. The former American Bishop of Olympia, the Rt. Rev. Stephen F. Bayne, Jr., now acts as executive officer of the council.

Interprovincial meetings, the Presiding Bishop's Council on Anglican Affairs, the participation with Canada of the American and English Churches in the preparation for the Toronto Congress are but a few of the additional evidences of the unity which pervades the Anglican Communion today.

*See map next page*

## A GIRL WITHOUT A COUNTRY



Sepiers' six years of life have been cruelly tragic. Her family was deported from Turkey and would not be welcomed back, even if there were funds to get back. Her Armenian parents belong to the oldest Christian nation in the world but it no longer exists. There is only a Russian Communist Satellite in the Caucasus. Her father was an invalid when the family was forced to give up their home in Turkey and poor and insufficient food caused his death soon after arriving in Lebanon. For many years the family has existed in a one room hovel. The mother has tried to eke out a living working as a farm hand. Malnutrition has since incapacitated her for hard labor. Now in this one small room, bitter cold for lack of fuel in winter and blisteringly hot, standing in the dry sun-scorched plain in summer—evicted, unwanted, countryless, a sick mother and her four children have one constant companion—hunger.

There are hundreds of Sepiers in the Near East, born of refugee parents who, in many cases, have lived in the same temporary, makeshift shacks for over 30 years. And their parents are not worthless, good-for-nothing people. But it is hard to keep hoping for a real life for over 30 years. The children themselves never asked to be born into such a miserable and hopeless existence. The millions of refugees in the world are our cast off, forgotten fellow human beings and their children's neglect and suffering are ignored.

Sepier is an appealing, sweet child. There is a haunting sadness about her but she is naturally affectionate and appreciative. And little girls like Sepier can be found in India, Korea,

Vietnam and many other of the 53 countries listed below where CCF assists over 39,000 children in 453 orphanages and projects. Youngsters of sad neglect like her can be "adopted" and cared for. The cost to the contributor in all countries is the same—ten dollars a month. The child's name, address, story and picture and correspondence with the child are provided for the donor.

Incorporated in 1938, CCF is the largest Protestant orphanage organization in the world and serves, with its affiliated homes, over 45 million meals a year. It has U. S. Government license VFA-080 as a Foreign Aid Agency for International Development. It is experienced, efficient, economical and conscientious. Financial statement showing our low overhead sent on request.

### COUNTRIES:

Argentina, Austria, Belgium, Bolivia, Borneo, Brazil, Burma, Cameroun, Canada, Ceylon, Chile, Egypt, England, Finland, Formosa, France, Greece, Hong Kong, India, Indonesia, Iran, Israel, Italy, Jamaica, Japan, Jordan, Kenya, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Natal (S. Africa), Nigeria, Okinawa, Paraguay, Pakistan, Philippines, Portugal, Puerto Rico, N. Rhodesia, S. Rhodesia, Scotland, Spain, Syria, Swaziland, Thailand, Turkey, United States (Indian, Negro, White), Uruguay, Vietnam, Western Germany.

For Information Write: Dr. J. Calvitt Clarke

### CHRISTIAN CHILDREN'S FUND, INC.

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I wish to "adopt" a boy ☐ girl ☐ for one year in \_\_\_\_\_ (Name Country)

I will pay \$10 a month (\$120 a year). Enclosed is payment for the full year ☐ first month ☐. Please send me the child's name, story, address and picture. I understand that I can correspond with the child. Also, that there is no obligation to continue the adoption.

I cannot "adopt" a child but want to help by giving \$\_\_\_\_\_.

☐ Please send me further information.

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CITY \_\_\_\_\_ Zone \_\_\_\_\_

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Gifts are deductible from income tax.

Gifts of any amount are welcome.



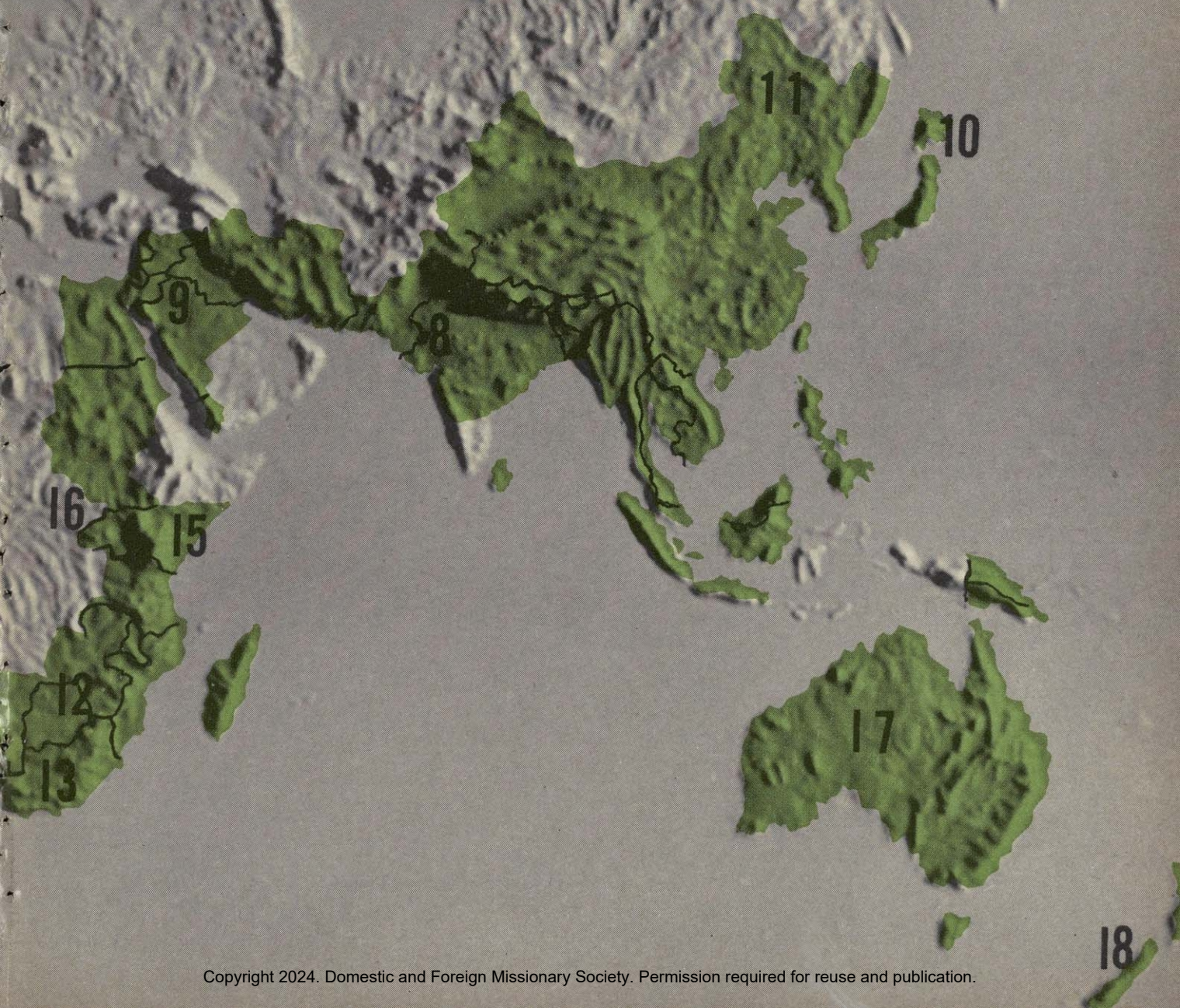
# THE ANGLICAN COMMUNION

The Anglican Communion consists of more than forty-two million people who belong to churches stemming from the Church of England. These churches today include eighteen autonomous bodies; twelve dioceses directly related to the See of Canterbury; and fourteen overseas missionary districts directly related to the Episcopal Church in the United States of America. The general location of the autonomous churches is indicated by the numbers on the map which are keyed in the box at right. See the following page for further information.





1. The Church of England
2. The Church in Wales
3. The Church of Ireland
4. The Episcopal Church in Scotland
5. The Protestant Episcopal Church in the United States of America
6. The Anglican Church of Canada
7. The Church of the Province of the West Indies
8. The Church of India, Pakistan, Burma, and Ceylon
9. Jurisdiction of the Archbishop in Jerusalem
10. The Holy Catholic Church in Japan
11. The Holy Catholic Church in China
12. The Church of the Province of Central Africa
13. The Church of the Province of South Africa
14. The Church of the Province of West Africa
15. The Church of the Province of East Africa
16. The Church of the Province of Uganda and Ruanda-Urundi
17. The Church of England in Australia and Tasmania
18. The Church of the Province of New Zealand





# Membership of the Anglican Communion

	No. of Provinces	No. of Dioceses	Baptized Members		No. of Provinces	No. of Dioceses	Baptized Members
1. The Church of England	2	43	27,005,000	10. The Nippon Sei Ko Kai (Holy Catholic Church in Japan)	1	10	43,000
Province of Canterbury				11. The Chung Hua Sheng Kung Hui (Holy Catholic Church in China)	1	14	42,000
Province of York				(Figure prior to revolution—current data not available)			
Dioceses Holding Mission from the See of Canterbury:		9	125,200	Detached Diocese of Hong Kong and Macao	1		16,000
Argentina and Eastern South America with Falkland Islands				12. The Church of the Province of Central Africa	1	4	160,000
Bermuda				Matabeleland Northern Rhodesia			
Korea				Mashonaland Nyasaland			
Borneo				13. The Church of the Province of South Africa	1	14	1,215,844
Singapore and Malaya				Cape Town Kimberley and Kuruman			
Madagascar				Basutoland Lebombo			
Mauritius				Bloemfontein Natal			
Gibraltar				Damaraland Pretoria			
North Africa				George St. Helena			
2. The Church in Wales	1	6	750,000	Grahamstown St. John's			
3. The Church of Ireland	2	14	480,000	Johannesburg Zululand and Swaziland			
Province of Armagh				14. The Church of the Province of West Africa	1	10	338,621
Province of Dublin				The Niger			
4. The Episcopal Church in Scotland	1	7	97,038	Accra			
5. The Protestant Episcopal Church in the United States of America (including Alaska and Hawaii)	8	89	3,269,325	Gambia and the Rio Pongas*			
Overseas Jurisdictions		15	250,360	Ibadan*			
Brazil—Central Brazil				Lagos*			
—Southern Brazil				Northern Provinces of Nigeria*			
—Southwestern Brazil				Ondo-Benin*			
Central America				Owerri			
Cuba				Sierra Leone			
Dominican Republic				The Niger Delta			
European Congregations				(*figures not available)			
Haiti				15. The Church of the Province of East Africa	1	8	325,000
Liberia				Mombasa Central Tanganyika			
Mexico				Fort Hall Masasi			
Pacific Islands				Maseno South-West Tanganyika			
Panama Canal Zone				Nakuru Zanzibar			
Philippines				16. The Church of the Province of Uganda and Ruanda-Urundi	1	8	1,000,000
Puerto Rico				Namirembe Ruwenzori			
Taiwan				Ankole-Kigezi Mbale			
Virgin Islands				Northern Uganda Soroti			
6. The Anglican Church of Canada	4	28	1,324,286	Ruanda-Urundi West Buganda			
Province of Rupert's Land				17. The Church of England in Australia	4	25	3,408,850
Province of Ontario				Provinces of:			
Province of Canada				New South Wales West Australia			
Province of British Columbia				Queensland Victoria			
7. The Church of the Province of the West Indies	1	8	896,890	Extra-Provincial Dioceses:			
8. The Church of India, Pakistan, Burma and Ceylon	1	16	524,380	Adelaide Willochra			
Calcutta Delhi				Tasmania			
Amritsar Dacca				18. The Church of the Province of New Zealand	1	9	760,550
Assam Kurunagala							
Barrackpore Lahore							
Bhagalpur Lucknow							
Bombay Nagpur							
Chota Nagpur Nasik							
Colombo Rangoon							
9. Jurisdiction of the Archbishop in Jerusalem	1	5	70,000				
Jerusalem Iran							
Egypt and Libya The Sudan							
Jordan, Lebanon and Syria							
				Total	33	343	42,102,344



*Anglicanism's largest week-end  
gathering for men meets in Tennessee*



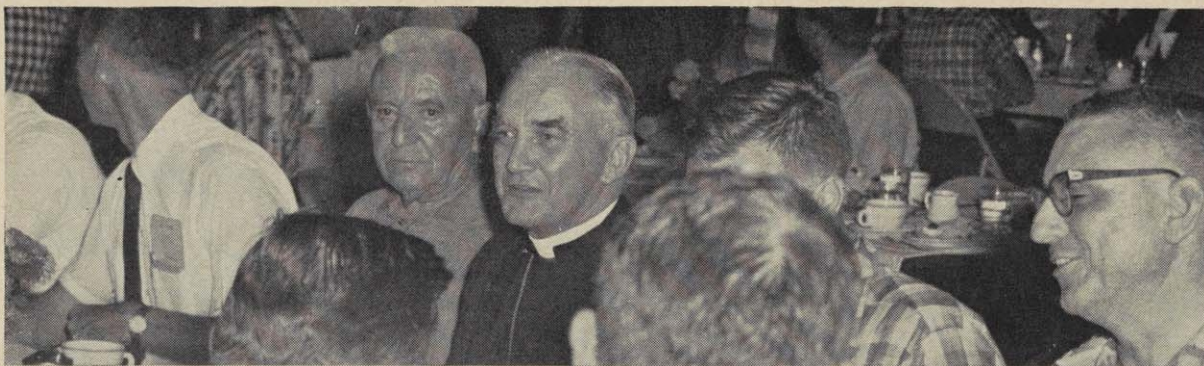
*Tennesseeans hear Church Army Capt. Robert C. Jones on evangelism.*

*by Randolph Parker  
photos by Anderson B. Carmichael, Jr.*

LATE IN THE afternoon of Friday, September 7, scores of cars loaded with some six hundred Episcopal laymen will begin to pull into the summer town of Monteagle, high in the Cumberland plateau of Tennessee. The event will be the sixteenth three-day meeting of the Episcopal Churchmen of the Diocese of Tennessee, who turned out 561 strong last year, with nearly 650 the year before.

This large number of laymen is not unusual for Tennessee. The Laymen's Conference has sustained for eight years the claim of being the largest week-end gathering of laymen in the entire Anglican Communion. Since DuBose Conference Center's Claiborne Hall can accommodate only 200, the laymen overflow into dormitories of the University of the South and into the inn and cottages of the Monteagle Assembly (a summer residential colony nearby).





*The Rt. Rev. John Vander Horst, Bishop of Tennessee, enjoys dinner in the tent needed for the overflow attendance.*



*George E. London, an oil company president, asks the conference, "Do you have a solution, or are you just part of the problem?"*

## MEN AT WORK

Why do they come? According to the laymen's president, S. Shepherd Tate, a Memphis attorney, one major factor is what he termed "momentum." The great interest of the late Bishop of Tennessee, the Rt. Rev. Theodore N. Barth, in the important work of the laymen and the enthusiasm of the early lay leaders seem to have carried on and snowballed. As one of the vice-presidents put it: "The main problem we have—if you want to call it a problem—is to get men up here for the first time. After that, there's never any problem in getting them to come back."

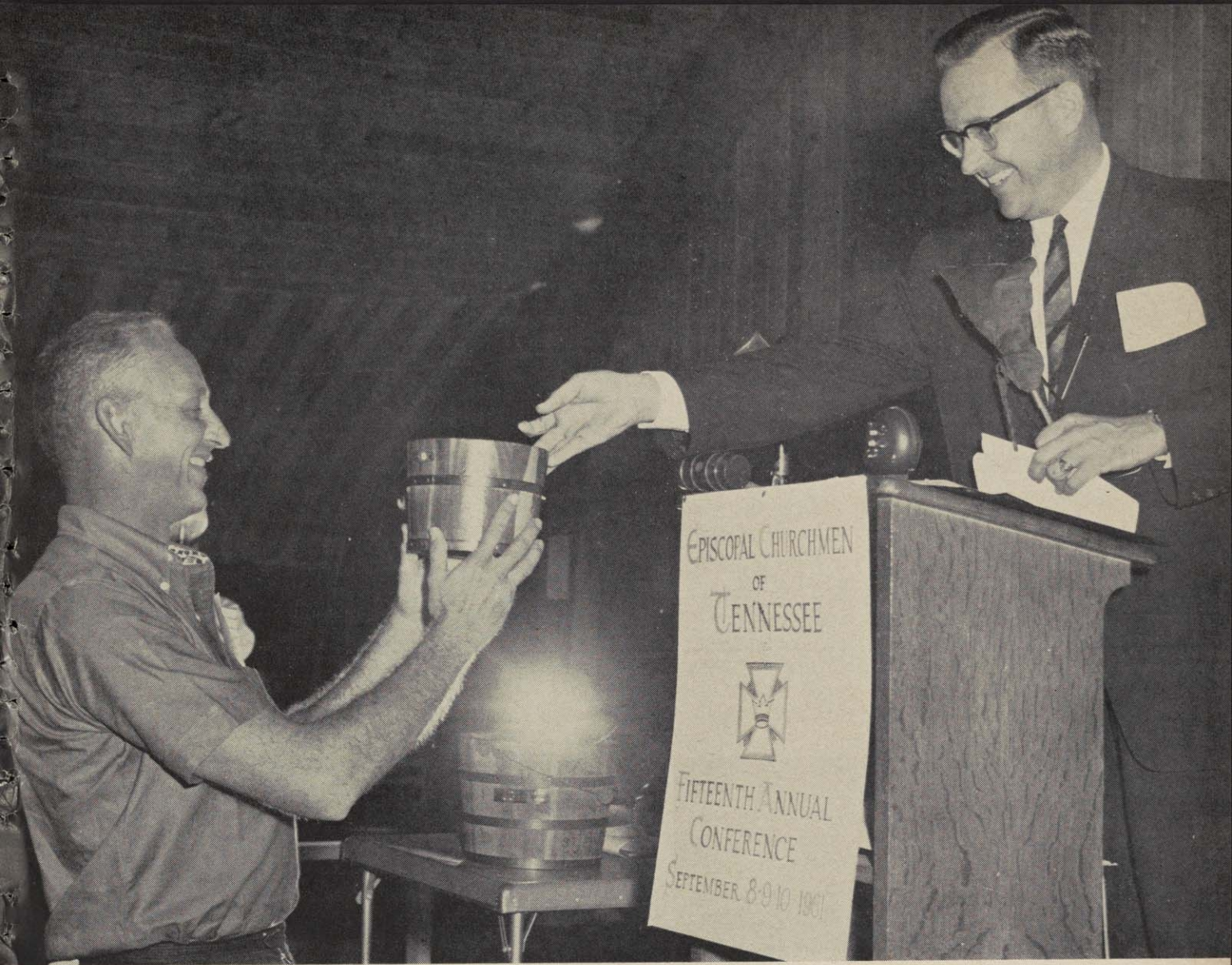
The problem of getting a delegation to come to the conference in the first place is solved through careful organization and advance planning. The 450-mile-long Diocese of Tennessee is divided into four areas, each with its own vice-president elected at the conference to serve during the following year. Each parish in the area has a keyman who serves as the liaison between the elected officers of the Churchmen and the individual parish members.

The area vice-president for West Tennessee, William P. Embry of Memphis, says that he meets with his keymen once a month throughout the year. "About May we actually begin planning for the conference and by mid-summer we have things pretty well set up for that second week-end in September." It is the job of each individual keyman to get as large a delegation from his parish as he can. There is a healthy spirit of competition for the "Bucket," prizes awarded to the parish and mission having the largest delegations, and to those having the largest proportional representation.

While the keymen are working up interest in the conference in the parishes, the president and the officers concentrate on planning a program.

The program consists of an address on the first evening, and of talks, workshops, and worship the following day. The concern in all cases is not with intricate theological points, but with laymen's problems—in particular, the problem of outreach. The first of the speakers at the 1961 meeting, George E. London, president of the London Oil Company of North Carolina and an outstanding lay worker in the Diocese of North Carolina, asked the conferees, "Do you have a solution, or are you just part of the problem?" He discussed in vivid





The "Cedar Bucket Award" for the parish with the largest delegation is given, above, to the keyman of Christ Church, Memphis, by S. Shepherd Tate, president. Another bucket is awarded each year to the parish with the largest proportional representation.

With hat, program packet, and a pocket full of name tags, a camera "bug" delegate, left, adds a cup of punch and a few cookies to his equipment for enjoying one of the numerous breaks in the conference schedule. Informal attire is the rule for most delegates.



## MEN AT WORK

terms the great importance of the laymen in advancing the life of the church. Captain Robert C. Jones, the National Director of the Church Army in the U.S.A., continued with a discussion of lay evangelism.

Dr. Paul Rusch, the founder and director of the successful Kiyosato Educational Experiment Project near Tokyo, Japan, said that effective evangelism must often begin with neither high-flown ideals nor with logically constructed arguments, but "with the stomach"—with the essential things in life. "You can *preach* to hungry people," he said, "but they don't hear you."

Dr. Wilbur G. Katz of the University of Wisconsin Law School discussed an important problem which troubles all Christian men in our changing times: how does the notion of punishment, as practised by civil authorities, fit in with the Christian belief in mercy and forgiveness? In all the talks and workshops the appeal was to common sense—a down-to-earth discussion of the why's and how's of lay ministry.

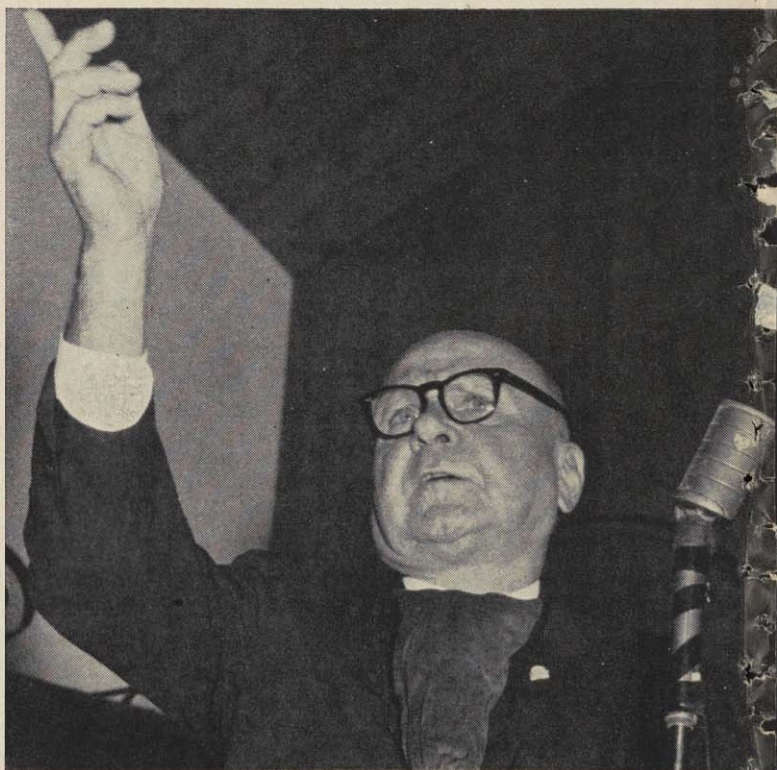
What happens to the individual delegate in these annual conferences? One keyman from Memphis smiled and explained: "The Episcopal Church is a funny church in some ways. We have such a reliance on ceremonial worship that the layman often begins to feel unimportant and becomes passive in his religion. Coming up here and listening to these speakers discuss the work which laymen can do gives us a renewed vitality—it makes a layman's religion active." William Embry pointed to another dimension—brotherhood. "This is one of the few times that the men of a particular parish really get together for any length of time."

The laymen in Tennessee look forward to another big, enthusiastic, well-planned conference this year that will include such speakers as Frank S. Cellier of St. Augustine's Church, Wilmette, Illinois, a vice-president of Sears, Roebuck and Co.; Clifford P. Morehouse, a vestryman of Trinity Church, New York City, and president of the House of Deputies of General Convention; and James A. Vaus, Jr., a convert to Christianity after a career in a national crime syndicate.

The Rt. Rev. John Vander Horst will deliver the keynote address on the first evening of this year's conference as he did last year. Summing up the results of the conference in 1961, he said, "The numbers we have at these conferences are fine, and we are of course, proud of them, but it is the enthusiasm which the conferences generate which make them of particular importance."

The interest of Tennessee laymen does not end with the conference, however. "Tennessee," as a vice-president said, "has been for many years one of the leading dioceses in the field of laymen's work. The fine programs and large attendances here at DuBose—the interest and enthusiasm which the laymen gain from attending these yearly get-togethers—is possibly the most important factor in the success of the laymen's outreach in Tennessee." ◀

*After hearing a discussion of Christian forgiveness and punishment of criminals by Dr. Wilbur G. Katz of the University of Wisconsin Law School, delegates exchange their own views in small informal groups.*



*Dr. Paul Rusch, director of the Kiyosato Educational Experiment Project (KEEP), here equipped with chest microphone, expresses the opinion that on many mission frontiers, "... evangelism must start with the stomach."*





# Capitalscene

■ In a session of Congress which has been distinguished mainly for what the lawmakers did not do, the new Welfare Act stands forth as a notably constructive accomplishment. Passed with strong bipartisan support, it effects a far-reaching and badly needed overhaul of the various federal-state welfare programs which aid more than 7 million Americans at a cost of nearly \$5 billion a year. The principal reforms are designed to shift the emphasis from relief to rehabilitation. It gives welfare agencies some of the tools they need to restore demoralized families to a state of human dignity and self-support, rather than maintain them in chronic dependence. It also will eliminate some of the widely publicized abuses which have threatened to give the whole welfare program a black eye with the public.

■ *Is smoking really a serious hazard to health? A number of scientific studies seem to indicate that it is. But there has been just enough doubt to cause millions of adults to continue smoking and to persuade a growing army of teen-agers to cultivate the habit. . . . The U.S. Public Health Service is now taking steps to provide an authoritative, unequivocal answer. It has asked a committee of*

*twelve prominent scientists to undertake a six-months' study, beginning in September, of all the evidence linking smoking to lung cancer, heart disease, and other maladies. Scientists who have taken a strong public position, one way or the other, were excluded from the committee, and the tobacco industry was given the right to blackball any candidate regarded as biased against smoking.*

■ Abraham Ribicoff, who resigned as Secretary of Health, Education and Welfare to run for the Senate in Connecticut, left Washington last month with a warning that Americans will never be able to cope effectively with their mounting school crisis until the religious issue is settled. Ribicoff implored religious bodies to quit shouting doctrinaire arguments at each other and begin exploring possible solutions such as "shared time" or tax credits for parents who pay tuition at private schools.

■ *Postmaster General J. Edward Day is assuring church leaders that the Post Office Department still has all the legal authority it needs to conduct a hard-hitting campaign against purveyors of pornography. Some religious leaders had publicly voiced fears that the nation would be flooded with obscenity as a result of a June 25 Supreme Court decision invalidating a Post Office ban on three magazines which appealed to homo-*

*sexuals. . . . But Day points out that the Court ruling was directed solely against the practice of banning material from the mails by administrative order. Day, an attorney, decided when he took office that this was a questionable procedure, and under his direction the Post Office has relied exclusively on criminal prosecutions of persons who send pornography through the mails. The High Court raised no objections to this approach.*

■ The profound scare thrown into Americans by their near miss on the drug thalidomide, which deformed thousands of babies in Europe, has put Congress in the mood to pass legislation tightening U.S. controls over the introduction of new drugs. Even in the wake of the thalidomide tragedy, however, many lawmakers are unwilling to support a bill, backed by the White House and the U.S. Food & Drug Administration, which would require pharmaceutical manufacturers to prove both the effectiveness and the safety of a new drug before it is licensed for use in this country. Unless there is a strong wave of popular support for the strict bill, Congress may enact a watered-down version, prepared by the Senate Judiciary Committee, which places fewer restrictions on manufacturers.



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# worldscene



## UNITY: DEVELOPING DIALOGUE

Church scholars are currently forging a series of study papers exploring a possible basis for union between the Episcopal Church, the United Presbyterian Church, the Methodist Church, and the United Church of Christ. Their findings will be discussed on March 19-21 of next year when leaders of the four bodies gather for the second time to continue developing their dialogue on unity. Oberlin, Ohio, has been chosen as the site of this important meeting, it was announced recently by the executive committee of the Consultation on Church Union, a group formed as a continuing organization by the delegates of the four churches at their first meeting last April at Washington, D.C. ● From Bangalore, India, comes word that a draft statement of faith, to be part of the constitution for the proposed United Church of India, was approved by representatives of the six Protestant bodies involved in the merger. A litany for immediate use by members of the uniting denominations was also adopted. Each of the negotiating churches will have to approve before the statements become a part of the United Church's constitution. ● In Durham, England, some 100 representatives of Anglican and Presbyterian bodies in England and Scotland held a three-day meeting to discuss closer relations and other matters of mutual concern. Subjects under consideration included church-state relations, interpretation of the sacraments, and methods of appointing Anglican bishops. ● Before an audience of Christian leaders in Williams Bay, Wis., Dr. Robert T. Handy of Union Theological Seminary in New York City urged a careful evaluation of the theological differences between denominations. "We are loyal to our denominations, yet," he warned, "we must also see that they bear the burden of past feuds, cultural entanglements, and carry distortions of the past."

## MIXED REACTIONS TO PRAYER BAN

United States Christendom seemed almost equally divided as it assessed the U.S. Supreme Court's six-to-one decision against the use of an official prayer in New York State's public school system. Methodist Bishop Fred Pierce Corson charged that the ruling "makes secularism the national religion." In a resolution adopted by the Episcopal Diocese of Long Island, Christians were warned that America's "long-continued and precious religious tradition of reliance upon Divine Providence" is threatened by the Supreme Court decision. ● The First Amendment of the U.S. Constitution calls for the separation of church and state, not the extermination of religion, a Presbyterian leader told several thousand public school teachers in Denver, Colo. Dr. Louis H. Evans, minister-at-large of the United Presbyterian Church's Board of National Missions, asserted, "There is no legal declaration that you have to act like a pagan in the classroom." Francis Cardinal Spellman, Roman Catholic Archbishop of New York, declared the move "shocking" and said he was "frightened that the Supreme Court has ruled unconstitutional a simple and voluntary declaration of belief in God by public school children." ● On the other hand, leaders of the U.S. Jewish religious community were largely in favor of the decision. Label A. Katz, president of the B'nai B'rith, 470,000-member Jewish fraternal order, condemned critics of the Court, saying that the nation's religious foundations are not so weak as to need the "bolstering of the government or the public schools to survive." ● An editorial in "The Church World," newsweekly of the Roman Catholic Diocese of Portland, Maine, "heartily" endorsed the Supreme Court ruling, stating that it "stresses anew the responsibility of parents to provide for the religious instruction and moral training of their children." ● Nineteen Protestant leaders representing nine national church bodies, including the Episcopal Church, issued a statement agreeing with the Court majority's contention that "it is neither



sacrilegious nor antireligious to say that each separate government in this country should stay out of the business of writing or sanctioning official prayers and leave that purely religious function to the people themselves, and to those the people choose to look to for religious guidance." In conclusion the churchmen said, "We call upon the American people to study this decision prayerfully and without political emotion."

## SONS OF LUTHER

Four segments of a huge candle were lighted under a tall golden cross in Detroit's Cobo Hall auditorium and were brought together to form one flame. Then several thousand persons received the Holy Communion. In the same building used for the great services of last September's Episcopal General Convention, an historic event was being celebrated—the birth of a new, 3,200,000-member Lutheran Church. ● Formed from the United Lutheran Church in America, the Augustana Lutheran Church, the Finnish Evangelical Lutheran Church (Suomi Synod), and the American Evangelical Lutheran Church, the new body is called the



*The four sections of the candle will be joined to symbolize merger.*

Lutheran Church in America. Its first elected president is former United Lutheran president Dr. Franklin Clark Fry, who is also chairman of the World Council of Churches' Central Committee. ● This was the second major Lutheran merger in the past twelve months. The 2,364,442-member American Lutheran Church was constituted in 1961 by the union of the Evangelical Lutheran Church, the United Evangelical Lutheran Church, and the former American Lutheran Church. A fourth body, the 90,000-member Lutheran Free Church, has voted to join the new American Lutheran Church. Their bid will receive a "heartily welcome" when the American Lutheran Church holds its biennial convention in Milwaukee this October, said church president Dr. Frederik A. Schiotz. ● Still a third Lutheran merger is being planned for 1963 when the 12,000-member National Evangelical Lutheran Church will combine with the 2,500,000-member Lutheran Church-Missouri Synod. In addition to these mergers, which are transforming U.S. Lutheranism from a collection of some twelve bodies based on Old World ties into three American groupings, a new inter-Lutheran agency composed of all American Lutheran churches and dedicated to theological study and service will soon be formed. It will replace the present National Lutheran Council.

## PLIGHT OF MAN

Canon Almon R. Pepper, Episcopal Church refugee-aid leader and chairman of the executive committee of Church World Service, relief arm of the National Council of Churches, has announced an increase in Christian aid to war-torn Algeria. The sum of \$100,000, exactly double the amount previously planned, will be rushed by Church World Service



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## worldscene continued

to the new nation to meet immediate needs. Closely following will be 2,400,000 pounds of flour, 2,000,000 pounds of vegetable oil, 324,000 pounds of milk, and 10,000 blankets. ● A fifty-two-man committee of religious, educational, and industrial leaders, including the Rt. Rev. James A. Pike, Episcopal Bishop of California, has been formed to raise the \$62,000,000 needed to ransom the 1,178 Cuban prisoners captured last year in the ill-fated Bay of Pigs invasion attempt. ● The Episcopal Diocese of Minnesota recently welcomed a flight of eighty-five Cuban refugees representing twenty-five families. Arriving from Miami, Fla., the Cubans will be given housing and employment through the aid of parishes and individuals in the diocese. ● The Rt. Rev. W. Appleton Lawrence, retired Episcopal Bishop of Western Massachusetts, joined with seventeen other religious leaders in calling on the White House to make some of the nation's surplus food available for starving Chinese. "When people are hungry," their statement said, we "must feed them." ● In the newly independent states of Rwanda and Burundi (THE EPISCOPALIAN, August, 1962), the situation of thousands of refugees remains desperate. Displaced by political strife, the refugees have flocked to missionary stations and hospitals, some of which are so overcrowded that even basic medical supplies, such as ether for patients undergoing surgery, are unavailable. Church World Service reports that vitamins for refugees are being sent through Inter-church Medical Assistance. Through CROP (Christian Rural Overseas Program), \$5,000 is being sent for the purchase of tools to help with refugee resettlement, and an order has gone out for CROP beans for this protein-starved people.

### RACE RELATIONS: ONE CENTURY LATER

To mark the centennial of President Lincoln's signing of the Emancipation Proclamation, 600 Protestant, Roman Catholic, and Jewish leaders will meet in Chicago, Ill., next January for the first National Conference on Religion and Race, cutting across all major religious lines. The purpose: to bring the joint moral force of churches and synagogues to bear on the problem of racial segregation. The meeting will deal with the distinctive role that religions and religious institutions have to play in removing racial segregation and securing acceptance for all Americans. ● Chicago was also the site of the recent annual meeting of the unofficial Episcopal Society for Cultural and Racial Unity, which issued a number of statements calling on the Episcopal Church and all its agencies to sever all relationships with church-related health, welfare, and educational institutions practicing segregation. Delegates also approved another resolution expressing the society's "deep concern" over the "existence of discrimination on the basis of race and/or national origin in the placement of personnel, clergy and lay," in the church, but in another resolution cited a number of Episcopal clergymen for their leadership in desegregation efforts. ● The Rt. Rev. James P. DeWolfe, Episcopal Bishop of Long Island, pledged to take "immediate steps to stop and prevent" any "purposeful segregation" at St. John's Episcopal Hospital in Brooklyn, N.Y. A diocesan committee had found after investigation that while most facilities at St. John's were integrated, semi-private rooms were not.

### LEISURE FOR WHAT?

Hardly a month passes that the nation's press does not announce a new advance in automation, electronic computers, or some other time-saving device. The increased leisure time thus afforded to millions of U.S. citizens is a mixed blessing, according to Dr. R. H. Edwin Espy, associate general secretary of the National Council of Churches, who told a Fort Worth, Texas, audience recently that alcoholism and juvenile delinquency can be traced in many cases to this mid-twentieth-century advance. ● Responsibility for this dilemma was laid squarely on the steps of the nation's churches by Dr. Harvey H. Potthoff, a Methodist seminary professor. He accused U.S. Christianity of mouthing "a lot of superficial, pious, gooey talk that does not vitally involve us in the real issues of life." ● One solution came from James O'Gara, managing

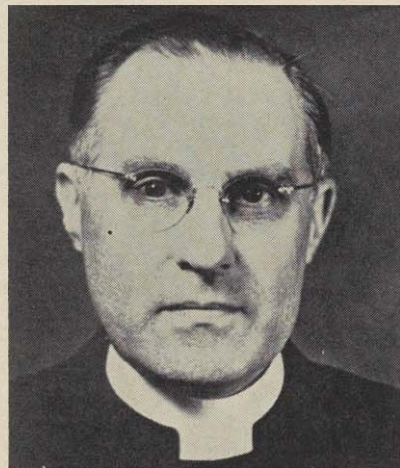


editor of the national Roman Catholic weekly magazine, *Commonweal*. Mr. O'Gara urged his fellow laymen to become socially conscious and to use their spare time to fight for equality, justice, and community improvement. ● Another idea was put forth by Dr. Samuel H. Miller, Dean of Harvard Divinity School, who suggested that modern man strive to increase his intellectual depth so that he might learn "how to be a whole person, alive at every level." ● "Spiritual Exercise" during leisure time was recommended by Roman Catholic Father Gustave Weigel, who is currently conducting a series of retreats for both Roman Catholic and Protestant laymen and clergy.

## ► "281" SOLD TO CHURCH GROUP

Church Missions House, the famed sixty-eight-year-old headquarters building of the Episcopal Church at 281 Park Ave. South, New York, has been sold to the Federation of Protestant Welfare Agencies for \$350,000. The transaction will be completed by March, 1963. By that date the staffs of the church's National Council and several church-related agencies are expected to occupy the new Episcopal Church Center now under construction at Second Avenue and East Forty-third Street. ● Mr. Lindley M. Franklin, Jr., treasurer of National Council, also announced that negotiations were under way for the sale of Tucker House in Greenwich, Conn., where the Department of Christian Education has its offices. Property in Evanston, Ill., used by the council's General Division of Research and Field Study, will also be sold. Net proceeds of all property sales will be credited to the fund for the new building toward which all Episcopalians have the opportunity to contribute.

## ► ROMAN WELCOME



Dr. Frederick Grant

Vatican presses are busy turning out 2,060 pages of material that will be assembled into 119 pamphlets containing some seventy draft proposals on such subjects as church-state relations, Christian unity, bishop-clergy relations, the lay apostolate, and Roman Catholic education, for consideration by the thousands of Roman Catholic churchmen who will gather in Rome early in October for Vatican Council II. ● Forty shorthand reporters proficient in Italian, French, English, German, and Spanish are prepared to record the proceedings. For the first time in the Vatican City history, a traffic light has been installed. Freshly-

painted street signs have been erected, and bus service covering a four-mile route inside the Vatican gardens inaugurated for the benefit of delegates and visitors. ● Among the non-Romans present will be three Anglican observers. Appointed recently by Dr. Arthur Michael Ramsey, Archbishop of Canterbury, they are: the Rt. Rev. John R. H. Moorman, Bishop of Ripon, England; Dr. Frederick Grant, a Biblical scholar who was dean of Seabury-Western Theological Seminary in Evanston, Ill.; and the Ven. Charles De Soysa, Archdeacon of Colombo, Ceylon. Other Christian bodies expected to send official observers are: the World Council of Churches, Presbyterian and Reformed, Lutheran, Methodist, Baptist, Christian, (Disciples of Christ), Pentecostal, the Society of Friends, Old Catholics, and Eastern Orthodox.

## ► SEMINARY AND COLLEGE RECEIVE GRANTS

The Episcopal Theological School, Cambridge, Mass., is the recipient of a grant for the establishment of an endowment for scholarship assistance. It was given anonymously in honor of the Rt. Rev. Henry Wise Hobson, retired Bishop of Southern Ohio and an alumnus of the seminary. The income from the endowment is to be awarded to selected students, to be known as Hobson Fellows. ● The Hobson awards, pres-

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ently two in number, are for two thousand dollars apiece for the academic year. They are granted to married men who are in the most critical need of scholarship assistance and who, on the basis of their records at the seminary, promise to make an outstanding contribution to the Christian ministry. The first two recipients of Hobson Fellowships are the Messrs. Gerald A. Giorhio, Jr., of Roslindale, Mass., and Thomas M. Kershaw, of Bethlehem, Pa. ● A grant from the Episcopal Churchwomen's United Thank Offering fund has helped St. Augustine's College, Raleigh, North Carolina, to expand its facilities. The Episcopal Churchwomen contributed \$150,000, and alumni of the college gave \$25,000, for a new fine-arts and physical-education building. Ground-breaking took place on April 12.

## CHRISTIAN EDUCATION: NEW VENTURES AND VERSIONS

A major event in the field of Christian education this year is the publication of the first course for small church schools in the Seabury Series curriculum. A survey in 1960 revealed that 36 per cent of Episcopal church schools have fewer than fifty pupils in attendance. Parishes and missions planning for such small numbers find group grading the best way to handle their students. In preparing a curriculum to meet these special needs, the material was pretested in the classes of more than thirty small church schools. ● The first course to be published, one for primary grades, is titled *God in Our Widening World*. A course for junior grades will be available in 1963. The material is so planned that the teacher receives a different unit book in each of three succeeding years to be used with the basic teaching manual developed for each course. ● An additional resource for the small church school is the quarterly *Small Church Schools Bulletin*, which will continue to be issued throughout the coming year. ● Larger church schools with closely graded classes will find that the first-, sixth-, and eleventh-grade manuals in the Seabury Series are new this year. These new publications are in line with the Christian Education department's policy of continually revising and updating material.

## FOUR CENTS FOR HOPE

A unique Christian idea which costs only the price of a four-cent stamp and a little time is bringing some measure of happiness and contact with the outside world to some 1,200 mental patients at the Gardner State Hospital in Fitchburg, Mass. An organized campaign of letter-writing by young people of the First Parish Church (Universalist-Unitarian) in Fitchburg is under way in response to an appeal by Mrs. Rex Roberts, executive secretary of the Massachusetts Mental Health Association. "Teen-agers make the best pen pals," said Mrs. Roberts, "because of their fresh, young enthusiasm and willingness to help others." Many of the patients who receive letters from the church group have been in the institution for years, forgotten by their families and friends.

## ASSAULTING THE TOWER OF BABBLE

Although he does not think it will do much good, the Rt. Rev. Gerald H. Kennedy, Methodist Bishop of the Los Angeles area, has taken a hefty swat at that modern Tower of Babbble, the church conference. The following litany was composed by him for the 107th annual session of the Southern California-Arizona Methodist Conference; chairman, Bishop Kennedy: "From all long speeches, from the reading of long reports which have already been printed and distributed, Deliver us, O Lord!; From the wasting of precious time over unimportant matters which can have no real effect one way or another on the kingdom of God, Deliver us, O Lord!; From men and women who pay no attention to the clock or to the time allotted them in the program, Deliver us, O Lord!; From dull imagination which cannot see beyond the statistics to the personal achievements they represent, Deliver us, O Lord!" But, "for the fellowship we have with one another and with Thee, We thank Thee, O Lord and praise Thy name."



## BOOKS

Conducted by  
Edward T. Dell, Jr.

Contributing reviewer  
Charles D. Kean

# Will the Council Be Ecumenical?

THE FORTHCOMING Ecumenical Council called by Pope John XXIII has aroused great interest not only in the Roman Catholic Church but throughout world Christendom. This is largely because the present pontiff has shown himself to be a church leader with a very broad vision.

With his permission, official Roman Catholic observers attended the recent World Council of Churches Assembly at New Delhi, in marked contrast to the Roman Catholic relationship to the previous Assembly at Evanston six years ago. He has indicated that official observers from the World Council and possibly from such world confessional groups as the Orthodox, the Anglicans, and the Lutherans, will be welcome at Rome this fall.

The term *ecumenical council* has a strange ring to it for non-Romans when it is used to connote a conclave of bishops in communion with the See of Peter. Non-Romans reserve the term *ecumenical council* for the seven gatherings of bishops of the undivided Church, beginning with Nicaea in 325 A.D., and in these the question of the primacy of the Roman See was never really raised. The Roman Catholics, on the other hand, record twenty councils, the most recent being the Vatican Council of 1870.

More important than questions of the propriety of the use of the word *ecumenical* is the fact that the forthcoming conference called by Pope John XXIII will seriously attempt "to be a renewal of the Church, an adaptation of the Church and her disciples to the demands of the present day."

In *The Council, Reform and Reunion* (Sheed & Ward, \$3.95) Dr. Hans Kung, professor of fundamental theology in the Catholic Theological Faculty of the University of Tübingen, has written a most useful book which ought to be read widely by non-Roman Catholics who wish to understand one vital school of thought in modern Roman

Catholicism. It should be pointed out, however, that there are many Roman Catholic leaders, without going to the extreme ultramontanism of Cardinal Ottaviani, who would differ sharply with Father Kung's position.

Dr. Kung is convinced that the real basis for reunion is a renewed Church, which by the quality of its life of Christian witness will appeal to all mankind. He points out that such a Church cannot remain a European-American affair but must be world-wide in the understanding of its mission. Dr. Kung tries to make clear what he means by reform as renewal in contrast to reform as revolution or reform simply as restoration. He sounds an important warning to Protestants when he asks whether the Reformation itself is not sometimes absolutized so that the continual reform-through-renewal principle is vitiated.

*The Voice of the Church: The Ecumenical Council* (Seabury Press, \$3.00) is actually two little books put together by Anglicans. Dr. Eugene R. Fairweather, of the Faculty of Divinity at Trinity College, Toronto, deals with the meaning of ecumenical councils, and Dr. Edward R. Hardy, professor of church history of the Berkeley Divinity School, New Haven, gives the history of the seven ecumenical and the Western councils.

Dr. Fairweather's thesis can be stated in the following quotation: "What we . . . question, and must oppose until we are shown good reason to the contrary, is the expansion of the Roman primacy into a monarchy claiming sovereign authority and extending its claim even to matters of faith. The point at issue, then, is neither the Church's doctrinal authority, which as catholic Christians we firmly maintain, nor Rome's historic primacy within the Church, which we freely grant, but the concept of papal sovereignty and infallibility."

This reviewer thinks that Dr. Fairweather's discussion of the principle of the ecumenical councils is weakened by



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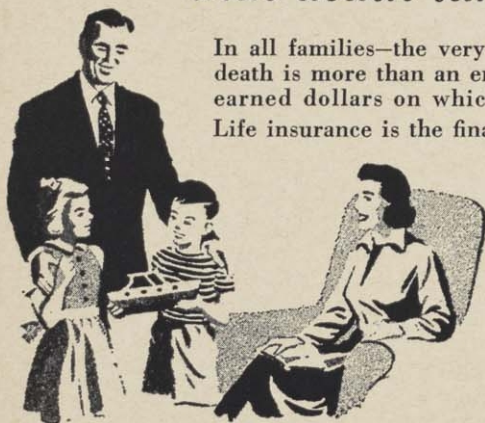
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the need he feels to cross swords with Protestant Biblical theologians. This adds nothing to his argument and only confuses the issue. Dr. Hardy's contribution is a brief but adequate historical summary.

Non-Romans who are concerned about the forthcoming council called by Pope John XXIII will actually learn more about both it and the Roman Church from Dr. Kung than from the Anglican divines. Dr. Kung is not afraid to criticize, and he sticks to the point.

—CHARLES D. KEAN

## Paperback Parade

GEORGE MACDONALD: AN ANTHOLOGY, by C. S. Lewis (Dolphin, 95¢).

Macdonald fans will cheer this splendid excerpting of his Christian writings. And those unfamiliar with his writings may well find this book intrigues them into further reading of Macdonald. The preface, by C. S. Lewis, is a gem, and affectionately acknowledges Lewis' debt to this notable nineteenth-century author.

FROM STATE CHURCH TO PLURALISM, by Franklin Hamlin Littell (Doubleday Anchor Original, 95¢).

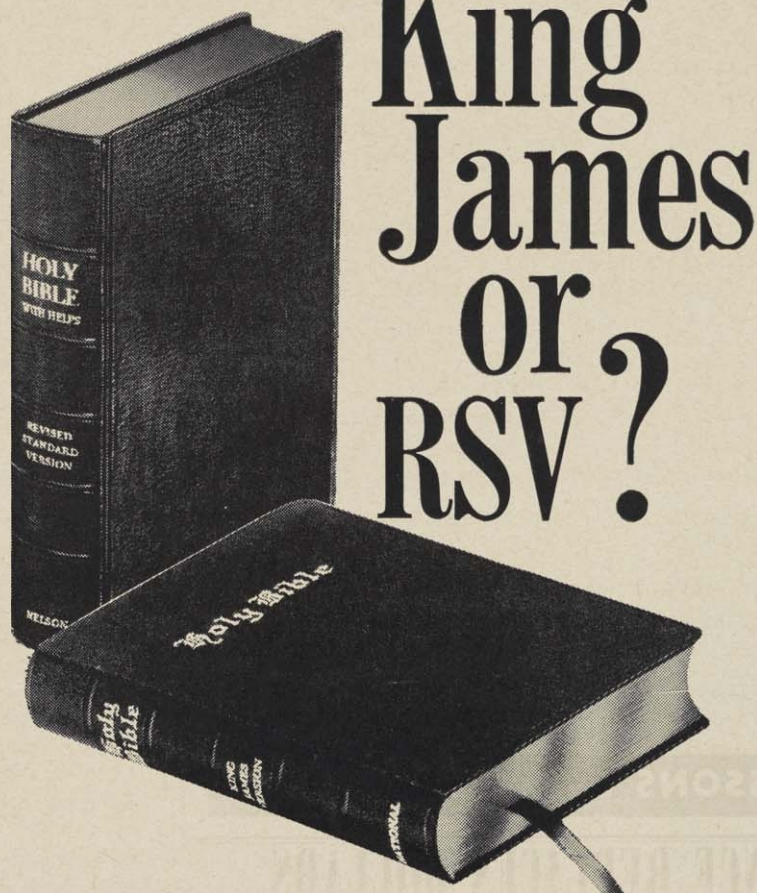
Dr. Littell, professor of theology at Southern Methodist University, politely but firmly pokes holes in the popular image of American Church history and in the cleavage between Church and State most of us fondly envision as our national heritage. He is articulate, opinionated, and writes clearly on a fascinating theme.

GRACE AND PERSONALITY, by John Oman (Reflection, \$1.50).

This book was written in 1917, but is remarkably pertinent to this conformist decade. It is often considered to be a major religious classic. The average reader will find himself understanding and profiting from this book.

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- 10 **Rockhampton, Australia:** Theodore Bruce McCall, *Bishop*.
- 11 **Rwanda and Burundi:** Percy James Brazier, *Bishop*.
- 12 **Rupert's Land, Canada:** Howard Hewlett Clark, *Archbishop*.
- 13 **Ruwenzori, Uganda:** Erica Sabiti, *Bishop*.
- 14 **Northern California, U.S.A.:** Clarence R. Haden, *Bishop*.
- 15 **St. Albans, England:** Edward Michael Gresford Jones, *Bishop*; Basil Tudor Guy (Bedford), *Bishop*; John Boys, *Assistant Bishop*.
- 16 **St. Andrews, Dunkeld, and Dunblane, Scotland:** John William Alexander Howe, *Bishop*.
- 17 **St. Arnaud, Australia:** Allen Ernest Winter, *Bishop*.
- 18 **St. Asaph, Wales:** David Daniel Bartlett, *Bishop*.
- 19 **St. David's, Wales:** John Richards Richards, *Bishop*.
- 20 **St. Edmundsbury and Ipswich, England:** Arthur Harold Morris, *Bishop*; Thomas Herbert Cashmore (Dunwich), *Bishop*.
- 21 **St. Helena:** Harold Beardmore, *Bishop*.
- 22 **St. John's, South Africa:** James Leo Schuster, *Bishop*; Alpheus Hamilton Zulu, *Assistant Bishop*.
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- 24 **Salisbury, England:** William Louis Anderson, *Bishop*; Victor Joseph Pike (Sherborne), *Bishop*.
- 25 **San Joaquin, U.S.A.:** Sumner Francis Dudley Walters, *Bishop*.
- 26 **Saskatchewan, Canada:** William Henry Howes Crump, *Bishop*.
- 27 **Saskatoon, Canada:** Stanley Charles Steer, *Bishop*.
- 28 **Shantung, China:** Stephen Shen-ying Wong, *Bishop*.
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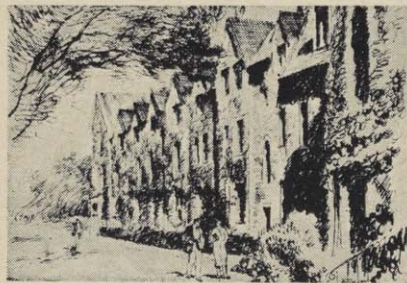
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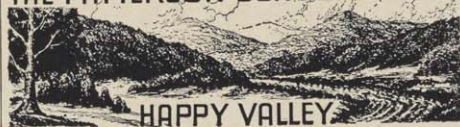
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## Days of the Christian Year

### ST. MATTHEW, APOSTLE AND EVANGELIST, SEPTEMBER 21

St. Matthew, apostle and writer of the  
first book of the New Testament, was  
a publican. When Jesus found him, he  
was, the story says, "sitting at receipt  
of customs." His special job was to col-  
lect the tolls on goods that were being  
shipped across the Sea of Galilee, and  
it is safe to assume that he was lining  
his own pockets well, after the man-  
ner of publicans. But the Lord called  
him and Matthew answered, and all  
Christian history has been enriched by  
this unlikely candidate for sainthood.  
His name at the time was Levi. Along  
with the change in his life and his  
personality, he changed his name to  
Matthew, which means "gift of God."

Very little is known about this re-  
formed publican. It may be taken for  
granted that he had money, and it is  
certain that he was not socially ac-  
ceptable among the elite of Palestine.  
When he gave a dinner party to cele-  
brate his new friendship with Jesus,  
the Pharisees condemned Jesus for as-  
sociating with the sort of people Mat-  
thew invited.

Though his book is placed first in  
the New Testament, it is not as old as  
Mark's Gospel. There is at least ten-  
years' difference.

Matthew's chief reason for writing  
his Gospel, according to legend, was  
that he wanted to leave his version  
with his friends while he himself went  
to other countries to preach. He is said  
to have carried Christianity to both  
Persia and Ethiopia. It is not known  
how or when he died.

### ST. MICHAEL AND ALL ANGELS, SEPTEMBER 29

St. Michael the Archangel was—and is  
—"the Angel of the Lord." He is the  
chief of the archangels and the gen-  
eralissimo of the army of heaven. It  
was Michael who led the heavenly  
host when Lucifer, another archangel,  
rebelled and "there was war in heaven."  
Michael was victorious. Lucifer was  
cast out and became the lord of the  
lower regions. In religious paintings  
Michael is usually shown with the devil  
under his foot. The name Michael  
means "who is like God?"

—HOWARD V. HARPER

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# Prayers for a Nuclear Age

COMPILED BY JOHN W. SUTER

O GOD, who wouldest fold both heaven and earth in a single vesture of peace: May the design of thy great love redeem the waste of our wraths and sorrows, and give peace to thy Church, peace among nations, peace in our dwellings, and peace in our hearts; through thy Son our Saviour Jesus Christ.

*Based on a prayer in E. Milner-White's AFTER THE THIRD COLLECT*

O GOD, who has revealed thyself in the glory of the heavens and in the burning bush, in the still, small voice and in the dread power of the hydrogen bomb: Make us aware of thy presence as thou comest in judgment through the events of our time. Grant us to stand in awe and sin not. Enable us to use the fearful powers thou hast permitted us to know, not for man's destruction but for his fulfillment. Lift us above suspicion and fear, that we may bring peace, righteous and just, among all men. This we ask, anxious, yet quiet in thee; perplexed, yet certain in thee; weak, yet strong in thee; through the might of Him who is the only Saviour of the world, Jesus Christ our Lord.

*Canon Charles S. Martin, St. Alban's School*

ALMIGHTY GOD, whose creative hand we discern in the vastness of the oceans, the strength of the hills, and the unimaginable reaches of space: Grant that as we delve more deeply into the mysteries of the world which thou has made, we may not forget thy loving purpose for us and for all men; lest we perish in ignorance of the things belonging to our peace. We ask this in the Name of Jesus Christ our Lord.

*John W. Suter*

O GOD, the Lord of interstellar space, in whose sight a thousand years are as an evening gone: Enlarge our horizons, we beseech thee, until we behold thy majesty in all thy works and acknowledge thy lordship in all thy ways; through Jesus Christ our Lord.

*Based on a prayer by the Rev. Robert N. Rodenmayer, National Council*

AND IF THOU dost permit us to know the many magnificent secrets of science, do not let us forget the one thing necessary: that we are saved by thy Son.

*From a meditation by Soren Kierkegaard*

MOST GRACIOUS GOD, who hast created the world and upholdest its fabric in a marvelous order and beauty: Give us grace so to revere thy workmanship and wisdom that we may never turn what thou hast made to the destruction or humiliation of people, but may dedicate it to thy service and the welfare of all; through Jesus Christ our Lord.

*Adapted from Eric Milner-White and Briggs*

O LORD JESUS CHRIST, who tookest upon thee to deliver man: Mercifully behold the earth in disquietude, and the peoples in perplexity and fear. Rise, O Sun of Righteousness, with healing in thy wings, and shed upon the nations deliverance and peace; for the honor of thy holy Name.

*William Frederic Faber, late Bishop of Montana*

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## CALENDAR

### SEPTEMBER

- 19, Ember Days
- 21-22
- 19-21 National Leadership Training Conference for leaders and officers of Girls' Friendly Society, U.S.A., Bishop's Ranch, Healdsburg, Calif.
- 21 St. Matthew, Apostle and Evangelist
- 28-30 Conference on work of laymen in small rural missions at Dabney House, Peytonsburg, Va. For further information write the Rev. William Anthony, Java, Va.
- 29 St. Michael and all Angels

### OCTOBER

- 5-7 Conference on the layman in the business world, for members of General Division of Laymen's Work and vice-chairmen of the Provinces, at Cedar Hills Conference Center, Painesville, Ohio.
- 5-8 General Division of Women's Work, Greenwich, Conn.
- 9-11 National Council, Greenwich
- 10-13 Meetings of vice-presidents and the National Board of Directors, Girls' Friendly Society, U.S.A., Tuxedo Park, N.Y.
- 12 Archbishop of Canterbury due to arrive in New York
- 18 St. Luke the Evangelist
- 18 Advisory committee meeting for work among the deaf at Gallaudet College, Washington, D.C. Sponsored by National Council's Home Dept.
- 22-26 West Coast Chaplains Conference at Grace Cathedral, San Francisco, Calif., for all chaplains west of the Mississippi River. Sponsored by Armed Forces Division of National Council
- 27- Nov. 1 House of Bishops, Columbia, S.C.
- 29 St. Simon and St. Jude, Apostles

### NOVEMBER

- 1 All Saints' Day
- 2 World Day of Prayer, sponsored by the United Church Women
- 6-8 Central U.S. diocesan editors conference for editors from Provinces V, VI, and VII at Thompson House, St. Louis, Mo.



# No Place to Hide?

*He descended into Hell.*

That is very cheerful news.

There is nothing short of Hell unknown to Him. There is nothing that I have known this side of Hell that is unfamiliar to Him. There is nothing known to me that I am wont to call Hell which He has not already known. Nor is there anything beyond these realms which, even though unknown to me, He does not know.

Anxieties, therefore, are not unwelcome in my life or in my household, since anxieties do not end in themselves.

But, unlike the existentialists, I have no particular fondness for despair or loneliness or indifference or lust or boredom or the several similar anxieties. They beguile me no more. Nor do I fear them any more—either for the attraction and terror they own in themselves or for that dreadful power of which they are the foretaste: death.

Anxieties do not end in death.

Anxieties end in God.

Anxieties are both overcome and completed in Christ, Who is both their end and their fulfillment.

Christ means that God is radically intimate with human history and experience in all its grandeur and diversity and personality. Christ has already lived my life. Christ has already died my death. Christ is risen from death for me.

And just so, for any man at all.

Mind you, all this does not mean that anxiety and the existence of crisis can be rationalized, or in any way minimized or denied. Leave that to the sentimental, and the pietistic. There is no place to hide from crisis—especially in the Church of Christ. On the contrary, the making of a Christian anticipates the extreme and signal experience of crisis which is the exposure to death.

In a sense, therefore, the existence of crisis conceals the mystery of Christ. Crisis—if we do not hide from it or shirk it or suppress it or flee from it or become its victims—is the visitation of death in our lives which enfolds and unfolds the fact that the life of God embraces human life, is stronger than death, and prevails over death in the specific history of a man. Crisis—that is, the serious encounter of a man with exactly that which now threatens his own life; with that which represents, signifies, and warns of his death—is always terrible, wonderful, eventually inescapable, saving, and (even) holy.

In other words, the most notorious, plain, and victorious truth about God remains the Word in Jesus Christ: God participates in history—even yours and mine. Our history—with all our anxieties—now has become the scene of His presence and the subject of His care. We are safe.

Therefore: fear not, be thankful, and boast of God even in weakness.

—WILLIAM STRINGFELLOW



*THE UNITY WE SEEK*

# VATICAN COUNCIL III





*Next month the Church of Rome will embark on a long period of ecclesiastical exploration for the first time in nearly a century. How will the Vatican Council operate? What meaning has it for us as Anglicans?*

SOME MORNING after October 11 you may pick up your newspaper and see a front-page heading: "Mass in English from Now On"—or "Vatican Takes Strong Stand for Religious Toleration"—or "New Rules on Mixed Marriages: Church Eases Stand"—or "Married Deacons O.K.'d by Rome"—or "Pope Sets up Permanent Committee to Deal with Protestants."

You may see these announcements. Almost certainly you won't see all of them, and quite possibly you won't see any. The odds at the moment are that you will see a couple of them at the most, and then not in the simple form suggested by the imaginary headlines.

But there may be other headings that no one can predict in advance. Though Vatican Council II has an agenda meticulously prepared in advance by interlocking committees of experts, the agenda is open. Any of the 2,594 voting members—mainly diocesan bishops—may present, from the floor, whatever ideas he wishes. There may be proposals that will surprise even the remarkable pope, John XXIII, who has set in motion the vast machinery for Vatican II, which is regarded by Roman Catholics, if not by the rest of Christendom, as an *ecumenical* council—the twenty-first, according to the Roman reckoning, in twenty centuries of Christian history.

From the Roman viewpoint, such a council is not a parliament. The bishops do not represent their dioceses the way a senator represents his state. Rather, the bishops assemble to listen—to the Holy Spirit. They listen, try to discern the will of the Spirit, and put it into words that men everywhere can understand. This does not deny or minimize the need for thorough advance preparation and the use of sustained intelligence. It does mean that the members of the council must be prepared for unexpected developments. Councils in the past have moved in unforeseen directions; this could happen again.

The belief that the Holy Spirit is the ultimate legislator at a council is not just a legalistic fiction; it is a passionately held conviction. And among many of the most sensitive and alert Roman Catholics—clerical and lay—there is a longing for the Spirit to take over, to overcome or bypass the seemingly insuperable roadblocks that lie between the Church of Rome and what Pope John calls the "separated brethren." At the same

time, there is inevitable fearfulness. However the Roman Church may look to the outsider, it has had a defensive psychology ever since the traumatic shock of the Reformation. It still has its full quota of apprehensive hierarchs—and laymen—who look with trepidation at anything as unpredictable as a council.

There will doubtless be backstage forces trying to put the brakes on anything new. Nothing in this situation will startle anyone who has attended an Episcopal General Convention. The Holy Spirit always has to run an obstacle race, everywhere. The "conservatives" may succeed in controlling the agenda of the council and putting the damper on any fresh approaches, but they will not have things all their own way. The chance exists that more forward-looking elements will have at least a partial say. There is an impressively widespread and intense stirring in the Roman Catholic world today, a zeal for finding the way out of old dilemmas and on to new horizons. For such people, the council is the opportunity that may not come again in anyone's lifetime.

The achievements of this council are likely to be quieter than any newspaper headlines, real or imagined. Most of the actions may involve a setting-in-order of the internal affairs of the Roman Church, rather than a complete breakthrough to new relationships with the outside world. For instance, if Rome gives greater recognition to the lay apostolate, that immediately affects the way other Christians will regard Rome. None of the headlines is absolutely impossible. None of them would violate basic doctrine.

Rome makes a sharp distinction between dogma, and discipline and custom. Dogma cannot be changed. It can be restated, and refined, and put in words more meaningful to modern man; but it cannot be renounced, for the simple reason that it is regarded as a sacred trust coming ultimately from God Himself. Discipline and custom, however, are quite other things. Much that strikes the outside observer is not dogma but discipline and custom. Here the Roman Church has great room for maneuver. For instance, the celibacy of the clergy is

By CHAD WALSH



## VATICAN COUNCIL II

a matter of discipline, not of dogma. In the Uniat Churches—Eastern offshoots that acknowledge the supremacy of the pope—marriage is permitted. In theory, this privilege could be made general. Almost certainly it will not be, but there is no dogmatic absolute standing in the way.

There is actually a fair likelihood that the council will take a modest step in that direction. It may create an order of perpetual deacons—ordained and collar-wearing—who will be allowed to marry: their great usefulness would be in the mission field, where the clergy are thinly spread. There has also been some talk of a provision to take care of married Protestant ministers who wish to become Roman Catholic priests; possibly an exception will be officially made for them.

Many other possibilities are less complicated. The language of the Mass is a question of discipline, not of dogma. It would be the same act of worship, whether Latin, pig Latin, or Pidgin English were chanted. The council might authorize the use of the vernacular; provide for greater lay participation in the liturgical acts; specify Communion in Latin and the vernacular on special occasions, such as marriages; encourage the use of modern liturgical art and music. None of these actions would involve a change in dogma.

I have listed only a few of the things that *could* be done; I shall have more to say of this later. The Roman Church will not (and from its viewpoint, cannot) change its dogma, nor its fundamental moral teachings, such as the indissolubility of marriage. But beyond

these fixed points, it can change anything it wants to. Indeed, a favorite word of the present pope is *aggiornamento*—"bringing up to date, adjustment to modern times."

According to Pope John's own account, he decided to call a council on an impulse that he believes came direct from the Holy Spirit. Without asking the advice of his cardinals, he went ahead with the plans, making the official announcement on January 25, 1959, only three months after his enthronement. It is a sign of the times that this announcement was for the most part warmly greeted by Protestant, Anglican, and Orthodox churchmen, all of whom were particularly pleased that the pope emphasized interchurch relations as an aspect of the council. In 1869, when Pius IX announced plans for Vatican Council I, the rest of the Christian world reacted with indifference, suspicion, or downright hostility.

### The Voices of the Lower-archy

If the news of the approaching council has deeply stirred the non-Roman world, it has thrown the Roman communion into a state of unprecedented ferment, or perhaps it has revealed and channeled a ferment that has long been stirring. Many persons, priests and laymen who have no direct way of presenting their ideas to the council, have put their hopes in print.

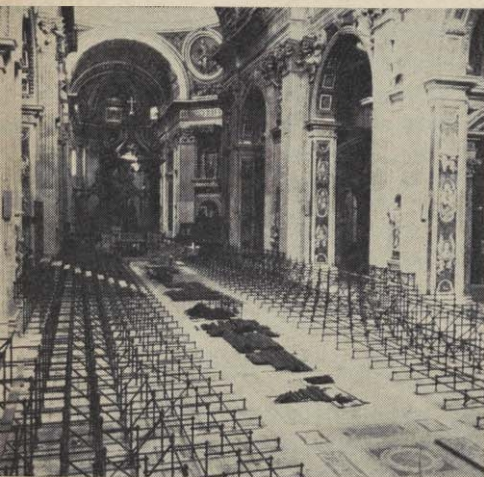
As an extreme example, take a few sentences from an article in the French magazine *Esprit*. The author is George Mollard, curé of Saint-Marc at Grenoble. A viewpoint such as his has little chance of prevailing in its totality at the council, but at least he was free to speak out: "I hope the council will open an era of dialogue not only with our Christian brothers of other confessions, but also with all who worship God: Jews, Moslems, Hindus. They have so many values in common with us, and their rich experience ought to become a treasure shared with us. . . . Accept the fact that a very large part of the world is socialist, not only in its organization, but in the new style of man that it has created. Socialist man is loved by God. . . . Let the bishops and cardinals put off their violet and red; let them wear the same cassock as a priest; let them renounce the title of Eminence, of Excellency, and be called Mister like everybody else. No more miters, no more croziers, no more pectoral crosses. . . . Where is the gospel in all this?"

As a mere priest, Father Mollard would not be a recipient of the questionnaires from the Vatican in regard to the agenda of the council; but still, his article is in print, and has undoubtedly been read by some of the bishops and theologians whose views have been solicited. They at least know what he is thinking. Though his voice is a humble one, and far to the "left," it is still a Roman Catholic voice, demanding to be heard.

### Without Benefit of Computers

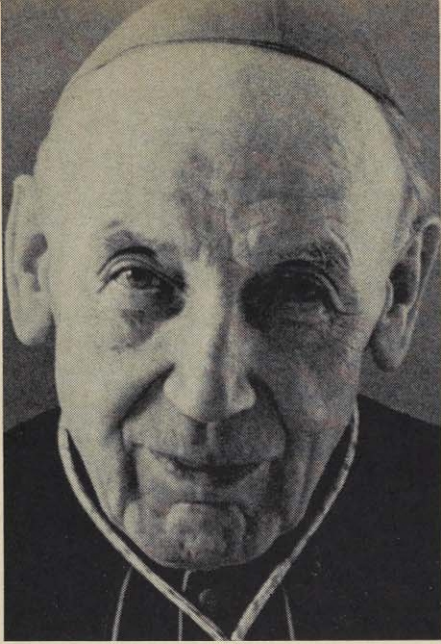
The actual machinery of preparation for Vatican Council II reveals something of the scope of the council. Pope John solemnly announced the plans in early 1959. Questionnaires were then sent to more than three thousand people—bishops, theological and canonical faculties of Catholic universities, superiors of religious orders—asking them to state with all possible frankness the subjects they wished to see discussed at the council. The great majority answered. All the replies were printed in a series of volumes (strictly "classified" for the moment) that occupied about four feet of space on top of a filing cabinet when I caught a glimpse of their covers at the office of the Secretariat for Promoting Christian Unity. Meanwhile, the mound of material has been analyzed and classified, without benefit of electronic computers, and boiled down into a compact summary for the use of the various preparatory commissions.

These latter, broadly representative of world Roman Catholicism, are ten in number, each presided over by a cardinal, and including bishops, distinguished priests, and consultants who are experts in the particular fields. All are selected by the pope. For the most part, the titles of the commissions correspond to the "congregations" that exist permanently at the Vatican as committees to carry on the day-by-day work. Some of the commissions are: theological, discipline, liturgy, studies and seminaries, missions, and lay apostolate. Each has the task of deciding what proposals it will recommend for consideration by the council. These proposals go to the Central Commission, which is the co-ordinating body entrusted with the final preparation of the agenda—subject, of course, to the pope's approval. By the time this article sees print, the ten special commissions will have been disbanded, their work done. It is possible, however, that somewhat similar *ad hoc* committees may



In the great central nave of St. Peter's Basilica in Rome rise skeletal tiers of unfinished seats for the more than two-thousand delegates.





*Augustin Cardinal Bea, head of Vatican's secretariat on Christian unity, has been the chief envoy to non-Roman churches.*

be set up during the council, particularly if certain proposals are sent back for further study and revision.

In addition to the ten commissions, there are three special secretariats, including the one of vital concern to the non-Roman world, the Secretariat for Promoting Christian Unity. The very existence of the secretariat is a sign of the enormous progress in interchurch relationships during recent decades. The non-Roman churches began to grow closer together as early as 1910, when the World Council of Churches was conceived; it was not until 1949 that the Sacred Congregation of the Holy Office, in Rome, issued "Instruction to Local Ordinaries about the 'Ecumenical Movement,'" a document that rather timidly laid down the ground rules for a limited amount of dialogue, particularly on the upper theological levels, between Roman Catholics and other Christians. However, a considerable dialogue was informally under way before it was regularized by this document.

The small beachhead created by the "Instruction" has been broadened subsequently by more liberal interpretations. Now, with the establishment of the Secretariat for Christian Unity, there is machinery for carrying on the dialogue at the highest level and making the question of interchurch relations one of the key concerns of the council itself.

### **Machinery for Dialogue**

The importance of this secretariat is underlined by the man presiding over it: Augustin Cardinal Bea. A Jesuit

priest and outstanding scholar, he has specialized in interdenominational conferences of Biblical authorities in Belgium, Germany, and the Netherlands. He served as Biblical adviser to one pope and as personal confessor to another; he headed the committee that prepared a new Latin translation of the Psalms for priests' breviaries; and he has been on several of the important "congregations" at the Vatican. But, from the viewpoint of non-Roman Christians, the main point is that Cardinal Bea's firsthand familiarity with Christians outside his own communion and his unflinching outreach of charity and friendly interest have given him the personal confidence of many Christians who are still dourly suspicious of Rome in general.

I had the privilege of talking with Cardinal Bea at the Vatican. Like the pope, he is eighty-one years old, and again like the pope, he is going strong. There is a gentle strength about him, a goodness, and a radiant quality. One feels that here is a man who genuinely loves God and his fellow man, Roman Catholic or not. He is also a tremendously patient man who will not despair if visible progress is slow. I asked him whether he was an optimist or a pessimist. "Neither," he replied. "I'm a realist. I know how deep-set the differences are. I know how much the relations between Catholics and non-Catholics are embittered by historical memories. The barriers are very great. But that simply means we must work and devise ways to conquer them."

When I asked the cardinal how he regarded the Anglican Communion, he replied: "The Anglican Communion has never been Protestant. It was not Protestant from the beginning. You are closer to us than to the Presbyterians, for example." In his thinking, as I understand it, the Christian spectrum would have the Roman Catholics at one end, close to them the Eastern Orthodox, then the Anglicans, and then the Protestants. (This four-fold division is characteristic of Roman Catholic scholars in Europe; sometimes they add the Lutherans as a fifth category.)

Cardinal Bea's secretariat has the crucial and delicate task of inviting non-Roman observers to the Vatican Council. All the main divisions of Christendom that wish to be represented with observers of their own choosing will have the opportunity. Three Anglicans will be present (see page 43). There is even the possibility

that Jewish observers may attend. The observers will attend nearly all the general sessions of the council, even those that are closed to the press. Special provision will be made to translate the Latin proceedings for visitors. (One Roman bishop in America was heard to remark—"I wish I were a Methodist observer. Then I'd know what was going on.")

These visitors will probably not attend the committee meetings, but will be given a summary of actions taken. An observer who has criticisms or suggestions will be able to give them to Cardinal Bea, who will pass them along to the appropriate committee. Thus the non-Roman world will have a means of being heard, however indirectly.

The duration of the council is anybody's guess. Trent lasted for two decades, off and on. Vatican I ended abruptly, with much of its agenda untouched, when Garibaldi's soldiers marched into Rome. The informed speculation is that Vatican II will have three sessions. The first begins October 11 and will probably adjourn in December for a double reason: so that the bishops can take care of Christmastide and Lent back home, and so that the tropical bishops will not be exposed to the horrors of a Roman winter. The council will reconvene in the spring and adjourn before the Roman summer becomes intolerable. There will probably be a third session in the fall of 1963. Whether there will be a fourth or a fifth depends on the voting members, on the pope, and conceivably on the Holy Spirit.

### **Beyond Immediate Goals**

Much that the council does will be "internal"—minor and technical changes in canon law or new legislation to govern the seminaries. It will almost certainly try to do something about the shortage of vocations (in the year 1960 only one man was ordained priest in the Diocese of Rome) and the better utilization of the clerical manpower available. But from the start, Pope John has had his eyes fixed on ultimate goals beyond his own communion. He hopes that the council can somehow spark a moral and spiritual renewal of mankind. And he very obviously hopes that it can be an important first step toward a closer relationship with the rest of the Christian world, a step that will lead, in some indeterminate future, to actual reunion.

That this longing of the pope is shared by many outside his church is



*This is an artist's conception of the council in session. The assemblage will include archbishops, bishops, and theologians from all over the world.*

## VATICAN COUNCIL II

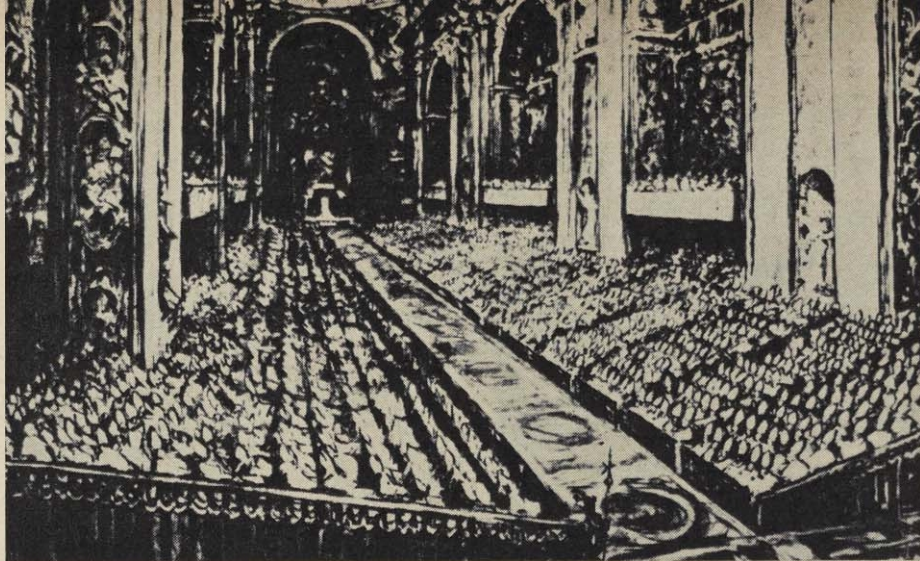
obvious; the reaction to his first announcement of the council is evidence enough. Just possibly the time is ripe for more progress toward co-operation and eventual reunion than would have seemed credible at the time of Vatican I. Certainly, the whole Christian world finds itself beset by the same enemies. These include militantly antireligious communism; the fanatical new nationalisms that often regard Christians as colonial agents; and the growth of a "modern mentality" that sees no sense in any religion. There is also the almost universal alienation of the working classes from traditional religious forms. Christianity of whatever kind is a minority religion in the world as a whole, and in one country after another its practical influence has declined. Adversity, if nothing else, makes companions of all Christians.

But positive factors are still more important. During this century the various churches have begun—at first slowly, now more steadily and confidently—to pull closer together in a number of ways. The World Council has mobilized most of the non-Roman churches in a common endeavor to march together as far as conscience will permit. The recent addition of the Russian Orthodox Church has helped further to balance the composition of the World Council, and to modify its predominantly pan-Protestant flavor. A great many specific mergers are partially overcoming the fragmentation of Protestantism.

The creation of the Church of South India suggests the possibility of combining Episcopal and non-Episcopal Churches with the creeds and Catholic orders safeguarded. If the recent proposal for uniting the Episcopal, Presbyterian, and Methodist Churches and the United Church of Christ succeeds, it will involve a similar advance.

### Common Currents

More important, it may be, than actual mergers, are the deep currents that flow as strongly in Roman Catholicism as in the other branches of the divided Church. Here it is hard not to see the clear work of the Holy Spirit, leading each church to dig deeper and find at



depth the ultimate unity. One of the currents is the liturgical revival, which is restoring worship to the people. Another is the new intensity of Biblical studies, forcing a modification or re-statement of old doctrines. A third is a deepened understanding of the Church itself as the Body of Christ, and the growing realization—even among the most individualistic Protestants—that Christianity is an intensely corporate faith, and that the Church ought to have a visible unity as well as a purely metaphysical or spiritual oneness.

The fact that Vatican Council II is being held at all is a hopeful sign. After Vatican I proclaimed the doctrine of papal infallibility, it was freely predicted—and not just by Protestants—that the age of councils was over. Henceforth the popes would simply make pronouncements when they wished to, without regard for those fifth wheels, the bishops. The action of Pius XII in promulgating infallibly the dogma of the bodily assumption of the Virgin in 1950 seemed to confirm these fears. It is true that he consulted with a number of bishops and theologians in advance, but he went ahead without a formal council. The decision of John XXIII to call a council is taken as an indication that he wishes to re-emphasize the role of the bishops as co-guardians and co-discoverers of the truth. He will still have the final word, of course; no decisions can be taken without his approval. But in effect he is playing down his own infallibility and playing up the corporate role of the hierarchy.

I have been living in Rome since January, and have had the opportunity to become acquainted with some of the people at the Secretariat for Christian Unity, such as Cardinal Bea; his principal assistant, Monsignor Willebrands; and a very helpful young Paulist priest

from Milwaukee, Father Stransky, who deals with English-speaking inquirers. I have also had the privilege of talking with Anglican Canon Bernard Pawley of Ely Cathedral, who has been sent to Rome by the archbishops of Canterbury and York to do liaison work with the secretariat, and I have read the manuscript of his book, *Looking at the Vatican Council*, which will be published in September.

All these experiences add up to a growing conviction which I must state at the risk of being proved totally wrong by subsequent events. I think the Holy Spirit is at work in almost all Christian churches to bring Christians closer together, and I think that the decision to hold Vatican II was genuinely taken at the Spirit's sudden instigation, as the pope himself believes. I think this council has a chance of becoming a turning point in world history—not so much by what it will concretely do at the moment, as by its long-range consequences.

It is just possible that the historians of a hundred years from now will note that at a moment in time when the Communist world was beginning to divide into quarreling sects and factions, Christendom at last showed signs of regaining its lost unity, of taking seriously the haunting prayer that they may all be one; and that the Vatican Council was one of the longest steps in that direction. If this hope proves true, the consequences extend much beyond the sad necessities of the Cold War; they will have a decisive impact on every aspect of mankind's destiny.

### II Papa: Realism with Warmth

Pope John himself is of course a vital part of the whole picture. I attended a papal audience whose participants were mostly Spanish ladies with towering combs and dramatic veils, flanked by



nuns in headgear three feet wide. When the pope entered, it was as though a favorite sports hero had appeared: instead of maintaining a reverential hush, the people clapped and shouted. The pope himself has a marvelously strong, kind, and joyful peasant face. His farmer relatives are always visiting him at the Vatican, and bringing him the country sausage and bread in which he delights.

When he spoke, he had the audience laughing delightedly at his quips about the Spaniards and their hats. But when at last he began chanting the blessing, a stillness briefly reigned. Soon it was over; the last clapping and cries of "Viva il Papa" had sounded; and the pope, short, vigorous, and brisk in his movements, quietly walked down the central aisle of the big room and left. His personality has something of the same quality as Cardinal Bea's: goodness, outgoing love. But where the cardinal has a finely chiseled, aristocratic face, the pope is more rough-hewn in countenance, with a touch of earthy shrewdness and realism in his expression. Most of all, though, I remember him for the warmth, spontaneity, and outgoing quality so strong in him.

It is partly the policies of the new pope and partly his personality that explain the revolutionary stream of distinguished visitors: Archbishop Geoffrey Francis Fisher, Presiding Bishop Arthur Lichtenberger, Church of Scotland Moderator Craig, to name only a few. But the goodness and good will of a pope are one thing, and concrete action is another. Granted the conviction of the Roman Catholics that their church is *the* Church, what can the council really do to bring Christians closer together?

### Possible Actions with Ecumenical Overtones

First of all, the council can—and likely will—clarify the doctrine of the Church by stating to what extent and in what way all baptized Christians are members of the Church and thus part of the Body of Christ. At the same time it will probably re-emphasize what is already Roman Catholic doctrine: salvation is not limited to those who are Roman Catholics. The council may go so far as to state that all who love God—even if not Christians—are on the road to salvation. If it does so, it will be taking a more liberal stand than some Protestant denominations.

In the second place, there is a good

chance that the council will adopt a clear and strong stand in favor of religious toleration. Up to now the Roman Catholic viewpoint has been very clouded, and to outsiders it has seemed to be a case of "heads I win, tails you lose." Today there is strong pressure, especially from American bishops, to clarify the question. Father Stransky mentioned to me that he feels this action is essential. "I only hope," he added, "that if there is a declaration on religious toleration, it will not be merely one based on social or political expediency, but will come from a profound theological awareness of such truths as the dignity of the individual, free will, and the 'gratuity of faith.'" Certainly a clear stand on toleration would drain away much of the suspicion that envenoms the relations of Roman Catholics and their "separated brethren."

Next, the council may decide to decentralize the administration of the church. It would not diminish the ultimate rights and powers of the pope, but it might more clearly define the responsibilities of the individual bishops, and set up regional or national councils of bishops, to handle most local matters. Possibly a special international committee of bishops may be created, to meet, say, every two or five years, discuss questions of policy, and make recommendations. It would then be up to the Curia to implement those recommendations. This would somewhat reduce the excessive influence of the predominantly Italian Curia, and would in effect internationalize the functioning of the church. At any rate, a movement toward decentralization might lead to greater flexibility in relations between the Roman Catholic Church and other communions, on the national or local level, and the creation of an international committee of bishops would mean that decisions within the Roman Church could be taken with a better understanding of world situations.

Closely related is another possibility. Vatican I intended to define the infallibility of the pope in relation to the teaching authority of the church as a whole, but Garibaldi's troops disrupted the plans. The present council can take up where the earlier council left off. The doctrine of papal infallibility, baldly stated, sounds like magic to the outsider—as though the pope had only to cock an ear and the Holy Spirit would automatically whisper new truths into it. The new emphasis is likely to

be that papal infallibility is somehow related to the "consensus of the faithful" and the "consensus of the bishops." Just how this will be done is a knotty theological problem, but it is being seriously studied.

Unquestionably the doctrine of papal infallibility will remain intact, but in one way or another, more will be said about the bishops and the believers in general, and the work of the Holy Spirit through them as well as through the pope. At the same time, there may be more emphasis on the essentially negative aspect of papal infallibility. The doctrine has never meant that the Holy Spirit automatically answers every question the pope would like answered; all the Spirit is supposed to do is keep the pope from going off the deep end and "infallibly" proclaiming an untruth in dogma or morals. Possibly too, the technical limits of infallibility will be more clearly defined—what kinds of questions are involved, and in what circumstances a pronouncement is to be regarded as infallible. All this would not be enough to satisfy most of us "separated brethren," but it would at least narrow the gap considerably.

There is a strong movement to restate traditional dogma, not in the old scholastic language, but in a simpler and more Biblical way. This would serve the double purpose of making doctrine easier to grasp, and approaching closer to the Protestant cast of mind, which is profoundly Biblical. Because much Protestant and Anglican scholarship is now being devoted to Biblical studies, it is possible both sides may discover that certain theological disagreements are as much matters of vocabulary as substance.

What the council will not do in the



*Pope John XXIII (seated at far end of table) presides over a meeting of the Central Preparatory Commission, which set up the council's agenda.*



## VATICAN COUNCIL II

realm of dogma may be more important than what it does. For instance, there is some pressure, particularly from the French Canadians, to decree new honors for St. Joseph by working him into various parts of the Mass. This will not succeed. The more widespread movement to elevate the Virgin Mary yet a notch higher, with some doctrine of her as "mediatrix" or "coredemptrix," is also running into surprisingly strong opposition.

The distinguished European theologian, Yves M.-J. Congar, O.P.—himself a consultant to the Theological Commission—has stated, "I think that if the council made some of the Marian declarations that are talked about in various theological publications and congresses, it would constitute an almost definite obstacle to the unity of Christians. It is a fact that the definition of the Assumption has created a new obstacle that is very difficult to overcome not only for Protestants—that's too clear—but even for the Orthodox, who nevertheless admit the Assumption. . . ."

The general attitude seems to be that the present teachings about Mary should be more carefully integrated into the whole structure of theology before any further honors and definitions are considered. Many theologians fear that popular piety is out of hand in certain places and that the Marian cult tends to become autonomous instead of leading its devotees toward Christ.

Canon law may come in for some helpful revisions. When I talked with Cardinal Bea, he mentioned the resentments felt about the Roman Catholic attitude toward mixed marriages, and suggested that the council might authorize more flexible regulations which could vary according to circumstances in different countries.

One great cause of interchurch friction lies in the mission field, where Christians of one denomination sometimes find it easier to lure in other recently converted Christians than to convert the heathen. Since there are vast areas open for mission work, this ecclesiastical cannibalism has little excuse. Whether Vatican II will take formal action against "raiding" on the part of Roman Catholics is hard to say, but even if no official stand is adopted, a quiet gentlemen's agreement might be reached.

There is reason to hope that the council will do a great deal to encourage interchurch "dialogue" on all levels in

the future. The council can broaden the scope of permissible interchurch activities. For example, it might create on a permanent basis something like the present Secretariat for Christian Unity, as a channel for communication and contact. Most of all, it can create an atmosphere of openness and outreach, which at first may exist only among the most aware and committed, but would in time trickle down.

Finally there is a chance that the Vatican Council will take some dramatic step toward eventual union with the Eastern Orthodox Churches. Rome and Orthodoxy are theologically separated by little more than the doctrine of papal infallibility, abstruse questions about the Trinity, and continuing debate over the definition of an ecumenical council. The drab heritage of centuries of hateful conflict and mistrust has to be overcome.

### Anglican Response to Roman Outreach

I wonder how well prepared *we* are as non-Romans—Anglicans in particular—for any new openness on the part of *our*



*It is quite a distance from South Boston, Virginia, where Chad Walsh in his early years was a reporter-typesetter for Sherwood Anderson's weekly newspapers, to Rome, Italy, where he has just completed a term as Fulbright lecturer in American literature. His forthcoming book, Utopia into Nightmare, brings to fifteen the total of his published works, which range from children's stories to moral theology. The Rev. Dr. Walsh is chairman of the English department, Beloit College, Wisconsin, and assists at St. Paul's Episcopal Church, Beloit. He is married to the former Eva Tuttle. They have four daughters.*

separated brethren in Rome. Do we really want to explore outside our comfortable, well-furnished, tasteful church home, and confront that vast community of Christians whose history has been so inseparably—and at times so bloodily, on both sides—interlinked with ours? If openness comes, will we meet it with openness? If the Holy Spirit speaks to *us*, will we trust Him?

Certainly much will depend on our response. If Rome reaches outward, it will be with inner fearfulness, the legacy of old controversies and conflicts. The response—or lack of it—on the part of Orthodox, Protestants, and Anglicans will have a decisive influence on whether Rome pulls back again or ventures further.

To help clarify this question, imagine that twenty-five Christians have been chosen from all over the world, and are meeting in one room. Thirteen of them are Roman Catholics. Six are Protestants. Five are Orthodox. One—yourself—is an Anglican. But next door is a larger room with fifty or more human beings, none of whom is a Christian. This is a microcosm of the earth according to present population.

One thing is certain, Christians are a minority in the world. Protestants—including Anglicans—are a minority in the Christian world—less than a third of all Christians. Any ultimate dream of Church reunion that excludes the Roman Catholics and the Orthodox is hopelessly parochial. This does not deny the value of proximate mergers, such as the one now under consideration between Episcopalians, Methodists, Presbyterians, and the United Church of Christ. But such mergers are faithful to Christ only if the fullness of His prayer is always kept in mind—that they *all* may be one.

In our imaginary room of Christians, a little more than half are Roman Catholics. This in itself is reason to remember them in all our planning and good dreams. But there is more than the brute fact of numbers. However deeply we are divided, particularly in ecclesiology, we also have many things in common: the same Baptism, the same creeds, and very much of the same understanding of the sacraments and the historical continuity of the Church. They are not aliens. Rather, we are their separated brethren, and they, ours.

The coming council is a fact. What can we do—during the council and still more in the years after it—to advance co-operation with the largest of all Christian communions?



I put the question to Father Stransky: "What can we non-Romans do to help?" He answered: "First, take seriously the nontheological factors in our divisions—the legacy of history, the sociological tensions of today. Many things that seem theological may be historical or sociological. Secondly, study the movements actually going on in the Roman Catholic Church—such things as Biblical scholarship, the liturgical revival, the new understanding of the church and missions, the latest thinking about the role of the laity.

"In the third place, take seriously and prayerfully the fact that we are divided and that this is against the will of Christ. In the fourth place, every Christian should be careful to get his facts straight, not to shout accusations unless he really knows what he is talking about. Finally, judge us by the same standard you judge yourself. Compare the Catholic ideal with your ideal; compare the pragmatic, everyday Catholic reality with the everyday reality of your own church."

I put the same question to Cardinal Bea, and he said: "Pray. That comes first, doesn't it? Seek all possible contacts with Catholics. Collaborate with Catholics wherever this is possible without doing violence to your own faith. We can work together to strengthen the family, for better schools, to help the poor and the underdeveloped countries. To a certain extent we can co-operate in our mission activities—for example if a government is trying to harass or suppress the mission schools, we can unite in protest. Above all, cultivate an openness of spirit."

Humanly speaking, it is impossible to visualize how we and Rome could ever be one. The doctrinal barriers are too high and stark. But many men on both sides are beginning to be haunted by a dream they cannot shake off. It is the dream of exploring truth at deeper and deeper levels, and finally reaching a depth where the fullness of the gospel will engulf all partial understandings; where in fact we shall be asked to negate nothing but our negations, and will find to our surprise that we can take our affirmations with us into the restored unity of the Church. Humanly impossible, yes, but all who work for the realization of Christ's prayer are comforted and sustained by the other half of the sentence—with God all things are possible.

Meanwhile the council will soon begin. As Cardinal Bea said, "Pray. That comes first, doesn't it?"

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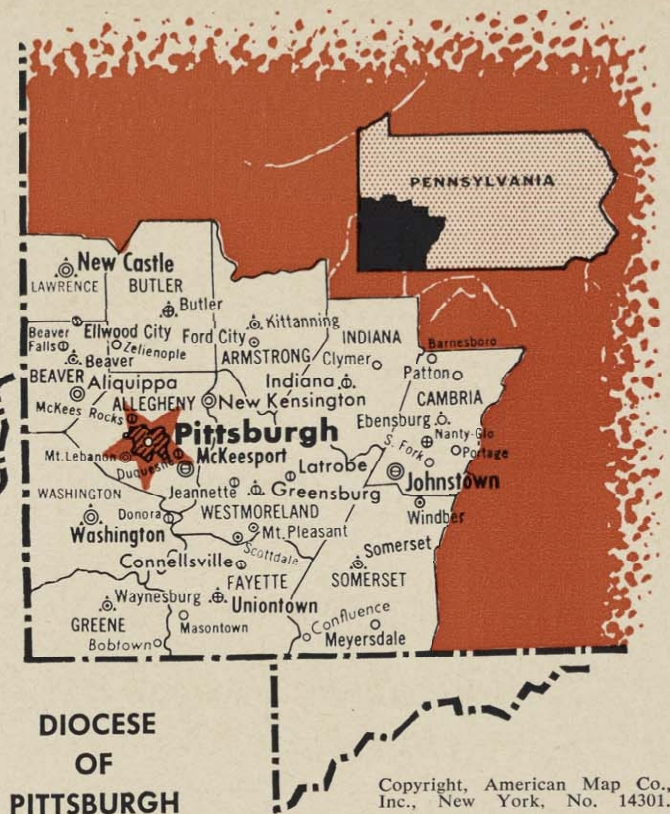
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# Know Your Diocese



The Diocese of Pittsburgh, covering eleven counties in the southwest corner of the state of Pennsylvania, ranks second in growth from 1950 to 1960 in the twenty-eight dioceses which comprise the upper middle sector of the United States. The first-ranking diocese leads by only a few percentage points. The growth can be partially attributed to the creation of fifteen new missions with 4,000 communicants and enrollment of over 3,000 church-school children and young people. There are 37,527 baptized persons and 26,661 communicants in the seventy-eight organized parishes and missions in the diocese.

The diocese has met the challenges of rapid change in areas of economic and industrial life in a realistic way. In the past fifteen years ten churches have been discontinued and sold and moved to new locations. To protect the present as the future is explored, a number of parishes were joined together on a permanent or trial basis when it became apparent that drastic changes in industrial areas and the state's highway program indicated that it would be unsound to continue as separate parishes.

Because of the great number of parishes and missions in the heavily industrialized areas, fifteen years ago Bishop Pardue organized the Society for Promoting of the Industrial Mission. The Society promotes fellowship and gives voice to the clergy in these challenging areas.

The diocesan shield contains the cross, and symbols of the City of Pittsburgh and the Commonwealth of Pennsylvania. Above is the miter, symbol of the episcopate, with the top of the crozier and the key of Peter.

The diocese maintains three schools in Pittsburgh and one in Mt. Lebanon. It also serves the Pittsburgh area through St. Peter's Preschool for retarded children in Pittsburgh. Diocesan-operated Sheldon-Calvary Camp, Conneaut, Ohio, has camping facilities for boys and girls, and is used for clergy conferences. The Episcopal Church Home, Pitts-

burgh, is a home for women over seventy and has a capacity for 41. St. Barnabas' Free Home, Gibsonia, is for male convalescents and incurables. Its capacity is one hundred. The St. Margaret Memorial Hospital, Pittsburgh, is a general hospital including both outpatient and rehabilitation departments as well as a school of nursing.



*The Rt. Rev. Austin Pardue was consecrated bishop of the Diocese of Pittsburgh on January 25, 1944, after serving: as National Secretary of the Episcopal Young People's Movement in 1922; rector of Lawrence Hall for Boys and on the City Mission staff in Chicago, Ill.; and as rector of St. James' Church, Hibbing, Minn., St. Thomas' Church, Sioux City, Iowa, Gethsemane Church, Minneapolis, Minn.; and as Dean of St. Paul's Cathedral, Buffalo, N.Y.*

*Bishop Pardue was born in Chicago on August 9, 1899. He attended Hobart College, studied at Nashotah House and General Theological Seminary, from which he was graduated in 1925. He holds several honorary degrees.*

*On September 4, 1926, he married Dorothy Klotz, who at one time was the third-ranking woman golfer in the United States. They have two children: Peter Austin and Nancy.*

*Well known through the country as a preacher, author, and radio-speaker, Bishop Pardue has also rendered outstanding service on his preaching tours for the U.S. Air Force in Korea, Japan, England, Germany, France, North Africa, Newfoundland, Greenland, and Baffin Island.*

*Bishop Pardue takes a keen interest in the revival of the healing ministry. He has been invited by Archbishop Joost de Blank of Capetown to preach on race relations in South Africa in October.*



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