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THE EPISCOPALIAN

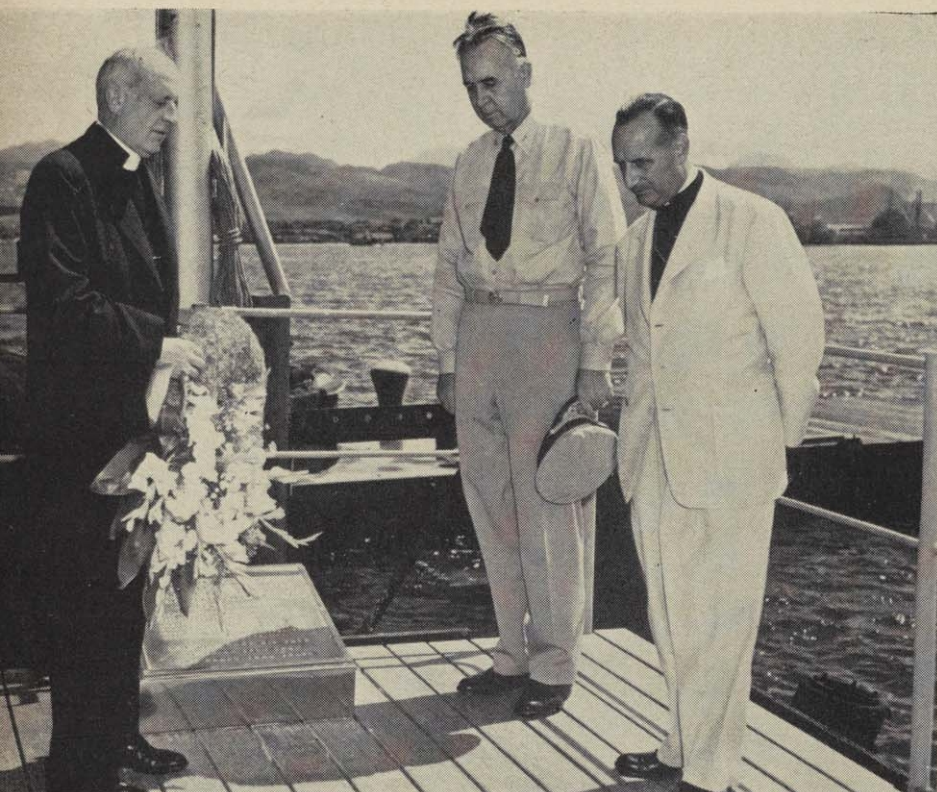
October 1962



This
we have
done

A special issue on the Church

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from honolulu to lambeth

In Hawaii, Bishop Sherrill places a wreath at the Arizona memorial. At right is the Rt. Rev. Harry Kennedy, Bishop of Honolulu.

Reporting his travels, Bishop Sherrill views the fellowship of the Church within and beyond our national boundaries.

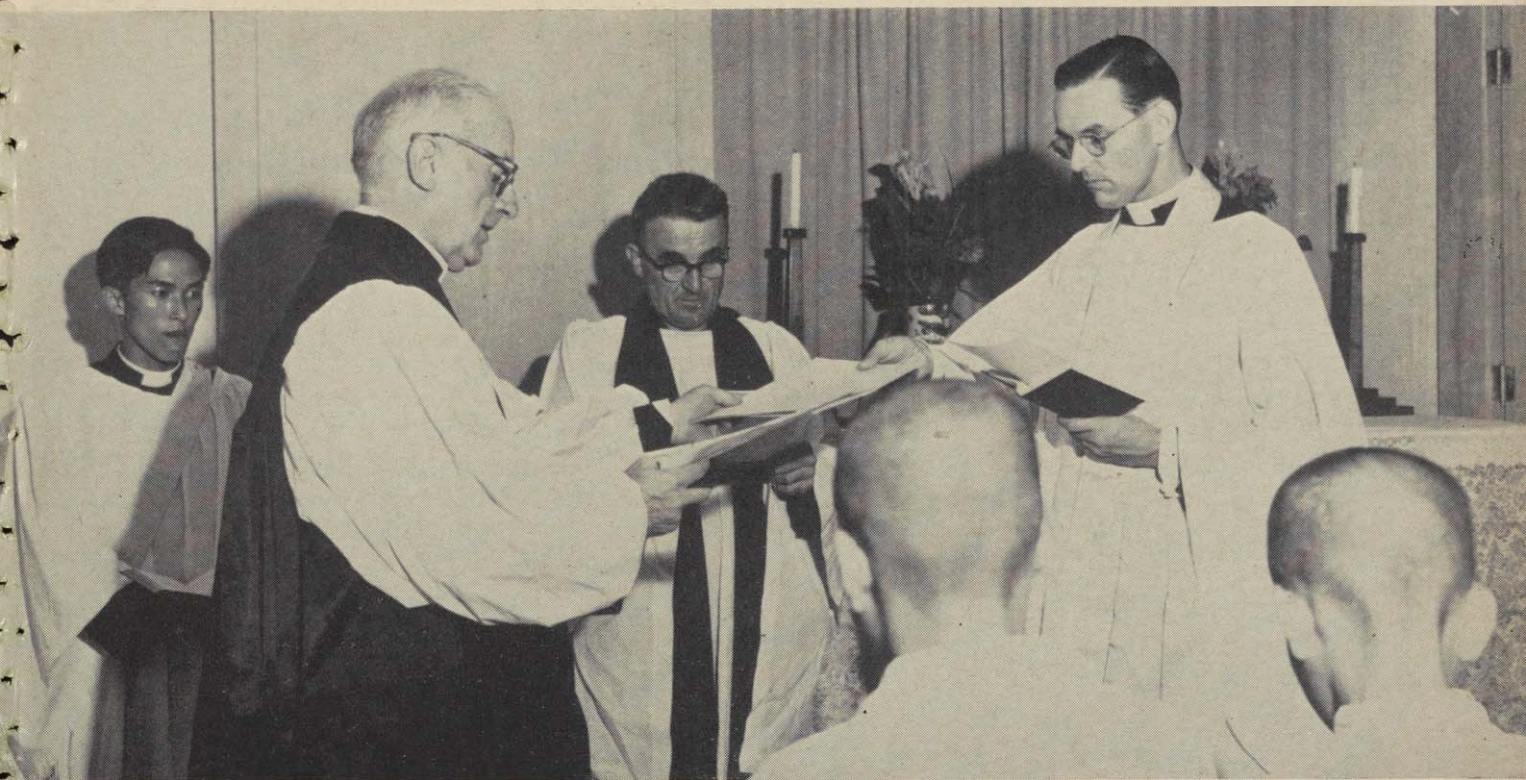
This is the second in a four-part series adapted from Among Friends, the memoirs of former Presiding Bishop Henry Knox Sherrill, which will be published October 23 by Atlantic-Little Brown (\$6.50). After serving as rector of the Church of Our Saviour, Brookline, Massachusetts, and Trinity Church, Boston, and as Bishop of Massachusetts, he became Presiding Bishop in 1947. During the next twelve years he led the Episcopal Church through some of its most rapid world-wide expansion. Now retired, Bishop Sherrill and his wife, the former Barbara Harris, live in Boxford, Massachusetts. Their three sons are Episcopal clergymen, and their daughter is the wife of a clergyman.

DURING MY TERM as Presiding Bishop, there were four General Conventions. These were similar in many ways. There would be an opening service, a reception in which thousands of hands would be shaken, and, of course, most important, the sessions of the two Houses which necessarily are forced to deal with much routine but essential business, such as revision of the canons, and the adoption of a budget for the next three years. There were several joint sessions

at which the program of the National Council was presented and a closing service at which the pastoral letter of the House of Bishops was read. If there were vacancies, missionary bishops were elected.

In addition to the official sessions there were numerous dinners of provinces, departments, seminaries, and other groups. I tried to visit as many of these as possible, sometimes appearing at four in an evening, though they took place in different parts of a large city. The General Division of Women's Work met at the same time, so there were hundreds of official delegates plus thousands of visitors. There has been some objection to the number of activities outside the official business, but as I look back, they appear to me as important. General Conventions are a sort of national, even international, old home week. Old and close friendships were renewed as men and women came from many parts of the world. After each of these four conventions, I was conscious of a lift in the spirit of the whole church.

At the General Convention of 1949 in San Francisco my close friend Karl Block was the host, and it was especially marked by the presence of the Archbishop of York, Dr. Garbett. Before the Convention, the Archbishop with his chaplain spent about a week with us in Greenwich. What went on in his mind I do not know, but we found him a charming, surprisingly humorous guest, far different from the austere person described in his recent biography. Every afternoon the Archbishop and his chaplain would appear in heavy shoes, soft shirts, and no ties for a long walk. As it was easy to get lost in our section of Greenwich, I



Bishop Sherrill in Okinawa. Moved by this visit, he later said, "Too many of us at home take our blessings too much for granted."

would say, "If you lose your way, telephone us from the nearest house without telling anyone who you are." I could imagine his saying, "I am His Grace, the Archbishop of York, and this is my chaplain." I feared that because of his costume the patrol wagon would be summoned.

The Convention opened with an outdoor procession and a great service with thousands present in the municipal auditorium. At this service I tried to present the task and opportunity of the church. Immediately afterward the two Houses of the Convention convened.

The spirit of the Convention was excellent. The address of the Archbishop of York was admirable, as were those of the missionary bishops. There was real progress all along the line, and it was an especial joy to have Bishop St. George Tucker present, who sat by my side and was a constant source of strength.

Tragedy in Boston

The General Convention of 1952 met in Boston. This was a happy choice for me as may be imagined. Bishop Nash was the host bishop. I had asked the Archbishop of Canterbury to be an honored guest and to be the speaker at a joint session of the two Houses. The Convention opened with a tragic event. The Reverend Claude Sprouse, President of the House of Deputies, greatly respected by all, fell dead as he was addressing the House. The Reverend Canon Theodore Wedel was elected to succeed him, for, of course, this convention had to go on.

The Archbishop was to address the Joint Session

in Symphony Hall. As I was about to introduce him, one of my sons put into my hands a printed paper which attacked our distribution of World Relief funds on the ground that a considerable amount of money had been given to those outside the Anglican Communion. On the spur of the moment I held the paper in my hand and said, among other things, "It will be a tragic day for our church when human suffering and tragedy are made an object of ecclesiastical partisanship. It will be a sad day for our church when we stand aside from the main stream of Christian life." This was said with considerable heat. To my surprise and deep gratification the Convention rose in a great and continued burst of applause.

The Archbishop gave a masterly presentation of the Anglican Communion in the world today. His tenure as Archbishop had been especially notable for his keen understanding of the necessity of a world church based upon the great traditions of the past but facing a new era with courage and high vision.

It is not possible to describe the various actions of the Convention. But one occurrence which had great implications for the future took place. Bishop Quin of Texas, my dear friend from Concord Conference days, invited the Convention of 1955 to meet in Houston. There was much discussion because of the racial problem. Bishop Quin was eager to have the convention in his diocese as the time approached for his retirement after a notable episcopate. He gave moving and sincere assurances that this problem could and would be solved. The Convention then voted, out of the great affection and esteem in which Bishop

FROM HONOLULU TO LAMBETH

Quin was held by all, to accept the Texas invitation despite the expressed reluctance of a considerable minority. In this decision I took no part as I felt that this was a matter the Convention must decide.

The Church in Japan

Barbara and I had been invited by Bishop Yashiro, the Presiding Bishop of the church in Japan, to visit that church and country. Bishop Yashiro is a strong and remarkable leader who has the admiration and affection of us all. He is well known in this country as he generally comes to our conventions and has traveled widely throughout the United States on speaking tours. A man of ability, of great courage, he is a bulwark of our church's work in Japan.

The morning after our arrival in Tokyo, I celebrated the Holy Communion in the chapel of the Theological School with most of the bishops of the Japanese church present. It was the first time I had conducted a service in my stocking feet. I had no idea how shoes build up your stature and morale.

It is an interesting experience to visit a country where Christians are in such a great minority. One moment this has a depressing effect, and then there comes inspiration from the witness and the lives of devoted Christians, some of whom have paid a great price to be Christians. Our church in Japan had become an independent branch of the Anglican Communion just previous to the outbreak of the war. It is entirely self-governing. All of the bishops are Japanese. We in this country are a major source of financial support, and we have sent a splendid group of young missionaries, as have the Church of England and the Anglican Church in Canada, to serve under the Japanese bishops.

We have fine institutions. St. Luke's Hospital, a monument to the life and work of Dr. Teusler, is one of the great hospitals of the Far East. St. Paul's University with its thousands of students is a notable educational institution. Fine secondary schools, such as St. Margaret's in Tokyo and St. Agnes's in Kyoto, are carrying on a splendid work. The more difficult areas are in the rural sections where witness to Christ is more complicated. Yet the great need is for this kind of personal evangelism.

I spent several days in Hokkaido, the northernmost island of Japan, as the guest of Bishop Ueda. He met us at the airport; and we had an interesting trip through the countryside, stopping to visit the Ainu Colony, being entertained at lunch by the mayor of an important industrial city, and spending the night at a popular Japanese spa. We dedicated a plot of ground at one stop, which had been purchased as a site for a new church. A small group of Christians gathered

amid tall weeds while passers-by looked with curiosity. A hymn was sung, Bishop Ueda had several prayers, I said a few words of greeting and pronounced the benediction. This service was symbolic of the situation of the church, particularly in rural areas. It was evident there was a small number of Christians amid a non-Christian community, yet it was inspiring to feel the interest and the devotion of the church people. There were a reality and a simplicity that seemed truly apostolic.

How I wish that our people at home might have the same experience. The word "missions" becomes personalized, and one's own faith is strengthened by friendships with those of every race who have found Christ, many times at the price of great personal sacrifice. The missionary, long before the businessman, the statesman, or the economist, had known that we are one world. He finds this human unity not in outward facts and circumstances but in Christ who would draw all men unto Himself.

Putting the Record Straight

Shortly after our return, the House of Bishops met in Williamsburg, Virginia, as the guests of Bishop Gunn. One morning we had a brief ceremonial meeting in the House of Burgesses. We were welcomed by Mr. Kenneth Chorley for Colonial Williamsburg. In reply, under the influence of the setting, I made an impromptu statement on a matter of deep concern then as now. "It should hardly be necessary to state that the Christian Church is opposed to communism as a threat not only to individual freedom but indeed to everything for which the Christian religion stands. But it is necessary to make this statement, for there have been broad



Bishop Sherrill greets Dr. Geoffrey Fisher, then Archbishop of Canterbury, in the U.S. for the First Anglican Congress.

generalities and accusations, particularly against those churches which have a democratic tradition.

"The fact is that the Christian churches are the greatest bulwark against the whole philosophy and practice of communism. It is not simply a matter of pronouncement but of all that happens on the parish level—the training of children, the preaching of the gospel of Christ, the worship of Almighty God. The church is equally opposed to what has been described as 'creeping fascism.' We know from our brethren of the churches abroad that often fascism came upon them unawares. We are against trial by uninformed public opinion; against accusations of hearsay. We are for fairness and justice as a part both of Christianity and of our democratic way of life. On this moving occasion in this historic place we dedicate our lives to Him who is the Truth and to the God whose service is perfect freedom."

The substance of this was incorporated in the pastoral letter of the House of Bishops and received wide publicity.

The 1955 Convention

Various clouds began to appear on the horizon. It began to be evident that there was difficulty in Houston in implementing Bishop Quin's desire for an unsegregated convention. Several dioceses and various groups expressed grave concern. For a considerable time I did not feel that this problem was in my hands, for I thought that the decision of the Boston Convention was final. But then a provision of the constitution was pointed out to me. This article read, "The General Convention shall meet on every third year on the Wednesday after the first Sunday in October, unless a different day be appointed by the preceding convention and at the place designated by such convention; but if there shall appear to the Presiding Bishop of the Church sufficient cause for changing the place so appointed, he may appoint another place for such meeting."

So far as I know, no occasion had arisen for a Presiding Bishop to act on this provision; but there it was, and a responsibility rested upon me. There is no point in recounting now the various conferences which went on during the winter and the spring, but in the latter part of May I was certain that a decision must be made. I telephoned Bishop Quin and asked him to withdraw the Texas invitation. This he declined to do, saying, "I have my convictions, too." I replied, "Then you must be prepared for me to take the convention away from Houston." I spent a long Memorial Day week end prayerfully considering the next step. When the Committee on Arrangements for the Convention met early the following week, I made the following statement:

Under the provisions of the Constitution of the Protestant Episcopal Church, Article 1, section 7, I have decided that the General Convention will not meet in Houston in 1955. This has been the most painful and difficult decision I have ever been called

upon to make. I have the greatest affection and admiration for Bishop Quin. I have had grave doubt as to the wisdom of taking this responsibility.

However, in spite of these considerations I am convinced that on both the national and international level the scene has altered radically ever since the General Convention of 1952, indeed within the past month. We live in a time of crisis. In such a time . . . I am certain that the witness of our church must be so clear that it need not be explained.

I am aware that this decision will be met by a mixed response. I am thinking, however, not so much of the present as of the future. In this decision I have struggled to consider only the welfare of our church. I ask only that in whatever may be said or written about this question, the spread of the Gospel as this church has received the same be the only consideration.

Plans for a meeting place for the 1955 convention must await further determination.

At once a great furor took place. There was wide editorial comment. Both support and dissent came at times from the most unexpected quarters. All in all it was an unhappy period for me. Particularly close friendships were involved, and I felt deeply for Bishop Quin, who had been a leader in the cause of better racial understanding and whose episcopate was indeed notable in every respect. Besides all this we had been friends for many years.

But declining to go to Houston was only one-half of the problem. Where to go was equally important, and time was pressing. For many reasons it was impossible to go north or south in the continental United States. Then the possibility of the Hawaiian Islands came to me. There were many problems—the long distance, the additional expense, and the fact that the Convention had never met outside of the continental United States. But it seemed to me the best, indeed the only, possible solution.

I telephoned Harry Kennedy, getting him out of bed in the middle of the night. He was amazed when I said, "How would Honolulu like to entertain the General Convention?" But he recovered and said that he would need two or three days to consult with key clergy and lay people in his district. At the end of this period I had generous word from him that the District of Honolulu would entertain the Convention.

The First Anglican Congress

In July 1954 the Anglican Congress met in Minneapolis. This Congress was the result of discussion at the Lambeth Conference composed only of bishops. It was felt that an added gathering representing the entire Anglican Communion and including clergy and laity would be helpful. I was the official chairman, but the Archbishop of Canterbury sat on the rostrum with me and was exceedingly active in all the deliberations of the session. The addresses were, without exception, excellent as the speakers discussed topics similar to those on the agenda at Lambeth.

One evening the Archbishop and I addressed a dinner of the church people of the diocese. We had all been greatly amused by an article in a news sheet telling of forthcoming events in the Minneapolis-St. Paul area. This began, "Welcome the delegates to the Anglican

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Congress." Then, following asterisks, the item, "Snooky Fisher and his symphonettes will be here, and the citizens of our city will be greatly entertained by his zany antics." The Archbishop, to the intense amusement of the diners, read this with appropriate comments and then added—as I had told of the British bishop's comment at the breakfast in London in 1948—"The Presiding Bishop and I have spoken together on so many occasions that I am now going to suggest that we be buried in the same tomb with the inscription, 'Snooky and the Salty Old Crock.'"

The serious part of the program was valuable, but as is so often the case, the indirect results were even more so. The opportunity to meet old and to make new friends, the periods available for informal talk, of course the hours spent in common worship, all gave us a new and deeper sense of fellowship as we faced our common task in a distraught world.

The Trip to Honolulu

The next event of general interest was the Convention in Honolulu. For the third time I addressed the Convention at the opening service, one of my recommendations being that the canon be changed so that the Presiding Bishop be no longer the sole judge as to a change in the meeting place of future conventions! The Convention itself met on the fine buildings and grounds of the Iolani School. I felt that a considerable advance was made in the understanding of our world-wide task. We met for the first time in a growing missionary district with opportunity for the delegates to see at first hand such work being actually carried on. Furthermore, it was helpful to view continental America from the outside, as a more objective point of view was possible. Then, Hawaii is the gateway to the Far East, a stream of visitors passing through from West to East and vice versa. From Hawaii was issued one of the best of the pastoral letters of the House of Bishops defining the mission of the church in a rapidly changing world.

At Lambeth Again

In June 1958 we started for our second Lambeth Conference. The atmosphere of the Conference was warm and cordial. This was due to Archbishop and Mrs. Fisher's admirable planning and spirit, to the many helpers they had enlisted, and to the fact that there had been only a ten-year interlude between conferences, so while there were many changes, there were even more old friends.

The report of the Committee on Church Unity received great attention, and there was a strong ecumenical note present in their deliberation. Bishop Stephen Bayne of Olympia was the chairman of the committee on the Family in Contemporary Society. This report received greater public attention perhaps than any other because of an admirable and carefully worded state-

ment on the acute subject of family planning through disciplined birth control. International and race relations received a great deal of attention, as did the missionary cause with great emphasis upon closer cooperation among the various branches of the Anglican Communion.

The attitude of the church in the United States toward the problem of remarriage after divorce differs considerably from the more rigid position of the Church of England and most of the other churches comprising our Communion. We view the problem as a pastoral one, and our bishops have great discretionary powers in this matter. Although many friends abroad uphold a rigid attitude of no remarriage after divorce in any circumstances, from personal observation and experience I am a firm believer in our approach.

Someone once remarked that a coat of arms appropriate to our times would be a question mark rampant upon a bishop dormant. This is witty but not accurate. Among three hundred bishops, as in any group of that size, there are all sorts of variations in point of view as well as in ability. But take it by and large, the bishops were alert to the pressure and conditions of the times. Some of them were true scholars in every sense of the word. Many of the discussions were realistic and exceedingly able. All of them showed great devotion and consecration to their work, and there was a marked emphasis upon the human values so threatened today. I usually react against my environment, but I came away from the Conference with a warm feeling of respect and admiration for our Episcopal leaders throughout the world.

At the end of the Conference I presented a gift, as I had ten years previously, to the Archbishop on behalf of all the bishops. I expressed our appreciation and then added, "As I have sat here during the conference, I have sometimes wondered what his Grace did before he was a Bishop. Then a flash of insight came to me, he must have been a schoolmaster." The Archbishop in his reply defended schoolmasters humorously. Then as the Conference closed, just before the benediction, he announced, "Class dismissed."

The Archbishop had asked me to preach at the closing service of the Holy Communion at Westminster Abbey, which was crowded to the doors. I had decided in my sermon to forego any attempt to summarize the actions of the Conference and to stress the pastoral concern which was the chief work of the church in the care of souls. I closed with the following words:

"Certainly this Lambeth Conference has given us this deep sense of fellowship as we have worshipped, conferred, and at times differed. Pronouncements are only the first step, but we may be certain that an immediate and permanent effect of the Conference is the building of Christian love across differences of race and nationality.

"All of the great issues of the day in the last analysis have to do with personal relationships. The questions of peace and war, of racial tensions, of the



General Convention, 1958: Bishop Sherrill congratulates the Rt. Rev. Arthur Lichtenberger, his successor as Presiding Bishop.

One of the great events in every General Convention is the service of the Holy Communion at which the United Thank Offering of the women of the church is presented. Thousands of women from all over the world attend. The Presiding Bishop is the celebrant, assisted by the missionary bishops of the church. It is deeply moving as these thousands of devoted churchwomen come forward to the altar rail. The offering itself is raised by no campaign methods but is given by the women of the church over and above their other gifts in thanksgiving for everyday blessings of life. This offering was the idea of Mrs. Richard H. Soule, a dear friend of ours associated with both Trinity Church and the Church of Our Saviour, and Miss Julia Emery, at one time executive secretary of the Women's Auxiliary. The offering in 1889 amounted to \$2,199. At every General Convention the gift has increased until at Miami Beach \$3,869,985 was given. It is impossible to exaggerate what this offering has made possible for the mission of the church over the years.

Going Home

family, of Church unity, involve human minds and hearts. To those outside the Conference I would say that the Conference has discussed these matters with a deep sense of personal concern, with a passionate longing to reach men and women everywhere with the redeeming love of God in Christ.

"Brethren of the Conference, we are the disciples of One who lived, died, and rose again that He might draw all men unto Himself. As we leave for our homes and daily work after the inspiration of these weeks together, we may well remind ourselves of the charge given at our consecration, 'Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost.' We are the servants of One who said, 'I am the Good Shepherd.'"

The Convention of 1958

Within a few weeks we assembled as the guests of Bishop and Mrs. Henry Louttit and the Diocese of South Florida for the General Convention of 1958 at Miami Beach. At first sight this seems a strange place to hold a church convention, but here there was no racial problem owing to careful planning and arrangements ahead. For the last time I spoke at the opening service of the Convention in the new civic auditorium.

Certainly the item of the greatest interest was the choice of my successor as Presiding Bishop. At the election held following the service of the Holy Communion in All Soul's Church, the Bishop of Missouri, Arthur Lichtenberger, was chosen. He had been dean of our Cathedral in Newark, a professor at the General Theological Seminary, and had been chairman, due to the illness of Bishop Binsted, of the commission to visit the Church of South India.

We had been told that there was to be a dinner given us, but that was all we knew. When we entered the civic auditorium that evening for the dinner, there were more than two thousand people present with nine Sherrills arrayed in order at the long head table. Norman Nash was an admirable toastmaster, witty and to the point. To our great surprise the Archbishop of Canterbury appeared through a television recording which he had managed to make during the hectic weeks of the Lambeth Conference. In a characteristic, generous, and humorous way he described our association through the years in the work of the church. One of the highlights was a song written and rendered by Bishop Jo Emrich of Michigan. The general character of the rendition may be gathered from this stanza:

*The P.B.'s chair is an honored spot,
But O my friends that seat is hot.
In the House of Bishops you can come to grief.
It's a tribe in which each man is a chief.*

November 14, 1958, was my last day in office. As I left 281 Fourth Avenue to take the five o'clock train for Boston, I felt relieved to be free from responsibility, yet there was a deep emotion in leaving friends in Greenwich and the staff in New York after twelve years of happy companionship in a common task. But it seemed good to be going home to Massachusetts.

● *Never a man to soft-pedal issues or to lose his sense of perspective, the former Presiding Bishop is an articulate spokesman for deeper understanding and unity among Christians. Next month, he discusses the successes and failures of the ecumenical movement, as he witnessed it.*

CHRISTIAN UNITY AT WORK



*Church of the Holy Comforter,
Montgomery, Ala.*

The Parish of the Holy Comforter, established in 1864, was faced with the pressing need of moving to a new site in the path of rapidly developing residential growth of the city. Following a survey by the National Council's Unit of Research and Field Study, the new property was acquired. A parish house was erected but was quickly outgrown. At this point, the great question was: "How can the new church building be financed?"

In an unprecedented demonstration of Christian unity, a united campaign was undertaken by the three parishes and one of the missions in Montgomery. From their shares of the proceeds, Ascension and St. John's parishes both pledged and guaranteed substantial amounts to the Church of the Holy Comforter. To augment available cash in hand and help from the National Council's emergency loan fund, the American Church Building Fund Commission granted a loan for the remaining 62% of the construction cost, and the attractive new church became a reality.

Now, plans are under way to erect an educational building and the Commission has granted the additional financing required.

The American Church Building Fund Commission is an institution of the Episcopal Church, created by the General Convention and supported by the general Church. Its assistance has made possible the completion of hundreds of building projects throughout eighty-one years of continuous service.

Please address all communications to

AMERICAN CHURCH BUILDING FUND COMMISSION

170 Remsen Street
Brooklyn 1, N. Y.

LETTERS

ATOMIC REACT-ORS

Dr. William G. Pollard's article, "What Should We Do about Nuclear Warfare?" [August issue], gives partial and negative answers to four specific questions, which combine to say that nothing can be done, since "Christ is the only hope of the world." In other words, man may create weapons of mass incineration, but he may not control or destroy them.

I strongly protest the theme of this article, which is that Christians cannot resist nuclear war, because all is in the hands of Providence. It is morally obscene to plan to bring hell on earth and then say nothing can be done about it because of God's design.

SAMUEL L. TUCKER, JR.
Westfield, N.J.

... The sanest and most Christian approach to the issue I have seen.

MARTHA C. WINGATE
Ft. Lauderdale, Fla.

Both as a biologist and as a Christian, I must object. . . .

To say that fall-out is of no concern because we have always had natural radioactivity is analogous to saying that the increase in number of germs of a disease should be of no concern, because some of these germs have always been present.

Surely the principle of stewardship applies to man's use and care of soil, water, and air. The production of fall-out even in small quantities, is a pollution of these resources.

Dr. Pollard seems to think that those advocating disarmament are guilty of refusing to face unpleasant realities. However, his entire article appears to advocate withdrawal from the realities of the world by the Christian, as he concentrates on the transformation of the inner man. The doctrine of salvation by faith, as St. Paul points out, should not be used in this way as an excuse for social irresponsibility.

MRS. JOHN SMATHERS
Troy, Mo.

... The most amazing, revealing and, all in all, the most terrific thing of its kind I've ever encountered. I plan to use it for a study group. . . .

J. R. PETTIGREW
Jacksonville, Fla.

... Christianity is not to be identified with Western culture, the American way of life, but with the Way of the Cross. Is not every person, even unborn children, of infinite worth—or do we mean what we say?

THE REV. DALE L. VAN METER
Westboro, Mass.

... Represents the kind of thinking which is letting our country "drift" into a nuclear holocaust.

Mankind will continue to suffer—for we carry with us a "bent" toward destruction. Is any among us willing to choose the way of suffering, or will man be forever "caught up in the illusion of his own self-mastery."

THE REV. ARDEN CLUTE
Mountain View, Calif.

SURVIVORS CITED

In our family business file is a sealed envelope dated June, 1954. The pages inside are so like "A Letter to Survivors," in your August issue, that I almost wonder if I did not mail those pages to you.

The need for the Church to communicate its teaching of Christian Burial requires all our attention; you have made an affirmative contribution. . . .

MRS. CHARLES E. DEYOUNG
Houston, Tex.

... Please send me 400 copies. . . .

THE REV. ROGER W. SMITH
Farmington, Conn.

... Much impressed. It is particularly well done and to the point. I would like to include in a parish mailing.

THE REV. SANFORD GARNER, JR.
Kenosha, Wis.

I am interested in bringing this to the attention of my congregation. Since at this time we are not on a parish plan, only about thirty families receive the magazine. May any or all of this article be reproduced?

THE REV. WILLIAM B. MERRILL
Wilmington, Del.

The author is to be congratulated for the forthright and yet delicate way in which he has dealt with this "touchy" subject. I should like to mail a reprint to my parishioners.

THE REV. W. G. CHRISTIAN
Midlothian, Va.

... It says everything that I've been trying to tell my family for years.

MRS. LEON C. GOODRICH
Casper, Wyo.

It says much that our people need to hear. May I reprint in our local parish paper?

THE REV. S. BERRY O'LEARY
St. Paul, Minn.

... Should be read by every member of the parish. Therefore, we are asking permission to mimeograph copies to be distributed among our parish members.

THE REV. C. V. YOUNG
Greeley, Colo.

... The most excellent on the subject of burial habits I have encountered. Will it be available for our tract rack?

THE REV. EDWARD WALKER
Nevada, Mo.

... BUT

To "A Letter to Survivors" in your August issue, I would respond with a heartfelt Amen. But there is one thing I should like to add, not as a postscript but prominently . . . :

Ask the priest to celebrate the Holy Communion, either on the morning of my funeral or preferably as a part of the service itself. The propers should, of course, be those set forth on pages 268-269 of the Book of Common Prayer—preferably the second collect, with the Epistle and Gospel therein provided. If there are hymns (and I hope there will be), let them be familiar Easter ones, with the glad tidings of our Lord's resurrection, and the promise of hope for all the faithful departed. And for the Communion hymn, please, No. 223 in the Hymnal, that simple and beautiful Eucharistic commendation of the soul to God.

What better way of saying God-speed . . . could a Christian ask?

CLIFFORD P. MOREHOUSE
Katonah, N.Y.

While in general sympathy with the criticism of prevailing funeral practices encouraged by funeral directors and sustained by a susceptible and uninformed public, I feel the underlying principle is in error.

In our creeds we profess belief in the "Resurrection of the body," not in an undying soul.

The body is no more a "machine" than it is the "house of the soul." It is necessary to personhood.

THE REV. J. THOMPSON BROWN, JR.
Norton, Va.

... A reaction against a pagan overemphasis on the body may lead to an equally pagan contempt for the body.

Christianity is not a purely "spiritual" religion. It respects matter as God's creation, and sees human flesh as the medium of God's coming to us in the Incarnation.

THE REV. CECIL FRANKLIN
Arvada, Colo.

VEHEMENT VETOES

I am amazed at this subtle and apparently deliberate propaganda. . . . The decision rests with each family as to how it cares for its departed ones. Why, then, shall a member of the clergy set out to impose his personal whims upon others? During my thirty-two years as an active member of the funeral service profession, I recall no single instance where such authority was usurped by a man of the cloth.

In all fairness to morticians, florists, and cemetery officials everywhere—as well as your many sincere readers—this other side of the picture ought to be aired.

GROVER C. GREEN
International Falls, Minn.

[When death occurs] a whole area of professional information is needed, for which the funeral director is trained. It does not matter whether I call my clergyman first or second . . . he certainly is not competent to make arrangements.

... Flowers should be sent [for] they proclaim the Resurrection and glory of God and are a comfort and a blessing.

... As for displaying the body, that should be up to the personal family taste. . . . As for buying the casket, most of us choose our homes, cars, and even churches as symbols of our social position. If my family lives well, they are entitled to be buried well. A nation with respect for its people buries them decently, according to means.

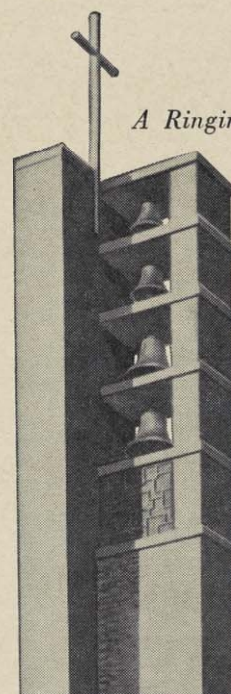
I will stick to contemporary funeral practices.

ROBERT L. THOMPSON
Poland, Ohio

This letter is to protest most strongly against the incomplete (and hence erroneous) character of the "Letter to Survivors." The proper and magnificent completion of the service with a Celebration of the Holy Communion is never even hinted at. . . .

P. B. GRIBBON
Easton, Md.

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Two years ago, in October, 1960, *THE EPISCOPALIAN* devoted an entire issue to a special report on the work and progress on the church world-wide. **THIS WE HAVE DONE**, theme of artist **Robert Wood's** cover, announces that again we will attempt to survey some of the advances and accomplishments of the Episcopal Church. So much has happened in the past twenty-four months that the challenge of including the broadest possible coverage, while keeping within necessary space limitations, was formidable. Thus this new report will be spread over two issues: **THIS WE HAVE DONE** will be followed next month by a long, close look at **THIS WE CAN DO**.

"**MORE THAN WAIKIKI**," page 21, will bring some changes in the mainland concept of our fiftieth state. The author, the Rev. **Howard V. Harper**, is executive director of the General Division of Laymen's Work in the church's National Council, and a frequent contributor to our pages.

In "**PUT TO THE TEST**," page 17, associate editor **Thomas LaBar** takes us to another part of the U.S.A.—the Missionary District of North Dakota—where an enthusiastic laity has traditionally sparked church progress.

The Rev. **Joseph G. Moore**, author of "**ON THE RIM OF ASIA**," page 32, is executive officer of the church's Strategic Advisory Committee. Dr. Moore has just returned from an extensive survey trip throughout East Asia.

Indicative of the closer relationships developing throughout the world among members of the Anglican Communion is the service of an American priest, the Rev. **Walden Pell II**, in the Anglican Diocese of Singapore and Malaya. On page 34 Dr. Pell reports on his "**ASSIGNMENT SAIGON**." It isn't often that a man has the opportunity—or the talents—to pioneer in two different careers in one lifetime. "Waldy" Pell is one of these unique persons. A Rhodes Scholar and master at Lenox School (see page 38), he was ordained priest in 1928 and in 1930 became the first headmaster of the new St. Andrew's School in Middletown, Delaware. After twenty-seven years at this top-rated school of the Diocese of Delaware, Dr.

Pell retired, and prepared for overseas service. He was appointed priest-in-charge of St. Peter's, Singapore, in 1959, and in 1961 assumed his present post in charge of the Anglican-Episcopal congregations of the Mékong.

When churchwomen get together, something usually happens. "**ECUMENICAL COUNCIL—BALTIMORE STYLE**," page 57, tells the story of an unusual dialogue on Christian unity begun by a small group of women in Maryland. The author is contributing editor **Elizabeth Bussing**, who also reports on the progress of the new Episcopal Church Center on page 24.

"**A WORLD AWAY FROM HOME**," page 38, by contributing editor **Barbara Kremer**, tells what happened when a group of live-wire students from the Lenox School, Lenox, Massachusetts, went to KEEP—the Kiyosato Educational Experiment Project—in Japan. Living up to their school motto—"Not to be served but to serve"—the Episcopal boys generated a whirlwind of friendship at KEEP.

In *THE EPISCOPALIAN's* first issue (April 1960), we recorded the trials and joys of a young rector in a new suburban parish. This month in "**THEY PREACH WHAT THEY PRACTICE**," page 46, we revisit the Rev. **Robert W. Castle, Jr.**, in an entirely different situation—the inner city. The author, contributing editor **Jeannie Willis**, is a former managing editor of the *American Home* magazine, wife, mother of two, and "a full-time Episcopalian" in New York.

Another full-time Episcopalian and mother of two is assistant to the editor **Emmaretta Wieghart**, who wrote "**CRISIS WITHOUT CONCLUSION**," page 66. Mrs. Wieghart, who became *THE EPISCOPALIAN's* first staff member in 1959, previously worked in the World Council of Churches' information office.

"**WE CARE FOR CUBA'S 'ORPHANS'**," page 70, grew out of **Terry Johnson King's** experience as chairman of the Diocese of South Florida's Committee on Cuban Foster Care. Mrs. King and her husband, who have two daughters, have taken several Cuban foster children into their Coral Gables, Florida, home.

continuing
FORTH and
The Spirit of Missions

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part two from the autobiography of Henry Knox Sherrill

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We have experienced

GROWTH

... in numbers ... in service

FOR THE PAST several years the Church of Jesus Christ in the United States has been under continuous examination and attack. In books, articles, and various other kinds of exhortation, we Christians have been told that we are the most segregated, the most isolated, the most insulated, the most parochial, the most parsimonious, and indeed the most Neanderthal of all institutions in contemporary American society.

This attack has been a shock to many of us. Some of us have denied these accusations. Some of us have defended the current status of Christianity in the United States. And some have shrugged off these judgments as the product of uneasy times. But after initial reactions have given way to hard thought, more and more American Christians are beginning to realize that there is a good deal of truth in all of these charges.

If anything, the past few years in the life of the Church in America could be called an Era of Realization. In the midst of an Atomic Age turning into a Nuclear Age and a Nuclear Age turning into a Space Age, we are painfully becoming aware of the fact that the "good old days" of comfortable, middle-class Christianity are gone. We are beginning to see some of the real problems the Church must deal with. We are beginning to grapple with some of them. And we are beginning to realize that the Church has tremendous resources with which to meet these demands—if we would only use them.

What are some of the resources in that part of the Body of Christ to which we belong—the Protestant Episcopal Church in the United States of America? According to the latest facts and figures available from parishes and missions, dioceses and districts, the Episco-

pal Church has grown in almost every way since 1960 (see statistical report, next page).

In the fifty states and the District of Columbia, our baptized membership stands at more than 3,344,523, a new high for the church. This represents an increase of some 75,000 souls over the figure for 1960. Our communicant membership has increased to a new high of 2,174,202, some 80,000 more than were reported in 1960.

Total Baptisms increased by only four last year, to 105,388, and total confirmations by 169 to a 1961 figure of 115,402. This would seem to indicate that we still have a good deal of work to do to carry the Gospel to those who have never heard the message—or have never gotten it.

Our 3,344,523 members were organized last year in 7,096 parishes and missions and 487 other congregations served by 6,253 parochial clergy. The latter three figures represent slight drops from the 1960 totals. Our total clergy increased some 450 to 9,385.

In 1961 our clergy administered the Holy Communion at 977,016 services and took part in, or authorized the reading of, 827,649 other services. These interesting figures drawn from the new report forms used this year for the first time, show that the Holy Communion has definitely superseded Morning Prayer as the major service used in the Episcopal Church.

The number of lay readers again rose to a new high last year of 15,231, but this figure represents an increase of less than a hundred over 1960, the smallest gain in a decade. The surge in the number of lay readers since 1950 has been one of the amazing chapters in the growth of the church.

The lay-reader revolution has ap-

The Episcopal Church

FACTS AND FIGURES, 1959, 1960, 1961

for the 50 states and the District of Columbia

VITAL STATISTICS:			
	1959	1960	1961
TOTAL NUMBER OF CLERGY	8,708	8,938	9,385
CLERGY IN PARISH WORK	6,305	6,520	6,253
TOTAL PARISHES AND ORGANIZED MISSIONS	7,120	7,145	7,096
TOTAL UNORGANIZED MISSIONS	512	519	487
LAY READERS	14,254	15,169	15,231
NUMBER OF BAPTIZED MEMBERS	3,200,763	3,269,325	3,344,523
NUMBER OF COMMUNICANTS	2,042,285	2,095,573	2,174,202
TOTAL BAPTISMS	107,894	105,384	105,388
ADULT BAPTISMS	17,202	16,584	13,511
CONFIRMATIONS	116,663	115,233	115,402
RECEIVED	6,122	6,712	5,807
CHURCH SCHOOL: SUNDAY AND RELEASED-TIME	6,562	6,779	6,339
OFFICERS AND TEACHERS	103,137	104,774	102,842
PUPILS	841,857	858,490	850,601
PARISH DAY SCHOOLS	313	344	547
PARISH RECEIPTS:			
TOTAL FOR ALL PURPOSES	\$ 171,475,013	\$ 182,187,599	\$ 223,416,900
PARISH EXPENDITURES:			
FOR PARISH PROGRAMS	\$ 104,943,271	\$ 112,817,847	\$ 117,875,215
FOR DIOCESAN AND DISTRICT PROGRAMS	19,006,947	20,650,250	21,009,475
FOR GENERAL CHURCH PROGRAM	6,948,436	7,827,516	8,579,380
CHURCH PROPERTY—Estimated Value:			
PARISH AND MISSION	\$1,064,062,184	\$1,180,025,525	\$1,393,624,433*
DIOCESAN	70,217,704	66,546,367	84,027,399*
ENDOWMENTS—Market Value:			
FOR DIOCESAN PURPOSES	\$ 59,966,017	\$ 63,861,666	\$ 56,602,418*
FOR PARISH PURPOSES	125,479,939	144,389,851	106,271,608*
* Incomplete			

Note: 1961 receipts and expenditures include 1960 reports from five dioceses Source: National Council

WHERE THE CHURCH IS GROWING FASTEST

According to 1950-1960 United States Census and Episcopal Church figures, the following dioceses have recorded the greatest increases in baptized membership in ratio to total population:

Alabama	Iowa
Arkansas	Lexington (Kentucky)
Atlanta (Georgia)	Mississippi
Dallas (Texas)	North Dakota
Indianapolis (Indiana)	Northwest Texas
Iowa	Oklahoma
San Joaquin (California)	

GROWTH

parently been succeeded by the parish day-school revolution. Since 1957 the number of Episcopal parish day schools has almost doubled, from 292 to 547. Last year more than 200 new schools of this type were founded. Counting the some 150 Episcopal preparatory schools, the church now has one of the most important private educational systems in the nation with more than 70,000 students enrolled.

The church's largest educational venture, the Sunday church school, enrolled 850,601 students last year, a slight drop from 1960. These students were served by 102,842 officers, teachers, and observers, also a slight drop from the 1960 figures. Unlisted in any figures is the church's rapidly growing adult-education program which will prove to be a revolution in its own right in the years to come.

These are some of the church's

spiritual and human resources. But what about those material resources which reflect the Episcopalian's stewardship of his God-given talents? Here again, another revolution appears to be taking place.

According to almost-complete figures from the parishes and dioceses for the year 1961, receipts from the churches for all purposes reached a total of more than \$223 million, an increase of more than \$40 million over the 1960 total of \$182,187,599—the largest single gain in the history of the church.

But before we congratulate ourselves, we must look behind the facts. This new and significant high comes from our first year's use of the new parochial-report form, which asks for receipts from all sources including pledges, United Thank Offering and other special gifts, and parish endowment income. In addition, 1961 has probably been the largest year for church building and improvements in Episcopal his-

WHERE EPISCOPALIANS ARE MOST NUMEROUS

According to 1950-1960 United States Census and Episcopal Church figures, the following dioceses have the greatest number of baptized members in ratio to total population:

Albany (New York)	New Hampshire
Central New York	Pennsylvania
Connecticut	Rhode Island
Delaware	Virginia
Easton (Maryland)	Washington (District of Columbia)
Massachusetts	Wyoming



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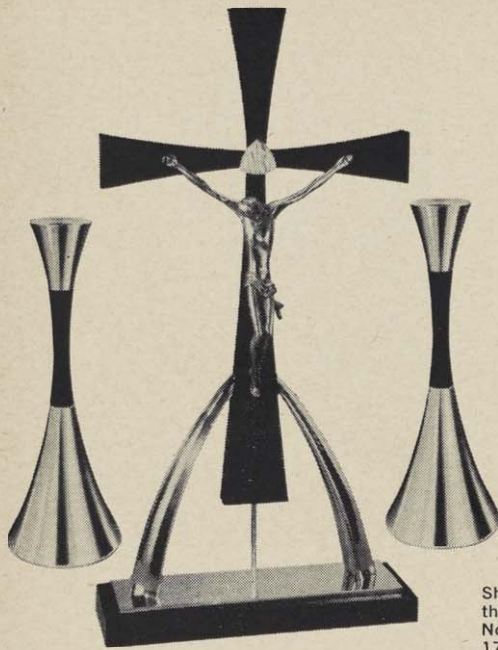
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GROWTH

tory, with millions of dollars being allocated for capital growth.

The 1961 totals for parish, diocesan, and general church programs help to emphasize the points mentioned above. Expenditures reported for parish programs increased only some \$5 million over 1960 for a new high of \$117,875,215. Expenses reported for diocesan and district programs increased only some \$350,000, to \$21,009,475. And the gain in funds reported for the general church program was some \$750,000, for a 1961 total of \$8,579,380. The growth in funds spent during 1961 for ongoing programs—local, regional, national, and worldwide—was thus only a little more than \$6 million out of more than \$40 million gained in total receipts.

Nevertheless, the impressive increase in total receipts recorded during 1961 should indicate more than ever before that Episcopalians are taking their stewardship responsibilities seriously. For the first time in the church's history, it would appear that monetary giving per communicant has reached the level of \$100 a year, or almost \$2 per communicant, per week. We can thus explode the current misconception that the Episcopalian is one of the nation's poorest church givers. This may have been true once, but it just isn't so any more.

The way in which we apportion our gifts to the various programs of the church is another matter. According to the 1961 figures for program expenditures, we spent some 80 per cent within our own parishes, 14 per cent within our own dioceses and districts, and 6 per cent for the church's program—national and worldwide.

THESE ARE our basic resources. With them this past year we have maintained the worship and practice of the Holy Catholic Church, as we understand it. We have maintained the people, churches, and institutions which help make this holy faith live in a restless, changing world. It would take many volumes to record the work of the Holy Spirit through these people, these churches, these institutions. In the following pages we have left many things undone in our attempt to record the things we have done. But we hope we will give you some indication of the way the Episcopal Church is moving as it realizes the problems it faces in the Sixties.



Edward A. Simson (see below), treasurer of the Fargo Foundry, checks operations in the yard.

Put to the Test

*Stewardship is more than a word to
Episcopalians in rugged North Dakota*

by Thomas LaBar

"I don't think I'm very philosophical," said Edward A. Simson, treasurer of the Fargo Foundry, as he turned from inspecting a pile of steel girders. A slight, middle-aged man with streaks of gray beginning to appear in his dark hair, he stood for a few moments deep in thought. "But," he continued, "I do think I have come to understand the real meaning of stewardship. As I see it, you're giving yourself. Your money is yourself, what you have produced yourself. By giving an increasing amount of it to the church, I'm giving an increasing amount of myself to God."

So spoke one of the 3,753 Episcopal communicants in North Dakota, where pledges to the church have grown to a marked degree. During a brief span of four years, the district's average per-communicant giv-

ing has increased twofold, and in some cases, threefold.

One parish in the wheat country of the north-central part of the state upped its average from \$56 to \$114. Another located in the potato-producing Red River valley went from \$50.66 to \$80. Still a third, in the semiarid northwestern cattle corner leaped from \$59.52 to \$142. From 1950 to 1960, the total amount contributed by North Dakota churchmen climbed from \$146,178 to \$383,153, moving them closer to diocesan status and greatly strengthening their Christian reach into the world.

When asked for the reasons behind this upsurge, a representative group of Episcopal men and women meeting at Gethsemane Cathedral in Fargo gave answers in one way or

another similar to that of their fellow parishioner, Edward Simson. Each agreed that it had less to do with any national or statewide boom, and more to do with a deepening understanding of stewardship among the North Dakota laity.

"We've learned stewardship's not just a dollar a week to shut somebody up," commented Thomas H. Green, Fargo's general agent for the Great Northern Railroad. "The more I give to the church," said the muscular man leaning over his map-strewn desk, his shirt sleeves rolled over his forearms, "the more I realize that every man, no matter who he is or where he lives, is my brother."

It is perhaps significant that the first Episcopal service in the territory was conducted by a layman. For since

PUT TO THE TEST

that moonlit night in 1862 when a young army officer, part of a detachment assigned to protect prospectors headed toward Western goldfields, read from the Book of Common Prayer at the "second crossing of the Sheyenne," lay persons have done an amazing job in keeping the Episcopal Church alive on the vast, undulating prairies.

To early settlers viewing the appalling bigness of the land, it sometimes seemed a strange primitive beast fighting against being tamed. The eerie lights of the aurora borealis played over the northern horizon as blizzards and hail storms swept over the earth. Disastrous spring floods inundated the land, while sundogs or parhelia, like evil omens, hung in the sky. Often a day of drought, dust storms, or tornadoes closed with an intense, blood-red sunset, as if warning of worse to come.

Hard on the heels of natural catas-

trophe followed economic depression after economic depression. Farms won from the prairies by years of labor were lost overnight. Whole towns went back into dust and tumbleweed.

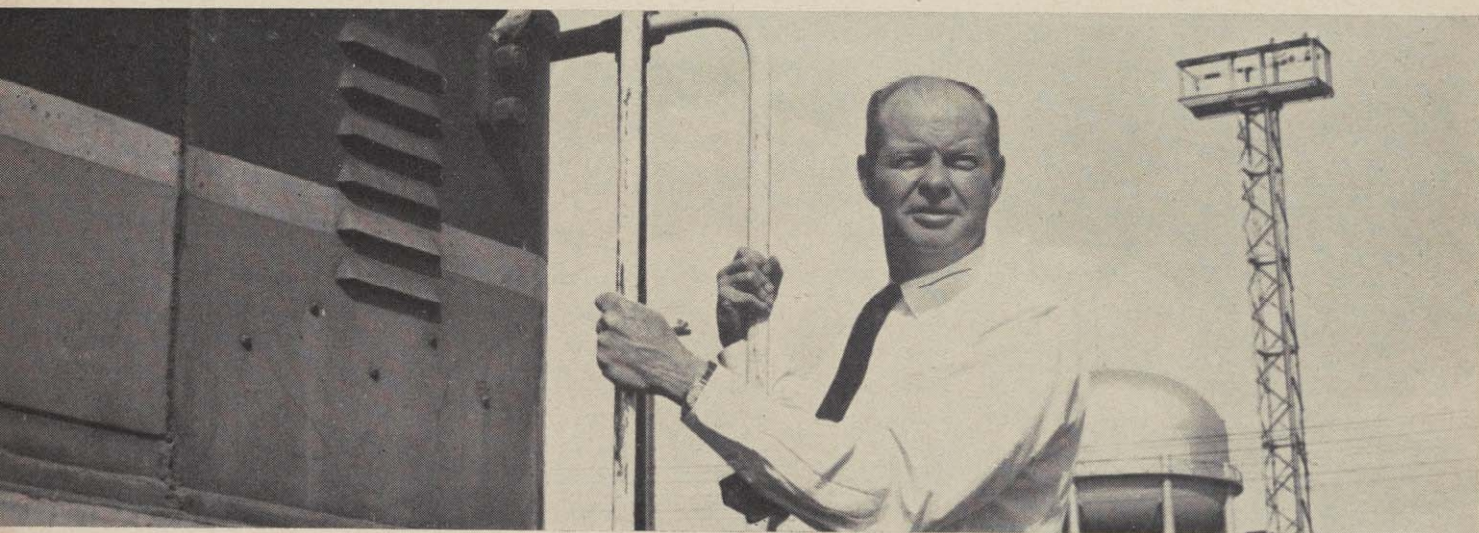
The few Episcopal laymen numbered among the pioneer population were, in addition to the fight for survival, intent on planting their faith in the seemingly inhospitable soil. Their lonely struggle to wed the "Prayer Book Religion" to the wild and savage land was to be for the most part without benefit of clergy. Few of the largely Eastern-bred priesthood of the church were willing to venture into what newspapers were terming the "wasteland." Fewer still were willing to remain once they had gotten there. Most preferred, as one discouraged rector put it, to leave for "some part of the Lord's vineyard where the climate, etc., will be less trying."

So it was that, faced with a lack of clerical leadership, the laymen were

forced to do a great deal themselves. According to Robert and Wynona Wilkins' *God Giveth the Increase*, a book which provides the chief source of information concerning the history of the Episcopal Church in North Dakota, their problems were "many and difficult."

Members of one congregation saw their newly built church simply blow away from them one day. Others, meeting in temporarily vacated saloons, lodge halls and schoolrooms, sang hymns and read from the Book of Common Prayer while circling around and around the wood stove, for fear of freezing in the subzero weather. Some did freeze right in church, losing ears, noses, and fingers for their faith.

In a number of the frontier villages, worshipers' devotions had to compete with Sunday-morning dogfights, bearfights, and cockfights, the tinkle of barroom pianos, and the lusty shouts and sporadic gun shots of those still



Thomas H. Green is general agent in Fargo for the Great Northern Railroad (see page 17).

Mrs. Walter Nordman is a speech therapist in Fargo, working with young children (page 20).



carrying on Saturday night's revels. At all times they were vastly outnumbered by those of other persuasions. One Episcopalian ruefully commented that "everyone who moves out of the community is an Episcopalian, and everyone who moves in is a Baptist or a Lutheran or anything else."

"Our church is a small church. It really needs me, and it needs my money," remarked Marion Prior, an alert little woman whose words flowed undisturbed by the hubbub caused by the some thirty preschool children in her charge at a Fargo day nursery. "I need what the Episcopal Church has to offer, and I'm willing to pay for it. Christianity teaches that the individual is an end, not a means to an end. So it isn't a group meeting some budget or other. It's each individual forming his own relationship to our Lord. Everyone must do his part."

Slowly the pioneer churchmen began to build houses of worship. Many

were constructed of prairie boulders. A fairly rare item on the plains, these were gathered one by one and then carried like precious jewels into town on market day. When enough had been collected, an Episcopal church was built.

As time passed and a few scattered church buildings began to appear on the rolling countryside, some Episcopal clergymen were persuaded to take up their ministries in North Dakota. For those who did, the rewards were often great. One enthusiastic priest wrote to relatives in the East that his new parish was in a "magnificent country, as flat as the poorest sermon ever preached, but vastly richer and more productive."

After being organized into a district in 1883, six years before North Dakota became a state in the union, the church began to grow at a more rapid pace. A unique chapter of this period was written when the district's

first bishop, the Rt. Rev. William D. Walker, conceived the idea of a traveling chapel which would carry the church to outlying communities where no facilities for Episcopal worship existed.

With the help of Cornelius Vanderbilt, he commissioned the Pullman Palace Car Company to build a sixty-foot, eighty-seat Cathedral Railroad Car complete with transept and organ. In what he jokingly referred to as his "Roaming Catholic Cathedral," he traveled over the state wherever rails were laid, sometimes behind the caboose of a chugging freight, other times behind the observation car of a fast passenger train.

In some villages, attendance in the car was equal to twice the local population. At one hamlet with a normal population of thirty-eight, sixty-five persons attended the service. Delighted as he was with success of his venture, Bishop Walker was ready to admit that



Noel Gagstetter is a telephone company executive (see page 20).



Mrs. Frederick W. Prior teaches in a Fargo day nursery (see above).

Robert V. Odney is an energetic insurance salesman (see page 20).

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occasion of
the visit
of
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of Canterbury
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PUT TO THE TEST

many were prompted to come by curiosity alone. One farmer told him: "I've been to a good many circuses, and I've seen all the grandest exhibitions that may come out West; but this is the biggest show yet."

But whether people came for faith or for fun, there is little question that the Cathedral Car and other projects of the early bishops set the church on the road toward the modern era.

"We have had such a good life together, my wife and I, that we want to try and make recompense for the things we have," said Noel Gagstetter, an executive of the Fargo Telephone Company. The lines of responsibility eased from his face as he smiled saying, "I've always believed that everything we have is given to us by God. It's up to us to use these gifts, monetary or otherwise, for the good of mankind."

During the past decade, the Episcopal Church in North Dakota has begun to take solid form. Still a tiny minority, it has, under the guidance of the Rt. Rev. Richard R. Emery, its current bishop, become the fastest-growing major denomination in the state. Figures compiled by the North Dakota Council of Churches show a 33 per cent increase in Episcopal membership since 1950, and a 110 per cent leap in Sunday-school enrollment.

There are thirty-six parishes and missions, along with eight preaching stations, in operation. These are manned by twenty-six clergymen, six of whom are native-born North Dakotans. The endowment fund for the episcopate has reached \$275,000, a little over half of the \$500,000 goal.

It has been a long, hard struggle; but with the help of the National Council, which supplies an average of \$80,000 per year for general needs and \$27,500 per year for Indian work, coupled with the over \$100,000 given by the women's United Thank Offering during the past ten years, the Missionary District of North Dakota is becoming an important part of the life of the state.

An example of the Episcopal contribution within the far-reaching boundaries of the area is a project that takes a leaf from the early Cathedral Car. The Parish of the Good Shepherd was organized in the early 1950's for work among the scattered people in underpopulated parts of the state, some of which had no church of any denomination. A Fargo city bus was converted into a mobile chapel and placed under

the supervision of the Canon Missionary, the Rev. Thomas J. McElligott, who spent most of his time driving his lumbering vehicle to the 150 tiny communities where some 600 baptized Episcopalians lived. To date, two new missions have sprung up out of this work, and 400 persons have been brought into the church.

"I feel that I owe my life to God, and I want to devote as much as I can of my time and my treasure to His Church," said Lois Nordman, a Fargo speech therapist who was once a member of the Parish of the Good Shepherd. She put down the story book she was reading to a little boy and girl in an otherwise deserted classroom. "I have had cancer. I felt no fear as I went into the operating room. I knew the Lord was watching over me. We are all a part of something greater than ourselves."

Besides the Parish of the Good Shepherd, other projects recently instituted by the Episcopal Church now flourish in the prairie land. One is the new Episcopal student center built at the University of North Dakota and fast becoming one of the chief gathering places for the student body. Another is the forty-bed St. Luke's Tri-State Hospital located in the southwestern part of the state and serving South Dakota and Montana as well. A third is Holiday House Camp, built just across the Minnesota border on Lake Pelican. This summer it accommodated some 400 youths, forty-five at a session.

The district's newest project is Wheatlands. A four-story contemporary, fireproof structure, it is designed as a retirement manor for persons over sixty-two. Scheduled for completion in the near future, Wheatlands will offer 143 living units in a shaded suburb of Bismarck.

"I think people are beginning to put stewardship on the level where it belongs, along with prayer and worship," Robert V. Odney commented. The fast-walking, -talking, and -thinking insurance salesman rested his briefcase momentarily on a reception-room table, his eyes intent on the morning traffic passing beneath the window along one of Fargo's main streets. "It is easy to say you have faith, but stewardship is the test. You can't just tip Him every now and then for services rendered. When you become really mature in your faith, you will have learned to trust Christ, trust Him with your time, your talent, your money, and yourself. He can do better things with it than you."



MORE THAN WAIKIKI

The Episcopal Church in the nation's newest state is showing remarkable growth. At the same time it is doing tough missionary work in places the usual visitor will never see.

By **HOWARD V. HARPER**

YOU LEAVE the North American continent and fly—or sail—across two thousand four hundred miles of the Pacific, but when you land you are still in the United States.

You walk down the streets of a city of over half a million, and except for the palm trees and glittering sunlight, you might be back in Columbus or Omaha. There are the familiar tall buildings and wide streets—with the usual shops and signs.

But only one-third of the people look like those you see on the streets back home. Japanese-Americans predominate in the population by a small margin. The rest are of Polynesian, Filipino, Chinese, Korean, Samoan, and Portuguese origin. The Caucasians, second largest population group, are known as Haole (pronounce it “howly”—that’s close enough).

This is Honolulu, capital of the fiftieth state, a lovely city and a delightfully confusing one. It is tropical, but far from lethargic; Oriental in population, but as American in spirit as hamburger and pie à la mode. In fact,

it is fiercely American. The people of Hawaii are annoyed if you say, “back in the States.” “You’re in the States right now,” they will point out. They tell wryly the story of the man whose check on the Bank of Hawaii was returned by some clerk in the Bureau of Internal Revenue with a notation saying that income tax payments must be made in U.S. dollars.

If you spend your time on Waikiki Beach as most visitors do you will get the idea that the whole place is a playground, but behind that short glamor strip set up for tourists is a city no less tense and bustling than your own, made up of hard-working professional and business men and their wives and children, living the same routine life you live. The only difference is that they are living it in a more dramatic setting with a better climate.

Racially, integration is so complete that nobody remembers when it was an issue. Inter-marriage is not infrequent. And yet in many ways, and on many occasions, the races seem unconsciously to keep themselves separated.

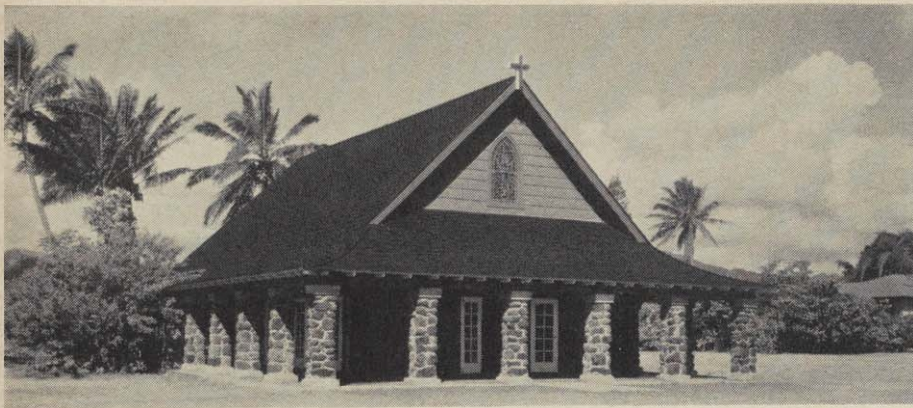
It takes a while to get the pieces of this picture sorted out. It feels like

America, still it doesn’t feel like the America you are accustomed to.

To compound the medley, most of the streets have Hawaiian names, which to the newcomer means that all of them sound alike, and you never know quite where you are or where you are going. The Hawaiians have only twelve letters in their alphabet, and they just can’t get much variety into their words with such a limited supply of sounds to draw from.

The church situation here is likely to confuse you, too. You see a big, impressive cathedral and seven other parishes on Oahu, some of them with buildings that would be hard to match in the solidest mainland dioceses—and you say, “This is a missionary district? This is where our overseas money goes?” But the rest of Hawaii is, except for its incredible beauty, as different from Honolulu as Honolulu itself is different from the contrived atmosphere of Waikiki.

Only half the population of the state lives outside of Honolulu—most of it on four other islands. Here is one bishop who cannot “drive around the diocese”; he must fly. And most of



All Saints' Church, Kapaa, the largest parish on Kauai Island, has over 300 members.

MORE THAN WAIKIKI

those on the neighbor islands, as they are called, are scattered about on little farms of their own, or in clusters of "company houses" on endless sugar and pineapple plantations owned by huge corporations.

Except for its one big city, Hilo, the Island of Hawaii, or the "Big Island" as it is usually called, is almost completely agricultural. Only Hilo attains a population of 25,000. Of the few other towns, even the largest is less than 10,000.

Hawaii is simply a sparsely settled state, its economy depending upon ag-

riculture, the military, and tourists. There are not enough people in its tiny communities to maintain self-supporting churches. That is why there are only eight parishes on the Island of Oahu and two parishes on the neighbor islands. There are thirty-two missions in addition in all the rest of Hawaii. This is not evident unless you get out of Honolulu and look at the other islands.

People are scarce, and getting scarcer, except on Oahu, where Honolulu is. Automation has hit the big plantations, and as the machines take over, the men leave. Missions on the neighbor islands are losing people. With the plantations

mechanized, the only hope of stabilizing the population figures in these outlying places is to increase the tourist business, which until recently has been confined largely to Oahu.

But while the other islands lose their people, Oahu continues to grow, and as it grows, Oahu needs more and more new churches.

This is what the district is up against financially. It needs capital to sustain its weaker units in the sparsely settled places, and more capital to build new churches on fast-growing Oahu. It is the distribution, not the number, of people that makes the problem: feast and famine together in the Missionary District of Honolulu.

But the district is meeting its problem. Granted that Honolulu carries most of the load, the missions pay their entire operating expenses with the exception of some financial help from the church's National Council for missionaries' salaries. No missionary, however, is dependent upon National Council for his house or car.

Missions operating expenses for National Council appointees and their salaries came to a little under \$250,000, of which \$99,000 came from the general church budget in 1961.

Hawaii sends \$10,000 a year to the general budget of the church, and, al-



Girls from St. Andrew's Priory School smile happily for the camera. This diocesan college-preparatory school has twelve grades.
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though it does not assume a definite budget for Taiwan and Okinawa which are administered by the Bishop of Honolulu, the individual parishes and missions do help their sister missions in these places by supporting seminarians and by special gifts.

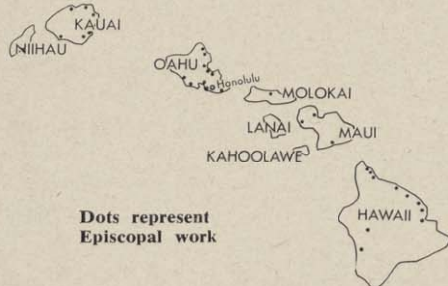
The district could be a diocese right now, were it not for the fact that many missions are building new churches. There are other factors that naturally come to light in such an endeavor. A capital fund campaign recently resulted in pledges of over \$700,000 for endowment, building, and advance work. Because of the changes that come from the constant transfer of military personnel out of the islands and from other economic setbacks, the district can anticipate a normal shrinkage in collections and, by conservative estimate, a collection of \$600,000. Self-support is the great goal of the district.

The people of Hawaii are proud. They like to pay their way. For example, the district operates twelve schools, all of them self-supporting. It may be difficult to keep the district from going on its own too soon.

Of more significance than their progress toward financial independence is the steady growth in communicant strength (12,612 now) and the development of their own priests and postulants. The clergy ministering to the people in Hawaii include Caucasian, Hawaiian, Japanese, Korean, Chinese, Negro, Filipino, and American Indian. Eight island men are now in mainland seminaries.

In summary, don't be misled about the Missionary District of Honolulu. Don't just look at Honolulu and say, "This looks mighty plush for a missionary district." On the other hand, when you do see what the problems are, don't worry about the people of Hawaii, either.

They are pulling much more of their weight now than any of us should normally expect, and we venture to say that it will not be too long before these ten parishes and thirty-two missions turn into a strong diocese, right before our eyes.



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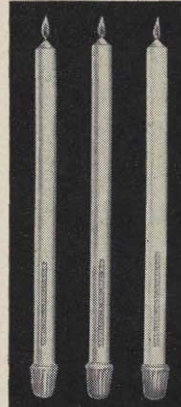
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The New Episcopal Church Center: Mission Almost Accomplished

THE NEW Episcopal Church Center in New York is a thirty-five-year-old hope come true. And it is one in which each Episcopalian can still share. The headquarters is the place from which all of the national and international missionary programs of the church are administered and the many other enterprises we engage in together are co-ordinated.

The building at 43rd Street and Second Avenue, New York City, will be ready by the spring of 1963. Gifts and pledges from those who wish to have a share in it have been coming in daily to the Presiding Bishop's office from all parts of the United States and our overseas missionary districts. Formal fund raising began in April, 1961.

Some of the gifts and pledges sponsor specific National Council departments, conference rooms, appointments, and furnishings. Others are contributions to the general building fund. More than five thousand individual donors have so far given gifts ranging from \$1 to \$419,000.

Among the gifts allocated to specific uses, the Diocese of Milwaukee is sponsoring the Home Department area in memory of Bishop Jackson Kemper, one of the pioneer missionaries to the American West. The Diocese of West Missouri is giving the Department of Christian Social Relations rooms in memory of Bishop Robert Spencer. The staff lounge has been given by the Diocese of Kentucky. The Diocese of Southern Virginia is giving a memorial for the information center. This will be in commemoration of the founding of

the colony at Jamestown in 1607 by a company who were members of the Church of England. There, Holy Communion was first administered on May 14, 1607.

The Presiding Bishop's conference room will be financed by the Diocese of Dallas in memory of Bishop Alexander Garrett. The conference room in the Home Department has been given in memory of Bishops Kirkman Finlay and John J. Gravatt by the Diocese of Upper South Carolina. Another conference room is being given by the Diocese of West Texas in memory of its first three bishops, Robert Elliott, James Johnston, and William Capers. The Diocese of Western New York is giving a conference room in memory of a former diocesan, the Rt. Rev. Charles H. Brent, who was also a pioneer missionary to the Philippines. The Henry Knox Sherrill Library will be built with a gift from the Good Samaritan Foundation of Wilmington, Delaware.

The Diocese of West Virginia is sponsoring the office of the General Division of Laymen's Work in honor of their present diocesan, the Rt. Rev. Wilburn C. Campbell, who organized and was the first executive of that division. The treasurer's office has been given in memory of Mrs. Harry M. Addinsell, whose husband is past treasurer of the National Council.

In the chapel the two credences have been given in honor of Louis B. Franklin, the late missionary leader and treasurer for twenty-nine years of the National Council. The altar rails will be in memory of Bishops Arthur

Selden Lloyd and Jackson Kemper. The organ will be given by St. Bartholomew's Church, New York, as a memorial to James Garfield Dale.

The apartment at the top of the building, which will be used by the Presiding Bishop and guests of the church, is being given by the Diocese of Chicago in memory of their late bishop, Charles P. Anderson, who was also a Presiding Bishop of the church.

The Diocese of Tennessee has given a memorial to its late bishops, Edmund Dandridge and Theodore Barth. The Diocese of Virginia is presenting a memorial to former diocesan and Presiding Bishop of the church, the Rt. Rev. Henry St. George Tucker.

Many larger gifts from individuals and organizations have been received. These donors include Mr. and Mrs. Eli Lilly of the Diocese of Indianapolis; Mr. and Mrs. Byron Miller of the Diocese of Bethlehem; Miss Mary Johnson of the Diocese of Southern Ohio, and the Episcopal Church Foundation, which is also donating the services of its executive vice-president as director of fund raising for the new Church Center. All gifts which are not allocated to a specific purpose are being recorded in the Book of Memorials if the donors wish it. Bishop Lichtenberger has announced that the listing of memorials will always be available to visitors.

Among the particular opportunities for memorials which have not yet been sponsored is the two-story Chapel of Christ the Lord at the corner of the center. It is hoped that between \$250,000 and \$500,000 will be given for



this purpose. In addition there are many other more modest opportunities. Some of these are:

Tapestry reredos	\$10,000
Tree of Jesse panel	2,000
Chapel windows, each	8,000
Cushions for Communion rails	2,000
Pews	5,000
Mosaic seals of first dioceses, each	3,000
Cross behind altar	2,700
Clergy chairs, each	200
Kneeling hassocks	550
Lectern	600
Altar candlesticks	600
Altar book stand	150

"At the present time the Church has more than \$2,200,000 in confirmed pledges by diocesan committees and an additional \$1,100,000 which bishops and others in authority have unofficially committed," Robert D. Jordan, executive vice-president of the Episcopal Church Foundation reported. "In my opinion," Mr. Jordan continued, "we need pledges of approximately \$700,000 more from dioceses which have not yet made a definite commitment to reach our goal of \$4,000,000.

"It is Bishop Lichtenberger's hope that every diocese and missionary district—both at home and overseas—will share in the new National Church Center, and that the entire \$4,000,000

An Episcopal dream assumes reality as the new Church Center rises into the New York skyline at 43rd Street and Second Avenue. The Chrysler tower is behind.

needed will be given or pledged by the opening of the building in March of 1963."

—ELIZABETH BUSSING

● **Inquiries about specific opportunities for memorials may be addressed to the Rt. Rev. Arthur Lichtenberger, Presiding Bishop, 281 Park Avenue South, New York 10, N.Y. Gifts and pledges should also be sent to Bishop Lichtenberger at the same address.**

Strangers No Longer

by **PETER DAY**

Editor of **THE LIVING CHURCH**

Author of **SAINTS ON MAIN STREET.**

Member of the Commission on Approaches to Unity

Foreword by the Rev. Frederick C. Grant

STRANGERS NO LONGER is concerned with divided Christendom, the Kingdom of God and the relevance of the Gospel and, as such, it is of tremendous importance to all who profess and call themselves Christian. It attempts to turn swords of doctrinal division into ploughshares of church unity. It maintains a Catholic position, but does not unchurch Protestants.

This is a lively discussion of the foundations for Church Unity. Mr. Day sets forth his discovery of these foundations through an historical approach to the emergence of the Church and the logic of his approach carries the reader behind the establishment of the Church to an encounter with the Kingdom of God.

"It is a book of hope and confidence. And it is written in a noble spirit—friendly, sane, realistic, charitable, understanding, courteous, brotherly: I am glad that Mr. Day's book appears at this particular time, and I rejoice that it is filled with so fine a spirit of friendliness and good will." —**Frederick C. Grant**

Price, \$3.95

AN ANGLICAN VIEW OF THE VATICAN COUNCIL

by the

REV. BERNARD C. PAWLEY,
Canon of Ely

AN ANGLICAN VIEW OF THE VATICAN COUNCIL is an authoritative, factual and fair attempt to understand some of the problems of

Christian Unity which face the Roman and Anglican Communion of the One, HOLY, Catholic and Apostolic Church.

Canon Pawley is the personal representative of the Archbishops of Canterbury and York at the Vatican during the preparation of the Second Vatican Council, scheduled to open in October, 1962, and comments on them from an Anglican point of view. He deals especially with the significance of the Vatican Council for future relations with the Roman Catholic Church with Anglicanism, Eastern Orthodoxy, Protestantism and the World Council of Churches.

CONTENTS: Church Unity; Present Relations—The Churches Themselves; Present Relations—Doctrinal Differences; Councils in the Past; The Second Vatican Council, 1962: Beginnings and General Aims; The Second Vatican Council: The Work of Preparation; Some of the Commentators.

An Episcopal Book Club Selection

Price, \$2.90

TITHING AND THE CHURCH'S MISSION

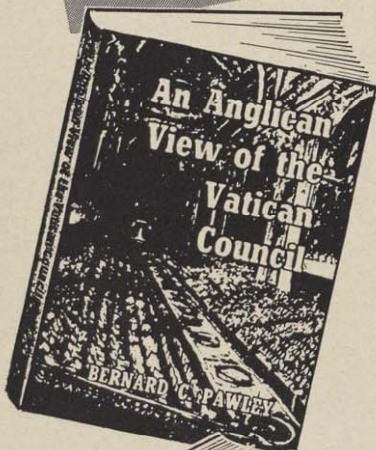
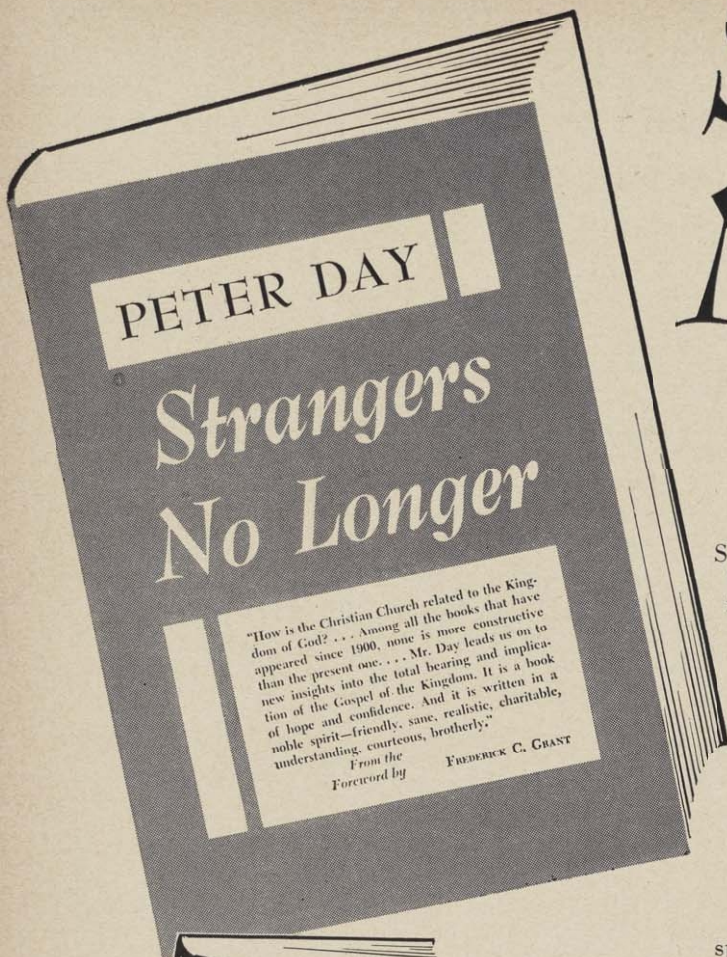
by the **REV. CARL SAYERS** and
the **REV. BERTRAM T. WHITE**
Foreword by the Rt. Rev. Richard
S. Emrich, Bishop of Michigan

This is a book which attempts to open up new worldly avenues and responsibilities for Christian Stewardship and Mission. It enriches our Sunday Worship and weekly vocations in the secular world.

"In the life of the Church we have too often thought that our primary need is money. But we do not primarily want money. Our first concern is to find souls that are dedicated to God, souls that are converted and hence God's stewards, souls that read their scriptures and say their prayers." —**Richard S. Emrich**

Contents: The Theology of Stewardship and Tithing as a Means of Grace; Tithing and the Church's Mission to the World; Tithing and Christian Commitment; Tithing and the Ministry of the Laity; Tithing and Community Concern; Tithing and the Communion of Saints; Stewardship and the Christian Motive.

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SAINTS, SIGNS, AND SYMBOLS

A 72-page booklet containing 341 illustration of the shields of the Evangelists, Apostles, and Saints, the Sacred Monograms, the symbols of the Holy Trinity and Persons of the Trinity, crosses, stars, fruits, flowers and symbols of the Old Testament. There are brief descriptions of the shields and symbols and the proper colors are also given. The book has been designed and illustrated by the author, who is well known as the designer and manufacturer of the plaster shields of the Apostles and Saints.

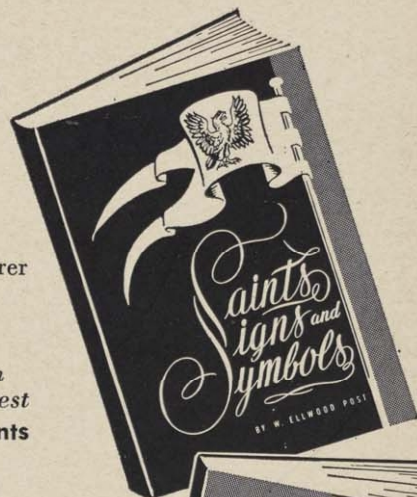
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Foreword by the
Rev. Edward N. West

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—Edward N. West

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A HANDBOOK FOR VESTRYMEN

A guide of rectors, wardens, and vestrymen on the organization, operation, and responsibilities of a vestry, the relationship of a vestry to the rector, steps to be taken in calling a rector, and comments on some of the legal problems relating to diocesan and national church canons. The appendix contains extracts from the canons of the Episcopal Church of interest to wardens and vestrymen.

by

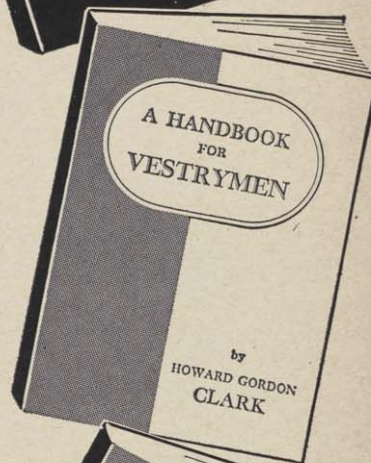
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"Bishops, priests and lay leaders will surely welcome this book, knowing that its use will do much to reduce, if not eliminate, many of the tensions and problems of administrative life, both within the parish and the diocese."

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READY AND DESIROUS

This commission (28 in number) was composed of Bishops, Parish Priests, and Laymen—leadership well versed in the theological, pedagogical and parochial disciplines of the Anglican Communion. Clergymen and laymen in every diocese of the Episcopal Church will be interested in this report.

The Report of the Commission of Preparation for Confirmation of the Diocese of New York
Foreword by **Horace W. B. Donegan, Bishop of New York**

CONTENTS: History of Confirmation; What is Confirmation; Validity; Allegiance; Preparation of Children; Preparation of Youth; Preparation of College Students; Preparation of Adults; Methods of Preparation; Caution and Special Attention; Follow Up to Confirmation.

Price, \$2.50



GUIDE FOR LAY READERS

This is a completely revised edition which will contain in addition to the original material: A Foreword by the Rt. Rev. Arthur Lichtenberger, Presiding Bishop; an entirely new section of Syllabus and Bibliography of Lay Readers' Study Requirements, as required by Canon 50 of the canons as amended by the 1961 General Convention; a chapter on the history of Lay Readers, by the Rt. Rev. Stephen F. Bayne, Jr. (this will replace the old Appendix II, "Some Historical Data"), and a new Order for the Admission of Lay Readers.

Price, \$1.35

Coming in January—

SPACE AGE CHRISTIANITY

The book is a series of lectures delivered at the Seattle World Fair, on August 6-9, 1962, by a distinguished panel of scientific and theological spokesmen, under the sponsorship of the Episcopal Church. The contributors are: Rev. Dr. William Pollard, Mr. Edward C. Wells, Dr. Paul Dudley White, Dr. Franklin Murphy, Prof. J. Milton Yinger and Rev. Dr. Albert T. Mollegan.



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*We have taken
a more active part
in the Church's mission*

OVERSEAS



IN THE past year Episcopalians have come to realize, probably more than ever before in the Church's history that the Christian mission is a first-class, full-scale world endeavor, and that our work in Alaska, or Liberia, or Taiwan is just as important as our work within the home parish.

Perhaps we feel more strongly about the Christian mission overseas because of the world's continued troubles and the almost instantly relayed knowledge of these troubles. Perhaps it is because we have watched so closely the rapid growth of ideologies alien to the faith we profess. Or perhaps it is because we know that the growth of population, and even of rival religions, is outstripping the growth of Christianity despite the best current efforts. But whatever the reasons, we are at last beginning to realize the depth and breadth of our responsibilities away from the continental United States.

There are many indications of this increased interest. At the parish and diocesan level, study of the overseas mission is beginning to boom. More and more Episcopalians are becoming eager for direct links with the people and the programs they are helping to support overseas. And, most importantly at this time, they are increasing that support.

Last year, through our parishes and dioceses, we contributed almost \$8.6 million to the General Program of the Episcopal Church for nation and world. Of this total, almost half went to the direct support of programs outside the continental United States. This year it is possible that more than half of General Church Program funds will be used for work overseas.

Overseas Department

What has this support meant? It has provided for the work of our National Council's Overseas Department in serving sixteen jurisdictions covering more than twenty countries and extracontinental areas (see statistics next page). It has helped maintain more than 1,500

national workers in these areas and some 900 parishes and missions serving almost 250,000 fellow Episcopalians.

In addition, our overseas support through our regular pledges maintains the work of 270 of our own missionaries. We were able to maintain only 230 five years ago. The occupations of these missionaries are as varied as the areas to which they are sent—priests, physicians, evangelists, general church workers, teachers, nurses, laboratory technicians, social workers, agriculturalists, treasurers, and office secretaries (see box, page 31, for location of these missionaries).

With the support of the people through the Overseas Department goes the supply and maintenance of the tools with which they work—furniture, land, chapels, a water system, a power unit, hospital beds and surgical instruments, libraries and books, and schools of all sizes and shapes.

In the Episcopal Church's three major areas of overseas concern—East Asia, Africa, and Latin America—General Program funds plus capital grants from the great Women's United Thank Offering and other sources (see box, page 31) have made the following specific accomplishments possible in the past year and a half.

In East Asia, the vital, new partnership between the Episcopal Church and the Philippine Independent Church is turning plans into action, and a strengthened ministry in Okinawa and Taiwan is creating new congregations and new buildings. (For a more detailed report on Asian work, see the article on page 32.)

In Liberia, West Africa, where our only missionary district on the recently "emancipated" Dark Continent is located, a new church headquarters building is going up in Monrovia, the capital. Cuttington College and Divinity School, one of the nation's leading educational institutions, has a new faculty building and generator plant. A new high-school plant serves Cape

Palmas, and the Order of the Holy Cross's work with leprosy victims at Bolahun has been helped by the addition of a chapel and hospital facilities.

In Latin America, where the Episcopal Church centers approximately half of its overseas effort, the new Theological Seminary of the Caribbean symbolizes the church's tremendous responsibilities in this critical area of the world. Opened in September, 1961, and formally dedicated by Presiding Bishop Arthur Lichtenberger in January of this year, the Caribbean Seminary, built near San Juan, Puerto Rico, already serves a trilingual student body from Haiti, Panama, Costa Rica, the Dominican Republic, Puerto Rico, and the Virgin Islands.

Latin America

New church centers are being constructed in Puerto Rico and Mexico, and new educational facilities have been, and are being, completed in Mexico and the Virgin Islands.

This spring the Rt. Rev. José Saucedo, Bishop of Mexico, dedicated a new Episcopal Church in Matamoros, a city on the United States border. This is the first major step in the Mexican Church's hoped-for expansion northward. On August 5, the Rt. Rev. Paul Kellogg, Bishop of the Dominican Republic, consecrated a new church and church-school plant for the first Spanish-speaking Episcopal congregation in Santo Domingo, the nation's capital.

In Central America, a new center for Spanish-language publications has been opened in San José, Costa Rica. Episcopal work has been intensified in Guatemala City, the capital of Guatemala, and Tegucigalpa, the capital of Honduras. Two new agricultural projects have been started in rural Nicaragua.

In the District of Panama Canal Zone, which now includes the republics of Panama, Colombia, and Ecuador, educational facilities have been added in Panama itself, and two long strides have been taken in the church's service

The Church Overseas

VITAL STATISTICS, 1961

	TOTAL CLERGY	PARISHES MISSIONS	BAPTIZED PERSONS	COMMUNICANT MEMBERS	BAPTISMS	CONFIRMATIONS
BRAZIL						
Central	32	61	4,669	2,697	203	197
Southern	36	48	14,570	5,044	445	332
Southwestern	22	71	11,757	3,562	333	183
CENTRAL AMERICA	35	38	6,051	2,432	411	205
CUBA*	32	59	71,765	9,454	2,115	304
DOMINICAN REPUBLIC	10	18	2,705	1,191	90	139
EUROPEAN CONGREGATIONS*	13	7	2,324	1,431	126	94
HAITI	33	177	34,195	13,132	1,029	831
LIBERIA	33	145	9,636	6,231	760	504
MEXICO	32	64	6,080	3,431	207	179
PACIFIC ISLANDS**	63	10	1,782	1,199	216	136
PANAMA CANAL ZONE	26	44	16,679	5,597	415	535
PHILIPPINES	73	196	47,874	24,177	2,509	1,427
PUERTO RICO	32	27	9,094	3,857	834	313
TAIWAN	8	8	1,909	818	54	95
VIRGIN ISLANDS	11	5	6,510	2,772	205	175
TOTAL	491	978	247,600	87,025	9,952	5,649

* 1960 Figures

** Excluding State of Hawaii

OVERSEAS

to northern South America. In Cali, Colombia's major southern city, a new church plant is being built to house a rapidly growing Episcopal congregation. And in Guayaquil, Ecuador, a new church plant and a resident priest now serve English- and Spanish-speaking congregations.

In the Brazilian Episcopal Church, which covers an area almost as large as the continental United States plus Alaska, new churches in key locations are also helping Episcopal expansion. These include a striking center in Brasilia, the nation's capital; buildings in the fast-growing central city of Petropolis, and Maua, a suburb of giant Sao Paulo; and a church and rectory in the southern city of Pinheiro Machado.

Several dioceses in the United States have also joined in the direct support of our own overseas jurisdictions through what are called "companion diocese" arrangements. Currently these include Dallas and the Philippines, Delaware and the Dominican Republic, Fond du

Lac and the Virgin Islands, North Carolina and the Panama Canal Zone, Rhode Island and Haiti, and West Texas and Mexico.

In addition to our own, we Episcopalians are helping in two other fields of growing importance overseas. These are: (1) sister churches of the Anglican Communion and (2) Old Catholic, Orthodox, and other churches related to us by intercommunion or ancient, traditional ties in what is called the "wider Episcopal fellowship."

Anglican Communion

Through the Overseas Department of our National Council, we channeled last year approximately one-tenth of our overseas-program funds to support Anglican work in Japan, Hong Kong, Korea, Singapore and Malaya, India, Uganda, and South Africa. The major part of this Anglican service was for the more than forty U.S. missionary personnel who work in these areas. In terms of history and extent of operations, our closest ties are with the Nippon Seikokai (the Holy Catholic

Church in Japan), where we have some thirty missionaries.

American service to the Anglican Communion comes from other sources, too. Through the Inter-Church Aid program administered by the National Council's Department of Christian Social Relations, we help the work of the Central Office of the Anglican Communion in London, St. Augustine's College, the famed mission training center for the Anglican Communion, and make available scholarships for promising students from all parts of the Anglican world.

Inter-Church Aid grants in the last year have also gone to support special projects in the West Indies, Korea, India, Gibraltar, Hong Kong, and Nigeria. Under the Henry St. George Tucker fund, named for a past Presiding Bishop, Virginia Theological Seminary has sent three men to help strengthen theological education in East Africa. The Diocese of Delaware has for several years supported a missionary in Uganda, and the Diocese of Olympia currently has a "companion"

relationship with the Diocese of Kobe in Japan.

Through the Episcopal Church's annual Good Friday Offering, we offer direct help to Anglican churches in the Middle East under the jurisdiction of the Archbishop in Jerusalem. Last year some \$60,000 was sent from this important fund for work in Jordan, Israel, Lebanon, Syria, Iran, Egypt, and the Arabian Peninsula.

Wider Episcopal Fellowship

The Overseas Department, the Inter-Church Aid program, and the Good Friday Offering are our three major means of service to other overseas Christian bodies in communion with us and to the Orthodox churches with which we have had close ties for years.

Through the Overseas Department, primarily, we are furthering our growing relationships with the Philippine Independent Church and the Church of South India. Last year we sent more than \$60,000 to support personnel and programs under these two churches.

Inter-Church Aid grants have made help possible to Old Catholic churches in Austria, Germany, the Netherlands, and Poland, and to the Reformed Church in Spain and the Lusitanian Church in Portugal. We are in full intercommunion with all of these groups.

Within Orthodoxy, we have been able, through Inter-Church Aid, to assist programs and congregations in Greece, Turkey, France, and Finland. In addition we have sent funds to the ancient Mar Thoma Church in India and to the Coptic Church in Ethiopia. Through the Good Friday Offering, we make possible much of the work of General Convention's Joint Commis-

EPISCOPAL MISSIONARY FORCE Overseas Department, 1962

Field	Missionaries
Alaska*	35
Brazil	14
Central America	17
Cuba	2
Damaraland, Africa	1
Dominican Republic	5
Guam	1
Haiti	5
Hawaii*	34
Hong Kong	2
India	4
Japan	28
Korea	1
Liberia	21
Mexico	6
Okinawa	4
Pakistan	2
Panama Canal Zone	14
Philippines	36
Puerto Rico	15
Singapore	1
South Vietnam	1
Taiwan	5
Uganda, Africa	5
Virgin Islands	7
Jerusalem	1
Reserve	3

* Although Alaska and Hawaii are states, they are administratively related to the church as overseas missionary districts.

sion on Co-operation with the Eastern Churches, and send grants to Orthodox congregations in the Near East.

In summary, these are some of the ways in which we are showing our concern for the Holy Catholic Church outside the United States. For more details on a specific area of this concern—East Asia—see the following pages. ◀

OVERSEAS CAPITAL GRANTS AND LOANS, 1959-1961 from Overseas Department, United Thank Offering, other gifts

Field	Total	Field	Total
Alaska	\$ 81,000	Mexico	446,000
Borneo	13,100	Okinawa	115,500
Brazil	303,000	Panama Canal Zone:	
Central America	252,489	Colombia, Ecuador	147,869
Cuba	9,400	Philippines	509,943
Dominican Republic	107,250	Puerto Rico	278,500
Haiti	92,522	Singapore-Malaya	27,500
Hawaii	192,505	Taiwan	117,000
Hong Kong	30,000	Virgin Islands	160,362
India	1,000	Episcopal Seminary of	
Japan	100,686	the Caribbean	439,000
Korea	35,000		
Liberia	279,420		\$3,739,046

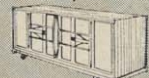
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On the Rim of Asia

*The Episcopal Church is strengthening
its service to the people of East Asia.*

by Joseph G. Moore

THE MAJOR accomplishments of our church in East Asia during the past few years cannot be measured just in terms of buildings, though some excellent buildings have been constructed. Nor can they be measured in quantities of staff sent overseas, or even in vital statistics.

We have been active in recruiting more staff and in reaching more people, but the great accomplishments during the past decade have been actions taken by our church in relation to sister churches in the Anglican Communion, and in co-operation with other communions related to us in the World Council of Churches.

Some are big steps, just starting to unfold in importance; others are minor changes in policy, but indicate an

awareness to the need of using new, creative methods.

The historic action of ratifying the Concordat of full communion with the Philippine Independent Church must be placed at the top of the list of major accomplishments in the past decade. This action—and the decision to establish a joint council to implement the union—is one of the most dynamic steps ever taken by a General Convention of our church.

A thrilling thing about this close association is the fact that the action was taken only after a long engagement period. It represents more than fifteen years of patient, careful work between the bishops of the Episcopal and the Independent Churches. While it is clear that this was spearheaded by

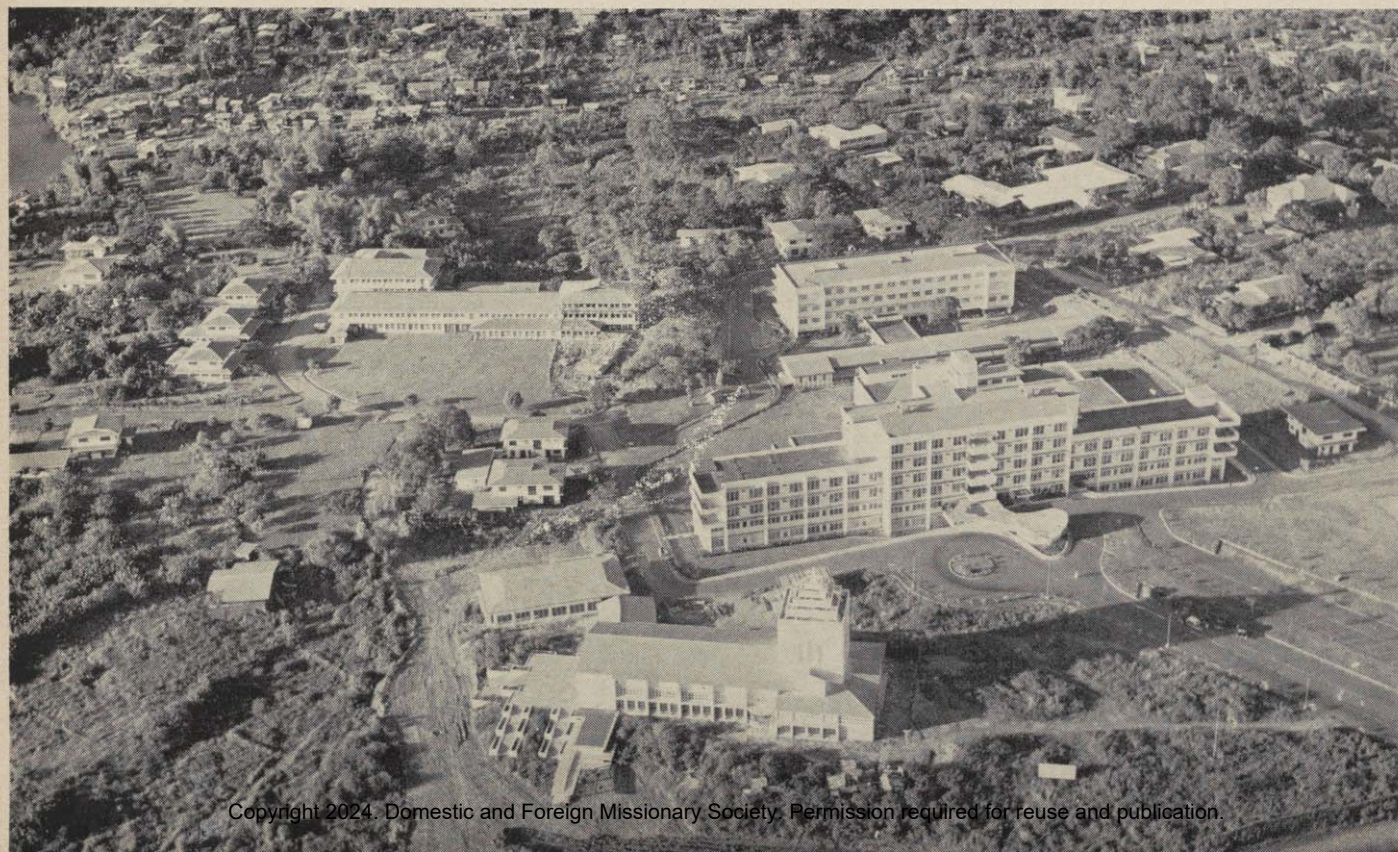
Bishops Norman Binsted and Isabelo de los Reyes, many bishops and priests of the Episcopal and Independent Churches worked on this plan together.

The two-million-member Independent Church is the result of great sacrifice on the part of the late Bishop Aglipay and the men and women who banded themselves together to free the Christian Church in the Philippines. They were drawn together because of a fervent love for God and country and a conviction that a Philippine Christian need not compromise. They faced a Roman Catholic leadership that was powerful and corrupt, and the obstacles they encountered seemed insurmountable.

The group was poor, and many were uneducated. The church buildings

Cathedral Heights at Quezon City, outside Manila. In the foreground is the Cathedral of St. Mary and St. John; on its right

is St. Luke's Hospital and School of Nursing. The long edifice in the background at left is St. Andrew's Theological Seminary.



they had built with their own hands were taken from them because the courts decided that they were the property of the Roman Catholic Church. Notwithstanding all the hardship, they continued to testify to their convictions. For almost two-thirds of a century, they have pressed on. It would seem that the tide is turning for them. Today, we stand shoulder to shoulder with them in their fight to build a strong national catholic and evangelical church in the Philippines.

A major contribution in this struggle is being made by our own St. Andrew's Seminary in Quezon City, the capital of the Philippines. All the young priests of the Independent Church are trained here, and many older priests have taken refresher courses.

It is interesting to know that the seminary itself has become a joint venture. While most of the professors are Episcopalians, some of the faculty are Independent priests, and more are in graduate training programs.

The reorganization of the Advisory Council on Missionary Strategy of the Anglican Communion in 1958 and the appointment of the Rt. Rev. Stephen F. Bayne, Jr., as full-time Executive Officer mark another new and important step forward. Under Bishop Bayne's leadership, the program of this council is challenging our Episcopal Church and all other sister churches in the Anglican Communion. We all support the program of the Advisory Council with men and money.

Our support has assisted the Southeast Asian Council, a creature of this new inter-Anglican program, to expand its work and have regular meetings to develop better planning and strategy for this important part of the world. Our present support of work in Hong Kong, Borneo, India, Singapore, and Korea attests to the Episcopal Church's interest in this extended field.

Along with the support of Anglican work through the Southeast Asian Council, we have reopened independent work in Taiwan and work in Okinawa which is developing rapidly under excellent leadership. Under the Holy Catholic Church of Japan, pre-World War II work in Okinawa was limited to a mission in a leprosy colony. Today, this leprosy work is active, and we have vital new work with seven other congregations.

In Naha, the capital of Okinawa, we have a self-supporting, English-speaking parish with missionary work. There are services in Japanese each Sunday

and a serviceman's center that is developing a program permitting American service personnel to teach English to Okinawan young men and women. Besides this, there is a college center in Okinawa and a well-planned and -executed program of expansion.

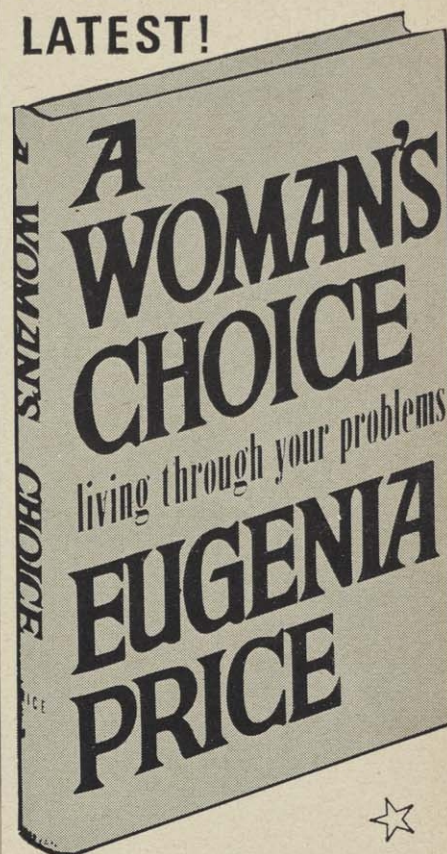
In Hong Kong, we help support an Anglican bishop, the Rt. Rev. Ronald Owen Hall, who, under God, dares to do the impossible. Our church is in the thick of the battle to bring education, health, and the Christian religion to masses of industrial workers thronging into this area. We operate numerous schools built into the new workers' housing developments. Most of these schools serve from 3,000 to 5,000 students each. We have working men's and women's hostels, baby clinics, and day nurseries. Beside each institution is a chapel where regular services are held. Currently, Bishop Hall is opening up an emergency child-feeding program for 60,000 children. The program will begin by feeding 20,000 children each day, and by November, will feed 60,000 children.

Our participation in joint educational programs with other communions of the World Council of Churches, the fine schools we have helped to establish and develop throughout many parts of the world, all speak of the accelerated sense of mission our church has today. The willingness to change rules to meet new conditions is also evident.

In the past two years we have offered pioneer overseas service to distinguished men past fifty, although the old rule book said that this was impossible. As a result, we have men like the Rev. Dr. Walden Pell, II, working in Vietnam (see page 34), the Rev. William A. Buell teaching in Tainan, Taiwan, and Dr. Channing Le Febre, master musician and teacher, hard at work in Manila.

Throughout this period, we have also put our capital to work in buildings and equipment. In the Far East alone, we have seen the completion of St. Luke's Hospital, in Quezon City; a new large wing on St. Luke's Hospital, Tokyo; the Cathedral and St. Andrew's Chapel in Quezon City, together with other buildings in the Philippines; church buildings in Taiwan and Okinawa; an atomic reactor installed at St. Paul's University, Tokyo, and assistance to Bishop Hall in his building program in Hong Kong. Besides this, we have built many buildings in other Far East jurisdictions. ◀

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ASSIGNMENT SAIGON

A pioneer Episcopal missionary reports on the Church's service in the midst of a hot "cold war" in Vietnam



By WALDEN PELL II

IT WAS early in February, near the end of the cool season in Vietnam. Summoned by a phone call before dawn, we threaded our way through a maze of small, pailote-thatched houses in the outskirts of Saigon. The only sounds were the reedy quacking of ducks, the crowing of a cock, and the sleepy cry of a child. Our way was lighted by the candles on Buddhist shrines celebrating the lunar New Year or *Tet*, as the Vietnamese call it.

We turned in at a lighted doorway and saw the slight, emaciated body of a sixteen-year-old girl lying on a cot. Nguyen-thi Chanh was dying of cancer. They had called us from the Adventist Hospital to say that her family had taken her home that morning for her last hours with them. Her mother, a fine Buddhist woman who had been our servant, had asked me to baptize Chanh when we came to see her in the hospital, and I had done so. Now her uncle, a recently confirmed Anglican, took her baptismal certificate, a brightly illuminated card in English and Chinese, and propped it against her pillow. Up on the wall a small figure

of Buddha looked down from a modest altar. Chanh's mother squatted by the bedside wailing in a kind of singsong chant. But Chanh was a Christian, ready to meet her Saviour and to inherit the riches of the kingdom of heaven.

Later that morning Chanh breathed her last, labored breath. Her English-speaking cousin, also a communicant of our church, came to discuss the funeral arrangements with us. The procession would come to the church, and there we would read the burial office. But the cemetery was some distance out of town. Americans are not allowed to venture outside Saigon except by plane. So we arranged that Dang, the cousin, would read the service at the grave, and gave him a marked prayer book and a Vietnamese translation of the Lord's Prayer and Apostles' Creed that we use for instructing catechumens.

Our ministry the evening before had a different flavor. We had dined at the Club Nautique de Saigon's upper-deck restaurant with a young American couple, the William Harpers. Nancy is a devout Episcopalian; and Bill, a Naval lieutenant in the U.S. Military Assistance Advisory Group, was brought up as a Methodist. He had taken some instruction and had read some Anglican books. Now he wanted to be confirmed when the Bishop of Singapore and Malaya came to Saigon the following week (he was, with four other Americans, an English girl, and three Vietnamese).

We went back to their apartment after dinner and sat on the balcony overlooking one of the beautiful boulevards the French laid out so lavishly in Saigon. As the holiday crowds strolled on the pavements below, we discussed the step the lieutenant was about to

take and its bearing on his former Christian tradition and his married life. Then we had coffee and heard a tape-recording of their recent wedding at the French Reformed Church, which our congregation uses. Even the accidental dropping of the ring by the priest-in-charge, and its bounces on the tile floor, came through perfectly.

Officially our Anglican work in Vietnam, Cambodia, and Laos is a "chaplaincy" in the old colonial sense, organized to serve the spiritual needs of Episcopalians and British Commonwealth Anglicans. But the commission the Rt. Rev. Henry W. Baines gave me in 1960, when he was Bishop of Singapore and Malaya, was to undertake an "Anglican Mission in Indo-China"; and inevitably, because this is Christian work, we are reaching out as a mission to the people of these countries, and especially the Vietnamese. That evening with the Harpers was, technically speaking, an example of "chaplaincy"; the next morning, at Chanh's bedside, was an example of "mission," I suppose, though obviously there is no real distinction for a Christian between them.

The contrast between that evening and the next morning is typical of the many contrasts and tensions of the area included in the watershed of the mighty Mékong River, the locale of "The Anglican-Episcopal Congregations of the Mékong," now officially known as "The Missionary District of the Mékong."

The elaborate three-day celebration of the lunar New Year, with practically all shops closed and the servants "off," and the colorful unicorn or dragon dances and processions in the adjacent Chinese city of Cholon, shows the attachment of the Vietnamese to the lunar calendar they adopted during a

thousand years of Chinese domination. Yet they must also use the Gregorian calendar the French gave them, in order to relate their country to the modern world, in which they are fully, and for the most part willingly, involved. So most Vietnamese calendars are printed with both the solar and lunar dates.

The earliest culture of the Indo-chinese peninsula seems most closely related to Austro-Negrito and Malayo-Indonesian patterns, but invasions from South China and India resulted in some fascinating mixtures. The Vietnamese, for example, wear trousers, eat with chopsticks, and build their houses on the ground, like the Chinese. The Lao and Cambodians, on the other hand, wear sarongs, eat with their hands or Western utensils, and build their houses on stilts, more like Malays and Indonesians. These cultural differences symbolize the unfortunate tendency of these countries to distrust one another rather than form an alliance against the

Communist threat facing them all.

Another contrast is that between the savage fighting in Laos and Vietnam and the gentleness and family solidarity of the people as a whole. In the guerrilla warfare now raging in South Vietnam old people and small children are beheaded with scimitars, bus loads of people blown up by mines, and the most monstrous tortures inflicted on captives. Yet the Vietnamese people we have met are the soul of kindness, friendliness, and good nature, and so are the Lao and Cambodians.

You see the families exchanging visits during the week of *Tet*: the men in well-pressed dark suits or the circular turban and long tunic of the national dress; the women and girls glowing with fragile beauty and graceful charm in their flowing *ao dais* (pronounced "ow yi"); the little boys resplendent in new suits and colorful caps; and the small girls in brightly colored dresses and amazing, curvy hats, with earrings dangling from their ears. And you

wonder how such people can ever be involved in so bitter a war.

The Americans also share this paradoxical existence. They have the tough job of helping the Republic of Vietnam fight its war for survival; at the same time they must entertain at the feverish pace that Saigon diplomatic life seems to require. We went to a reception at Lt. Gen. and Mrs. Lionel McGarr's (he was then Chief of U.S. MAAG Vietnam) to meet the Under-Secretary of the Army and Mrs. Ailes. General McGarr was not in the receiving line; but toward the end of the party he strode in with his aides, dressed in sweaty fatigues, just back from inspecting some heavy fighting in the Mékong delta region.

There is even tension among those who are opposing the Communists. There are plenty of anti-Communist Vietnamese who are critical of the government's conduct of affairs. Some of them are in prison, including one member of our congregation who has been



Dr. Pell makes an impromptu parish call on some of the shy, but pleased, Vietnamese children who live near the Saigon parsonage.

ASSIGNMENT SAIGON

an Anglican since 1948. Others back the regime wholeheartedly. There is Thu-Giang (pronounced "Too-Zan"), a lovely Tonkinese girl whose family came down from the North as refugees. She brought her little nieces to see us and proclaimed, "I like Mr. Kennedy and Mr. Diem." Like both of them she is a Roman Catholic.

Though the Mékong region is traditionally Buddhist in religion, there is a Christian population of more than two million, mostly Roman Catholics, and this introduces another contrasting element.

The Roman Catholic churches resemble late-nineteenth-century French houses of worship. We have seen only one chapel that showed a creative adaptation of Vietnamese art and architecture. The numerous clergy and re-



ligious dress like Europeans, except that many of the priests wear sun helmets as they swish by on their motorbikes. It is said that the leaders of this church have strongly nationalistic tendencies and exert considerable influence in Vietnamese political life.

The Protestants are chiefly members of the national Evangelical Churches of their particular countries. Fifty-one years ago the Christian and Missionary Alliance began work here, and the result is a strongly evangelical and Bible-centered group of indigenous Christians numbering some 25,000 in Vietnam alone. Many of them are people of the *montagnard* tribes of the High Plateau country, and therefore converts from primitive animism.

The two prevailing schools of Buddhism differ as sharply as the local brands of Catholicism and Protestantism. The Hinayana or "Lesser Vehicle"

Buddhism of Laos and Cambodia is monastically oriented and characterized by many gorgeously decorated pagodas from which thousands of saffron-robed monks pour forth each morning to beg their food, teach school, and perform other good works. Over the border in Vietnam the Mahayana or "Greater Vehicle" Buddhism is mixed with Taoist and Confucian elements and the Vietnamese version of ancestor veneration. The brown-robed monks and nuns are not numerous. The pagodas look more Chinese, with the dragon motif replacing the seven-headed cobra or *naga* so prevalent in Cambodian temples, including the later ruins at Angkor.

In Vietnam the Jade Emperor, the God of War, and the Goddess of Mercy appear in many altar pictures. The religious practices are less specialized and more within the reach of the ordinary layman. Because of the tolerant and eclectic nature of this form of Buddhism, its followers are more susceptible to conversion to Christianity than those of the "Lesser Vehicle."

We could mention also the friendly struggle between French and Anglo-Saxon civilization to become the "second culture" of these countries. Though the colonialist features of the French domination are resented and rejected, there is still enthusiasm for its cultural contributions, such as language, cuisine, styles of dress, art, and music. At the same time there is enormous eagerness to learn the English (or "American") language, to make American friends, and to study in the United States. For a while I taught English at a private school through whose gates three thousand Vietnamese, ranging from small children to young men, housewives, night-club singers, and Buddhist nuns, stream daily simply to study English. The popular Vietnamese-American Association teaches English to thousands more.

Even in our Anglican congregations there is a bit of contrast between the English and American points of view, and a sort of tacit division of labor, too. The British Embassies have traditionally taken the responsibility for providing Anglican services. In Saigon such services go back to 1952. We are still using a chaplain's Communion set belonging to the British Embassy. In most cases the "Hon: Sec:" and the "Hon: Treas:" of the church committee (vestry) are British. But all of our nine lay readers are Americans, from the embassies, MAAG, or USOM; and such organizations as the church school at

Phnom Penh and the choir at Saigon are composed largely of Americans.

We have had an English wedding, with hymns, psalms, a sermon, and much time spent waiting for the bride and groom to sign the register; and we have married American couples in the usual style of the Episcopal Church. At Saigon we now use the 1940 Hymnal of the Episcopal Church, but the English Hymnal for Phnom Penh and Vientiane. All three congregations use the 1662 English Book of Common Prayer.

Working from our spacious parsonage at 193-B Duong Cong Ly in Saigon, I am priest-in-charge of three congregations. St. Christopher's, Saigon, has about 150 members, including seven Vietnamese communicants and several Lutherans, Methodists, Presbyterians, and other non-Anglicans. Two of our families are Chinese, and we have Indian members from the Church of South India and the Syrian Orthodox Church. The Sunday congregations often total over one hundred persons. About thirty lay people take part each month as lay readers, lesson readers, sidesmen (ushers), members of the altar guild, and organist.

Trinity Church, Phnom Penh, is our next largest and next oldest congregation. Between the monthly visits of the priest-in-charge, lay readers read Evening Prayer and sermons sent from the National Council on Monday in the USIS Auditorium. So many people go to cooler places for the week end that Monday seems to be a better day than Sunday for the services; but two Sunday services are held when the priest-in-charge comes.

The Church of the Holy Spirit, Vientiane, numbers only about fifty members, since American dependents were long ago evacuated to Bangkok. I fly up there every two or three months for services in the tiny "International Protestant Chapel." The Evangelical Church there is building a new and larger chapel on a better piece of land, and we are contributing to this from our special fund at National Council.

All three congregations are organized with English-style church committees. The people's and vicar's wardens at Saigon are the British and American ambassadors respectively. At Phnom Penh the positions are reversed, and at Vientiane our sole warden is the Australian minister.

The recent Synod of the Diocese of Singapore and Malaya voted our congregations the status of a missionary district, entitled to one lay delegate in

the Synod (a "missionary district" in this diocese is more like a convocation or rural deanery in the United States). We publish a quarterly journal, *The Mékong Messenger*, and a newsletter. Our Bishop, the Rt. Rev. C. Kenneth Sansbury, formerly Warden of St. Augustine's College, Canterbury, visited all three congregations early in 1962, and we have also had visits from the Rt. Rev. Roland Koh, Bishop Suffragan in Kuala Lumpur; from Bishop Daly of Korea (at Phnom Penh); and from Bishop Mosley of Delaware, Bishop Gibson of Virginia, and Bishop Kennedy of Honolulu (at Saigon).

Our relations with the other Christian churches are close and cordial, and we have many good friends among the Baptist, Evangelical, French Reformed, and Roman Catholic clergy, and the military chaplains who have arrived in recent months. There are few reminders here of denominational differences, and little interest in them.

The Diocese of Singapore and Malaya covers seven nations. In Singapore and Malaya it works through many parishes, missions, schools, hospitals, and clinics, but a large proportion of their personnel are missionaries supported by the Society for the Propagation of the Gospel, Church Missionary Society, Overseas Missionary Fellowship, and other overseas societies. In the other five countries the diocese has but three resident clergy; one for Thailand, at Bangkok; one for Indonesia, at Djakarta; and the writer for Vietnam, Cambodia, and Laos. The diocese itself has neither manpower nor money at this time to expand the work in these outlying territories, and if it were not for the vision and generosity of the Overseas Department of the Episcopal Church and the many donors to our special fund, we could not have undertaken this mission.

Both Bishop Sansbury and Bishop Koh have urged us to concentrate on the English-speaking Anglicans to whom we were originally commissioned to minister, rather than to seek out converts from among the local people. We welcome those who come to us and offer instruction, Baptism, and confirmation to those who wish them, but we do not pursue converts in any systematic way.

The time may come when we shall be called to undertake positive and evangelistic "missionary work" in the more technical sense. Meanwhile we are thankful for the chance to carry

on a "chaplaincy," for such a ministry is certainly needed here.

Our large "Western" community lives under extraordinary strains and pressures. A doctor in Saigon remarked that he had never seen a larger percentage of people suffering from nervous tension. Vietnam is a country at war, and even the security measures that must be employed tend to produce an atmosphere of emotional insecurity.

The temptations of the flesh are present here in full force, despite recent legislation against dancing, gambling, and vice in general. An increasing number of young American soldiers is arriving weekly, many of them with only a hurried and sketchy briefing. All too easily they can fall prey to the seductive charms of the local sirens.

Against all this our churches offer "the spirit of counsel and ghostly strength; the spirit of knowledge and

in confidence." We Anglicans are an enigma to most people here, who know Christianity through either Roman Catholicism or evangelical Protestantism. And some of them are coming to see that we offer a middle ground between these two ends of the Christian spectrum.

Plenty of difficulties confront any new church program in these countries. There is the constant and rapid turnover of Western Christians, epitomized in the Vietnamese expression, "di, di, lai, lai" (go, go, come, come). The intricacies of the Vietnamese, Cambodian, and Lao languages are a formidable barrier to communication. Armed conflict and subversive influences produce an unsettled atmosphere, to put it mildly. And there is an elusive, undependable quality about things that makes it difficult to plan ahead.

Yet we are persuaded that it is pos-



Outdoors on the grounds of the hospital in Vietiane, the priest-in-charge and lay reader Charles Searles greet a wounded soldier, a veteran of the South Vietnam War.

true godliness" through their ministry of the Word and Sacraments. Further, they bring together people of differing national, racial, and professional backgrounds in the fellowship of the Body of Christ. And they project into the unfamiliar life here the firm values, ideals, and moral controls from home.

Above all our churches are centers for the regular liturgical and corporate worship of Almighty God, in lands where many know Him not as He is revealed in Jesus Christ. As we gather in our borrowed places of worship and offer our praise and prayers, we feel a fresh and heightened sense of reality and power in what we are doing.

So our congregations carry on their work of chaplaincy "in quietness and

sible and urgently important to maintain an "Anglican presence" in these countries against the day when life will be more settled and the rising tide of Christian reunion will reach here.

Then, in God's providence, our church will be on hand to contribute its riches in liturgy, church order, and zeal for the truth of the gospel to an indigenous and comprehensive church along the Mékong, a church that will be "truly Catholic, truly Evangelical, and truly Reformed." Chaplaincy and mission will flow together in one stream, so that we can proclaim:

"There is a river, the streams whereof make glad the city of God; the holy place of the tabernacle of the Most Highest" (PSALMS 46:4).

A World Away from Home

When a group of Episcopalians from the Lenox School journeyed to KEEP in Japan this summer, they happily discovered a new—and rugged—way of life.

By BARBARA GRAYBEAL KREMER

THE YOUNG American strolled into the Nagasaki shop, surveyed its stock of kimonos, and selected a particularly beautiful one. To go with it, he needed an *obi*, or sash; like any male in any country, he did not know his size. He made a wrapping motion around his waist to indicate what he wanted and how big it should be.

At this the polite shopkeeper began to giggle. The joke was so good that she called her assistant to share it. Then, still laughing, she let the young man know that this garment was not one he could wear: it was a lady's kimono.

The American was sixteen-year-old Bill Hungerford, Jr., a member of the twenty-three man delegation from the Lenox School in Lenox, Massachusetts, to KEEP—the famed Kiyosato Educational Experiment Project in the Japanese highlands.

Such comic adventures are bound to happen when a gaggle of earnest New Englanders find themselves in a culture almost totally different from anything they've ever experienced. But their greatest adventure had little to do with tourist troubles; their greatest adventure was their once-in-a-lifetime chance to be part of the unique blending of Christianity and common sense which is the essence of KEEP.

The Lenox group—twenty-one students and two masters, David Wood and David Blanchard—was invited to visit KEEP when Dr. Paul Rusch, founder and director of the project, came to the U.S. The following, from an interview between Dr. Rusch and a United States Information Service team, partially reveals the high standards by which the boys were chosen:

USIS: How did you happen to bring Lenox?

Dr. Rusch: Each year I make the rounds back home, and at schools which I feel stress the kind of education the world needs, I try to have them line up a group to send some year to KEEP. Lenox subscribes to freedom and work.

USIS: How did Lenox come?

Dr. Rusch: They came on their own financing.

USIS: What do you think of them?

Dr. Rusch: They're a swell bunch. . . . We worked them like the devil, but they're disciplined to it.

As the Lenox men soon discovered,

"working like the devil" is a way of life at KEEP, which was started twelve years ago on an 857-acre tract of barren land on Mt. Yatsu, a Japanese alp which lies eighty miles west of Tokyo. The area had been a royal game preserve before World War II. After the war, when a hungry and despondent Japan lay in ruins, Dr. Rusch conceived the idea of a formidable program to bring primitive rural Japan into the twentieth century—and into contact with Christianity, which most rural Japanese did not know existed.

Sponsored by the Brotherhood of St. Andrew, an Episcopal organization, Dr. Rusch began the project dedicated to "Food, Health, Faith, and Hope for Youth." Starting with the building of a church, KEEP has steadily grown and flourished as a "model community," a beacon of hope to rural Japan, most of which is still primitive by any contemporary yardstick.

At KEEP, continuous experiment and change are the driving philosophy. Land which skeptics once said would grow only "scrub pines and azaleas" now yields food for proud farmers and their families. Pigs and cattle are thriving where no livestock ever survived before. The KEEP buildings have been expanded to include a hospital—St. Luke's—a nursery school, the great Seisen Ryo guest lodge, and a number of others.

KEEP holds a Japanese government charter as a nonprofit educational institution; last year the project was 68 per cent self-supporting. Other operating funds came from friends throughout the world, including liberal support from U.S. Episcopalians. Through all that is being done in this pioneering

Lenox meets Kyohoku High: Douglas Hardy chats with one of the 1,300 students who invited the Americans for a day's visit.



community pervades a dynamic Christian spirit of concern and friendliness. The achievements of KEEP and the cheerful faith that has always sustained it have made the project known the world over.

Each year an endless stream of visitors—many of them students such as the Lenox men—flows into KEEP to see what is being done, and usually to pitch in and help by fulfilling prearranged work assignments. To accommodate its thousands of guests, KEEP maintains Seisen Ryo and several small guest cottages which, though not luxurious, are pleasant and comfortable. What most impresses the guests, aside from the remarkable work always in progress at KEEP, is the genuine hospitality of the year-round residents, many of whom are farmers struggling to coax a living from the stubborn land.

The Lenox group were among the most enthusiastic temporary laborers ever to burst upon the KEEP community. In the three weeks (July 2-21) they spent at KEEP, the young men ignited so much good will that Dr. Rusch was moved to say, "I never dared to hope that these rural families would take them into their hearts and homes."

The major objectives of the Lenox group were building an outdoor chapel, woodcutting, and clearing the Youth Camp playing field. But, in addition to this three-pronged assignment, they somehow managed to follow a whirlwind schedule of other activities.

One of the most memorable—and back-breaking—experiences of the Lenox men was their work with Japanese farmers. Far from being considered as "company," the boys worked shoulder-to-shoulder in rice paddies and wheat fields with farm families. For many of these young Episcopalians, it was a first contact with the drudgery of farming with almost no machinery. Jim Clow wore bandages on his badly blistered hands, while he and Tom Mitchell helped Farmer Kobayashi harvest wheat. The harvest crew was completed by Mrs. Kobayashi and the children, whose job was to carry away the grain on their backs.

Another Lenox man, fifteen-year-old Tom Hardy, worked with Farmer Kashiwage, who was conducting an experiment to improve his rice yield. Kashiwage Oka-San had lined the bottoms of his rice paddies with plastic so that the soil would retain moisture. Then he spread different kinds of fertilizer on each of his six or so small paddies. By late afternoon, Mrs. Kashiwage was



Bill Hungerford (left) and Bob Jack help Mrs. Shimazaki, working in the fields.



At the undokai (sports day) of the Takane Middle School, Lenox won honors in volleyball—and several new friends.



As house guest of a Kyohoku student, David Nye (right) got red-carpet treatment.

*Stone by stone,
the boys transformed
a lonely mountain
site into an
enduring tribute
to KEEP: a rustic
chapel "Built to
the glory of God
by Lenox men."*



*Building the chapel
was hard work, com-
plicated by close
timing. Here Martin
Bryan pours cement
for the altar, made
of hundreds of pounds
of stones lifted
from a gorge
via a "human chain."*



Lenox master David Wood (left) and KEEP's Paul Rusch (center) place a Cross on the altar.



wrapping clean white gauze around Farmer Hardy's battered hands.

Bill Hungerford, the unsuccessful kimono buyer mentioned earlier, and Bob Jack worked in the fields with Mrs. Shimazaki, an impoverished widow whose husband had died from the after-effects of radiation to which he had been exposed during the A-bombing of Hiroshima. While the two Lenox men and the Japanese woman toiled in the hot sun, the five young Shimazaki children stayed with their *Obaa-San* (old grandmother).

An unexpected work detail took the Lenox men on an all-night climb of Mt. Fujiyama. Their mission was to help public-spirited Japanese fight that ubiquitous menace, the litterbug. Over half a million people climb the majestic peak each year, and leave behind countless pieces of trash. Lenox co-operated by

picking up as much of the stuff as they could. They arrived back at KEEP tired, dirty, overwhelmed by the grandeur of Fuji, and pleasantly aware that they had done what they could to keep it beautiful.

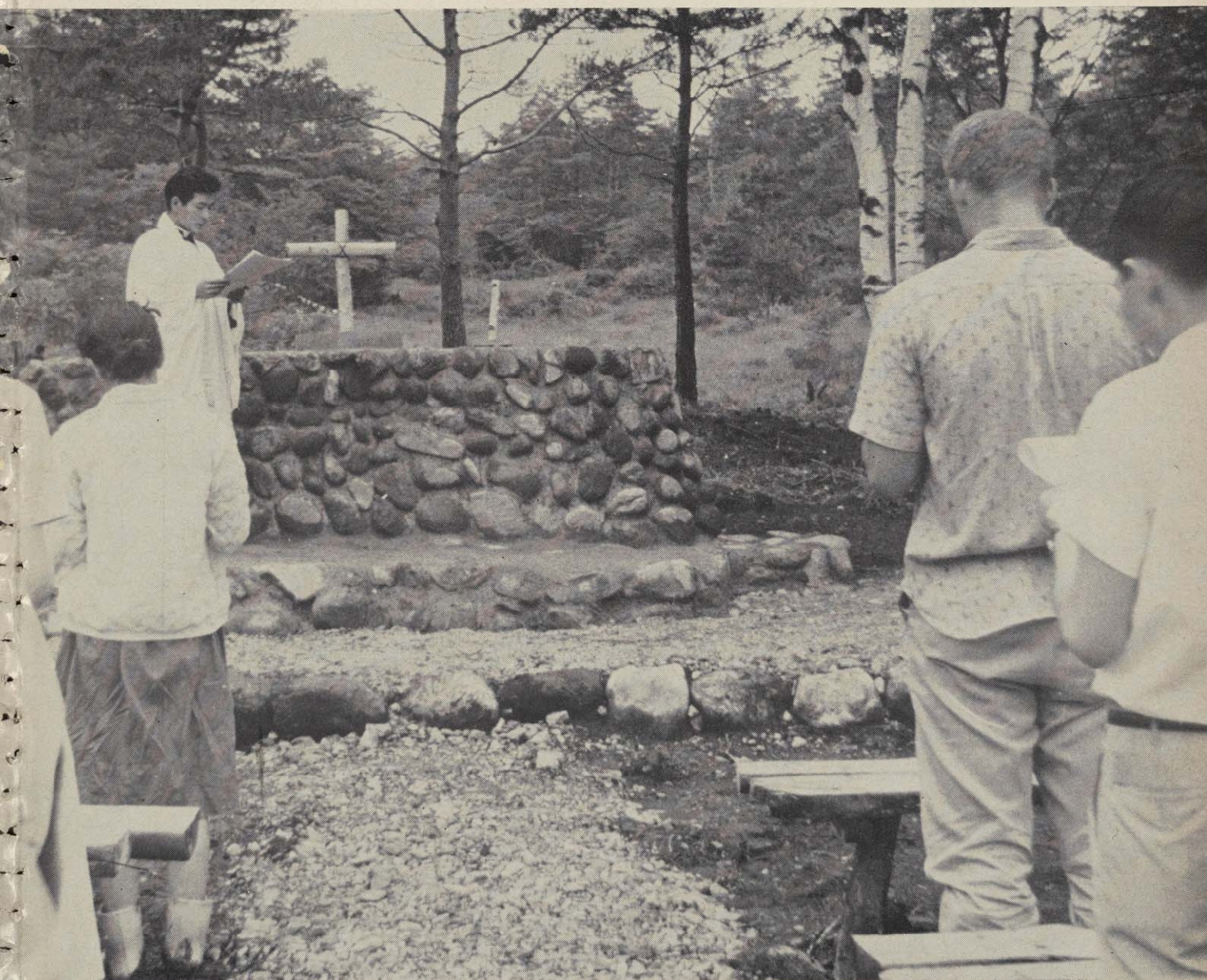
Meanwhile, the Lenox crew was working on its major project, the Lenox Memorial Chapel. Designed by Jim Clow, the outdoor chapel with its rustic altar was intended as a lasting tribute to the friendship between Lenox and KEEP. The site chosen was a wooded area overlooking mountains on four sides, with Mt. Fuji in the distance. The job included clearing the area and finding the perfect stones from which the altar would be built.

"Imagine if you can," wrote tour leader David Wood, "bringing up hundreds of pounds of rock from the bottom of a two-hundred-foot gorge, about

as steep as the steepest part of Monument Mountain [a Berkshire landmark near Lenox]. We did this by organizing a human chain, and passing the rocks up to the top where we loaded them in a trailer to be dragged to the site . . ."

Several side trips and KEEP activities served to help Lenox forget its collective aches, pains, and bruises. One jaunt was to the village *undokai*, a kind of festival which centered around school athletics. "Our boys are not, thank God, so sophisticated that they cannot enjoy such things as three-legged races, egg races, relays . . ." wrote David Wood. The Lenox men emerged triumphant from the volley ball competition. They treasured their prizes, inexpensive paper tablets, as much as if they had been ornate trophies.

At the *undokai*, villagers flocked around the American boys to ask them



Before a silent, reverent congregation, Father Mutsuji Muto consecrates the outdoor chapel, walled by mountains and roofed by sky.



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A WORLD AWAY FROM HOME

questions, to look at them, even to touch them. Bill Kenah, a seventeen-year-old, improvised an exchange class in English and Japanese. He drew pictures of animals and objects, which the children identified in Japanese. Then Bill instructed them in the English terms.

On another outing, the men from Massachusetts went to Kyohoku High School for a day of visiting with the 1,300 students there. This expedition was climaxed by one of the high points of their stay in Japan: the boys were invited to be overnight guests in the homes of some of the students.

Jim Clow described his stay with the Hara family as "an experience I'll never forget. Last night was Japan."

"I was overwhelmed," said Bill Hall, sixteen. "The tiny three-room house which serves for eight members has a thatched roof. It was extremely neat. . . . Bookshelves lined one wall in perfect order. . . . Religion was the big topic. Noriko-San is an enthusiastic Protestant and dismayed that I didn't read my Bible every day. She put me off base. We ate all evening. For dinner we had *Osushi* (rice cakes wrapped in seaweed and egg batter), *kyuri* (cucumbers), tomatoes, and gum for dessert. . . . This must have cost a lot, although the supper, by contrast of those of the other boys, must have been a more simple fare. . . . I understand that the teachers were very selective, wanting to give 'good' impressions to Westerners. The Obi home was very poor. . . . I am glad Noriko-San was successful in having her home selected for an American guest."

Despite their stellar performance, the Lenox group nonetheless lived up to the truisms that Boys Will Be Boys and that Enterprise is the Keystone of America. Their one attempt to bring capitalism to Kiyosato came when four of them rented a motor scooter, which boasted perhaps two cylinders, and established a taxi service up and down the steep hill to KEEP, which nestles a mile up on Mt. Yatsu. The business deal, however, fell on hard times when the motor scooter broke down and required expensive repair work. The day-by-day progress and backsets of the newborn taxi company were hilariously recorded in the KEEP daily newspaper, the *Shim-bun*.

By celebrating Independence Day in Japan, the Lenox boys were among the few Americans to be able legally to en-



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joy an old-fashioned Fourth, complete with fireworks. In the spirit of the occasion, the KEEP nursery school had been decked out in handmade decorations in red, white, and blue. Master Wood was relieved when the fireworks display ended with no accidents or injuries, and confessed to a twinge of nostalgia for his own boyhood days when firecrackers and Catherine wheels were natural accouterments for the Fourth.

As the days flew by, the Lenox men worked frantically to finish their chapel in time. Finally, the day before they were scheduled to leave KEEP, the rustic chapel was ready. Inside a clearing in the woods, a path of pebbled stone and shale led to the stone altar so lovingly made. Behind the altar rose a reredos of pines. Through it, when the sun shone, loomed the fragile beauty of the mountains. Benches had been hewed from the trees that were cut down to create the chapel space.

In the dedication ceremony, David Wood passed to Dr. Rusch a rugged, homemade wooden Cross. With joined hands the two men placed the Cross on the altar. Then Father Mutsuji Muto of KEEP prayed that the altar "Built to the glory of God by Lenox men, A.D. 1962, *non ministrari sed ministrare*," would be for all who seek a blessing to the ages.

Non ministrari sed ministrare ("not to be served but to serve") is an expression dear to the hearts of Lenox men and serves as the school's official motto.

Immediately after the dedication of the chapel, KEEP held a reception in Seisen Ryo Lodge to bid farewell to Lenox. Deeply moved by their many experiences here, the Americans expressed a desire to spend the rest of their time in Japan at KEEP. But Dr. Rusch reminded them that there was still more of Japan to see before they began the long trip home.

The next morning, not long after sunrise, the Lenox men descended Mt. Yatsu for the last time. Undoubtedly their KEEP visit had brought to them a new and deeper meaning of *non ministrari sed ministrare*.

And at KEEP, where work and Christianity go always together, the Lenox men will be long remembered. They left behind them a chapel and a host of friends. And they had earned from Dr. Rusch this tribute: "Certainly the Lenox School group had the work-out of their life, and probably experienced more angles of Japan life than any student group that ever came to Japan."

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FROM Boston, Massachusetts, to Alexandria, Virginia, clinging tenaciously to the Eastern seaboard, exists what is referred to as a strip city, or more recently, a megalopolis. The once individual and separated cities have so expanded that they now have become a continuous strip of city. Just like cookies placed too close on a baking sheet before baking, they have run together and are now one congealed mass.

You have only to fly over this area, which is just one of several in the nation, to see that it really does exist. Yet only a few planners, economists, and sociologists today concern themselves with this fact. Of course, the major interlocking agents have been the mushrooming suburbs which even the smallest cities have today. Church people are prone to fret about parochialism and the insulated exclusiveness most parishes suffer from. In a way, it parallels what is happening in the megalopolis, for few of the individual cities, or the residents of them, have even started to face up to the facts and the problems which stem from those facts.

Contemporaneously with the strip city, there has been a great hue and cry about the "inner city." This terminology came into use as cities expanded, and at first just meant "downtown" as opposed to "suburban." By now it has acquired a multiplicity of meanings which cloud the real issues at stake.

In addition, "inner-city church" has been added to the linguistic horizon, and it, too, has a diversity of interpretations. Querying clergymen about this, we are told, "The inner-city church means nothing more than the church in the city, and the city is sick." "The inner-city church is one in a depressed area." "It's one abandoned by its members when they move out of the city, and which may or may not survive the desertion." "An inner-city church is one with a long-term mortgage undertaken by a short-sighted congregation and rector and usually located centrally to nothing any more."

At the same time that this has been going on, our nation has galvanized itself into such a state of mobility, that these city lines are crossed and recrossed millions of times daily. Much of this is occupational necessity, but there is also clearly the belief that shopping, pleasure, entertainment, vaca-

tions, and friends are greener in the other guy's grass patch. People drive from Baltimore to Long Island to go to the beach. Long Islanders drive to Cape Cod to go to the beach. The people in northern New Jersey swim in Cape May. Westchester County this last summer was under virulent attack from the public for having a public park which was firmly reserved for "Westchester County residents only." And the public which protested was the public which had driven long distances to get to the park.

Airports are desperately overcrowded, because of the flurry of short hops. Planners are seriously endeavoring to eliminate this by getting funds for a 200-mile-an-hour rail system to operate between Boston and Washington. Such modernized ground transportation, if integrated into the existent commuter systems, would clear airports for long hauls, and improve suburban service.

Meanwhile, what's happening to the neighborhoods where these people reside? And what is happening to the churches in this restless megalopolis?

Inevitably a neighborhood, which is viewed as a temporary base for living operations, one from which residents flee at all opportunities, is not one which receives tender loving care. Vagabonds aren't necessarily vagrants, but neither are they responsibly involved citizens of a community. Thus a steady disintegration of such neighborhoods has been occurring.

Paradoxically, the evaporation of individual civic pride has been accompanied by an intense inclination to gripe about the fact that the other fellow is doing the same thing. "They" condone decay and corruption. "They" let nice neighborhoods run down.

The church faces all the same problems whether it be in Boston or Washington, Los Angeles or San Francisco, Chicago or Detroit. And just as there are bright spots where things are being done constructively to combat the general apathy, so too are there areas within the church which are on the move. One of these is in a typical area at the center of the Eastern seaboard megalopolis—Jersey City, New Jersey. Here, sandwiched between giant Manhattan and burgeoning Newark, is the Church in the Inner City at its worst—and best. Turn the page for a special photo and text report on this inner-city microcosm. ◀

*When customers moved to the suburbs,
department stores followed them with branch
stores. So have many churches. But what
happens to a church which does not move?*

They Preach What They Practice

The roster of concerns at St. John's Episcopal Church, Jersey City, resembles a daily tabloid, headlining the corruptions of both city and society. Every week these people deal with illegitimate children, gambling, narcotics addiction, alcoholism, unemployment, teen-age gangs, immorality, and lawbreaking.

Lawbreaking is a two-sided problem: those who break the law, and those who must be protected from others breaking the law. The latter involves such actions as illegal eviction, rent gouging, and unwarranted police brutality.

Over the period of a year, this parish has dealt with letter-writing campaigns, common-law marriages and care for unwed mothers, resettling refugees and parolees, demonstrations against segregation in Federal housing, and even a gang killing.

For St. John's is an integrated inner-city church with a community conscience. Two years ago it was a comatose parish of white people, an insulated island submerging in a sea of city mutations. While no one parish can ever be typical of the whole story, St. John's does represent a reality facing each Christian in America today.

Prologue to Paralysis

If you had attended St. John's Episcopal Church in Jersey City, New Jersey, in 1960—and it would have had to be the 10:45 service on Sunday, for that is all there was—you would have been one of sixty or seventy out of a

congregation of some 200 communicant members. The church school had two teachers to take care of the twenty children to be found there each week, representing five or six families. An enormous parish house was opened for the occasion, but closed the rest of the week, as was the church next door, to keep intruders out.

This parish had once been the largest in the State of New Jersey, with 3,000 communicants, and 1,800 children in the church school. Located on "the Heights," St. John's had been the height of fashionable parishes. The brownstone and granite edifice, built in 1872, with Tiffany stained glass windows and Carrara marble altar, pulpit, and lectern, witnessed to the affluence of its parishioners.

Although most of us think of the rush to the suburbs as a post-World War II phenomenon, it did in reality begin with the suburban surge of the "old families" after World War I. Neighborhoods of the rich became middle class; after World War II, these people, too, caught "suburbanitis," and the neighborhoods again went through a transition to a still lower economic level, and, in many cases, began to be predominantly Negro and Puerto Rican.

St. John's, like most other such city parishes, made little or no effort to assimilate the new people in the old

neighborhoods. *Time* magazine, dealing recently with this situation, put it in Luce-id fashion, "In industrial cities across the U.S., hundreds of churches have closed, merged, or moved lock, stock, and chalice to the suburbs, after the middle-class territories they served degenerated into slums." The congregation struggled along, pledging some \$6,000 a year, and paying ten to twelve choir members. They hoped for urban renewal. Between 1940 and 1960 three of the city's largest housing developments were built within walking distance of St. John's, sheltering well over 5,000 people. But not one person from any of these projects joined St. John's.

Status Quo—Quo Vadis?

To close, merge, or move seemed inevitable. But none of these things happened. St. John's has been born again and is rapidly becoming a powerhouse. The atrophying church is now a bi-racial blend of D.A.R. members and gang members, blue-collar and white-collar workers, local intellectuals and welfare cases.

It hasn't been easy. And it isn't to be supposed that the vestry and congregation were all shining examples of confidence in the new plans. Naturally there was much initial timidity. But there *was* a readiness for such a conversion. They wanted to try.

Lack of funds has been a persistent problem, yet somehow they find money, are given gifts, and work plans out.

by Jeannie Willis

The Rev. Robert W. Castle, Jr., joins demonstrators in front of Jersey City's City Hall to protest continuing segregation in public housing.



Recently the vestry made the decision to tithe, en masse. That the power of example is the most effective witness has been so clearly demonstrated at St. John's that more and more people strive to set the right example.

The future is uncertain. Just how long D.A.R. members and gang leaders will share a pew is problematical. Many parishioners are still unsure whether what they're doing is right. Some have left, including a vestryman. Some have stayed to criticize, some have complained to the bishop about how St. John's is being ruined. Some of the strongest supporters have had to leave the parish, because their jobs moved them to other parts of the country. Some, willing to go along with the programs, as they applied theoretically to their church, have found themselves unwilling to do so when they found what these new programs meant personally.

From the Cocoon

As far as the human eye can see, it all began when the vestry called the Rev. Robert W. Castle, Jr., as their rector. They called him with the full understanding that he would endeavor to transform St. John's into an integrated church serving its own community, and that he would attempt to remove the barriers built up against the changing neighborhood. No more keeping the likes in and the opposites out—socially, racially, or economically.

The church today, even on a hot,



An important part of the technique of reactivating St. John's was the rector's decision to go out on the streets, talk to everyone he met, invite them to church.

INNER-CITY CHURCH

sticky Sunday, is reasonably filled. Attendance at the three Sunday services is seldom less than 200, and a small but constant number attend a service of the Holy Communion on Wednesday mornings and prayer services two evenings a week. The new members—110 were confirmed in a seven-month period last year, and more than a hundred were baptized—include both white and Negro.

Don't get the idea that St. John's is suddenly a showplace. There is still plenty of peeling paint and crumbling caverns. But there is no dirt and dust and no six-day silences.

Father Castle has provided the leadership the vestry asked for, the vestry and congregation have responded to such leadership, and things are being accomplished. They are emerging from the cocoon.

Not unmindful of the symbolic implications, the first move was to open the church and leave it open all day every day for prayer and meditation.

Then Father Castle went out into the city, inviting everyone he met to come to St. John's. Even his easy, friendly manner must have made this a startling experience for many. It did indeed take a great deal of conviction on the part

of this young man to approach one and all in this manner.

This conviction stemmed from his confidence that, if and when the people he invited came to St. John's, they would find there the spirit of Christian fellowship. A husband can invite an unexpected guest to dinner, assuring him all the way home that he will be welcome, but to what avail if his wife and family make it clear to the guest that he is, after all, an undesirable addition to the family group? It didn't take long for the neighborhood youngsters to perceive a change. The open doors of the parish house drew them like magnets.

By now, no one was too surprised to see Father Castle playing basketball in a city playground, using the opportunity to tell teen-agers they would be welcome at the new Young People's Fellowship being formed. It may even have been his demonstration which led to St. John's being the Basketball League Champions for the '60-'61 season.

There was plenty of censure for such tactics, but now there is also plenty of evidence of the results, for church-school enrollment has risen from twenty to two hundred with no signs of tapering off.

The Pulpit is the Periscope

Not all of this happened overnight. Nor is it all pleasant and placid. At first the rectory backyard was a bevy

of children, but once the colored children came, too, white children were—and many still are—forbidden by their parents to associate with the Castles' children. People called him and his wife on the phone to revile them, often foully, or passed them on the street silently and hostilely. But this pastor and people were not dismayed.

Six months after he became rector, Father Castle looked out from the pulpit at a congregation which was slightly larger than had been there when he came. Those who had left were beginning to be more than replaced by new members.

On a Sunday morning in May, when many parishes were settling down for a long summer's lull, Father Castle preached at length on the city-church problem, and then concluded, "I now exhort you to share with me in the treatment and cure of St. John's.

"First and foremost, I ask everyone to share in a total visitation of the people of St. John's who do not attend church. I suggest that everyone take one or two names of lapsed members, or prospective new members, and call upon them. Bring them the love of Christ in your hearts. Talk to them about the church and what we are doing, and bring them with you to their Christian home. I don't mean a committee to do the job, I mean the whole congregation to go forward.

"Secondly, I would suggest that the weekend of May 27 and 28 be set aside

as a work weekend for the parish. Clean, build, paint, sew, wash, and accomplish the hundred and one things that need to be accomplished. No one is too young, and no one is too decrepit to give some time to the care of God's house.

"Thirdly, I suggest we all make a special thank offering to God's work. . . . One way to measure our thanksgiving is to take one day in May and say, 'What I earn that day I will give to the church. . . .'

"Fourthly, I suggest that my salary be reduced \$1,000, from \$5,200 to \$4,200, the minimum stipend in the diocese.

"Fifthly, pray. . . .

"Lastly, give more of your time, talent, and energy to the strengthening of the parish. Volunteer—don't wait to be asked. Join an organization, come down and help with the children, visit a shut-in. Give of yourself to Him who gave Himself on the Cross for you."

Preach, Praise, and Prod

It is November, 1961, and in the pulpit, like a caged tiger, is Father Castle.

"The Church lives timidly behind closed doors. The middle class white man insidiously keeps the black man out of his neighborhood and churches. The middle-class Negro separates himself and forgets the people he left behind in the city ghettos. . . .

"Yet these same churches claim to be friendly, and invariably have a sign that says, 'All Welcome.' What a lot of baloney—what hypocrisy. Welcome, if you are the right color or shade, if you are socially and economically homogeneous.

"There's enough good intention in our Episcopal churches to choke a horse, but not very much positive action."

Marvelous to behold is the reaction of the congregation. By now, many of them might accept this sermon in a spirit of complacency and self-righteousness, but they do not. Father Castle can continue:

"People are beginning to find a community of believers at St. John's. The spirit will grow and manifest itself to others; it will not be easy, but God will do it through us."

Then, as often, St. John's rector concludes with specific suggestions.

"The time has come to expand our professional and lay leadership. We need now another priest, because the tremendous opportunities being given

this church will go unrealized unless there is the manpower to meet each new and changing situation. Needed also are more laymen who will commit their time to the service of the men and women and children in our city who are hungry to know the Gospel of Jesus.

"Another area that needs expanding is work with the Puerto Ricans. We need people who will go with me into these new neighborhoods and tell them of St. John's. The day is coming when we should have a Spanish service every Sunday. Indeed, I should learn to speak Spanish.

"In order to reach out more effectively, we are opening a neighborhood house. This is a tenement apartment where we hope to begin work in terms of services, teaching, planned parent-hood clinic, law clinic, information center, and general home for people to come in and know the love of Christ in His Church. We will need men and women to staff the apartment in the afternoons and evenings. . . ."

Another phase of the multifaceted work of this parish was under way. On the last day of November, 1961, the Rt. Rev. Leland Stark, Bishop of Newark, presided at the dedication of the Hospitality House. The hospitality did not extend to heat or hot water in this small four-room flat, yet sixty people jammed in for the dedication.

A makeshift altar had been set up, and Bishop Stark began the service of Holy Communion, assisted by the Rev.



Not everything at St. John's is a radical innovation; the traditional greeting of parishioners and visitors after service is an important contact with the rector.

F. Slade Danzall, Archdeacon of Hudson County, and Father Castle. A local newsman reported that as Bishop Stark "rose with the consecrated bread, a cockroach skittered by" the bishop's feet, but no one seemed to be concerned.

This project continued successfully for several months, at which time the building was condemned and torn down. It remains to be seen if finances will permit its being replaced this Fall.

Communicating the Concerns

"Constructive, creative, humble action" is the constant theme, and the emphasis is placed equally on all four words. "Activism" is the bane of many a rector's existence; at St. John's words without action are probably the fastest way to merit a frown from the rector. His quick irritability with "just talk" stems in part from his constant consciousness of the needs of his community. Humility is ever underlined by his frequent reminders that "our ministry here at St. John's—yours and mine—is not to do the work of God, for we are not God, but to participate in the work that God is doing." This is a distinction he holds fast to.

Typical is the parish attitude toward a drive to clean up the city streets: support it. Support it in such a way that you see to it that the sidewalk and property in front of your house or apartment are clean. That may mean getting your hands dirty, for it must also mean picking up the papers and trash someone else may have littered there. Everyone, not only the sanitation department, has a responsibility to keep his city clean.

Always the rector goes back to the pulpit, where he preaches the Gospel, then picks up the role of communicator, or liaison man, between parish and world. Here he tells of successes:

"About a month ago a mother of seven children came to the church and said she had been locked out of her apartment by the landlord. She had paid her rent, and there was no court order. The management company was claiming that she was undesirable. We went down and broke off the lock, and she went back to her apartment. Two days later the same situation existed, and again the lock was broken off. At the end of the week we found the woman standing in front of her apartment, and a truck driving away with all her furniture. No court order, no legitimate reason, no sheriff's disposition.

"The church found the owner; after

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breaking through his lies—that he had followed court procedures in eviction—and threatening him with arrest for stealing her furniture and a suit for violation of her rights and mental cruelty, he moved her back. And you and I had shared in God's concern for this woman and her seven children."

He relates the tragedies:

"I know our police have a difficult job, and they have helped me on numerous occasions. But I also know now that some policemen believe that the only way to get a confession or to solve juvenile problems is through brutality."

He cites an actual instance of a young parishioner unmercifully beaten. "He was apprehended for having caused a disturbance, at which time an officer inflicted a head wound serious enough to need stitching up. Apparently, to make sure he wouldn't make trouble about the first incident, he was hauled back to the precinct house. Several hours later, a bloody mess, he was brought back to the Medical Center for repairs, treatment, and further stitches. A medical student on the scene was told to remain quiet about this situation. . . ."

One can not attend St. John's and

not know that such things are going on. Or that Jersey City, with thousands of alcoholics, has only a handful of beds to care for them; too many drug addicts, and only a few beds in the city jail for partial treatment.

Getting already busy adults to get busier with community problems is just one side of the coin. Keeping idle teenagers constructively occupied is the other.

Quitting school at sixteen, these teenagers drift aimlessly, unable to find jobs, often unwilling to do so. Hudson County has no vocational schools, so hundreds upon hundreds of these unskilled youngsters are flooding the city's unemployment market. An average of twenty-five a week come to St. John's for job leads and advice.

Jobs for the unskilled are scarce, and what few there are are apt to be the wrong kind. One fifteen-year-old boy from St. John's was offered \$50 a week to pick up bets from candy stores. Jersey City, like most cities, has its troubles with the numbers racket.

Channeling the time and energy of these youngsters is a major part of the task undertaken by the parish. "Keeping them off the streets" may be banal, but it is beneficial. The parish house rocks and rolls with the results. Thinking of constructive action isn't easy,

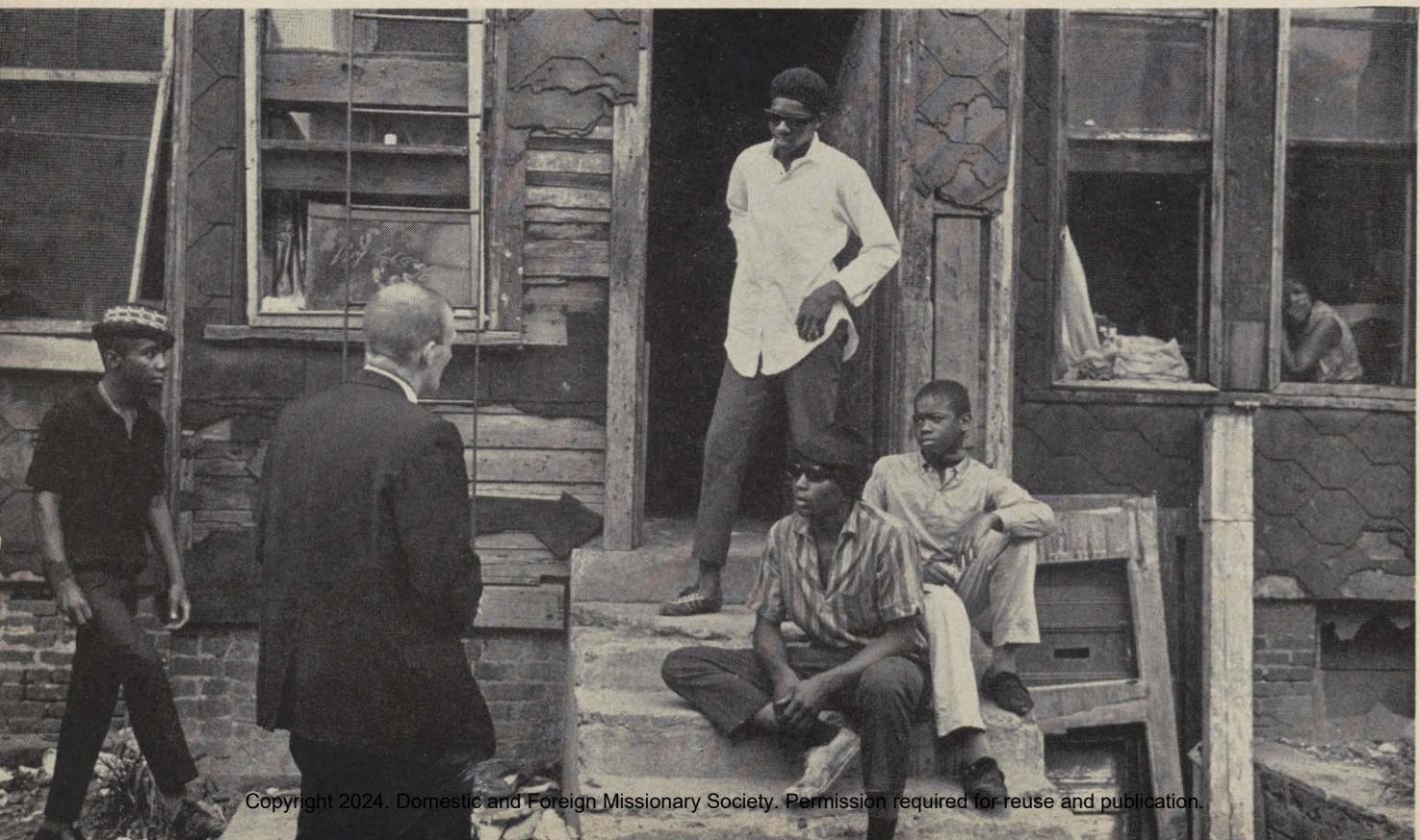
and lots more of it is needed. A gang is nothing but a group without a good cause to throw themselves into.

One of the first such causes used to implement this program was a challenge issued from the pulpit to two rival gangs, some members of which were in the congregation, to help clean up the disreputable, garbage-laden city housing projects. The boys accepted the challenge, and St. John's organized a mop-up operation which accomplished wonders. One of the side effects was to convince some of the boys who had been leery of such sissy activity that this was no job for softies or weaklings.

Gang warfare erupted last April, and suddenly two teen-age boys were dead, one of them from St. John's. Hundreds attended the funeral, including silent, solemn clusters of teen-agers. Over-shadowing the grief was the fear that the warfare wasn't over. The news had spread, and boys, feisty for a fight, were pouring into the city from neighboring Newark and New York City.

Prompt action was taken by Father Castle and a Negro Pentecostal clergyman to prevent a major debacle. Physically intervening between the rival rumblers, they talked and pleaded. By dint of massive persuasion, flaring tempers were soothed and the local boys

Living is not easy for the citizenry of the Grant Street section of Jersey City, and St. John's is ever mindful of correcting this.



This year, 517 children enrolled in the summer day camp program at St. John's. Miss Eve Williams, Radcliffe freshman, leads the younger children in singing.



were prevailed upon to send home the visiting trouble makers, thus effecting a neutrality, which was uneasy, but which has lasted. To ensure its doing so, Father Castle and Father Laughlin, from nearby Grace Church, Van Vorst, patrolled the streets in the projects for several nights until the situation had simmered down.

Pied Piper in the Parish House

The "edifice complex" of the founders of St. John's has proved a boon indeed. The many-roomed parish house has become a priceless asset in the resources of the people of St. John's.

The summer program in 1961 enrolled 200 children at a cost to each participating family of one dollar, no matter how many children from the family attended. It included Bible classes, four baseball teams, a play written and produced by a St. John's teacher-playwright, arts and crafts classes, and song sessions.

In an ancient yellow school bus, which had been purchased for a few hundred dollars (but which midway through this summer gasped its last), trips were made to the zoo, to Staten Island, and other nearby points of interest which few of these children had ever seen. The grand finale was a service for all the children in the church, followed by a march through the

streets, which in turn was followed by a watermelon festival. That evening there was a benefit jazz festival in the parish house.

This summer the program more than doubled. There were 517 children registered, which made for a daily attendance of over 300. If, like us, you wonder how they coped with such a deluge, you'll learn that they had more volunteers than they could accept.

The summer staff included the Rev. Rufus Green, a British clergyman from Rhodesia on leave in this country for a few months, who commented, "I've seen worse living conditions in Jersey City than I saw in twenty years in the worst parts of Africa." There were also the Rev. Raymond Kress, a graduate of General Theological Seminary to be priested in December, and serving as Chaplain of the Trinity Pawling School in Pawling, New York; and John Allen, who has completed his first year at Union Seminary in New York City, and will work full time for St. John's for one year before going back to Union.

On the distaff side were Deaconess Madeline Dunlap, formerly with the Church of the Advocate in Philadelphia; Barbara Wikander, a junior high school teacher from Basking Ridge, New Jersey; and Hazel Hunt, coordinator of a school for mentally

retarded children in Jersey City. Both of the latter contributed their summer vacations.

Two Clayton Volunteers came from England, and seven college students, from as far away as Texas and Georgia, responded to the National Council's Summer Opportunities Program. A dozen local boys and girls worked as counselors and junior counselors.

This summer, for the first time, St. John's received financial assistance from the diocese for their summer program. At the end of the camp season, a service of Baptism, at which some one hundred adults and children were made members of Christ's Holy Catholic Church, was held as a direct result of the summer's work.

Next year? No one knows, but expectations are to continue the program, and to have more indigenous parish leadership trained and ready to use.

Much Ado About Everything

The people at St. John's have been criticized for scattering their shot. They have been told innumerable times that, if only they would concentrate on just one cause and get on one soapbox, they would be more effective. St. John's feels that, while there is theoretical truth in this criticism, when faced with a situation of a parent having a dozen starving children, the decision of

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.

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INNER-CITY CHURCH

apportioning the food cannot be made in favor of any one child. They may not be right, but they are right about the fact that everything they are doing needs doing.

There are times when the exhilaration of their constant small successes wears thin, times when the accumulated pressures of criticism or a sudden appalling view of how much remains to be accomplished depresses them.

These are the times when from the pulpit issue such words as these:

"Nothing is hopeless until you set it in the framework of your experience, your hopes, your lifetime. It is this taking it out of the context of the whole of God's history and setting it into your own limited, personal perspective that makes it look hopeless, and you, helpless."

Meanwhile, Back at the Church

No matter where you turn at St. John's, or what part of their story you try to tell, you find that you keep getting back to the church. All things radiate out from it, yet all roads lead back to it. Once again we look to the pulpit.

"The community of St. John's Episcopal Church, for we are together a community, is in the process of getting excited and saying, 'Yes,' to Jesus Christ. . . . People thrill to hear of the power of the Holy Spirit at work in St. John's. People call to ask what they can do to help. Money is sent to run neighborhood and summer programs. . . . St. Luke's Church in Montclair, New Jersey, will pay the full salary for a social caseworker to work in the field and to develop a case load solely for the young people of this parish and Grace Church, Van Vorst. Other churches have collected food, clothing, materials, and shared them with us. Two men have helped us to establish a silk-screen printing business where boys may learn the trade while making Christmas cards and note paper for the parish to sell.

"And all this has been given, not because we are doing anything special, but because we live in such a Sahara that even the ordinary becomes the extraordinary."

They preach what they practice at St. John's, Jersey City. It hasn't been easy. And it won't be ever again. But in this microcosm and in others like it around the United States the problem of the church in the inner city is at last becoming an opportunity. ◀



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UNITY



AS IF A bomb has been placed in the undercroft of the Holy Catholic Church, Christendom was blown asunder by the Great Schism of 1054. About half of the world's Christians gathered within the see of Constantinople, the other half, within the see of Rome. Later, further explosions separated the Eastern Church into Greek, Russian, and other national Orthodox bodies, and turned the Western Church to Anglicanism, Lutheranism, Presbyterianism, and more than two hundred different Protestant churches and sects.

Today, some nine centuries after the original blast, Christians seem more intent than ever before to pick up the pieces of the fragmented Church. In almost every nation in the world, churches of different persuasions have united in the past thirty years. In the past two years alone fifty-two separate conversations or negotiations on union have been held in thirty-five different countries. In the United States since 1960 the Congregational-Christian and Evangelical and Reformed Churches, both products of previous unions, got together to form the United Church of Christ, and seven Lutheran bodies became two.

Although most of the actual church unions have been within Protestantism, relationships between the great branches of the Holy Catholic Church—Reformed, Roman, and Orthodox—are at the highest point in a thousand years. And this is equally true of relationships within each of the great branches and within extensions such as the Anglican Communion, the Ecumenical Patriarchate, the Lutheran World Federation, the several rites in communion with Rome, and the World Presbyterian Alliance.

One of the major events in this era of increased dialogue—and hope—within the Holy Catholic Church occurred in September, 1961, when representatives of all the Orthodox churches

met for the first time in centuries on the Island of Rhodes. Here they discussed relationships between themselves and Orthodox attitudes toward the rest of Christianity.

In November of 1961, most of the world's major non-Roman churches met officially in New Delhi, India, at the Third Assembly of the World Council of Churches. Here such widely divergent groups as the Russian Orthodox and the Chilean Pentecostals were admitted to membership, while Roman Catholic observers took part in the sessions. This August, with Roman Catholic observers again in attendance, the World Council's Central Committee meeting in Paris voted into membership Protestant churches in Estonia and Latvia and the ancient Armenian Apostolic Church, which has congregations in the Middle East, Greece, and North America.

On October 11, the Second Vatican Council begins at St. Peter's, Vatican City, with some 2,000 delegates from the Roman Church and observers from the World Council, the Anglican Communion, the Lutheran World Federation, the Methodist Church, the Presbyterian Alliance, and other non-Roman groups (see the special report in the September EPISCOPALIAN).

The great Christian councils of the 1960's will continue next year with the Second Anglican Congress, to be held in Toronto, Canada, in August. More than a thousand delegates—episcopal, clerical, and lay—representing more than 42,000,000 fellow Anglicans in eighteen autonomous churches and some 340 dioceses throughout the earth, will meet for ten days to discuss and act upon common concerns.

Directly and indirectly the Episcopal Church in the United States of America, has shared—and will continue to share—in this search for unity. For years the Episcopal Church has taken the



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UNITY

lead in formal and informal conversations with the Orthodox churches. Our General Convention includes an active Joint Commission of Co-operation with the Eastern and Old Catholic Churches as well as commissions on ecumenical relations and approaches to unity.

Ever since the beginnings of the modern "ecumenical movement" at the 1910 World Missionary Conference in Edinburgh, Scotland, the Episcopal Church has offered leadership and other resources to this adventure in inter-church co-operation. We were one of the founding members of the World Council in 1948, and had one of our leaders, former Presiding Bishop Henry Knox Sherrill, as a president of the council from 1954 to 1961.

In this new era of improved relationships with the Church of Rome following the election of Pope John XXIII, Presiding Bishop Arthur Lichtenberger late in 1961 became the first American church leader ever to visit a Roman pontiff. Bishop Lichtenberger in August urged all Episcopalians to offer prayers for the Vatican Council, which is "of immense importance to us all." Episcopal theologian Dr. Frederick Grant is attending the Vatican Council sessions as one of three observers from the Anglican Communion.

Within the Anglican Communion, the Rt. Rev. Stephen F. Bayne, Jr., former Bishop of Olympia, Washington, is serving under the Archbishop of Canterbury as Anglicanism's first executive officer. Episcopal overseas mission personnel and funds are at work in such places as southwest and east Africa, Hong Kong, India, Japan, Jerusalem, Korea, South Vietnam (see page 34), and the West Indies. And the American Church has assumed increased responsibility for work in the new Missionary District of Central America and in Ecuador.

In all of this endeavor, it is obvious that the search for unity does not necessarily mean merging churches. The Episcopal Church is in full intercommunion with its sister Anglican bodies; for many years it has been in intercommunion with the Old Catholic Churches of continental Europe, and more recently has entered into full communion with the Polish National Catholic Church of America, and limited communion with the Church of South India.

This mutual recognition of church orders, liturgy, and polity as an expression of unity was furthered dramatically

at the Episcopal Church's Sixtieth General Convention last year in Detroit, when Convention voted full intercommunion with the 2,000,000-member Philippine Independent Church (see page 32). The Convention also voted intercommunion with the Spanish Reformed Church and the Lusitanian Church of Portugal—small, heroic bodies on the overwhelmingly Roman Iberian Peninsula.

The Episcopal Church's most-discussed action on unity in recent months also occurred at the Detroit Convention. This was the acceptance of an invitation by the General Assembly of the United Presbyterian Church to invite the Methodist Church and the new United Church of Christ to join with Episcopalians and Presbyterians in talks looking toward the formation of a new American Church, "truly reformed, truly catholic, truly evangelical."

Representatives of the four churches met this April in Washington, D.C., to begin their exploration. Currently scholars from the participating groups are studying many of the issues involved and are preparing papers for a second joint meeting to be held at Oberlin, Ohio, in March of 1963.

While world-wide and national unity actions continue to hold the interest of individual Christians, they represent but a small part of the search. On the provincial, diocesan, and parish levels, study groups on unity are more active than ever before. Hundreds of Episcopalians are busy serving state and area councils of churches, and working less formally on community-wide concerns with members of other Christian groups.

The search for unity will be long and often painful, but, as the bishops of the Episcopal Church said in their Pastoral Letter of 1961, "In faithfulness to God we cannot evade it."

"We urge patience," the bishops continued, "for centuries of division and misunderstanding are not soon overcome. We urge restraint, for there will be inevitable strains within our own corporate life and in that of others with whom we seek unity. We urge humble sacrifice, for obedience is costly, and treasures shared in love mean change for all."

"Above all we urge deep awareness that we are committed to the One Great Church, and that we are called to be faithful to it. We, your bishops, call you therefore to work and to pray without ceasing, until by God's grace and in His time the divisions by which we dishonor our One Lord are done away." ◀

Ecumenical Council— Baltimore Style

When a group of women passed up tennis to talk about their churches, they helped kindle a new lay interest in Christian unity.

By ELIZABETH BUSSING

EVERYONE is interested in Church reunion. Everyone says it must begin at the local level; that unless the laity gets into the act, Church reunion just won't happen.

In Baltimore a small group of concerned laymen began serious discussions of reunion two years ago. That was more than one year before the famous Blake proposals in San Francisco's Grace Cathedral and two years before the Episcopal General Convention voted to enter conversations among Presbyterians, Methodists, United Church of Christ members, Episcopalians, and others.

The story of what the Baltimore group has done, is doing, and hopes to accomplish is an account of what a few interested laymen can do. Initiated entirely by members of the laity, the project is completely unofficial; it continues to operate with neither name nor officers. It is stirring up clergy and laity alike to a renewed interest in the ecumenical movement and the role of the laity in the mission of the church.

The activity and enthusiasm of the group are rippling out to strengthen the total life of the parishes, as well as interdenominational projects of the community not necessarily related to the ecumenical movement. As a by-product it may be giving status to women church leaders, for it grew out of a women's social group.

It all started at the Don Woodruffs' house. Early in the Fall of 1960, the tennis club was enjoying lunch on Bettye's stone terrace under the oak trees in suburban Baltimore. Libby Rouse remarked that she had driven through downtown Baltimore the day before and had been shocked by the

appearance of many once-thriving churches. Someone suggested that the solution for the inner-city church was for the different denominations to cooperate on one church for all. "Perhaps something like the Church of South India," someone said. "I don't think that scheme has been tried in this country. Why not?"

"But the Church of South India allows ministers of non-Episcopal ordination to celebrate the Holy Communion," an Episcopalian said.

A Presbyterian replied, "That's quibbling and unimportant. How do you suppose that millions of unconverted Asians are going to become Christians if they see weak little churches bickering on matters like historic succession of ministries, which to them seem irrelevant."

"Let's not play tennis today," someone suggested. "This is more interesting and more important." The outcome was that the little group of one Episcopalian, three Presbyterians, and one seeker continued to meet each week thereafter.

They had neither formal organization nor leader, but they were serious and regular in attendance. Their only objective was to understand one another's church and, in the process, learn more about their own. Each brought her own prayer book, talked about it, and answered questions. When they got stuck, they consulted their own ministers and, with questions clarified,

The small discussion group now includes both clergy and laymen. These members are the Rev. Cortland Pusey, an Episcopal priest, and Dr. and Mrs. Newton Long.



ECUMENICAL COUNCIL

reported back to the group. They also made a point of visiting other churches occasionally in order to understand through participation in worship as well as through discussion.

They quickly learned the truth of the old saw that the best way to learn is to teach. They discovered that, when one tries to explain something as funda-

mental as the Presence of our Lord in the Sacrament or the convenience of God in prayer, one is driven to intense study and prayer before one can be articulate. And they saw that, as they were learning about the religious practices of their friends, they were also deepening their own spiritual lives; each was becoming more knowledgeable about her own denomination.

At first they were hesitant to speak

frankly about their own deepest convictions for fear of offending another. "Sometimes people did get hurt," Bettye Woodruff said. "We did not always understand one another at first. But we learned by being honest with ourselves and others, and, as we got to know one another on a deeper level, ruffled feelings gave way to understanding. Such conversation makes genuine friendships, built on respect. We learned too that, if our Lord's demand that his followers be one is ever to be accomplished, everyone will have to give way on something.

"When sometime later Dr. Eugene Blake met with our group," Mrs. Woodruff continued, "he crystallized our experience by telling us that we must learn to be quick to protect the denominational heritage of others, and to remember that whenever we speak of Church reunion, we speak in the Presence of the Holy Spirit and are under the judgment of God."

They soon found themselves scrutinizing the function of the ordained ministry and became inspired with the possibilities of the priesthood of all believers. Like many churchwomen today, they were bored with apron and cake making and felt that they could do something more important in the church than busy work. They didn't want to be errand boys for the clergy, and on the other hand they did not aspire to be second-grade priests. But what did the ministry of the laity really mean, they asked. How could they become more proficient as members of the laity? What responsibilities could they assume which would leave the clergy free to do the work that only it can do?

The weekly meetings were exciting; enthusiasm and interest continued to grow. Fellowship and study were ends in themselves.

But in December 1960 they were electrified by the news of the Blake sermon on Church reunion. They determined then to share their concern with others—to enlarge the group, bring men into it, and make more ambitious plans. The new committee included four ministers. "We soon realized that their participation was absolutely essential," Mrs. Woodruff says. There were also sixteen laymen: six Presbyterians, six Episcopalians, and four Methodists. All members of the committee were college graduates, active in the professional, welfare, and business life of the community. Typical members are: Dr. W. Newton Long, obstetrician and professor at Johns



From left to right are George Thompson, Sally Wolff, Dr. James Parks, Bettye Woodruff, the Rev. Cortland Pusey, the Longs, Libby Rouse, and Mrs. Edwin M. Talbot.



"The most important thing about this group is that it exists," says Presbyterian minister Dr. John Middaugh, shown here with Mrs. Rouse, who helped start the committee.

Hopkins; Dr. James Parker (both Ph.D. and M.D.); attorneys R. Taylor McLean and George Thompson; Mr. Henry Callard, headmaster of the renowned Gilman School for Boys; and such community leaders as Episcopalian Bettye Woodruff and Presbyterian Libby Rouse.

The committee then considered sponsoring large meetings, to be addressed by ecumenical leaders from afar. Their own ministers persuaded them to postpone so ambitious a program until they were better prepared. The committee agreed, for the time being, to hold public meetings in local churches and to use area talent.

The speaker at the first open meeting was the Rev. Bennett Sims, rector of the 2,200-member Episcopal Church of the Redeemer and a supporter of the group from its beginning. Appearing at Grace Methodist Church on Charles Street early in October, Mr. Sims answered questions the committee had submitted to him. Speaking from an Anglican viewpoint, he said that the historic Episcopate secures the unity of the church and maintains its sense of family within a system circumscribed by canons and traditions from monarchical days. He explained the relation of bishop to priests by saying that the priest's right to celebrate the Holy Eucharist is derived from the bishop, who is also the priest's chief pastor and counselor. Asked about liturgical worship, he said that it guarantees an orderly service and circumstances *prima donnaism* in both clergy and laity. Mr. Sims defined *catholic* as referring primarily to the centrality of the Eucharist, which is always to be balanced by the preaching of the Word. Replying to a query as to the necessity of church mergers, he said that he thought desirable the type of relationship recently established between the Episcopal Church and the Philippine Independent Church, in which each retains its independence although it is in full communion with its sister body.

Dr. William A. Keese spoke at Brown Memorial Presbyterian Church on what the Methodists would offer to a reunited Church. The laymen, he said, are important in the Methodist Church. "Strong evangelistic zeal, a missionary spirit, and a sense of the divine community are conspicuous among us," he continued. "We know there is no such thing as a solitary Christian, but we put primary emphasis on personal religious experience. Although we do not play down theology,

we do believe that nothing can supplant or precede the individual's direct relationship to our Lord and Saviour. We do not quibble over robes, rituals, or rubrics; we maintain discipline but insist that nothing be allowed to hinder the direct religious experience."

United Presbyterian Dr. John T. Middaugh, addressing an open meeting in an Episcopal church, discussed Calvinist theology and emphasized the function of the ruling elder in the Presbyterian Church.

The Rev. Harry Carolus of the United Church of Christ described the recent merger of the Congregational-Christian and the Evangelical and Reformed Churches and the leading part which the laity had taken in the union.

The interest of the group, now informally dubbed the interchurch committee, was stimulated by fortnightly meetings, informal conferences, telephone calls, and meetings with such visiting leaders as Dr. Blake. Absolute candor and disciplined prayer became more and more essential to the Baltimore people in their search for unity under the guidance of the Holy Spirit. This attitude was reflected in the frequent question, "Is what we are doing the will of God?"

Dr. Blake's proposal toward the reunion of Christ's Church was their basic document, but they deviated from it often. Here is a partial list of subjects they discussed: apostolic succession, nature of the Church, vestments, ceremony, ecclesiastical titles, intercommunion, Real Presence, continuing reformation, Word of God, ruling elders and vestries, means of grace, sacraments, and creeds.

The Baltimore group started with a simple idea that reunion is desirable because of the economic wastefulness of competing churches in a metropolitan situation, and because denominationalism seemed contrary to our Lord's wish. Gradually they found themselves concentrating their inquiry on the fundamental questions of the nature of the Church, the priesthood, and the authority of the Bible.

At a summary meeting on May 7 the committee decided to continue its discussions this Fall and to sponsor four open meetings to be addressed by outstanding ecumenical leaders from other parts of the country.

There have been tangible results of the activity of Baltimore's unofficial, ecumenical lay committee. Each of the churches involved has a lending library on church reunion; an exchange of

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ECUMENICAL COUNCIL

pulpits between Episcopal and Presbyterian churches has been planned; members of the committee are frequently asked to speak in other parishes. Bettye Woodruff has been added to the reactivated diocesan ecumenical committee and is co-operating in the preparation of a study outline for the Diocese of Maryland.

Among intangible, but nonetheless real, results the committee members have made many new and stimulating friends; in the parlance of the day they have met as persons rather than as personages. They say that in learning more about other churches they have learned to know and appreciate more about their own, and that their own spiritual lives have deepened. They have gained a clearer view of the privileges and responsibilities of the laity in the mission of the Church. They have given a contagious example of effective lay initiative.

Although the group sometimes astonishes the clergy with its blithe disregard for theological and historical points, there has been a mutual attitude of respect and pleasure in working together.

As Dr. Middaugh sums it up, "The most important thing about this group is that it exists, and that the deep ecumenical excitement it shows is evidence of a serious seeking for the mind of Christ."

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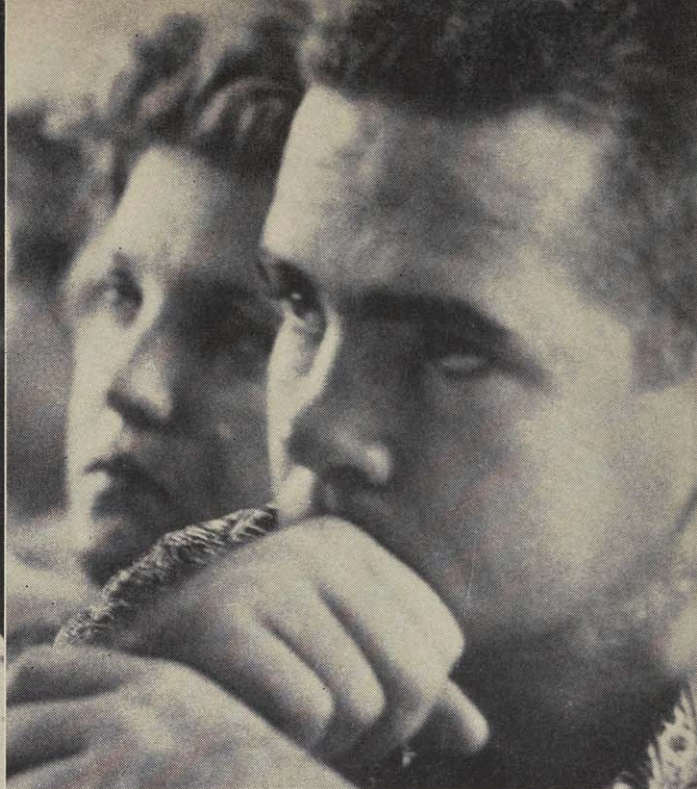
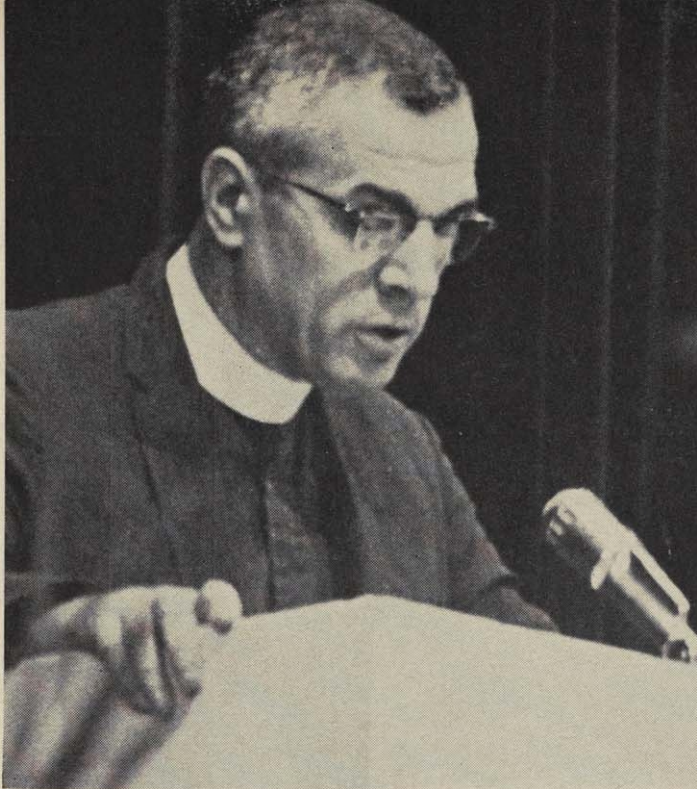
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THIS WE CAN DO: a special report

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THE EPISCOPALIAN



Lutheran Chaplain of Ashram, the Rev. Henry Horn, has interested audience as he lectures during afternoon meeting of group.

To Offend, Defend, and Learn

Episcopal and Lutheran students join in a historic conference to examine the roots of their Christian faith.

BY BUS, plane, and battered Volkswagen, 595 Episcopal and Lutheran college students came from forty-eight states and several foreign nations to Columbia, Missouri, the last week in August. Their week-long joint study conference, held on the tree-shaded campus of Stephens College, marked the first time in U.S. history that national groups of the two faiths have met formally.

Sponsored by the Lutheran Student Association of America, which includes the student organizations of the Churches in the National Lutheran Council, and the National Canterbury Committee, the Episcopal student organization, the meeting was entitled the "Lutheran-Episcopal Ashram Study Conference." The idea of holding an *ashram* was borrowed from the Hindu which means "spiritual retreat."

"This meeting has been a long time in the making," said the Rev. Philip T. Zabriskie, executive secretary of the Episcopal Church's Division of College Work, and co-dean of the conference. "We approached each other over a

year ago and have been working on the idea ever since." The theme of the Ashram was "The Word, the World, and the Sacraments." It is only logical that these two great liturgical churches get to know one another, commented Mr. Zabriskie, "I'm only surprised we haven't done it sooner."

The 355 Episcopalians and 240 Lutherans seemed to agree. With the

boundless energy of youth, they mowed the lawns, sold ice cream sticks, and waited table at home to raise the funds needed for the Ashram trip. One Episcopalian rode the 1,500-odd miles from Tallahassee, Florida, via bus. Four Lutherans crowded into a Volkswagen and set out from San Diego, California. After nearly twenty-five hours of nonstop driving, they drove to a curb in Tucumcari, New Mexico, jumped out, bowled five frames, climbed back in, and headed on east for another forty hours.

During the eight-day conference, the students prayed, thought, and played, following an intellectually bold and spiritually demanding regimen.

Each morning the Ashram broke into some forty seminar study groups. Under the leadership of a clergyman who acted as seminar tutor, the students, with an intense seriousness and a rough honesty, explored the differences and similarities of their two faiths and the relevancy of Christianity in the modern world.

Brynn Davies, an Episcopal coed at



Four Lutheran students from San Diego, Calif., drove almost nonstop to Ashram.



Lutheran lecturer Dr. Philip Quanbeck (left) stops at informal outdoor discussion session to answer questions about his talks.

Monticello College, Alton, Illinois, described the unusual nature of the conference by saying, "We are here to offend, defend, and to learn."

Conversations of the first few days seemed largely devoted to the differences between the Episcopal and Lutheran approach to worship. Lutherans found that Episcopalians place a great deal of emphasis on the sacraments. Episcopalians learned that the Lutherans revere the revealed word of God above all else.

Every day was begun with a Lutheran matins service, and ended with an Episcopal evensong. On the first Sunday, the two groups held separate Communion services, but on the fourth day of the conference, the Lutherans indicated that their communion service would be open to any Christian wishing to participate. A number accepted the invitation. The Episcopalians then responded the following day by asking the Lutherans to join in their celebration of the Eucharist. A number also accepted.

The Lutheran decision was made by the authority of the ministry of the University Lutheran Church, Cambridge, Massachusetts, a congregation of the New England Synod of the Lutheran Church in America. The Episcopal invitation was offered by au-

thority of the House of Bishops through the Rt. Rev. George L. Cadigan, Bishop of Missouri.

Both the Rev. Samuel Wylie, Episcopal chaplain, and the Rev. Henry Horn, Lutheran chaplain, announced that they stood ready to counsel any members of their respective faiths who were unsure of their course in the face of these dual invitations. It is important to note that those who arrived at the opinion that they could not in honesty participate in the other Communion, attended the services nevertheless, remaining in their seats in painful awareness of the gulfs still separating Christians.

As the Ashram progressed, the students began conversing less on Lutheran and Episcopal differences and more on the total meaning of Christianity in the present century. Unorthodox approaches were taken by the three speakers: the Rev. William A. Clebsch, professor of church history at the Episcopal Theological Seminary of the Southwest, Austin, Texas; the Rev. Philip Quanbeck, professor of religion at Augsburg Lutheran College, Minneapolis, Minnesota; and the Rev. W. Chave McCracken, rector of St.

Paul's Episcopal Church, Cleveland, Ohio.

Mr. Clebsch began his lecture with a parable drawn from a recent Hollywood tragedy. Norma Jean Baker, he asserted was murdered by Marilyn Monroe. She was a vital, sensitive, extremely beautiful woman who was stifled by her public life. In the same way, he pointed out, the Christian faith is often "murdered" by the various Christian Churches.



Nigerian Anglican Babajide Soyode, a student at Purdue, wears national dress.

Dr. Quanbeck told the audience of young persons that the disciple John was speaking to people who lived and thought very much as Americans do today. "They were sophisticated, urbane, and lost. They had no meaning in their lives."

Father McCracken used the Seattle World's Fair as an example. He observed that the Hall of Science was in the center of the grounds, "A magnificent structure both in size and design." The Hall of Religion was located on the edge of the fair and was "both aesthetically unpleasing and insignificant." He drew a simile between this and the state of religion during the past few centuries, saying that Christianity has been "merely a hot dog stand in a side show, while the gods of science, comfort, progress, and the pursuit of happiness have held sway in the big top." "But," he added, "I strongly feel that we are standing on the verge of a new age of faith."

T. S. Eliot's verse drama, *The Cocktail Party*, and George Bernard Shaw's satire, *Don Juan in Hell*, were given a concert reading on two different nights. At another time the film of American Negro family life, *A Raisin in the Sun*, was shown. Required preconference reading for each participant was the Gospel according to St. John and the First Epistle of John; Herman Melville's *Moby Dick*; Eugene O'Neill's *The Iceman Cometh*; and Mark Twain's *Adventures of Huckleberry Finn*. The last was chosen as a parallel to the Gospel of St. John "because of its compelling imaginative power, and relentless search for truth."

Although most of the Ashram was devoted to this sort of vital inquiry and spiritual quest, it was not all work.

Afternoons were left with no scheduled activity, leaving the young Christians to swim in a nearby lake, play tennis, ride horseback, or sit under the softly rustling leaves of shade trees that dotted the campus. In the evenings it became the custom of a majority of Ashram members to descend on a local college hangout to dance, twist, and engage in heated discussions over the day's intellectual bombardment.

They were just as vocal, however, when they met each morning in their seminar groups. One gathering, under a leafy oak, spent some time examining Father McCracken's assertion that Christianity was peripheral to science today.

Rene Carlson, a Lutheran girl from the University of Minnesota in Duluth,

said, "I agree. Everyone seems to be concerned with progress instead of salvation."

"But you can't say that science is opposed to religion," retorted Werner Zolnhofer, a German Lutheran exchange student enrolled in the University of North Carolina in Chapel Hill. "All the great scientists are turning toward religion these days."

"Right," stated Edward Kirby, an Episcopalian from the University of Rochester in New York. "It's not the top scientists who are opposed to religion. It's the technocrats in our civilization who seem to worship science over religion without perhaps even realizing it. For instance, we can now talk to Europe in a matter of seconds. Everybody thinks that's wonderful. But what have we got to say?"

Another seminar considered Mr. Clebsch's remarks on contemporary morality. Nancy Neilson, a Lutheran who attends San Diego State College in California, said that she believed there was a moral code of right and wrong, but that it changed with the individual situation. "For example, when Jean Valjean in *Les Miserables* stole bread for his starving family, that was right, even though stealing in most cases is wrong."

"Yes," replied Robert Gribbon, an Episcopal student at the University of Maryland in College Park. "All moral laws must first and foremost express the love of God. He certainly is not as inflexible as many churches seem to think."

Their seminar tutor, Dr. Roy Enquist, a Lutheran pastor, broke in to support this point. "Jesus was always coming in conflict with the accepted moral code of His day," he explained. "There is only one law, which is to love God and to love your fellow man."

Lawrence Laslett, an Episcopal student at Iowa State University in Ames, countered, "Nancy's right when it's God judging man, but clear, firm laws are needed for man to live with man."

After one seminar meeting, Michael French, an Episcopalian from Brown University in Providence, Rhode Island, commented, "It's good that we are having these different points of view. It shows we are doing some hard thinking about our relationship to God. I'm not satisfied with my personal faith the way it is. I came here looking for something new to take away with me. What is important for each of us is to learn how to become a Christian."

—THOMAS LABAR

Lutheran service of Holy Communion is conducted in auditorium at Stephens College. This service was "open to Episcopalians" if they wished to receive.



Later, Episcopal service of Communion is held at same altar. Lutheran conferees were invited to participate in this service through House of Bishops ruling.

*We have
strengthened
our ministry of*
COMPASSION



THE LAME, the halt, and the blind—the poor, the sick, and the needy—all those to whom the Christian is to be a good neighbor are the recipients of the Church's ministry of compassion. This ministry, that began with Christ, is an integral part of the history of Christianity and continues today, for the most part quietly and faithfully, but occasionally dramatically and forcefully.

This year the most important evidence of the church's concern for people in need is its world-wide work with refugees. In 1961 the Episcopal Church helped resettle 1,860 people in the United States alone—a small part of our work. Last year the Presiding Bishop's Fund for World Relief allocated \$181,170 to help those in need everywhere.

Perhaps the most dramatic example, and certainly the instance closest to home, was our service to refugees from Castro's tyranny. Since January, 1961, the church has resettled more than 1,600 Cubans. Forty-five per cent of the Church World Service case load is being carried by Episcopalians. Episcopal-sponsored plane flights have carried Cubans for resettlement to Los Angeles, Boston, Hawaii, and Minneapolis; others are being planned. Several Episcopal dioceses and parishes have also accepted responsibility for Cubans arriving on planes sponsored by Church World Service. Episcopal homes have taken in Cuban children who are without parents in this country (see story, page 70).

Meanwhile a constant ministry to the handicapped, the aged, the ill, the alcoholic, the indigent, and the deprived continues. Nationally, the church moved forward in this area when General Convention authorized a new division in the Department of Christian Social Relations to be called Church Community Studies. This division will offer service in dealing with alcoholism and inner-city problems. Layman John V. P. Lasso, Jr., began his duties as executive secretary of this division in April. In another important area, seventeen clergy are ministering full time to the deaf, including a chaplain assigned to the famed Gallaudet College for the Deaf in Washington, D.C.

On the diocesan level, the hard work of maintaining established institutions goes steadily on, while new gains are being made in many directions. Across the United States the dioceses and districts of the Episcopal Church support, administer, and help seventy-nine institutions for the care of the aged; seventy-eight concerned with caring for or help-

ing children and young people; sixty-one hospitals and convalescent homes; as well as centers for family counseling, rehabilitation of the alcoholic, halfway houses for released prisoners, institutes for seaman and transients, and homes for the blind. There are also twenty-one settlement houses and community centers and four places that provide care for unwed mothers.

This year the Diocese of Kansas established Turner House, a youth center in a blighted area of the city. In Camden, New Jersey, a new community center is getting started. The Diocese of Western North Carolina announced the employment of a full-time family-life and marriage counselor.

The Diocese of Louisiana is acquiring a site to build a home for the aged. The church there hopes that this will be the first in a series of such homes to be located strategically across the diocese. North Carolina is building a home for the aged. St. Philip's Church in New York has been actively exploring the possibility of the construction of housing for the aged to be set up on a non-sectarian, integrated basis. As a result, the diocesan convention of New York asked the bishop to appoint a committee to explore and make recommendations concerning the possibility of constructing such housing under the auspices of the diocese or individual parishes.

West Virginia is building a new hospital. Pennsylvania opened a new nursing unit at All Saints' Hospital especially designed for the care of the long-term chronically ill. The Church Charity Foundation of Long Island is planning to build a 150-bed hospital and school of nursing in Smithtown, New York. Long Island's Youth Consultation Service opened an office in Babylon with a full-time case worker to serve Suffolk County.

In a recent survey conducted by THE EPISCOPALIAN almost three-quarters of the clergy who replied listed pastoral problems connected with the excessive and compulsive use of alcohol as their number-one social concern. St. Jude's Alcoholic Rehabilitation Center in Dallas had more referrals from clergy and communicants than from any other source. In New Hampshire Episcopalians are taking an active part in the North Conway Foundation, the only interfaith, interdenominational organization in America concerned primarily with the problem of alcoholism. The Diocese of Los Angeles is opening its Bishop Gooden Home for male alco-

holics this fall and has been sponsoring quiet days for members of Alcoholics Anonymous and Alanon.

Diocesan Christian social relations departments are engaged in a continual effort to help and advise local parish groups in all areas that concern the ministry of compassion. In New Jersey a bulletin was issued that dealt with legislative bills involving human welfare. This diocese has also put out a health and welfare resource manual and has sponsored a regional conference concerned with interpreting the Christian Gospel in a rapidly changing world. The conference had workshops on many of the needs of people that call for compassion.

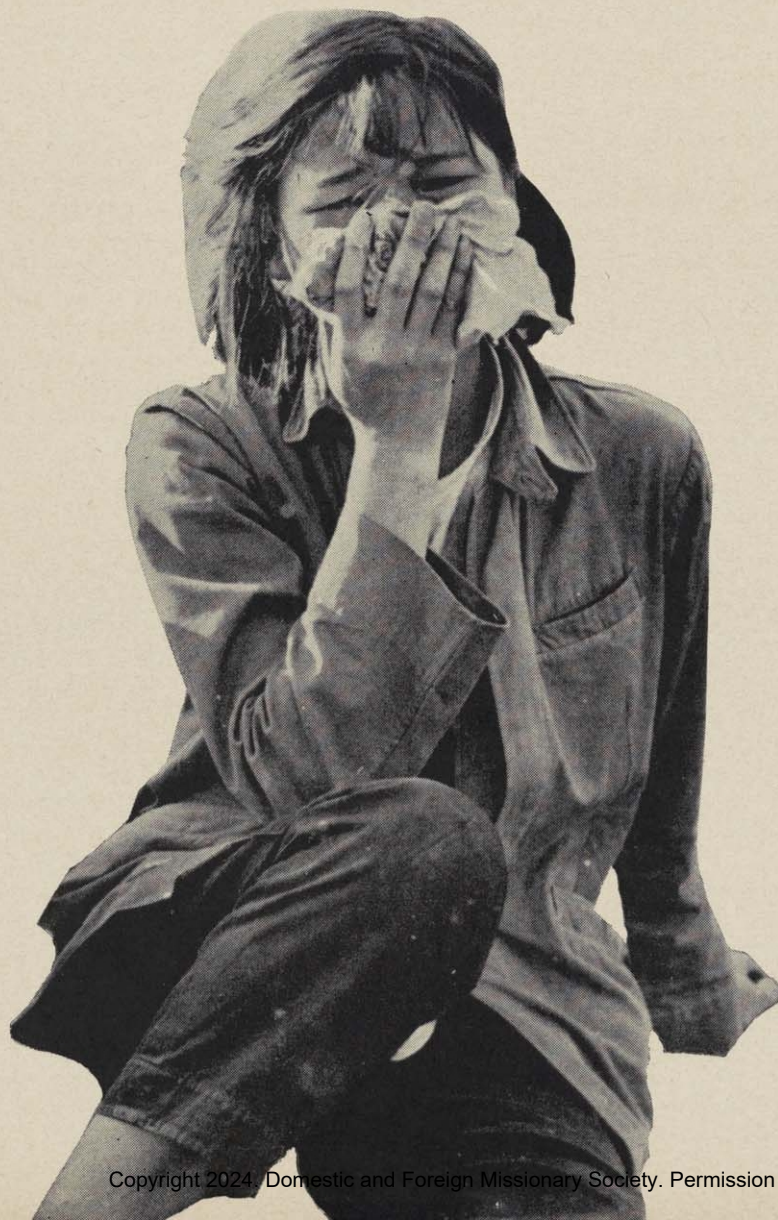
No matter how much the national church urges, educates, and organizes for the work of helping the helpless, and no matter how many diocesan institutions there are, in the final analysis the most important caring is in the parish. The parish priest helps person after person, day after day, often paying costs out of his discretionary fund. Much of this work is unknown to the average parishioner.

It is the parishoner or parish family, however, that takes in the Cuban orphan, finds a job for the refugee, drives the elderly to church, accepts the returned alcoholic, the released prisoner, or the cured mental patient, and gives the money which furthers diocesan and national objectives. Many parishes have special projects that show their alert concern for people. A parish near Dallas, Texas, for example, helps Spanish-speaking children to learn English, so that they can enter the public schools without a language handicap.

The blind boy down the street, the old gentleman who lives across the street, the retarded child of a friend—we care for them, but we do not always know how to turn this caring into action. Last June a group of Episcopalians in California had a chance to find out, when they attended the first workshop on specialized ministries ever to be held by the Episcopal Church. It was sponsored by the Diocese of California's Department of Community Relations, the Social Relations Division of the Churchwomen of California, All Souls' Parish, Berkeley, and the National Council. This workshop offered an opportunity to individual Episcopalians to learn how they and their parishes could serve that often-overlooked area in the ministry of compassion—their own neighborhoods and the people who live there. ◀

CRISIS WITHOUT CONCLUSION

by Emmaretta Wieghart



WHAT HAS A concrete mixer in Europe in common with red pepper in Tunisia? You.

You, as a member of the Episcopal Church, take an active part in aiding your fellow man wherever he may be and whatever his creed, color, or ethnic origin. Some of you are personally involved, perhaps having sponsored a refugee family. And many others give directly, or through their pledges, to the Presiding Bishop's Fund for World Relief. Through the Presiding Bishop's Fund our church co-operates in the refugee and interchurch aid programs of the World Council of Churches and Church World Service, and in such programs as the One Great Hour of Sharing and Share Our Surplus.

Through the National Council of our church, we also support the work of several other organizations which serve the homeless, the sick, and the hungry, and also offer special help to fellow Anglicans and other Christians related to us throughout the world.

What are some of the projects we are supporting? Whom are we helping?

At the close of World Refugee Year (1959-1960) the late United Nations Secretary General Dag Hammarskjöld said, "This is a beginning, not an end. The refugee problem will be with us, I am afraid, forever, unless the world turns more peaceful. . . . We must anticipate continued needs and for that reason we must also count on continued assistance."

World Refugee Year made grants which made it possible to give decent accommodations to many refugee families but not to all. The hundreds of thousands who are still unresettled cannot be forgotten.

Building Homes—In 1961, the World Council of Churches' Service to Refugees obtained a concrete mixer for \$467 to assist refugees in Austria to build their own homes. This concrete mixer has been passed from one family to another, instead of the people having to rent one, and has helped to provide housing for more families, quicker and at less cost.

Herr Ingomar, one of the lucky refugees, is an intelligent, hard-working young man, married, with three children. He had obtained a job as an unskilled laborer for a steel works in Linz, Austria. Through hard work and attendance at evening courses, he passed the skilled worker's examination and now has a well-paid job in the same works. He saved enough money to buy a cheap site on the outskirts of Linz,

and his employer sold him cement and other essential building materials.

He appealed to the World Council for assistance, and the Council's field representatives provided the mixer and drew up plans for the project. Members of his family and other volunteers made bricks and dug and completed the cellar. This stage took nearly a year. When the structure was completed up to the roof, a bank granted a loan to pay for the roof and the main carpentry. Then the house could be completed.

Building Lives—A Russian refugee, Michele S., who found sanctuary in central Italy, was able through funds provided by the United Nations High Commissioner for Refugees, to buy a small plot of land to earn a livelihood for himself, his wife, and three children. The land was a long way from his home in the village, and he had to carry the crops on his back. Michele suffered from high blood pressure which made extra exertion dangerous. The World Council provided him with a donkey to carry the crops and a cow to provide milk and help him plough his ground. He is now doing well and has added to his income by selling milk.

Ferenec U. wanted to become a doctor, but, because of his family situation in Communist Hungary, he was not allowed to follow his aspiration. After the 1956 uprising he became an exile. He was given the opportunity to study at Rome University but had a difficult struggle to maintain himself. Pleurisy, added to years of undernourishment, so undermined his health that his chances of survival were threatened. A grant from the World Council made it possible for him to complete his studies.

On the other side of this troubled globe the Committee on Relief and Gift Supplies (CORAGS) of the National Christian Council of India is playing an important role in the relief and rehabilitation of Tibetan refugees. With support provided everywhere through the World Council's Division of Interchurch Aid, Refugee and World Service, CORAGS has now cared for nearly three hundred t.b. patients (more than half of them now cured and released); distributed large stocks of vitamins, clothing, blankets, and food from many countries; resettled refugee orphans in other countries; and supported a variety of educational projects, including scholarship aid to ten Tibetan refugee girls accepted for nurses' training in Kalimpong, India. These are facts close to the heart of the Dalai Lama, leader of the Tibetans at home and in exile.

He has several times expressed his deep gratitude to the Christian world for its support of his people.

"Hard-Core" Refugees—As a Qantas Constellation unloaded its passengers at the airport in Nice, anyone could have mistaken the prim middle-aged woman for one of the countless tourists who flock to the sun-baked French Riviera to relax. Dressed in a black dress and matching hat, her smile was one of contentment rather than of anticipation.

The woman was among sixty-nine refugees from Russia being resettled in six European countries under a continuing program sponsored by the World Council. They were all "hard-core" cases.

Most of the sixty-nine had left Rus-

The homeless and the hungry throughout the world continue to need our help. Here are some of the services we Episcopalians offer those stricken by upheaval, famine, and disaster.

sia after the revolution in 1917, and since then had been living in China. Famine and other troubles there led them to seek refuge in Hong Kong until they could be resettled elsewhere.

There was Ivan, a former teacher, who had been waiting for years in Hong Kong. In 1956 he obtained a visa for Japan, but was unable to go because his sponsors suffered a financial setback. Only recently has he been able to gain permission to enter Switzerland. But his wife, who died last year, won't be there to enjoy his good fortune.

There was also mentally retarded Maria, whose family was not allowed to take her with them when they immigrated to Australia. Only 38, she will now spend the rest of her life in a home in Denmark.

A former officer in the White Russian Army, who had been living in the Chinese city of Harbin for the last

forty-one years, and others told of the famine which has gripped mainland China during the last two years.

"Once a month, you could get 250 grams of rice, but if you took the rice, you couldn't get any flour," said one.

"People had to eat grass and leaves because there were no vegetables," another said.

But those days are now over for the ill and aged aboard that Australian plane. Eleven were soon settled in France, twelve in Switzerland, thirty-four in Belgium, nine in Denmark, and one each in Norway and Sweden.

Others among their countrymen aren't so lucky. Some 1,500 White Russians are still in Harbin.

Children of Change—The soup they make at Thala, Tunisia, where almost 5,000 Algerian refugees live, is good and strong. It has the essentials—macaroni and gravy—but the red pepper gives the soup its taste. This is the only meal of the day for eight hundred refugee children from this refugee group.

Thala's new center, financed by the World Council, was opened last September and serves as a medical dispensary as well as a lunchroom for the children. It is to remain open until the refugees are able to return to their homes across the border.

No one knows when that will be. Meanwhile most of the refugees live in mud huts around the village and spend the whole day in the same hopeless waiting, for there is no work.

Disaster Relief—During 1961 devastating floods and hurricanes in British Honduras, Northern Germany, Korea, and Burma and a cyclone in Pakistan sent Church World Service and World Council teams into immediate action supplying blankets, clothing, beds, seeds, food, money, and medicine. These were ready on short notice because you helped to make the supplies available. But how can we move in on these emergencies so rapidly? The key is the Presiding Bishop's Fund for World Relief.

Presiding Bishop's Fund for World Relief—Parishes and individuals who wish to keep in personal touch with emergencies, channel their additional gifts through the Presiding Bishop's Fund for World Relief. In 1961, \$181,170 from the Fund was used either directly or through Church World Service, or the World Council of Churches, the Episcopal Refugee Resettlement Program, International Y.M.C.A., International Social Service, World Student Christian Federation, Refugee



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The fund is recommended because of its efficiency; contributions are used for relief only, and no deductions are made for salaries, office rent, travel, or any other fixed cost. And because a major part of it comes directly from General Church Program funds voted by General Convention, it is ready to be put to use immediately. A dramatic example of the necessity for the fund came as this issue was going to press. A disastrous earthquake in Iran claimed at least ten thousand lives and created unprecedented catastrophe. Through Church World Service, Episcopalians are able to answer the call for help. Within hours after the tragedy was reported, Church World Service was sending clothing and medicines by air to Iran, and plans were being made for U.S. churches to help in the long-range rehabilitation of the devastated country.

Refugees and Interchurch Aid—Most American non-Roman churches pool a major portion of their world-relief resources through Church World Service, shipping annually millions of pounds of clothing, food, drugs, and medical supplies to stricken areas all over the world. These commodities, supplemented by gifts from churches in other countries, are distributed by local Christian Councils or by World Council of Churches or Church World Service field representatives. In 1961, in addition to its own World Relief and Interchurch Aid program, the Episcopal Church allocated a total of \$255,100 through the World Council and Church World Service, of which \$114,500 came from the Presiding Bishop's Fund. These con-

solidated efforts are not only ecumenical, but also economical. Working through these world-wide agencies, the Episcopal program does not lose its identity, but rather, is made stronger and more helpful.

Since 1949, more than 17,000 refugees have been resettled in the United States by the Episcopal Church. Other members churches of C.W.S. have resettled more than 100,000. The total United States resettlement figure during the same period is some 500,000.

Share Our Surplus—During 1961, approximately 325 million pounds of donated food were distributed through the S.O.S. program by Church World Service. Of this, some eight million pounds were sent through gifts from the Presiding Bishop's Fund.

Most of this food came from government surplus stocks. But much came from U.S. farmers. CROP (Christian Rural Overseas Program) is the community food-collection agency of Church World Service and provides a people-to-people channel for farmers who desire to give foodstuffs, commodities, and cash.

The S.O.S. program continues to be the most economical relief undertaking of today. By being used through church facilities, one dollar will make available nearly 300 pounds of surplus food (cereals, dairy products, etc.). This almost unbelievable amount is explained by these facts:

Inland transportation costs in this country and ocean transportation charges are donated by the U.S. government. Food is shipped in bulk, not small packages. Needs overseas are determined by National Christian Councils or other recognized on-the-spot interchurch agencies. Distribution over-



World Council funds help to send these well-groomed, pigtailed, refugee girls from Tibet through nurses' training at a Christian hospital in Kalimpong, India.

seas is carried out without extra cost by World Council field representatives or by Christian Councils already in the area. Waste is negligible; distribution procedures require that every pound be accounted for.

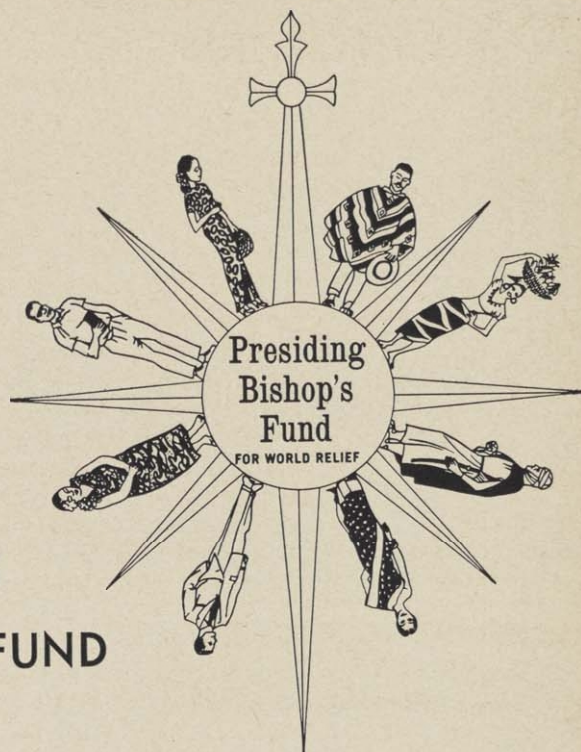
Interchurch Medical Assistance—One of the newest ways you, through your church, are helping your brothers overseas is through Interchurch Medical Assistance. This agency was established in 1961 and has thirteen denominations already participating in its work. Through donations from 105 American pharmaceutical houses, supply firms, and individuals, the I.M.A. is distributing drugs, and medical and hospital supplies for overseas medical missionary programs.

Such a central agency for medical supplies has been needed for a long time. Donors can now give medical supplies to one office and be certain that the contribution will be used on a world-wide basis. All supplies are donated, but I.M.A. also needs cash with which to buy some of the lifesaving drugs which rarely are donated.

In its first year of operation, I.M.A. handled gifts worth \$3,000,000. The Episcopal Church, with the assistance of I.M.A. has so far shipped \$144,000 worth of medical supplies. These figures are wholesale costs for the medicine and supplies and do not include the cost of shipment, which is borne by the donors. Our church's Department of Christian Social Relations contributed \$1,000 in 1961 for its share of maintaining the three-person office of I.M.A.

The supplies of drugs and hospital equipment went to such countries as Haiti, Brazil, Honduras, Liberia, Nicaragua, and the Philippines where there is a desperate need for medical care for the destitute. I.M.A. gifts, for example, went to Haiti, where Episcopal sisters of the Order of St. Margaret, under the direction of Sister Jan Margaret, operate a wide medical-care program among crippled and handicapped children. In Brazil I.M.A. medicines went to a group of doctors and nurses who devote most of their spare time without charge, to medical care for women and children in the terrible slums of Rio de Janeiro. This project is called Ambulatorio da Praia Pinto. It was started by an Episcopal clergyman.

Mr. Paul A. Tate, assistant secretary of the Overseas Department of the National Council, says, "For each dollar donated we are able to send \$100 worth of medicine or hospital supplies." ◀



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"It's just like taking an exchange student," says Mrs. Jim Cousins, who added Maura (right) to her lively family of four children.

WE CARE FOR CUBA'S "ORPHANS"

In Miami, Episcopal families are welcoming into their homes Cuban children temporarily separated from parents unable to leave Castro's troubled island.

By TERRY JOHNSON KING

THE INTERCOM crackled, and then a feminine voice sounded over it. "Breakfast is ready," she said. There was a pause, and then, less certainly, she translated into Spanish. "*Esta lista el desayuno.*" It sounded a little like the International Airport in Miami, Florida, where all the announcements are made in the refugee city's two languages; but it was not. The scene was one of the hundred or so Miami homes where Cuban foster children are living—loved and cared for by local Episcopalians.

Not until recently has the approximate number of parentless refugee children become known. For two years families in the Diocese of South Florida quietly took in Cuban children, but the program was kept under wraps because it was feared that Castro, if

he realized the extent to which parents would go to deport their youngsters, would cut off their opportunities. Now, however, Miami has run out of homes; the problem does not abate; and the need is greater than the fear.

After much soul searching, Abraham Ribicoff, then Secretary of Health, Education, and Welfare, made the shattering announcement that there were eight thousand temporarily orphaned Cuban children who have come to the United States.

One of the crueler twists of Castro's Communist sickle is that, when a Cuban family—having gone through the tedious process of lining out visa waivers from Uncle Sam—requests the necessary exit permits to leave Cuba, sometimes only that of a single child is granted initially. The rest of the

family may be detained, they may never go, or they may follow almost immediately. But if the child doesn't go when his permit is granted, his number doesn't come up again.

Then too, many parents who know that they themselves cannot escape for various reasons manage to send their children out. Sometimes an aged relative refuses to budge, and in Cuba's close-knit patriarchy that's reason enough to remain. Sometimes a man is so "hot" politically that even to admit his presence by requesting an exit permit is asking for *el paredon*, or the wall and the firing squad. But with pressures increasing to send the children to youth camps in Prague or Moscow, and with parents never knowing when the "voluntary" educational voyages will become compulsory, there is

a stampede to get at least the older children on one of the dozen remaining planes each week.

Because of red tape (known in Cuba as "bureaucratic impediments") and lack of space, not all of the children who come arrive on the air "freedom flights." Sometimes previously escaped exiles thread their way back through the treacherous Gulf Stream to off-coast rendezvous spots for them (an "underwater railroad" that rivals the Civil War's underground railroad); and countless seasick children have landed in Miami by this method. Many come in the back door, too; they get passports to Jamaica, Paris, or Madrid and then, once out of the country, make their way to join their 90,000 compatriots in Miami.

At this moment there is a bed for each child—but for some, that's about all. Three hundred and fifty teen-aged boys live in barracks south of Miami. Kendall, the county catchall for aged, delinquent, dependent, and infirm houses 250 children. Still another 750 are cared for in a sprawling complex run by Roman Catholic Charities (about 20 per cent of the children are registered as Protestant). Other children are still living with relatives or family friends (scarcely ever does a Cuban family get on its feet without taking in at least one other exiled child) and, through Children's Service Bureau, many *gringo* families have taken in a child or two.

Most of the Episcopal children are here as a result of Miss Eleanor Clancy's influence. Perdurable headmistress of an Episcopal school in Guantanamo and now aiding Church World Service in Cuban resettlement, she feels strongly about two things: the clergy should stay and continue the influence of the Church in Cuba ("They don't have to preach about the Revolution," she says, "if they just offer Communion"), and the children should leave. To this end she has simply refused to sign clergy waivers while sponsoring hundreds of children; and she has encouraged worried mothers, reassured jittery fathers, corralled passports, and then herded squads of her charges to Children's Service Bureau for placement as they arrived.

Children's Service Bureau is the only agency in Florida that does foster home placement for Protestant exiled chil-

dren. Director Margot Harnett, once one of Broadway's most promising actresses until she succumbed to her greater love of child welfare, tells of her plunge into Cuban child placement. "Twenty-five children were due to arrive by plane," she recounts, "and Miss Clancy never questioned but what we'd have them placed in good Episcopal homes by sundown." Her agency already had a list of available foster homes in the area, but most were in the neighborhoods where pocketbooks were hardest hit by the influx of cheap Cuban labor, and receptivity to the darker skinned Latins was questionable.

So Mrs. Harnett thought back to a conversation she had once had with Jane (Mrs. Jim) Cousins, a young attractive Episcopalian she'd met through Junior League work. Jane had said, "Margot, if ever you have anything I can do for you, please tell me. *Anything.*" Though Jane had not foreseen increasing her own family when she dropped the remark, she was as good as her word. Adding Maura, a lovely doe-eyed teen-ager, to her own bustling (four children, dog) household as an example, she persuaded twenty-four other Episcopal families to do likewise—and she hasn't stopped promoting the idea yet.

"It's just like taking an exchange



Helping in kitchen is a new experience for Haydée, whose family had servants.



Mrs. Fred Crockett, who has two boys of her own, encourages Luis to practice piano.



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CUBA'S "ORPHANS"

student," she says in interpreting the program to the young suburbanites who have no contact with the foster care program, "except that the Government underwrites the expenses." She explains, too, that the arrangement can be terminated at any time, although with the good selection procedures used in the Miami area it is seldom that this happens.

Families in Miami who have taken a child are quick to say they're enjoying the experience—and a cyclone of experience it can be. "We've had seven," says one foster mother. "All teen-agers, all girls, and all different. The first one loved to help with the baby, but sometimes it had to be suggested firmly that she take a bath. So when she left us to be resettled in Detroit, and a second one arrived I said, 'You may think it is ridiculous, but everybody has to bathe every day.' That was the last time we ever had hot water; she bathed twice a day for an hour."

She continued: "But then she stayed up until all hours! So when she left to stay with her brother and the next one came I said, 'You may think this is ridiculous but everybody goes to bed by nine o'clock.' That was the last time we were able to play the phonograph at night; she retired at eight o'clock and had to be dug out at the last moment for school."

She grinned, displaying the sense of the absurd that is sometimes handy in taking foster children. "But she talked on the phone all the time. So when her mother came, and the next one came to live with us I said, 'You may think this is ridiculous, but everybody has to use this egg timer when they're on the telephone; three minutes is the limit.' It was a month before I discovered she was spending her allowance on pay phones. The one we have now has no rules. She doesn't speak enough English and I don't speak enough Spanish to make any, and besides—you just can't generalize!"

When a child is placed in a foster home, the Government—through any one of a number of licensed social agencies—bears the cost of subsistence. This ranges from a basic \$50 a month in Miami to \$75 in some other areas, and in addition Uncle Sam reimburses the family for clothing, allowances, and medical expenses. It's a true break-even deal financially—and unbelievably remunerative from the standpoint of family relationships.

What, then, are the problems in placing the youngsters?

First, there is the problem of prejudice. Montana, for instance, has officially let it be known that Cuban children are not welcome there (which means state welfare agencies will not be allowed to supervise foster home placement). Some people in Cleveland conducted demonstrations against a planeload of Cuban exiles resettled there.

Second, there may be interest, but lack of knowledge on how to proceed. Essential before any placement can be made is a social agency licensed for child placement and willing to supervise foster care. The state of Virginia, for instance, has parents ready to take foster children but they are unable to find an agency to direct the home studies. A group of Presbyterians in New Jersey got around this problem by pooling their resources, setting up temporary homes for children awaiting placement, hiring their own caseworkers, and dealing with the problem directly.

So the family who wishes to take a foster child, and the need will be a steadily increasing one, should first find a welfare agency willing to do the home study and supervision. The parish that wishes to participate might consider hiring a social worker; and the diocese that wishes to contribute might well consider a branch of Church Mission of Help to do not only this, but aid the general Cuban resettlement.

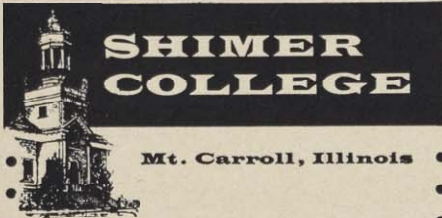
The typical child arriving now is a teen-aged boy. He belongs to the Cuban upper-middle class, and he has attended private schools. He knows high-school English, and he arrives with a small flight bag containing only a single change of clothing and perhaps one of the beautiful hand-embroidered blouses as a gift to his future foster mother.

But what's typical, when there are such variations? "We heard that the typical homeless exile was a teen-ager," says one foster father, "so we asked for a sixteen-year-old boy. You know what we got? Two eight-year-old girls! Of course we didn't have to take them, but when the social worker said they'd have to go to an orphanage, what could we say?" He laughed. "Besides, they keep Armando from getting homesick. Oh, yes; the next week they had our sixteen-year-old boy. And what could we say?"

True, when you know the need is there—and you have a spare bed—what can you say?

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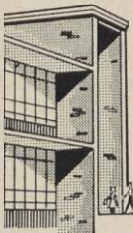
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CALENDAR

OCTOBER

- 9-12 Meeting and retreat for mem-
bers of the National Confer-
ence of Deaconesses, DeKoven
Foundation for Church Work,
Racine, Wis.
18 St. Luke the Evangelist
18 Advisory committee meeting
for work among the deaf at
Gallaudet College, Washing-
ton, D.C. Sponsored by Na-
tional Council's Home Dept.
22-26 West Coast Chaplains Con-
ference at Grace Cathedral,
San Francisco, Calif., for all
chaplains west of the Missis-
sippi River. Sponsored by
Armed Forces Division of Na-
tional Council
27- House of Bishops, Columbia,
Nov. 1 S.C.
28 Reformation Sunday
28 Episcopal Church School Week
Nov. 4
29 St. Simon and St. Jude,
Apostles

NOVEMBER

- 1 All Saints' Day
1-8 Project 2000 Week, eighty-
fifth anniversary celebration
of the Girls' Friendly Society
in parishes and dioceses; spe-
cial events for GFS members
and friends
2 World Day of Prayer, spon-
sored 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.
22 Thanksgiving Day
30 St. Andrew the Apostle

Meetings, conferences, and events of
regional, provincial, or national inter-
est will be included in the Calendar as
space permits. Notices should be sent
at least six weeks before the event.

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But in the first three Gospels, Jesus seems to be concerned more with getting answers than with giving them. His questions are endless; He asks as many as a child. But all of them, if we look closely, turn out to be asking not for an answer, but for a response. They tell us a great deal about what He expects of us—what our part is in the whole process of His coming to us and giving us His truth.

He expects us to know something about our tradition. He often asked such questions as "Did ye never read what David did?" or "What is in the law?" We must not only have read these things; we must have thought deeply into their implications in order to see the point which He wishes to make from them. "How readest thou?" He asks; and we must know.

He expects us to use our heads. Many of His questions appeal to the commonplace human ability to add two and two and get four. "Is the lamp brought to be put under a bed and not to be set on a candlestick?" "Do men gather grapes from thorns?" No—of course not. This expectation of everyday intelligence seems to carry over into areas where the answers are less obvious. "Why can you not judge for yourselves what is the right course?" (LUKE 12:57). Why not, indeed? The materials for making a decision are right at hand, Jesus seems to think, and we have no hesitation about using them for other forms of evaluation—amateur weather prophecy, for instance, to use one of His own examples. "Why does this generation seek a sign?" We have all the signs we need, all the exterior and interior guides—if only we will do a little thinking.

He expects us to use our hearts. Many of the Gospel questions appeal to everyday experience and the ordinary operation of the human heart. "What man of you, if his son asks him for a loaf, will give him a stone?" (MATTHEW 7:9, R.S.V.). "What woman, having

ten silver coins, if she loses one coin, does not light a lamp and sweep the house and seek diligently until she finds it?" (LUKE 15:8, R.S.V.). "Which of these three proved neighbor to the man who fell among the robbers?" (LUKE 10:36, R.S.V.). We know the answers to these questions—our feelings tell us; and the implication of Jesus's use of them is that our hearts will guide us in many matters, if we will let them.

He expects us to move along with a situation. "How many loaves have ye?" "What is thy name?" "What wouldest thou?" We must bring bread, fill up water jugs, tell our names, say what we think, be what we are, ask for what we want—and then Jesus can begin to move and act in our lives, as He did in the Gospel events. "Who say ye that I am?" He asked the disciples (LUKE 9:20). Like Peter, we must be ready to find our answer and speak out; we must not stand still, either in action or thought.

He expects us to make our faith effective in our lives. "Where is your faith?" He asks (LUKE 8:25), and it is a very good question. What we act upon and live by is our faith, however far it may be from the faith we think we have or wish we had. A faith is not something to have: it is something to follow—and in the end to be. Where is our faith? Is it in machines, armaments, money, knowledge, skill—possessions, all of them, whether material or intellectual? Or is it in the power by which Jesus lived, the power that can act in and through anyone who will live in the framework of His vision and insight, His knowledge of our relationship to one another and to God? We cannot live by one faith and say (or even think) that we live by the other; it won't work. "Ye know not what manner of spirit ye are of," Jesus said sadly once to the disciples (LUKE 9:55). It is our business, as it was theirs, to know and choose and follow the spirit of Jesus until it becomes ours.

And the way to do this is pointed out in the demands He makes of us in His questions. When we begin to respond to them, then we can begin to be followers of His. But not before.

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NOVEMBER

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- Singapore and Malaya:** Cyril Kenneth Sansbury, *Bishop*; Roland Peck-Chiang Koh (Kuala Lumpur), *Bishop*.
- Sodor and Man, England:** Benjamin Pollard, *Bishop*.
- Soroti, Uganda:** Sutefino Salongo Tomusange, *Bishop*.
- South Carolina, U.S.A.:** Gray Temple, *Bishop*.
- South China:** Nathaniel Hsien Mo-yung, *Bishop*.
- South Dakota, U.S.A.:** Conrad Herbert Gesner, *Bishop*.
- Southern Brazil:** Egmont Machado Krischke, *Bishop*.
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- Southern Ohio, U.S.A.:** Roger W. Blanchard, *Bishop*.
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- Southwestern Brazil:** Plinio Lauer Simoes, *Bishop*.
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- Southwell, England:** Frank Russell Barry, *Bishop*; Alfred Morris Gels-thorpe, *Assistant Bishop*; Wilfrid Lewis Mark Way, *Assistant Bishop*.
- South-West Tanganyika, East Africa:** Vacant.
- Southwestern Virginia, U.S.A.:** William Henry Marmion, *Bishop*.
- Spokane, U.S.A.:** Russell Sturgis Hubbard, *Bishop*.
- Springfield, U.S.A.:** Albert A. Chambers, *Bishop-Elect*.
- The Sudan:** Oliver Claude Allison, *Bishop*.
- Swansea and Brecon, Wales:** John James Absalom Thomas, *Bishop*.
- Sydney, Australia:** Hugh Rowlands Gough, *Archbishop*; Arthur William Goodwin Hudson, *Coadjutor*; Ronald Clive Kerle, *Coadjutor*; Marcus Laurence Loane, *Coadjutor*.
- Taiwan, Formosa:** Harry Sherbourne Kennedy, *Bishop-in-Charge*; Charles Packard Gilson, *Suffragan*.
- Tasmania:** Geoffrey Franceys Cranswick, *Bishop*; William Rothwell Barrett, *Assistant Bishop*.
- Tennessee, U.S.A.:** John Vander Horst, *Bishop*; William E. Sanders, *Coadjutor*.
- Texas, U.S.A.:** John E. Hines, *Bishop*; F. Percy Goddard, *Suffragan*.
- Tohoku, Japan:** Timothy Shinzo Nakamura, *Bishop*.
- Tokyo, Japan:** David Makoto Goto, *Bishop*.
- Toronto, Canada:** Frederick H. Wilkinson, *Bishop*; George Boyd Snell, *Coadjutor*; Henry Robert Hunt, *Suffragan*.
- Trinidad, West Indies:** Vacant.
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Lord, thou who didst teach, forgive me for teaching,
And for presuming to carry the name of teacher,
A name that thou didst carry while on earth.
Teacher, make my fervor everlasting and my despondency
a passing phase.
Seize from me this impure desire for justice which
still troubles me,
This protest that surges within me when I am grieved.
Grant that when my students neglect me, I may not be
forlorn,
Nor be hurt when they misunderstand me.
Make me more of a father than all the fathers,
In order that I may love and defend, with like devotion,
Those who are not flesh from my flesh.
Grant that I may be successful in molding one of my
students
Into my perfect poem,
And in weaving him into my most haunting melody,
Against the day when the song of my lips shall be silent.
Show me how thy gospel is possible in this day and age,
So that I may never renounce the good fight of faith.
Friend, stand by my side, sustain me.
Many times I will have no one but thee on my side.
Give me simplicity and give me depth.
Free me from the temptation of being complacent
Or commonplace in my teaching.
Let me lift my eyes from my wounded self each morning
As I enter my school.
Grant that I may never carry to my desk my petty cares,
My trifling disappointments.
Grant that my school may not be built of bricks but of
spirit.
May the splendor of my enthusiasm be reflected from the
bare walls
And fill the classroom.
And let this be my supreme lesson,
To teach and love with fervor on this earth.



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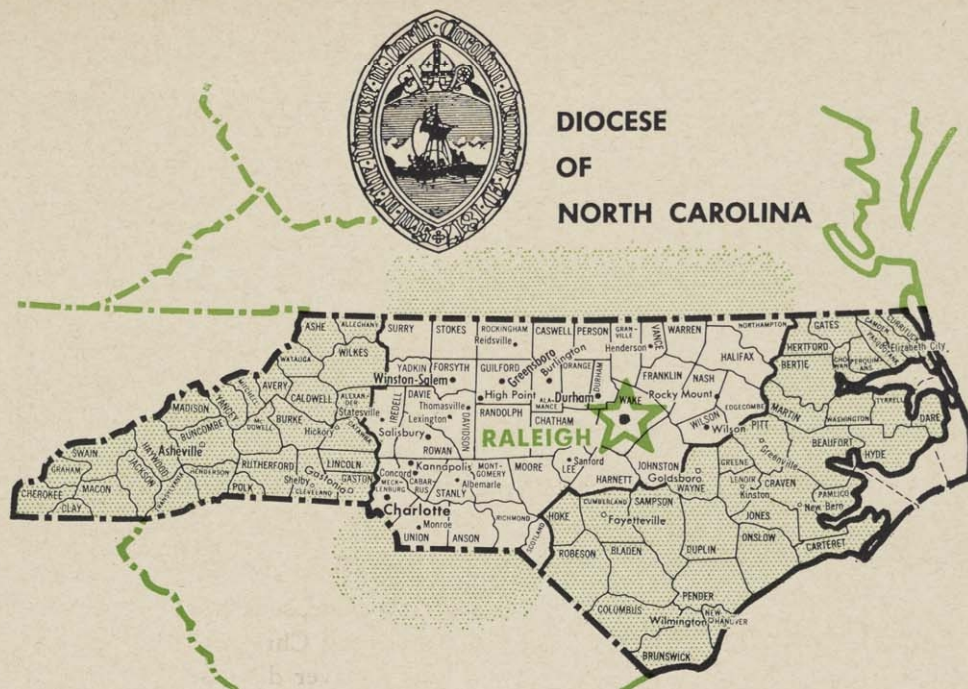
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Know Your Diocese



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The Diocese of North Carolina grew out of the troubled times following the Revolution, in which Episcopalians were distinguished chiefly by their loyalty to the Crown. The first Conventions were held as far back as 1790, but no diocese was formed until 1817, and the first bishop was consecrated in 1823.

Thirty-nine counties in the central section of the state comprise the Diocese of North Carolina. It is a strong diocese in the strong Province of Sewanee, assuming serious responsibilities for its missionary objectives, including the college work so prevalent in the area. Three of the diocesan-supported educational institutions, St. Augustine's College and St. Mary's Junior College, both in Raleigh, and the University of the South in Sewanee, Tenn., are known throughout the country for their academic excellence. The diocese also is actively involved in the Thompson Orphanage and Training Institution in Charlotte, and Vade Mecum, Westfield. The latter is used as a camp for boys and girls, as a youth and adult conference center, and for retreats.

The diocese has 112 parishes and missions with 120 clergy and 356 lay readers ministering to 32,935 baptized persons. The number of communicants (now 22,421) has been increasing at the rate of about 1,000 per year since 1959. Serving with diocesan Bishop Richard Henry Baker in the administration of the diocese is the Rt. Rev. Thomas Augustus Fraser, Jr., since May, 1960, bishop coadjutor. Bishop Fraser is in charge of missions and college work, as well as supervision of candidates for the ministry.

The dominant feature of the seal of the diocese is a ship representing the one on which the Lost Colony came to the New World. The mother of Virginia Dare, first child baptized in America, was aboard.

Under Bishop Baker's leadership, the Home for the Aging, proposed during his predecessor's administration, has become a reality; and ground has been broken for a home for forty people. At the last diocesan convention a Committee on the Structure and Organization, appointed eighteen months ago, made far-reaching recommendations

on reorganization of canonical and noncanonical procedures which were overwhelmingly adopted. Plans are in the making for building a diocesan headquarters and several new parishes and missions.



The Rt. Rev. Richard Henry Baker, eighth Bishop of the Diocese of North Carolina, has been described by one of his clergy as "a very humble, warm, human bishop with a personal concern for all of his clergy, as well as the communicants in the parishes. He is a very fine chief shepherd of the flock." An organizer of keen perception, Bishop Baker matches men to situations.

Born in Norfolk, Va., on July 8, 1897, Bishop Baker was educated at Norfolk Academy, Episcopal High School, the University of Virginia, Virginia Theological Seminary, and the University of the South. He holds honorary degrees from the latter two. He was ordained to the priesthood in 1924, served as chaplain of the Virginia Episcopal School, and parishes in Chatham, Va.; Baton Rouge, La.; Waynesboro, Va.; and Baltimore, Md., where he was rector of the Church of the Redeemer for twenty years before his consecration in 1951 as Bishop Coadjutor of North Carolina. He became the Diocesan on April 7, 1959.

Bishop Baker married the former Elizabeth Lee Small in October, 1926. They have two children: a son, the Rev. Richard H. Baker, Jr., assistant rector of Christ Church, Savannah, Ga.; and a daughter, Frances (Mrs. Walter M. Hale), who has two children.

Very much interested in the ecumenical movement, Bishop Baker is a member of General Convention's Joint Commission on Ecumenical Relations. He was president of his state's Council of Churches for several years.

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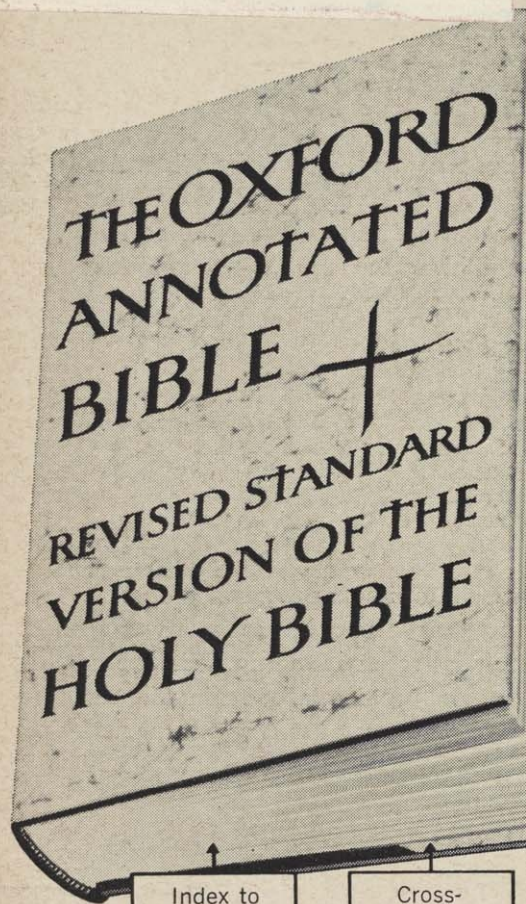
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8 Now while he was
before God when his
duty, ⁹ according to th
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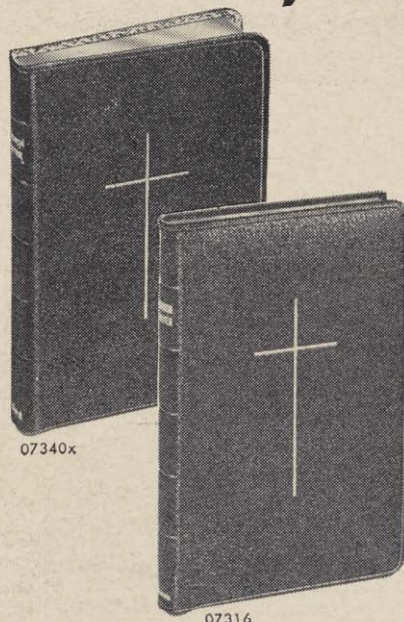
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