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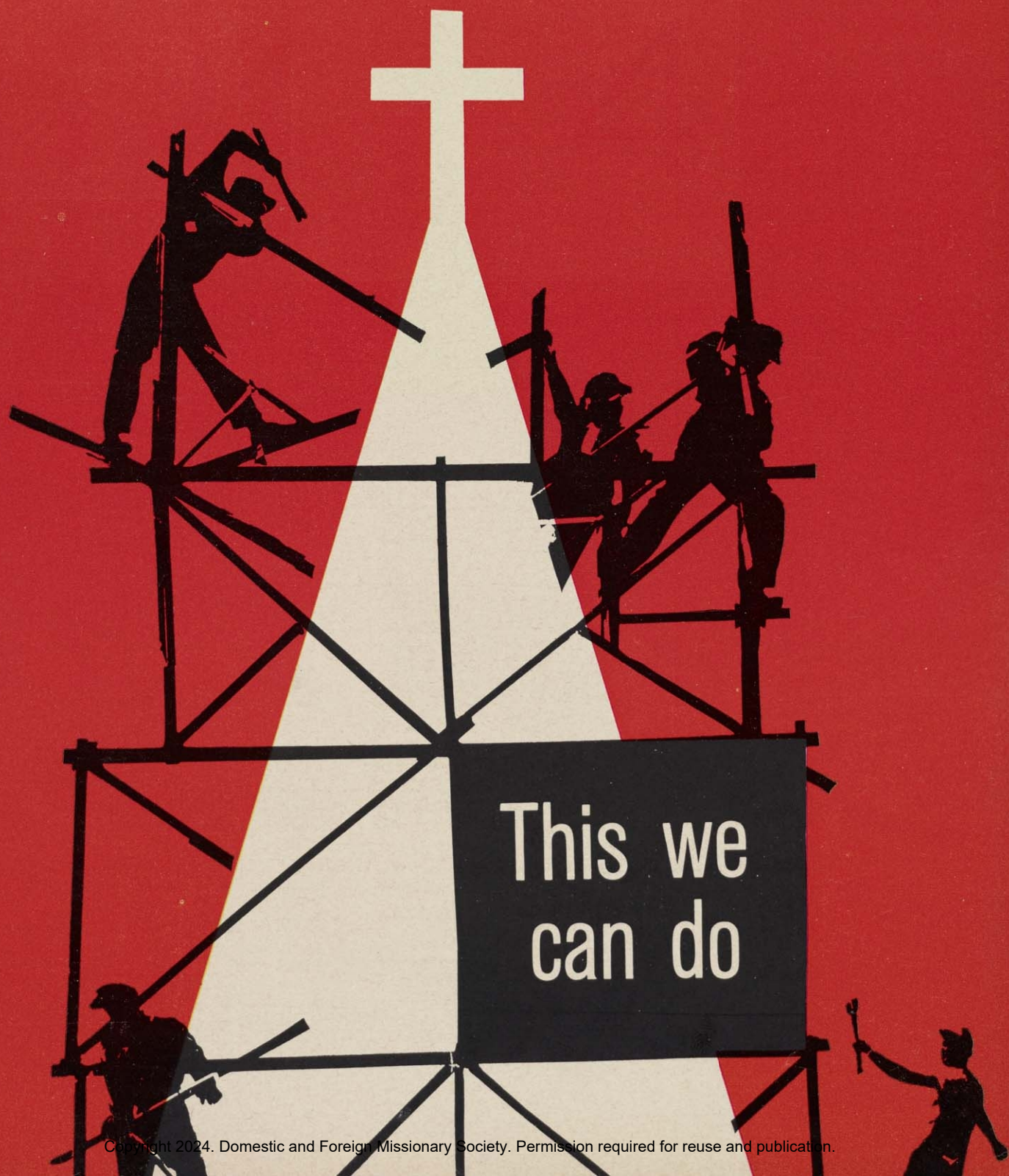
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THE EPISCOPALIAN

November 1962



NOW! GOLD STAR OFFERS DEPENDABLE PROTECTION TO EVERY MEMBER OF YOUR FAMILY REGARDLESS OF AGE!

Only Non-Drinkers may qualify for this unique **LOW-COST HOSPITALIZATION**



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Anyone who does not drink should not be penalized by paying for those who use alcohol. Since we limit our membership to non-drinkers only, you save up to 40% on comparable hospitalization.

Because you are not called upon to help pay the high bills for the ailments and accidents of those who DO drink, this wonderful, generous protection costs you only \$4 a month for each adult age 19 through 59 (or just \$40 for 12 full months). For each child under 19, the rate is \$3 per month (or only \$30 annually).

FOR SENIOR CITIZENS OVER 60

As you know, those over 60 frequently find it difficult to get hospitalization insurance. Not with Gold Star! Why should our elder citizens who need it most be denied this protection?

Whether your age be 1 or 101! . . . if you are the one American in four who does not drink, the Gold Star Total Abstainers' Hospitalization Policy will pay you \$100.00 a week from your first day in the hospital, and will continue to pay you as long as you are there . . . even for life!

Gold Star offers a special Senior Citizen's Policy for people who are 60 or over, at a cost of only \$6.00 per month, or \$60.00 per year. This policy has identically the same liberal benefits as the standard Gold Star \$100.00 per week policy, and is good for life!

PROTECTION AGAINST EMERGENCIES

One out of every seven people will spend some time in the hospital this year. A fall on the stairs or on the sidewalk, a sudden illness or operation, could put you in the hospital for weeks, even months.

Could you afford a long siege in the hospital, with costly doctors' bills, expensive drugs and medicines? Many people lose their savings, their cars, even their homes. Don't take chances with your financial security. Remember—once the doctor says it's your turn to enter the hospital, you can't buy coverage at any price.

COMPARE THESE GUARANTEED BENEFITS:

NO AGE LIMIT. Same liberal benefits whether you are 1 or 101!

GUARANTEED RENEWABLE. Only YOU can cancel your policy. Your protection continues as long as you live!

NO WAITING PERIODS. Full benefits go into effect noon of the day your policy is issued. And Gold Star pays from the very first day you enter the hospital.

NO SALESMAN WILL CALL. Policy is mailed to your home. Claim checks are sent air mail special delivery, directly to you, and can be used for rent, food, hospital, doctor bills—any purpose you wish!

GOOD ANYWHERE IN THE WORLD. Gold Star has satisfied policyholders in all 50 states and in many foreign countries.

YOU PAY ONLY FOR PROTECTION. No policy fees; no enrollment fees; no membership dues!



S. S. KRESGE, founder of the Kresge Foundation and the S. S. Kresge Co., with over 800 stores in the U.S. and Canada: "I'm delighted that non-drinkers are now rewarded by insuring with the Gold Star Plan at substantial savings. Gold Star's popularity indicates that it is the right answer to the question of drinking and hospitalization."



THE REV. CANON ALBERT J. duBOIS, Executive Director, The American Church Union: "The low cost plan which De Moss Associates has introduced seems to have real merit. In view of the fact that non-drinkers are considered less of an insurance risk than are those who use alcoholic beverages, it seems fair and appropriate for special insurance rates reflecting the savings to be made available to those who qualify."



THE REV. DR. SAMUEL SHOEMAKER, Rector Emeritus, Calvary Episcopal Church, Pittsburgh, Pennsylvania: "At last someone has come along with a practical, low-cost hospitalization insurance plan for non-drinkers. There has been a preferential rate for auto-drivers who don't drink, so why not a hospitalization insurance for those who do not indulge? The Gold Star has my blessing."

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Pays \$2000.00 cash for accidental loss of one hand, or one foot, or sight of one eye.
Pays \$6000.00 cash for accidental loss of both hands, or both feet, or sight of both eyes.

ONLY CONDITIONS NOT COVERED

Every kind of sickness and accident is covered, except hospitalization caused by use of alcoholic beverages or narcotics, pre-existing conditions, mental or nervous disorders, any act of war, or pregnancy. Everything else IS covered!

PAYS \$100.00 WEEKLY IN CASH...TAX FREE, FROM FIRST DAY... EVEN FOR LIFE...TO READERS OF EPISCOPALIAN!



With Gold Star, you gain not only dependable protection but also peace of mind, freedom from fear and worry, as well as assurance of financial security!

Now you can have freedom from money worries incurred through hospital bills! If you qualify for the Gold Star Total Abstiners' Hospitalization Policy, you will receive \$100.00 a week, in cash, TAX FREE, from your first day in the hospital, for as long as you are there... even for life!
Your low Gold Star premium can never be

raised, because you have grown older or have had "too many claims." Only in the event of a general rate adjustment, up or down, for ALL policyholders, can your rate be changed. Gold Star rates have never been increased! Your protection continues for as long as you live; Gold Star CAN-NOT CANCEL your policy!

WE WILL MAIL YOUR POLICY FOR YOUR FREE EXAMINATION

Read what Happy Policyholders say:

"So pleased with your service:

I am so pleased with the service of De Moss Associates. I can only say that I could not have asked for greater courtesy and more careful consideration. I can certainly recommend this company without reservation."

Dr. Harold S. Laird, Largo, Florida.

"At so little cost to me:

Thank God for such generous insurance at so little cost to me. It helped so much with my added expenses that illness always brings. Thank you for making such insurance possible to those of us who can't afford it otherwise."

Rebecca Fuller, N. Hollywood, California.

"Many, many thanks! :

We received our check. Many, many thanks! It will surely help us out. We had only paid premiums for three months."

Harley E. Jacobs, Rushsylvania, Ohio.

"May God bless you all:

Your check couldn't have come at a better time. With three small children to care for, we didn't know how we could have managed the doctor and hospital bills without it. All I could say that day was, "Praise the Lord! May God bless you all."

Mrs. Harry Mattison, Corning, New York.

"Quick response to my claims:

I received a check this morning from De Moss Associates, Inc., for my recent stay in the hospital. You will never know just what it meant to me. There are so many extra bills when one goes to the hospital. I wish to take this opportunity to express my thanks for the quick response to my claim and the very efficient way in which it was handled."

Rev. Otis Wasson, Evansville, Indiana.



SEND NO MONEY! No salesman will call. In the privacy of your own home, read the policy carefully. Have it checked by your lawyer, your doctor, your friends or some trusted advisor. Make sure it provides exactly what we've told you it

does. Then when you have convinced yourself, beyond any doubts, that this policy is everything we've claimed for it... mail us your first premium. You have everything to gain and nothing to lose, by mailing your application immediately!

APPLICATION FOR

Gold Star Total Abstiners' Hospitalization Policy

Name (Please Print)..... 0-1-2901-112

Street or RD #

City Zone County State

Date of Birth: Mo. Day Yr. Ht. Wt.

My occupation is Age

My beneficiary is Relationship

I also hereby apply for coverage for the members of my family listed below:

NAME	AGE	HGHT.	WGHT.	BENEFICIARY
1.				
2.				
3.				
4.				

To the best of your knowledge and belief, do you or any person applying for coverage now have, or have you or they ever had any physical defect or deformity, high or low blood pressure, heart trouble, diabetes, cancer, arthritis, or tuberculosis; or have you or they, within the last 5 years, been disabled by either accident or illness, had medical advice or treatment, taken medication for any condition, or been advised to have a surgical operation? ☐ Yes ☐ No
If so, give details stating person affected, cause, date, name and address of attending physician and whether fully recovered.

Neither I nor any other person listed above uses alcoholic beverages, and I hereby do apply for a policy with the understanding that the policy will not cover any conditions existing prior to the issue date, and that it shall be issued solely and entirely in reliance upon the written answers to the above questions.

Date Signed: **X**

FORM GS 713-3

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	Each adult age 60-100 pays	\$6.	\$60.	
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	IMPORTANT Should you decide to keep your Gold Star Policy, please indicate how you would prefer making your premium payments: <input type="checkbox"/> Monthly <input type="checkbox"/> Annually SEND NO MONEY NOW			

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LETTERS

SECULARISTS VERSUS SINNERS

The fable, "In God We Trusted?" [September issue], points up the fact that both secularists and religionists favor Supreme Court decisions which remove religion from public life. The secularists are trying to prove that Christianity is irrelevant. The religionists are trying to prove that it is not Christianity, but Christians, which are irrelevant.

Secularists regard rank-and-file Christians as hypocrites; I hope religionists [remember] that our problem is not that we are hypocrites, but that we are sinners.

THOMAS C. SAYER
Roslyn, Pa.

... UNDER GOD

There is no such thing as education without indoctrination. Even the choice of curriculum emphases represents decisions about relative values.

It is not possible to send a child's body and mind to school without his spirit.

Now the school should not attempt what we call "religious education"—only the home can do this. The school *can* place education under God's authority—in this case by an opening prayer.

LOU ANNE A. KIRBY
Valley Farms, Ariz.

COUNCIL COUNSEL

... The article by the Rev. Chad Walsh, "Vatican Council II," in the September issue is most informative and helpful.

Not only does it present very clearly the steps toward unity which could conceivably come out of the Council, but also it points out how we as Anglicans must respond to this movement and how important our response will be to the cause of Catholic—indeed all Christian—unity.

PAUL C. COCHRAN
Rockport, Tex.

A FINAL WORD

For a long time I have admired the meditations by Mary Morrison tucked in as a final word near the back of many of your issues.

I can think of no one better to share that page with her than William Stringfellow. His "No Place to Hide?" in your September issue is one of the most powerful single pages I have ever read. I

hope we will continue to see his name as a by-line in THE EPISCOPALIAN.

THE REV. JOHN DENHAM
Executive Secretary
Dept. of Christian Education
Baltimore, Md.

See page 31.—Ed.

SEABURY SELECTIONS

I have just finished reading Elizabeth Bussing's excellent article, "The Saga of the Christmas Card," in the September issue of THE EPISCOPALIAN. While I found the article informative and timely, I was disappointed to note that in her list of the organizations within the Episcopal Church which make and sell Christmas cards, the author lists virtually everyone except the church's official publishing arm, the Seabury Press.

The Press has been offering a line of religious cards through its retail outlet, the Seabury Book Stores, for almost ten years now. Some of the designs are printed exclusively for us; and others, while not original designs, are printed with suitable texts according to our specifications. In a sense, therefore, the line of cards which we offer is available exclusively through the Seabury Book Stores.

The prices of our cards are comparable with those of other suppliers, particularly in view of the fact that we extend a 30 per cent discount on orders from the clergy and parish organizations.

STEWART P. SCHNEIDER
Sales Manager
Seabury Press
Greenwich, Conn.

Seabury Book Stores are located at Greenwich, Conn., and 281 Park Ave. So., New York 10, N.Y.—Ed.

ON NUCLEAR WAR (CONTINUED)

I am deeply disturbed by the Rev. William Pollard's article, "What Should We Do About Nuclear Warfare?" [August issue]. His answer, in practical effect, is *nothing*. He appears to find self-righteous satisfaction in the all-out arms race because it illustrates man's sinful nature and dependence on God.

As a specialist in history and military affairs, I am thoroughly familiar with the literature reviewed by Dr. Pollard. He has read it from a deeply biased

point of view. [He] is committed to a kind of fatalism which I pray does not prevail in the Christian Church. The "realistic" question, he tells us, is not whether Christians should consent to nuclear warfare, but "what, if anything, may Christians say to the world" if nuclear war comes. This inverted way of looking at the problem induces ethical and intellectual paralysis. It could prove fatal not only for millions of agonized human beings, but for the "Christian witness" itself.

THOMAS H. GREER
Michigan State University
East Lansing, Mich.

Give us more articles like "What Should We Do About Nuclear Warfare?" Will Dr. Pollard "follow through" with a few specifics?

A retired mining engineer, I'm deeply concerned by some of the things we are *not* doing; Dr. Pollard can help me—and many others—to focus on some of the things we *can* do.

Straight-thinking, scientific Christians like Dr. Pollard have such an opportunity.

DRURY M. PHILLIPS
Huntsville, Tex.

THE EPISCOPALIAN is to be commended for giving prominence to the urgent question, "What Should We Do About Nuclear Warfare?" but Dr. Pollard largely sidesteps the question.

I must protest against [his] generalizations to the effect that the result of what the majority of Christian pacifist writers have said has made it "appear that what the Church preaches in the name of Christ is essentially the same as, and no more than, what the secular humanist preaches in the name of reason and sanity."

Is Dr. Pollard unfamiliar with the writings and utterances of Canon Charles Raven, Professor G. H. C. Macgregor, Professor Roland H. Bainton, Professor Nels F. S. Ferre, Dr. Harry Emerson Fosdick, Bishop William Appleton Lawrence, Sir George MacLeod, Martin Niemoller, Dr. Albert Schweitzer? Does Dr. Pollard consider that their pacifist preaching "is essentially the same as, and no more than, what the secular humanist preaches in the name of reason and sanity"?

The net result of the article, it seems

to me, is to soothe the reader as to the revolutionary menace to humanity of the new kind of warfare now being prepared on the military, economic, and psychological fronts. Dr. Pollard's quotation of a few standard Biblical texts and the cliché that man must be saved from himself does not take us very far in answering the question which THE EPISCOPALIAN posed.

THE REV. JOHN NEVIN SAYRE
Episcopal Pacifist Fellowship
South Nyack, N.Y.

Dr. Pollard says that "... the basic Christian call is to love individual men and women—not causes nor mankind as a whole." The suggestion that Christ did not reveal God's love for "mankind as a whole," and therefore, our obligation to practice this love, is Biblically untenable.

While there is danger that modern man will tend to become enslaved "to space, time, and matter," it is highly questionable that the Christian response to this danger is to take the opposite tack.

Whatever else the "good news" means, implicitly or explicitly, it certainly means that we, as Christians, are called to a responsible life of ethical and political action. How can there be any doubt that our world of today is in dire need of a bold articulation of the concrete nature of such action? It is not in need, to my mind, of a reminder that, after all, a nuclear holocaust would serve to inaugurate the peace that is not of this world.

THE REV. THOMAS V. LITZENBURG, JR.
Swarthmore, Pa.


Many thanks for your article on nuclear warfare. The wealth of reference material therein enables your readers to launch upon fascinating research. . . .

A Christian in the twentieth century, who has not studied the problems of Christianity in a nuclear age with great care, finds his ability to witness for Christ grossly impaired. One of the most provocative books on this timely topic remains Dr. Pollard's own *Physicist and Christian*.

MRS. THOMAS J. BERRY
Euclid, Ohio

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* * * * *

THE COVER design by **Robert Wood** reminds us that, despite our considerable accomplishments, there is still much left undone in our service as Christians today. The October issue dealt with things we have done and are doing; this issue, with things we are doing and can do. As you who have seen both issues will note, the covers are companions tying together this special two-part report on the state of the Church. The Board and editors are grateful for the heartening response to this report. By the end of the first week in October the print order of 112,000 October issues was entirely sold out.

In "THE SPLINTERED CIRCLE," page 14, the Rt. Rev. **Daniel Corrigan** comments on the comfortable belief that the American family is still the solid center of our nation. Bishop Corrigan, former Suffragan of Colorado and now director of the National Council's Home Department, urges new approaches to combat the sense of isolation engendered by the American habit of moving at the drop of a hat—or the transfer of a job. Bishop Corrigan, a native of Michigan, now lives in New York City. He and Mrs. Corrigan are the parents of five sons and are twelve times grandparents.

On page 16, noted journalist **Louis W. Cassels** takes a new tack on the question of lay service. In "NOW THAT THE GIANTS AWAKE," Mr. Cassels

considers the case of the layman who is eager and willing to work—but who can't find out what his church most needs him to do. A frequent contributor to our pages, Mr. Cassels is an editor-columnist for United Press International. A member of St. John's Church in Chevy Chase, Maryland, his own service as a layman has included duties as a vestryman, church-school teacher, and discussion leader.

"CONSIDER THE CLERGYMAN," page 20, offers some refreshing and provocative thoughts on the age-old question: how does the community see its clergyman? Here the Rev. Canon **Charles H. Perry** of Sacramento, assistant to the Bishop of Northern California, also describes the way a flock can appear to its shepherd. Canon Perry, a native Californian, is a member of the Church's National Council.

"WHERE ARE WE HEADING?," page 28, attempts the difficult job of anticipating the course which the Episcopal Church might take during the next decade. The author, the Rev. **John D. McCarty**, is eminently qualified to hazard some educated guesses: he is director of the General Division of Research and Field Study of the National Council, with headquarters in Evanston, Illinois.

"RACE, THE CHURCH, AND THE LAW" (page 31), by **William Stringfellow**, deals with a subject critically important at this time to all Americans. A

practicing attorney in New York City, and a member of the Presiding Bishop's Committee on the Total Ministry of the Church, Mr. Stringfellow is a graduate of Harvard Law School.

"I did not leave the Episcopal Church. The Episcopal Church left me." This statement sums up the rural crisis—the slow erosion of towns and Church in the rural heartland of the United States. In "PRAIRIE WHISTLE STOP," page 35, associate editor **Thomas La-Bar** tells the poignant story of Red Cloud, Nebraska, setting for many of the novels of the late Willa Cather.

With "YOUR NEIGHBOR IN NEED," page 42, THE EPISCOPALIAN is honored to feature the by-line of Presiding Bishop **Arthur Lichtenberger**. Before his installation as the twenty-first Presiding Bishop in January, 1959, Bishop Lichtenberger was diocesan of Missouri. He has also been a missionary in China, the rector of churches in Ohio and Massachusetts, a cathedral dean, and a seminary professor.

The grim world of men in prison is an area which the ministry of compassion cannot—and does not—overlook. In "THE IMPENITENT PENITENTIARY," page 46, contributing editor **Jeannie Willis** depicts the hardships and rewards of the chaplains who work to convince lonely and embittered criminals that they have not been abandoned by society.

Presiding Bishop's Awards Won by Four Diocesan Publications

Publications from New York, Olympia (Washington), Iowa, and North Dakota have won the first annual Presiding Bishop's Awards for excellence in diocesan journalism. The awards are being presented by Bishop Lichtenberger at the House of Bishops' meeting Oct. 31 in Columbia, South Carolina.

A board of judges headed by Hugh Curtis, Dean of the School of Journalism, Drake University, and former editor of *Better Homes and Gardens*, selected the winners in the following categories: *Magazines*: Best in Field, *The Bulletin*, Diocese of New York; Most Improvement, *The Sheaf*, District of North Dakota; *Newspapers*: Best in Field, *The Olympia Churchman*, Diocese of Olympia; Most Improvement, *The Iowa Churchman*, Diocese of Iowa. The judges also voted a special commendation to *The Alaska Churchman*.

The annual judging is open to all diocesan and district magazines and newspapers of the Protestant Episcopal Church in the U.S.A. It is being sponsored by THE EPISCOPALIAN, the church's national monthly magazine, with the approval of the Presiding Bishop and the co-operation of the National Diocesan Press. *Congratulations, fellow editors.*

The Rev. **Samuel Van Culin**, author of "TASK WITHOUT TOOLS," page 56, is an assistant secretary of the church's Overseas Department. He was born in Honolulu, and served in Hawaii and Washington, D.C., before joining the Overseas Department staff. He is the former general secretary of Laymen International.

The "LIST OF GENERAL RESOURCES ON THE WORLD MISSION OF THE CHURCH," page 60, is a definitive catalogue of periodicals, publications, and ideas for those who seek a better understanding of the work of the Church. Prepared by the Rev. **A. Theodore Eastman**, executive secretary of the Overseas Mission Society, the list will later be published in pamphlet form.

continuing
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AT HOME

1

WE MUST SEE OURSELVES MORE CLEARLY

In this, the Fall of 1962, we of the Episcopal Church in the United States of America are as ready as we will ever be to face the demands the Church and the world make upon us. We have grown in strength and in service. Our baptized membership, our communicant membership, our record of stewardship in time and money stand at all-time highs.

We have begun to realize that the good old days of middle-class, semirural Christianity are over. We have begun to realize that the mission of Christ's Church does not end with the parish—it begins there.

This growing understanding of our mission has already been revealed in several ways. We have strengthened our ministry of compassion at home. We have recognized our responsibilities in the city. We are taking a more active interest in overseas work and in the search for Christian unity. This we have done. But where do we go from here?

The first section of this special issue concerns some of the problems and opportunities we face as individual Christians, as families, as parish laity and clergy. It is here at home that the basic decisions affecting the whole future life and growth of the Church must be made.

THE NATION

2

WE MUST DEAL WITH THE PARADOXES AROUND US

Despite some recent actions, the United States of America is still the greatest nation on God's earth. We have doubled our population within the past fifty years. We have more than doubled our educational facilities. We have many times increased the capacity to produce the goods and services our nation and the rest of the world need. We have assumed enormous responsibilities as the leader of the earth's freedom-loving peoples.

But we have not grown without pain. We have the highest accident, alcoholism, crime, divorce, and suicide rates in our history. We are troubled by automation, frustration, and segregation; communism, materialism, and pluralism. In fact, we seem to be in that most paradoxical of all positions—the greatest and richest nation in history with more problems than we can handle.

Where is the Episcopal Church in all of this? Right in the middle. Through our parishes, our dioceses, and the work we do together nationally, we can and must deal with these problems in the spirit of the Master we follow. The second section of this issue covers some of the problems and opportunities Episcopalians should face together in the United States.

OVERSEAS

3

WE MUST CATCH UP WITH A REVOLUTION

It is quite evident to all persons who have access to television, radio, magazines, or newspapers that the world is now in the midst of the most profound revolution in its history. Since World War II alone, the number of sovereign nations has almost doubled. More than a billion people have been caught up in what is aptly described as a "tide of rising expectations." Add to this nuclear testing, the population explosion, the rise of communism and nationalism, and the revival of Islam and Buddhism, and we have a situation of the utmost urgency for every Christian on earth.

In this situation Episcopalians of the United States have a direct stake. Some 250,000 fellow Episcopalians are now living, working, and worshiping in these revolutionary regions in such areas as Central America, East Asia, South America, and West Africa. We are also closely related to some 17 million fellow Anglicans in such places as Central and East Africa, Melanesia, the Middle East, and South Asia. If we can believe that Christ's mission is one throughout the earth, then we must concern ourselves more directly with the Church outside our parishes and dioceses. This section is about some of our most pressing responsibilities overseas.



WE MUST PURSUE A CLEAR BUT DISTANT GOAL

4

UNITY

We are more than members of a parish and diocese. We are more than Episcopalians. We are more than Anglicans. We are Christians—members of Christ's Holy Catholic Church on earth. This realization may have come hard, but come it has to most of us in the past few years. And it's about time, considering the tasks before the whole of Christianity at this moment.

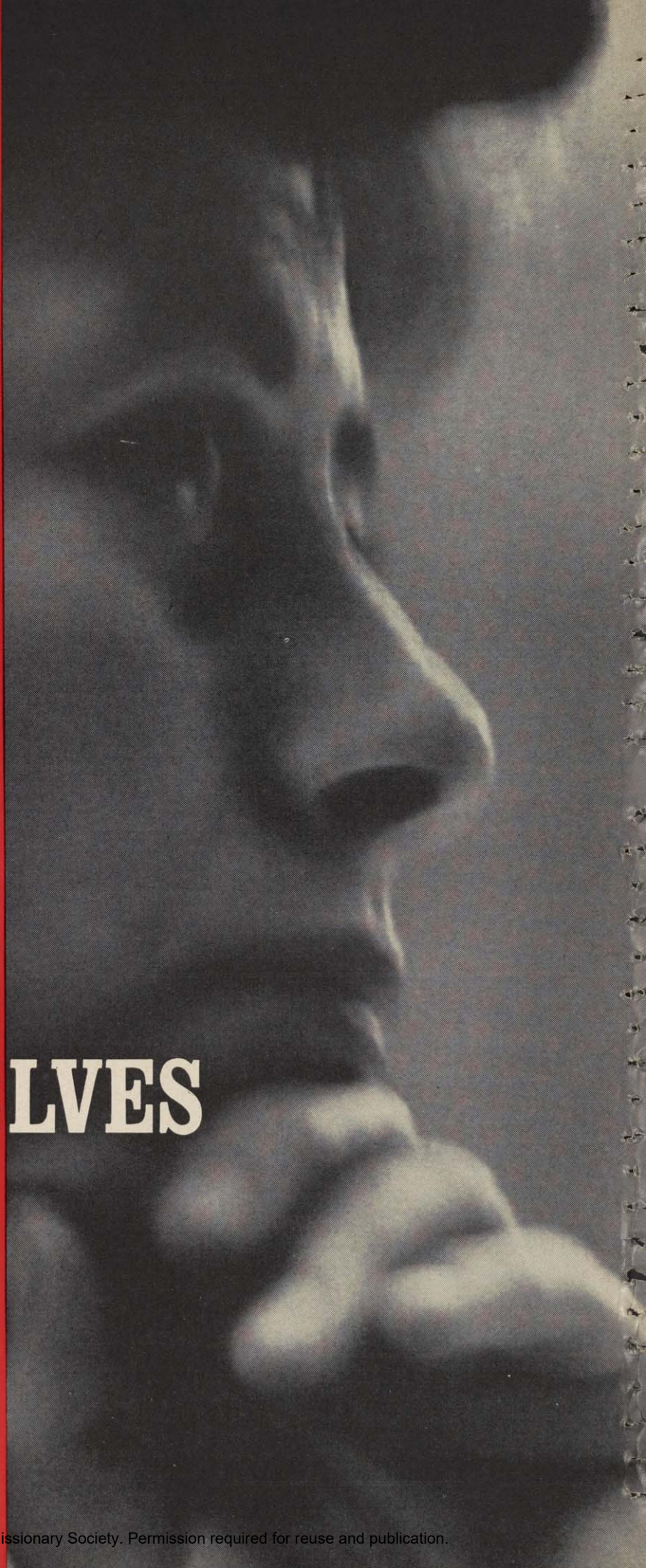
Will the whole of Christianity ever become whole again? This is not for us to determine. It is up to God. But we are committed by our membership in His Church to search for that unity which He shall will for His Church.

This is one of the basic reasons why we are gathered together in congregations, in dioceses, in the Episcopal Church, in the Anglican Communion. This is why we should get to know fellow Episcopalians and members of other churches in our own communities. This is why we should work with fellow Episcopalians and others on local, regional, and national levels. This is why the Episcopal Church is so active in the National and World Councils of Churches. And why we have decided to work so closely with the Old Catholic Churches, the Philippine Independent Church, the Polish National Catholic Church, and the Church of South India. For more about this pursuit, see section four.

1

AT HOME

**WE
MUST
SEE
OURSELVES
MORE
CLEARLY**



Are We Decaying Christians?

Here is a fresh diagnosis of a growing illness in American life. Do you recognize some of the symptoms?

WE CAN SEE all around us these days plenty of religiousness—but the Christian stuff in it is drying up.

What happens to people who lose their live touch with Christian faith?

They do not lose their morals first. Morality has a way of sticking in people's habits and convictions long after their religion has been lost. The world is full of good people who were once practicing Christians—or whose parents were.

What men lose quickly is the Christian picture of God. That over-all idea by which life is explained, criticized, and guided begins to fade, soon to vanish altogether. After men have stopped being trained and taught by the Church, all they have left within a very few years is a vague, increasingly self-centered kind of religiosity. Their Christian faith has faded, leaving their morals decent for a while, and their religion daily more corrupted with private and group egotism. Pure sex or cold money-power or personal tyranny (loud-mouthed or charming) are resorted to more and more, when Christian worship and relationships stop their steadying, healing work. Of course, in the later stages, morals actually go to pieces, too.

What are some telltale signs of a rotted faith?

We know one of the signs of creeping alcoholism. Tell a man gently that he has been drinking too much, and he blows up in your face: "The heck I have. I can take it or leave it alone. Don't worry about me. Mind your own biz." Or words to that effect. It is the same with the decaying Christian. He begins to get terribly sensitive to criticism—the best-meant kind, too. He is frightened to be found wrong.

This resistance to criticism can take the form of a steely courtesy, or of quick, comic repartee, putting off criticism with a gag, diverting pleasantries, or just fast talking. But under whatever form, this Christian is no longer easy to get to. He once readily admitted being wrong, could laugh wryly at his own shortcomings and enjoy deep friendships because he did not pretend he was perfect. Now he has retreated, raised barriers, gone off by himself even when he mingles with people.

Other changes take place, too. He begins increasingly to seek out lenient company. He goes with gangs which

care only about recreation, money, beer, athletics, hobbies, fun—the ones which are organized about the one basic principle: you never get personal; you leave a guy alone—just enjoy diversions.

When a man begins to spend *all* his spare time watching birds or bowling, planning vacations, hanging out at the lodge, country club, or old book store, or chain-staring at TV—he is probably dodging something, seeking refuge from those who know him too well or peace among those who will leave him alone. What is happening to him? Something inside him is afraid of exposure. Out of the abysses underneath the human surface, some subliminal, original fear has come up that once was calmed and had far less power to distort him.

If he comes to church at all, it is usually more and more a distasteful formality. Why? Because, if it is really a church that is about its proper business, a person never gets left alone. We get our sins thrown at us repeatedly. In public confession we expose the secrets of the heart, voluntarily, because above all things we want forgiveness—human and divine. When a decaying Christian is asked why he does not worship at church any more, he will probably put on a record (carefully prepared and played over to himself many times in private to test effect), with a type of answer revealing the advancing stages of his decay.

At first, there's some unselfishness left: "I stay with the baby so the wife can go." "It's the only time I can get things done around the house." Then the self-pity creeps in: "I travel so much all week, I just have to stay home once in a while." "I had to go to church so much when I was little" (of course, for the same reason he has quit movies, fishing, and ball games). Lastly, come the defensive attacks: "The Church is full of hypocrites" (what isn't? where better to be?). "What I don't know about guys who are always in church . . . !" "They're always asking me for money." The rationalizings are myriad.

Another sign of decay is general evasion of talk about death and dying. Think of ways a community will not say "death." "Passed on," "passed away," "passed over"; "he 'lost' his father"; "we have to 'go' sometime." Parents begin to slide over children's questions about death. Men get foolish about not making wills. Women cannot stand the thought of a husband dying, just choke up and turn the conversation. No honest, sad, almost curious acceptance of the inevitability of death as part of our being human, with confidence in Christ and his resurrection promise and power. A man refuses to

ARE WE DECAYING CHRISTIANS?

have a church funeral for his parent. He wants it in the mortuary "chapel." Why? Because "church is one thing and death is another. Let's keep them separate." How could he better betray a total extinction of the Christian understanding of death! What does the Cross stand for, Easter Day, Eternal Life? Decaying Christians are always losing themselves in make-believe talk that seems to help keep death at a good distance.

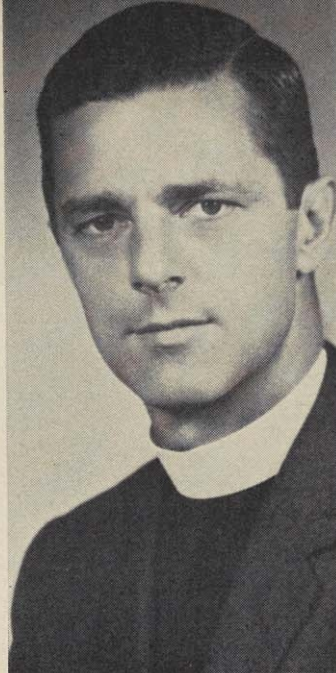
More and more, what religion he does show is centered on himself, his family, and friends. (All by himself, how can he ever encounter Christ, who insistently reminds him that he should love enemies, other races, outsiders?) The swamp gases of prejudice against other types of people begin to rise. Jokes he once told for kindly comedy now turn bitter—about other ethnic types. He shows a sudden, new intensity of hatred for reactionaries, or liberals, or bursts forth with a tirade on race. (When he cuts loose from Christ's power, he also cuts loose from people it is not so easy to like.) He can be ever so fervent in thanksgiving for his own recovery from sickness, and forget the hospital roommate who is still suffering, or the sick neighbor.

People whose faith is decaying are stunned, outraged, or puzzled down deep when misfortune hits home (as if God ought only to let others suffer).

A three-year-old girl is hit by a car. She is in critical condition. The father describes the accident. Then in a husky, shaken voice, he adds, ". . . that this could happen to one so innocent."

That comment is worth some thought. It is one of the telltale exposures of Christian man in decay. Why? Of course, children are innocent in the obvious sense that we use that word of children. The little girl had not been drunk or plotting a robbery; we might well say she was "innocent" in such an accident. But what has this man been thinking through all these years, that the suffering of the innocent in this world has first to come to his attention in his own child's injury? Through all his adult life he has known of children by the millions, all over the earth, hurt, sickened, killed, all in the innocence of childhood, and has he not once before winced with compassion or pondered anxiously over the problem? Has the fact of the world's pain just dawned on him? Why has he not suffered for others in the headlines he reads every morning?

Surely a wide-awake, learning Christian, conditioned to the obscene story of men's execution of Jesus-the-Good, having heard the countless innocent martyrdoms of Christian history, will at least not be taken by surprise by evil. He may well be maddened, perplexed, grieved—but will he be baffled that it could touch *him*? This is the kind of world he lives in, the world Christ in His innocent humanness died for and rose victorious over, into which God sends Christians to witness to His saving, suffering love. He may say many grief-crazed words when tragedy strikes, but will he, by reflex, express resentment that this has happened to



*The Rev. George F. Tittmann is a busy man. In addition to being rector of the Church of the Holy Spirit, Lake Forest, Illinois, he edits the Overseas Mission Review and has written a new book, *Is Religion Enough?* (Seabury Press), from which this article was adapted. His first book, *What Manner of Love*, appeared in 1959. Author Tittmann grew up in St. Louis and began his ministry there. He was a chaplain in the United States Naval Reserve from 1943 to 1946, and rector of St. Mary's Church, Arlington, Virginia, from 1942 to 1956. He and Mrs. Tittmann have four children.*

him or to his? Has he not been too long trained in a Christian perspective on God and this world to react that way?

At an after-party gathering, someone mentions that it has been said in a church group that perhaps the white churches ought to be doing something to help enrich the cultural and social life of the Negro community. Interest is expressed; the topic is tossed about in talk. One woman, who said nothing else on the subject, is heard to mutter ". . . Don't touch it."

The person who says that under her breath is a fairly good churchgoer. One could hardly call her a live, learning Christian—for precisely the reason that her remark betrays. When a Christian is so insulated from Christian responsibility that the problem of any minority—however controversial—may not even be touched, what has happened to her idea of God? How could a person be the least attentive to the judgments of the Old Testament prophets, to the parables of Jesus, to the agelong example of the Church at work in this hurt world, and say of a human problem because it is knotty and troublesome, "Don't touch it"? Any listening Christian has the reminder continually thrown at him over the years that the God he prays to for peace of mind, for a happy home, for health, for his children's safety, is exactly the same God who loves every forgotten neighbor of his, near and far, not one bit less than He loves him and those who are dear to him. These people he is indifferent to, the ones it is "too dangerous" to care for—has he forgotten that God's terms for helping him are that he help them?

He begins, too, to get terribly rough on the morals of others. Once sympathetic with the failings of people, he now becomes apoplectic about human wickedness. Hear him now scorn those stupid neighbors who were so weak and ignorant as to let their teen-age boy get into trouble. Rage, not sympathy. And those British, or Cubans, or Southerners, or Yankees, or unions, or rich people—they are getting what they deserve, for not being more farsighted or conservative or radical

or whatnot. No compassion for the human predicament, no constructive analysis—just blasting and frightened anger. None of the Christian feeling that we are all involved in largely insoluble situations—just “them and their stupidity.”

What prayers are heard in public these days—at banquets, political conventions, on national holidays—well-phrased, delivered by prominent, honored men? Let's ask one question about these prayers: do they include our nation's enemies? Probably not. We do not pray often for our enemies. Is there any one item that betrays a national loss of Christian memory more starkly? We are fast forgetting who God is. We are religious enough, going the way of a thousand moldy paganisms where God is domesticated in the service of the tribal group. But where in our land is the public witness to the Christian axiom about God Almighty—that He loves Communists and dictators and all kinds of bad, hateful people just as much as He loves us? The God we pray to for our men-at-arms, beseech for our country's safety and honor, entreat for the peace of the world, is precisely the God who came down to die, too, for those we fear, neither understand nor agree with, and so easily learn to hate. Where today are the prayers which can soften self-righteous hatred and may at least keep us humble as we plan to arm, defend, and kill? Would we say the Church is giving much leadership in long-range plans to convert Communists, or do we speak of them more and more only as bitter enemies?

If all these evidences do not suggest a once great religion dying on history's ash heaps, buried in books for specialists, relegated to queer, harmless kinds of people, how would we describe what a decaying religion looks like? Are there clearer signs of a rotting faith? Diluted with false rationalism, mystical scientism, frantic religious patriotism, or rotted with futility and expediency and “let-me-get-mine-before-hell-breaks-loose,” the decay is everywhere—in the nice guy we play golf with, the pleasant, harmless people up the street, the teen-agers who cannot settle down, the quiet fellow known for years who suddenly goes off his rocker.

But decay is not all that is taking place.

Christ is powerfully at work in this world for which He died and rose again.

The rise and fall of nations, revolutions and the birth of new orders of society, the desperate search for new values in the ruins of the old, all are part of His plans and judgments.

The decay means that He is taking away from us what is false and futile and treacherous to our true peace. In it, even at its worst, Christians can see how surely God is in command.

God's kingdom is in our midst. His kingship is mightily at work and in charge—and a patient, persistent faith can see that this Good News is true, everywhere.

Some churches are like religious clubs in which people assemble largely when it is convenient or by

habit, to protect their own sanity, to keep some peace in their homes and quiet in their streets. But a church becomes a Christian fellowship when its people start “spilling over” to others the news that life need not be futile, that guilt can find pardon, that men are never left alone by God (a very terrible fear), because God has done something that fulfills these great promises.

God says to us Christians that we are only here in order to tell others, by speech and example, what He has done. There is no other reason in the world why we should waste an hour on a Sunday morning, or give time to any church activity, or put a quarter in a collection plate. We are meant to be heralds of news to people—not just to initiate discussions, propose theories, arbitrate morals, or be polite salesmen for an optional way of life.

We are not supposed to make men and women “religious.” They are already religious up to their eyebrows—with bad, mistaken, insufficient, and half-true religion. We are here to tell them the gospel, the great Good News, of how God Himself has come into human futility to show us true purpose, into human guilt to bring final pardon, into lonely, human frights to prove that we are deathlessly loved by One who has the final authority.

When He came once, He was known as Jesus of Nazareth. The willing, sinless death of this man brought all sin to defeat; and when men enter the Christian fellowship, they are united with that victory. A new love, producing both a new human fellowship and a new kind of human being, entered the world after the Resurrection of Jesus; and when men loyally persevere in the sacramental community of God's people, the Church, their bodies and souls are continually fed by that love. The presence and power of God, the heavenly Father, walked, died, and rose again among us as Jesus and is now mightily at work in the world as Spirit—shattering, healing, overturning, rebuilding.

Mankind does not face the same old stultifying humdrum of birth, mating, death, and oblivion; of power, plotting, butchery, armistice, new power, plots, and wars. There is a way out of the futility of the human jungle and its senseless, brutal idiocies. The resources of God's purpose, pardon, and security are being given to all men freely as they face frustration, suffering, boredom, and defeat; as they enter the nuclear age in the great power cauldrons of a revolutionary twentieth-century world. Whatever human needs may be, these resources are offered. All this is not clever theory, vague religiousness, or institutionalized being-nice-to-nice-people. It is news—a true story, which must be told and can make all the difference when it is heard—about what God has done, is doing, and promises to complete.

Theories start people thinking, and may or may not produce much result.

But news gets action, changes plans, awakens hopes, turns decisions, shapes events, moves peoples, transforms a world.

Christianity is, first of all, *news*—not “religion.” ◀



The Splintered Circle

The family as we like to think of it is no longer the basic unit of our society. We should be revising the values we emphasize to our children, says the Rt. Rev. Daniel Corrigan, director of National Council's Home Department.

By DANIEL CORRIGAN

“WHEN’S that kid going to be serious about something besides music? How’s he ever going to earn a living?” “She’s majoring in art? At the university?” “When are you going to stop wasting your time and start learning that life is serious?”

“If you spent as much time studying as you do on those model airplanes, maybe you’d amount to something.” “I sure wish someone would explain to me why we bought this house. No one’s ever in it.”

“And now, my dear children, you are about to enter into Holy Matrimony and start a family, the basic unit of society. . . .”

Sound familiar? They should. We say them, or something similar, to our children more often than we realize. And every time we do so, we’re guilty of giving our young people poor advice.

We’re busily trying to equip them to face a world that’s gone. In ten or fifteen years the world will bear little, if any, resemblance to the one we know and nostalgically try to re-create for the next generation.

What should we be saying? Before we say anything, we should take cognizance of some facts, try to visualize what life will be like for our children when they’re grown.

Already more than 20 per cent of all American families move every year. Projecting, this means that in a five-year period, 90 per cent of all the families in the United States will have moved at least once.

"Oh," you say, "but those are Armed Forces people, or big companies moving their executives from one branch office to another. And, oh, people like migrant workers. You know what I mean."

Maybe so. But what we need to do is face the fact that we're all migrants.

Stop and think. Even if *you* do not move in the next five years, if 90 per cent of the people do, you, too, are uprooted. Your community, as you now conceive it, just won't be there. Your neighbors, if not you, are twentieth-century nomads, and you cannot help but be affected by the fact.

If this, then, is the social pattern, naturally and inevitably society's erstwhile basic unit, the family, is going to feel the effects. And how we ready our young people is going to make the difference between a world full of floundering, fractured families and a world full of mobile but healthy households. By anticipating the shattered shape of the family, you are a long way toward coping with it.

Now, we can talk about "this mobile society" in a pleasant, abstract way. Or a contemptuous way. We can bone up on it. Or we can be ostriches. But as long as we're objective about it, we're letting our children down. We need to be subjective about it. The "it can't happen to us" kind of thinking just won't do. It is only when we begin to relate subjectively to the fact of a mobile society that we begin to see the need to visualize what it is going to mean to our children as a fact in their day-to-day existence in that society.

And if we've only grounded our children with tangible roots, we've not done much for them beside pro-

viding a crutch. If we're still thinking of "community" as the nice neighborhood, lifelong friends, constancy—then who is to help them learn that community can and will be where you work, the union you belong to, the annual meetings or conventions you attend? Not just one snug community, but a variety of them. This is important too, because wherever there's variety, then choices must be made. What groundwork are we laying for helping our children make such choices? We all know the easy way to contend with a multiplicity of choices is to shrug them all off. This way lies irresponsibility and worse.

"Why should I vote? What do I know about Tennessee politics?"

"They're all strangers. Why should I care what they think?"

"What difference can one person make?"

"What difference can it make just this once?"

Or look at the work week. Your children can expect to take a thirty-two-hour work week as much for granted as we do our forty-hour one. This will create a vast quantity of leisure. But what of its quality? How are we guiding our children toward a creative use of leisure? This future leisure, not to mention what we already have, could bring about a flowering of our culture—unless we let it become the decadent withering of an era.

Take a look at this boy. He's space-happy. He spends every minute he can with toy missiles and space ships; his vocabulary rings strangely in our ears. But is it play or is he building a career? Ah, yes, you've thought of that—why else do you let him spend all his time at it; why else buy him those expensive toys? But are you calling his attention to what the physical life of a missile man is like? By the time he's grown, there'll be Cape Canaveral all over the place, and he'll be moving from one to another.

Which one of us can honestly be-

lieve our child will marry the boy or girl next door? When your misty-eyed daughter prettily daydreams about the kind of home she wants when she gets married, do you make a mental note that you'd better start breaking it to her gently that the average couple getting married in 1970 will move ten times in the first fifteen years of their marriage?

When you ask your son the name of the new boy in his class at school and he replies, "Gee, Mom, how would I know? He's a stranger," do you make a mental note to start—soon—to make him realize he'll be spending most of his life with strangers, and to help him make friends of strangers?

What attitude are you inculcating toward working mothers? In ten years, two out of every three mothers will be working; it will take two pay envelopes to make ends meet.

We keep reading and hearing about people worrying about the tendency to conformity. They're wasting their time. There will be nothing left for their children to conform to. And if you are presently teaching your children to conform, then you're once again just giving them a crutch.

This involves, of course, that we realize how many crutches we ourselves rely on in life. There's need for incisive scrutinizing of our own way of life. If we haven't learned that our security must be of the inner sort, then we certainly aren't apt to be able to steer our children toward honest intellectual assessment of intangible values. If our judgments are premised on surface proprieties, then we certainly aren't apt to teach them to be able to make the necessary judgments-in-depth they'll need for responsible existence.

Looking back wistfully at what used to be won't help. Our memories of rural and suburban communities won't help Junior live in one of the strip cities which are evolving. We cannot regress to Eden, nor yet can we progress to Utopia. ◀

**An aroused laity
may create
problems as well
as opportunities**

IN RECENT years, Christian laymen have been subjected to a barrage of exhortation from ecclesiastical authorities to get up off their pews and do something for the Church. Arousing "the sleeping giant" of the laity has been as avid a pursuit of the clergy as being relevant and thinking ecumenically.

It would be unduly cynical to say that all of the hullabaloo about "the ministry of the laity" has had no visible effect. The sleeping giant *has* been aroused, at least to the point of realizing that much is expected of him. Unfortunately, he is still not clear in his mind about what he's supposed to do. And he sometimes suspects that the people who went to such pains to awaken him don't know either.

"Every conference our Adult Division holds reveals widespread confusion regarding the ministry of lay people," an official of the National Council reported recently. "Not only are lay men and women in doubt about their responsibility for the mission of the Church, but the clergy, too, are often dubious."

This is a dangerous state of affairs. When a sleeping giant is rudely awakened, he should be put to work quickly, at a job commensurate to his strength. Otherwise, he may start crashing about the house and making a nuisance of himself.

Precisely that has already happened in some parishes. Laymen accustomed to wielding great authority in other realms of life have gotten the notion that their ministry as Christians is to run the church.

NOW THAT THE GIANT'S AWAKE

By LOUIS CASSELS

Carried away by the conviction that they are meant to be "leaders rather than lackeys," some of them have even presumed to tell their pastors how to proclaim the Gospel, or at least, in what delicate areas of social adjustment *not* to proclaim it.

This usurpation of the clergy's rightful role is viewed with growing apprehension by many of the ordained servants of Christ. "I detect among my colleagues," a priest confided recently, "a certain disposition to wonder whether it might not have been better to let sleeping giants lie."

Some clergymen are becoming quite testy about the whole thing. *The Living Church* recently published an anonymous letter from a priest offering the following advice to laymen who really want to help in the church:

"Quit criticizing your rector. Worship regularly. Bring your friends into the church. Keep your pledges paid up. Accept cheerfully what you're asked to do. . . ."

In other words, get back in that pew and shut up.

It may be hoped that relatively few clergymen have lapsed that far into reactionary sentiments. However, unless the layman's role is soon defined, there is likely to be growing tension between the clergy and laity.

Our Roman Catholic brethren are already having troubles on this score. The noted Roman scholar, Msgr. John Tracy Ellis, has called public attention to a "strain in clerical-lay relations" resulting from "the emergence of the laity into a strong and active role" in the church. His statement prompted the *Christian Century* to acknowledge that "Protestantism also shows tendencies" toward anticlericalism.

Although things may be more peaceful in the Church when laymen are dozing complacently in their pews, it is hard to believe that this is the kind of peace that Our Lord intends us to enjoy. If a certain amount of friction between orders is part of the price of stirring laymen out of their traditional apathy, we will do well to pay it rather than

forego the transaction. But we can minimize the cost by clearing up as quickly as possible the present "widespread confusion" about what the layman's job really is.

As soon as we attempt to do this, however, we find that we are actually faced with a deeper question. Uncertainty about the layman's ministry stems basically from uncertainty about the mission of the Church. There is a strong tendency today, among some of the clergy and very many of the laity, to think of the Church as an institution which confers spiritual benefits upon its faithful members and, in turn, demands that they contribute a certain amount of work and money to its maintenance. When this concept prevails, it is inevitable that laymen think of their ministry in terms of service to the Church. And it is small wonder that the more ambitious occasionally try to supplant the rector as head housekeeper.

Perhaps we ought to hold a Bible-reading contest among Episcopalians. A \$10,000 prize could be offered to the first person who locates evidence in the New Testament that Christ expects His Church to sit back and be waited upon. No one will collect the prize, but the contestants may have a helpful encounter with some of the things Our Lord *did* say, including his often-reiterated statement that the way to serve God is to minister to the needs—not merely the spiritual needs, but the everyday, human needs—of your fellow man.

Some readers might even blunder

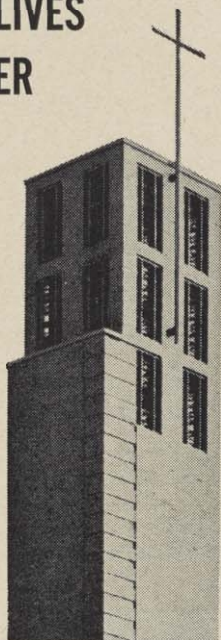
beyond the Gospels into the Epistles, where they would discover that the early Christians thought of the Church as "the body of Christ." And they were quite literal in their use of this metaphor. They meant that Christians were to provide the hands and feet, the mind and muscles, which enable the Spirit of Christ to continue performing in the world the same works of love and service which Jesus performed when he walked among men in the flesh.

From this Biblical concept of the mission of the Church, it is easy to draw a workable definition of the ministry of the laity and, what is perhaps equally confused in our day, the ministry of the clergy as well. St. Paul pointed the way with his vivid analogy to the physical organs of the body. The eye sees, the ear hears, the hand grasps. Each member contributes to the whole functioning of the body that which it is best qualified to do, and none tries to usurp the distinctive task of the other.

If the Church is the body of Christ, and exists to do the work of Christ in the world, each member has only one question to ask himself: what is the particular portion of Christ's work that I am best able to do where I am?

Preaching the Gospel is part of Christ's work—a most important part. But He also is concerned with feeding the hungry, and it is a myopic view of His teaching which fails to see that this ministry embraces the housewife as she prepares a meal for her family, the farmer as he plants

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AWAKENING GIANT

wheat, the scientist as he seeks a new insecticide, the grocery clerk as he stacks cans on the shelf, the legislator as he supports a bill to help develop the economy of a distant nation where millions are chronically undernourished.

The point is simply that Christ cares about everything that affects human beings. He cares about racial discrimination and nuclear disarmament, about mental illness and migrant farm workers. He cares whether children have adequate schools, whether a laborer does shoddy work, whether a manufacturer builds obsolescence into his products. He is concerned about the quality of medical care for old people, the elimination of racketeering from labor unions, the raising of ethical standards in business, and the provision of good legal counsel for unpopular clients. He is at least as interested in honest and accurate news stories as in neatly printed church bulletins. He came to save not only the good Christians who attend church, but also the guy in your office who's slipping into alcoholism, the woman next door whose marriage is breaking up, the boy who steals cars for a lark, and the hardened secularist who sneers when you invite him to church.

If Christ cares about all of these things, the Church as His body must also care. And this is where the lay members can perform services in His name which are utterly beyond the competence of the clergy.

As the World Council of Churches noted in a report from its New Delhi assembly last year, we live today in a highly "structured" world. Power for good or evil is exercised through an intricate network of social, economic, and political relationships to which the Church, as an institution, is altogether peripheral.

It is only through its lay members, involved as individuals in the structure of society, that the Body of Christ can bring His Spirit to bear on the vast range of real-life problems which lie beyond the doors of the parish church. One layman whose

competence and dedication have brought him to a strategic point in the power structure can do more to Christianize the social order than a thousand resolutions adopted by the institutional Church in solemn assembly.

Many laymen knew intuitively that this was their real ministry long before all the flap started about "arousing the sleeping giant." Any Christian who has ever tried to strike a blow for his Lord's cause in the workday world has had the exhilarating experience of discovering that he is not alone, that there are all about him other members of Christ's column, ready to lend a hand at the time and place where it counts most.

One of the tragedies of the recent noise and confusion about the lay ministry is that some of these troops already on the firing line have been made to feel guilty because they were not back at headquarters, tidying up the files and helping to get out the Morning Report.

The internal, institutional work of the Church must, of course, be done, and the clergy can't be expected to do it all by themselves. Being helpful around the church, as an usher, fund raiser, Sunday-school teacher or committee member, is an incidental part of the layman's ministry which he should perform cheerfully and with a humble awareness that in matters pertaining to worship, theology, and church administration, he is a rank amateur, while his rector is a highly trained professional.

Neither the clergy nor the laity, however, should allow the good and necessary activities of the parish to obsess their minds to the point of obscuring the basic mission of the Church, which is to reach out into the world and win it for Christ.

Clergymen may feel that they are being assigned, by the argument of this article, to a rather drab stay-at-home role in the fray. And they do not like that. "Although we asked for it," says the Rev. Louis H. Fracher, rector of St. John's Church in Waynesboro, Virginia, "few of us wearers of the collar are real gung-ho about being confined to the four walls of God's House to perform the

very important but rather restricted work of the ordained ministry. We signed up to serve Christ, and we'd like to be out there on the front lines with the combat troops."

The clergyman's place may occasionally be at the front. There have been times in the history of the Church—and the current struggle for racial justice seems to provide an illustration—when the laity have been so laggard to the fray that the clergy have felt compelled to go out and lead the charge in person. Their gallantry is admirable. But it is not the most effective way to win battles.

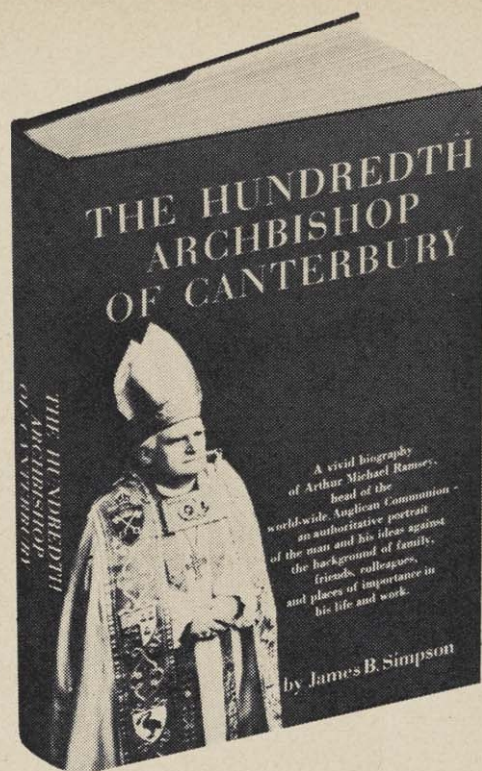
The clergy have an assignment of their own which is far too important to be neglected while they make one-man forays onto the battlefield. They are the training officers of the Christian army. They must teach the laity how to recognize the positions that Christ would have them defend.

We have scarcely begun this enormous educational task in the Church. Here and there, a few clergymen have undertaken it in the only way it can be done properly—namely, as a dialogue. They have grasped the fact that the training officer must first listen to the troops long enough to find out what things are really like out there on the front before he can be of much help to them in translating the Word of God into a small-sector battle map.

But this insight is comparatively rare. In too many cases, communication between clergy and laity is still confined to "church business" or to strictly personal problems of private life.

Improvement may be in sight, however. The National Council's Department of Christian Education is currently trying to spark throughout the church a new emphasis on "Training for Mission." If this means that clergy and laity are going to explore together such questions as, "What is the mission of the Church?" and "How do we train for it?" it could be a very hopeful sign. If we really seek answers to those questions, we are bound to find along the way that clarification of the lay and clerical ministries which is so badly needed. ◀

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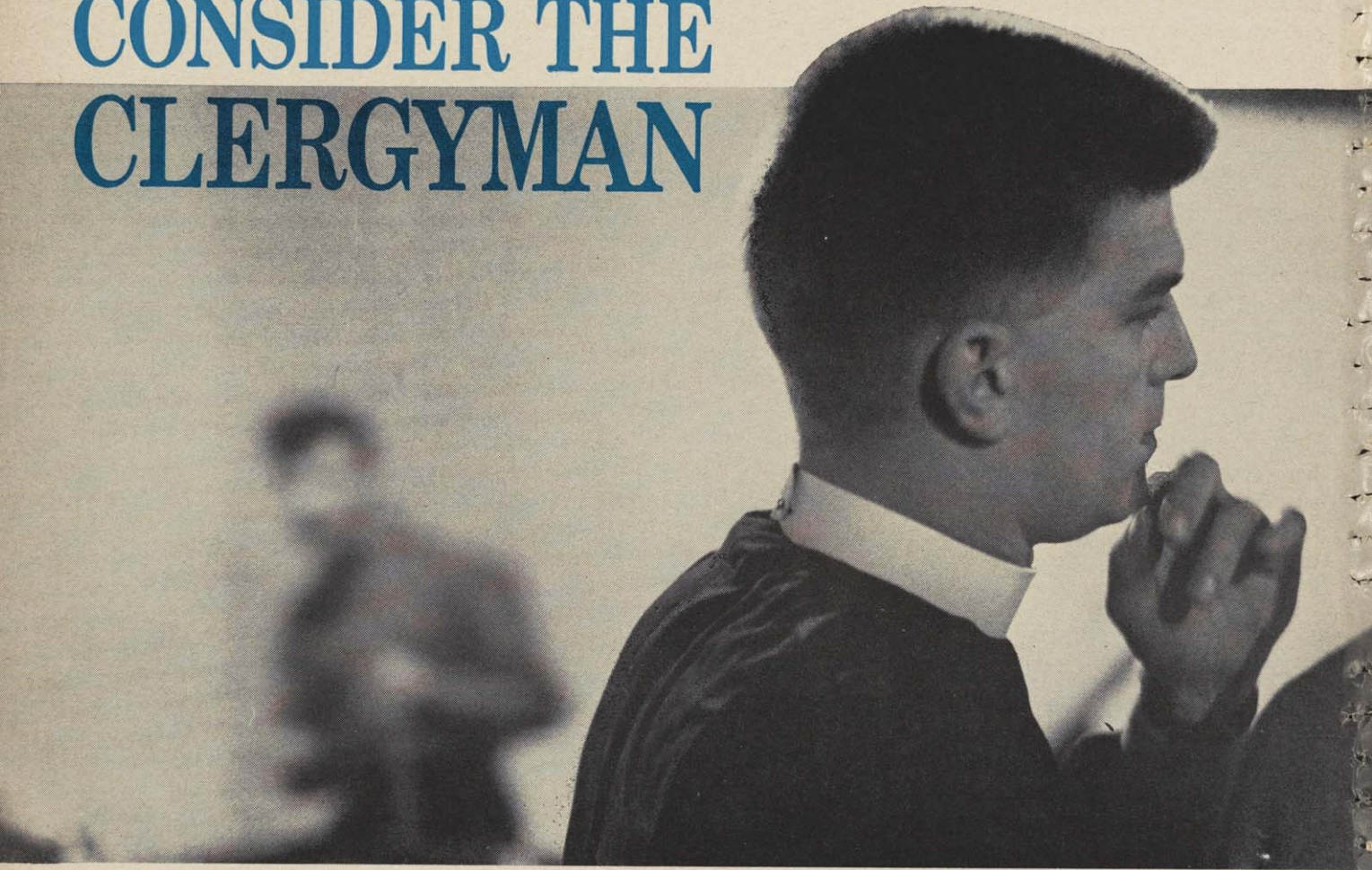
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By CHARLES H. PERRY

CONSIDER THE CLERGYMAN



The day of the "horse and buggy" parson is gone. We need to recognize the clergyman of today as a man with an urgent message which we should know better.

ONE OF THE most archaic attitudes still current in America is the view most people have of the minister who serves their church. We still tend, by and large, to consider the clergy of our country from the position of the "rural image"

which identified the old-time parson. He is the man who lives safely in the house next to the well-kept white church in the center of town. He probably is considered a man somewhat aloof from the real goings-on of the community, for he preaches once or twice a week and concerns himself the rest of the week with "church affairs," such as praying, Bible reading, and a Bible class or two for a few faithful women.

In the rural image of the average American minister, he is a horse-and-buggy-type character, being supported by the largesse of the official

church board, having his house supplied him as part of his salary, and certainly too unworldly to care much about money or material things. This image of the minister also implies that he is something of an unrealistic individual, not having really lived as other men have. He is something of a mystery figure, a man who deals in a kind of ecclesiastical gymnastics which doesn't make any significant difference to the important affairs of the world.

The clergyman buries the dead, baptizes the young, counsels those in trouble, and visits the sick. But does

all this really matter? We don't look very realistically at death until it is experienced in our own circle of family or friends. The man who teaches us something about the meaning of this human experience, therefore, is not often heard; and if he is heard it comes at a time when we are emotionally upset and not able to listen.

We don't take too seriously today the matter of Christian commitment, so, as we see the minister baptize a small child, the act is apt to be understood only as representing something formally religious. As to counseling, there are so many skilled counselors, who speak to us not out of the framework of the Christian tradition but from Freud, Jung, or Adler, that we do not regard our minister's counsel, by and large, as something unique. Usually we really hear him as a counselor only when we are seeking something from the Church, and he is then identified as the official voice of the Church which at this particular moment we must listen to.

When our minister comes to the hospital to see us he is very often received in an embarrassed way, and we don't know what to do with him while he is there. He has come neither to entertain nor to be entertained, but to relate us through love and faith to God who is the source of all life and the power for all healing. He comes into the sick room as one bearing power to free our minds from fear, our bodies from pain, and our souls from despair. But the community in which this minister does all these things is apt to consider him a nice, thoughtful man who spends his time doing nice, thoughtful things for people who otherwise might be neglected.

On another level of thought and action, that of challenging and changing fixed social customs and patterns to make the community more truly Christian or even democratic, the minister is not often heard. If he touches too close to home in terms of the ingrown attitudes of a community regarding racial integration, members of his church, as well as people outside his congregation, take

it upon themselves to remind him of his position in the community as a spiritual leader and warn him to let others take care of the housing, economic, and social needs of the community.


All this says that we do not want our minister, as the spokesman for God and Christian living, to deal too acutely with us in terms of where and how we really live. Let him take care of the spiritual needs of his congregation; let him stay in the church where he belongs; let him tell us Bible stories and relate us to an America which is long gone, but do not let our minister tell us significant things about modern life.

Most people react this way not out of disrespect for the clergy, but from an ingrained conviction that the minister is not really qualified to help us find answers to the serious social and political ills that confront us as a people. They also lack any real conviction about the historic role of Christianity in forming the social, cultural, and educational patterns in our society. As a result of this ingrained conviction, the American people have not only deprived themselves of the insights of the clergy to social and moral ills, but have in effect removed God from the center of human life. The clergyman is still primarily the representative of organized religion, and therefore of the God whom religious people need only worship and respect.

This certainly is one of the causes for moral and religious vacuums in areas where real decision making takes place, such as in business, education, communications, labor relations, marriage, and the family. This has created a people vastly wealthy in material things, but stupendously poor in understanding the true meaning of life.

How Does the Community Look to the Clergyman?

The Christian clergyman in the Church of today is apt to rebel against much of what his community thinks of him. He more nearly considers himself as a teacher of the Christian faith, a man who carries an urgent message not his own to



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THE CLERGYMAN

men of the twentieth century. He is aware of the fact that there is really nothing "nice" about worshipping a God whose chief symbol is an instrument of execution and whose Son died on that instrument.

The minister looks out upon his congregation and sees a cross section of the community he calls his own. There are the pleasant, polite, conformists of an age of conformity; there are the social drinkers and the social elite; there are the tired, the weary, the worn, the sorrowing, and the seeking. In all of his people the minister sees the longing for union with God and the hope for joy in this life.

He also sees desertion of duty for the pleasures of the hour, remorse for past error, and lack of insight into the reasons for future error. He recognizes people who are in church because it is respectable to be there on Sunday, and people who are there on Sunday full of doubts about God and themselves and their world. And, as he recognizes them, he sees himself.

Because the minister is a man, he knows all the people in his church are weak. Sometimes they are so weak that they expect him to carry the full load of their religious duty and service for them. They want him to be a fund raiser, a builder of fine new buildings, a great preacher, teacher, and youth worker; they want him to be warm and friendly and to make everyone feel welcome and at home in church. When the minister fails in any of these selected areas he is apt to be criticized by many in his congregation for his weakness. Yet the community takes so much of his time in activity of one sort or another that many a day goes by when he knows he has not really prayed, or thought creatively with God about His word for that day or year.

A New Pattern is Needed

All of this is being said for one reason. In American life today the evidences of moral and spiritual decay as the result of taking for granted so long our religious heritage with-

out really studying that religious heritage is becoming more and more apparent. Even though more Americans go to church today than ever before, we do not have a populace which takes more seriously in our time its orientation to God as Creator and Judge of men than it did twenty years ago.

In this land freedom is still being exploited as license. Liberty is still regarded as something our forefathers fought for and obtained for us, and not as something which every generation of Americans must fight to preserve and enrich. The gap between religious profession and social action based upon that religious conviction is still far too wide. We say we believe in the dignity of the human being, and we still do nothing really significant to eliminate the social forces which destroy people.

What is needed, it seems to this writer, is a deeper understanding on the part of the American adult Christian of what the clergyman is really able to do and what the role of Christianity in life really is. Along with this is also the need for adult Christians to take seriously the study of the claims for truth and relevance which the Church makes, and to become informed and articulate.

One of the desperate characteristics of the recent "religious revival," so much touted in the United States after the Second World War, was the fact that with the migration to our churches of multitudes of seeking Americans there was not a turn to the serious study of the Bible as the Word of God and the book through which God reveals Himself and His will to mankind.

The Church lives in history as the result of what happened in Jerusalem nearly 2,000 years ago. We cannot today consider ourselves Christians if all we know of the Christian Gospel is the Creeds, a few prayers, and hymns. God has always met man in the hour of his deepest need with strength and purpose and hope; but unless we have sought to understand how God has spoken to us through the ages, we will not know how to hear Him speak in this age. ◀

AFTER THE SERMON WHAT?

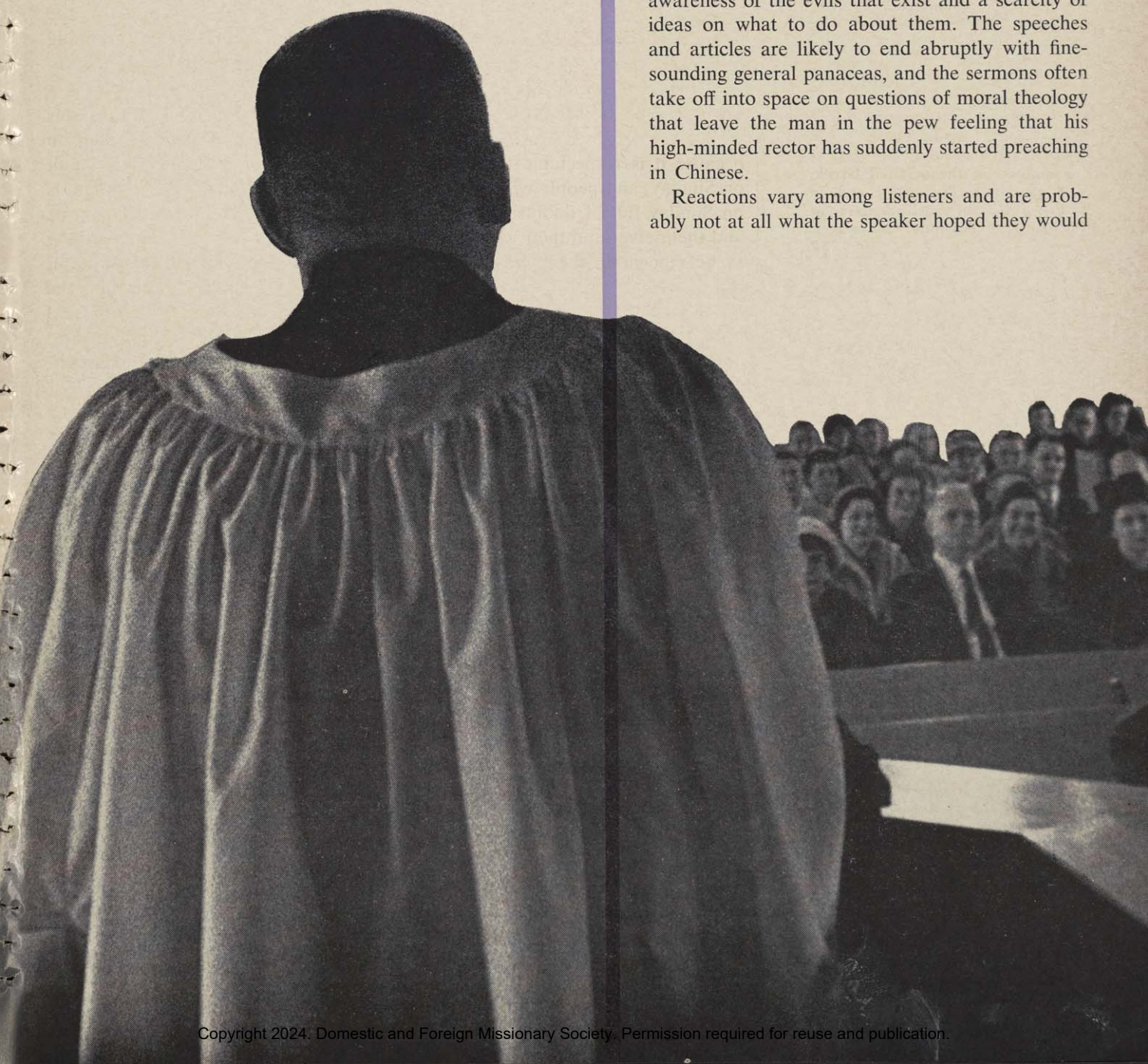
Do we really understand what our clergy are trying to say to us? And do the clergy really understand the problems we of the laity face between Sundays?

By MARTHA MOSCRIP

"THIS is an immoral age." "Graft and corruption flourish." "Public figures disregard intellectual honesty." "Business methods and businessmen are ruthless and uncaring." "Church members are Sunday Christians."

How many times have you listened to a speech, read an article, or sat through a sermon that deplored the decadent and un-Christian culture in which we live? There seems to be a great awareness of the evils that exist and a scarcity of ideas on what to do about them. The speeches and articles are likely to end abruptly with fine-sounding general panaceas, and the sermons often take off into space on questions of moral theology that leave the man in the pew feeling that his high-minded rector has suddenly started preaching in Chinese.

Reactions vary among listeners and are probably not at all what the speaker hoped they would



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AFTER THE SERMON—WHAT?

be. These remarks have been heard among congregations filing out of the pews.

"I have to face this all week—this is not what I came to church to hear on Sunday."

"I need to be refreshed and soothed—not all stirred up."

"Well what am I supposed to do about all this? I do my job the best I can. I attend church regularly. I'm already half killing myself on the building committee."

"What does he mean we're Sunday Christians—not 'witnessing in the world?' Am I supposed to try to convert the men I work with? The rector sure has no idea what my work week is like."

These quotations are from listeners who stayed awake and attentive until the end of the sermon. Many other people shrug, think, "this doesn't apply to me" or "this doesn't mean anything to me," and turn their minds to the problems they will have to meet on Monday morning. Many have their burdens increase because they depart with a vague sense of guilt. They heard the call to do something, but don't understand just what it should be. If sufficiently uncomfortable they may join those who gradually drop away from the institutional church. Seeking an answer to the problems that beset them, they fail to find one—not because it isn't offered, but because they can't understand the one that is. Not understanding, they dismiss it as irrelevant.

There is a device that can be installed on a TV transmitter which scrambles the message sent from the broadcasting studio. Its purpose is to prevent the viewer from seeing a particular program unless he has paid for it. When he puts his money in a gadget attached to his set the program comes in loud and clear. Similarly, a scrambler appears to have been installed in the church nave. An idea is broadcast from the pulpit, and it arrives in the mind of the listener scrambled.

For instance, a great deal is being preached just now about "lay involvement" and the "ministry of the laity." Contrary to popular belief,

this does not mean counting the collection after the service. The conscientious layman's interpretation of this jargon inspires him to turn out for one more committee, run once again for the vestry, become a lay reader. All good—but not the basic work he is being asked to do when he is called to the ministry of the laity. When the ministry of the laity is further defined as the work of witnessing in the world, the man or woman in the pew only becomes more bewildered.

On a Friday afternoon at work a vestryman picked up his suitcase to hurry off to a vestry retreat. A fellow employee asked him where he was going. "To a vestry retreat."

"For Pete's sake, why?"

"Because I want to."

"Well, I sure feel for you. It's going to be a beautiful weekend."

"Yes, I'm looking forward to it." When the vestryman arrived at the retreat center he told this story because he was disturbed that he hadn't been able to think of anything more evangelistic to say, and felt that he hadn't made a good witness for Christ. It was pointed out that what he did and said was witnessing to what he thought was important. More convincing than many words.

The decisions we make, the actions we take, all show what we think is of first importance, what ethical standards we follow, and whether our worship on Sunday is lip service. If the standards are Christian, our actions witness to Christ.

This sounds all too simple. Every adult knows that finding a Christian solution for the complicated problems that arise every day requires more than looking at the Ten Commandments and picking out one that fits. There are not very many adult problems that are this clear-cut. We have become so aware of the grey areas and the insoluble problems that we don't put our feet down hard when our youngsters need to be told, "This is wrong. You can't do it."

We need firm guidance from the pulpit and strong, clear words even if we think we would rather be soothed. In order to make these words relevant to our situation, how-

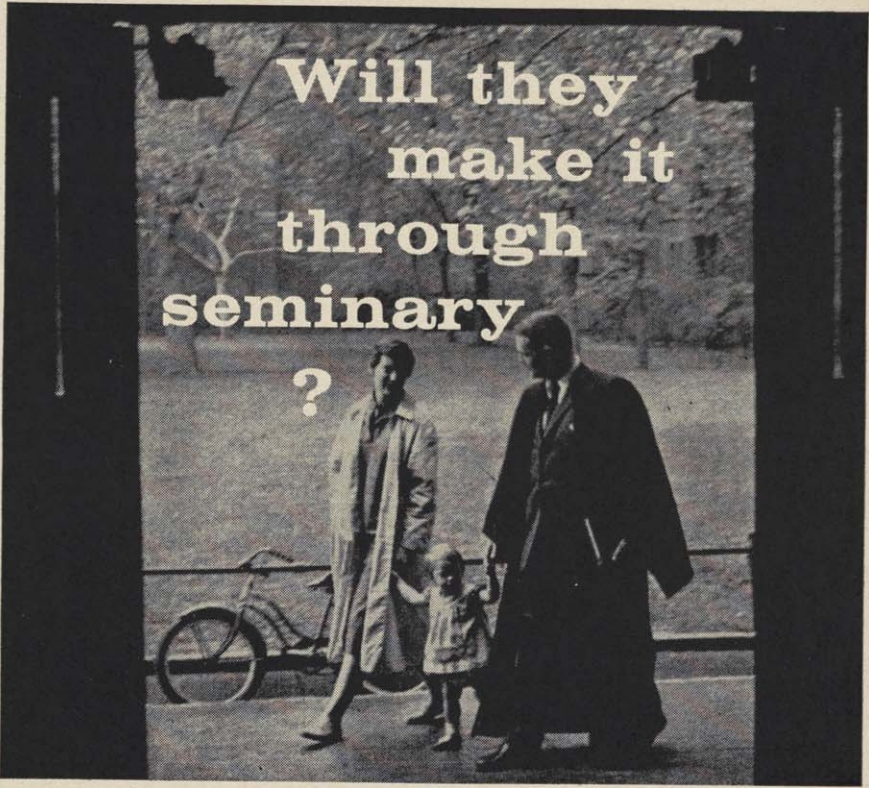
ever, the minister needs to know more about that situation than many of them presently do. A short, though oversimplified, incident illustrates the kind of situation that seems insoluble in terms of the Christian ethic and why the minister needs to know more about the world of his parishioners' work week if he is to be a helpful guide.

Tom was a junior executive in a large business concern. Working under him was Sam, Tom's friend and fellow parishioner. Sam had been assured that he would shortly receive a promotion to a position that had become vacant. On the strength of his expectations Sam was arranging to buy a larger house for his growing family. His wife was expecting another child, and they were also thinking about the purchase of a new car.

Tom was present at a meeting of the executives responsible for the department in which Sam worked. During this conference it was decided that Sam would not get the job because a better qualified man had become available. Everyone was cautioned not to say anything to Sam because the negotiations with the new man were not complete. If they were unsuccessful the job would still go to Sam.

Now what was Tom to do? If he tried to get Sam to hold off his purchases he would probably end up telling him why, and this would be disloyal to the company. Aside from the question of loyalty to the company, Tom might find his own position precarious if a leak were traced to him; then Tom's family might suffer. If he didn't warn Sam he would be disloyal to his friend.

If the Ten Commandments do not seem to help in this situation, the summary of the law in which we are told to love our neighbors as ourselves is likely to increase Tom's feeling of inadequacy and hopelessness. A great deal of sympathy can be developed for the young man who asked of Christ, "Who is my neighbor?" Who is Tom's neighbor? His friend, his employer, or his family? Can his rector help him, or will Tom feel that although his minister can



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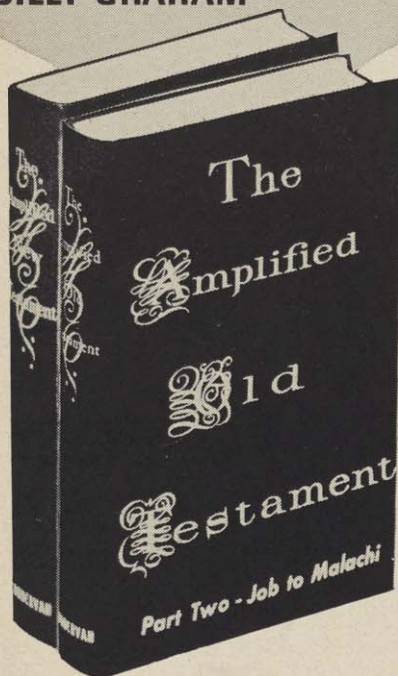
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AFTER THE SERMON—WHAT?

point out the moral implications of the problem, he can't really understand the business background that produced the dilemma.

Tom and the rest of us tend to forget that God works through all men and not just through the ordained priest. "Bear ye one another's burdens . . ." means more than visiting the sick, comforting the bereaved, and feeding the hungry. Suppose Tom and Sam participated in a group engaged in Christian discussion of the everyday moral problems that turned up in the work they were doing. Suppose their rector were present as an observer and listener and to supply information on Christian ethics and Biblical background. Maybe the group would have been

the early Christians knew: that God will give them grace to do together the things they cannot do singly. Many were martyred alone, but the groups that went with them to their deaths singing together were often the ones that led the Roman populace to say, "What manner of people is this? They are truly afraid of nothing."

The idea of people in like vocations meeting to discuss the issues of the Christian faith and ethics as they relate to their own work was pioneered in Germany and has been practiced in many places this year. In New York a group of fifteen men and one woman from the field of public relations met for just this purpose. The conferences were arranged by the Department on Economic Life of the National Council of

in the next issue of

THE EPISCOPALIAN

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able to identify the tendency of people today to live beyond their means as a moral problem. This might have moved Sam to change his plans. If the group had been meeting for some time, others who were in the executives' conference might have been members and supported Tom in his effort to make the department heads review what they were doing to Sam.

When Christian people, working in the same profession or skill, can meet together to identify and discuss the moral implications of their daily decisions and problems, they are not so likely to lose sight of the fact that their first loyalty is to Christ, and that the framework for the ethical standards they are trying to live by are His teachings.

If man with all his weaknesses is to witness to Christ at his daily work, he will have to relearn what

Churches. These public-relations people organized their own individual meetings with their own chairman. Only two clergy were invited. They took the role of listeners, observers, and technical-resource persons.

The pattern set was to identify issues, search out their significance, seek available resources, seek a way to resolve them, and indicate how the faith of the Church might be made more relevant. This particular group have been so helped and stimulated that they have voluntarily decided to continue their meetings. Similar groups, in other secular fields, such as personnel men, bankers, corporation executives, hourly wage workers, and exporters-importers have been organized in other parts of the country. Many Christian bodies are looking at these first

American efforts with interest and hopefulness.

If there has been some complaint that sermons seem irrelevant, there should be an equal awareness that the layman has done little to help the clergyman know about the situations to which his sermons must be relevant. Many ministers are now trying to remedy this situation by technical reading, and even visiting the places where their parishioners work.

Parishioners could also make an effort to examine their own specialties and try to put them into language understandable by outsiders.

In an age when new and better mechanical means of communication are developing all the time, it is astonishing that one of the causes of moral indecision, even immorality, may be poor communication. Communication is poor between pastor and people. There is little Christian dialogue between fellow workers, poor rapport between young people and adults, and between parents and children. No gimmick or general formula will solve the moral dilemmas that everyone faces. Recognizing them is an important first step. Praying about them is necessary. Turning ourselves to make God our first loyalty and our measuring stick the Christian ethic is the next step whether the problem to be solved is in the office, the shop, the home, or the school.

If the preacher would agree to stop speaking in the language of the professors of moral theology, and the scientists would stop sounding as though they were speaking Martian, if educators both secular and Christian would give us their philosophy and directives in the vernacular instead of the language of the ivory tower, and if parents would abandon the speech of the Thirties while making it clear that they don't understand the slang of the Sixties, we might all find that this Tower of Babel was a self-constructed illusion. We might so learn to communicate with each other that we would find that we could acquire the knowledge, the ability, and the courage to witness to Christ verbally when the opportunity confronts us.

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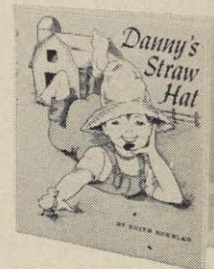
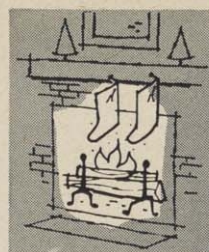
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2

THE NATION



*The church's director of research
and field study assesses our growth
as we head toward the '70's*

by John McCarty

WHAT WILL happen to the Episcopal Church by 1970? We can make some guesses based upon present trends but these can only be guesses. Many things could happen to change the pattern. Any world catastrophe could change or destroy the picture. More complacency on the part of Episcopalians could slow the rate of growth just as the conversion of significant segments within the church would make its witness more effective. If God ends all time and history through the second coming of our Lord in glory between now and 1970, there will be no more trends.

In spite of the hazards, the church must plan for the possible or probable future. By taking into account present events and trends, and by comparing them with each other, we can forecast with some degree of accuracy the future of the church for the next five or ten years. When this is done, the first thing to be noted is our remarkable growth.

For a number of years now, the Episcopal Church has undergone respectable statistical growth. The rate of growth has exceeded that of the country at large. Although there will be fluctuations year by year, this growth is continuing. By 1970 our baptized membership should make up more than two per cent of the population. We will probably have over four million baptized members and more than two and a half million communicants. The big question is whether or not the Episcopal Church can match the statistical growth with growth in grace, and in the knowledge of our Lord and Saviour, Jesus Christ.

The Frozen Few Thaw Out

To date we have grown without really trying. By and large our congregations in all parts of the country are reasonably friendly and warm. The old reputation of

WE MUST
DEAL
WITH THE
PARADOXES
AROUND
US

Where Are We Heading?

being the frozen few is rapidly disappearing, but for the most part, we still expect the newcomer to make the first move and to keep on making it until he finally succeeds in becoming a member of the congregation. We do a fair pastoral job, but as evangelists we are failures. In spite of a fine report from the Joint Commission on Evangelism and the appointment of a National Council officer to co-ordinate such activities, there is little evidence that our church will change its ways. We can predict growth because the culture continues to move in our direction and not because we are truly following Him who came to seek and to save that which was lost.

In addition to the general rate of growth, we can see regional variations. The center of the United States population is moving west and slightly south, and the center of the Episcopal Church membership is moving in the same direction but at a much faster rate. In the past thirty years the center of the general population has moved 125 miles, but in the same period the center of Episcopal Church membership has moved 210 miles. We are an eastern church still and our center point is near Steubenville, Ohio, but we are moving west fast.

This trend will continue. The fastest-growing areas for the church are the Southwest, the Southeast, and the Far West. Our weakest areas continue to be in the Middle West. The church in the fast-growing areas is benefitting by Episcopalians moving in from other parts of the country, but it is also presenting many candidates for confirmation as well. Within another ten years we will be much less an eastern seaboard church than we now are.

The church outside of the major population concentrations, that is, in the so-called town and country areas, will be much stronger ten years from now. The strengthening of this work under the leadership of the National Council's Town and Country Division is enabling the church to better meet the changing situation in many small cities and towns across the country.

The Upsurge of Urbanites

The supposed demise of the small city and town in the United States has been greatly exaggerated. Part of the confusion has been caused by the misunderstanding of the term "urban" as defined by the census bureau. It is

true that we are becoming an urban, if not urbane people, partly because the definition includes all towns of 2,500 population or more. This takes in many small towns set in the midst of great distances, areas traditionally considered to be town and country. Many of these towns are continuing to grow, thus increasing the proportion of urban people in the United States.

People are moving from the rural areas into the small cities and towns where we have congregations already well established. As industry decentralizes, people are moving from the central cities and suburbs to the small cities and towns where our church is stronger than it has ever been before. The average size of our small-town church has gradually increased so that we have the capability now of better meeting people's needs. By 1970 we will have more clergy in the town and country areas and there will be fewer altars and congregations per man.

Not many new town and country congregations will be established in the coming decade. On the other hand, our responsibilities in isolated areas may very well increase. Our polity has proved to be effective in maintaining work in such areas, and in some instances we have taken over the responsibilities from other communions. This work will be statistically insignificant, but important in terms of the Spirit.

The new congregations in this decade will come in the suburbs. These are the fastest-growing areas in the United States, and will continue to be so for some time to come. When people move from smaller cities and from country areas to the city, their ideal is usually that of the suburb because it seems to be much like what they left. People are continuing to move out of the central cities into the suburbs. Very few of our central cities in the United States retained the same size during the past decade, but our suburbs are growing rapidly.

The Ministry to the Suburbs

The Episcopal Church thrives in most suburban areas. This seems to be our natural habitat, and our greatest strength is here. The great increase in our membership will depend to a large degree upon the adequacy of our suburban ministry and the expansion of the church into new areas as they develop. This will require many new congregations by 1970, much more manpower, and

WHERE ARE WE HEADING?

large sums of money for buildings. This type of ministry is evidently one of the major vocations God has given us.

Although the work will be statistically successful in the suburbs, we will continue to have some of our greatest failures here also. Because we are so much at home here, we are much more likely to lose ourselves in mediocrity. Our success in man's eyes here can easily be failure in God's eyes. We will get less than the widow's mite from many of those who are wealthy in time, talent, and this world's goods. Many people are in the suburbs seeking isolation from the woes of the world, but God demands involvement. To a certain degree, therefore, the church that is true to its mission must stand against one major attribute of suburban living. Failure in this diminishes everything we do, but in many suburban instances, we will not succeed.

Another attribute of the suburb is that it tends to be a group of like people in like circumstances. Sometimes these are people not traditionally ministered to by the Episcopal Church. We work with less than 2 per cent of the population, and instead of being spread across the board, our people tend to be clustered in certain socio-economic groupings. This can be masked to some degree in the city or in the smaller town where all sorts and conditions of men live in the same general area, but in a new, segregated suburb, this can be a problem. In some instances such areas will be completely neglected or overlooked by our church. In others we will move in with less than enough backing, thereby creating weak congregations filled with frustration and animosities. In this decade our suburban work will not be an unbroken parade of successes, but the answer to some of these deeper failures will more likely be found in the city rather than in the suburb.

Reversing the City Trend

What about the cities? Here the Episcopal Church, along with every other church, has been sore pressed. The change has been so rapid and so great that we have had difficulty trying to survive. We have a few exceedingly strong congregations in every city, but most of our work has been a losing proposition. We have suffered great membership losses, and many strong parishes in past generations are now marginal. We have weak congregations, obsolete buildings, and very little program.

Does this trend hold for the next decade? I think not, although in this instance I may be overly optimistic. There is evidence that the great plunge has been halted within the past several years. We may be on a plateau soon to be followed by another precipitous decline, but I do not believe so. Even though the forces of rapid social change remain, we are now beginning to meet and accept the urban challenge with all of its implications. Many of our great and strong churches are retaining their strength. We have developed some show

places in our city work, but the heartening thing is the digging in we are now doing at parish level in our cities; and by 1970, we should really be on our way once more.

The city is the great missionary challenge of the next decade. It is here that our church must affirm its theology by being truly catholic and truly evangelical. This is the civilization of the future, and we must, within its framework, learn to minister to all people regardless of social and economic backgrounds and in opposition to the many dehumanizing influences present.

Fortunately we are bound to the city many times over by our property, and so we have not beat the hasty retreat as have some other communions. We have retained our operating bases, and so we can face the future with some assets.

The Future: Hope Plus Action

Our church is more extensively engaged in research and planning now than ever before in order to meet the challenges of the 1960's. The Strategic Advisory Committee has been appointed by the Presiding Bishop to develop co-ordinated, long-range planning on the part of the whole church. The various departments and divisions of the National Council are recruiting technical help in studying the problem areas facing the church. The General Division of Research and Field Study, with the help of concerned persons throughout the church, is continuing to explore the work of the congregations and dioceses in relation to the communities and areas they serve. The new system of parochial reporting will give us detailed knowledge never before available.

Dioceses are organizing to meet the challenge of this age. Many have had management studies to determine the proper utilization of staff under modern conditions. Most dioceses are retaining more people to assist the bishops with their manifold duties. Mission work is being organized, and dioceses are serving their member congregations as never before.

Finally it should be pointed out that parishes and missions in all parts of the country are examining themselves and their work to see how they can improve. Under the leadership of the General Convention, congregations are sharing more and more of their wealth with the missionary enterprise of the church. It appears that activities within the church are increasing even though we cannot offer statistical verification of this. Our services of worship, our work in the field of education, and the development of prayer groups would indicate that a larger proportion of our people are accepting a self-imposed discipline.

All of these items lead me to be statistically optimistic about the Episcopal Church in 1970. Whether or not this increase will be accompanied by a spirit of evangelism not now obvious in the church, by increased devotion to our Lord, or by real growth in Grace and in the knowledge of our Lord and Saviour, Jesus Christ, time alone will tell.

RACE, THE CHURCH, AND THE LAW

*As Christians, we have
a clear and definite
responsibility with
regard to the racial
situation. And this
has led and can lead
to civil disobedience.*

WHAT authority have Christians to act in the racial crisis in America?

Even if the racial crisis had not reached its present ominous stage in both the North and the South, even if integration were not yet the public policy in this country, Christians would care about and act to realize community among the races. Characteristically, the Church would be integrated even if society were not. The Church does not model its community upon the prevailing society around it, but upon Baptism.

Baptism is perhaps the most neglected and profaned sacrament of the Church. No sacrament is more significant and yet treated as less significant. No sacrament is more concretely political and social, and yet regarded as more merely private and personal. No sacrament more than Baptism encompasses so specifically the contemporary issues which divide and cause hostilities among men. Yet no sacrament is thought to be more remote from such issues.

Baptism is the assurance—accepted, enacted, verified, and repre-

sented by Christians—of the unity of *all men* in Christ. The baptized are the people in history consecrated to the unity men receive in the worship of God. The oneness of the Church is the foretaste and guarantee of the reconciliation of all men to God, and of the unity of all men and all creation in the life of God. The Church, as the baptized community, is called to be the image of all mankind, the one and intimate community of God.

Even if there were no racial crisis here in America, in the North and the South, all baptized white folk would love and honor their solidarity with all other men, including black men. Even if there were no racial conflict now, all baptized Negroes would forgive, care for, look for, welcome and realize their unity with all other men, even, by God's generosity, white men.

Too often, among baptized people, this is not so. In any of the churches, including the Episcopal Church, Bap-

tism is discarded for worldly attitudes toward race.

Oh, of course, we all have our Race Relations Sundays, and the study pamphlets, the pronouncements of conventions and the benedictions of ecclesiastical authorities. Yet the churches, clergy, laity, conventions, and leaders do not in most of these exhibit a sufficient, significant, or serious familiarity with the scope, passion, bitterness, irrationality, pathology, or desperation of the racial crisis among both white and black in either the South or the North.

In this crisis, the churches, including the Episcopal Church, have been and are pathetically inept, confused, uninformed, and backward, contradicting in their practical existence the fact that Baptism is the sacrament of human unity and the model of human society.

In September, 1961, twenty-eight Episcopal clergymen set out on a prayer pilgrimage from Jackson, Mississippi, to the Sixtieth General Convention of the Episcopal Church in Detroit (see box). Why a prayer pilgrimage in the first place? Are

By William Stringfellow

What Happened to the Prayer Pilgrims?

On September 11, 1961, at the behest of the Episcopal Society for Cultural and Racial Unity, a group of priests met in New Orleans to begin a pilgrimage of prayer to the Episcopal General Convention in Detroit.

They had gathered from every part of the country; their intention was to visit, en route to the Convention, Church-related institutions which still, in spite of contrary pronouncements by authoritative ecclesiastical bodies, and in spite of rapidly changing practices in secular life, practiced segregation.

On September 12, 1961, the pilgrims—an interracial group—visited two church schools in Mississippi and talked there with local Episcopalians. The next day some of them went into Jackson, about forty minutes prior to a regularly scheduled departure of an interstate bus for which they had purchased tickets.

According to police testimony at their trials, fourteen of the clergymen were arrested within one minute after they entered the bus terminal. There was also evidence that they were arrested before any attempt was made to request service in the terminal restaurant. After the arrests, these priests were charged, tried, convicted, and sentenced for conduct which might result in a breach of the peace.

Application was made, after these convictions, for new trials in a court of record, so that the basis for appeals to higher courts could be had, if necessary. New trials were scheduled, but then the Mississippi prosecutor attempted to obtain dismissals of these cases on grounds of "respect and admiration for the Episcopal Church," grounds which, however admirable and respectable the Episcopal Church may be, have not the slightest color of legal significance. The defendants protested this apparent favoritism for the clergy, and the trials were then rescheduled and held.

In the first trial, after the presentation of the prosecution case, the defense moved that the prosecution had failed to establish reasonable cause for the arrests. The motion was granted and thereupon, on prosecution motion, all the remaining clergy cases were dismissed. Thus the Episcopal clergy arrested in Mississippi were legally exonerated: they had done nothing to justify arrest. Thus, too, the grounds for suit for wrongful arrest were established.

Four of these priests have now filed suit in a Federal Court for false arrest. The likelihood is a protracted litigation that will keep questions about the original activities of these priests before both the courts and the Church for a long time to come.

—W.S.

RACE, CHURCH AND LAW

these clergy meddlers in controversial affairs in which they are unqualified to interfere? Or are they bold and serious Christians who call upon the Church to become and be herself in a truly ecumenical sense—in the oneness of all men in Baptism—and thereby mediate a better unity to the nation?

Even if Baptism authorizes the concern for racial unity, should these men have absented themselves from priestly duties to travel about the country to focus attention on this issue? The answer is that they were as much engaged in the business of the Church as any clergy or laity who left their parishes and everyday responsibilities to go to the General Convention and take part in the Church's business that way.

It is, after all, a common experience in the Church that is consequence of a witness to the Gospel in society some members and leaders of the Church are imprisoned. There are many people both within and outside the Church who suppose that the Church and the Christian faith should have only to do with religion, not with common life in society.

If the fourteen Episcopal priests who were arrested in Jackson have done nothing else, they have opposed with vigor and passion this perverted, fraudulent, and corrupting doctrine of an irrelevant Gospel.

These Christian men were vindicated in their clash with the law enforcement officers of Jackson, Mississippi. The court's dismissal of their cases was a finding that there was not sufficient evidence that they had violated the law, and that their arrests were unjustified. Thus the finding of the lower court, in the initial trial in September, was, in effect, reversed.

The fundamental issue of civil disobedience on the part of Christians should not be suppressed, however, even if it was raised in a confused fashion in these cases. Civil disobedience is, after all, the most serious and persistent issue in the relations of Church and society. Jesus Christ himself was accused of

"subverting the Law" of Israel. Herod feared that Christ threatened to undermine his temporal power. Pilate examined Him to determine whether Christ was a political enemy of Rome and hostile to the rule of Rome.

Think of all the subsequent tensions and collisions between Christians and the law. St. Stephen, the Apostle Peter, St. Paul, and the era of the catacombs are all in that chronicle. Even after Constantine established the political reconciliation of the Church and the state, after Thomas Aquinas had attempted a theological *rapprochement* between the Gospel and secular law, the history of conflict between Christians and the law and the administration of the law has continued.

All of the Reformation theologians dealt with this crucial issue. It was critical during the struggle of Christian abolitionists in the United States prior to 1860, when slaves were being smuggled out of the South. It is a continuing concern among Christian pacifists. It is today raised by those within the Church who are restive in Eastern Germany and Berlin, like Bishop Otto Dibelius, or in South Africa, like Anglican Archbishop William Ambrose Reeves. It is present and urgent now in this country insofar as Christians are actively implicated in the racial crisis.

Civil disobedience is not an exclusively Christian action. There are many others who resort to some form of it from time to time. In this country, the most frequent recourse to civil disobedience is probably in tax, traffic, liquor, and gambling cases. Today civil disobedience in a racial crisis takes on the sophistication of the final means by which this matter can be resolved in this nation. It is significant that both sides in the racial crisis—both integrationists and segregationists—countenance and practice civil disobedience. The current trouble in Mississippi is a classic example of segregationist civil disobedience. It is usually only the segregationists, however, who counsel a tactic of violent civil disobedience.

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does not gloat over other men's sins,
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from the Biblical—way in which Christians have dealt with the problem of their own honor of and obedience to the law is by the claim that the insight and experience of the Christian community gives it a special knowledge of the will of God. Whenever the law of the state notoriously conflicts with this understanding of God's will, then they insist that the higher determination of the will of God must prevail, even if this means their open opposition in the form of disobedience to the decrees of the legislator.

This is a persistently popular and recurring doctrine, and it admittedly has the appeal of simplicity. Its peril is the confidence of any particular group of men in their knowledge of the will of God. This "will of God" turns out invariably to serve or protect or sanction the self-interest of those who are so confidently informed of what God's particular will is.

The peril and superficiality of this approach to the issue was illustrated in the recent New Orleans parochial-school desegregation issue, in which both sides declared that they knew and represented the will of God in the specific instance.

The service which the Christian owes the state must be understood in somewhat different terms. The fundamental service of the Christian to his state is his recognition of the authority of the state to make, enforce, administer, and adjudicate the law to govern the common life of society. But the Christian, at the same time, knows that the state holds and exercises this authority under God and, in a sense, in the name of God. The Christian also reminds the state of the service which it owes to God; the state is accountable to God in governing the common life. The Christian honors the authority of the state in a way which calls upon the state to honor God, in whom all authority essentially and finally resides.

This means that the relationship between the Christian and the state is *never* one of uncritical allegiance

or obedience. This means, concretely, that Christians could never accede to any demand of the state that the state itself become the object of men's worship—a demand, it ought to be noted, which is made nowadays not only in the so-called totalitarian states, but also more and more openly in the so-called democratic states.

This means that the Christian is not only concerned with what the content and policy of the law is, but with how it is enacted and promulgated as law, how it achieves the status of law, how it is administered, when it is invoked, and against whom it is enforced, how it is adjudicated, and how it is changed and modified.

In these particular Jackson cases, the action of these Christians arrested in Mississippi was not so much focused upon the content of the statute used to justify their arrests, but upon the enforcement of this law against them and against others engaged in exercising a right inherent in the law of the nation.

This was not an instance where Christians had to resort to civil disobedience, although initially that was the substance of the asserted grounds for the arrests. When such circumstances do arise, it is important to understand that Christians do not engage in civil disobedience as anarchists. They resort to civil disobedience not in order to overthrow the rule of law, but as a means of changing the law. When the state so far forgets that it is a mere trustee of the authority of God to govern the common life in society, then Christians have no other recourse but to disobey the civil authority, and to bear the consequences of that disobedience.

Christians then take upon themselves the state's hostility toward God, accept the condemnation of the law of the state, are imprisoned, executed, or exiled as a means of upholding the vocation of the state to exercise its authority in civil life as a service to God. Thus, even in the circumstances which provoke Christians to civil disobedience, they are subject to the state for the Lord's sake.

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PRAIRIE WHISTLE STOP

A small town fights for its life
on the windswept Nebraska plains and
points up a major problem for the Church.

By THOMAS LaBAR

THE RICH SOIL yields heavy harvests; the dry, bracing climate and the smoothness of the land make labor easy for men and beasts. There are few scenes more gratifying than a spring plowing in that country, where the furrows of a single field often lie a mile in length, and the brown earth, with such a strong, clean smell, and such a power of growth and fertility in it, yields itself eagerly to the plow; rolls away from the shear, not dimming the brightness of the metal, with a soft, deep sigh of happiness."

So wrote Episcopalian Willa Cather in her novel, *O Pioneers*. The late, famed Pulitzer Prize-winning

author was describing her home town of Red Cloud and the surrounding south central Nebraska countryside at its height of bustling prosperity in the late 1800's.

As the prairie chronicle begins, her fluent pen silhouettes the pioneers who settled the region.

"One winter his cattle had perished in a blizzard. The next summer one of his plow horses broke its leg in a prairie-dog hole and had to be shot. Another summer he lost his hogs to cholera, and a valuable stallion died from a rattlesnake bite. Time and time again his crops had failed."

But, Miss Cather continues, when crops failed, they planted again, and

when stock died, they raised more. Year after year they sank their roots deeper into the plainsland until "the shaggy coat of the prairie vanished and became a vast checkerboard, marked off in squares of wheat and corn."

Early in their struggle, they built a town on a wide bend of the Republican River and gave it the proud name of Red Cloud, after the great Dakota chief who was rumored to have camped there one night.

Slowly the country grew into prosperity until Red Cloud became the small hub of a flourishing agricultural region. Recording a population of 2,000, it was the commercial, rel-



With Saturday's shopping done, late afternoon is the time for farmers from plains around Red Cloud to meet for some talk.

PRAIRIE WHISTLE STOP

igious, social, political, and recreational center for that part of the Republican Valley.

During harvest season crews worked the night through in order to get the yield to one of Red Cloud's three rumbling mills. After their labors, some remained for a day or so to smoke cigars made at a Red Cloud factory and drink beer made at a Red Cloud brewery.

On Sunday mornings country roads were dotted with wagons rolling "ankle-deep in dust" which "seemed to drink up" the sunlight as they headed toward one of Red Cloud's ten churches. One of these was the beautiful little pink brick Grace Episcopal Church built in 1878 and numbering among its hundred communicants the former Virginians, Charles and Mary Cather and their daughter, Willa.

Occasionally one of the churches would hold an ice-cream social as described by Miss Cather in *Old Mrs. Harris*: "Before noon, the dairyman brought a wagon load of card tables and folding chairs, which the boys placed in chosen spots under the cottonwood trees. In the afternoon, the ladies arrived and opened up the kitchen to receive the freezers of homemade ice cream, and the

cakes which the congregation donated. Then at night, one could see groups of people, women in white dresses, walking where paper lanterns made a yellow light underneath the cottonwoods."

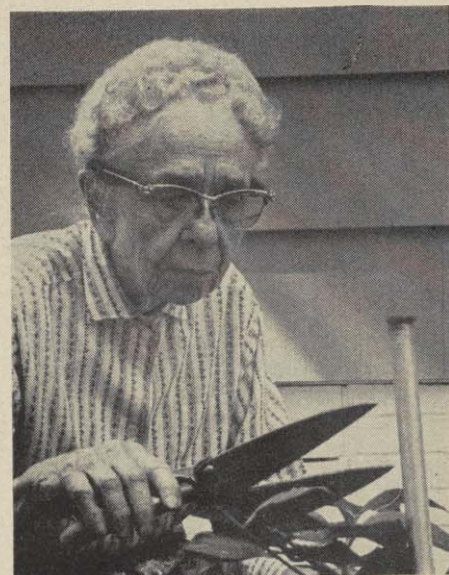
And when death came to some one in the Republican Valley, his kin turned toward Red Cloud where a busy monument works carved out the names and dates telling of the pain, struggle, triumph, and sorrow that was the saga of the prairies.

But what brought Red Cloud to the apex of its intellectual, emotional, and commercial life was the railroad. When the Burlington laid its long strands of steel through the waving grasslands, Red Cloud found itself connected to the great cities of the East and the West. The hissing engines and lonely whistle calls over the flat plains meant fashionable dresses, new ideas, and the feeling of being "less shut away and small-townish," more a part of the vast throbbing universe that lay beyond the line where the earth met "the eternal, unresponsive sky."

In addition, Red Cloud became a division point, meaning it was the spot where the crews changed, passengers rested, and equipment was repaired. Hundreds of railroad families flooded into the community to build homes, a roundhouse was

built to service the engines, four telegraphers worked around the clock in the spanking two-story station as the five or six daily transcontinental trains huffed and puffed their way into the yards, making the scheduled stop at Red Cloud.

Beside the station a large restaurant was built where thousands of people from such faraway places as San Francisco and Chicago dined in feathered hats and silk vests to the strains of Puccini on such viands and



Carrie Sherwood, ninety-two year old leader of Episcopalians in Red Cloud, recalls many details of her girlhood friendship with author Willa Cather.

potables as champagne, lobster thermidor, pâté de foie gràs, or, if they felt venturesome, Nebraska's own prairie duckling.

To the enthusiastic townspeople it seemed as if there would be no limit to Red Cloud's progress. As Miss Cather remarks, "A pioneer should have imagination, should be able to enjoy the idea of things more than the things themselves."

Such imagination led some to see Red Cloud advancing from its status as the mere county seat of Webster County to capital of Nebraska, being in the center of the state as it was. Still others dreamed of Red Cloud being the capital of the whole United States, being so near the geographical heart of the nation.

But, while visions of this sort were shimmering in the heat of the fast-growing prairie town, other events were taking place in the world which would disperse them into the dust of Main Street. Henry Ford launched the automobile into American life, Cyrus McCormick invented the reaper, and the Wright brothers took their first wobbling flight from the sands of Kitty Hawk.

As the machine age progressed, white concrete roadways began to stretch across the plains. Farmers bought automobiles and drove their wives to the big hospital in Hastings when it came time to give birth. During harvest they rumbled off in trucks to the higher-paying mills of Omaha with their year's crop. While they were there, they found that big-city cigars and beer were better and monuments, cheaper.

Worse yet, the Burlington Railroad in an attempt to streamline its operation to meet competition from other modes of transportation, moved its division point, taking with it all the railroad families, the roundhouse, the restaurant, and the passengers who used to stop there.

This blow was followed by a slow ebbing away of the farm population as machinery made it possible for one man to do the work of several. Whereas it once took a large family of boys to run a farm, it now took only one son. The other brothers had to find factory jobs in distant cities.

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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All grain from around Red Cloud was ground at this old mill, now used for storage.



Waiting for the wife while she does the weekly shopping is always a part of the Saturday ritual for a farmer. Later he will carry bags to the car.

PRAIRIE WHISTLE STOP

With the decline of the community, churches fell empty. Some closed down; others struggled on. Grace Church is one of the latter, but its future looks gloomy. The gemlike little sanctuary with its fine stained-glass windows, two of which were contributed by Willa Cather in "Memory of Mary Virginia Cather" and "Charles F. Cather, who loved this church," has only ten communicants, all over sixty years of age. It is without a Sunday school or any outside activity and sees services only once a month, when the Very Rev. W. H. Steinberg, dean of the Pro-Cathedral in Hastings comes to Red Cloud to celebrate Holy Communion.

"We've tried time and again to get a young priest to take Grace Church," commented Dean Steinberg, "but they all seem to think there's no future for them here." One of Grace Church's long-time members, Mrs. Nellie Grimes, sighed as she said, "All the young people move away these days. We've become just an old people's home." Ninety-two-year-old Carrie Sherwood stepped briskly along the brick path shaking her head. The lifelong friend of Willa Cather's and subject for several of

her characterizations remarked, "It's not like it was when Willey and I used to go to church together, not at all."

Across the nation, other small towns such as Red Cloud have suffered similar decline. Some observers think such communities will be extinct within another generation, and with them a whole way of life. Agricultural experts point out that when the Department of Agriculture was established by President Lincoln in 1862, one American farmer produced food and fiber for five people. Today, one farmer can produce enough for twenty-six people. It is estimated that by 1980, farms in the United States will produce all the nation can consume on fifty million fewer acres than are in use currently.

The result of this technological revolution is that farms have been enlarged in size and decreased in number. Farm families are fewer and smaller. Farm population has dropped from a majority of the nation's people a century ago to less than 9 per cent in 1962. In some rural areas a great distance from cities, population is only half its former size and still declining. In other areas where the land is poor, agriculture is being abandoned alto-

gether. During the past five years, nearly 170,000 farm units per year have gone out of production.

Church leaders have termed the current situation the "rural crisis." More than one-half of the Episcopal Church's 7,000 congregations are in towns of under 10,000 population or in open country. The United Presbyterian Church, U.S.A., reports that more than 1,000 of their rural churches have fewer than fifty members, and that one-fourth of its 5,083 rural churches have empty pulpits.

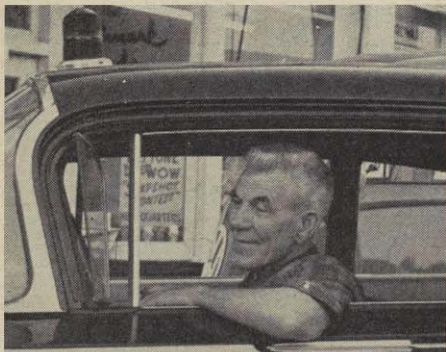
As for Red Cloud, its once-fashionable restaurant is now but a weed-filled hole in the ground, its one remaining mill serves as a storehouse for corn, its roundhouse is a broken ruin, and the monument works has become an ice cream parlor. The railroad still goes through town, but it no longer makes its scheduled halt, for Red Cloud has become only a whistle stop. When the one or two freight trains per week pass the crumbling station, they let out one long mournful call, and then, unanswered, chug off into the limitless prairies.

What the future holds, no one knows. For the present Red Cloud has managed to stabilize its position somewhat. With a population of

around 1,500, it remains the seat of Webster County, the location of the consolidated high school, the center of a new government-sponsored irrigation project, a retirement haven for elderly farm couples, and a service center.

Saturday afternoons and evenings are still big events in Red Cloud. Around 11 A.M. when the hot prairie sun is reaching its zenith, dust-coated family sedans begin pouring into town. While the children run off to the community swimming pool, the elders have a restaurant lunch and then plunge purposefully into one of the town's three supermarkets, to emerge hours later with bursting bags full of next week's groceries. Then it's time for haircuts and clothes shopping.

As evening descends and the cool winds begin blowing in off the farmland, the pace slows. Groups begin sauntering up and down Main Street, perhaps stopping by the new Willa Cather Museum, or just sitting on the hoods of parked automobiles and leaning against the buildings chatting with friends, exchanging news, and commenting on the passing scene. When darkness envelopes the town, the pace quickens again for some. The lights go on over the movie theater and in the American Legion



POLICE RED CLOUD

Police chief Harold Gilbert says there aren't many crimes in Red Cloud since town has lost its place as a railroad center and rail service has declined.

CLOAKS-BIRETTAS-SHIRTS

CLOAKS

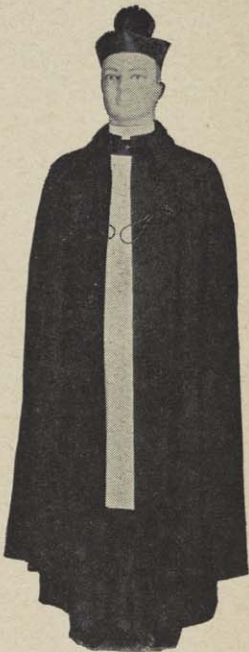
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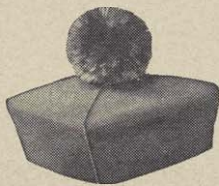
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The Very Rev. W. H. Steinberg, dean of the Pro-Cathedral in Hastings, climbs into his car after a monthly celebration of the Holy Communion for Red Cloud's ten elderly Episcopalians. Small, well-kept Grace Church has memorial windows for Cather family.

PRAIRIE WHISTLE STOP

Hall where a dance will be held. For others, however, the darkness is a good time to sit with a friend talking about the days gone by.

Is this way of life to pass forever from the American scene? According to most experts, a majority of small towns of less than 2,500 located outside the orbit of a metropolitan area are doomed to sink back into the earth from which they came. The problem is especially acute in the midwest, although by no means limited to that area. Many, however, will survive as small service centers for their surrounding agricultural communities even though they will not in the foreseeable future attain the position they enjoyed during the last century.

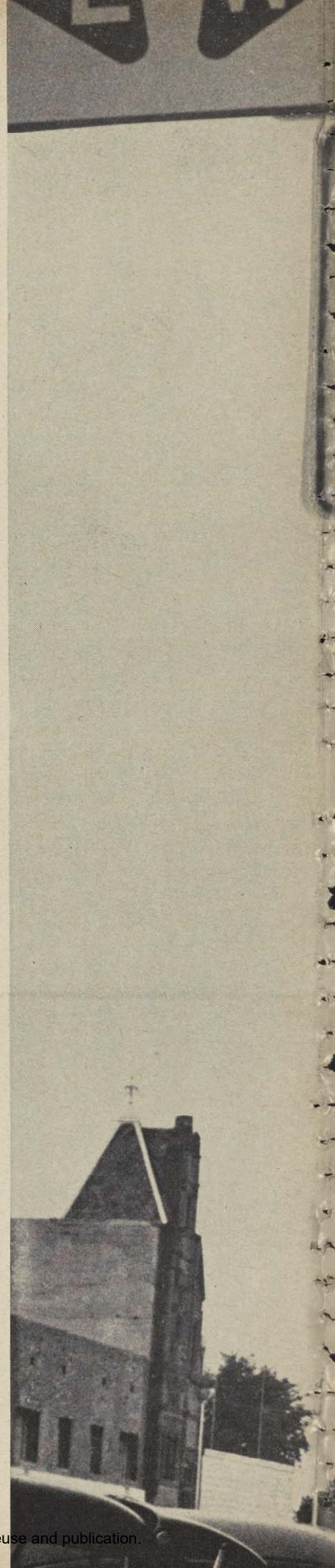
What then can the church do for the parishes located in these struggling centers? One step would be to intensify recruitment of small-town young men for the clergy, and to

make clear the urgent need for priests in this area of the church's mission.

Another solution being tried in some dioceses is building up one centrally located parish, allowing others in nearby towns to wither away, and consolidating a fifty- or sixty-mile area around one healthy church. Still a third plan now under consideration by town and country leaders is the welding of several denominations into one community church. Under this plan physical facilities are shared, social programs combined, but worship remains on a denominational basis.

However the solution is to be reached, it must come soon. Today there are thousands of Episcopalians living in small towns who feel deserted and isolated from their church. As one young businessman in Red Cloud commented, "I did not leave the Episcopal Church. The Episcopal Church left me." ◀

Surveying the Saturday world of his home town, a teen-ager, somewhere between man and boy, waits for something to happen.



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YOUR NEIGHBOR IN NEED

SHOULD THE Church be concerned with public life? Should the Church properly have a place in social welfare? Certainly we could say today that most Christians agree that the Church *should* be so concerned or so engaged. But there are many members of the Church who vigorously oppose her involvement in social, economic, and political affairs. A vestryman, referring to his parish church building, said recently, "This church was built strictly for worship matters." Many Christians would agree with him. Just in the last few months I have received dozens of letters saying in effect that the Chris-

tian faith has to do with purely spiritual matters, and not at all with such concerns as intergroup relations, the problems of migrant workers, housing, international relations, and foreign policy.

So far as I know, there is little direct objection to the specific social work of the Church, her agencies and institutions. But what about the broader issues?

One of my teachers in theological school used to say that Robinson Crusoe could not be a Christian until he had found his man Friday. What he meant, of course, is that when one is a Christian, one is there-

by involved with other people. The world for the Christian is not God and himself, but God, his neighbor, and himself. And his neighbor is anyone, anywhere, in need. We are to love our neighbors; this is the way we show our love for God. "We love because He loved us first." Here is the source of the traditional works of mercy: feeding the hungry, giving drink to the thirsty, clothing the naked.

One clear mark of the Church is this: she shows her love for God by serving the world. Our Lord is quite definite about this. "This," He said, "is my commandment: love one an-

Near almost every one of us, a church agency is helping people in need.

Are we aware of these services? Are we aware of the reasons for them? Are we aware of the Church's special responsibility in this work?

other as I have loved you." "You are my friends if you do what I command you." Because God so loved us and loves us now, because He gave Himself for us in Christ, we as Christians are to give ourselves for one another. The Church must be turned away from herself toward the world.

On this I think there would be general agreement among Christians: that we of the Church should do acts of mercy, should care for individuals, and minister to people in need. This is the way the German theologian-martyr, Dietrich Bonhoeffer, expressed it: "For the love of Christ, the hungry man needs bread and the homeless man needs a roof; the dispossessed need justice and the lonely need fellowship; the undisciplined need order and the slave needs freedom. To allow the hungry man to remain hungry would be blasphemy against God and one's neighbor, for what is nearest to God is precisely the need of one's neighbor. It is for the love of Christ, which belongs as much to the hungry man as to myself, that I share my bread with him and that I share my dwelling with the homeless. If the hungry man does not attain to faith, then the guilt falls on those who refused him bread. To provide the hungry man with bread is to prepare the way for the coming of grace."

But see where that leads us. Listen again to the needs of which Bonhoeffer wrote: bread, a roof, justice, fellowship, order, freedom. These are the needs of the hungry, the homeless, the dispossessed, the lonely, the undisciplined, the slave. These are

our neighbors' needs; these are our own needs. If the Church is to serve her Lord, she must do what she can to help meet these needs. To do this, as Bonhoeffer says, is to prepare the way for the coming of grace. As he says elsewhere, "to prepare for the coming of grace" is "to remove whatever obstructs and makes it difficult." It is to make ready the way of the Lord.

This means, I am convinced, that the Church in her concern for the welfare of people will necessarily be engaged in social education and social action. This also means that the Church will be engaged on many fronts, since problems such as racial discrimination, poverty, and homelessness are interdependent. We cannot prepare the way for the coming of grace simply by doing what we can to change the minds and hearts of individuals, and then hope for the best.

Some of the obstacles and hindrances to the coming of grace are found in the political and social and economic structures of the nation. It is the responsibility of the Church, of Christian people, to help remove those barriers. As R. H. Tawney said, "We must be aware of the not uncommon fallacy of saying that what we desire is a change of heart, while meaning that what we do not desire is a change of anything else."

This then is the Biblical and theological basis for the responsibility and the task of the Church in the welfare of all people.

by Arthur Lichtenberger

What of the social agencies and institutions of the Church against this more general background? How can the social work of the Church be an effective witness to the saving act of God in Jesus Christ? Since I cannot cover all the ground, I shall concentrate on a few essential points.

The first is this. The Church sponsors and supports social agencies and institutions because such service to people in need is one of the clear marks of the Christian Church. This, in our day, is the cup of cold water; this is being neighbor to the man who falls into the hands of thieves. Service is given with no ulterior motive. We do not measure the success or the value of it by counting the number of people who are brought by such service to Baptism and confirmation. If the social work of the Church is one of the means for preparing the way for the coming of grace, then we must simply do that work as well as we can and leave the rest to God. We would hope, of course, that those whose needs are met in Christ's name would respond to Him as the Lord of life, but our responsibility here is to minister to people as "servants of the Servant-Lord."

The next point has been said repeatedly for many years. "If the Church is to do social work, it must be of the best. We cannot make the easy assumption that an institution or an agency works for the good of people simply because that organization is under church auspices." Many who are engaged in church social work or who are in some way responsible for it have said this so

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YOUR NEIGHBOR IN NEED

often that we have convinced ourselves that the Church's social work is generally of the highest quality. But is it?

The Episcopal Church Annual lists the social welfare agencies and institutions sponsored by the Episcopal Church in the United States of America and in countries overseas—more than three hundred in all; eighty-five work with children and youth; seventy-nine are institutions and agencies for the care of the aged; sixty-two are church hospitals, dispensaries, and convalescent homes. The rest cover various areas of social welfare. I wish we could say categorically that they are all first-rate; but whatever the quality of their work now, I do hope that those who are involved in the making of policy and in doing the work take this essential need—the emphasis upon quality—seriously.

Some searching questioning of quality is going on. For example, there is now a church-related agency which for many years had been giving custodial care to delinquent and neglected boys. The board became aware of the inadequacies of the program and of the inability of the staff to do work of high quality. Now they are changing from custodial care to group care with remedial treatment. A well-qualified director has been employed, and the change in the nature and emphasis of the work is evident and good.

This process of self-examination and willingness to change is a constant and continuing need of all church social agencies and institutions. Without it the Church's social work will be poor or mediocre and hardly a witness to the saving power of Christ.

It is also the responsibility of a church social agency to pioneer. This must be a constant process and aim. Again, I believe we would all agree. But it is so easy to justify our present programs and to go on in the old and familiar ways. Yet surely if we are determined to do the best we can with the resources available, many agencies will of necessity be

breaking new ground, leading the way in developing new techniques and programs.

Here is a striking and encouraging illustration of this process. One of our church institutions giving custodial care changed twenty years ago to a program of hospital care for children suffering from polio. Seven years ago it became evident that where the hospital was located such service was no longer necessary. The board did not, as boards sometimes do, stubbornly persist in doing what it had been doing for twenty years and hoping that, somehow, polio patients would turn up. Rather the board made a careful study and evaluation with the result that a day school was opened with a research program for mentally retarded children in a unique collaboration between a private, church-related agency and the public school system. I have no doubt from the history of this agency that those responsible for it will be ready for the next change, whenever that is indicated.

Social work done in the name of Christ then should be flexible, not the continuation of old and established patterns; there should be experimentation and innovation. And whatever the work, it must be well done, so that the service itself is evidence that the Church, like her Lord, is concerned with the well-being of all people.

One point more. The only possible way of ministering to the needs of the people of this land is through social welfare agencies which function under both governmental and voluntary auspices. In fact the kind of social work I have been describing can be done only upon the broad base of an extensive public-welfare program.

It seems to me both right and necessary, therefore, that we should insist that public-welfare services be made available to those in need, unrestricted by stringent requirements of residence or citizenship, and not denied because of the circumstance of birth. We should insist also that such programs be carefully supervised and frequently evaluated by both public officials and representa-

tives of the people to make sure that the services meet the actual needs of people, and aim to reduce or eliminate dependency wherever possible.

Mr. Thomas F. Lewin, associate professor in the New York School of Social Work, commented earlier this year on a study made of "ten communities where intensive services were offered, along with adequate monetary assistance, to public-assistance recipients. In the communities studied, the evidence was persuasive that the furnishing of adequate assistance and a full range of services, both medical and social, not only substantially shortened the duration of dependency but reduced the likelihood of future return to the welfare rolls."

No social agency, public or private, which is meeting human needs in this way need fear such an assessment of its work. But this is vastly different from a general and uninformed attack on public-welfare programs, or an attack whose primary motivation is to reduce taxes, which in effect turns out to be a denial of help to those who are helpless. Both church people and church agencies are responsible to support good, adequate, and nondiscriminatory public welfare programs in their communities.

That there will be a continuing place in this country for voluntary social agencies I have no doubt, even if public programs are extended far beyond their present range. For voluntary agencies such as those under Church auspices can do precisely those things which government-supported agencies cannot often do. They can search for new ways of meeting human problems and human needs. They can risk experimentation and innovation. And when those risks have been taken and proved out, voluntary agencies can move on again.

Is not this the pattern for us who profess to be followers of the Servant-Lord, of Him who came "not to be served but to serve and to give His life as ransom for many"? Is not this the service in which one finds perfect freedom? ◀

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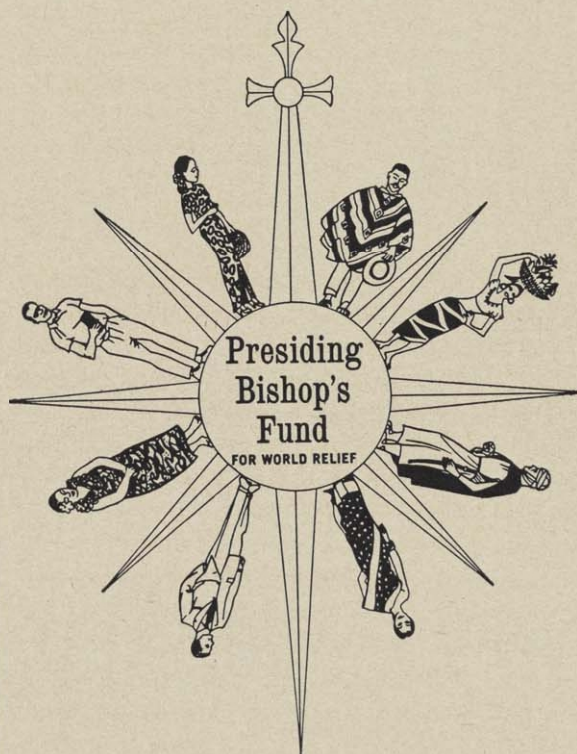
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The Impenitent Penitentiary

By JEANNIE WILLIS

In each one of our states, hundreds of prisoners are being returned to society each month. How much of a chance do they have? Is the Church taking any real responsibility in this area of concern?

“AND THE very day you get out of prison, Grandmother is going to give you a new car.”

“So who needs it?”

Certainly “Johnny” doesn’t. He is so adept at stealing cars—eight so far—that we would vastly prefer that Grandma save her money. Then she would have it to buy him out of trouble, in case he got caught. Caught again, that is.

“Johnny” is a confirmed Episcopalian, and in all probability, a confirmed delinquent. Now serving a term in the reformatory, he is for the first time in his life unable to get away with things by dint of charm, good looks, intelligence, or his family’s sense of shame and willingness to cover up.

This family is like a lot we all know: his father, a hard-working executive and vestry member; his mother, an active church member; and Johnny himself, a former acolyte in his parish. His home is in a pleasant suburb; his schools, good; his friends, “nice”; his I.Q., 130.

But Johnny is also probably a “socio-path,” which, oversimplified, can be defined as a person without

a conscience, or moral fiber, and devoid of guilt feelings.

By now most of us have heard of cases like Johnny; they make good copy for news stories: the rotten apple in a respectable family, perhaps the product of overindulgent parents and grandparents (perhaps because no one really knows how and why Johnny became the troubled boy he is).

But we would be misled if we chalked up most criminality to such backgrounds. For the solid core of reformatory cases do not come from this kind of situation. They come from slums, broken homes; they bespeak poverty, prejudice, and all other factors which have been so publicized that we never pay full attention when they are mentioned.

We had better do so. There are tens of thousands of Americans in prisons, reformatories, workhouses, and detention homes this very day. The majority of these people will be released into our cities and towns in the near future, and we aren’t ready for them.

Stereotypes and Sentimentality

Most people can be divided into two categories of reaction to prison and prisoners. There are, first, those whose total contact with correctional institutions and their inhabitants has been via movies and newspaper headlines; these people think of the whole situation in terms of Hollywood stereotypes of death row, prison breaks, and incorrigible villains.

And there are, secondly, those who feel that prisoners are just misguided souls who have made a mistake and

should be treated as though nothing of the kind could ever happen again. These are the people who, if and when they have contact with a released delinquent, may deliberately leave cash around the house to demonstrate that they trust him. They confuse naïveté with faith; they take a perfectly good Christian concept of forgiveness and so envelop it in sentimentality and unrealism that they do as much harm as the former group does by its ignorance.

The realities lie somewhere between. We explored some of them by visiting the Rev. Dr. E. Frederick G. Proelss on Riker’s Island, a New York City correctional institution for men and boys.

On Riker’s Island along with Johnny are some 3,000 inmates, 656 of them adolescents. These figures represent the average daily consensus in 1961 during which time 8,217 men and boys served sentences there. Minimum sentence is six months; maximum is three years.

Chaplain Proelss, staff member of the New York Protestant Episcopal City Mission Society, serves as the chaplain to all Protestant prisoners. (There are, incidentally, slightly more Protestants than Roman Catholics, and only a handful of Jews on Riker’s Island.) He and his wife and three children have lived on the island for eight years. The Proelsses, and the two Jesuit priests who maintain the Roman Catholic chaplaincy, are the island’s only voluntary residents. Although at one time the warden and other officials lived in homes provided on the island, this is no longer the case.

The combination of the names Proelss and Riker's Island may have struck a chord in your memory. Chaplain Proelss and his family were first at hand when a big passenger plane crashed near their Mission House in 1957. Their prompt action, along with assistance from some of the prisoners, saved many who could be saved in that grisly tragedy.

We asked Chaplain Proelss how he felt about living in a prison atmosphere for such a long period of time. It is not without problems, both as to the chaplain's person and his work—not to mention his family.

"You see, in England, prison chaplaincies are limited to six years on the theory that the inevitable frustrations of such work will lead to depression and so handicap you. But must we forever turn green young men toward this difficult job? Experience counts here, as elsewhere.

"And, you know, the depression is not what you'd expect. The depression is not only with the prison; it is also with the outside world. There is little in the prison that you would not find in the outside world, little that doesn't have its roots there.

"Where do these men and boys

Good behavior qualifies some prisoners for Cottage Program, where they live in homelike setting outside prison walls.



come from, and what are we sending them out to? It's no great wonder we get about 90 per cent back.

"Shocking? Yes, but remember some facts. Everywhere these men look, everywhere they go, everything they read, see, or hear confirm their belief that they were not worse than others, but just unlucky." They merely got caught doing what other people are doing and getting away with. It's not just that they got caught while the rest of their own gang got away: they got caught . . . everyone else in the world got away with it.

"They know Johnny had wiggled his way out of several previous charges. When headlines recently told of even a high judge caught accepting bribes, it wasn't news to them. Some of their acquaintances claim that they had escaped sentencing under similar circumstances, and others say they had not escaped, because they couldn't pay the price. A prominent businessman garbed in respectability may unblushingly refer in an interview to former financial finagling; no one dreams of prosecuting. A jury finds a movie star 'not guilty' under clouded circumstances.

"They're partially right, you see. They did get caught, and many of them *were* only doing what others did, but who got away with it. This is the reason why I have an 'impenitent penitentiary.'

"Somehow, though, we tend to conceive of these things having only to do with 'other people.' We never seem to see that every time we break a speed limit or pass a red light and get away with it, we are in certain ways verifying the cynicism of these prisoners. And what about those who exaggerate their expense accounts or the amount of charitable donations on their income taxes? Are they not just as patently petty thieves as some of my inmates?"

"What can we do? Two things. We can keep trying both inside and outside of prison. And we can really get moving with a halfway house program."

Halfway Houses

Chaplain Proelss is referring to a recent concept of prisoner rehabilitation. About eight years ago a young



The Rev. Dr. E. Frederick G. Proelss has been chaplain to Protestant prisoners on Riker's Island for eight years.

Episcopal priest in the Diocese of Chicago, the Rev. James G. Jones, Jr., founded the first halfway house for ex-prisoners in the United States. Located in Chicago, St. Leonard's House has had a successful history of providing the transitional home which many prisoners require for proper and gradual integration into the outside world.

At a meeting in New York City last spring, Father Jones cited these figures: "It costs an average of \$4,000 of the taxpayers' money to get a man locked up, and \$1,350 each year to keep him in a cell. It costs St. Leonard's House \$340 each to help a man find himself."

For all the deservedly favorable reports St. Leonard's House has received, there has not been much incentive shown nor initiative taken by Episcopalians in other parts of the country to emulate the good example. In New York City, however, concerned Episcopal clergy and laymen are endeavoring to launch a halfway house, although the proposal is not planned as a diocesan project.

The Anglican Church in Canada now has two similar projects, Beverly Lodge in Toronto, and St. Leonard's in Windsor. A halfway house operated by the Quakers is located in Los Angeles, and there is a Roman Catholic one in St. Louis. The work of this latter, called Dismas House, was popularized by the movie, *The Hoodlum Priest*. A second Dismas

IMPENITENT PENITENTIARY

House will open in Chicago in January, 1963, with quarters for about ninety men. There is an active campaign now under way within the Roman Catholic Church for funds to build Dismas Houses in Boston, Cleveland, New York, Toledo, Detroit, Kansas City, and Los Angeles.

The theory behind such projects is endorsed almost unanimously by everyone who works in the field of penology. Chaplain Proelss speaks for many others when he pleads the case for more halfway houses.

Meanwhile, Riker's Island has developed an interesting variation called the "Cottage Program." Two of those cottages no longer occupied by resident staff members are now being lived in by thirty-six boys. The program has been in effect for two

years and has involved 240 persons.

Although it is improper to compare the following figures because they represent selected cases, the number of prisoners who come back to prison in the Cottage Program is 28 per cent, as compared to 90 per cent in the regular correction house.

When initiated, it was decided that the Cottage Program would be for first offenders only, and for boys who did not have any record of violence, sex, or drug charges. This proved to be unrealistic; thirty-six such cases could not always be found out of the almost 700 boys imprisoned there. Now, although violence and sex problems are all screened out, good behavior while on the island is a main element in the selections made. Boys like Johnny, who show no indication whatever of co-operation or changed attitude, are never included.

With good behavior as a factor for inclusion in the program there are sometimes more boys eligible than there is space. Recently, with an opening for one more, there were four possibilities. Personnel involved in the decision had to face the fact that the three rejected boys were almost inevitably going to be hopelessly embittered and defeated by their rejection. They'd tried being good, and what did it get them?

The original six- to eight-week program has now stretched into twelve—twelve weeks during which these boys live without bars, locks, or uniformed guards, and twelve weeks in a community atmosphere under conditions of group responsibility such as they have never known.

With a mixture of pride and sadness Mr. Robert Nadel, the young dedicated housefather, shows "Kross Cottage," a house appropriately named after Mrs. Anna M. Kross, present commissioner of New York's Department of Correction, who has been largely responsible for the inception and maintenance of the program. In the neat little rooms, each with three cot beds, he speaks with pride of the fact that closets and bureaus don't have to be locked, that here, unlike the main institution, boys can keep their "commissary" in

their rooms without fear of pilferage. But then Mr. Nadel says wistfully, "What hurts is to know that none of these boys goes home to anything like this. Here there is a sense of peace, a privacy, a system, a schedule none has ever had before, and shan't have again unless we succeed in instilling in him the desirability and need for such things."

To Practice Living

The intent of the program is to give the boys a chance to practice living in a social unit of shared responsibility and freedom. At home, most of these boys have had to develop a fierce individualism in order to survive the realities of their grim existence. Interdependence and even the mildest forms of social involvement are alarming new facets of life to them. Yet paradoxically it is only when they have learned such social and civic responsibility that they will have integrity and self-respect.

The rest of the world may be suffering from materialism, but one of the great things this program can do for the boys is to help them learn the joy of something that is all theirs. Many have never before had a bed that was just for them; it was either shared with others or used by another member of the family on a shift.

Three boys in a room is privacy to them; many will go home to their large family living in one room, or two or three families sharing one tiny apartment. The extremely limited plumbing facilities are well nigh luxurious to them, alarming though they would be to those of us who are annoyed when Dad monopolizes our bathroom in the morning.

In the cottages, the boys have forks, not just spoons, which is the rule inside the main institution. And they eat family-style. Before you pass over that too lightly, realize that many of them have never eaten family-style before.

We asked Mr. Nadel, "If you could have one giant wish, what would it be?"

He replied instantly, "A halfway house. Especially one for the boys. Kross Cottage is like one, but it is in the wrong place. It is outside the



Helped by summer seminarians, Chaplain Proelss holds group counseling sessions for the boys. After learning that their counselors are shockproof, they begin to speak candidly with them.

penitentiary fence, but it still isn't in the outside world."

Be it the chaplain, the housefather, or a vocational guidance counselor speaking, one always senses his urgency. They all try to be as constructive as possible, but they are all painfully aware that what they—and we—are doing is not enough.

Once a week, Chaplain Proelss or the seminarians who assist him during the summers hold a group meeting with the cottage boys. Almost all prison counseling is now done with groups, experience having demonstrated that this helps the inmates develop some badly needed group thinking and awareness that individual counseling would not develop.

The sessions may—and do—cover all subjects. Boys are, naturally, encouraged to bring up whatever is troubling them. Their interests are not always religious: they may concern the support of an illegitimate child—or their mother; why they've started using dope, and whether they have to be afraid of being permanently "hooked"; what awaits them when they get out; whether six-month's vocational training as a barber will count as experience when job hunting; how to raise money to join a union; whether their common-law wife will wait for them. And once they've learned that their chaplain is shockproof, there is little reticence. Thus, the benefits of group therapy can begin to evolve. When boy A hears boy B talk about his problems, boy A may realize for the first time that he is not alone with what he thought was his private agony.

On the surface, this may seem to contradict their claim about having been caught doing what everyone else gets away with. On a deeper level, it doesn't; both aspects reflect the same problem but from different angles.

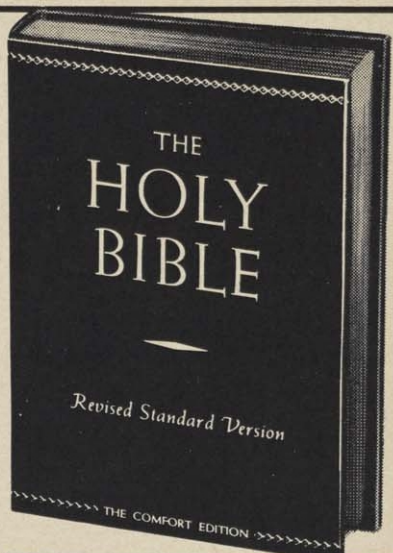
For the Christian, the mirror reflects, too. For too long, too many of us have been ostriches. Too glibly, we quip that "the poor are always with us." Too readily, we drive a few blocks out of our way so as not to have to see the slums. Too facilely, we leave it for someone else to do. Before it's too late, let's respond to the needs of this situation.

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IN Webster's Unabridged International Dictionary, two definitions are given for the word *parochial*. In one usage, it means "of or pertaining to a parish." In another, it means "limited in range or scope, narrow, local."

It requires no great skill as a philologist to see how the second definition evolved from the first. When members of a church become preoccupied with matters "of or pertaining to a parish," they—and their Christian witness—quickly become "limited in range or scope, narrow, local."

How parochial is your parish?

Its budget will give you a pretty good clue. A self-centered parish spends most of its money on itself. It may talk a lot about the total mission of Christ's Church, but when the rector and vestry sit down to allocate funds, the magic words are "we need. . . ."

At the Detroit General Convention last year, there was much discussion of "50-50 giving" as a way for parishes to practice the principles of Christian stewardship which they so energetically commend to their members at canvass time.

In 50-50 giving, a parish retains for its local programs one-half of the offerings which are dedicated on its altar to the service of Christ. The other half is earmarked for the larger work of the church in the diocese, the nation, and the world.

A few Episcopal parishes have already begun to base their budgets

on 50-50 giving. Others are working rapidly toward the goal. But they are exceptions.

According to the latest figures available from the National Council, the average Episcopal parish keeps for its own local expenses 80¢ out of every dollar that lands in its collection plates. Some parishes hang onto more than 90¢.

These parishes do not think of themselves as being self-centered. They have simply become so preoccupied with their own problems—in short, so *parochial*—that they aren't really aware of the desperate needs which exist beyond their boundaries.

A Pennsylvania clergyman told recently how he was jarred out of his own parochialism by a visit to a foreign country where Christianity is an embattled minority faith.

"One Sunday I visited a mission church," he said. "The building was small, one-room, dilapidated. There was no regular minister. During the service, chickens kept putting their heads up through holes in the floor, and curious children looked in through the broken windows.

"As I sat, there, it occurred to me that my parish spends more on music alone than it would cost to provide a full-time missionary for that church. I was ashamed."

It is easy for a parish to fall into the habit of rationalizing a self-centered budget by saying that "we'll do our part in the larger mission of the Church just as soon as we've met our own urgent needs." The trouble is that a parish, like an individual, never finds its own wants satisfied. The

urgent need for a new building is followed by the urgent need for an organ, and the organ is scarcely installed before the congregation discovers that it cannot continue to worship God properly without a chapel—or air-conditioning—or venetian blinds in the parish hall—or new kitchen facilities.

Last year, churches in the United States spent more than one billion dollars on new buildings and furnishings. That is approximately five times as much as they contributed to the world mission of Christianity.

In a recent review of trends in the construction industry, the U.S. Department of Commerce noted that "costs of religious buildings have soared in the past few years."

A relatively small part of the increase can be attributed to the general rise in building costs, the Department said. The main reason why churches have become more expensive, however, is that they are getting more lavish.

"Some larger churches," the report said, "include kitchens, snack bars, craft and game rooms, libraries, and rendezvous rooms. Some rendezvous rooms are even equipped with hi fi, television sets, and radios. Church classrooms may include sewing machines and power saws."

The Commerce Department did not exaggerate. If anything, it overlooked some of the social and recreational trimmings that are becoming commonplace in American churches.

A church in St. Louis spent \$750,000 for a three-story building which contains a complete gymnasium,

bowling alleys, ping-pong rooms, and a skating rink.

A church in Jacksonville, Florida, felt—and satisfied—an urgent need for a baseball diamond, tennis courts, a croquet lawn, and a large barbecue pit.

Similar examples could be listed endlessly. You might even furnish a few from your own area.

The *Canadian Churchman*, publication of our sister Anglican Church of Canada, declared in a recent editorial that church spending on luxuries has become "the scandal of Christianity." It reminded Canadian Christians—who have been almost austere in this matter by comparison with our U.S. congregations—that church luxuries are being obtained by "depriving Christians in other lands of much-needed help."

The 50-50 giving plan challenges a parish to ask itself whether it really needs a bowling alley more than an inner-city mission needs a pastor; or whether it is more important to keep American children entertained than to tell African children about Christ. To a vestry accustomed to an 85-per-cent/15-per-cent sharing of the money which members contribute through the local parish, it may sound like a radical demand—almost as radical as tithing sounds to a person who has never tried it.

But no individual has ever gone bankrupt from tithing. And it seems most unlikely that any parish will be ruined by practicing what it preaches about the Christian stewardship of money outside—as well as inside—its own borders. ◀



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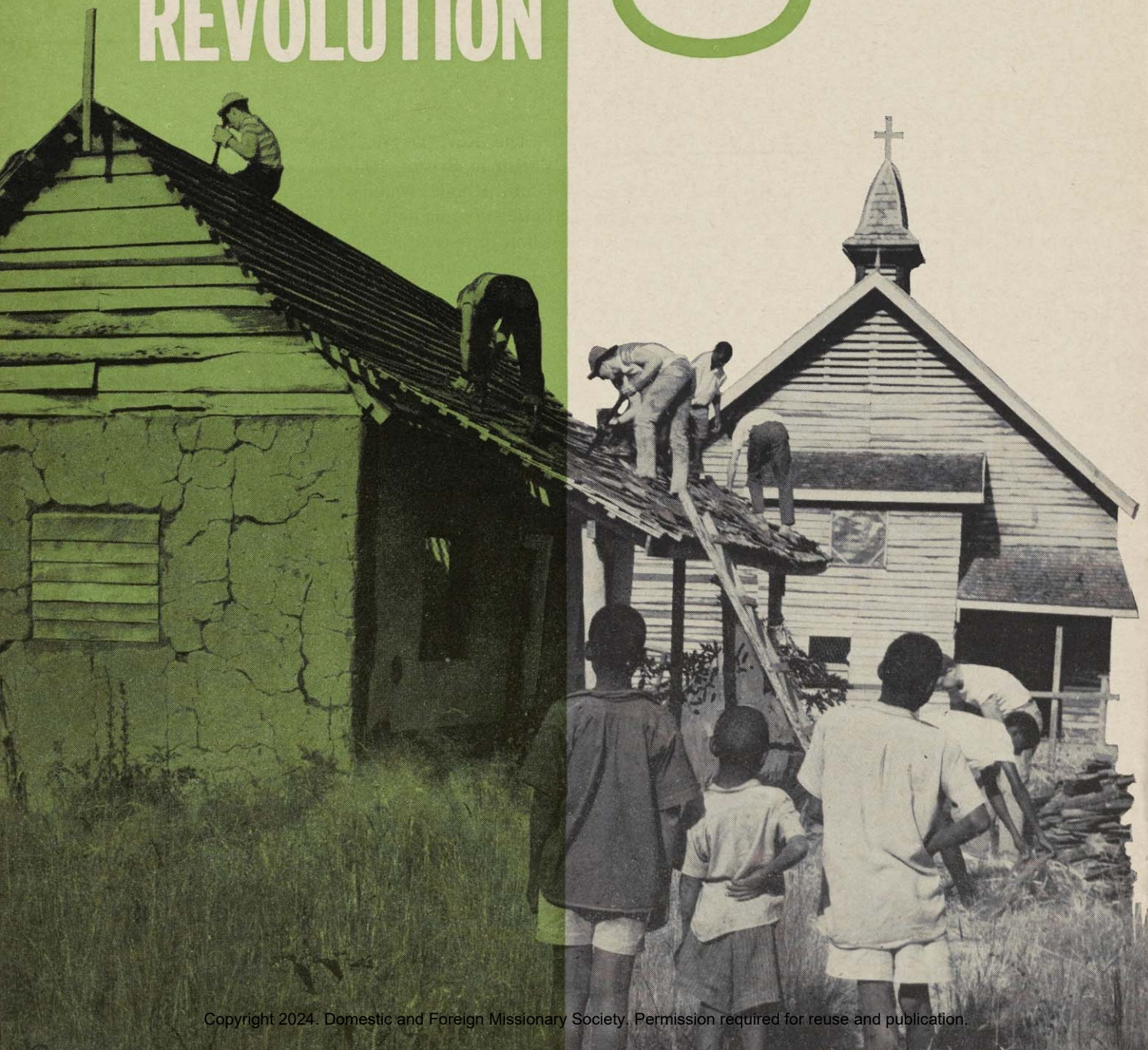
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OVERSEAS

3



by Thomas LaBar

Our "Person-to-Person" Mission Overseas

In many ways and in many places, Episcopalians are finding that they can participate in the Church's work beyond the parish and the nation.

AS A Texas farmer cultivates his cotton field, he knows that in addition to securing his yearly income he is helping to produce a motor launch for rural work in Nicaragua. Chinese seminary students in Hong Kong are being introduced to theology by the soft southern accents of a professor supported by a church in Virginia. When an aircraft designer sits down at his drawing board in Los Angeles, he is helping to buy new pews for an Anglican chapel in Damaraland, South Africa.

During the past decade, an increasing number of Episcopalians have become directly involved with work beyond the borders of their own communities. Today two important new approaches have grown within the church to help develop this expanding effort. These are the "Companion Diocese" program, and the "Missionary Adoption" plan which operates on the parish level.

Both projects guide Episcopalians to share resources, spiritual and material, with fellow Anglicans in areas where the work of the church needs special help. Although the two approaches are aimed at overseas fields, there are some instances of this kind of sharing in the United States. Moreover, another phase of the concept was recently revealed when an American Episcopal college began contemplating a possible relationship with an Episcopal college in Africa.

Approved by the Church's National Council in 1959, the Companion Diocese program now includes nine dioceses, with three more in the offing. The chief objects of this program are "greater personalization of the mission field, an increase of financial support, and a

better-informed church." The fact is emphasized that the participants are in an equal partnership and not in a big-brother/little-brother relationship. In each case the form of support rendered is dictated by the resources of the diocese in the United States and the needs of the particular missionary district or Anglican diocese. When a diocese decides to enter such a pact, it informs the Overseas Department, which then suggests an appropriate partner.

The Rev. D. W. Tildesley, rector of St. Michael's Parish in Bristol, Rhode Island, returned this fall from Haiti, Rhode Island's companion diocese. Canon Tildesley commented, "The most important thing about the whole program is the creative encounter involved. We are urging as many Rhode Island Episcopalians as possible to visit Haiti, and hope as many Haitian Episcopalians as possible will visit us. Only this way do we fully understand that we are all part of God's family."

Dioceses and their companions now actively participating in the program are: Chicago and Zululand; Dallas and the Philippines; Delaware and the Dominican Republic; Fond Du Lac and the Virgin Islands; Michigan and Alaska; North Carolina and the Panama Canal Zone; Olympia and Kobe, Japan; Rhode Island and Haiti; and West Texas and Mexico. Each of these agreements is for a three-year period. Before the current pacts, Delaware was in companionship with Puerto Rico, and Dallas with Central America. It was during this time that northeast Texas Episcopalians supplied a motor launch for the church's work on the Pearl Lagoon in Nicaragua.

Most of the present relationships are just beginning, however, and plans consequently have not gone beyond an exchange of visits. Nevertheless, a few have already settled on future projects. Fond Du Lac is planning to supply school materials to the Virgin Islands. Olympia and Kobe have agreed on an exchange of clergy. Rhode Island has scheduled an offering to raise funds for a new elementary school in Haiti. As an expression of their friendship, Haitian Episcopalians are sending an art show of paintings to be displayed at Rhode Island's next diocesan convention, and when the new diocesan

OUR "PERSON-TO-PERSON" MISSION

center is completed in Providence, Haitian murals may adorn its walls.

Still in the preliminary stage is the largest single partnership ever proposed in this young program. The principals are the 40,000-member Brazilian Episcopal Church, which in May formally requested this relationship, and the Dioceses of Indianapolis, Ohio, and Southern Ohio.

The three midwestern jurisdictions have formed a joint committee to act on the request from Brazil. This summer survey teams from Indianapolis and Southern Ohio visited Brazil to see firsthand the tremendous problems and opportunities facing the Brazilian Church in an area almost as large as the continental United States plus Alaska.

How can a diocese prepare for this kind of person-to-person mission? Take Southern Ohio, for example. The Rt. Rev. Roger W. Blanchard, Bishop of Southern Ohio, felt that in spite of the fact that his diocese makes substantial contributions to support the world-wide mission of the whole Church, that mission was still "remote for our people in the pews." Interested in forming a more direct relationship with another area of the church, he and other diocesan leaders raised funds and sent a delegation of four clergymen and four laymen to Brazil. Upon the group's return, they reported great interest and great need in South America's largest nation. A committee was formed to develop this work, and on the first of this year the Rev. Stanley W. Plattenburg was given a year's leave of absence from his duties as diocesan director of Christian education so that he and his family could spend twelve months in Central Brazil exploring the nature and needs of the Episcopal Church in this largely undeveloped area.

Although Southern Ohio has yet to cement this relationship formally, a number of things have already

been accomplished. An especially active lay committee formed to guide the program in the diocese has led the way. Many thousands of pounds of vital drugs and medicines have been sent from Southern Ohio through Interchurch Medical Assistance to the Ambulatorio Da Praia, an Episcopal-operated free clinic in the slums of Rio De Janeiro, and several academic scholarships have been provided for deserving Brazilian students. Support already given the church in Brazil has been in addition to the diocese's share in the General Church Program.

Bishop Blanchard points out that his diocese is still "groping for its way" in its relationship with Brazil. "We want them to tell us what they need most, instead of us going down there and telling them." Confessing that he does not know what form the companionship will take, the bishop hopes to keep it flexible, adding point by point as the occasions arise, and above all keeping it personal. "We want to avoid being the stereotyped North Americans, and instead be good Christian brothers."

Less formal in outline is the Missionary Adoption plan whereby a parish accepts the responsibility of partial support of a missionary and his work. In this case it is the missionary who contacts the church's Overseas Department and is guided to an appropriate domestic parish, often one with which he has had some personal relationship in the past. The chief purpose of this program is to combat the sense of isolation suffered by many missionaries, to offer concrete assistance in the form of funds and goods, and to give the American parish a direct personal experience of participation in the church's missionary endeavor overseas.

Begun some ten years ago, the plan has grown to the present number of 197 parishes, reports the Rev. Samuel Van Culin, an assistant secretary of the Overseas Department in charge of the adoption plan. They range from Oregon to Georgia and from contacts with missionary work on four continents and many islands and archipelagos.

A recent survey of these parishes recorded the fact that many offer daily and weekly prayers for their missionary and his work. One parish raised \$2,500 to buy a jeep for its adopted clergyman, and another supplied all the band instruments for a school band. Others sent in a variety of reports indicating that they provided a wide range of aid ranging from vestments to vitamins.

Nor, as the survey indicated, were their relationships a one-way street. Some reported that their evening meetings were enriched by slides and movies sent by their missionaries. Others said that bazaars were enlivened with the goods sent from a far-off culture. An average of 400 persons per parish, the survey showed, received their adopted missionary's regular newsletter. Perhaps more than any other single link, the missionary's weekly or monthly letter serves to inform, educate, and offer insights into a different way of life for the American Episcopalian.

The Rev. Theodore H. Evans, Jr., writes to his



Episcopal students at Cornell in Ithaca, N.Y., banded together to raise nearly \$3,000 for college chaplaincy in Japan. Campaign co-chairmen Carol Shaw, left, and Randy Shaw present a check to the Rev. B. J. Takeuchi, visiting chaplain at Cornell this year, who now returns to Japan. Cornell chaplain Richard B. Stott looks on at right.

adopted parish of St. Paul's Memorial Church in Charlottesville, Va., that the contrasts of Hong Kong are "absolutely jarring." It is a city of great wealth and abject poverty. "The other day," he continues, "I saw an old man gathering packing nails which had been pulled out of crates and left on the street. He was straightening them out with a stone, and then he will resell them. That is how he makes a living."

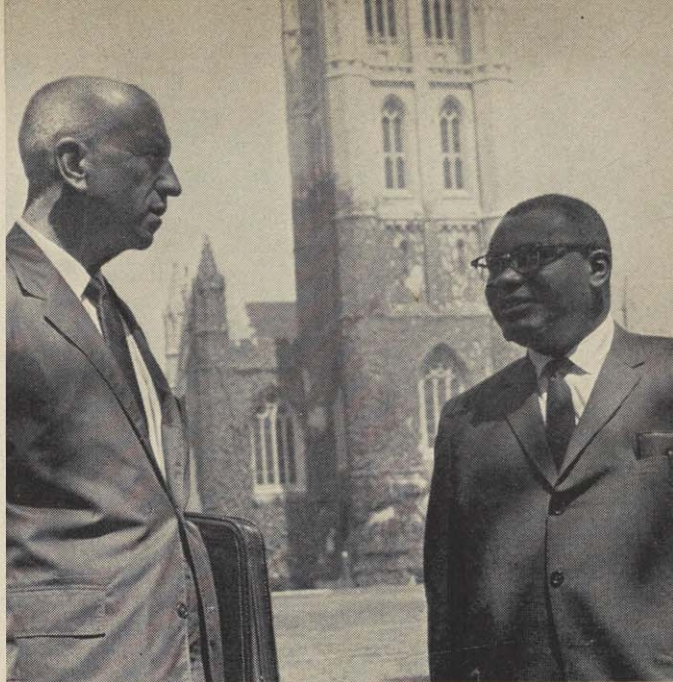
A dramatic incident occurred at Trinity Church in Independence, Missouri, when the Rev. Patric L. Hutton wrote from Taiwan to his adopted parish telling them of the plight of four-year-old Loh Shueh Chen. The little Chinese girl was found to be suffering from a constricted chest-bone structure which impaired her breathing and endangered her life. No one on Formosa was able to perform the operation that could restore her to health. The communicants at Trinity went into immediate action, arranging for Loh Shueh and her mother to fly to Kansas City, where they placed her in St. Luke's Episcopal Hospital, found a surgeon to operate, and provided postoperative care. At last report, the little girl was making an excellent recovery.

Newly arrived in Damaraland, South Africa, the Rev. Shannon Mallory amused his friends and supporters back at St. Mark's Church in Van Nuys, California, with the information that "shortly after my ordination, Cornelius, the senior catechist, was saying to me (in slightly modified English), 'So when will Father come to make a mess?' I took this to mean, when freely translated, that he was asking me when I would come to have a Mass for them."

One example of the effect the adoption plan can have on a domestic parish comes from the Rev. Harvey E. Buck, rector of St. Mary's-by-the-Sea in Pacific Grove, California, who stated, "We have taken special offerings, sent medicine and other material which we thought would be of help to the work. It has been gratifying to see the way our vestry has responded to this and has begun to think in missionary terms."

Although not emphasizing this person-to-person approach, the church's Home Department is always ready to offer help and advice should a parish wish to form a relationship with a domestic mission. A few of these do exist.

St. Stephen's Church in the Pittsburgh suburb of Sewickley, Pennsylvania, has lately begun this kind of relationship in a major way. In honor of its hundredth anniversary, the parish has decided to share resources with the Rev. Theodore J. Jones and his struggling congregation, currently meeting in a hospital basement in Bowman, North Dakota. The long-established Pittsburgh-area congregation plans to offer the fledgling parish \$30,000 from its endowment fund to build a church and parish house. Remembering St. Stephen's humble beginnings, when a handful of people gathered in "Squire Way's barn," the Rev. Benedict Williams and his parishioners decided, in the midst of a major expansion program of their own, "to accomplish, at some sacrifice, a purposeful project outside St. Stephen's parish which could otherwise not be accomplished."



Dean Arthur Hughes, left, of Trinity College, talks with Dr. Christian Baker, president of Cuttington College, Liberia, on the Trinity campus in Hartford, Conn.

An entirely new chapter in the partnership story is being written on the campuses of several institutions of higher learning. In 1961, the Very Rev. Jesse Trotter, dean of the Protestant Episcopal Theological Seminary in Alexandria, Virginia, sent out a call through the alumni for funds to send three newly graduated clergymen to teach in the under-staffed Bishop Tucker Theological School in Uganda, Africa. Within a year 898 parishes located in all parts of the country responded with \$218,000. Trinity parish in Columbia, South Carolina, raised \$30,000 of this total to mark its centennial celebration.

As a result of these efforts, the Rev. Charles Tait, the Rev. Todd Trefts, and the Rev. Philip Turner are currently in Mukono, Uganda, two of them already teaching, and the third finishing his work on the difficult Lugana language before joining the others on the staff. Their traveling expenses and salaries are paid from Virginia. Assigned to Africa for an indefinite period, the three clergymen will soon move with their wives and children into three houses now being constructed with part of the funds raised by their alma mater.

Church-related Trinity College in Hartford, Connecticut, is exploring the form a relationship might take between Trinity and Cuttington College, the Episcopal Church's major educational institution in Liberia, West Africa. Visits have been exchanged between administration and faculty of both colleges, and the student body of Trinity has contributed to the treasury of Cuttington's student activity fund. Plans have been set for a large contribution of books from the Trinity library to the shelves of the African institution.

Commenting on the relationship shortly after returning from Liberia, the Rev. J. Moulton Thomas, chaplain at Trinity, said, "In the emerging new Africa, thousands of young men and women not only need and crave higher education, but, with it, the highest spiritual goals and resources that can be secured."

TASK WITHOUT TOOLS

The Episcopal Church today has the greatest opportunity in its history overseas. But this opportunity is being stifled by lack of resources. The most pressing need: \$6.6 million in immediate capital funds.

THE NEED for capital funds is becoming an increasingly serious problem in our church's overseas work. It is not easy to write with fascination about money, but we cannot discuss overseas mission strategy responsibly without facing this problem.

There is no doubt that the Episcopal Church is called to play an expanded role in the world Anglican mission. This requires new thinking, new praying, and new acting. It requires also a hardheaded look at the fact that the lack of availability of large amounts of capital funds has been one of the chief deterrents in expanding our overseas work.

The core problem of the capital needs dilemma is simply this—we have \$6,597,550 worth of immediate capital needs in our own overseas

fields alone, and we *hope* to have as much as \$375,000 with which to meet them. It is clear that the resources are overwhelmed by the problem.

People speak of strategy. There is a determined effort by the Overseas Department to be careful and imaginative in the expenditure of the limited capital funds budget that we have. However, the subtleties of strategy reduce themselves pretty much into a simple holding operation, if even that, when the task looms so much larger than the tools.

People speak of a carefully planned and intensified "forward advance." This is only right. We are being selfish and irresponsible to our

mission, if, in a time of growing international concerns, we reduce our efforts overseas. We cannot advance, however, when our resources do not permit it.

Are we coming dangerously close to the emergence of a number of unco-ordinated, private, missionary recruitment, personnel-sending, and project-financing societies because we can't do the job together? If we are, we must take a hard look at the way in which the whole church is seeking to meet some of these pressing financial needs.

An analysis of the financial figures submitted this summer to the Overseas Department by our overseas bishops, reveals some interesting characteristics of the present state of our mission overseas. For one thing, our overseas bishops are asking \$5

by Samuel Van Culin

million to be spent on buildings and their equipping.

These are straight brick-and-mortar needs. These figures fluctuate daily, of course, because of the inflationary tendencies of so many foreign currencies. Many of the asked-for buildings are to go on land that is already purchased and waiting for a structure.

Many of them, however, require land, and for that, our overseas bishops are asking approximately \$683,000. If building costs fluctuate, then land prices do so even more startlingly. Therefore, these bishops are constantly warning us that we cannot expect to do any of the important things at this price, unless we do them within six to twelve months. Here, certainly, is a crucial pressure.

If we analyze the statistics further, we will see that approximately \$2,-643,000 is asked for to carry on present work in a way that it ought to be done. This would include renovation of housing, building of new facilities at places such as Cuttington College in Liberia, and the expansion of an established church's ministry, such as the building of a parish hall and a school building opposite St. Christopher's Church in Parque Lefevre, Panama. These examples of the maintenance and expansion of present work can be duplicated all over the world. This teaches us that a good deal of the capital needs are not asked for at this time for new and bold thrusts, but for conscientious and faithful development of work that we have already begun. In endless numbers of centers in our overseas fields, there is an urgent and restless desire to meet more attentively the hungers of faith that lie immediately at the door.

Approximately \$3,793,000 of the current capital needs is asked for to initiate new work. In this item are such things as the request from Bishop A. Ervine Swift for funds to build a new student center at the University of Puerto Rico; a request from Bishop Charles Gilson, in Taiwan, for funds to build a new educational center, including a clinic; and the request from Bishop Lyman

OVERSEAS DEPARTMENT SUMMARY—CURRENT CAPITAL NEEDS

AS OF SEPTEMBER, 1962

Alaska	\$ 215,000
Central Brazil	225,000
Southern Brazil	176,000
Southwestern Brazil	204,000
Central America	1,303,500
Cuba	413,000
Dominican Republic	317,050
Seminary of Caribbean	140,000
Haiti	340,500
Honolulu	49,000
Liberia	185,000
Mexico	9,500
Okinawa	76,000
Panama Canal Zone	665,000
Philippines	376,500
Puerto Rico	1,054,500
Taiwan	658,000
Virgin Islands	190,000
Total	\$6,597,550

SOME SPECIFIC NEEDS

Rectory, Kodiak, Alaska	\$ 25,000
Mission plant, Holikachuk, Alaska	30,000
Land, Belo Horizonte, Brazil	75,000
Church, Curitiba, Brazil	35,000
Land and church, Caxias, Brazil	20,000
Home for aging, Viamao, Brazil	15,000
Dormitory, Livramento, Brazil	10,000
Parish hall, Bage, Brazil	8,000
Land, San Salvador, Central America	45,000
Land, Managua, Nicaragua	35,000
Land, San Pedro Sula, Honduras	35,000
Land, Morales, Guatemala	8,000
Mission plant, Estrada, Costa Rica	12,000
Chapel, Liverpool, Costa Rica	3,500
High school, San Esteban, Dominican Republic	40,000
Parish hall, San Gabriel, Dominican Republic	15,000
College library and science building, Haiti	25,000
Rectory, Leogane, Haiti	15,000
Office furniture, equipment, Monrovia, Liberia	5,000
Boys' dormitory, Balomah, Liberia	20,000
Parish hall, Matamoros, Mexico	7,000
Land for missions, Okinawa	50,000
Chapel, residence, leprosy colony, Okinawa	8,000
Mission plant, La Chorrera, Panama	15,000
Church repairs, Gamboa, Panama	12,000
Land, vicarage, Bogota, Colombia	5,000
Church plant, Barranquilla, Colombia	50,000
Land, Guayaquil, Ecuador	20,000
Girls' dormitory, Manila, Philippines	30,000
Nurses' residence, Zamboanga, Philippines	15,000
Auditorium-library, Sagada, Philippines	10,000
Student center, University of Puerto Rico	250,000
Repairs, rest house, Yanco, Puerto Rico	7,500
Married students' building, Seminary of the Caribbean, Puerto Rico	80,000
Clinic and school, Chading, Taiwan	38,000
School, Taipei, Taiwan	65,000
Parish hall, St. Thomas, Virgin Islands	25,000
Mission, St. Thomas, Virgin Islands	40,000

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TASK WITHOUT TOOLS

Ogilby for funds to build new chapels and residences for priests for the next three years in the Philippines. It is interesting to note, too, the growing concern on the part of our overseas churches for expanding college populations. In a number of situations—particularly in Latin America—the church is anxious to develop a careful and intensive ministry to the college communities.

It is important, of course, to balance our spending between the careful expansion of work already in existence and the beginning of new work. This is a painfully difficult process, however, when you have so little to balance with.

Approximately \$1,813,000 of the present asking is for schools and the ministry related to schools. This amount would include college work, student *Internados* in parts of Latin America, some needs at the theological schools, and elementary and high school organizations. Our church's work in Asia, Latin America, and West Africa is confronted with the need for elementary- and high-school facilities. For many years to come, the church will be the main educator in these fields. Not only are schools an important instrument of evangelism, but also, even more significantly, important centers in which sensitive and thoughtful leadership will be trained not only for the church, but for the nation.

Of the immediate capital needs, approximately \$433,000 is being asked for hospitals and clinics. This money is for building improvement, development of housing for staff, and for some limited equipment. In the last seven months alone, the Overseas Department has, through Inter-Church Medical Assistance, forwarded over \$208,000 worth of medical supplies to our overseas hospitals and clinics. This continues to be an essential and important element in our overseas missionary task.

It is important to realize that as we are confronted with the need to intensify our financial participation in Episcopal work overseas, at the

same time, the church overseas is, itself, becoming stronger financially. Bishop Reginald Heeber Gooden reported last year that his anticipated financial receipts for the Missionary District of the Panama Canal Zone would "make us a bit better than 50 per cent self-supporting, as far as our operating budget is concerned." He went on to add, "However, we still have a long way to go, and money still is something things run into and people run out of." Bishop Gooden estimates that the average parishioner in Panama gives approximately 25¢ a week to the church. This would be the equivalent of \$2.75 for an Episcopal communicant in the States. This is clearly above our own average of giving.

I point this out to dispel the possible misconception that our overseas work is simply a handout. The truth of the matter is, the overseas churches are becoming stronger and more independent, and are raising more and more funds for their operation and extension. We, here on the continent, however, still have an important role to play in the provision of operating and capital funds, and some of the personnel.

There are two related factors that are intimately involved with this capital needs problem. First of all, we should realize that in 1940, over 3 per cent of the church's total contributions for all purposes were expended overseas. In 1960, this percentage had dropped to 1.9. In other words, in spite of the fact that our church's total contributions for all purposes rose from approximately \$33 million in 1940 to approximately \$181 million in 1960, overseas expenditures rose only from approximately \$1 million in 1940 to \$3.3 million in 1960. At a time when our total life as citizens has become more deeply involved in the international community, we have reduced our proportional effort overseas as members of the church.

In late 1961, the Rt. Rev. John B. Bentley, director of the Overseas Department, reported that "approximately 47¢ out of every budget dollar that is spent by the National Council is committed directly or in-

directly to the support of work overseas." In 1940 almost 90¢ of every dollar spent was committed to the work overseas.

Our total overseas spending in 1961 was a little over \$4 million. Approximately \$3 million of this went for the support of our own work overseas; a little over half a million went to assist Anglican work in jurisdictions other than our own; a little over \$100,000 went to assist work in the wider Episcopal fellowship, such as the Philippine Independent Church and the Church of South India; and another half million went to interdenominational co-operation in the overseas field. But as Bishop Bentley has pointed out, "These figures represent the support given to an on-going program. They do not include grants and loans made to meet capital needs."

The second related factor is in the field of personnel. The Rev. Donald Bitsberger, personnel secretary in the Overseas Department, says that, "In some fields, bishops are reporting that they cannot find places for our appointees in significant number, unless they can have capital funds to expand the present work and develop new works. It is becoming increasingly difficult to make appointments for new work because of this demand for capital funds. Availability of salaries is not the only consideration. If we cannot provide capital funds for new work, then we will revert to the limited practice of providing men for situations already established."

The world is in the midst of a revolution unparalleled in human history. The Episcopal Church seems to be more ready than ever before in its history to jump into this revolution, to help spread the Gospel where the revolution is most intense. The immediate capital needs of the areas we Episcopalians are primarily committed to support—East Asia, Latin America, West Africa—would seem to be a good starting point.

As Bishop Stephen F. Bayne, Jr. executive officer of the Anglican Communion, has said, "I do not think that we are too poor to meet these needs."

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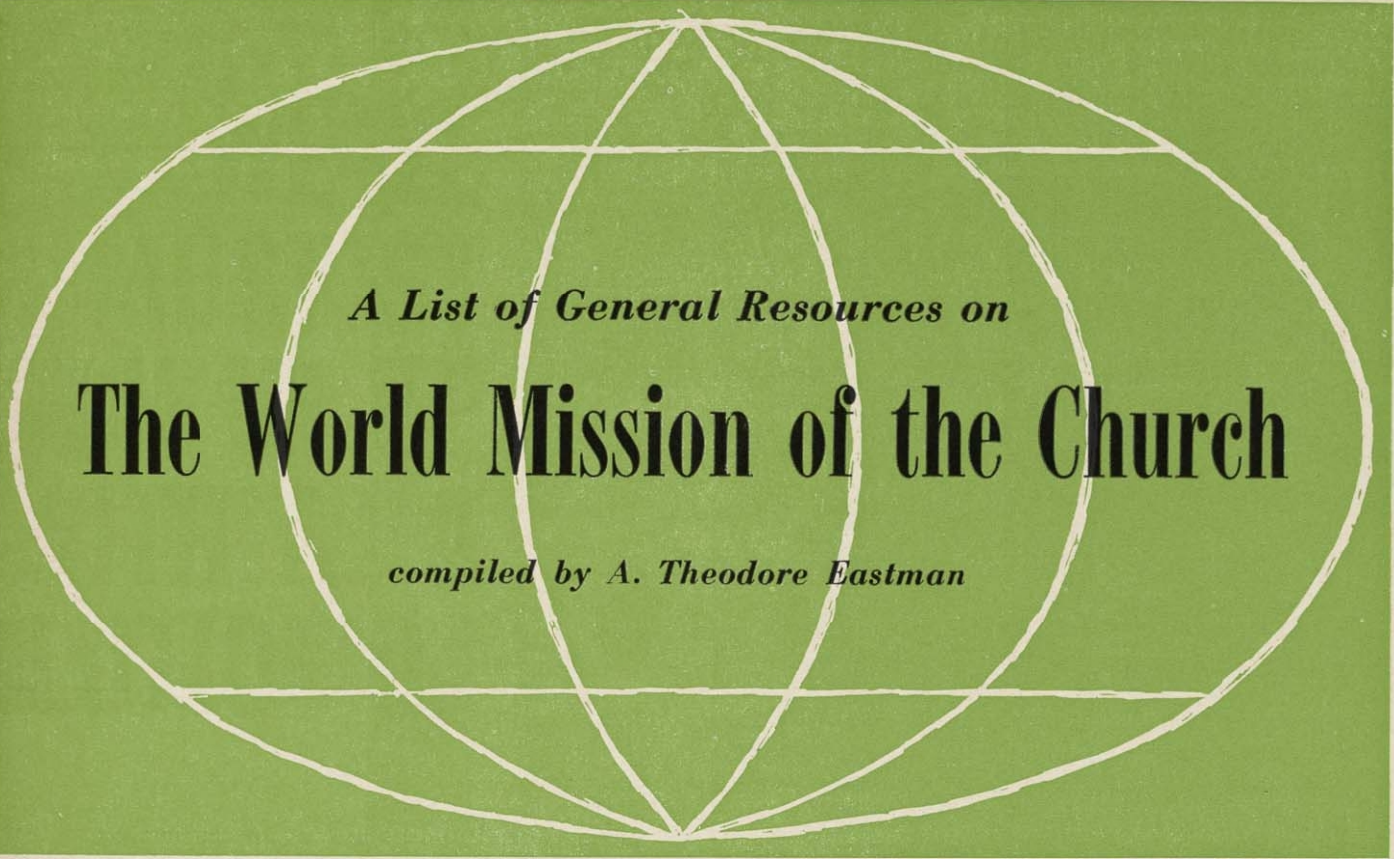


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A List of General Resources on

The World Mission of the Church

compiled by A. Theodore Eastman

THE TITLE of this list describes its purpose. It is a catalogue of ideas and information rather than a study guide. Although it is a convenient compilation of resources found in many scattered places, it is not intended to be exhaustive; it will not provide the answer to every need. Hopefully, however, it will lead the clergy and lay people who use it into a deeper understanding of the Christian mission.

The numbers indicate where material or information may be secured. They are keyed to the addresses at the end.

I. PRAYER

The Prayer Book and the Church's regular worship patterns, both corporate and private, are the natural and normal settings for the few supplementary resources listed below.

A. *A Calendar of Prayer*—1963 (\$1.15 per copy, \$3.75 per hundred), an adaptation of the worldwide Anglican Cycle of Prayer, is published annually in January. Every diocese of the Anglican Communion is included in the *Calendar*, and special intentions are asked on those days when prayers are offered for diocese and missionary districts of the Protestant Episcopal Church in the U.S.A.¹

B. *In His Name*, by George Appleton (Edinburgh House and Macmillan, \$2.00) seeks to help Christians to pray for the work of the whole Church throughout the world by integrating a scheme of missionary intercession into the full range of faith and worship.²

C. *Quarterly Intercession Paper* (\$.50 a year) is a guide for praying topically about contemporary issues of major importance with special emphasis on the mission of the Church.³

II. READING AND STUDY

All reading and study about the Church's mission must, of course, proceed from a thorough grasp of the Holy Bible, which is the missionary book *par excellence*.

A. Books and Pamphlets

1. *The Basic Books Reading Course* prepared by the Commission on World Mission of the National Student Christian Federation⁴ offers an excellent bibliography of the most important fundamental books. Many of the volumes listed are available on loan to members from the Overseas Mission Society library.⁶
2. A handy catalogue/order blank listing publications of the National Council contains more than 100 pamphlets dealing with missionary heroes and missionary areas of the Episcopal Church, as well as numerous useful maps.¹

B. Periodicals

1. THE EPISCOPALIAN (\$3.50 a year), the official monthly magazine of the Episcopal Church, contains articles on overseas and domestic mission fields and on international themes.⁵
2. *The Episcopal Overseas Mission Review* (price included in O.M.S. membership, \$5.00 a year, minimum), published three times a year by the

Overseas Mission Society, is a journal of contemporary missionary strategy, theology, and methodology.⁶

3. *Worldview* (price included in O.M.S. membership) is a monthly newspaper published by the Overseas Mission Society featuring reports on the Church in action by correspondents scattered around the world.⁶
4. *Anglican World* (\$4.00 a year) is a bimonthly magazine with articles and pictures of general interest to Anglicans around the world.⁷
5. *Frontier* (\$4.00 a year), an English quarterly, presents articles and brief news reports on issues of missionary and ecumenical significance.⁸
6. *C.M.S. News-Letter*, written monthly by the Rev. Canon M. A. C. Warren, outstanding missionary thinker and statesman in the Church in England, presents brief but thoughtful comments on world concerns with heavy emphasis on pertinent new books.⁹
7. The World Council of Churches⁴ issues a great number of publications of high value and of weighty content: *The International Review of Missions* (quarterly, \$3.50 a year), *The Monthly Letter on Evangelism, Laity, Youth, and Background Information for Church and Society*.
8. *Student World* (\$2.50 a year) is the quarterly journal of the World's Student Christian Federation⁴ and reflects the concerns of the international university community.
9. Most missionary dioceses put out magazines or newspapers which are interesting and helpful. A complete list of these publications may be found in the *Episcopal Church Annual*.

C. Study Programs

1. *Response to Our Calling* is a unified parish program for missionary education prepared by the National Council of the Episcopal Church. It is a carefully worked-out, step-by-step plan to lead the whole parish into an informed concern for mission. Resource materials are suggested.¹
2. Each year the Commission on Missionary Education of the National Council of Churches produces literature for the particular area or theme under current study. Some of the material is used in *Response to Our Calling*, mentioned above. The remainder may be ordered from church bookstores.²

D. Conferences

1. Each summer a series of regional missionary conferences are sponsored by the Commission on Missionary Education of the National Council of Churches.⁴
2. The Overseas Mission Society from time to time sponsors important study conferences. Announcement is made to Society members and through other channels of communication.⁶

E. Research

1. The Missionary Library of New York probably

has the most complete facilities for missionary study in the United States. Its vast resources are available to any interested person. The library issues an *Occasional Bulletin* about ten times a year. (Annual subscription: \$2.00)¹⁰

III. SPEAKERS

Speakers provide opportunities for personal encounter with those on the missionary frontier. They are ill-used if they are treated merely as program-fillers.

- A. The Department of Promotion of the National Council sponsors speakers who are involved in and reflect the Council's work and program. Plans for speakers' itineraries are made between the department and the diocese, with the National Council paying travel expenses. The department also acts as a clearing house to keep the Church informed of speakers planned by various unofficial groups. John C. Cosby, Jr., is responsible for this phase of the department's work.¹
- B. The American Church Union, which maintains a speakers bureau, often sponsors speakers from overseas.¹¹
- C. The Overseas Mission Society brings to this country, on the average of once a year, missionary leaders of outstanding ability.⁶
- D. Episcopal Churchmen for South Africa often sponsors speakers from its area of special interest.¹²
- E. A number of other religious orders, societies and agencies provide speakers from time to time. Among them are the Order of the Holy Cross; the Society of St. Paul; KEEP Inc. (Kiyosato Educational Experiment Project, Japan); the Society of St. John the Evangelist; SAVE, Inc. (South West Africa Volunteer Enterprise). Addresses may be found in the *Episcopal Church Annual*.

IV. FILMS

- A. The film library of the National Council rents films, mostly church-oriented, concerned with missions at home and overseas. A catalogue with rental costs is available.¹
- B. Many dioceses maintain film libraries. Inquire locally.
- C. Secular sources have films on overseas area. Although they may not be specifically church-oriented, often they are excellent and may contain Christian insights.
 1. Modern Talking Picture Service, for example, has libraries in thirty large American cities. It makes available hundreds of films produced by business and industry either free or for a nominal fee.

V. ACTION

While only a few suggestions can be made here, when imagination is employed the possibilities for missionary action are endless.

- A. The Overseas Department of the National Council sponsors, among other things, two programs aimed at personalizing the bonds between the Episcopal Church at home and its mission fields overseas.¹
 1. The Companion Diocese Program seeks to link dio-

OVERSEAS RESOURCE GUIDE

- ceses in the U.S. with jurisdictions overseas through prayer, study, visits, and giving.
2. Missionary Adoption seeks to link individual missionaries with parishes in the U.S. to enhance communication, to make missionary prayers more meaningful, and to enliven missionary study. No financial commitment is necessary.
- B. *Special Projects for Second Mile Giving to the Church Overseas* is a list of urgent needs in missions overseas not being met by regular budgets. Prices range from \$25 to \$3,000. In addition there is over \$6 million worth of important unmet capital needs overseas. The Overseas Department of the National Council can supply particulars.¹
- C. Summer Service Projects for high school and college students are co-ordinated by a special committee of the National Council. Each year a list of projects, both interdenominational and Episcopalian, is prepared for distribution.¹
- D. Special missionary offerings, such as the Church School Missionary Offering and the United Thank Offering, are sponsored by the Episcopal Church. Special promotional material is distributed through regular church channels.¹
- E. Volunteers for Mission is a new experimental project of the Overseas Department to send a limited number of young adults into short-term missionary assignments following the general idea of the Peace Corps.¹
- F. The Overseas Mission Society is an independent, voluntary association of Episcopalians who are especially interested in and committed to the world mission of the Church and who desire to express their concern in corporate witness and action. Along with other activities, O.M.S. undertakes new projects of

- an experimental nature. It seeks to interest and involve parishes, parish groups, or individuals adventurous enough to share in these pioneer efforts.⁶
- G. Laymen International is a service initiated by and affiliated with the Overseas Mission Society. It seeks to assist laymen in identifying special opportunities to witness to their faith as they live or visit abroad. Many resources are provided for a parish-centered program in this area.⁶
- H. The National Council Program for Overseas Churchmen, an official project similar to and dovetailing with Laymen International is in the initial phase of development.¹
- I. The Episcopal Council for Foreign Students on the East Coast is a semi-official agency which greets and arranges hospitality for foreigners who come to study in the U.S.A. It has produced a brochure to help groups who wish to develop programs in their own communities.¹³
- J. Episcopal Churchmen for South Africa sponsors a program of prayer and action for the beleaguered Church in South Africa.¹²
- K. Tours to mission areas can be arranged through local travel agents. The Overseas Mission Society and other church-related groups have had experience with this and would be willing to give advice.⁶

VI. OTHER RESOURCES

- Each local community has material on international themes available in a surprising number of places. For example:
- A. Colleges, universities, and theological seminaries.
- B. Consulates or information services of foreign governments.
- C. Travel agents and transportation companies.
- D. Businesses with international operations.
- E. United Nations Associations.
- F. Public libraries.

WHERE RESOURCES MAY BE SECURED

¹ The National Council, Protestant Episcopal Church 281 Park Avenue South New York 10, N.Y.	⁵ THE EPISCOPALIAN Post Office Box 2122 Philadelphia 3, Pa.	¹⁰ Missionary Research Library 3041 Broadway New York 27, N.Y.
² Seminary Book Service Seminary Post Office Alexandria, Va.	⁶ Overseas Mission Society Laymen International Mount Saint Alban Washington 16, D.C.	¹¹ The American Church Union Haebler House, 60 Rockledge Drive Pelham Manor, N.Y.
³ The Editor, <i>Quarterly Intercession Paper</i> Church House Wakefield, Yorkshire, England	⁷ <i>Anglican World</i> 29 Tufton Street London S.W. 1, England	¹² Episcopal Churchmen for South Africa c/o St. Thomas Chapel, 229 E. 59th Street New York 22, N.Y.
⁴ National Council of the Churches of Christ National Student Christian Federation World Council of Churches World's Student Christian Federation 475 Riverside Drive New York 27, N.Y.	⁸ <i>Frontier</i> 59 Bryanston Street Marble Arch, London W. 1, England	¹³ Episcopal Council for Foreign Students 1047 Amsterdam Avenue New York 25, N.Y.
	⁹ Church Missionary Society 6, Salisbury Square London E.C. 4, England	

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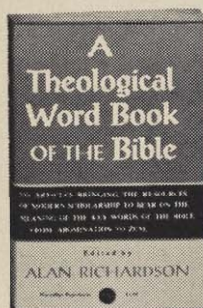


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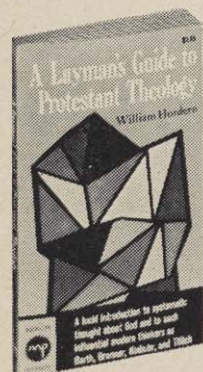
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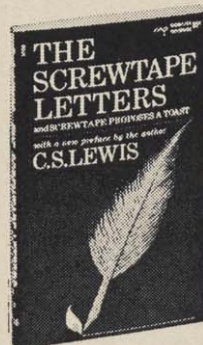
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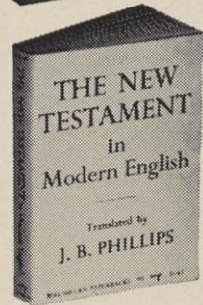


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UNITY

Nothing Less

Chronicling the recent, rapid advance of the ecumenical movement, Bishop Sherrill tells how the World and National Councils came to be, and comments on future hopes.

This is the third in a four-part series adapted from Among Friends, the memoirs of former Presiding Bishop Henry Knox Sherrill, recently published by Atlantic, Little Brown (\$6.50). One of the outstanding Church leaders of our time, Bishop Sherrill served as Presiding Bishop from 1947 until 1958. In this twelve-year period, he tirelessly represented the Episcopal Church in the historic decisions that have marked the growth of the Church world-wide.

THE ECUMENICAL movement is, of course, one of the most significant religious phenomena of our times. This movement had developed as the Faith and Order Studies, the missionary advance, and the practical problems of the world in which we live had forced many of the leaders of the churches to realize anew the tragedy of disunity, the depth of Christian experience in every tradition, and the necessity of a united approach to the tasks of the Church throughout the world. Above all there was the theological and Biblical background, which made them eager to express what seemed to them the will of God.

It is not my intention to attempt a history of the ecumenical movement. That has been done already. Suffice it to say that after years of consultation and planning and as a result of a number of conferences with a world-wide membership, the first General Assembly of the World Council of Churches met in Amsterdam in September, 1948.

The spirit of the opening service with the delegates in procession warms me today as I recall the occasion—the great hymns and prayers, the product of various traditions, made us conscious of a unity which already existed. Dr. [John R.] Mott spoke of some of the leaders, such as William Temple, who had not lived to see this fruition of their vision and labors. David Niles of Ceylon preached the sermon. A young man of deep Christian conviction, realistic in facing the problems of the church in the world today, strong and dynamic in

Than Unity

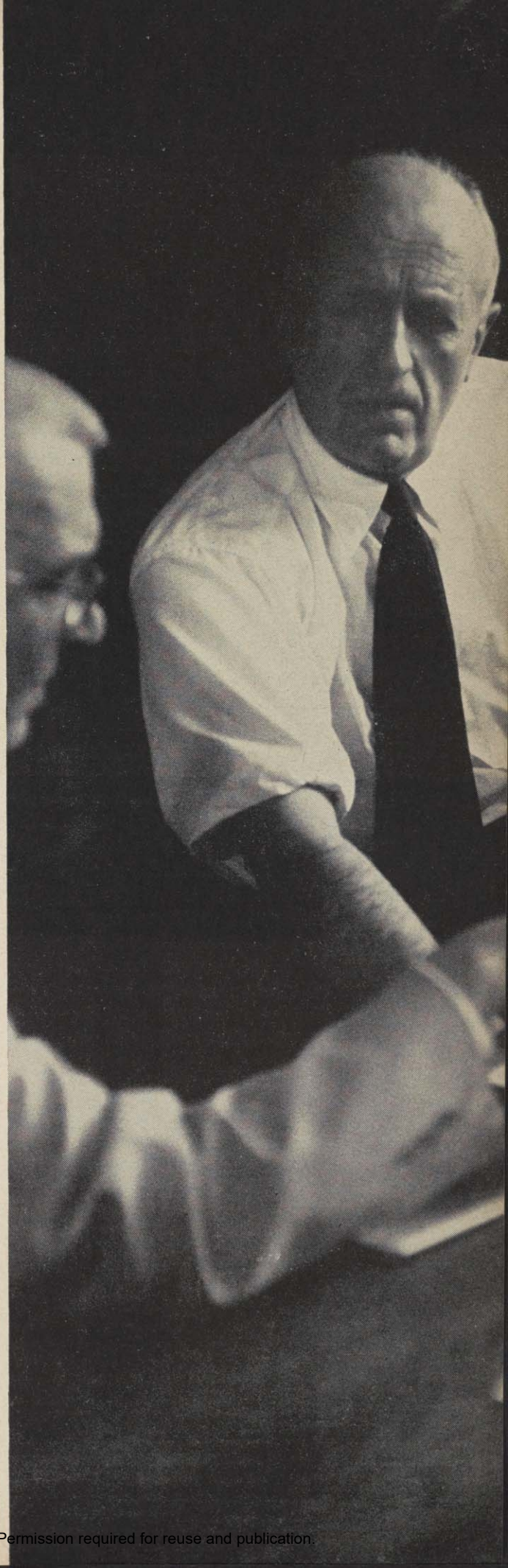
his enthusiasm, he was to prove an able leader.

There was great rejoicing through the Christian world at the successful launching of the Council, but of course this assembly was but the beginning; hard work and many problems lay ahead. The Council was most fortunate in the choice of a secretary. Dr. [W. A.] Visser't Hooft, a Dutchman, had, like many of the ecumenical leaders, at one time been active in the Student Christian Movement. He had carried responsibility in the work of the provisional committee which planned the assembly and laid the foundation of the Council. He is a man of great intellectual ability, wide knowledge of the present church situation, unusual vision, and tireless energy.

Creating the National Council of Churches

Soon after my return from Amsterdam I became involved to some degree in the work preparatory to the formation of the National Council of the Churches of Christ in the United States of America, to use the full official title. For many years there had been a number of interchurch agencies operating in various fields. The Federal Council of Churches was the best-known of these to the general public. The International Council of Religious Education and the Foreign Missions Conference of North America were two such organizations with a long and useful history. The women of the American churches had formed a strong group called the United Council of Church Women, and the co-operative work of the churches in the fields of relief, reconstruction, and interchurch aid was carried on through Church World Service. It was rightly felt that the time had come to unite all these various important agencies in a more inclusive organization. A planning committee, of which Dr. Luther Weigle, Dean of the Yale Divinity School, was the chairman, and Dr. Hermann Morse of the Presbyterian Church was the secretary, had been working effectively for years to further such a program.

My part in this was a small and insignificant one as we met to go over the details of the proposed constitution and bylaws and other problems. It was therefore a great surprise when Dr. Morse, who had made



"I think of the World Council in terms of people," says Bishop Sherrill, shown here at work at a Council meeting.

NOVEMBER, 1962

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such great contributions to the movement, came to see me one day and on behalf of the committee asked if I would accept the nomination as president of the new organization. All my life I have been surprised by the turn of events, and this was no exception. But I said that if elected, I would be happy to serve.

The Constituting Convention met in the midst of a heavy snowstorm in Cleveland early in December of 1950. It was a great moment when the final action was taken in forming the new organization. I was elected president with an imposing list of vice-presidents and of other officials. The Council was governed by an assembly, meeting at first every two years, now every three. In between sessions, there was a General Board, which met four times a year, made up of representatives chosen by the member churches and by the various co-operating groups.

Statements of the General Board

As this does not pretend to be a history of the National Council, I can only touch upon some of the major problems which came before us in these early years. One of these had to do with the Advisory Committee of Laymen, which had been created by the planning committee before the Constituting Assembly of the Council. Many of the members of the committee were nominal in their relationship with the work. But there was a group which took their responsibility very seriously, particularly in one direction. In general they were ultra-conservatives on political and social questions, to the right of the National Association of Manufacturers and of the view of the late Senator Taft, who, some of them felt, was not conservative enough.

The crux of the situation was that they objected to statements of the General Board on matters of social and public policy. That they did not agree with the content of many of the statements made by the board was secondary, I believe, to the general position they held. A number of equally prominent and successful

laymen in the work of the Council disagreed with them.

From my point of view the issue was clear, and I could not agree with the opinions of these laymen: "There can be," as I said in my address at Cleveland, "no artificial division between the sacred and the secular. The churches, if they are the expressions of the purpose and the will of God, cannot be limited, as some would declare, to special fields of worship. . . . Once we have the conviction that there is a saving gospel, then that gospel must be extended and applied to every aspect of life. The gospel has to do with international relations, with peace or war, with the atom bomb, with economic conditions, with family life, for nothing human can be alien to the love of God in Christ. The church cannot be simply a reflection of the prejudices, opinions, and standards of contemporary society. For the church has the task of being the light of the world. . . ."

The National Association of Manufacturers, the Chambers of Commerce, the labor unions, the American Bar Association, the Daughters of the American Revolution, and the pope express opinions on matters of public concern. Apparently in the mind of some only the National Council should remain silent. This point of view would cause the churches of the United States to lose their prophetic function and to approximate the situation of the churches in Russia, where public worship is allowed, but where no expression of opinion is allowed unless it coincides with that of the state.

A great deal has been and is made that the statements of the General Board do not represent the views of all the members of the constituent churches. They never claimed to do so. Such is an impossibility, for I am sure that someone would contest the statement that two and two make four. These statements, which are made after careful study and preparation, give the views of the majority of the General Board, made up of representatives chosen by the member churches as such, and only as such.

Here I am not discussing the content of any of the statements, but only the necessity of the voice of Christians being heard on matters of contemporary concern. That many of these run counter to the prejudices and the opinions of some church members is a price which must be paid for the exercise of a prophetic duty. The cry which has been and is still being heard that the National Council of Churches is communistic in its point of view is too nonsensical to be worth a long answer. The National Council of Churches is composed of deeply convinced followers of Jesus Christ. They have nothing in common with the materialism and the atheistic philosophy of communism.

With the conservative group of laymen long conferences were held in addition to a lengthy correspondence. The General Board spent hours in considering the matter of statements with proper safeguards. But despite all these efforts there was a fundamental difference of point of view. Ultimately the position and the authority of the General Board were at stake. After my term had ended, these men resigned their connection with the Council.



1958: Bishop Sherrill (right) and Presbyterians Francis P. Miller, Dr. Eugene Blake, and Dr. Kenneth Miller study plans for the World Council's new headquarters in Geneva.

An Ambassador to the Vatican?

A second problem which confronted us was the determination of President Truman to appoint an official ambassador to the Vatican. The National Council of Churches was opposed to this, as were a number of churches outside the membership of the Council. In a pluralistic situation such as exists in the United States we felt that such a step would give undue status to one church. The oft-repeated arguments as to the advantage of our having an ambassador to the Vatican in Rome accessible to sources of information did not seem to us to outweigh the disadvantages. Any important information would reach our government anyway, and we had an ambassador in Rome to the government of Italy.

President Roosevelt had met this problem in his own way by appointing Mr. Myron Taylor, former president of the United States Steel Corporation, as his personal envoy to the Vatican. President Truman had continued Mr. Taylor as his personal representative, but now he proposed an ambassador, who required Senate confirmation. A considerable controversy broke out. I was involved not only because of my own conviction, but of course as president of the Council.

In the midst of this public debate Dr. Roswell Barnes was in the White House talking with his friend of long standing, Mr. William D. Hassett, one of the secretaries to the President and a Roman Catholic. The subject of the Vatican appointment came up, and it was agreed that it was too bad that the President and a representative of the National Council had not discussed this personally. As Mr. Hassett was a Roman Catholic, there was no possible ecclesiastical subterfuge involved.

Accordingly, I went to Washington to talk with the President. I began by saying that the National Council disassociated itself from any personal attacks upon the President. (Some people had asserted that his proposal was made purely from political motives.)

The President replied, "I appreciate this fact, otherwise I would not have wished to see you."

I said, "I think that we may be able to defeat this in the Senate."

To which he replied, "Perhaps you can."

But I continued, "We do not wish to defeat anyone, you or the Roman Catholic Church. We are sorry that the matter has come up at all." We then went into a frank discussion of the whole matter, the President explaining the reasons which had led him to act. At the end I said, "Mr. President, would you like me to say what I wish you would do?"

"Certainly," he replied.

"Well, I wish you would say that you had made a mistake. If that is not possible, I wish that without saying anything you would let the matter drop."

He laughed and saw me cordially to the door. I am by no means even suggesting that my interview affected the situation at all. As a matter of fact, the proposal came to naught.

The Second Assembly of the National Council of Churches met in Denver in the fall of 1952. At a din-



He calls Dr. W. A. Visser t'Hooft, World Council general secretary (right), "a man of great intellectual ability."

ner during the assembly I gave an address on our experience to date. In this I stressed certain points which seemed to me important for the future. The first was the fact that the National Council is wholly representative of the member churches not only in the General Assembly and the General Board, but in every aspect of the work. "It cannot be stated too often that this is not a merger of churches, but is just what our name implies, a *Council* of churches."

The second point had to do with the importance of the words in the constitution, "to manifest oneness in Jesus Christ as Divine Lord and Saviour." In that fact is the heart of our co-operative effort. In regard to the complex matters of statements, "I believe that in an organization of the size, the character, and the comprehensiveness of the National Council there should be no attempt at regimentation or of suppression. I myself would have a greater fear of this than of conflicting opinions within the various units of the Council. In no sense should we conceive ourselves as an authoritarian body. My emphasis would be upon weighty declarations of the board at not too frequent intervals, pronouncements of such character that they would be of influence within and without the churches, and at the same time a considerable freedom of expression on the part of smaller units in the Council even though at times this may reveal differences and result in misinterpretation."

Another Meeting in Washington

A problem which engaged the National Council had to do with the activities of Senator McCarthy and the House of Representatives Committee on Un-American Activities. Many of our leaders and people felt that a real threat to religious freedom was involved. Many of us had been shocked by the grueling interrogation of Bishop Oxnham, and there were innumerable insinuations made about many of our religious leaders.

Though I had never personally had any communica-

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tion from the committee, I had letters from all over the country asking me to explain why I was on their list. The only reason I can give, if I was on their list, was that during the war I had been asked to sponsor an exhibition of Russian art in Boston held under the auspices of the Committee on Soviet-American Friendship. The list of sponsors was printed on a letterhead. Among these, as I recall it, were Senator Saltonstall and Secretary of State Cordell Hull. I did not even go.

The General Board was concerned by the situation and issued several carefully worded statements questioning the activities of the Senator from Wisconsin and the Committee on Un-American Activities.

A committee on religious liberty was set up later, after my term of office as president had expired, and for several years I was the chairman of this group. In connection with the statements of the General Board, we had a letter asking representatives of the National Council along with those of the Roman Catholic and Jewish faiths to meet with the Un-American Activities Committee at a dinner in a Washington hotel. Mr. Charles Parlin, a distinguished New York lawyer and a most able and devoted Methodist layman, and I were chosen to attend this dinner as representatives of the National Council. There were also present a Roman Catholic monsignor and two Jews. At dinner the atmosphere was rather tense. Then the chairman of the committee made a speech stating that he was not interested in politics, publicity, ecclesiastical affairs—nothing but the service of the country. Various members of the committee repeated this same theme.

Finally one of them said, "We have asked these gentlemen to advise us, and we are doing all the talking."

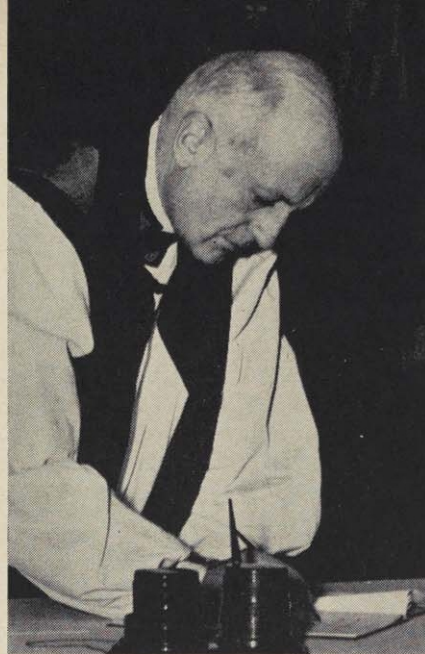
The chairman then turned to me. "Bishop Sherrill, have you any comment?"

I said, "I did have before I came here. But I have never been in such an idealistic atmosphere. Here is a group not interested in politics, ecclesiastical affairs, publicity, but only in the service of the nation. I hesitate to intrude the mundane remarks I had prepared to make."

For a moment there was a tense silence, and then a roar of laughter. So I began, "Now about your files. . . ." All participated in a discussion of considerable length in a friendly but utterly frank exchange.

Communion at Evanston

The Second General Assembly of the World Council took place in Evanston, Illinois, on the grounds of Northwestern University. The World Council had made remarkable progress. Indeed, if there had not been a Council, one would have to have been formed to meet the pressing needs of the times. In the assistance of churches suffering from the results of the war, in the resettlement of refugees, in study programs, in bringing Christian witness to bear upon the international situation, in working toward a better understanding between



1950: he signs the "birth certificate" of the newly formed National Council of Churches, an agency created to combine the work of many interchurch groups. Bishop Sherrill served as Council's first president.

churches, a great deal had been accomplished.

At a meeting of our House of Bishops in Williamsburg, Virginia, the matter of the service of the Holy Communion at ecumenical gatherings had been discussed. A resolution was adopted, as I recall it—unanimously, authorizing the holding of such a service to which Christians of other churches would be invited.

There has been for a long time a difference of opinion in our church as to who should be admitted to the Holy Communion, some holding that the rubric requiring confirmation applied to all, others maintaining that the direction was for our own church people as a discipline within the family. The action of the House of Bishops was a modest approach to my own position and practice. At Trinity, certainly, since the days of Phillips Brooks there had always been a welcome to all, not especially expressed, but covered in the words of the prayer book, "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours. . . ; Draw near with faith, and take this holy Sacrament to your comfort."

I have not felt in my ministry that it was my duty to keep people away from the Holy Communion. Accordingly, under the terms of the resolution of the House of Bishops I approached Bishop [Gerald Francis] Burrill of Chicago, the Bishop of the Diocese. He heartily assented and said that he and Bishop [Charles Larrabee] Street, the Suffragan Bishop, would take part and read the Gospel and Epistle. The service was arranged at St. Mark's Church with a welcome from the rector, and was inspiring as delegates from many churches received the Holy Communion. I make no claim that this solved the still-remaining problem of intercommunion but to have been able to conduct the service meant a great deal to me, as I am sure that it did to others.

A Visit to Moscow

The National Council of Churches had been invited by the Russian Orthodox Church to send a delegation to visit Moscow. After considerable thought it was decided

in the light of the world situation to accept. In March, 1956, we flew to Prague where we were welcomed by church groups. It was my first experience behind the Iron Curtain, and I found the atmosphere depressing with a sense of repression and of uncertainty. The following morning we left Prague, arriving in Moscow late in the afternoon. The next morning we were cordially received by the Patriarch of the Church, Alexei.

We had not come to Moscow for a theological conference per se. We had come to discuss world peace, freedom of religion, church literature, and communication. It had been understood that sight-seeing was secondary, so, of the large cities, we visited only Moscow and Leningrad. The major part of our time was spent in conference with the most frank expression of opinion on both sides. Metropolitan Nicolai and Eugene Blake took turns at presiding as we sat at a long table, having been joined by representatives of the Armenian, Latvian, Estonian, and Baptist Churches.

We attended several services on Ash Wednesday. The churches were crowded, and the atmosphere was deeply moving. One evening we worshiped with the Baptists with a great congregation crowded into a comparatively small church. Evangelical fervor was clearly evident. Of course there are many, many fewer churches than before, which doubtless accounts in some measure for the large congregation. I have been often asked as to the age of the worshipers. Most of them unquestionably were beyond middle age, but the same observation might be made in the United States on Ash Wednesday.

It was evident that there was no state interference with public worship, but it was also clear that the opposition to religion had not relaxed, but was carried on in more subtle and dangerous ways. There was no opportunity for the religious education for the people except in a public sermon or in a private pastoral call in the home. As someone expressed it, "The battle is between the mothers and the state."

It is difficult for some of us to understand completely the acceptance by the Russian churches of the Soviet position. But again we must try to realize the difficulties under which they are forced to live. There are millions of devout Christians in Russia today despite all the powerful efforts of the state against the churches. It is important and in the long run will prove valuable to have these people represented in the World Council where differences can be debated, contributions of thought and expression given and received in the context of the fellowship of the Christian Church.

The Future of the Ecumenical Movement

Since Evanston the meetings of the Executive and Central Committees have covered a large part of the world.

The meetings of the Council are marked by long hours of hard work. There are many reports to hear on Faith and Order, Interchurch Aid, and the Refugee Program, areas of special study, the international situation, and, of course, finance, to mention only a few. Then there are special problems, such as our relations with the

Russian Church and the racial problem in South Africa. Those at a distance from the world office think of it in terms of statements and of actions. These are important, but I think of the Council in terms of people. There are, of course, at times sharp differences of opinion, but in a real sense we are a Christian brotherhood and all questions are met in the realization of the fellowship of the Church. The deepest experience is, of course, in common worship. We have had Bible study periods, meditation, and services under many varying circumstances in many parts of the world. It is this experience in work, in friendship, and in worship which I long to see shared in by the wider constituency of our churches.

Dr. Visser't Hooft has often said that we must not be so satisfied with the important degree of co-operation achieved that we forget the ultimate goal—nothing less than the unity of the Church.

Beyond question there has been great progress made in recent years. The number of unions completed and under study is impressive. I have written of the better understanding between the churches of the East and the West. As I write, there is a warmer feeling between the Roman Catholic Church and other churches. It is safe to assert that not since the Reformation has there been such wholehearted co-operation between churches as there is today. It is spotty, at times shallow and oversentimental, but nevertheless it is also deep, real, and often goes much further than purely organizational matters.

I am not one who can easily minimize the differences which involve very strong convictions, but the convictions which unite us are infinitely greater than those which divide us. In a day when the forces of materialism show increasing strength, we believe in God the Father, who made us; God the Son, who redeems us; and in the Holy Spirit, who sanctifies us. The overwhelming majority of Christians in the world accept the Apostles' Creed as a basic statement of faith. Although interpretations vary, we look to the Old and New Testaments as the Word of God. Prayer is a part of our universal profession and practice. The teaching of Christ bears on our lives. In general, we have the same ethical outlook, again with varying emphasis. Most of us lay stress upon the sacramental life, the fellowship of Christian people, and as those who have been convinced of the validity of the Revelation of God in Christ look to the redeeming power of the Cross, the joy of the Resurrection, and the life of the world to come. These are tremendous areas of agreement.

But the task of reunion is formidable, for there are matters of importance upon which Christians differ. Divisions have been caused by many factors, historical events of long ago, racial origins, social and economic conditions, not to forget deep personal conviction as well as human perversity. Perhaps the chief difference has to do with the character of the Apostolic Church and the resulting spiritual and historical basis for the Episcopate and, incidentally, for the papacy.

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I cannot believe that the present conditions represent the mind of God. There are diversities of gifts, of course, but the purpose of Christ cannot embrace contradictory, even competing, ideas and aims. Truth may have many manifestations, but essentially truth is one. There is a unity in the mind of God. Our present unity, such as it is, stands only as a symbol of what can and should be. Every little while we get a foretaste. It may be in the singing of a great hymn, the product of one tradition, yet true to universal Christian experience. It may come to us in the joy of common effort and achievement. It may appear in the depth of personal friendship through shared faith and prayer. When we try to express these moments of high insight in words or in organization, the difficulties pile up. The fact to remember is that unity is here as the gift of God.

No Magic Formula

Of one thing we may be certain, there is no magic formula evolved by conferences of church leaders and of theologians which will give us a complete solution of this problem. As has been stated, there is so much more involved, age-long loyalties and convictions, and of course human limitations and failures. There must be, also, a deep searching of mind and of heart not only on the part of the few, but of the entire constituency of our churches. I venture to suggest some of the considerations we must keep in mind.

First, there must be a sterner and more exacting devotion to truth. In a mistaken loyalty to our own tradition most of us are apt to claim too much and to take a party line for which the Apostolic Church is always the proof of our opinions, no matter how diverse they may be. Again and again I hear sweeping claims given as if they were unquestioned, proven historic fact; and I ask myself, "Are they true?" In the advocacy of our own causes there must be the complete honesty which prevents us from confusing propaganda and truth, for it is only the truth which is of God. Only upon such a

foundation can we build a Catholic Church as willed by God.

The Christian Church is rooted and grounded in history. The books of the Bible are historical documents. Whatever is history comes within the purview of critical study. I realize that here is a difficult area. But I am certain that Christianity must not consist of "believing things we know aren't so." Nothing in the long life of the Church has so alienated lovers of the truth. Christianity demands a daring venture of faith, for the eternal verities can never be proved as can a problem in mathematics. But we can only appreciate the reality of the unseen as we are scrupulously honest in our study and statement of the seen. Truth possesses majesty, demands reverence because it is of God. Nowhere do we need this austere quality more than in facing the problem of a divided church.

Second, there must be a deep sense of humility. The words which occur to me so often are, "We see through a glass, darkly. We know in part; we prophesy in part." There is a mystery in the gospel. We are all of us limited in this world of space and of time, and we can never properly lose the consciousness of limitation. No one of us, no group of us, no matter what may be claimed, has the wholeness of God's truth.

I owe everything most worthwhile in life to my own communion. Her sacramental life, her liturgy, her fellowship have been at the center. But, as in the ecumenical movement, I have come into contact with other churches. I have felt humbled by the deep sense of worship, by the social vision, by the missionary enthusiasm of a variety of other churches. As we seek the will of God, the truly devout and sincere believer will have the grace of true humility.

Finally, there will be evidenced in every relationship the quality of Christian love which is not sentimentality and weakness, but strength. Ecclesiastical wrangling and bitterness cut at the very heart of the gospel. However, given even these qualities, Christian unity will come only as the act of God. It is essential that we confer and work together, but no man-made unity is possible or will suffice. Too often unity conferences look only to the past—what happened in some other day and age. But we worship not a dead but a living God Who has promised to lead us into all truth as we face the problems and the opportunities of the present and the future.

The ecumenical movement came into being because certain Christian leaders realized to the depths of their being the tragedy of a divided church, and they had a passion for unity. These facts stirred them to action. Only such convictions on the part of Christians of every name can move us toward the goal of a united church.

• Next month, in the fourth and final installment of THE EPISCOPALIAN's adaptation of his autobiography, Bishop Sherrill describes the new and busy life occasioned by his retirement. And, with moving humility and simplicity, he reveals his own powerful faith.



Bishop Sherrill confers with the Rev. James Kennedy (left) and Dr. Nathan Pusey, president of Harvard, at a meeting of the World Council Central Committee in Davos, Switzerland.



Forgotten?

A star blazes; three kings follow it. Shepherds hear angels singing. Two wise and holy people proclaim in the temple the promised deliverance of Israel. How could these things ever be forgotten? Yet there is no hint anywhere in the Gospels that anyone remembers them when a man, once the baby over whose head the star shone and the angels sang, comes to the people of Israel with His great message and His mighty powers.

An angel appears to a young girl and tells her that she will have a son, a holy child who will be called "Son of God." How could this ever be forgotten? Yet later she does not understand what a twelve-year-old boy means when He stands in the temple and says that He must be in His Father's house.

A man's clothes gleam white on a mountain top, and His face changes; and the three men with Him see Israel's greatest leaders, long dead, standing with Him, and hear the voice of God around Him, "This is my Son, my Chosen." How could this ever be forgotten? Yet later, far away from the mountain of the vision, the three who saw it are shattered when disgrace, torture, and death overtake the man—in spite of His repeated warnings that this is exactly what must happen.

A man breaks bread and distributes it—to a hungry crowd, and later to a small group of men in a secretly chosen room—as a symbol of how He has given and will give His life to and for them. How could this ever be forgotten? And yet when He dies, the people He has fed can only think of Him as lost to them forever, and of themselves as lost without Him.

These are literary and historical inconsistencies that have troubled many a reader of the Gospels—but are they human inconsistencies? In human experience (the kind that anyone can find by looking inside himself) it is perfectly possible for something tremendous to happen, and for the whole event to be forgotten.

We do not even begin to know ourselves until we realize how easily we forget things, even the tremendous things, because they belong to a level of perception and awake-ness that we seldom come to, and never stay on. We have our experience on the mountain top; but years go by, and gradually we sink below it. And so it

is forgotten—left behind on a peak of experience which, unless something happens to lift us to it, we never revisit.

That is why there is nothing inconsistent in these stories of great things being forgotten. On her own small scale, every mother has her annunciation, and its forgetting: first the knowledge of the new life coming, and the amazement at such a wonder coming to pass. Then the baby, the fulfillment—a still higher peak of experience. Then all the years of diaper washing and routine care—and where is all the wonder and amazement? It is forgotten, left behind on that mountain top.

But if something happens to bring us back to that height, then we remember; and we say "Yes! Here it is! Where have I been all this time? How could I ever have forgotten?"

That is how it must have been with the disciples at Pentecost. "While the day of Pentecost was running its course they were all together in one place, when suddenly there came from the sky a noise like that of a strong driving wind, which filled the whole house where they were sitting. And there appeared to them tongues like flames of fire, dispersed among them and resting on each one. And they were all filled with the Holy Spirit" (ACTS 2:1-14, N.E.B.). Being lifted up to that height of experience, they would find on it those other forgotten experiences of the same sort—those fleeting glimpses of the true nature of the Man called "Son of God." And they would now find them, not isolated mountain peaks, but part of a plateau: each explaining the other, each a part of the whole new level of experience.

Lifted to that level of experience, and given the Holy Spirit of truth and understanding, there existed for the disciples the possibility of not forgetting. But the rest of us do forget the great things, and we will forget, no matter what our intentions, until we come back to the plateau of experience where the forgotten things occurred.

May we too be given the means of remembering our great experiences, and of living on the plateau where they have their continuing existence in us.

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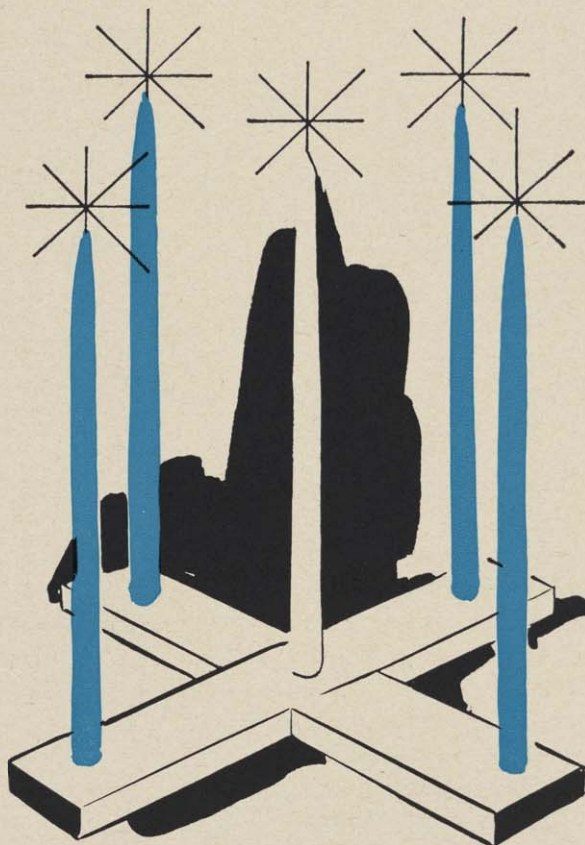
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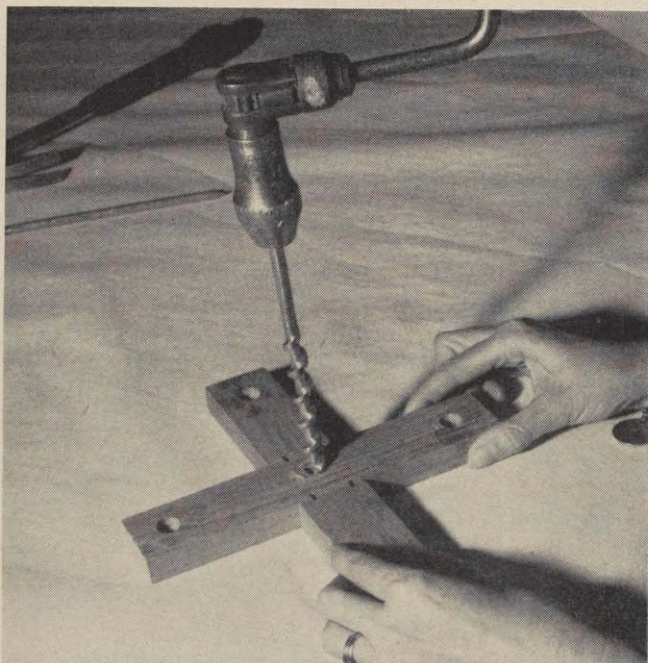
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- 19, Ember Days
- 21 St. Thomas the Apostle
- 25 Christmas Day
- 26 St. Stephen, Deacon and Mar-
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—St. Francis

DELIVER THY CHURCH, O LORD, from all evil, perfect it in thy love, strengthen it by thy Word and Sacraments; and so enlarge its borders, we pray thee, that thy Gospel may reach all nations, and the faithful be gathered from all the ends of the earth into the kingdom which thou hast prepared for those who love thee; through Jesus Christ our Lord.

—from the Swedish Liturgy

ALMIGHTY GOD, regard, we beseech thee, thy Church, set amid the perplexities of a changing order and face to face with new tasks. Fill us afresh with the Spirit of Pentecost, that we may bear witness boldly to the coming of thy kingdom; and hasten the time when the knowledge of thyself shall encircle the earth as the waters cover the sea; through the power of the same Holy Spirit, and for the sake of our Lord and Saviour Jesus Christ.

—Unknown

O GOD OUR SHEPHERD, give to thy Church a new vision and a new charity, new wisdom and fresh understanding, the revival of her brightness and the renewal of her unity; that the eternal message of thy Son, freed from the taint of man-made traditions, may be hailed as the good news of our day; through Him who alone can make all things new, the same Jesus Christ our Lord.

—Percy Dearmer

O LORD JESUS CHRIST, who judgest the earth, and hast laid the sure foundation upon which thy Church hath built its confession of faith: Forbid that we should rest our faith upon the sand, where storms may overthrow it, and help us ever to establish it securely upon the rock of thine eternal Word; for the honor of thy Holy Name.

—Adapted from the Mozarabic Rite

O GOD, the source of all good gifts, we thank thee for the rich heritage which is ours in thy Holy Catholic Church, and that through thy Spirit thou hast much to give and teach us in our day. Forbid that we should settle down to mere contentment with the tradition of the past. Make us alive to all new promptings of thy Spirit in the hearts and minds of men, and give us grace to work for the removal of injustice and the vindication of righteousness and truth; through Jesus Christ our Lord.

—Adapted from The Kingdom, the Power and the Glory,
Oxford University Press.

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- 1 **Upper South Carolina, U.S.A.:** Clarence Alfred Cole, *Bishop*.
- 2 **Utah, U.S.A.:** Richard Simpson Watson, *Bishop*.
- 3 **Vermont, U.S.A.:** Harvey D. Butterfield, *Bishop*.
- 4 **Virginia, U.S.A.:** Robert Fisher Gibson, Jr., *Bishop*; Samuel Blackwell Chilton, *Suffragan*.
- 5 **Waiapu, New Zealand:** Norman Alfred Lesser, *Archbishop*; Wiremu Netana Panapa (Aotearoa), *Bishop*.
- 6 **Waikato, New Zealand:** John Tristram Holland, *Bishop*.
- 7 **Wakefield, England:** John Alexander Ramsbotham, *Bishop*; Eric Treacy (Pontefract), *Bishop*.
- 8 **Wangaratta, Australia:** Thomas Makinson Armour, *Bishop*.
- 9 **Washington, U.S.A.:** William F. Creighton, *Bishop*.
- 10 **Wellington, New Zealand:** Henry Wolfe Baines, *Bishop*; Eric John Rich, *Assistant Bishop*.
- 11 **West Buganda, Uganda:** Fesito Lutaya, *Bishop*.
- 12 **Western Massachusetts, U.S.A.:** Robert McC. Hatch, *Bishop*.
- 13 **Western Michigan, U.S.A.:** Charles Ellsworth Bennison, *Bishop*.
- 14 **Western New York, U.S.A.:** Lauriston Livingston Scaife, *Bishop*.
- 15 **Western North Carolina, U.S.A.:** Matthew George Henry, *Bishop*.
- 16 **Western Szechwan, China:** Ho-lin-Ku, *Bishop*.
- 17 **West Missouri, U.S.A.:** Edward Randolph Welles, *Bishop*.
- 18 **West Texas, U.S.A.:** Everett Holland Jones, *Bishop*; Richard Earl Dicus, *Suffragan*.
- 19 **West Virginia, U.S.A.:** Wilburn C. Campbell, *Bishop*.
- 20 **Willochra, Australia:** Thomas Edward Jones, *Bishop*.
- 21 **Winchester, England:** Sherard Falkner Allison, *Bishop*; Kenneth Edward Norman Lamplugh (Southampton), *Bishop*; Leslie Hamilton Lang, *Assistant Bishop*.
- 22 **Windward Islands, West Indies:** Ronald Norman Shapley, *Bishop*.
- 23 **Worcester, England:** Lewis Mervyn Charles-Edwards, *Bishop*; Cyril Edgar Stuart, *Assistant Bishop*; John Reginald Weller, *Honorary Assistant Bishop*.
- 24 **Wyoming, U.S.A.:** James Wilson Hunter, *Bishop*.
- 25 **The Spanish Reformed Episcopal Church:** Dom Santos Molina, *Bishop*. **The Lusitanian Church:** Antonio Ferreria Fiandor, *Bishop*.
- 26 **Yokohama (S. Tokyo), Japan:** Isaac Nosse, *Bishop*.
- 27 **York, England:** Frederick Donald Coggan, *Archbishop*; George Frederick Townley (Hull), *Bishop*; Carey Grederick Knyvett (Selby), *Bishop*; George D'Oyly Snow (Whitby), *Bishop*.
- 28 **Yukon, Canada:** Tom Greenwood, *Bishop*.
- 29 **Yun-Kwei, China:** Vacant.
- 30 **Zanzibar, East Africa:** William Scott Baker, *Bishop*.
- 31 **Zululand and Swaziland, South Africa:** Thomas Joseph Savage, *Bishop*.

THE EPISCOPALIAN will publish the Cycle of Prayer for each month throughout the year.

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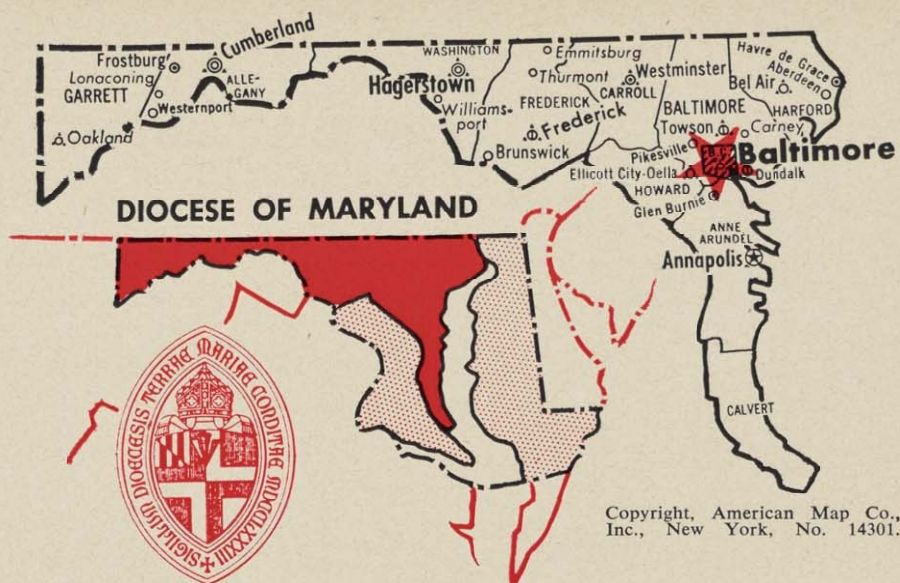
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Know Your Diocese



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The first recorded Anglican service to be held in what was later known as the Diocese of Maryland was conducted by the Rev. Richard James in 1632 on Kent Island. During the same year a grant for the Maryland Province was issued to Cecilius Calvert, a Roman Catholic who desired to provide a refuge for English Roman Catholics. Realizing that alone they would never be allowed to build a successful colony, Calvert established a policy of religious liberty. The first church to be erected by Maryland colonists was built jointly for use by Romans and Anglicans in St. Mary's City, later to become part of the Diocese of Washington.

Although many of the inhabitants were non-Anglicans and had no desire to be compelled to help maintain ministers of another persuasion, on May 10, 1692, the General Assembly passed "An Act for the Service of Almighty God and the Establishment of the Protestant Religion within this Province," providing for the laying out of parishes, the levying of a tax on tobacco for the support of clergymen, and selection of vestries.

The established church during the period from 1692 to 1776 had little organization. Confirmations and ordinations meant two long, hazardous ocean voyages; churches and graveyards went unconsecrated. By 1776 there were forty-four parishes, each with a rector, many with assistants. Changes in the laws eliminating provision for support of the clergy resulted in many leaving the ministry for secular work and the closing of some churches and chapels.

At the Convention in 1780, upon motion of the Rev. James Jones Wilmer of Shrewsbury Parish, the name "Protestant Episcopal Church" was approved. The 1783 Convention elected the Rev. Dr. William Smith to the Maryland episcopate, but he was never consecrated. The Rev. Dr. Thomas John Claggett was unanimously chosen bishop at Convention of 1792. He became the first bishop consecrated on American soil.

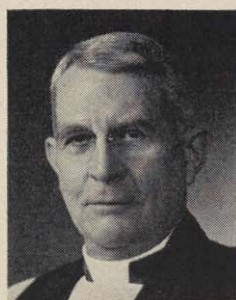
In 1868 the eastern side of the Chesapeake Bay and Susquehanna River became the Diocese of Easton. A second division in 1895 created the Diocese of Washington, which includes the District of Columbia and the four adjoining Maryland counties. The remaining counties west of the Chesapeake Bay constitute the Diocese of Maryland. The diocese has 112 parishes and missions with 186 clergy and 339 lay readers ministering to 66,037 baptized persons.

Maryland and Connecticut share the distinction of being

the oldest dioceses, both having been organized in 1783.

The Claggett Diocesan Center, Buckeystown, a 298-acre farm, is also used by the adjoining dioceses. Ecumenical conferences, government bureau meetings, and a conference for deaf people have also been held there. The diocese also maintains the Chase Home in Annapolis for aged women; the Church Home and Hospital in Baltimore; the Church Mission of Help (a social-casework agency); the Maryland Diocesan Library, Baltimore; St. Gabriel's Home for Convalescent Children operated by the All Saints Sisters; Uplands Home for Church Women; and a "Corporation for the Relief of Widows and Children of the Clergy of the Protestant Church in Maryland."

The Diocesan Seal has three elements expressing the position of the Church of Maryland: the Church of England, suggested by the cross of St. George; the State of Maryland, represented by an abridgment of the arms of Lord Baltimore (upper left corner); and the succession of bishops (top center) from the arms of Bishop Claggett.



The Rt. Rev. Noble Cilley Powell, D.D., ninth Bishop of Maryland, was born in Lowndesboro, Alabama, Oct. 27, 1891, son of Benjamin Shelley Powell and Mary Irving (Whitman). He was educated in the public schools of Alabama, at the University of Virginia and the Virginia Theological Seminary. He was ordained deacon by the Rt. Rev. William C. Brown

in 1920 and ordained to the priesthood in 1921. He holds doctorates from the Virginia Theological Seminary, the University of the South, and Washington College. He is a member of the Raven Society of the University of Virginia and Phi Beta Kappa. On April 21, 1924, he was married to Mary Wilkins Rustin, and they have two sons, Philip Noble and Thomas Hooker. He was rector of St. Paul's Memorial Church, University of Virginia from 1920 to 1931; rector of Emmanuel Church, Baltimore, 1931-1937; dean of the Cathedral of St. Peter and Paul and Warden of the College of Preachers, Washington, D.C., 1937-1941, when he was elected as Bishop Coadjutor of Maryland. He became diocesan in 1943.

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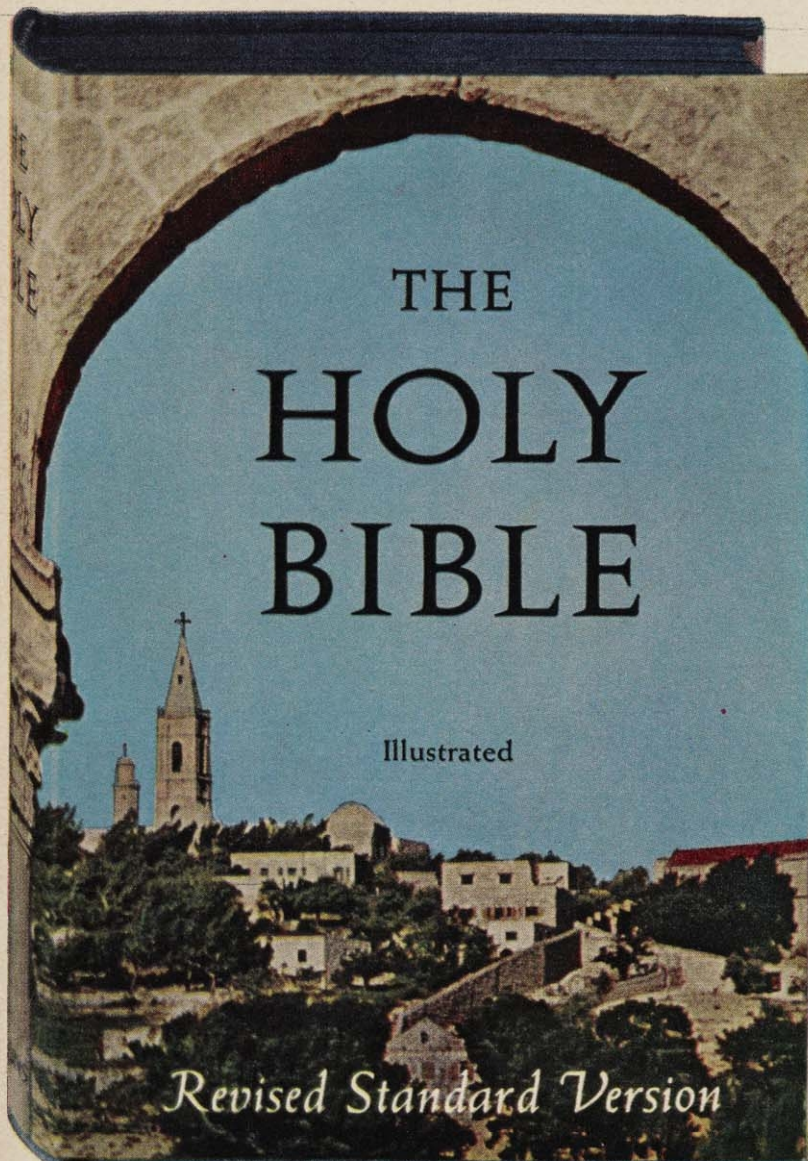


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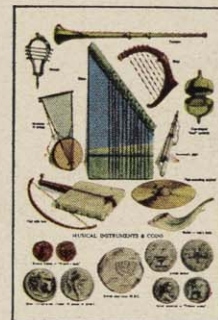
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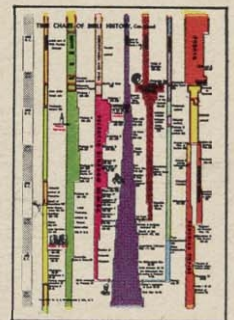
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