

Title: *The Episcopalian*, 1963

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THE EPISCOPALIAN



May 1963

*The religious education
crisis in our schools*

New era in the Philippines

*Are you one of
the church's
"missing persons"?*

HIGHWAY HOLIDAY

by W. Shelby Walthall

LOOKING for a different kind of holiday, full of adventure and excitement and scenic wonder? Then let me suggest that you drive through Mexico and Central America. Yes, I said *drive*. "Crazy," you say—well, that's what everyone told us before we did just that. But how rewarding it is, especially if your objective is to see at first hand the mission of the Episcopal Church away from home.

My ten-year-old son, Edwin, Ralph Schmidt, a student from the University of Baltimore, and I drove in our car 11,000 miles down the Pan American Highway, covering six republics in two months' time. Our destination was Panama, but because the bridges were still under construction in southern Costa Rica, we settled for San José, the capital city of that republic. Little did we realize what people meant when they said we were out of our minds.

The Pan American Highway through Mexico is fair to good most of the way. Language was not too much of a barrier, for we managed to understand as well as be under-

stood. We learned quickly by reading the road signs, the menus, and by watching television; we also learned by making mistakes. When we left the hard-surfaced highway in Mexico and crossed the Guatemalan border into Central America, however, our problems began to mount. From that point onward, the road in places became little more than a red line on a map, and even then all the

maps did not agree as to which branch of the road was the Pan American Highway.

If anyone is thinking of making a similar expedition—and we proved it could be done—here is a word of warning: be sure you are stout of heart, have a plentiful supply of food and drink on hand, have your car well insulated and protected from the all but nonexistent road, and—above all—have plenty of time. Do not be too surprised if you encounter road blocks or have to ford rivers and streams, or if you get stuck in the mud or lost. If these obstacles can be turned into a challenge, this is the trip for you.

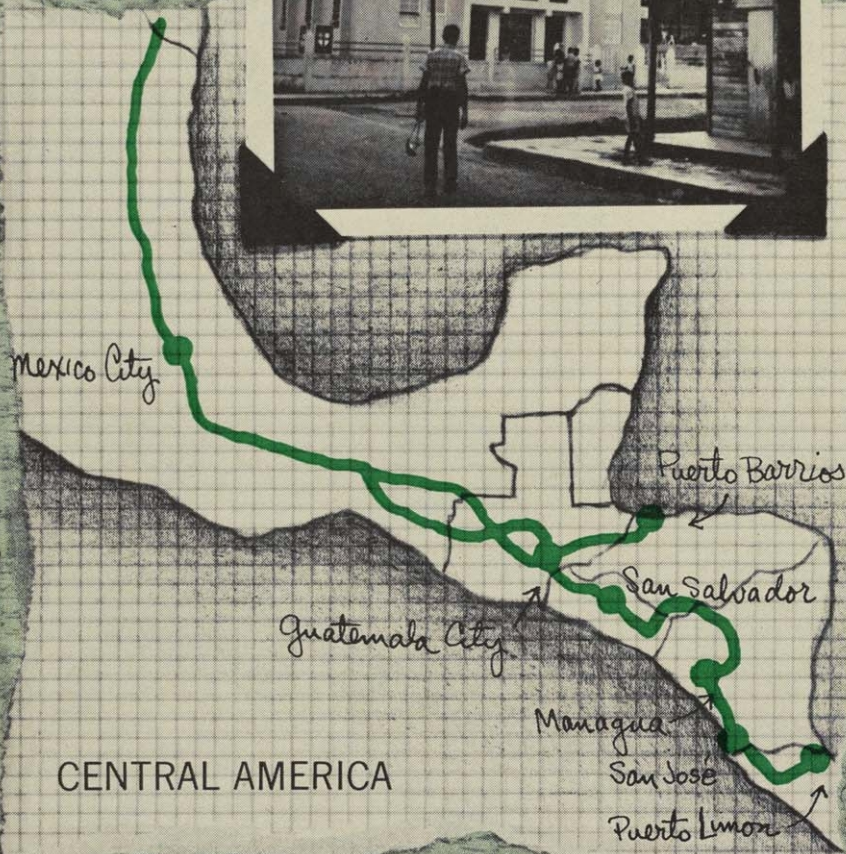
The first major stop beyond the United States border is Mexico City. Here one gets a real taste of Latin life. A week in and around this very modern but ancient capital of the Aztec empire can be most fruitful. If you want to get a sample of the Episcopal Church's work in Mexico, a suggestion would be to start at old Christ Church, the only English-speaking, non-Roman congregation in downtown Mexico City. Although

A clergyman, a college student, and a ten-year-old boy combine a difficult auto trip through the spectacular scenery of Central America with a rewarding look at the Episcopal Church's work there

This is St. Mark's Church, the center of our work in Puerto Limón, Costa Rica



Lay missionary Edward Stanwood used this hut as his first headquarters in eastern Guatemala



We ford a stream on the Pan American Highway in Guatemala

the present building was constructed in 1894, the history of Christ Church is traceable to the American occupation of Mexico in 1847, when the first public services were held in English.

It would be only natural to want to visit the Mexican Episcopal Church's Cathedral of San José de Gracia. However, a word of caution is in order: if you hope to attend a service at the cathedral, be certain you know in advance the exact location. It is easy to get lost in that section of the city—at least it was for us: we could not speak Spanish well enough then to understand directions.

All services at the cathedral, of course, are in Spanish. You will re-

ceive a warm welcome from the people as well as from Dean José F. Gómez, regardless of your language difficulties. You need not speak or understand Spanish to feel the warmth of their hearts.

If your time in Mexico is limited, I suggest that you make room in your schedule for a visit to at least one of the church's *internados*. The *internado* is a dormitory for girls or boys coming to the city to further their education beyond the eighth grade. Secondary schools are not found in the villages and small towns of Mexico, and a child who wishes to go beyond the primary grades usually must go to the city. If he cannot live in the city with relatives, he cannot hope for the future; the church with

its great concern for education makes it possible for good students to continue their schooling by providing a place to live.

Casa Hooker, now in its eighty-second year, is easily accessible from downtown Mexico City. It was begun originally as a secondary school, and it is representative of the nine *internados* located in Mexico. You will find Miss Venita Smith, the directress of Casa Hooker, a delightful person. She always welcomes the opportunity to tell visitors of the work being done in *internados*.

If time permits, a visit to one of the other *internados* at nearby Guadalupe, or Cuernavaca, or Alejandra, will bring great rewards. These are all under the supervision of national

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workers and are maintained by the Mexican Episcopal Church.

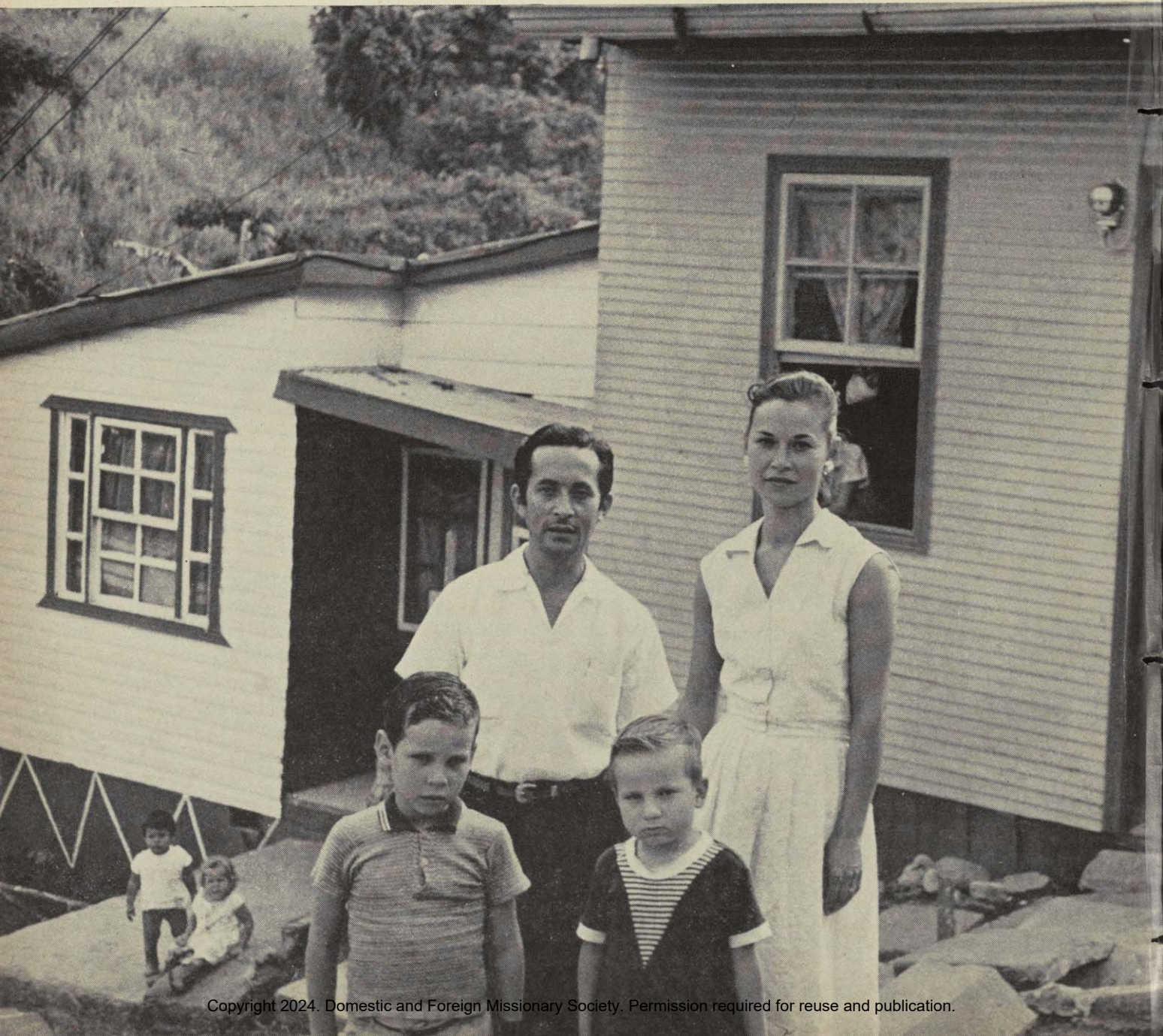
An arduous four- or five-days' drive south from Mexico City via the Pan American Highway will bring you to the old Spanish colonial capital of Guatemala City. If fortune favors you and you can drive through, you will pass through some of the most spectacular mountain country in the Western Hemisphere. And you will see Indian descendants of the ancient Mayas walking with tremendous loads on their backs from one

village market to the next.

Should the Pan American Highway be closed by landslides—you will never be told if it is—you will be forced to retrace your route back into Mexico for about 160 miles and put your car on a flat car at Arriaga, for the ninety-mile journey to Tapachula and the Guatemalan frontier. On our return trip north we were compelled to do this, for we were deep into the rainy season, and the road was blocked.

The church in Guatemala City

ministers to English-speaking residents as well as to the Spanish. The Rev. Richard Johns, rector of St. George's parish, plays a considerable part in the work with both groups. The church is temporarily housed in a picturesque Spanish mansion in a residential section of the city. The Rev. Adrian Caceres, a native of Bolivia and a former Roman Catholic priest, also works in the parish in addition to ministering to the students at the University of Guatemala. The student center is located in downtown



Guatemala City and houses a chapel, conference rooms, game rooms, and a kitchen. Because university students have caused much political unrest in the republic, this is proving to be a significant program.

You must not leave Guatemala without a visit to the eastern end of the republic, where the church is hard at work a Bananera and Mariscos. The Rev. Robert Demery, priest-in-charge at Bananera, is working among persons employed by the United Fruit Company. The com-

pany furnishes a building for services and Sunday school, and the church maintains it with regular services. Employment, when we visited, was at an all time low because of the banana blight that hit all the Central American republics a few years ago.

Although the mission at Bananera will not be closed entirely, the emphasis will soon be shifted to other concerns, one of which will be to develop work Father Demery has begun along the shores of Lake Izabal, about thirty-five miles west and north of Bananera and 130 miles east of Guatemala City.

Some of the most exciting work of the church in Guatemala is being done among the Kekchi Indians scattered along the lake shore. Our agricultural missionary, Edward Stanwood, a layman formerly with the Point Four Program in Nicaragua, was clearing land for the church's experimental 105-acre farm when we saw him. The home for himself and his wife, Bette, had just been completed. Particularly proud of this house, he said, "It means even more to me than most newly constructed homes might, because of the large percentage of locally hand-sawn material in it."

Ed Stanwood is a devout and devoted Episcopal layreader. During construction of his home, he built a palm-thatched chapel in the jungle with the aid of the Indian men who had helped to clear the land for the farm. We visited the Stanwoods in early July, and the only shelter of any kind was a thatched-roof hut with wall-to-wall dirt floor which served Bette and Ed as both home and construction headquarters. Now with the first unit completed and a temporary chapel built, there are sixty Indians attending each of two services.

The greatest need now is a boat to reach the thousands of Kekchi Indians scattered among the dozens of

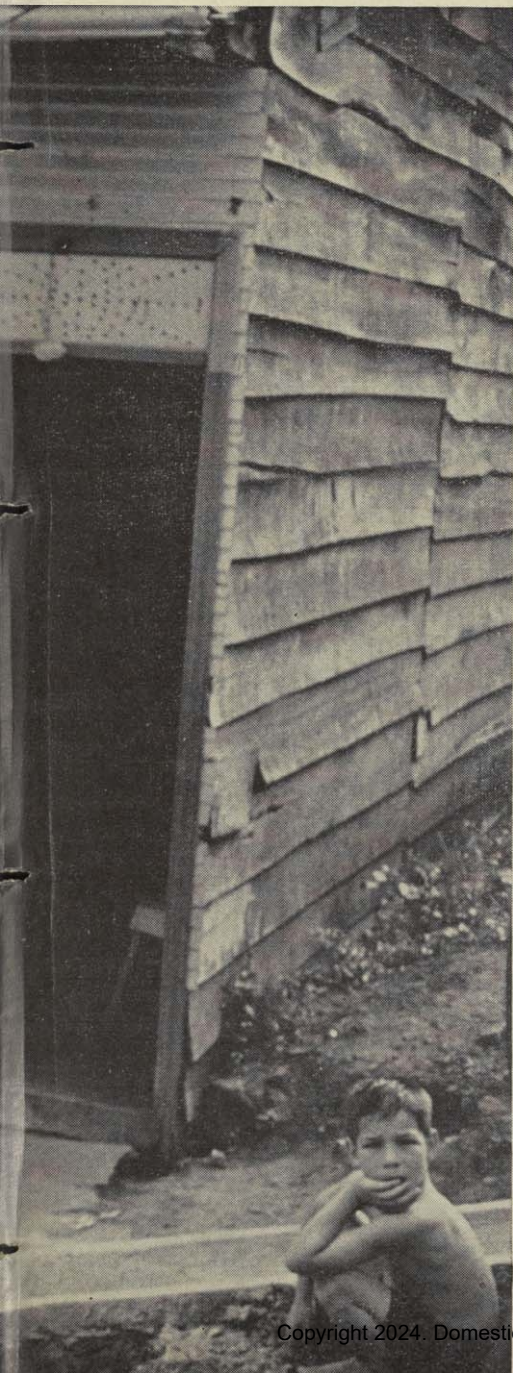
villages on the north and west shores of Guatemala's largest lake. Ed told us, "Until we secure a boat I will confine my efforts to the immediate area, where there is much to be done. Later the scope of extension work will be enlarged as we find it possible to move around the lake."

In the meantime, the Stanwoods are busy with their herd of goats, their growing family of rabbits, and ten pigs. Plans are still on the drawing board for additional units at Mariscos. These include a vicarage for two priests, a clinic, and a primary school.

Going south from Guatemala, you may take the short route, which is the Pan American Highway, for a tedious, eight- to ten-hour drive through breath-taking mountain country, where the road is gutted with washouts and strewn with big boulders. Or you may take the longer Pacific route for a four- or five-hour drive over a hard-surfaced road into the next republic, El Salvador. The latter route is better although people and livestock wander with apparent aimlessness down the middle of the highway.

The church in San Salvador, the capital of El Salvador, had no resident priest at the time of our visit to the city, and, since this was the only Episcopal church in that republic, we were not able to see much of what was happening there. The priest-in-charge was in Costa Rica studying Spanish, and faithful layreaders carried on the services of the church. Also bypassed was the capital of Honduras, Tegucigalpa, since the Pan American Highway does not go through that city. It is a side trip of some sixty miles. Our church has important work there as well as in some of the outlying towns to the north along the coast.

Nicaragua was our fourth Central American republic, and in Managua,



San Jose, Costa Rica: these Episcopalians are standing in front of their home—a small, hillside house which is also used as a Sunday church school for sixty-five children.

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the capital, we spent a delightful week end with the Rev. Gene Norman. He speaks fluent Spanish as a result of his year at the language school in Costa Rica, which nine North American clergymen of the district and seven from other parts of Latin America have attended.

All Saints' Church, Managua, is carrying on a twofold ministry. A clinic on the ground floor of the mission building is open daily and is served by a number of local doctors who donate their time. A daily celebration of Holy Communion is held at 8 A.M. in the chapel upstairs. Patients waiting for the doctors' arrival are invited to attend. Some of the Nicaraguans do attend and afterward are offered an introduction to the doctrine, discipline, and worship of the Episcopal Church.

The final country you can reach by car at this time is Costa Rica, the most democratic and progressive nation in Central America. Because of its great concern for education, Costa Rica has the highest literacy rate of all the Central American republics. For more than one hundred years the government has boasted of having more teachers than soldiers.

San José, the capital city, is also

the see city of the Missionary District of Central America. The Rt. Rev. David E. Richards, Bishop of Central America, with five Latin American republics in his jurisdiction, proved a gracious host. With the help of two of his clergymen, we were able to see in detail much of the church's work there.

When the Episcopal Church assumed jurisdiction over Central America from the Church of England in 1957, the year in which Bishop Richards was elected by the House of Bishops for the new district, the only Anglican work was with the English-speaking peoples. These included North Americans and Britons living there and British West Indians from Jamaica and the Caribbean isles. Today the church is at work among all peoples, with important emphasis on the Spanish-speaking.

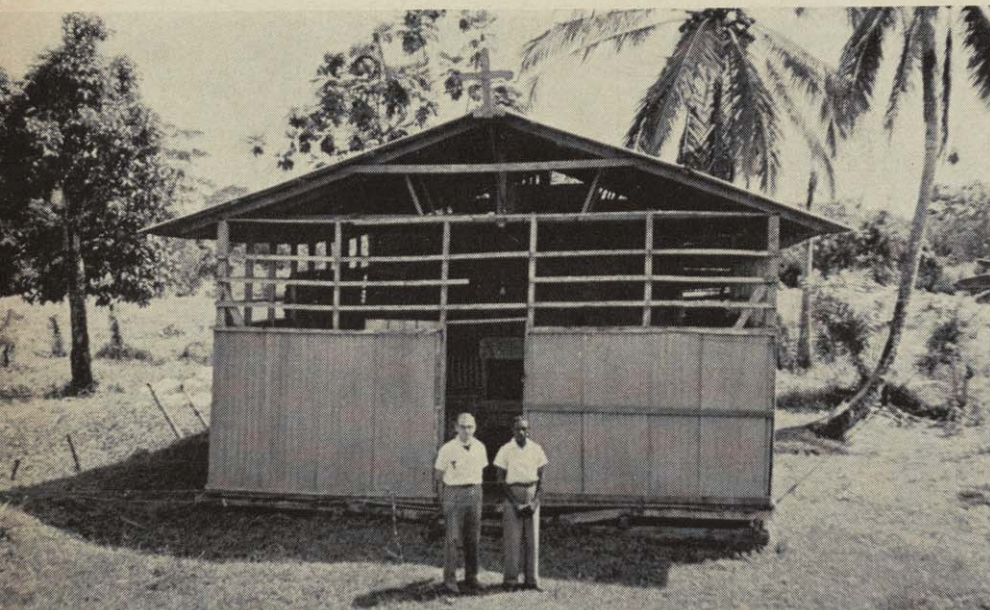
As Bishop Richards told me, "There has arisen a multiracial, multilingual situation which cannot be solved with any sort of traditional diocesan policy or program." And, too, Christian education materials must be developed to meet the needs of these people. There are no materials from the church in the U.S. that apply to this type of situation. Thanks

to the Rev. Laurence Walton, Jr., and to Mrs. Walton, both of whom work in Bluefields and the Pearl Lagoon missions on the Caribbean coast of Nicaragua, such a program is now shaping up.

We might take for example the attempt the church is making to meet the needs of the people in eastern Costa Rica. Until now the population has been comprised almost totally of descendants of British West Indian Negroes. They have lived out in the hot lowlands and on the Caribbean coast for some two or three generations, working in the cacao and banana and coffee plantations formerly owned by the United Fruit Company. The only language spoken was British English. The clergy of the church found this no barrier. Today, however, the Spanish-Americans are moving in. And few speak English. If our church is to reach these people, it is necessary for our clergy and lay missionaries to speak Spanish fluently.

After arriving in Costa Rica, we were met by two dedicated priests, the Rev. Joseph Farley and the Rev. David Bergesen, who work with these bilingual, biracial groups in the eastern end of the country. They were attending the language school in San José.

If the Pan American Highway has not deterred you by now from your ultimate objective—getting acquainted with an Episcopal mission field—you might visit the slum area at Barrio Cuba on the edge of San José. Ask one of the local clergy to take you there (it is difficult to locate, and the people there are shy). You will have a chance to meet the family in whose home weekly services are held, and where weekday Bible-study classes are conducted. You will hear from them how much the church has touched their lives. You will also hear about the sixty-five or more children who crowd into their tiny home each Sunday for church school. Pride wells up in their voices when they tell you in Spanish—and you hardly need an interpreter to



The Rev. Joseph Farley (left) ministers to several "lines stations"—tiny local churches near the railroad lines—such as this one in Waldeck, Costa Rica.

understand their feelings—that the Episcopal Church has made them feel that they belong to the family of God.

A visit to the suburb of Guadalupe to see again how the Church is transforming the lives of people in a growing, middle-income neighborhood is well worth your time. Although the church is now housed in a duplex home, plans are under way to construct a new building on property recently purchased nearby.

Although the church may be seen at work in the urban areas along the Pan American Highway, you should make it a point to visit the tropical outstations beyond the city limits. To get out into rural Costa Rica you have to take the little train from San José, an experience in itself. This is the only means of transportation to that area; there is not even an ox-cart trail leading into the bush.

The first important stop is Siquirres, a village clearing in the jungle and the center of church life for many miles around. The Rev. Joseph Farley is in residence there. Father Farley has six or eight "lines stations" which he visits in the course of a month. His only means of transportation is the train which runs fairly frequently between the capital city and the Caribbean port of Limon. Trained Costa Rican lay readers take services in the missions during the absence of the priest.

St. Mary's Church, Siquirres, is a fine witness to the Gospel of our Lord and a structure of which the church can take note. It is the most inspiring building in a village cluttered with tiny dwellings and displaying much squalor. The church was built with money from the United Thank Offering of the women of the Episcopal Church. When we were there, unemployment was high, because the bottom had dropped out of the world cacao market. (Cacao is the bean from which chocolate is extracted.) As we were able to observe, problems of idleness were compounded by hunger and poverty. The village boasted a generator, but elec-



Managua, Nicaragua: All Saints', the center for Episcopal work here, serves a dual purpose: on the first floor is a clinic; on the second floor, a chapel.

tricity was available only from 5:30 P.M. until 5:30 A.M. And this was not always dependable.

A twenty-minute ride on the train brings you east again, this time to a second mission station at Waldeck. The day we visited the church was not the regular visiting time for Father Farley, yet the moment we stepped off the train, the cry went up and down the village paths: "The padre has come!" It is still a source of amazement to me how the people knew the priest was there. Hardly had we arrived at the church when the entire congregation began to drift in, each person with an amazing story to tell in his own way of the meaning of the Church in his life.

You can never imagine the shock I received when I first saw our church there beside the railroad track at the edge of the jungle. It defies description. About all that can be said is that it has four sides of corrugated tin with a sagging roof. A rotted wooden cross above the entrance is about all that can identify the structure as a church from the outside.

This church, along with other "lines stations," needs rebuilding. Money has never been appropriated to care for these much needed "tools," because there hasn't been any for the purpose. The estimated cost of rebuilding the church at each of the lines stations is between \$3,000 and \$4,000. Each building will con-

sist of a concrete slab on which will be erected—on stilts because of jungle growth and termites—a square or a rectangular frame church. Screening will be used around the four sides of the building to ventilate it and to keep out the insects and wild life. The roof will be tin with a low overhang to prevent heavy tropical rains from coming in.

Downstairs on the concrete floor there will be a room for meetings, recreation, and the like. Each church will contain a room where the priest can spend the night.

I think I can sum up part of the church's attitude to its mission program by citing an incident that touched me deeply. As we walked out of the church toward the railroad station to catch the train back to Siquirres, Mr. Samuel Wolf, the patriarch of the congregation and the village, put his ebony arm on my shoulder, and with tears running down his wrinkled cheeks said to me: "Father, I did not know the church cared enough about us to want to learn what we are doing." I wish the whole church had heard these words. They still echo in my ears.

Board the train at Siquirres at noon for a four-hour ride to the Caribbean coastal town of Puerto Limon, and there see for yourself how alive the church is. St. Mark's parish is bristling with activity. When we were there, a new outdoor basket-

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ball court had just been completed. A chancel drama was in rehearsal for the annual Council meeting that opened the next day. Representatives from the church in each republic meet with the bishop once each year, and the church in the five republics meets in convocation once every three years. The cost of meeting annually in Central America is prohibitive.

Do not leave Costa Rica without a visit to the Church of the Good Shepherd in San José. Two congregations use this church for their home parish—the English-speaking and the Spanish-speaking. The Rev. José Carlo, a native of Puerto Rico, is rector of the Spanish, and the Rev. William Frey, of Los Alamos, Texas, is rector of the English congregation. It is in the parish house of "Iglesia del Buen Pastor" that Bishop Richards has his office.

We could not leave this republic without looking at the important program now in its infancy, at the Spanish Publications Center near the heart of San José. Here translators are at work on Forward Movement publications as well as other literature to be used in all Latin America. A Spanish catechism has also been translated and published.

It was impossible for us to cover all the work of the Episcopal Church in Central America in two months' time. It was difficult to determine how much time should be spent in each of the mission areas to get a fair sampling. Nor could this account be complete. Several centers of activity, where the Church is doing an excellent job of witnessing for all of us, have been omitted.

Latin America gets in your blood. The people are warm and friendly, and they take you to their hearts at the very outset. They want to understand you as much as you want to understand them. The language of love—God's love—is universal. You need not speak Spanish to understand this.

Are you an adventurer? If so, as the saying goes, "See you in San José."

WHAT CAN I DO THIS SUMMER?

If you haven't made your plans yet, here's your invitation to pick your project to combine work, worship, study, and recreation. A complete listing of unusual summer projects of the Episcopal Church and related agencies designed to fit interests of young people of college age and above and those below college age may be found in the brochure, *Don't Just Stand There, Summer Service Projects, 1963*. For a copy, write to: The National Council Committee on Summer Service Projects, 815 Second Avenue, New York 17, New York.

AT HOME AND ABROAD, ACTIVITIES INCLUDE:

Rural—Sharing in the Church's ministry in isolated, scattered, or agricultural communities. Assisting in summer programs for children and teen-agers.

Urban—Assisting in vacation church school programs, leading recreation and planned trips, working with children and teen-agers, visiting families and adults in underprivileged and interracial areas.

Institutional—Working in settlement houses, hospitals, day camps.

Work Camps—Repairing and constructing chapels, schools, roads.

ABROAD, PROJECTS INCLUDE:

Ecumenical Work Camps—in 22 foreign countries and the U.S.A. For information write to: Commission on Ecumenical Voluntary Service Projects, 475 Riverside Drive, New York 17, N.Y.

Episcopal Work Camp in Japan—For information write to: The National Council Committee on Summer Service Projects, 815 Second Avenue, New York 17, N.Y.

The above programs are for those between the ages of 18 and 30. The programs listed below are for young people below college age. Participation in one of these is a prerequisite for anyone planning to attend an overseas project in the future.

California has one program and New York has two for high-school-age youth. Information on these are listed in the brochure obtainable from the Committee on Summer Service Projects (address above).

The Girls' Friendly Society is sponsoring three Summer Opportunities Programs in Mexico, South Dakota and Brooklyn, N.Y., for girls below college age. For information write to: Girls' Friendly Society, 815 Second Avenue, New York 17, N.Y.

Invest Your Summer, a directory listing over 200 work camps and other voluntary service programs for the 15-30-year age range, may be obtained from: The Commission on Youth Service Projects, 475 Riverside Drive, New York 27, N.Y.

LETTERS

PEACE CORPS INFORMATION NEEDED

The Peace Corps Office of the National Council of Churches would like to find out the names of all Episcopalians serving in the Peace Corps. We would be grateful if church members would send the names, home addresses, home church, and overseas addresses of family members, fellow parishioners, and acquaintances now in Peace Corps service to: Peace Corps Office, Room 753, 475 Riverside Drive, New York 27, New York.

THEODORE A. BRAUN
*National Council of Churches
New York, N.Y.*

JERSEY CITY REVISITED

I recently took occasion to reread "They Preach What They Practice" in *THE EPISCOPALIAN*, October, 1962, telling the story of what has happened in St. John's, Jersey City, New Jersey, since the vestry called the Rev. Robert W. Castle, Jr., as their rector. "They called him with the full understanding that he would endeavor to transform St. John's into an integrated church serving its own community, and that he would attempt to remove the barriers built up against the changing neighborhood."

If this article were compulsory reading for every warden, vestryman, usher, church-school teacher, sexton, member of the Altar Guild or other parish organizations, as well as for every bishop, priest, and candidate for Holy Orders, our church, instead of worrying about the problems of empty pews and the changing neighborhoods of "the inner city" and old suburbs, would find itself off the launching pad and in orbit.

The article is strong reading, but

what is being done is so basic that it should be faced up to and implemented in the work of every parish, and in the heart and actions of anyone who hopes to call himself Christian.

LISPENARD B. PHISTER
Boston, Mass.

FIVE-CENT SENSE

I notice in your March issue that the Church Periodical Club of Colorado has a Seminarian Book Scholarship Fund from which grants are given to seminarians.

Perhaps you would be interested in what we in the Southwest Convocation of the Diocese of Michigan have done in this regard.

Each year every parish and mission of the convocation is assessed five cents per communicant member for our seminary fund. This money may be used to assist seminarians from this convocation who are in financial difficulty, but may not be used in a parish or mission that has its own seminary scholarship fund. Basically, it is to be used in the smaller parishes and missions.

I thought this might be a suggestion for some of the other convocations around the church.

H. W. BROWNELL
*Dean, Southwest Convocation
Diocese of Michigan*

LETTER TO SURVIVORS

The August, 1962, issue of *THE EPISCOPALIAN* had an article by Ernest D. Vanderburgh titled "A Letter to Survivors." My wife and I believe in the principle set forth in the article.

Before my wife died on March 4, she told the family to refer to the article as that was her wish. It is gratifying to have had so many people remark on the dignity of the funeral service.

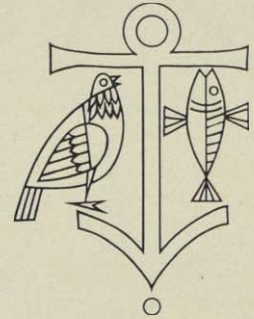
ROBERT F. CAMERON
Belle Vernon, Pa.

HAIL TO THE DEAN

In your March issue, you say of the resignation of the Very Rev. Hewlett Johnson as Dean of Canterbury that the resignation was "quickly accepted by the Queen." The Queen, surely, does not quickly or slowly, reluctantly or willingly, accept resignations; she simply accepts them without comment. The use of the adverb seems part and parcel of the unfair press Dr. Johnson has

Continued on page 56

**Twelve men—and a woman
—dedicated to Christianity
in the "post-Christian" world**



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Edited by

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• Church Colleges—

a special report

• He Guards the Oceans

• Sixties in the 'Sixties



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FOR YOUR INFORMATION

* * * * *

We are pleased to bring our readers a special treat via this month's cover and the illustrations beginning on page 24. The cover drawing—a view of the Church of St. Mary the Virgin, New York City—and the sketches on pages 26 and 27 were drawn especially for THE EPISCOPALIAN by one of America's foremost artists—**Dong Kingman**. In "SIXTY-FIVE BIRDS AND AN ASH CAN," page 24, associate editor **Thomas LaBar** provides us with a word picture describing Episcopalian Kingman, who started life as King Man Dong, son of a Chinese laundryman.

"PRAYERS AT EASTERTIDE," page 39, reminds us that Easter Day is the beginning, and not the end, of this season of primary significance to Christians. The prayers were compiled by contributing editor **John W. Suter**.

In "HIGHWAY HOLIDAY," page 2, the Rev. **W. Shelby Walthall**—rector of St. Matthew's Church, Oakland, Maryland—describes his journey through six Central American republics. While the experience of driving over the unpredictable Pan American Highway is a story in itself, author Walthall's purpose is not to provide us with a travelogue. His objective is to give a first-hand report on the church's mission in this area recently highlighted by President Kennedy's visit.

In "THE RELIGIOUS CRISIS IN OUR SCHOOLS," starting on page 12, the Rev. **Richard U. Smith** discusses the issues in the growing debate over Church-state separation in this country. Author Smith, former editor of Christian Education *Findings*, is associate rector of St. John's Church, Norwood Parish, Chevy Chase, Maryland, and chairman of the Bishop's Committee on Religion and the Schools in the Diocese of Washington.

Contributing editor **Martha Moscrip** turns her talents to mystery writing in "THE CASE OF THE MISSING MEMBERS," page 18. Without giving away the plot, we can reveal that in this particular story the villain and the victim are the same person.

FORTH and

The Spirit of Missions

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PHILIP EWALD
HOWARD HOOVER
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JOHN W. REINHARDT

EDITOR

Henry L. McCorkle

CONTRIBUTING EDITORS

*David Marshall Aherne, Elizabeth Bussing
 Ave M. Davis, Henry Thomas Dolan
 Mary Morrison, Martha Moscrip
 John W. Suter, Jeannie Willis*

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ART CONSULTANT

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THE EPISCOPALIAN

A Journal of Contemporary Christianity Serving the Episcopal Church

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The religious

IF THE number of articles and letters-to-the-editor on the subject currently in our newspapers and magazines is any criterion, there is deep, urgent concern in America about the kind of education our children are receiving. Can a child who does not know his religious heritage be truly educated? Can such religious training be given apart from the rest of his formal education?

The U.S. Supreme Court has acted twice within the past fifteen years to separate religious teaching from public education. In its *McCullum* decision in 1948, the Court ruled that released-time religious education conducted by church groups must not be held on public school premises. Its *Zorach* decision four years later permitted such classes if they were taught away from school property. Last June, the Court denied the New York Regents, as an arm of government, the right of composing and authorizing a prayer at the opening of the public school day.

Now, as this article is being written, the nine justices of the U.S. Supreme Court are considering two cases involving the saying of the Lord's Prayer and the reading of the Bible at the beginning of the day. Such practices occur in almost 40 per cent of our public schools, according to a recent survey, and are prevalent in twenty-three states and the District of Columbia. Only nine states prohibit such practices.

The Abington Township, Pennsylvania, School Board is appealing the decision of a federal court in Pennsylvania which has declared Bible reading unconstitutional, and a mother and her son are appealing a Maryland Supreme Court decision which upheld an old practice in Baltimore schools requiring the daily recitation of the Lord's Prayer and reading of the Bible. In both places, voluntary nonparticipation of pupils who oppose such practices is allowed.

The Pennsylvania case was initiated by Unitarians; the Maryland mother and her son profess to be atheists. In earlier cases, both believers and nonbelievers were involved. The *McCullums* were atheists; one of the litigants in the *Zorach* case was an Episcopalian; and the Regent's Prayer case was brought by a Unitarian,

two Jews, a member of the Ethical Culture Society, and an unbeliever.

There have been other court cases. One from Dade County, Florida, involving a number of religious practices in Miami public schools, is to be heard later by the U.S. Supreme Court. In some localities, as in metropolitan Washington, D.C., Jewish groups have taken the initiative in requesting discontinuance of religious practices and observances in public schools. Unitarians often support such moves, and the American Civil Liberties Union, which has a high percentage of Jews, Unitarians, and humanists on its rolls, has announced its intention to press for the banning of such practices everywhere in the country.

Concern of the Churches

A number of national denominational boards have undertaken study of practices involving relations between the Church and the state. The General Assembly of the United Presbyterian Church issued a report in May, 1962, which it required every presbytery and local church to study with the purpose of helping the Assembly to determine the policy of that body. Among eleven issues covered by the report are "the celebration of religious holidays, the holding of religious observances, Bible reading, and prayer in the public schools."

The National Council of the Protestant Episcopal Church on May 1, 1962, requested the presiding bishop to appoint a Commission on Church-State Relations and directed that it devote the first phase of its study to "aid to church-owned and church-related educational institutions at all levels." For its first report to the National Council in February, 1963, the commission indicated that "the issue of aid to church-related schools cannot properly be considered apart from the problem of religion in public education."

Agitation for removal of religious practices in public schools is not prompted or supported entirely by Jews, humanists, and atheists. At both local and national levels, many Christian leaders, concerned both for civil rights of minorities and for adequate religious education,

BY RICHARD U. SMITH

crisis in our schools

are opposed to religious exercises in public schools. The Presbyterian report, cited above, recommends that "religious observances never be held in a public school or introduced into the program of the public school. Bible reading (except in connection with courses in history, literature, or related subjects) and public prayers tend toward indoctrination or meaningless ritual and should be omitted for both reasons." Many persons, both Jews and Christians, believe that prayer and Bible reading are too sacred to be permitted in public schools in spite of their possible moral value.

This is certainly an area in which there is strong disagreement among religious people. I have talked with Roman Catholic educational leaders who hold opposite views: one questions the value of religious exercises and thinks they ought to be dropped; another insists that they do have a salutary religious effect and ought to be retained. Similar differences in conviction exist among

Baptists, Lutherans, Methodists, and Presbyterians. Our own committee on religion and the schools in the Diocese of Washington has strong proponents for both views.

Issues Behind the Issue

It is a popular pastime to guess what the Supreme Court will decide in the Pennsylvania and Maryland cases. Will the Court extend its argument in the Regents' Prayer case and hold that any prayer in the schools is unconstitutional? Will it be consistent with the trend of other decisions affecting religion? In the recent hearings in Washington on the current cases, Justice Harlan asked: "Is the Court being asked to re-examine the underlying premise of all its past cases involving religion in the schools?"

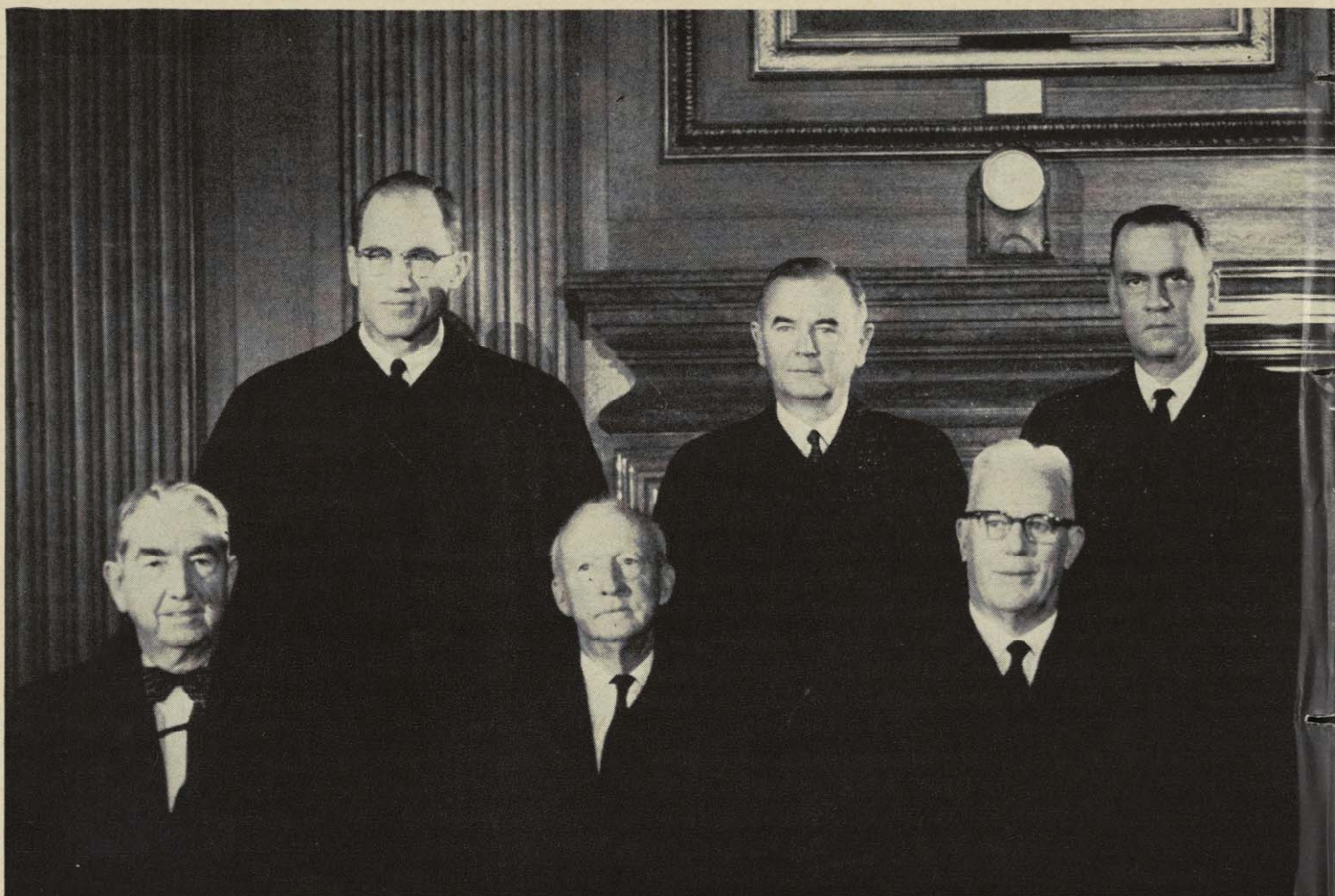
If the Court upholds the school districts which want to continue Bible reading and the saying of the Lord's Prayer, there will still be opposition both from religious persons and others who oppose such practices.

If the Court holds these religious practices to be unconstitutional or goes even further, as Justice Douglas's opinion in the Regents' Prayer case implies, and questions or forbids government sanction of religious practices in other areas of public life, it will unleash public reaction much more violent than that which appeared last summer at the time of the Regents' Prayer decision.

Fortunately, there are indications that the Court will not move in this direction. James E. Clayton, *Washington Post* reporter assigned to the Supreme Court, wrote during the recent hearings on the Pennsylvania and Maryland cases, "It is clear that the justices are troubled by the criticism of their ruling (in the New York case) . . . Particularly galling have been the comments that the Court and the justices are against religion. Certainly no one who read Justice Hugo L. Black's opinion last summer and listened to the arguments last week could reach that conclusion."

Justice Potter Stewart has been critical of an absolutist position. He was the lone dissenter on the Court in the Regents' Prayer decision, objecting that the Court's reliance on Thomas Jefferson's idea of a "wall of separa-

In a short time, the U.S. Supreme Court is expected to hand down a decision affecting every school in the nation. The basic issue is religious education. What are the concerns behind the issue? Are we ready to offer solutions—and to act upon them?



RELIGIOUS EDUCATION CRISIS

tion of Church and state" is without foundation in the Constitution or the First Amendment. In the recent hearings, Justice Stewart expressed concern that the First Amendment's provision for the "free exercise" of religion also be upheld. Might a minority's demand interfere with the majority's right to exercise religion? William S. White, the columnist, asks, "If so, what becomes of the second half of the First Amendment?"

Minority over Majority?

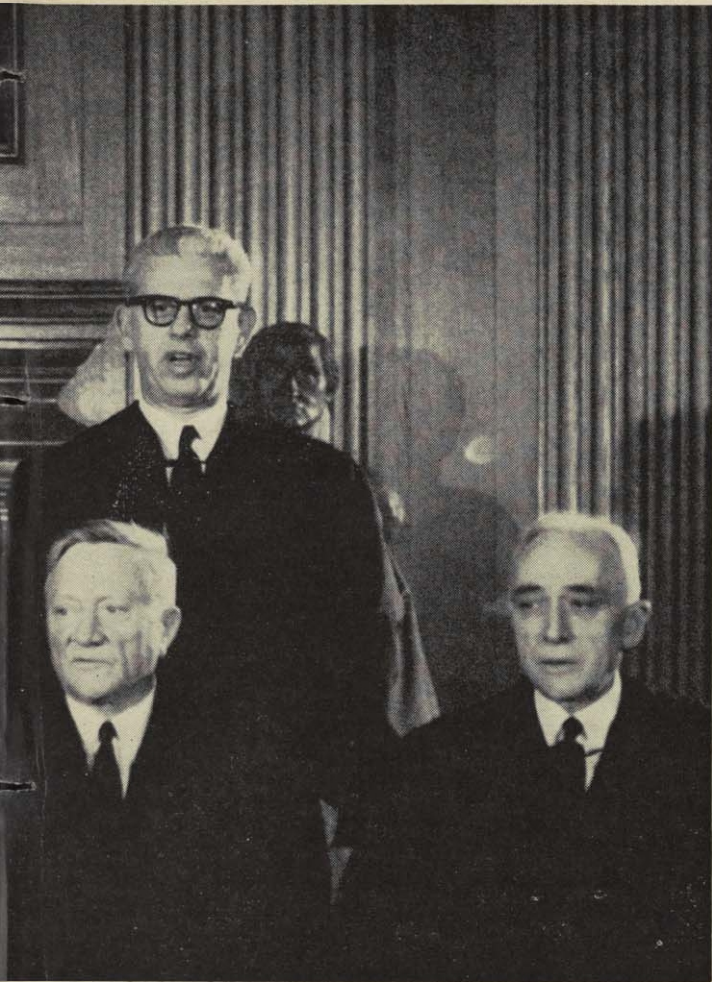
The real issue is the role of religion in national life. Among those who fear that the Supreme Court is moving to an absolutist position in the interpretation of the constitutional provision that Congress shall make no law establishing religion is Dean Erwin N. Griswold of the Harvard Law School, who spoke at the University of Utah Law School while the Court was hearing the Lord's Prayer and Bible reading cases.

Dean Griswold thinks the absolutist principle of Justice Black and most of the Court is too narrow. Justice Black maintains that it is for the good of religion that the government shall give it no establishment. Dean Griswold insists that both the Constitution and our national tradition are tolerant of all religious beliefs and non-

beliefs, and that we need not give up all religious observances in public activities: "This has been, and is, a Christian country, in origin, history, tradition, and culture. It was out of Christian doctrine and ethics . . . that it developed its notion of toleration . . . Does the fact that we have officially adopted toleration as our standard mean that we must give up our history and our tradition?"

Dr. Griswold argues that prayers in schools help teach tolerance: "The child of a nonconforming or minority group is, to be sure, different in his beliefs. That is what it means to be a member of a minority. Is it not desirable and educational for him to learn and observe this in the atmosphere of the school—not so much that he is different as that other children are different from him? And is it not desirable that, at the same time, he experiences and learns the fact that his difference is tolerated and accepted? No compulsion is put upon him. He need not participate. But he, too, has the opportunity to be tolerant. He allows the majority of the group to follow their own tradition, perhaps coming to understand and to respect what they feel is significant to them."

The Harvard Law School dean goes on to argue about the effect of tolerance on the majority: "They experience the values of their own culture, but they also see that there are others who do not accept those values and that



These nine men must define the future role—if any—of religion in our public schools. Seated, from left, are Associate Justices Clark and Black; Chief Justice Warren; Associate Justices Douglas and Harlan. Standing, from left, are Associate Justices White, Brennan, Stewart, and Goldberg.

responsible action. The commission hopes to make a final report to the National Council in December, after hearing from as many dioceses and parishes as possible.

Six Possible Solutions

Six possible solutions seem to merit attention. The first is the allowing of religious practices and observances in public schools on a "local option" basis. Dean Griswold says: "There are some matters which are essentially local in nature, important matters, but . . . to be worked out by people themselves in their own communities, when no basic rights of others are impaired." Dr. John C. Bennett, noted Protestant theologian, supports this view as well as Dean Griswold's criticism of the absolutist principle in the Court rulings. Our commission reports that some of its members hope the Court will permit devotional practices which are acceptable in many parts of the country.

A second possibility is the objective teaching about religion—practices, facts, and beliefs—wherever such are germane to regular classroom subjects like history, literature, and the arts. Every group that I have worked with, Christian and non-Christian, local and national, agrees on the need for such objective teaching.

This approach or partial solution would seem to be one to pursue ardently. Our commission has expressed hope that the National Council will prepare material "explaining and illustrating the kind of teaching about religion which is appropriate in public schools at various age levels." It has also warned that school boards and superintendents are not likely to assume responsibility for introducing an adequate amount of such teaching.

A third approach would offer released time, dismissed time, or after-school programs of religious education. Under the released-time plan, pupils are excused from public schools, usually for an hour a week, to go to their churches for religious instruction. Dismissed time requires the shortening of the school day, either at the beginning, at lunch time, or at the last period, so that children can go to their churches for religious instruction. After-school programs are almost universal among Jewish groups and demand as much as six hours per week, per child.

The Episcopal Church's National Council four years ago approved the central purpose of such weekday religious education as being to interpret or supplement in the light of God's revelation what the child learns in public school. The commission's report suggests that released time may still provide a promising means of counteracting the secularism of public school programs.

A fourth approach is to expand greatly the nation's parochial school system for all churches. Our commission says: "The ultimate question about the public schools which must be faced in connection with aid to

they are wholly tolerated in their nonacceptance. Learning tolerance for other persons—no matter how different—and respect for their beliefs may be an important part of American education and wholly consistent with the First Amendment." Dean Griswold's advocacy that the government uphold our religious tradition will surely find strong public support, and it may influence the Court's decision in the present cases.

The Court itself has declared in the *Zorach* Case that "we are a religious people, whose institutions presuppose a Supreme Being" and that the government is not hostile to religion. But it is not enough to leave these ideas to the Court or to the government. These arms of the republic can only allow opportunity for religious people to exercise their beliefs freely. However the Court acts, American churchmen will be under heavy responsibility to fulfill their duties to God and country and to develop whatever means will provide adequate education, including religious education, for our rising generations.

The preliminary report of the Episcopal Church's Commission on Church-State Relations calls for consideration of a number of ways in which more adequate religious education can be assured. By not taking definite action at this time, but asking that every congregation and diocese consider the issues, the commission wisely involves the whole church in thoughtful decisions and

RELIGIOUS EDUCATION CRISIS

sectarian schools is this: is public education so likely to promote secularism that establishment of parish schools should be strongly supported?" A Roman Catholic leader, speaking in our parish recently, said that he favors parish schools among all churches in order that the religious element lacking in public education can be supplied. But what would such a development do to the public schools?

Federal Aid to Nonpublic Schools

A fifth approach would make the previous suggestion more likely of development: provision of federal aid to nonpublic schools. There is growing concern that the First Amendment, which must not confer a benefit on religion, also must not impose a burden on it—a concern which could permit the inclusion of all schools in a general aid program.

The Church-state commission has prepared three pairs of questions to set forth the alternatives before the American people:

(1) Does full religious freedom require that religion should be free from government aid as well as from government restraints, *OR* does religious freedom require merely government neutrality and therefore permit legislation which arranges the collection and spending of public funds so as to avoid handicapping parents in their choice of school?

(2) Is it just that parents pay full public school taxes and also tuition for their children in parochial schools, thus reducing the amount needed for public schools, *OR* do parochial schools serve purely a private purpose so that tuition payments have no bearing on the justice of school tax burdens?

(3) Should public aid to church-related schools be ruled out in order to protect government from involvement in religious strife, *OR* would healthy religious

pluralism and democratic government be promoted by facing questions of government aid and resolving them on their merits?

The commission also asks for wide consideration of related questions. Would government aid for church-related schools have undesirable effects on the churches? Would a large increase in nonpublic schools aggravate problems of equality of educational opportunity and *de facto* segregation? Is there reason to oppose government aid on the ground that the principal beneficiaries would be Roman Catholics?

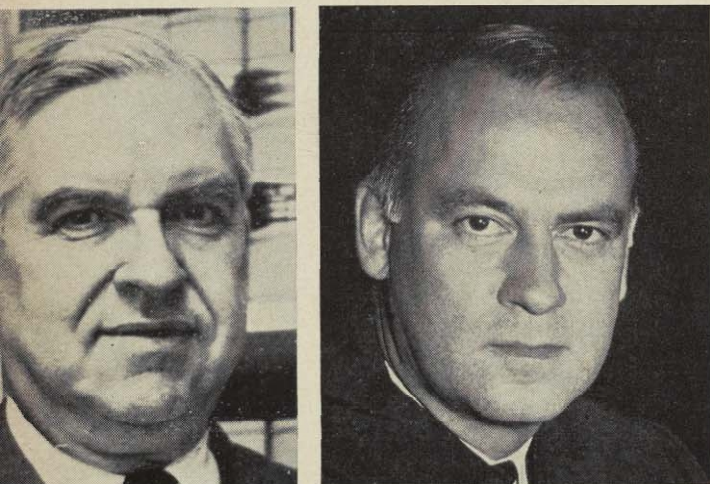
In considering the question of government aid, we need to recognize that the federal government and many state governments are already deeply involved in helping nonpublic schools. In some states, bus transportation is provided; in others, free textbooks. The federal government supplies free lunches, medical examinations, surplus commodities, and—through the National Defense Education Act—buildings and equipment and training for teachers. Unless we are prepared to withdraw these benefits, it would seem that the question is not, "Shall the government help finance nonpublic schools?" but rather, "How much shall it do so?"

Shared Time

A sixth proposal, shared time, is an attempt to do justice to those who feel (1) that religion must play a vital part in a child's education but that few parents and churches can afford a full parochial school system where this would be accomplished, and (2) that in order to do justice to the public schools and yet make possible religious training, "part-time" parochial schools might be practical.

At a meeting in New York last November, an inter-faith group accepted this definition of shared time: "any arrangement under which a child is legally enrolled simultaneously in both a public and a nonpublic school." The basic philosophy underlying shared time is that it is the responsibility of the parent to decide what kind of education his child is to receive and that this education may be divided between a public and a private school. The plan is at least forty years old and has been in operation on a modest scale in many parts of the country, usually in terms of children going from parochial to public schools for home economics, industrial arts, music, and occasionally for language study.

What is new about the current proposal is its appeal as a means of ending the financial difficulties of parochial schools, and solving the problems of Protestant participation and sufficient enrollment in both schools. Roman Catholics seem to favor as much as half a day in each school. Protestants also have speculated as to how much time their children should spend in denominational or interdenominational religious schools. The Rt. Rev. Lewis B. Whittemore, retired Bishop of Western Michigan, has called for a full school day per week (see *The Church and Secular Education*, Seabury Press, 1960).



Two eminent critics of positions favoring an absolute "wall of separation" between Church and state are: at left, Erwin N. Griswold, Dean of the Harvard Law School; and at right, Supreme Court Justice Potter Stewart who is an Episcopalian.

Whereas Roman Catholics would probably teach all history and literature in their own schools, Protestants would probably want the basic teaching in these subjects to be the responsibility of the public school and would only supplement or interpret them in their own schools. Both Roman Catholics and Protestants would teach Bible, doctrinal subjects, and liturgy in their own schools. Orthodox Jews operate parochial schools and would probably favor shared time, but most other Jews oppose the plan, content to press "after-school" programs.

Shared time has received a boost this past year in the Pittsburgh area. The new Forbes Trail Area Technical School, in suburban Monroeville, has enrolled Roman Catholic pupils for courses in electronics and other scientific subjects. There is also consideration of a plan to enroll an entire freshman class of a Pittsburgh Roman Catholic high school in a nearby public school "for instruction in mathematics, foreign language, industrial arts, commercial subjects, and physical education," according to Louis Cassels' recent article in *Look* magazine. In Chicago, new public and parochial high schools are being built within a block of each other; 1,700 Roman Catholic children are expected to take nonreligious subjects in the public school.

Shared time seems to be a practical compromise for those who insist that religion is an essential part of education and yet recognize that it cannot at present be influential, at least in the doctrinal sense, in the public schools. The Rt. Rev. Msgr. C. O'Neil D'Amour, associate secretary of the National Catholic Education Association, who has been a leading spokesman for shared time, admits that this is a compromise for Roman Catholics, but a desirable one if we are to solve the problem of religious literacy in America and the problem of federal aid to education.

While shared time may be thought of as a way of saving parochial schools, it can also be a way of saving public schools. If the Supreme Court strikes down religious practices in public schools and if the schools fail to present adequate objective teaching about curriculum, shared time may well be a happy "halfway house," making unnecessary the development of full-blown parochial schools in every community and denomination.

All who care deeply for the public schools and for our American heritage should consider carefully the merits of shared time for Protestants as well as for Roman Catholics. The National Council of Churches has called for experimentation in shared time under the direction of its new Department of Church and Public School Relations.

The Fork in the Road

The subjects of religion and education in American life, taken separately, are highly explosive today. Together they pose almost insurmountable problems. But solutions must be found for the sake of the public schools and the churches, for our people and our country. ◀

WHAT DO YOU THINK?

a questionnaire

What is *your* position on one of the major public debates of our time?

We invite our readers to express their opinions about the place of religion in the public schools. We hope that this will give all of us some idea of what Episcopalians think about the matter. If you wish to add comments on these questions or any other facets of this complicated issue, please send them along on a separate piece of paper. It is not necessary to sign the questionnaire, but it would be helpful if you will identify your diocese, city, and state. Thank you. *Please circle answers.*

1. Do you favor Bible reading, without comment, as part of the opening exercises in public schools? Yes No
2. Do you favor the use of prayers as a part of the opening exercises in public schools? Yes No
3. Should religious practices and observances in public schools be left to the decision of the local electorate? Yes No
4. Do you believe that "released time," or some after-school program of religious instruction is an adequate religious supplement to secular studies? Yes No
5. Would you favor greatly expanding the parochial schools of all the churches as an answer to adequate religious instruction for youth? Yes No
6. Does teaching about religion take place in your local public school? Yes No
7. Do you favor direct federal aid to all parochial schools? Yes No
8. Do you favor direct federal aid to public education? Yes No
9. Do you believe that parents whose children attend nonpublic schools should pay full public school taxes? Yes No
10. Would you support a plan of "shared time" education where the pupil's instruction time was divided between a public school and a parochial school? Yes No
11. Has your parish recently had any special programs and/or discussion groups on the issue of religion and the public schools? Yes No
12. Have you attended such meetings and discussions? Yes No

Diocese _____ City _____ State _____

Please send your replies to:

The Editors, THE EPISCOPALIAN,
1930 Chestnut St., Philadelphia 3, Pa.

THE CASE OF THE MISSING MEMBERS



A REAL-LIFE DRAMA THAT REQUIRES ONE ACT • BY MARTHA MOSCRIP

THE clergy and other record-keepers in the Episcopal Church undoubtedly enjoy reading good mystery stories. It is equally certain that no church official finds it particularly interesting or relaxing on his daily rounds to be a detective looking for the “bodies” of parishioners who exist only as names on a parish register.

A typical case of missing members might sound something like this:

The Rev. Jack Brown, recently installed rector of St. Swithin's, Homeville, checked a name on his list and looked at his watch. “Guess I have time for one more call before I start for home and dinner,” he thought. “The Grays are next on the list. Maybe they can supply a few clues as to the whereabouts of the Hendersons. Not a single parishioner I called on this week has even heard of them.”

Fifteen minutes later Mr. Brown was listening attentively to a brisk, efficient member of his women's group. “Oh, yes indeed,” said Mrs. Gray, “I can tell you a little about that family, although it's been at

least four years since they were here. Mrs. Henderson moved away shortly after her mother died. They were married in St. Swithin's, and I think their child was baptized here. I knew Mrs. Henderson's mother through the women's group, but I didn't know the daughter—much younger than I am, of course—so I can't tell you where she went. I just can't seem to keep up nowadays—people seem to come and go so fast.”

“They do, indeed,” replied her new rector, as he made a note on his calling list and stood up to leave. “Well, thank you, Mrs. Gray; you have at least explained my inability to find them, even though I still haven't a clue about where they are and probably never will have. But you have helped in clearing up that much of the mystery. Good-by.”

It is not news that Episcopalians, like all Americans, are a very mobile people. Mobile in terms of transcontinental moving vans, as well as Chevies and Fords. They change their addresses oftener than their grandmothers changed their minds. Unfortunately, as Episcopalians

move, they do not always remember that, since theirs is a national church, changing parishes is not beginning all over again, but is a continuation of life in the same communion. Continuance in any organization requires continuity of records. Therefore, it is important for a parishioner to see that copies of his records are sent from his old parish to his new one. Obviously the Hendersons had not done this or young Jack Brown would not have found them on his parish list. Just what had happened to these “missing persons”?

Mr. and Mrs. Henderson and son had moved North. Several years and a new daughter later, they pulled up stakes again and moved East. On the first possible Sunday after they arrived in the East, the Henderson family turned up at St. Timothy's, Suburbia.

“There, Mrs. Henderson,” said the church-school secretary as he filled out the last card, “your children are all registered. Our superintendent, Mr. Deeters, will take them to their classes. Before you join the adults will you tell me whether you would

like to receive the parish paper and be put on the parish list? Or perhaps you would like to wait until your letter of transfer comes?"

Many conscientious and well-informed Episcopalians would answer the superintendent by saying, "I have written our former parish and our letter should be here any day now. Please put us on all the lists."

Mrs. Henderson was not one of these. She said, "Please put me on the list. We intend to come here, but I just can't bear to get an official letter of transfer from my old parish. We were married there and—you know how it is—we move so often that I just think I'll keep my letter in St. Swithin's, Homeville."

What Mrs. Henderson and many others like her may not realize is that it is quite likely that the parish in Homeville has changed rectors at least once since they left. The present incumbent has probably done his best to track her and her family down with no success. Since canon law requires that people be kept on the register as long as they do not request a letter of transfer, these vanished families are probably becoming buried more deeply every year in the inactive files of their respective parishes.

Just what is a letter of transfer, anyway? And why is it so important?

Basically, it is a copy of a set of records about the important religious events in the life of your family. You become Episcopalians through Baptism—as Christians. In due time you are confirmed, accepting greater responsibilities as maturing Christians, and only incidentally as Episcopalians.

The records of the Baptisms and confirmations and of your standing as communicants are what is sent from your former parish to the new one. Interestingly enough, the record of your life in the old parish remains there as part of the archives. Your name and records are not "removed" in the sense that they are destroyed. Records of Baptism, confirmation, and marriage of yourself and your family will be preserved on the books of your old parish for as long as the Episcopal Church continues.

Only when you request a letter of transfer are the records of your old parish actually made complete by the addition in the permanent record of information about your present whereabouts. This will often take the family out of an unknown or inactive category.

Although many people suppose that their membership in the Episcopal Church is on a piece of paper, hardly anything could be further from the truth. We are members of the Body of Christ. When you move to a new parish, the *real* "member" has moved to it, also—and therefore your "membership" has moved, too. The only thing that remains to be done is to see that an official transcript of your status goes to your new parish, also. The church remains the proper custodian of such records. *Remember, only you can authorize the rector of your former parish to transmit a true and accurate copy of your records to your new parish.*

Aside from the inconvenience for those who keep parish, diocesan, and national records, such an attitude can cause a good deal of grief.

If a birth certificate is needed and cannot be produced, a baptismal certificate is often an acceptable substitute. When transcripts of such records have been sent to your present parish, getting a baptismal certificate is relatively easy, because getting a letter of transfer means getting your family church records transferred.

When families move frequently and children are baptized in several different places, recollections of dates and places of Baptism become hazy. If the parents have died by the time the child needs the certificate, the difficulties are multiplied. Similar inconvenience can arise from the fact that proof of Baptism is usually required for confirmation and sometimes for marriage. Such difficulties are a big price to pay for leaving your records in the parish where you grew up. Leave part of your heart at St. Swithin's, but don't leave your records there.

Some parishes are trying to overcome the natural inertia of some people and the shyness or confusion of

others by offering newcomers a form letter to send to their former parish as soon as they indicate a desire to be affiliated with the new one. Most clergymen feel they must tread lightly here. They do not make any such suggestions until they are reasonably sure of the new family's intentions.

This gives another clue as to why the missing Henderson family may not have sent to St. Swithin's for their letter. Did they say, "We would like to be on this parish's list, but we have given up expecting to be in one place long enough to make it worthwhile to write for our letter." This kind of reasoning used to be credited only to people in the armed services. As the general population has become nomadic, too, this attitude has spread. If you are in a place long enough to settle your family in a house or apartment, you should be there long enough to have your church records transferred.

Occasionally a parishioner indicates that he is waiting to write for a letter of transfer because he is still "shopping around." Unlike their Roman brethren, Episcopalians are not subject to any penalty if they do not attend their neighborhood church. Indeed, parish boundaries are not very clearly defined in the minds of most laymen, so there is a good deal of searching.

Some families move often, take a long while to settle, and move on again before sending for a letter of transfer. The end result is the same as it was in the case of the Hendersons. Somewhere there is a parish where they are present on paper, but their bodies are missing. And somewhere there is a parish where the bodies can be found with all identification removed. It thus becomes possible to be counted at least twice.

The directions are simple. When you move, settle on your new parish as promptly as possible. Then write to the rector of your former parish saying, "Please send a letter of transfer for me and my family to the Rev. —, — Church, — Street, — City, — State." He will be more than glad to receive your "clues," fulfill your request, and close the case. ◀

BIRTHDAY IN ETERNITY



*The fact of Easter has turned a family meal into
the central act of Christian worship. Here is
a poignant re-creation of the Lord's Supper as it
was probably celebrated in the second century.*

THE faintest glimmer of dawn was edging above the eastern horizon when the slave Felix knocked softly at the street door of a small stucco house. With him was the slender, delicate, fifteen-year-old child of his master, Dorothea, who had been baptized only a week before at the *Pascha*, the Easter celebration. Her mother, the lady Marcia, usually accompanied the two, but this Sunday she was not well enough to come.

For many years Marcia had hoped to offer her spacious town house for the worship of the Christians, but her husband, a staunch pagan, refused to permit his premises to be used by the ragamuffin devotees to whom she had become stubbornly attached—most of them slaves or small-tradesmen.

It was a source of anxious grief to him that his wife had fallen a victim to this debased superstition which had arisen among the Jews, and about which there were current many scandalous, indecent tales concerning their secret rites. Yet he had no certain knowledge of these things, and the behavior of his wife in the home gave him no indication of any impropriety on her part.

He was inclined to trust her word that the cult of the Christians was innocent of any vicious practice, and he agreed to keep his lips guarded on the subject of her religion. None the less he was haunted by an inward fear lest the honor of his name and house be smirched should she ever be apprehended by the police.

At Felix's knock a porter noiselessly opened the door, and, when he recognized the pair, let them in. Through a narrow vestibule they passed to a colonnaded court or *atrium*, in the center of which was a

shallow pool. About the court the catechumens, who were still receiving instruction and undergoing a period of testing before they could be qualified to receive Baptism, were standing. With them were a few interested strangers, friends of some of the church members. These had been admitted to the house upon guarantee that they would neither betray the place of meeting nor the names of the Christians to the magistrates.

Dorothea no longer had to take her place among them, but passed on to the farther side of the court where the faithful were gathering, including the friends who had received Baptism with her the week before, all of whom were still wearing the new white linen garments given them after the bath of the baptismal water. These garments symbolized the clean, new life into which they had entered—hence their name of *candidates*, a word meaning "robed in white."

Felix meanwhile repaired to one of the side rooms off the *atrium* to fetch the parchment books of the Scriptures which he was to read at the service. Many of these books he had copied himself, for he was a skillful scribe.

For several years now he had been the official reader of the church, but he hoped soon to be ordained a deacon. His business ability and experience gained through his work for his master would be of great help to the bishop in the management of the financial affairs of the church.

When he returned to the court with

the books, the deacons were lighting the pendant terra-cotta lamps about the interior of the house. Their soft, flickering light revealed the arrangement and furnishing of the place. Opening off the court on three sides were rooms of various size, one a baptistery, others used as class rooms for the catechist, storerooms, offices, and guest chambers for any traveling Christians who needed accommodations on their journey.

The far end of the court, where the faithful were gathering—the men on one side, the women on the other—opened full length into a large dining hall. In the center of the room stood a small table. To the right, where the room and court joined, was a platform with a reading stand and large lamp. Felix placed his books here.

There was little other furniture. A few small benches were provided for some of the older women. Behind the table was a semicircular row of seven seats where the presbyters of the church were gathered. Most of these men were of advanced age and had served long in the faith. Two of them bore scars from tortures they had endured in prison. The center seat among them, directly facing the people—and the only real chair, since it had a back—was reserved for the bishop.

Decorations were in keeping with the simplicity of the furnishing. The floor was paved with a marble mosaic of geometric patterns enclosed by a conventional border design of vines and pomegranates with birds and winged cupids fluttering among the branches. This mosaic antedated the time the Christians acquired the house, and it had been skillfully ex-

by Massey H. Shepherd, Jr.

BIRTHDAY IN ETERNITY

ecuted by pagan craftsmen. The Christians, however, had left it as it was, and read into the border design a symbolic representation of the blissful life of the redeemed in paradise.

On the walls of the court, between the doors of the rooms, were several frescoes painted by amateur Christian hands. They included scenes of the Good Shepherd (depicted as a smooth-shaven youth), the raising of Lazarus, Daniel between two lions, the healing of the paralytic in the pool of Bethesda, and a group of bread baskets and fishes recalling the miracle of the feeding of the five thousand. In the quiet light and shadows these crude pictures suggested a faith and hope and endurance beyond the power of any human hand to draw—the mighty acts of deliverance of a loving and compassionate Saviour.

The congregation gathered before the table was composed chiefly of working folk of the lower classes. The apostle would have recognized them as the “not many wise, not many mighty, not many noble” of his own mission churches. They were dressed in sleeved, knee-length linen tunics, girded about the waist. Over the tunics, for protection from the damp chill of the morning air, they wore a woolen cloak, the *paenula* or chasuble. This was a round piece of cloth through which the head passed by a hole in the middle, and which then fell over the arms and draped the body down to the knees.

Instead of the *paenula*, several of the men, including two of the presbyters, and many of the women wore the *pallium*, a long, rectangular piece of wool wrapped crosswise around the body and fastened with a pin over the left shoulder. The women covered their heads with a veil or hood-shaped fold of the *pallium*. The deacons, who had taken their places standing on either side of the table, facing the people, wore only their girded tunics. Across the left arm they had a folded towel or napkin (the *maniple* of later times) which they would need for their ministrations.

A grave silence in the room was punctuated occasionally by a fervent *Alleluia* or a *Kyrie eleison* (“Lord, have mercy”). Presently, from the rear of the house an aged gentleman entered, clad in tunic and *pallium* with a scarf about his neck. It was Bishop Postumus. He greeted his flock with the ancient salutation: “The Lord be with you,” to which all replied: “And with thy spirit.” Then taking his seat with the presbyters, he motioned to Felix to begin the reading.

Felix mounted the platform where the lectern stood and announced a lesson from the prophet Isaiah:

Awake, awake, put on strength.

O arm of the Lord;

Awake, as in the ancient days,
in the generations of old.

Art thou not it which hath dried the sea,
the waters of the great deep;
That hath made the depths of the sea
a way
for the ransomed to pass over?

Therefore the redeemed of the Lord shall
return,
and come with singing unto Zion:
And everlasting joy shall be upon their
head:
they shall obtain gladness and joy;
and sorrow and mourning shall flee
away.

At a signal from the bishop, Felix ended the reading and stepped down from the platform. One of the deacons took his place and began to chant with simple cadences the ancient psalm of the Passover: “When Israel came out of Egypt, and the house of Jacob from among the strange people. . . .”

The people joined in a refrain of *Alleluia* at the end. A second and a third lesson followed. Felix read first from the Epistle of Peter; then from the Gospel of John the account of the Lord’s appearance to Thomas after His resurrection from the dead.

Bishop Postumus, seated in his chair, addressed his flock. He spoke first of the joy of the whole church in the new members who had been received by Baptism the previous week, and called their attention to the words of the apostle which had just been read: “Be ready always to give an answer to every man that asketh you a reason for the hope that is in you.”

He reminded them of the danger and afflictions which threatened them, and reviewed the company of witnesses into whose fellowship they had entered, especially the great apostle himself. He told them how as a boy he had known one of Peter’s disciples, and how from his lips he had heard an account of the glorious confession that disciple made in the persecution of Nero.

The bishop then went on to exhort the older members to pattern their lives after Christ and set an example for the new members. He closed by recalling how long he had tried to teach them, saying that his end was near at any time, and urging them to keep undefiled the deposit of faith which had been committed to them.

The bishop’s homily ended—the sad note of what seemed a farewell, leaving a momentary pause of silence—the deacons addressed themselves to the catechumens out in the court: “O catechumens, bow your

Those who know the name, Massey H. Shepherd, Jr., have usually seen it on his widely read book, The Worship of the Church, or perhaps on his definitive Oxford American Prayer Book Commentary. The clergy know him as an expert in Church history and the Prayer Book and as a seminary professor, formerly in Cambridge, Massachusetts, and now in Berkeley, California. Annually he directs a summer school of graduate theological study at Sewanee, Tennessee. He heads General Convention’s Standing Liturgical Commission, is active in the world-wide liturgical movement, is a member of the World Council of Churches, and bears an impressive number of scholarly honors, achievements, and responsibilities. All of these are, for him, secondary. Dr. Shepherd’s consuming passion is for a reunited Christendom that will get on with its basic task of evangelizing the earth.





The Eucharist is symbolized in this third-century fresco in the Catacomb of Callistus, Rome, by a drawing of Christ blessing the loaves and fishes.

heads for a blessing."

When the bishop had given them a blessing, the deacons took up again: "Let the catechumens depart! Let no unbaptized person remain!"

Quietly the group of catechumens and pagan visitors were shown to the door by the porter. Assured that all had left, he secured the door against any intrusion, though he remained standing near enough to the entrance to be ready for any emergency should the faithful need warning of imminent danger.

The assembled company fell to prayer. The bishop would bid the prayers—for the whole Church throughout the world, for the emperor and the peace and security of his dominion, for the sick and those in affliction, especially those in prison "for the Name," for travelers and sojourners and the unconverted, and for the faithful departed in Christ. After each bidding all prayed silently on their knees. Then the deacons bade them rise, and the bishop summed up the intercessions in a brief "collect" expressive of the intentions of them all.

Now the bishop summoned all to the holy kiss of peace, himself beginning by exchanging the kiss with the presbyters. They in turn kissed the deacons. Among the laity the men kissed the men and the women the women. By this simple, apostolic ceremony—the occasion, alas, of so much ill gossip among outsiders—they expressed the unity and godly love of all the members of God's holy family in Christ Jesus. All were now ready for the holy sacrifice.

The deacons spread a linen cloth over the table and set upon it a silver platter and a two-handled cup. The people formed in line to bring to the table their bread and wine, for each one had brought his own offering, a small bun and a tiny flask of wine. One deacon received the loaves in a wicker basket, the other held a large *amphora* into which each poured the wine from his flask. Likewise, the bishop and presbyters made their offering.

When all the wine and loaves were gathered, the deacons presented them to the bishop, who selected as much bread as was needed for the communion and filled the smaller chalice from the larger. The remaining offerings were set at the side of the table, and the deacons retook their customary stand on either side facing the people.

With his presbyters gathered about him the bishop now began to intone the thanksgiving, bidding the people: "*Sursum corda! Lift up your hearts!*"

The responses of the people given, the bishop and presbyters laid their hands upon the holy food while the bishop continued his solemn chant:

We give thanks unto thee, O Lord God, who art worthy of praise from every creature, whom thou hast made, and whom thou dost ever sustain and nourish by thy grace; because in these last days thou hast sent thine only Son to be a Saviour and Redeemer of mankind, to bring us out of darkness into light, out of error into truth, out of death into life; and hast forgiven our sins, and illumined our minds, and made us worthy to stand before thee. . . .

Here the bishop proceeded to re-

cite the traditional account of the Last Supper, the Lord's words of institution. Then he continued:

We therefore offer unto thee this bread for the refreshing of our souls, and this cup of everlasting salvation, making remembrance of his death and resurrection, and giving thanks unto thee. And we beseech thee to send thy Holy Spirit upon this oblation, and upon thy Church, that he may fill us and unite us in thy kingdom. To thee be praise and honor and worship through Jesus Christ thy Son, with Holy Spirit in holy Church unto the ages of ages.

And all shouted *Amen*. A brief blessing of the extra bread and wine was made. Whereupon the bishop broke before the people one of the consecrated loaves on the holy table and communicated himself and his presbyters, and each of them sipped from the cup. Now the people came forward, and the bishop placed a piece of bread in the hand of each one, saying: "The bread of Heaven in Christ Jesus." One of the deacons held the cup. Each one drank of it, and said *Amen*.

When all had been communicated, the deacons gave a nod to the people to come forward again with their little boxes to receive some of the remaining holy bread to take home. The deacons also took some of it to carry to the sick and absent immediately after the dismissal, which they announced, as soon as the vessels were cleansed, with the brief phrase: "Go in peace."

Silently the faithful dispersed, each upon his own way. Felix and Dorothea remained a moment to await the deacon who would accompany them home to communicate Dorothea's mother. Felix wished also to speak with the bishop about his coming ordination.

But suddenly there appeared in the room, as if from nowhere, a magistrate and three soldiers.

"Are you Christians?" asked the magistrate.

"We are," they replied . . .

In the register of the church this entry was made: "On the day before the Kalends of May: Postumus, the bishop; Marcus, the deacon; Felix, the reader; and Dorothea. *Birthday in eternity!*"

65

BIRDS

and an ash can

FROM the cool depths of St. Mary the Virgin Episcopal Church on West 46th Street in New York City, a small, middle-aged man walked the few steps to Times Square. There, surrounded by the blinking, screeching, flashing, honking, grinding cacophony, he smiled, pulled out a pad of paper, and began to sketch. When he had finished, he moved his pencil to the lower right-hand corner of the sheet and with deft strokes signed, "Dong Kingman."

In April, hundreds of New Yorkers viewed with delight and amusement some twenty-five water colors bearing the same signature during a one-man show at the Wildenstein Gallery. This May, English art lovers will have a similar opportunity when another set of the artist's works goes on display in the gallery's London branch. For the son of a Chinese laundryman, Dong Kingman has come a long way. In addition to the shows, his works hang on the walls of several museums, a number of universities, and the homes of countless collectors, and they have been enjoyed by millions of Americans in such magazines as *Time*, *Life*, *The Reporter* and *Holiday*.

Some people filing past his delicate lines for the first time will undoubtedly

ask why a man so skilled in a traditional Oriental nature study such as *Sixty-Five Birds and a Tree* should choose to devote the majority of his time to grime-covered subjects like subways, sidewalks, and ash cans. The artist's answer is that he is inspired by the speed, noise, and confusion of the city. Through it all walk the figures of men, upright, and in the image of God. He finds in the urban hubbub the same mystery and awe his ancestors found in a lone, bare tree hanging over the mists of a bottomless gorge.

Dong Kingman's joy in the profane is superseded only by his exultation in the divine. An Episcopalian, he feels the timelessness of the Church a creative counterbalance to the temporal pace around him. Several times a week he attends services at St. Mary's, the soot-begrimed exterior of which hides from many a passer-by the beauty inside. "I find peace in the Church," he says, "not as an escape, but as a focus. The Church is as much a part of life as all that's going on outside. St. Mary's helps me to put the rest into perspective

somehow. It's another part of experience."

How Dong Kingman found his way from the crowded streets of Hong Kong to the posh salons of New York is a story something like the adventures of Marco Polo in reverse. Although the future artist was born in San Francisco in 1911, his father soon gave up his struggling laundry, moving his wife and eight children back to China. So it was that for most of the first eighteen years of his life, young King Man Dong grew up in the British crown colony. (His given name was King Man and his surname was Dong, the two being in the opposite order from the custom of the Western world. When he came to the United States, he contracted his given name to "Kingman" and, to accommodate his friends who did not understand the Chinese way, became Mr. Dong Kingman.)

The first indication that the boy had talent came when he was found drawing figures with chalk on a busy sidewalk. As his artistic bent became more and more evident, his family and friends decided to send him to the Hong Kong branch of Lingnan University. Although run by Christian missionaries, the school had little effect on his religious outlook. He,

BY THOMAS LABAR



The Reporter

The artist can even see angels in the hurly-burly of New York City's Times Square, or "Angel Square," as he calls it.

his father, mother, sisters, and brothers were, he indicates, all "sort of backslid Buddhists" who thought religion was a system of "good-luck charms to be used when you wanted to win at the races or something."

The school did, however, have a great effect on his artistic development. There he became adept at the ancient Chinese method of painting, copying day after day all the old Chinese masterpieces. He also learned about Western art, particularly such French masters as Van Gogh, Cez-

anne, and Matisse. So well was he absorbing both cultures that his teachers urged him to return to the United States where he might find both artistic and financial success.

Landing in the bleak Depression year of 1929, Dong Kingman found neither of these in San Francisco—only hunger. After a series of odd jobs, he gained employment in an overall factory, and, as he tells it with characteristic wit and charm, made mounds of overalls, but very few pictures. He had married just

before leaving Hong Kong, and his wife helped out their meager income by working in local sweatshops. This grinding and uncreative routine was thought at an end when he discovered a tiny Chinese restaurant for sale at \$75.00.

Moving his easel into the kitchen, he began busily painting between stirring bubbling pots of Chinese food and waiting on tables. Unfortunately for his fledgling enterprise, he was more interested in painting than *mou goo gai pan*, and



BIRDS AND AN ASHCAN

when customers found they had to cry thrice for their rice, they often left. Predictably, the restaurant failed.

Finally came the big opportunity in 1936 when the government, through the W.P.A. program, enabled the artist to paint, and at the same time, eat. His first solo exhibit at the Art Center in San Francisco was hailed by the city's art reviewers as a major event. One critic wrote that the young Chinese-American artist was "showing twenty of the freshest, most satisfying water colors that

have been seen hereabouts in many a day."

These words were prophetic, for during the next five or six years the Bay Area took the artist to its collective heart. It was not going to be able to keep him, however. In 1942, he won a Guggenheim Fellowship and began painting the mining towns of Nevada and Colorado, the busy streets of Chicago, the cornfields of Illinois, the mountains of Arizona, the charm of old New Orleans, and the still-careening elevateds of New York. The last stop enthralled him. Climbing to the tops of the skyscrapers, he painted the scenes at his feet with a quickened stroke, boldness of color, and variety of shading that he had not known before.

"When I arrived in the big city," Dong Kingman wrote to a friend, "I was not looking for anyone or anything at first, but because I have always been fascinated with city subjects, such as waterfronts, skyscrapers, subways, parks, the first thing I did was to go down below and take a ride on the subway, going downtown and uptown, getting out occasionally to look and see. What did I see? Man-made monumental structures; dynamic streets and avenues; locomotives, buses; B.M.T., I.R.T., and I.N.D.—the fast and quick ways of transportation—the birds, pigeons, and ducks; the animals—lions, monkeys, dogs, cats—the people, some happy and some sad; the atmosphere, noise, dirt, and odors. Summer is hot; winter is snow; subjects are dirty or clean. I enjoy sketching in the asphalt jungle—the big city."

He immediately moved his family to New York and began sketching "furiously." East Side, West Side, he could be found every day on one street corner or another, rapidly recording what went on before him. The story goes that on one such occasion a formidable matron taking her morning stroll paused to watch the little artist at work. "Young man," she exclaimed authoritatively, "You have talent. Why don't you go to school?" She then walked on, not knowing that the drawing she had just seen would someday hang in

New York's Metropolitan Museum.

Incidents of this sort happen often to Dong Kingman, but instead of getting angry, he meets them all with a well-developed sense of humor. "I am small, and I am Chinese," he explains. "Anyone who is both of these things has to have a sense of humor."

Nor is this quality limited to his personal life; it spills over into his art. "If people take my work too seriously, I am disappointed," he laughs. "Of course my pictures are sarcastic, too. I mean, the signs say 'Go here, Go there,' when you don't really have to; and on Sundays, when there is no traffic, the stoplights keep on blinking as if they were crazy."

In World War II, the artist was pulled away from his beloved New York and sent in army uniform to Washington, D.C., where he was set to work producing charts and graphs for the Office of Strategic Services. At another time, the State Department sent him to the Orient as an American ambassador of good will. His happiness at revisiting the land of his forebears was darkened and his trip cut short by the untimely death of his wife. Later he resumed his travels in the service of his country, and upon his return presented, instead of the usual dry report, a pictorial résumé of his itinerary on a Chinese scroll. This document later



Sketching in busy streets draws a crowd of interested onlookers. Here Dong Kingman turns his brush on the city; on the opposite page he captures Father Taber at coffee hour.

was reproduced in the pages of *Life*.

Today Dong Kingman illustrates the covers of numerous national magazines and supplies art for inside articles and fiction. He divides his time between painting and teaching art at Columbia University. In addition to the many awards, grants, and fellowships that he has received in the past and the honor of having his works in twelve of the nation's prominent museums and universities, he perhaps takes his greatest pleasure in the many talented friends he has made over the years.

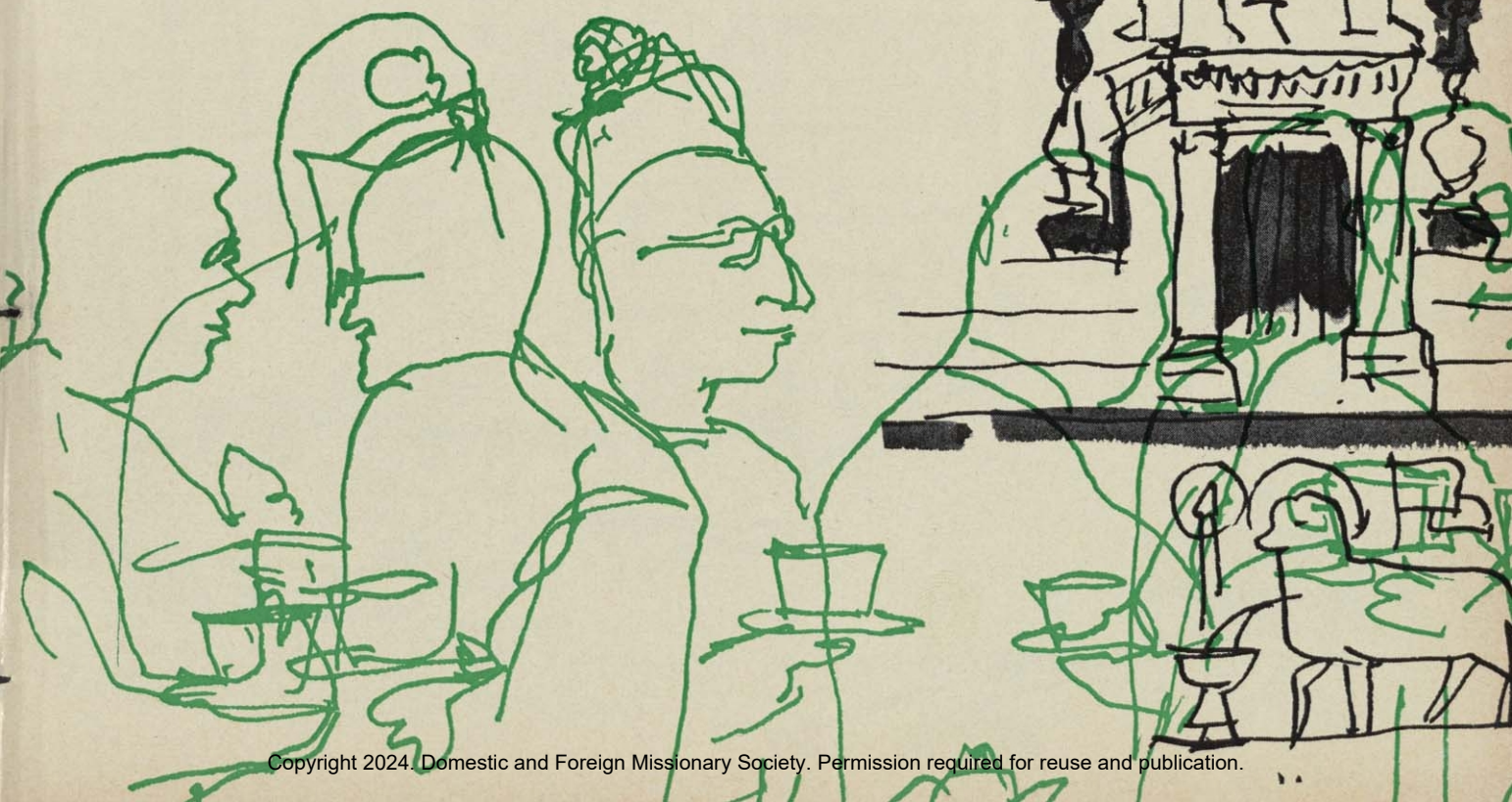
One of these is the noted playwright and novelist, William Saroyan, who calls the subject matter of his friend's work a "juxtaposition of rubbish and grandeur" which is "just naturally beautiful." Explaining what he sees in Dong Kingman's work, Mr. Saroyan goes on to say, "You look and you see, and you don't know why, but you're awfully glad about the whole business—man's proud futility, his brilliant failure, his heroic loneliness, his awareness of his end, and his refusal to care about it. His refusal to stop in his tracks and let it all go. If he can't make a miracle, he can make a locomotive. If he can't go to heaven, he can go to Hoboken."

For many years Dong Kingman, as in the words of his friend's allegory, had been content just to go

to Hoboken. The fact that he now looks beyond is due primarily to his second wife. In 1956 he married the beautiful and talented writer, Helena Kuo. She had studied at the University of Shanghai but had left China to write the book, *I've Come a Long Way*. In the United States she supported herself working for the U.S. Information Agency, receiving a citation for her aid to our war effort. Over the years, Miss Kuo had published a series of other novels, short stories, and articles. After coming to New York, she became a communicant at St. Mary the Virgin.

Interested in his wife's faith, the artist began talking to the Rev. Grieg Taber, rector of the parish and a priest who has brought many artists, writers, and theater people into the Episcopal Church. Dong Kingman joined the Church, explaining to a friend later, "I felt I needed something more in my life."

With the zeal of a convert, he began adding angels to his street scenes and turning more attention to the city's many church spires. Sometimes he gets carried away with his own point of view, adding crosses to unsuspecting Presbyterian and Methodist churches. But for the most part he just likes the shapes that different churches have. "They are different from other buildings," he comments. "They go up, and up, and up."



SIXTY-FIVE BIRDS AND AN ASHCAN

Dong Kingman has painted cities in many parts of the world. Here, he sketches Thailand's Mississippi, the Chao Phraya, flowing through Bangkok.



new era in the PHILIPPINES

BY JOSEPH G. MOORE

WITH the ratification of the concordat between the Protestant Episcopal Church, U.S.A., and the Philippine Independent Church, the number of baptized Filipinos related to us in full communion has jumped from 40,000 to more than two million.

These numbers tell only part of the story. Until 1940, our mission in the Philippines was primarily a mission to Igorot people in northern Luzon; Tiruray and Ilocano people in southern Mindanao; some Chinese families in Manila; and Anglo-Americans primarily in Zamboanga and Manila. At the end of World War II, our church had only five non-Anglo-Saxon priests. Today, there are two Filipino bishops and forty Filipino clergy in the Episcopal Church and thirty-nine Filipino bishops and 425 priests in the Independent Church. What has happened for us in the past twenty years is an entirely new definition of the mission of the American Episcopal Church to this important nation.

Originally, we saw the lowlands of Luzon and the Visayan Islands as Christian territory belonging to the Roman Catholic Church; we did not want to compete with them in any way. What we did not seem to know, however, was the state of the Roman Catholic Church in the Philippines.

The Spanish Yoke

For 300 years the Filipino people had tried to throw off the Spanish yoke. Written history of this period is not clear, but the number of rebellions recorded ranges from thirty major revolutions to a total of 227 rebellions, or one every eighteen months.

The Roman Catholic friars were the Spanish yoke

most feared by the people. These men dominated the country, owned vast tracts of land, and made virtual servants of millions of people.

The Taft Commission reported to the U.S. Government that in the revolutions of 1896 and 1898, 1,124 Dominicans, Augustinians, Recollects, and Franciscans, acting as parish priests, were driven from their parishes and forced to take refuge in Manila. Of this number, forty were killed, 403 imprisoned, and 652 either returned to Spain, went on to China or South America, or died. None of these men ever returned to their parishes.

The tragedy is that Americans and America's churches during this period did not seem to understand that the people of the Philippines wanted to be set free from the Roman Catholic friars, as well as from the Spanish government. We did not hear them when they called to us for help.

As in Mexico and other parts of Central and South America, the friars went with the Spanish Army. In the Philippines, these men taught the faith as they knew it, converting the people, mainly the major lowland tribes, and establishing parishes. Soon they acquired title to most of the land about them, and many became extremely rich and powerful. They were not all corrupt, but most conceived of their job as one of keeping the people simple.

The friars built their churches with forced labor, and some lived with women out of wedlock. Their policies kept the people poor and ignorant. Because the religious orders were strong, even their bishops could not control them. The truth is that the people were so poorly taught

THE EXECUTIVE OFFICER OF THE CHURCH'S NEW STRATEGIC PLANNING COMMITTEE REPORTS ON ONE OF THE MOST IMPORTANT DEVELOPMENTS IN MORE THAN A CENTURY OF OVERSEAS MISSION WORK



JOSEPH G. MOORE

The career of the Rev. Joseph G. Moore includes service as parish priest, army chaplain, author, seminary teacher, and—for ten years—executive secretary of the church's General Division of Research and Field Study. Last year, Dr. Moore became executive officer of the church's Strategic Advisory Committee. Graduated from Hamline University, St. Paul, Minnesota, in 1928, and from Seabury-Western Theological Seminary in 1932, he also holds M.A. and Ph.D. degrees from Northwestern.

NEW ERA IN THE PHILIPPINES

that often their religion was not the Roman Catholic faith, but a syncretism of poor Roman doctrine and corrupted Malayan folk religion.

Great Filipino revolutionary leaders like José Rizal, Gregorio Aglipay, and Don Isabelo de los Reyes were fighting the friars and the government for political, economic, and intellectual freedom. These men identified the friars and the corrupt civil officials as enemies of Christ, the Roman Catholic Church, and the Filipino people. Had the Revolution of 1898 been won by the Filipino people, the nation might well have emerged with a cleansed, independent catholic church. Under a man like Pope John XXIII, the church might well have remained in communion with Rome.

Unfortunately, the people of the Philippines did not win the revolution. Instead, the United States defeated Spain, purchased the Spanish properties in the Philippines for \$20 million, and put down the revolution in a brief but bloody war.

It is interesting to note that some of our greatest Americans in the Philippines did understand the Independent Church and the desire of the Filipino people for religious and economic freedom from the friars. The late William Howard Taft, the first American Governor of the Philippines, accepted his election as vice-president of the new Holy Catholic and Apostolic Independent Church of the Philippines and worked for it in the U.S.A. But even these good friends could not stave off the attacks leveled at the young church.

The Crippling Decision

The heaviest blow came in 1905, when the Supreme Court ruled that all the churches in the nation belonged to the Roman Catholic Church. This forced the Independent Church into grass huts and old, poor buildings. It was a cruel blow of fate which must be remembered by our church now. Even today, the Independent Church is operating under extreme difficulty and is in need of decent buildings and schools.

For lesser men than these great old Independent Church leaders, the decision of the Supreme Court might well have been the end of their religious independence.

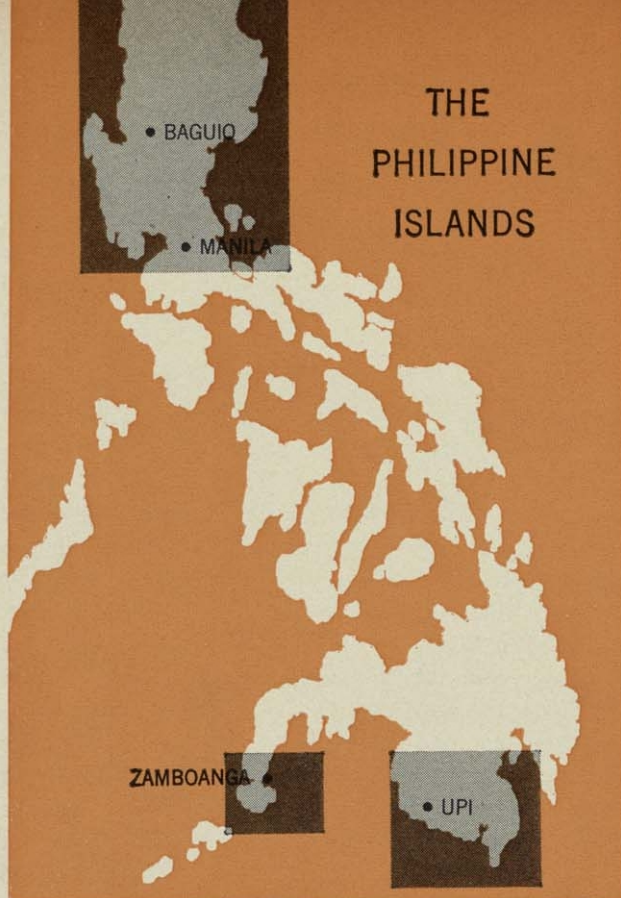
Men like Gregorio Aglipay, Don Isabelo de los Reyes, and the patriotic Filipino Roman Catholic priests who formed the central force of the new church were made of stronger material. The church has endured in spite of tremendous losses. There still glows within this communion a strong desire for freedom of religion. Although the friars of sixty years ago are dead and gone, the persecution that this group has felt over the years makes it realize that too many Roman Catholic leaders still are intolerant of free speech and freedom of mind. These people cannot be sanguine about the future of their country under a dominant Roman Church unless that church at long last can be released from medievalism and desire for political and economic power. So, despite all hardships, the leaders press on.

In the earliest decades of the Independent Church's life, the fire of nationalism was enough to keep the church alive. As the decades wore on, however, Rome became wealthier and stronger, and various American Protestant bodies sent many missionaries who in turn built good churches and schools; nationalism was no longer an issue that could keep the Independent Church together.

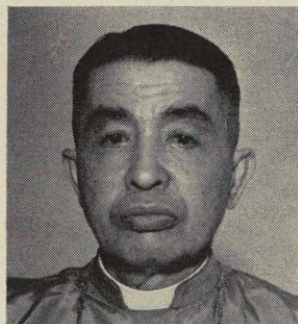
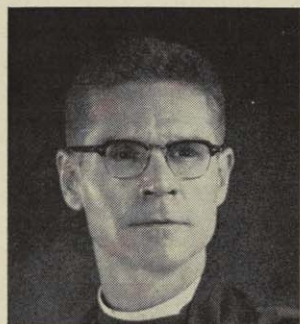
At the beginning, the leaders and the people knew this well. They were Roman Catholics and had no desire to abandon that church's sacraments and principles. Before they separated from the Roman Catholic Church, many of the clergy petitioned the Pope, asking him to appoint Filipino leaders in the hierarchy of the Philippine Roman Catholic Church so that the church could be cleansed of corrupt practices. But the Pope would not help these Filipino clergy. Left, then, with no other alternative, they chose the Rev. Gregorio Aglipay to serve as their Obispo Maximo (Presiding Bishop) and established the Philippine Independent Church.

Father Aglipay's first move was to approach the Old Catholics in Europe and the Episcopalians in the United States, asking that he and two other priests be consecrated as bishops. Neither church responded. The American Episcopal Church turned him down primarily because he represented the revolutionary enemy the American forces had been fighting. Father Aglipay himself had been a lieutenant general of the Philippine Revolutionary Army.

The next forty years were difficult and discouraging. Although the people were catholic-minded at all times, Aglipay and other leaders sought help from any source. Their disgust with some Roman Catholic practices led them into a period of close association with American Unitarians. This was a most unlikely union, but the Unitarians at least had ears for these people. Hence, churches with names like Holy Trinity, Blessed Sacrament, and even the Immaculate Conception, were associated with the Unitarian Church of the U.S.A.



Above: the shaded areas indicate those sections of the Philippines where Episcopal work has been concentrated.



Shown above are the leaders of the Church in the Philippines: at left is Episcopal Bishop Lyman C. Ogilby; at right, the Most Rev. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church. The priest below serves under the pilot parish program, jointly sponsored by the two churches, and described on page 32.

Back to the Faith

With the Japanese occupation of the Philippines came the beginnings of a new day. Once again the fierce loyalties of the Philippine Independent Church clergy and lay people were rekindled. Many clergy and members of the church became active in guerrilla forces fighting the Japanese. In 1945, when the Philippine nation rose up to throw out the aggressor, a new relationship was established between the Supreme Bishop of the Philippine Independent Church and the Episcopal Missionary Bishop of the Philippines, the Rt. Rev. Norman Binsted. Consecration of three Independent Church bishops was given favorable consideration, and in 1948 three American bishops laid hands on the head of the Obispo Maximo and on two other Philippine bishops, who in turn passed this succession on to all of the bishops and presbyters of the Philippine Independent Church. The young church was at long last brought back into full contact with historic Christianity.

Because both of the seminaries operated by the Independent Church had been destroyed during World War II, the church had no way to train its young men. It turned to the Episcopal Church, asking St. Andrew's Seminary to train its young clergy. Through the years since that time, most of the men trained for the priesthood in the Independent Church have been graduates of St. Andrew's Seminary in the Philippine capital, Quezon City.

The last major step was started by the action of the Supreme Council of Bishops of the Philippine Independent Church and the Bishop and Convocation of the Missionary District of the Episcopal Church of the Philippines. Jointly, they asked the American Episcopal Church to ratify a concordat of full communion. On September 22, 1961, the Sixtieth Triennial General Convention of the Episcopal Church took action ratifying the concordat of full communion between the Protestant Episcopal Church, U.S.A., and the Philippine Independent Church, making the two churches full partners in the work ahead.

The Task Ahead

What does this action really mean to our American church? What will we do about it? These are major questions, and the answers made by our church can subsequently change our whole policy and strategy in the Philippines and in many other parts of the world.

The task is tremendous. Good, effective church plants are needed throughout the Philippines. Quite apart from its physical needs, the Philippine Independent Church must develop its program and means of support. Training programs must be established so that all parishes

NEW ERA IN THE PHILIPPINES

within the Independent Catholic Church of the Philippines can be filled with well-informed and trained laymen and laywomen. A new sense of mission must be developed among the people so that they will know why they are Independent Catholics and will reach out to every part of the Philippine nation with a clear message: "Ye shall know the truth and the truth shall make you free." Only the truth of the Gospel, careful training in the sacraments, and other elements of religion can make the true mission of this church become a reality.

Curiously enough, no other body but a revitalized Independent Church can bring about the changes that must come if the dominant Roman Church itself is to be reformed and its people set free.

Rome has come a long way since the nineteenth century; there are many wonderful clergy and laymen and laywomen at work in the Philippines today. But statues that take on the likeness of living things are still carried in procession—statues of Jesus in the tomb, with eyes that wink and frighten. The laity of the Roman Church still have little to say about parish affairs, and there still are political overtones that indicate that the principle of separation of Church and state is still not acceptable to the Roman Church in the Philippines.

What have we done to begin the implementation of this new relationship between the Episcopal Church and the Philippine Independent Church?

The Joint Council

By act of the General Convention in Detroit in 1961, a Joint Council was established to represent our Presiding Bishop and the whole American Episcopal Church in its new relationship to the Independent Church. This council must be supported as it develops its program.

There is need for the establishment of training institutes and schools throughout the Philippines. The present high schools of the Independent Church must be rehabilitated and new schools established. And there is a great need for chaplaincies and dormitories at all good public and non-Roman colleges and universities.

The total program of the Joint Council over the next ten years should cost several million dollars. A revolving fund must be established so that parishes can borrow money at no interest or at low interest to build decent churches, parish houses, and rectories. We do not know exactly how much is needed for this one project, but on the basis of our study of one diocese and part of two others out of twenty-six, at least \$1.5 million is needed. This will build \$3 million worth of buildings over a twenty-year period. Because building costs are much



lower and because these people are used to working with their own hands for their church, this money so invested by us will build twenty million dollars worth of buildings by North American cost standards.

Currently, the Joint Council has a program called the Pilot Diocese and Pilot Parish Plan. This plan pays the salary of a bishop plus a small travel allowance so that he can work full time for his diocese. Five of the twenty-six dioceses are being helped. A bishop's monthly salary is approximately \$80. Parish priests get approximately \$40 a month full salary. In a pilot parish so financed, all fees and pledges can go into the treasury, and each parish can learn to budget the cost of its operation and aid in diocesan support.

General Convention voted to establish a fund of \$50,000 for this program, but the needs are so much greater that the 1963 asking has been expanded. In truth, the Joint Council may need \$300,000 annually by 1965, if the training programs, the schools, and the chaplaincies are developed in the next five years.



After centuries of discouragement, the Church in the Philippines today faces a challenging future with new hope and vision.

A University

We must crown our efforts in the Philippines with a great Christian university, an intellectual center for the total mission of the church. This will take money, but even more important, it will take the best talent we can muster for teachers and consultants. It is hoped that one or more of our American Episcopal colleges will come into direct relationship with this new institution. Visiting professorships and implementation of strong graduate-study programs will make this institution, yet unborn, take its place with the eminent colleges and universities of the Philippines, in the top ranks of higher education.

We have a good start in the Philippines already: both St. Andrew's Seminary and St. Luke's School of Nursing are topflight schools in their own fields. Now, we must add a liberal arts college, a school of education, and the finest small school of medicine we can develop.

Finally, there are many other ecumenical programs

developing which will lead to greater co-operation in the years ahead. A national council of churches has just been organized, and there are co-operative medical and social-work programs. Discussions are being conducted which we hope will lead to jointly sponsored high schools and other institutions so that we can pool our resources and have better and stronger facilities in many parts of the nation.

The spirit of the father of Philippine freedom, the great José Rizal, and of such great patriots as Gregorio Aglipay, Don Isabelo de los Reyes, and thousands of Filipino Christians who helped make the Independent Church a reality, is calling. The call is a great challenge and one we American Episcopalians must support with everything we have. The fact that Philippine Christians can speak to all of Asia is extremely significant. If the Philippine nation can be helped in its desire to develop as a strong Christian country operating as a democracy, it can be the spearhead of Christianity in this important part of the world. ◀

Jesus The Master

JESUS: MAN AND MASTER

Part 5

"Man"; "Teacher"; "Healer"; "Leader": in the preceding installments of Jesus: Man and Master, Mary Morrison has led us into some challenging reflections on our Lord's life on earth. Although He imbued them with new meaning and brilliance, these were the human dimensions of Jesus. And for Christians, these beloved aspects of Him are ever overwhelmed by a single and awesome fact: He is Lord. In this concluding essay, we come to the center of any study of the life of Christ: "Jesus the Master."



"WHO CAN THIS BE whom even the wind and the sea obey?" the disciples asked at one point in their association with Jesus. Almost two thousand years later we ask, "Who can this be whom all these centuries have remembered and worshiped?" We need to know just as urgently as the disciples did; and we can find out as they did, by association with him through the events reported in the first three Gospels.

To begin with, who did he think he was? There are clear, even if indirect, answers to this question. One of the early and important ones comes by omission. There is no indication anywhere in the accounts that Jesus considered the miraculous events connected with his birth important enough to mention—or even that he knew about them. What we can learn about his idea of himself begins with the man coming to the River Jordan for Baptism, the man to whom God says, "Thou art my Son, my Beloved" (MARK 1:11).

Son of God: this is his experience, but is it ever his claim? Other people may call him by this title, but he never uses it in referring to himself. His choice of a title is more ambiguous and challenging: he calls himself "Son of Man."

"Son of Man" in the Hebrew tradition was a phrase with a wide range of meanings. "What is man that thou art mindful of him, and the son of man that thou dost care for him?" (PSALM 8:4, R.S.V.) the poet asks, using the parallel-clause construction that is customary in Hebrew poetry—a construction that justifies the identification of "son of man" with "man."

Jesus thought of himself as a man; that is made very clear in the Temptation episode immediately following the Baptism. Satan, the Tempter, tries to plant in Jesus' mind expectations of special immunities and powers. "No," Jesus replies in effect, "It is written"—there are laws laid down for men. They are the laws laid down for me." The physical and psychological laws of human beings seem also to have been laid down for him: he walks and needs rest; he is hungry and eats; he is sometimes tired, impatient, angry, or uncertain of his course, like all the rest of us. To the day of his death his "process" (to use William Law's word) seems to have been wholly natural.

The phrase, "Son of Man," in the period between the Old and New Testaments became a messianic title. It

is easy to argue that in using it Jesus is mainly concerned with suggesting and affirming his kingship. But there were other messianic titles—King of Israel, Son of David, Holy One of God, for example—and it is surely significant that among them Jesus chooses this one.

"Son of Man" as applied to the Messiah suggests a profound thought: that the saviour of man is not to be a mighty figure, proud and high, but someone who comes forth out of the heart of humanity. It suggests, to go further, that what will save man is already part of himself—as yet unknown, unsuspected, but there to be found if searched for.

This thought brings up the basic question, *what is man?* What is in him, lying latent—or lost, according to the Adam story in Genesis—that makes his nature a fit vehicle for salvation? And where are we to look for it, whatever it is?

The answer can be pointed out to us in the third Old Testament use of the phrase that Jesus habitually applied to himself. "Son of man," said God to the prophet Ezekiel, "Stand upon your feet and I will speak with you . . . son of man, hear what I say to you" (EZEKIEL 2:1, 8, R.S.V.). Man can stand before God and hear what He says. This is man's uniqueness; this is what he was created to do.

St. Francis of Assisi once spent a whole night on his knees in prayer, asking over and over again, "My God, who art thou? And who am I?" He knew that the two questions were inseparable, that man can know himself only by seeking to know God and hear what He says.

Man turned toward God—that is man; anything else is less than man. From this point of view man has been subhuman or at best—as with the prophets, the saints, and other great religious leaders—only occasionally human ever since he first appeared on this earth. All of humanity has been waiting, and waits, for the man wholly turned toward God to show us what human nature was meant to be and do.

And He has come, and still comes. Nothing in all the Gospels is as strong and all-pervading as the impression they give that their central character is wholly turned toward God. From the first saying reported of the boy in the Temple, "Did you not know that I was bound to be in my Father's house?" (LUKE 2:49), to the last from the Cross, "Father, into thy hands I commit my

spirit" (LUKE 23:46), everything shows this orientation. Even the terrible, despairing, last saying of the Matthew and Mark accounts—"My God, my God, why hast thou forsaken me?"—only emphasizes its completeness.

The same thing is true of Jesus' teaching. Its message from beginning to end is about the kingdom of God, the state (whether interior or exterior) in which the will of God is heard, and attended to, and done. It is about turning toward God. And those who do turn toward God are related to Jesus in the true humanity which he is demonstrating. "My mother and my brothers—they are those who hear the word of God and act upon it" (LUKE 8:21). They are related to him, and like him they are children of God, sharing with him in the prayer which begins, "*Our Father*."

But it is not so simple as it looks. To turn toward God may be man's unique privilege and endowment; to turn away from Him is man's unique and inalienable freedom—and a basic human trend, as the story of Adam reminds us. This we can see at any time by looking inside ourselves.

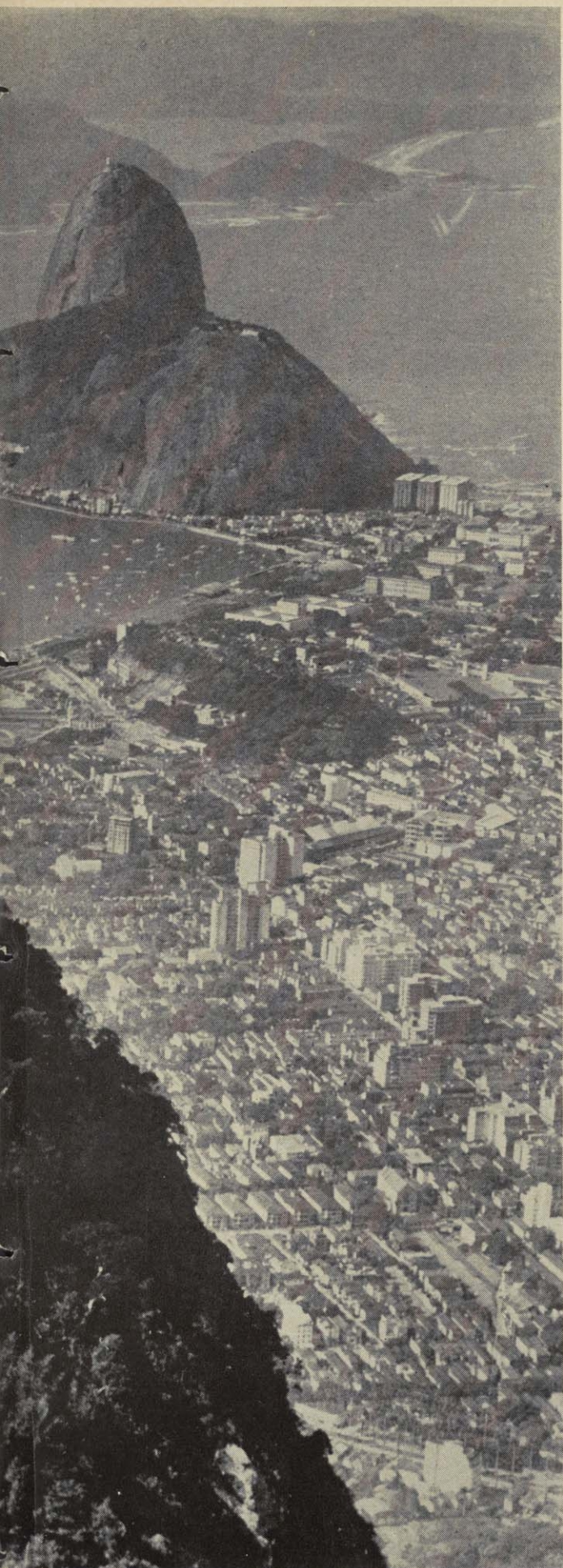
In the Gospels we can see Jesus torn by this tendency, like any other son of man—perhaps more intensely because of his more intense awareness of the situation, which the rest of us move through like blind men who have never heard of the sense of sight. But he saw; he knew. His time of temptation in the desert; his hours of prayer alone, away from the pressure of the crowds; his reaction when followers call him "good master," or say, "You are the Christ"; the hours in the Garden of Gethsemane—these incidents show such moments, giving us almost a ringside seat at his attempts to find and hold, in each situation, the direct, clear, hearing-and-doing relationship with God's word and will that keep him wholly turned toward God.

Out of this tension comes his certainty of the Cross—the knowledge that being an independent self, the center of the universe, answerable to no one, is so much a part of the human heart that any man who resists it feels (and *must* feel) as if he were killing his own self, dying continually day after day.

The Cross was no one-time thing to Jesus: he knew it well interiorly before he came to it exteriorly; and it is out of this continuous experience that he says to his followers (and to us): "If anyone wishes to be a follower

*“The Son of
Man has
come to seek
and save
what is lost”
(Luke 19:10).*





Jesus the Master

of mine, he must leave self behind; day after day he must take up his cross, and come with me" (LUKE 9:23). This is the small gate that few can find, the narrow road that few can travel.

But it broadens out into the largest state possible to the human mind, because the man who is turning toward God and attempting with his whole heart to follow His will and way gets continual glimpses of His nature, like a mountain climber seeing a tremendous view at intervals, as the clouds around him part for a moment.

Jesus, the Man wholly turned toward God, sees this view continuously and clearly, a broad landscape bright in the sun and dappled by clouds. In his teachings he tries by every means at his disposal, through pictures and poetry and question and quotation, to make the nature of God, which is so clear to him, visible to others.

Sometimes it is an Old Testament quotation that he presents for fresh consideration: "Go and learn what that text means, 'I require mercy, not sacrifice' " (MATTHEW 9:13). This is the prophet Hosea's glimpse of God's nature not as demanding, but giving.

Sometimes it is an analogy from nature: "Love your enemies and pray for your persecutors; only so can you be children of your heavenly Father, who makes his sun rise on good and bad alike, and sends the rain on the honest and dishonest" (MATTHEW 5:45). This shows forth God as the creator of a natural world which operates by its own laws and favors nobody, leaving each man free to make of it what he will.

What we—all of us together, all through history—have made of this world is what distorts it and our lives. But even in the middle of this distortion something of the basic freedom can still operate: "If you forgive others the wrongs they have done, your heavenly Father will also forgive you; but if you do not forgive others, then the wrongs you have done will not be forgiven by your Father" (MATTHEW 6:14-15).

Sometimes Jesus uses an image drawn from human behavior at its soundest and most instinctive. "Is there a man among you who will offer his son a stone when he asks for bread . . . ? If you then, bad as you are, know how to give your children what is good for them, how much more will your heavenly Father give good things to those who ask him!" (MATTHEW 7:9-11). But these good things are always an interior gift, so deeply interior that Jesus uses the strong image of secrecy to describe the transaction: "When you pray, go into a room by yourself, shut the door, and pray to your Father who is there in the secret place; and your Father who sees what is secret will reward you" (MATTHEW 6:6).

This God whom Jesus sees is nothing like the God of popular imagination, sitting high above and manipulating nature to reward and punish, creating dramatic and showy effects to impress his point on human beings: a God who, if we really look into the implications of what

Jesus the Master

we think, is captious, jealous, arbitrary, self-centered—made in our own image, in fact.

But the man who is genuinely turning toward God finds himself unable to make God in his image; instead, he finds himself being made (as Adam was, at the beginning) in God's image. Jesus, the Man wholly turned to God, is wholly made in the image of God. It is His uniqueness that He can allow Himself to be; we are more resistant. He is wholly derived from God—and so *is* God.

This Man turned toward God, Who is God, is the Risen Christ who, His human process completed, comes back after death to His disciples "because it could not be that death should keep him in its grip" (ACTS 2:24).

He comes to complete what had been begun by His teaching, to fulfill insights about the nature of man and the nature of God, and the process of turning (repentance, John the Baptist called it) that will re-

*Light of Creation parting the Deep,
Power of Life waking Adam from sleep,
Heart of the music that sings in the spheres,
The Word becomes Flesh, the Saviour appears.
He measures the ages, the seasons commands;
Himself He gives helpless into our hands.*

—Katherine W. Lawrence

establish the lost relationship and make man what he was meant to be.

It is this knowledge of the Risen Christ that shapes the Gospel of John, making it more an exultant meditation than a biography. Jesus *is* God, active in the world. The Jesus who speaks in this last Gospel speaks in these terms, and seems at first glance to have little in common with the man and his human process shown in the first three Gospels.

But if we look more closely we shall begin to see a resemblance, for this mighty being shown by John is wholly derivative. He is God because He is wholly derived from God: in no way and at no point has He ever turned from God. "In truth, in very truth I tell you, the Son can do nothing by himself; he does only what he sees the Father doing . . . I cannot act by myself . . . my aim is not my own will, but the will of Him who sent me" (JOHN 5:19, 30).

This then is what man is meant to be—wholly turned toward God, wholly free from the demands and limitations of his own nature because God is ruling it and has made it in His own image.

It is as if a radio, which had lost contact with a broadcasting station's wave length and was producing

only static, were to be tuned in to the proper wave length again and begin to do what it was designed to do. "So shall we all at last attain to the unity inherent in our faith and our knowledge of the Son of God—to mature manhood, measured by nothing less than the full stature of Christ" (EPHESIANS 4:13). Guided by the Man wholly turned toward God, we can attain collectively the unity that is mankind, and individually the derived perfection that is man.

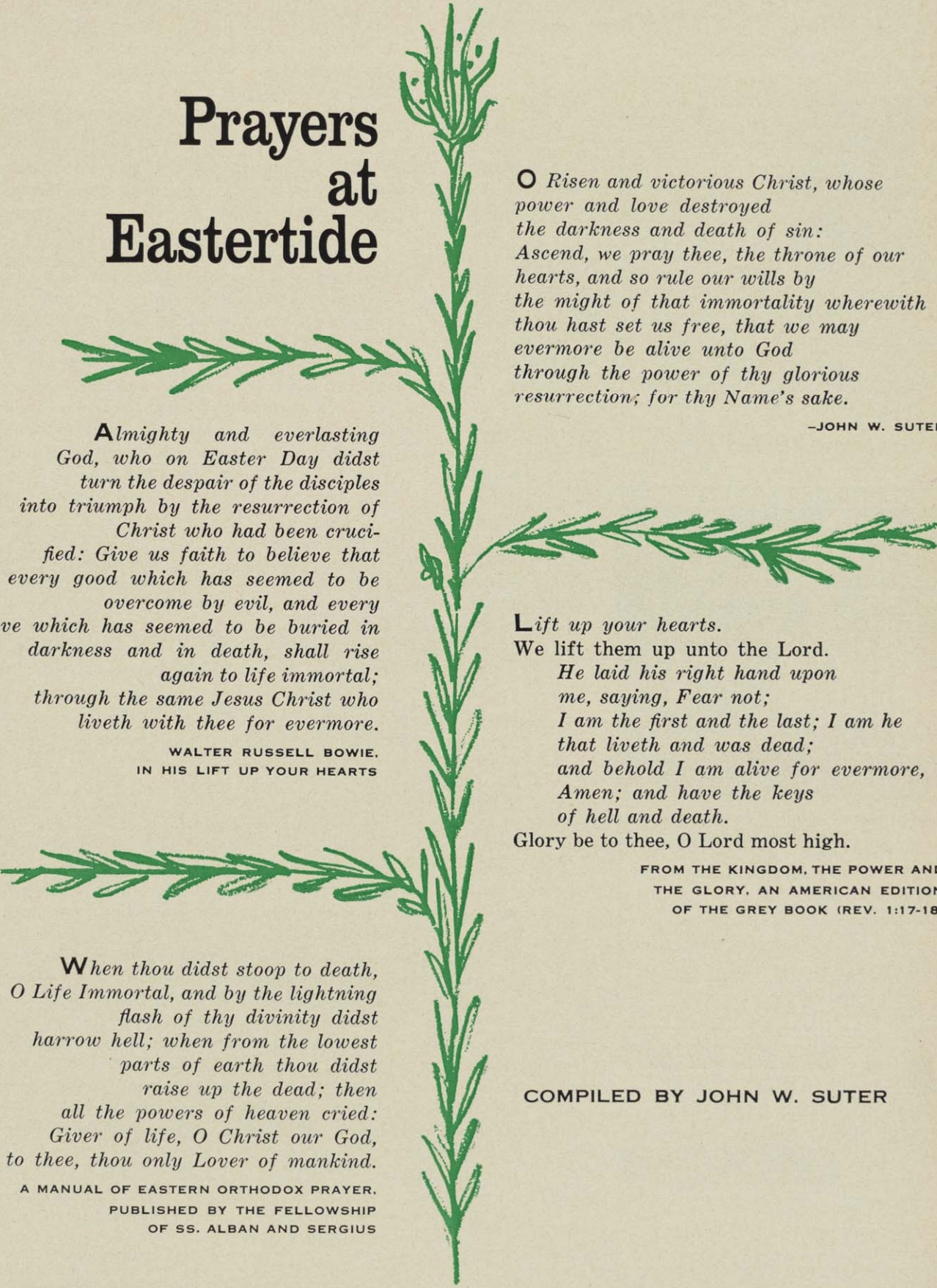
What is man? What is God? The Man wholly turned toward God can answer both these questions for us at once. By the direction in which He turns He shows us what man's orientation must be, and from where he derives his existence. Turned toward God, He sees and knows what is in everyday life lost to the rest of us; and what He sees, He shows.

"My soul doth magnify the Lord"—this is a literal description of the work of such a soul in the world: it takes the God whom we cannot see and makes Him visible. "No one has ever seen God; but God's only Son, he who is nearest to the Father's heart, he has made him known" (JOHN 1:18). And we, looking at Him, find that He is transparent, that through Him we can see the creative process, the creative power, the Creator Himself at work.

As the great, contemporary theologian Paul Tillich says in his book, *The New Being* (New York, Scribner's, 1955): "Jesus . . . could have become an idol, a national and religious hero, fascinating and destructive. This is what the disciples and the masses wanted Him to be. They saw Him, they loved Him, they saw with and through Him the good and the true, the holy itself. But they succumbed to the temptation of seeing. They kept to that which must be sacrificed if God shall be seen with and through any mortal being. And when He sacrificed Himself they looked away in despair, like those whose image and idol is destroyed. But He was too strong. He drew their eyes back to Him, but now to Him crucified. And they could stand it, for they saw with Him and through Him the God who is really God . . . We are not asked to stare at Him, as some do . . . We are not asked to look away from everything but Him, as some do . . . We are not asked to refuse union with what we see, as some do. But we are asked to see with and through everything into the depth into which He shows the way."

MARY MORRISON—*Because she combines serious scholarship with her own special intellectual sparkle, contributing editor Mary Morrison has earned wide respect both as a writer and as a teacher. For author Morrison, these two pursuits are complementary: she credits students of her adult Bible classes—at Trinity Church, Swarthmore, Pennsylvania—with providing a steady supply of ideas for both her meditational essays and Jesus: Man and Master, concluding this month. Mrs. Morrison and her husband, advertising executive Maxey N. Morrison, are parents of a teen-age daughter and two sons—both law students married to girls named Barbara.*

Prayers at Eastertide



Almighty and everlasting
God, who on Easter Day didst
turn the despair of the disciples
into triumph by the resurrection of
Christ who had been cruci-
fied: Give us faith to believe that
every good which has seemed to be
overcome by evil, and every
love which has seemed to be buried in
darkness and in death, shall rise
again to life immortal;
through the same Jesus Christ who
liveth with thee for evermore.

WALTER RUSSELL BOWIE.
IN HIS LIFT UP YOUR HEARTS

When thou didst stoop to death,
O Life Immortal, and by the lightning
flash of thy divinity didst
harrow hell; when from the lowest
parts of earth thou didst
raise up the dead; then
all the powers of heaven cried:
Giver of life, O Christ our God,
Glory to thee, thou only Lover of mankind.

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O Risen and victorious Christ, whose
power and love destroyed
the darkness and death of sin:
Ascend, we pray thee, the throne of our
hearts, and so rule our wills by
the might of that immortality wherewith
thou hast set us free, that we may
evermore be alive unto God
through the power of thy glorious
resurrection; for thy Name's sake.

—JOHN W. SUTER

Lift up your hearts.
We lift them up unto the Lord.
He laid his right hand upon
me, saying, Fear not;
I am the first and the last; I am he
that liveth and was dead;
and behold I am alive for evermore,
Amen; and have the keys
of hell and death.

Glory be to thee, O Lord most high.

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UNITY: PROGRESS AT OBERLIN

Delegates of the Episcopal Church and five other major U.S. Christian bodies moved closer to unity March 22 by unanimously agreeing to seek authority from their respective governing bodies "to enter into the preparation of a plan of union."

● The fifty-four delegates, representing the Episcopal, United Presbyterian, and Methodist churches, the United Church of Christ, the Evangelical United Brethren Church, and the Christian Church (Disciples of Christ), said, in concluding their meeting in Oberlin, Ohio, "We are reminded that our very reason for being is challenged if we allow ourselves indefinitely to discuss unity in general."

● The representatives of the six-church consultation on Church union set no deadline for securing authority from their governing bodies. They agreed, however, that the step must be taken so that "no unnecessary delay may keep us from moving beyond the exploratory phase of our work just as soon as the consultation agrees that we have sufficient theological consensus to make such an effort promising under the guidance of the Holy Spirit."

● In a concluding statement at their second consultation—the first was held April, 1962, in Washington, D.C.—delegates said they believed that they had reached an important consensus on "the crucial question of authority in the [united] church." They referred to a report adopted earlier, which affirmed the Holy Scriptures to be "the norm of our total life, including worship and witness and teaching and mission." The report said the Scriptures have a unique authority because "they witness to God's revelation, fulfilled in Jesus Christ, and to man's response to the divine revelation." On the basis of this consensus, delegates in the final statement declared: "We find ourselves now ready to grapple with the sharp issues that in our history have been causes of division and walls of separation between us."

● Specific major stumbling-blocks in the churches' quest for a union that would be "truly catholic, truly reformed, and truly evangelical" are: (1) the place and authority of the ordained ministry—this includes the problem of a historic episcopate and its relation to Word and Sacrament; (2) the place in the living tradition of the Church of the creeds, liturgical practices, and confessions of faith in relation to Scripture; (3) the doctrine of the Sacraments.

● Another major obstacle up to this point has been the question of a common form of worship. Of this, the consultation said: "We believe that we begin to see how to find a way by which varied practices of worship may enrich and instruct us all in the worship of a united Church." In a report on worship and witness of the Church, the Rev. William J. Jarman, chairman of the consultation's study commission on this topic, told delegates that "there will be no Christian unity until a way can be found to a unified service of worship. Unity in worship is the ultimate achievement of Church union." Dr. Jarman, president of the Council on Christian Unity of the Disciples of Christ, presented a paper written by the Rev. Dr. Massey H. Shepherd, professor of liturgics at the Episcopal Church Divinity School of the Pacific, Berkeley, California. In his report, Dr. Shepherd pointed out that "sudden changes in the external habits of worship, or the juxtaposition of unfamiliar with familiar modes of expression, are disruptive to piety and are therefore warmly resented [by the laity]."

● In addition to official delegates from the six churches, observer-consultants from the Moravian Church, the National Baptist Convention,



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U.S.A., the Polish National Catholic Church, the Presbyterian Church in Canada, the Presbyterian Church U.S. (Southern), the Reformed Church in America, the United Church of Canada, the Religious Society of Friends, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the American Baptist Convention, the Anglican Church of Canada, the Church of the Brethren, the Christian Methodist Episcopal Church, the Hungarian Reformed Church, and the Standing Conference of Canonical Orthodox Bishops in the Americas, attended the Oberlin sessions.

● The next consultation meeting will be held in April of 1964 at Princeton, New Jersey. The Oberlin gathering was intentionally broad in order to cover a wide range of issues; the 1964 meeting is expected to deal at greater depth with a more limited range of topics.

CHURCH PRAYS FOR PRESIDING BISHOP

The Episcopal Church sustained a major shock last month when the Rt. Rev. Arthur Lichtenberger, Presiding Bishop since 1958, disclosed that he would be forced to limit some of his activities because of a disability diagnosed as a form of Parkinson's disease (see *THE EPISCOPALIAN*, April, page 39). Since his announcement, the Presiding Bishop has received hundreds of letters offering encouragement. In dioceses and churches across the nation, uncounted prayers are being offered for him. At latest report, he is in good health, is working his usual eight- to ten-hour day at his office in the new Episcopal Church Center in New York, and is taking corrective exercises for his disability.

VATICAN-KREMLIN THAW?

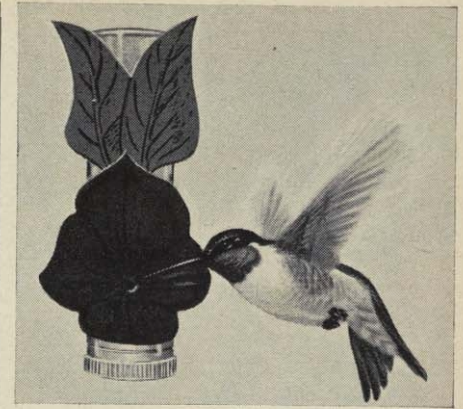
A recent chain of events is being interpreted by observers as clearly pointing to what may become a religious highlight of 1963: the signing of a Moscow-Vatican agreement. The latest move came when Soviet Premier Khrushchev's daughter, Rada, and son-in-law, Alexei I. Adzhubei, paid an eighteen-minute visit to Pope John XXIII. Although the exact reason for the call was undisclosed, it is believed that the Russian couple were arranging for a future visit to the Vatican by the Soviet leader. ● One of the first rumors of a thaw in Vatican-Kremlin relations came in 1960 when leaders of Italy's Christian Democratic Party visited the U.S.S.R. The following year Premier Khrushchev surprised the world by sending greetings to Pope John on the latter's eightieth birthday. Other surprises were to follow. In October, 1962, Soviet government sources announced that three Roman Catholic prelates from Lithuania had left Moscow to attend the Second Vatican Council. Later, the Russian Orthodox Church sent two delegate-observers to the council. Early this February came the announcement that Ukrainian Rite Archbishop Josyf Slipyi had been released the previous December after eighteen years of Soviet imprisonment. ● There is now speculation that the fine hand of Soviet diplomacy will show itself again in making it possible for Josef Cardinal Mindszenty, Primate of Hungary, to leave the shelter of the U.S. legation in Budapest to accept a Curia post in Rome. Asked if he believed there could be any understanding between his country and the Holy See, Mr. Adzhubei replied that co-existence involved states, not ideas.

GENERAL CONVENTION, '64: HOIST THE INSIGNE



right half is the Episcopal Church shield and on the left is the seal of the Diocese of Missouri, host to the forthcoming convention.

The insignia or seal of the Sixty-First General Convention of the Episcopal Church scheduled for October 11-23, 1964, in St. Louis, Missouri, has been chosen by the convention committee. To be used on official documents of the convention as well as on stationery, programs, and other literature, the design (see photo) is in the form of a diamond divided into halves. Featured on the



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RUSSIAN CHURCH LEADERS VISIT U.S.

Sixteen Russian churchmen touring the United States recently filed into Seabury House, the Episcopal Church's national conference center in Greenwich, Connecticut, for a two-day discussion with more than twenty Episcopal and other church leaders on "The Church Ecumenical" and "The Church and World Peace." ● Visiting this country under the auspices of the National Council of Churches, the Russians attended the National Council General Board meeting in Denver, Colorado, and then split into groups of three and four to travel to major cities in the South, the Midwest, New England, and the West Coast. ● After re-assembling at Seabury House for the important closed conference, they went to New York where they attended church services, met with representatives of the Protestant Council of the City of New York, and



American and Russian churchmen get together during the Russians' visit to Washington, D.C. Shown above: Dr. Virgil Lowder, executive secretary of the Washington Council of Churches; Archbishop Philaret, Russian Orthodox representative in Vienna; Dr. Vernon Ferwerda, director of the Washington office of the National Council of Churches; Archbishop Nicodim, leader of delegation and head of Russian Orthodox Department of External Church Affairs; and Bishop Nicolai, of Mukachevo and Uzhgorod.

visited the Interchurch Center as guests of the National and World Councils of Churches. On the following day the group split up again, with half of the churchmen visiting Princeton Theological Seminary, Princeton, New Jersey, and the other half going to Philadelphia, Pennsylvania, and Valley Forge, Pennsylvania, where they toured American Baptist headquarters. ● One of the lighter moments of their visit was a mock race around the Indianapolis Speedway. Although the group enjoyed the several rapid laps, they were puzzled when told that cars are driven 200 times around the oval every May 30. "Why do they do that?" asked one. Before returning to Russia, several of the visiting churchmen commented that religion could serve as a common ground to further peaceful relations between the Soviet Union and the U.S.A.

DOCTOR'S DILEMMA

As medical research increases man's ability to sustain life, doctors find themselves faced with a number of new and difficult problems. Should an obstetrician prolong the life of an infant so deformed that it would normally die a few minutes after birth? How does a hospital staff decide who will and who will not receive the benefits of a recently developed drug limited in supply? Should a physician stop prolonging the life of a hopelessly ill patient? ● Realizing that doctors are moving in un-

Continued on page 44

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Capitalscene

■ A presidential study commission headed by Gen. Lucius DuB. Clay has achieved the highly improbable feat of delighting both the friends and foes of foreign aid . . . The commission of ten distinguished private citizens was appointed by President Kennedy last December. Its assignment was to take "a very hard look" at the U.S. aid programs and determine whether they are really worthwhile . . . In the report which it recently submitted to Kennedy, the Clay Commission bluntly agreed with foreign aid critics that the United States is "attempting to do too much for too many." Noting that ninety-five countries are currently receiving handouts from Uncle Sam, it called for a sharp "tightening up" of the program to concentrate resources in countries which are at least trying to help themselves. It suggested that aid appropriations can be trimmed substantially over the years ahead by applying more "realistic" standards. All of this delighted such anti-aid congressmen as Rep. Otto Passman, D., La., who declared that Gen. Clay should "be given another star" for the report . . . But the Clay Commission did not stop with criticism. It held unanimously that "properly conceived" aid programs are "essential to the security of our nation and necessary to the exercise of its world-wide responsibility." It strongly endorsed the competence and approach of the new AID administrator, David E. Bell. And it warned that economies must be achieved gradually with a paring knife rather than suddenly with a meat axe.

■ President Kennedy's youth-employment bill, which has been warmly supported by Presiding Bishop Arthur Lichtenberger and other religious leaders, has cleared its first hurdle in Congress. But it seems to have become precisely what Bishop Lichtenberger expressed hope it would not become—a partisan issue . . . The House Education and Labor Committee approved the bill by a party-line vote of eighteen to twelve, over solid Republican opposition. Administration leaders have promised to give it top priority for floor action in the House and Senate, but it evidently will face a stiff partisan battle in both chambers . . . The bill would set up a 15,000-member Youth Conservation Corps for young men sixteen to twenty-two to work in federal forests, parks, and recreation areas. It also would create a 50,000-member "home town youth corps" of both boys and girls to carry out civic projects in their own communities. The objective is to provide job opportunities for high school dropouts and other unskilled urban youngsters, who now suffer from the highest unemployment rate of any group in the nation.

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FAMILY MEMO

The purpose of this column is to bring you—our family of readers—information about the progress and uses of THE EPISCOPALIAN through the Parish Every Family Plan. The Parish Plan offers all churches and missions the opportunity to send THE EPISCOPALIAN to all of their families at the low cost of \$2 per family per year.

Well-Informed Leadership

THE EPISCOPALIAN now offers a special opportunity to the elected leadership of all parishes and missions to keep abreast of the news of the whole Church at home and abroad, through the magazine's Vestry Plan. This is a group subscription plan for vestrymen, mission committee members, and other elected leaders at a special rate of \$3 each, per year. In all Parish Plan churches these lay leaders receive THE EPISCOPALIAN regularly, but in many churches not already using the Parish Plan decision-making laity lack any regular source of information about the Church beyond parish or diocesan borders. Some one hundred churches have already responded to the initial announcement of the Vestry Plan sent to all parish clergy in January.

Action in Kentucky

The Rt. Rev. Charles Gresham Marmion, Bishop of Kentucky, would like to see THE EPISCOPALIAN in every home in the diocese, and has helped to encourage parishes to adopt the Parish Every Family Plan. The result is a 50-50 financing plan for 1963 in which diocese and parish share dollar for dollar in financing the cost of Parish Plans in the initial year of operation. Kentucky is the first diocese to adopt such a plan for its churches. Bishop Marmion plans also to help finance initially Parish Plans for all missions in his charge. The response of churches already includes St. Matthew's and St. Mark's, Louisville; Grace, Hopkinsville; St. Luke's, Anchorage; Trinity, Owensboro; and St. Thomas, Lyndon. Mr. J. Fred Siegfriedt, Louisville advertising executive, is the Diocesan Representative.



worldscene continued

charted areas, the American Medical Association appointed the Rev. Paul B. McCleave, a Presbyterian clergyman, to form a department of medicine and religion in 1961. One of Dr. McCleave's first steps was to select a twenty-man advisory committee which had as its Episcopal representative the Very Rev. Lawrence Rose, dean of General Theological Seminary in New York City. For the past eighteen months, Dr. McCleave has been conducting a pilot program in some twenty counties located throughout the U.S.A. During these meetings community medical men met with representatives of local faiths in often painful discussions of the deep moral issues created by scientific progress. ● So helpful were the exchanges in acquainting doctors with the attitudes of various religious groups on life and death, and in revealing to clergymen some of the agonizing problems faced daily by the medical world, that the A.M.A. is expanding this project to include all of the nation's 1,940 county medical societies. In addition, the A.M.A. is launching plans to educate all students of medical and nursing schools in comparative religions, instruct seminarians in the latest medical advances, and facilitate the flow of information between hospital chaplains. ● Commenting on the program, Dean Rose said, "I see it as a very hopeful culmination of a long historical process. There is an increasing sense of humility among both clergymen and physicians."

CHURCHMEN OPPOSE TAX



An item in the tax reform proposal now before Congress received sharp criticism from church leaders meeting in Denver, Colorado. The 175 Protestant, Anglican, and Orthodox Christians who form the General Board of the National Council of Churches warned that the suggestion which would permit income tax deductions only on charitable gifts above 5 per cent of personal income may "have both direct and indirect effects

injurious to our free society." ● In what was one of the busiest meetings in the twelve-year history of the interchurch organization, the council's General Board members considered, in addition to the tax matter: problems of race relations; equal job opportunities for women; a Western Hemisphere conference on the laity in 1965; and a wide-ranging study calling for major revisions in the governing and operating structure of the council. ● Emphasizing that their concern over the tax was not a special plea for charitable organizations, the group issued a statement saying, "One does not need to approve the purpose or performance of all this amazing variety of voluntary activities that make up the unique fabric of American society in order to believe that it is a good thing for the government to continue to encourage private initiative."

WHEN THE RAINS CAME

Swirling yellow waters from a number of rivers and streams caused tremendous damage to life and property in Kentucky, Tennessee, Virginia, and West Virginia during the early spring floods this year. With some 25,000 persons homeless, Episcopal clergy and laymen have marshaled their forces to minister to the families in the stricken areas. ● The Rev. O. C. Zaebst, Dean of West Virginia's Southern Convocation and rector of St. Luke's, Welch, West Virginia, and his assistant, the Rev. William Brook, worked all through one night evacuating families. In Williamson, West Virginia, the Rev. William Hunter reported that his parishioners, practically all of whom live on high ground, have helped the Red Cross and Salvation Army. In addition, they have offered their church and parish house to the homeless. Seminarians in the Diocese of Lexington went by helicopter to aid the stricken communities. The Diocese of Long Island sent several thousand dollars worth of clothes and

toys to Dean Zaebs for distribution. Young people from the Diocese of Connecticut provided help to the area. Even far away Californians have helped stock the dean's warehouse. Clothes also came from churches in the Charleston region. ● The Rt. Rev. Arthur Lichtenberger, Presiding Bishop, sent wires to the bishops of dioceses in the flooded areas saying, "Deep sympathy to you and your people . . . Remembering you in our prayers. Please advise full extent of damage to church property. . . ."

CHAPLAIN OF THE CLIMBERS

When a U.S. expedition tries this May to accomplish one of the most ambitious mountain-climbing feats ever planned, special prayers will be said on their behalf by an Episcopal priest. The Rev. Donald J. Gardner (see picture), rector of St. Barnabas Church, Ardsley, New York, has been appointed chaplain in absentia for the "grand slam" which will include the scaling of Mt. Everest, 29,028 feet, the world's highest peak; neigh-



Father Gardner atop peak in Tetons before World War II.

boring Mt. Lhotse, 27,890 feet, the world's fourth highest mountain; and Mt. Nuptse, 25,850 feet high. The latter two mountains are joined to Mt. Everest by precipitous ridges forming the highest natural wall on the earth. ● Not always in absentia, Father Gardner is a record-breaking mountain climber himself. Twenty-five years ago, while still a Wall Street investment analyst, he happened to meet famed mountain climber Norman G. Dyhrenfurth at a New York club. Later he met James Ramsey Ullman, author of *The White Tower*. These associations led him to such exploits as scaling Wyoming's Tetons; a hitherto unclimbed peak in Alaska; Mount Olympus in Greece; Mount Popocatepetl and Mount Ixtaccihuatl in Mexico; and mountains in the Canadian Rockies. Also a powerful swimmer, he has swum the

Hellespont and the Suez Canal. Since entering the priesthood twelve years ago, Father Gardner has curtailed his mountain-climbing activities but remains keenly interested. ● In February, "grand slam" leader Dyhrenfurth and other U.S. participants arrived in Katmandu where, with the help of thirty-six Sherpa guides and 500 low-level porters, they have been preparing for the dangerous ascent. Father Gardner, who as far as anyone knows is the first chaplain ever appointed by an expedition of mountain climbers, says he will be praying "for the welfare and safety of the expedition and its members."

UNITY: CARDINAL BEA VISITS U.S.

An ecumenical red carpet was rolled out in Boston for the Vatican's top man on Church unity. Augustin Cardinal Bea arrived recently for a series of lectures at Harvard University and discussions with some 150 prominent Protestant and Roman Catholic scholars on "areas of common interest and concern." He later went to New York, Baltimore, and Washington, D.C. The cardinal's trip came a month prior to the publication of his new book, *The Unity of Christians*, in which, among other things, he calls for working together with, and not against, other Christians. ● Similar sentiments were expressed by Dr. Robert McAfee Brown, scheduled to be one of the United Presbyterian delegate-observers at the reopening of the Vatican Council, and currently writing a column for *Commonweal*, a weekly journal of opinion edited by Roman Catholic laymen. ● Dr. Brown observed that Protestants

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worldscene continued

are more united than people might think and that there is less uniformity among Roman Catholics than would appear on the surface. "The great numerical bulk of American Protestants," he commented, "are found within a half dozen or so denominations, and between these there is a degree of shared theological conviction that far outweighs the remaining areas of difference." ● Another step in this direction was taken in Cleveland, Ohio, when representatives of the Methodist and Evangelical United Brethren Churches formed five new committees to develop a plan of union. The committees were set up by a joint commission on Church union after its members agreed there were no insurmountable obstacles to the proposed merger. ● Australia's Presbyterian, Methodist, and Congregational churches moved nearer union when their twenty-one-member joint commission on Church union recommended merging into a new body to be known as the Uniting Church in Australia. Such a church would have a membership of more than two-million Christians.

QUEST FOR PEACE

The Episcopal Church has joined other major faiths in what may become a significant search for world peace. With more than twenty Protestant, Jewish, and Roman Catholic leaders, the Rt. Rev. Daniel Corrigan, director of the Home Department of the church's National Council, recently visited Secretary of State Dean Rusk in Washington, D.C., for what could be the first step toward a world congress of religious leaders for peace. ● The day-long meeting was the result of efforts by Rabbi Maurice N. Eisendrath, director of the Union of American Hebrew Congregations; Methodist Bishop John Wesley Lord of Washington, D.C.; Dr. Dana McLean Greeley, president of the Unitarian Universalist Association, and the Rt. Rev. Msgr. Edward G. Murray of the Roman Catholic Archdiocese of Boston.

MADNESS OF METABAGDAD

A new city, called "Metabagdad," has been created for three key conferences being held in New York, Chicago, and San Francisco, during which leaders of the Episcopal Church are considering problems of the Church in an urban society. Although it is only an imaginary metropolis, "Metabagdad" has all the method and madness of most American cities today. ● Split between two states and two dioceses, its population of 750,000 is scheduled to leap to nearly 1.5 million by 1980. In addition, it is faced with the problems of new superhighways, unemployment, conflicting governmental authority, inadequate hospitals, welfare woes, friction between military and civilian persons, race tensions, housing snarls, juvenile delinquency, and labor troubles. ● The purpose of all this was to give the assembled churchmen a consolidated picture of future urban problems and a chance to make plans for them. Some of the suggestions so far could have far-reaching effects on the structure and course of the Episcopal Church. One is the encouragement of a worker-priest movement in which priests hold jobs in factories and other industrial enterprises along with their clerical duties. Another is the reorganization of dioceses to meet more closely the new urban needs. Still a third is a breaking down of certain parish barriers so as to link suburban congregations more closely with inner-city churches. ● At the end of the Chicago conference, the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, commented, "The Church is sociologically fragmented. The emphasis is on the small unit, and not the whole."

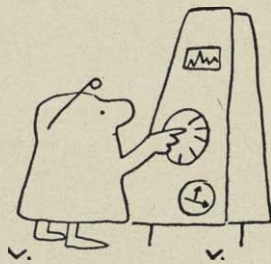
CONGRESS FOR THE DEAF

When an estimated 1,800 educators of the deaf gather in Washington, D.C., from all parts of the world next month, the interest of the Episcopal Church will be much in evidence. Many of the leaders of the International Congress on Education of the Deaf are Episcopalians. Prin-

cipal speakers will come from Gallaudet College, an Episcopal institution which is the only college for the deaf in the world. A high point of the six-day meeting will be Evensong at the famed Washington Cathedral, a special televised service capturing the dramatic ballet of hands and fingers as a deaf choir "sings" the hymns. ● Items to be discussed at the congress include: the growing controversy between those who advocate a combination of sign language and lip reading and those who feel the deaf should be taught to lip-read exclusively; new devices under development for aiding the deaf to hear; and methods for bringing deaf people more into the mainstream of modern life.

PUSH-BUTTON WASTELAND?

National religious leaders are becoming acutely concerned with the problem of unemployment fostered by the spread of automation. Labor economists have predicted that between 1.5 million and 2 million jobs will be eliminated in the next few years as a result of technological change. To add to the emergency, an additional 6 million young people will be looking for jobs before 1970. Already, to cite just one familiar instance, there are some 275,000 automatic elevators in the country, each representing a job lost by an operator. ● The National Council of Churches has noted that the jobless rate for the past four years has fluctuated between 5.5 and 7 per cent. The National Roman Catholic Welfare Conference has called for the best possible adjustment of the means of production to the progress of science and technology. The Synagogue Council of America has stressed that the prevention of unemployment and "economic wastelands" through automation calls for "the closest co-operation of all levels of the American economy, industry, labor, and government." ● In the steel city



of Gary, Indiana, nearly a hundred Protestant, Roman Catholic, Jewish, and Orthodox clergymen gathered for a unique conference on religion and automation. Dr. Leslie P. Singer, an associate professor of economics at Indiana University's Gary Center, told the churchmen that automation is not an economic monster. The real problem, he said, is the lack of economic growth. John P. Walsh, deputy director of the U.S. Labor Department's office of manpower, automation, and training, stressed the need for retraining those workers whose jobs have been lost through automation.

IN PERSON

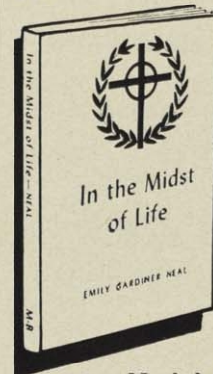
► Widely known for his pioneering work on New York City's lower east side, the Rev. C. Kilmer Myers, vicar of Trinity Episcopal Parish's Chapel of the Intercession, New York, has been named first executive director of the newly formed international Urban Training Center for Christian Missions in Chicago, Illinois. Sponsored by eleven U.S. church bodies, the center will begin in 1964 to train clergymen to grapple with urban changes at the local level.

► The new moderator of the award-winning women's program, *The Good Life*, sponsored by the Episcopal Church, will be Jane Martin. A communicant of Zion Episcopal Church, Douglaston, New York, Miss Martin has had a long career of writing and emceeing before coming to the weekly, fifteen-minute radio interview series now carried by 350 stations across the U.S. and in Canada.

► Mr. Robert D. Jordan, director of the Episcopal Church Foundation, has resigned to accept a new position serving under the treasurer of the National Council to raise the funds needed to complete the financing of the new Episcopal Church Center.

► During a current four-month friendship voyage by the U.S. Navy to Africa, the Rev. Hébert W. Bolles will serve as official Protestant chaplain to the men aboard. Formerly canon of Christ Church Cathedral, Indianapolis, Indiana, the priest will aid in the people-to-people project by helping to distribute medical supplies and educational material contributed by communities and private sources.

In the Midst of Life



by
EMILY GARDINER
NEAL
author of
"A Reporter
Finds God
Through Spiritual
Healing"

Emily Gardiner Neal had two painful problems to face when her husband died. She not only had to make the sad adjustment every widow must make, but, at the same time, explain to various friends why her faith in the efficacy of spiritual healing was not diminished.

This book is closely tied in with the healing ministry. It seeks to demonstrate how the healing ministry not only teaches us how to live—but how to meet and face sorrow.

"Emily Gardiner Neal's *IN THE MIDST OF LIFE* recounts the earnest pilgrimage of her husband in quest of spiritual healing, his glad sharing in the sacramental life of the Church, an extended earthly life and a peaceful passing into the larger life; and for his widow, a vivid realization of the Communion of Saints. There is no let-down after the author's earlier books on healing because this book triumphantly shares the winning of a variety of spiritual treasures."

Ethel Tulloch Banks
Editor, *Sharing Magazine*

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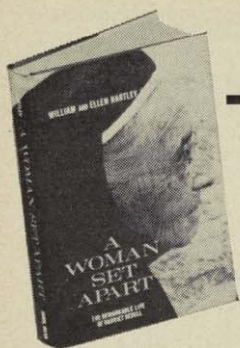
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A WOMAN SET APART

The Remarkable Life of Harriet Bedell, the "White Sister" of the Seminoles

This book tells the inspiring story of Harriet M. Bedell, a Protestant Episcopal Deaconess who has lived a life of spiritual and physical adventure. On foot through the snake-infested Everglades, on horseback across the Oklahoma plains, driving a dog team in Alaska, Harriet Bedell has devoted her life to helping Indians oppressed by ignorance and neglect. A devout woman of great spiritual faith, Deaconess Bedell, now over eighty, has based her mission work on the belief that "the needs of a hungry soul can best be met in a sound body."

"This marvelous account of her life is particularly edifying and gratifying."
—RT. REV. LAURISTON L. SCAIFE, Bishop, Diocese of Western New York. \$3.95

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BOOKS

Conducted by
Edward T. Dell, Jr.

Church and/or

These are days when constitutional law can be studied straight off the pages of the daily papers. If it isn't the New York State Board of Regents' requiring the recitation of a prayer in schools that is being held unconstitutional, it is Pennsylvania's daily classroom reading of the Bible that is freshly attacked.

The Christian, citizen of two kingdoms as he is, has never been able to escape the controversy over the relative claims of Church and state. He is caught in a tangled skein of rival allegiances, each, potentially, laying claim to his life. Now he is called on to pay religious attention to the debate raging over the American constitutional attempt to adjust these claims.

How very remarkable a charter of liberties we have inherited in the Constitution can be seen much more clearly with the help of two books. Professor Philip B. Kurland in *Religion and the Law* (Aldine, \$3.95) has devoted his long essay exclusively to the disestablishment and free-exercise clauses of the First Amendment. The book's value is not lessened by the fact that it reached print before the Supreme Court decided *Engel v. Vitale*, the case strik-

ing down the New York Board of Regents' order. Professor Kurland's reasoning would have dictated the same result independently.

His examination of the nature of this undertaking of the Constitution is never less than clear, is sometimes witty, and always absorbing.

The confrontation of abstract principle by concrete facts is viewed on a larger stage in Professor Peter Meinhold's book, *Caesar's or God's* (Augsburg, \$4.00). His question is precisely this: what do Scripture and Christian doctrine require of a follower of Christ in his attitude toward the secular states on earth? The treatment is systematic, the style formal, and the answers by no means clear or simple, but the inquiry is searching and rewarding.

Must a state recognize supernatural power, superior to its own, for it to have the moral right to the loyalty of a Christian? Do modern states by the perversion of law forfeit entirely their claim for allegiance? Was not Nuremberg just such a perversion of law by the victors of World War II? May a Christian take the life of a tyrant without being guilty of murder? What became of George Washington's oath of allegiance to George III when the colonies revolted? Were those who attempted Hitler's assassination murderers or heroes? What of the assassinator of Huey Long, on Christian reckoning? Has the state the moral right to take its citizens to war? Can a government be sinful, or is it by hypothesis outside any such frame of reference? What is the state, theologically? Some of these questions the book asks; the others it prompts.

When each of two entities as disparate in purpose as Church and state asserts ultimate sovereignty, claiming the final loyalty of the human person

Copies of the supplements to the *Annotated Constitutions and Canons* of the Episcopal Church, a reference work for all concerned with the legal and governmental aspects of the church, are now available. This set, the Cumulative Pocket Parts 1961, Volumes I and II, includes revisions passed at the General Convention of 1961, and replaces the 1958 supplement. The Seabury Press is publisher; the price is \$1.25.

Contributing reviewers

Henry Thomas Dolan
Sarah Patton Boyle
Carolyn A. Cowap
William G. Pollard
A. Pierce Middleton

State

and spirit, challenges to the deepest emotions are inevitable. Both of these books recognize these conflicts and meet them with scrupulous fairness. With varying approach, each moves us to join the classic nineteenth-century political theorists in making a judgment of the thinking that went into the American constitutional attempt at a solution to the problem, a solution that falls not far short of genius.

If it is ever possible for a living generation to learn history without repeating history's mistakes for themselves, books like these are indispensable. —HENRY THOMAS DOLAN

Hitting the Issue on the Nose

In an area and an era in which good people have too often been silent, much as they were when Hitler came to power, Ralph McGill speaks of his vocation thus: "Newspapers should have an acute sense of right and wrong . . . There comes a time in all controversies when one must hit the issue right on the nose or turn tail and die a little." Those who have followed the South's integration crisis know that, though he has received a rain of retaliatory blows as he pounded the issue with his fist, Ralph McGill has never "turned tail."

Mr. McGill is the Pulitzer-prize-winning publisher of one of the South's largest newspapers, the Atlanta *Constitution*, and an Episcopalian. In his region, open witness for Jesus' "second great commandment" is rarely made across racial walls. And too often it is the humanists and not the Christians who make it. Men like Ralph McGill, who have gained their world view and drawn their personal strength from the Church's ministry, perform a vital function in acting on the insights of the Gospel.

His new book, *The South and the*

LIANG MEI GETS A GLASS SLIPPER

An orphan, Liang Mei lived with a widowed stepmother in a squatter's hut, 12 x 12 feet in size, in which three other families existed. This was in a section of Hong Kong where three to five people sleep to a bed, with a population of 2,000 to the acre, where TB is prevalent, and thousands of children are unable to attend school.

Liang Mei begged for and collected garbage ten hours a day and acted as a baby sitter for two or three extra hours after she returned to what she called home. It was true that she was not quite as bad off as some refugee children because she had first pick of the garbage which was really pretty much what she lived on.

But she deserved a glass slipper because she is by nature a sweet, bright and interesting child. It was not difficult to make a little lady out of this tiny, ragged garbage collector. She was

"adopted" into a CCF Home and soon transformed into "a beautiful princess."

But there are thousands of other orphan children as needy as Liang Mei, many of them suffering greater hardships, with no one to love them or care for them. Hong Kong, a British possession adjacent to Communist China, in 1947 had a population of 1,800,000. Today the flood of refugees from Red China has increased the population to more than 3,500,000. The Hong Kong Government is doing a noble work in trying to assist these freedom-loving newcomers but the task is gigantic.

Children like Liang Mei can be "adopted" and admitted to the nine CCF Homes in Hong Kong, which include Children's Garden, largest cottage-plan Home in the Far East. The cost is the same in Hong Kong as in all countries listed—\$10 a month.

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BOOKS

Southerner (Atlantic-Little, Brown, \$5.00), reflects a vast knowledge of his subject, as well as a profound spiritual sensitivity and compassion. Seldom does one find a writer so freed from bondage to himself and his own preconception. He views his enemies, persecutors, and attackers with calm compassion, as persons trapped in the South's many mazes. McGill's seeing is always in depth, whether he is looking into the dull darkness of human hearts who seek only their own, or into the invasion—sometimes where least expected—of shining goodness.

In a style that is firm, clear, direct, yet full of grace and charming imagery, he deftly catches up huge, vague forces in a single dramatic incident, a well-drawn character, or an amusing anecdote. Though the book is packed with information, interpretation, and skillful summary, it is never ponderous or dry.

The reader walks with Ralph McGill in a kind of balmy-weather saunter across the South, reviewing the good, the quaint, and the terrible through his discerning eye and mind. *The South and the Southerner*, the Atlantic non-fiction award winner for 1962, may even engage the strength of some members of the body of Christ toward more frequent witnessing action for the brotherhood of man in the name of the Lord of the Church.

—SARAH PATTON BOYLE

Life Stops Before Forty

"Walk down the main street of Kasai village in the Congo. Look at the gaunt frames of the men and women—the swollen bellies of the children. This is hunger—with starvation just a yard's length away. Look at their eyes. As they meet yours, a glimmer of hope springs up. They cannot believe that you can see their plight and do nothing about it."

So begins Paul G. Hoffman's *World Without Want* (Harper & Row, \$3.50). Obviously Mr. Hoffman has seen the plight of some of the 1.3 billion people who scrape through a life of illiterate poverty and unsatisfied hunger and die before they are forty. He makes the comfortable reader see it, too, makes him considerably less comfortable, and then presents a concrete plan to create a world without want.

Mr. Hoffman is managing director of the United Nations Special Fund, which

The inspiring story of an extraordinary woman doctor who, undaunted by paraplegia, dedicated herself to helping India's handicapped

Take My Hands

THE REMARKABLE STORY OF DR. MARY VERGHESE
By DOROTHY CLARKE WILSON

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has conducted "pre-investment" planning and action in seventy-one countries since 1959. He had much to do with the Marshall Plan's success in rejuvenating war-shattered Europe. By no means starry-eyed and impractical, he shows himself to be thoroughly realistic, with a program that is eminently practicable.

Briefly, he rejects the idea of "charity giveaways" and asks for businesslike investment in underdeveloped nations to spur world economic growth. He makes a strong case for channeling more aid through the U.N., which has valuable experience in applying it effectively, has a world-wide reservoir of talent from which to draw, and, perhaps most important, is trusted by the new countries as no ex-colonial power could ever be.

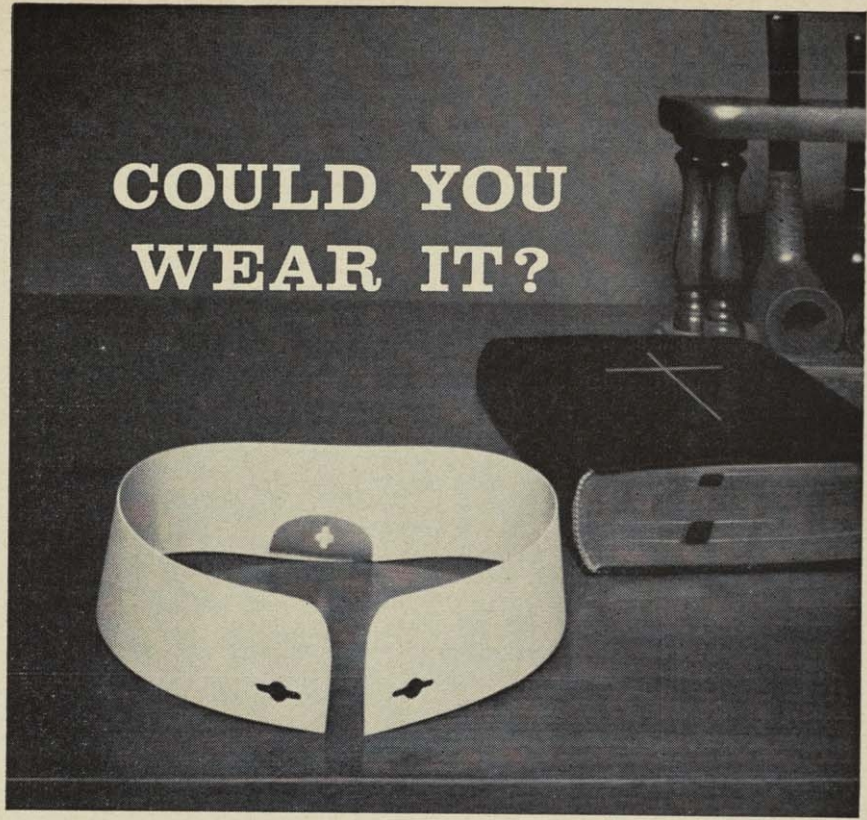
There is a fascinating chapter on Libya, describing in some detail the U.N.'s success in getting that hitherto poorest of countries on its way to sound, free development. As an example of what can be done by dedicated, experienced men working with people eager to help themselves, Libya makes one more optimistic about the possible future of the world.

This book is a clear, concise exposition of the state of two-thirds of the world and of the unpublicized success of the United Nations' assistance programs. It maps the path we should take to lead the world out of poverty and illiteracy. It is our duty to be informed and to exert all the influence we can—politically, economically, and morally—to see that we take such a path. "Morally we cannot escape concern; politically the seething unrest demands it; economically we will gain from it. The bluntest and most accurate answer to why we should be concerned is that we must be, if we are to survive." —CAROLYN A. COWAP

Nuclear and Theological Armaments

Christ in a Nuclear World (Crux Press, \$1.25) by John J. Vincent is designed to provide a developed theological basis for the active British Campaign for Nuclear Disarmament and to argue that the demands of Christ in the twentieth century clearly and unambiguously require the complete commitment of the Church and all Christians to the program of this group.

This movement, of which Vincent and Anglican Canon John Collins are leaders, has become sufficiently influ-



Perhaps you've considered what it would be like to wear this collar. Most young men think of it at some point. And some decide it will fit.

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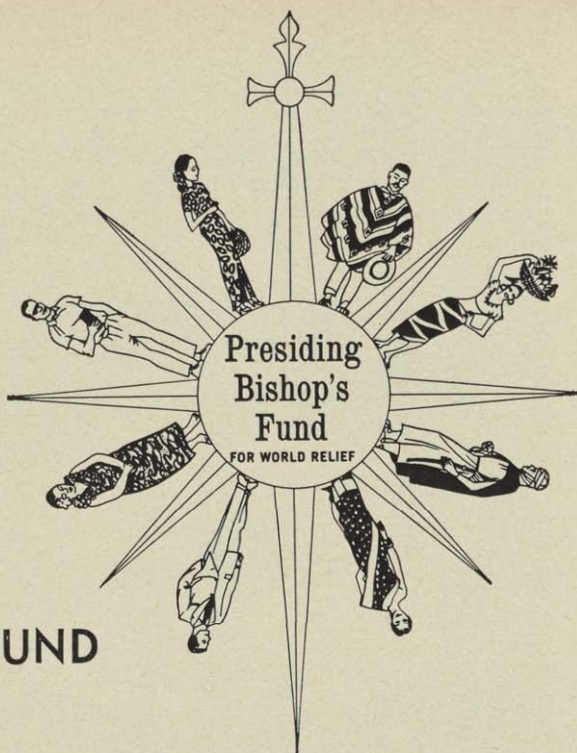
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BOOKS

ential in England in recent years to have given grave concern and some uneasy moments to the British Government. By the author's own admission, this group is made up of a great variety of people, from leaders of public opinion, university professors, and scientists, to cranks, anarchists, and Communists.

The argument of the book is that the Church should absorb this essentially secular non-Church pressure group, Christianize it by giving it a theological basis, and make the Campaign for Nuclear Disarmament the primary, if not exclusive, mission of the Church in the twentieth century.

The first and fourth chapters provide an excellent statement of Christian theology as applied to the involvement of the Christian in the chaotic events of contemporary history. The ideas of the contemporary Christ, man's stewardship of God's creation, and of God's expediency in bringing about His kingdom through the events of history are particularly valuable and well put. For the rest, however, it is doubtful whether more than a handful of Christian readers will be persuaded that the theological basis really requires unambiguously the particular call to action which the book demands.

A good many Christians have an intuitive feeling that crusades, no matter how good and Christian in intent, have often proved in history more damaging than constructive in their outcome. Christ is certainly living and active in the events of this great but terrible age. But in attempting to discern His will for us, we often come out with radically different conclusions even when we start from the same theological base.—WILLIAM G. POLLARD

THE CHURCH IN AN AGE OF REVOLUTION:
1789 TO THE PRESENT DAY, by Alec R.
Vidler (Penguin, \$1.25).

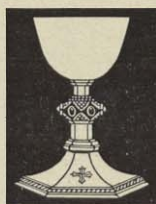
An able and judicious account in vigorous prose of the intellectual reaction of Christian thought to such upheavals as the French Revolution, Kant's philosophy, the Industrial Revolution, Darwin's theory, and the rise of scientific Biblical criticism. One of the best short histories of the subject, highly recommended for the intelligent and inquiring layman who wants to know what writers like Maurice, Hernack, Kierkegaard, Temple, Barth, and Tillich stand for, and what the background of their thought is. —A. PIERCE MIDDLETON

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Freedom To Fail

PEOPLE who are afraid to try the things they are able to do and really want to do are said to lack self-confidence. They are told that they must learn to believe in themselves, trust themselves.

There is a school which amounts almost to self-hypnosis: your success depends upon you . . . you can do it if you try . . . the way to success is by speaking better English, reading more books, learning more tricks . . . build your confidence in yourself. Ad infinitum.

According to this theory, you have only to learn what double negatives are and avoid them, and then you can become chairman of the board, make speeches, sway public opinion, or—

Well, what if you already know about double negatives? What if you never end a sentence with a preposition, and you know proper titles and polite phrases and your vocabulary contains colorful, descriptive words which you enunciate clearly—yet you don't have the confidence the advertisement promised? Moreover, you see someone who would as soon dangle a participle as eat ice cream, who tosses extra letters and syllables into some words and blithely omits them from others, who splits infinitives as if they were kindling, yet who is never afraid to say what he thinks. In short, he has the confidence you lack.

Confidence in himself? Probably not. Very likely his confidence is in others. He trusts other people to listen to him and accept him in spite of his double negatives or his stammering or whatever his fault may be. He has learned that people respond to his trust in them, that they are, indeed, willing to meet him more than half way. Therefore, he can forget himself and concentrate on them.

Isn't this the key? When we hold ourselves back, *self-confidence* is not what we lack, but confidence in

our friends and associates. Do we trust them enough to expose our faults to them? Often we had rather not try anything at all than run the chance of failure, because we are afraid they won't accept us if we fail. They might laugh. They might be glad we made fools of ourselves. On the other hand, they might not. But we don't dare risk it. We just haven't that much confidence in them.

"See how these Christians love one another," someone said a long time ago. Can the same be said of us? If we think we must protect our vulnerability from other Christians, then do we really love them? Do we allow them to love us? Almost certainly the answer is "no." For the tragic truth is that when we protect ourselves from their possible scorn, we arm ourselves against their possible love. When we deny ourselves the freedom to fail, we refuse ourselves the opportunity to succeed.

Though the advertisements continue to tell us that we must build confidence in ourselves, we cannot agree. Genuine confidence comes from the knowledge that we are loved even though we have faults, even when we fail.

Isn't this the essence of Christianity: to love and be loved? God so loved the world He sent His Son to tell us so: that we are loved no matter how often and how miserably we fail, that our guilt and our failures are redeemed. No Christian should lack the confidence he needs. If he believes Christ, he knows that he is loved. His guilt and his failures are part of himself, that very self whom God loves.

Self-confidence? The Christian knows better than to put his faith in himself. He puts his confidence in his love for his fellow man and his fellow's love for him—which comes by way of Christ. With his faith in love—which is another way of saying faith in God—what has he to fear?

—MARJORIE SHEARER





The act of taking each other's hand is, for the emotionally disturbed David and Lisa, a step toward accepting others.

AT THE MOVIES

Take My Hand

by Malcolm Boyd

Two highly interesting new movies deal with young persons and mental illness. The more publicized of the two is undoubtedly Hollywood's *A Child Is Waiting*, which stars Judy Garland and Burt Lancaster. But the better of the two is *David and Lisa*, a low-budget production filmed in Pennsylvania.

David is a young man who has been hurt deeply and is so afraid of being hurt anymore that he manifests his feelings by falling into a hysterical, fearful rage whenever anyone physically touches him—touching him, therefore, inside. Lisa is a young woman who wants so badly to be someone else that she, in fact, becomes someone else by means of a tragic, schizophrenic rending of her personality.

David and Lisa, in their teens, meet in a private institution for mental rehabilitation.

We never meet Lisa's parents; only David's. His mother is an aggressive, ambitious woman who has always manipulated both her husband and her son; indeed, she has tried to make her son into an emotional substitute for the husband, whom she has driven away from any honest relationship with her. The father is a straw man, eminent in prestige and financial success but void inside, lost but questioning.

David, when he first comes to the institution, is unapproachable. He cries alone in his room and has tormenting nightmares but will not share his pain with anyone. He is afraid both to live and to die. Then David meets Lisa and tries to communicate with her.

Each feels the other's needs and gives support. She does not attempt

to touch him, except in one horrifying scene when she stands only inches away from his body and, pointing her finger, forces him back, step by step, finally only to leave him in his terror and to walk away. The "other" personality of Lisa's schizoid fantasy causes her to speak always to David in rhyme; David respects this until a certain day, when he decides to shatter the charade by speaking to Lisa in a natural way and asking her to do likewise.

The movie has an unforgettable scene. Lisa, during a visit with David to an art museum, suddenly crawls into the arms of a sculptured mother who is holding a baby. The baby in Lisa cannot avoid this identification with a longed-for image of love.

David and Lisa is remarkable for its simplicity and integrity. At its conclusion, when Lisa has finally confronted herself and accepted what she

has found, David not only permits her to take his hand, but asks her to do so. His initial pain in this act of relating wracks his being, but he does not remove his hand or refuse this involvement in another human life.

Keir Dullea as David and Janet Margolin as Lisa are superb performers. Howard Da Silva, as a psychiatrist, is equally fine in a demanding role. This is a first-rate American film.

In the Stanley Kramer production, *A Child Is Waiting*, Judy Garland plays a woman trying to find herself, and meaning in life, by applying for employment in an institution for mentally retarded children. Burt Lancaster portrays the pioneering individualist who runs the institution.

This film, directed by the highly talented John Cassavetes, never rings completely true or false. Miss Garland never gets enough out of herself to become the character she plays; neither does Mr. Lancaster. He offers a somewhat off-beat but effective performance which is hot on the outside and cold—very cold—on the inside.

The children are the stars. When they are on camera, the film moves ahead splendidly. The movie is marred, however, by such Hollywood touches as slick, distractingly banal background music and questionable film cutting.

The basic fault of *A Child Is Waiting* is that its creators apparently could not decide what kind of film it should be. As a result, it is neither the kind of art film that *David and Lisa* is, marked by integrity and the highest quality of cinematic craftsmanship, nor is it a big, popular movie in the traditional Hollywood mold.

A Child Is Waiting comes to sure life at its end. The scene showing the retarded children as they put on an entertainment program for their parents is a great one. One recalls the little boy who had been locked away from any kind of real relationship with anybody. Now, in this scene, he forgets a line he is supposed to say and turns for help to another youngster. Help is given and received.

The boy has managed to take a big step forward in his life. He was not helped by sentimentalism or by a crutch, but by learning to relate to others like himself and by making the best use of his own God-given personality and talents. The film is saying that God works out a purpose in each and every human life, despite the inability of so many to perceive this. ◀

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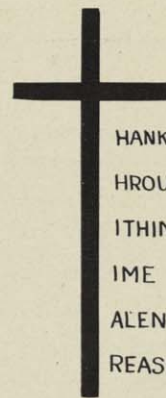
Continued from page 9

received in this country. To have finished with a quotation from Dr. Fisher is also unfair, as of the four archbishops associated with Dr. Johnson, Fisher was on the least friendly terms with the dean. The *Church Times* implied that this was one reason why the dean did not resign earlier. The *Church Times* went on to point out that his political image "has no relation at all to his personal character which is kindly, sympathetic, and friendly. He is a distinguished figure, and his presence adds ornament to occasions of ceremony and splendor. He is a talented preacher and an excellent reader, and in spite of his advanced age, his powers are still little diminished." Despite the impression in this country to the contrary, the dean is a Christian.

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As an aid to the recent every-member canvass at All Saints' Episcopal Church in Wolcott, Connecticut, I designed the arrangement of a well-known message as shown below.



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WASHINGTON, D. C.—The National Cathedral
Hobart's President Hirshson will preach

NEW YORK, N. Y.—Trinity Church
Trinity's President Jacobs will preach

CLEVELAND, OHIO—Trinity Cathedral
Kenyon's President Lund will preach

CHICAGO, ILL.—Cathedral of St. James
Shimer's President Mullin will preach

ATLANTA, GEORGIA—St. Luke's Church
Sewanee's President McCrady will preach

BOSTON, MASS.—St. Paul's Cathedral
Bard's President Kline will preach

GROSSE POINT FARMS, MICH.—Christ Church
St. Augustine's President Boyer will preach

PHILADELPHIA, PA.—Calvary Church (N. 41st St.)
St. Paul's President McClenney will preach

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- 3 May Fellowship Day for women
- 3-4 Leadership Training Conference for leaders of Girls' Friendly Society of Provinces II and III in Philadelphia, Pa.; sponsored by the Girls' Friendly Society, U.S.A.
- 5 Third Sunday after Easter
- 5-12 Christian Family week; sponsored by the Department of Family Life of the National Council of the Churches of Christ.
- 7-9 Annual Meeting of the National Cathedral Association, Washington Cathedral, Washington, D.C.
- 9 Annual Meeting of the Anglican Society, St. Paul's Chapel, New York, N.Y.; Suffragan Bishop of Connecticut J. Warren Hutchens will be the preacher and the Rev. R. Rhys Williams will be the afternoon speaker on "The Eucharist and Eschatology."
- 12 Fourth Sunday after Easter
- 15-17 Conference on metropolitan planning for bishops and their chosen delegates in San Francisco, Calif.; sponsored by the Urban Program of the Home Department, National Council.
- 19 Rogation Sunday (Rural Life Sunday)
- 19 Annual Kirkin' o' the Tartan service of St. Andrew's Society, Washington Cathedral, Washington, D.C.
- 20-22 Rogation Days
- 23 Ascension Day
- 24-26 Annual Meeting of the Department of Laity, Province VII, for diocesan chairmen and provincial officers.
- 26 Sunday after Ascension

PICTURE CREDITS—Arthur Eckstein: 26 (bottom right). Continental Distributing, Inc.: 54. David Hirsch: 30. E. T. Dell, Jr.: 22. Paul Popper: 59. Religious News Service: 42. St. Barnabas Church: 45. The Philippine Chronicle: 31. The Reporter Magazine: 44, 47. Toge Fugihira: 32-33. Varig Airlines: 36-37. W. Shelby Walthall: 3-7. Wide World: 14-16.

Have and Have Not

This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.

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If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia 3, Pa.

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- 1 **Jerusalem:** Angus Campbell MacInnes, *Archbishop and Metropolitan.*
- 2 **Whitsunday**
- 3 **Johannesburg, South Africa:** Leslie Edward Stradling, *Bishop.*
- 4 **Jordan, Syria, and Lebanon:** Najib Atallah Cuba'in, *Bishop.*
- 5 **Kalgoorlie, Australia:** Cecil Emerson Barron Muschamp, *Bishop.*
- 6 **Kansas, U.S.A.:** Edward C. Turner, *Bishop.* (College clergy; urban renewal [Turner House]; town and rural missions.)
- 7 **Keewatin, Canada:** Harry Ernest Hives, *Bishop.*
- 8 **Kentucky, U.S.A.:** C. Gresham Marmion, Jr., *Bishop.* (Missions; college work; Church in metropolitan Louisville.)
- 9 **Kiangsu, China:** Ke-chung Mao, *Bishop.*
- 10 **Killaloe, Kilfenora, Clonfert, and Kilmacdaugh, Ireland:** Henry Arthur Stanistreet, *Bishop.*
- 11 **Kilmore and Elphin and Ardagh, Ireland:** Edward Francis Butler Moore, *Bishop.*
- 12 **Kimberley and Kuruman, South Africa:** Philip William Wheeldon, *Bishop.*
- 13 **Kobe, Japan:** Michael Hinsuke Yashiro, *Presiding Bishop.*
- 14 **Kootenay, Canada:** William R. Coleman, *Bishop.*
- 15 **Korea:** John Charles Sydney Daly, *Bishop;* Arthur Ernest Chadwell, *Assistant Bishop.*
- 16 **Kurunagala, Ceylon:** Cyril Wickremesinghe, *Bishop.*
- 17 **Kwei-Hsiang (Kwangsi-Hunan), China:** Addison K. S. Hsu, *Bishop.*
- 18 **Kyoto, Japan:** Matthew Mori, *Bishop.*
- 19 **Kyushu, Japan:** Paul Jimbei Machijima, *Bishop.*
- 20 **Lagos, Nigeria:** Adelakun Williamson Howells, *Bishop.*
- 21 **Lahore, Pakistan, and India:** Laurence Henry Woolmer, *Bishop;* Chandu Ray, *Assistant Bishop.*
- 22 **Lebombo, Portuguese East Africa:** Stanley Chapman Pickard, *Bishop.*
- 23 **Leicester, England:** Ronald Ralph Williams, *Bishop;* Harold Alexander Maxwell, *Assistant Bishop;* James Lawrence Cecil Horstead, *Assistant Bishop.*
- 24 **Lexington, U.S.A.:** William R. Moody, *Bishop.* (Episcopal Theological Seminary in Kentucky; work in mountain areas [Harlan, Hazard, Pikeville, Middlesborough, Corbin, Beattyville]; college work.)
- 25 **Liberia:** Bravid Washington Harris, *Bishop;* Dillard H. Brown, Jr., *Coadjutor.* (Clergy in evangelistic work; Cuttington College and other schools; physicians and others in healing ministry.)
- 26 **Lichfield, England:** Arthur Stretton Reeve, *Bishop;* William Alonzo Parker (Shrewsbury), *Bishop;* Richard George Clitherow (Stafford), *Bishop.*
- 27 **Limerick, Ardfer, and Aghadoe, Ireland:** Robert Wyse Jackson, *Bishop.*
- 28 **Lincoln, England:** Kenneth Riches, *Bishop;* Anthony Otter (Grantham), *Bishop;* Kenneth Healey (Grimsby), *Bishop;* David Colin Dunlop, *Assistant Bishop.*
- 29 **Liverpool, England:** Clifford Arthur Martin, *Bishop;* Laurence Ambrose Brown (Warrington), *Bishop.*
- 30 **Llandaff, Wales:** William Glyn Hughes Simon, *Bishop;* Thomas Maurice Hughes, *Assistant Bishop.*

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Continued on page 63

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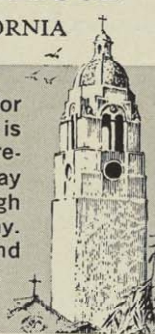
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