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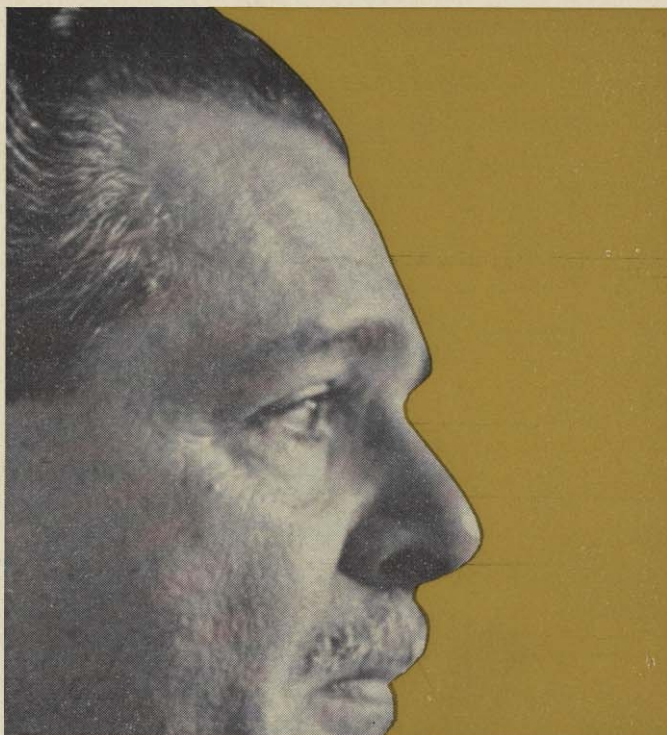
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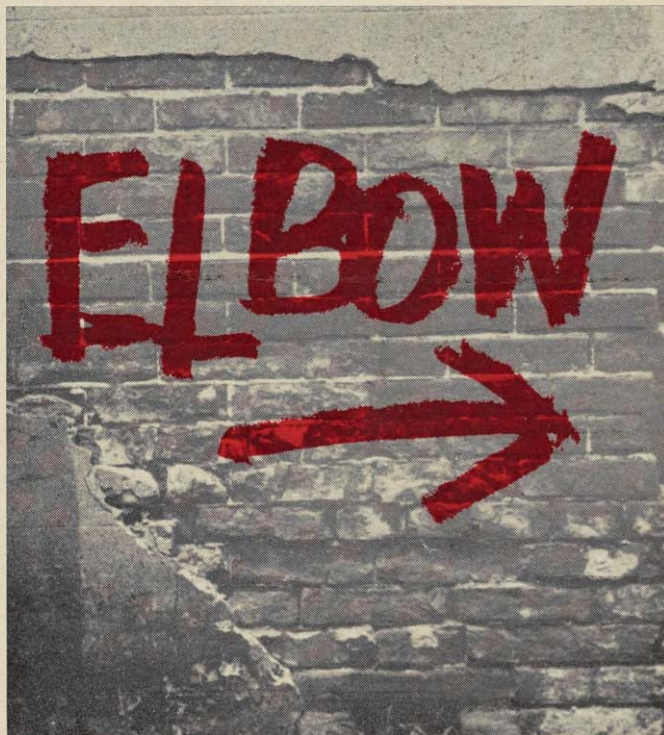
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# THE EPISCOPALIAN

August 1963



*Hope and despair in Miami*



*The wall at our elbows*



*The loneliness of inner space*



*Bishop at the switchboard*



When the first of the some 166,000 Cuban refugees now in the United States began filtering into Miami, Florida, in 1959, there was a general feeling of relief, unity, and hope among them. But with the Bay of Pigs defeat, the arrival of Russian troops to bolster the Castro regime, and the recent embargo on refugee attempts to free their homeland, the spirit of the Cuban community began to change. Today among many of the 105,000 refugees still in the Miami area there is a sense of frustration, confusion, and hopelessness. Some try to release their pent-up energies through the hundreds of store-front revolutionary societies that dot the city. Others try to make a new life for themselves in Miami and other parts of the nation. Still a third group spends aimless hours wandering down Flagler Boulevard, frequenting pool halls, gathering on street corners, or just sitting and staring down the long sunlit streets of the city.

The Episcopal Church, along with other religious groups, continues to offer help and comfort wherever possible. So far, more than 62,000 Cubans have been resettled in other U.S. cities. Church World Service, the interchurch agency, has helped resettle almost 11,000 of this total. Leading the way among C.W.S. members, the Episcopal Church has resettled some 3,000 through its Bishop's Flights of Cuban families to places like Newark, Boston, Houston, Chicago, and Los Angeles. Once there, dioceses have helped them to find jobs, homes, clothes, and furnishings.

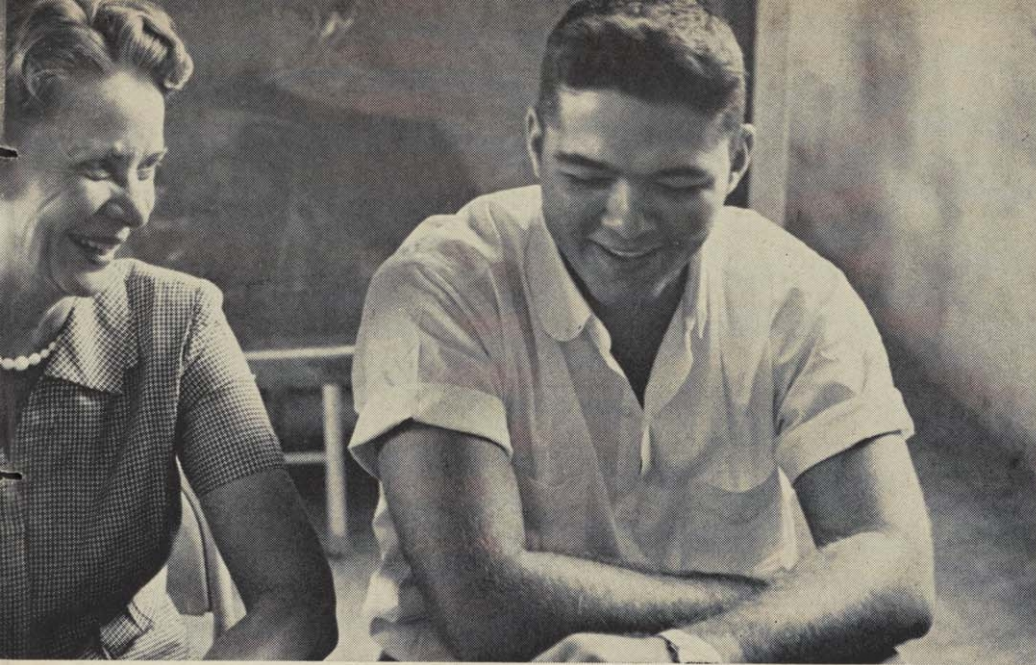
For those Cubans remaining in Miami, Episcopalians continue to supply, through Church World Service and their own Episcopal Church Center for Cubans, opportunities for worship, English language classes, scholarships for college-age youth, food, bedding, and clothing. The Diocese of South Florida has made a tremendous contribution to this work, including a Volkswagen bus for the center. Green stamps collected by readers of THE EPISCOPALIAN have been used to obtain a movie projector, screen, and tape recorder for the center's church school and language classes.

During 1963, Episcopalians in all parts of the nation are being asked by their church to contribute at least \$450,000 to the Presiding Bishop's Fund to carry on this vital work among the Cuban refugees. Summing up the situation, Mrs. Frances S. Morley, South Florida's diocesan social worker, commented: "Still more Cubans must be relocated. But whether they are in another part of the country or here in Miami, they will need continued assistance from the Church. For whatever a Cuban family's normal problems of existence, these problems are increased tenfold by their separation from their country."

—THOMAS LABAR

# CLOUDS OVER MIAMI





### **HOPEFUL—**

*With the encouragement of Mrs. R. Murray Kleiner, an Episcopal laywoman from Miami, who has made him one of her family, Roman Aleman is looking forward to a scholarship at a U.S. college where he will finish his education.*



### **DISCOURAGED—**

*Dr. Joaquín Toscano was a prosperous dentist in Cuba. Today, sad in spirit, he takes English classes at the Episcopal Center, but otherwise finds time weighing heavily on his hands.*



### **FRUSTRATED—**

*Señora Etelbina Perez, who works in the clothes section of the Episcopal Center, can think only of returning to Cuba. We must plant the flag of freedom once again on our nation's soil, she asserts.*



## CLOUDS OVER MIAMI

After his appeal through THE EPISCOPALIAN for green stamps last year, Father Salvador was swamped with letters from all parts of the U.S. Here he stands beside the bus which was recently purchased to help with the work of the center in aiding destitute Cubans to participate in its round of activities.



Talking with a store-front revolutionary group, Father Salvador keeps in touch with the insurgents. One of many such organizations, this band is known as the Christian Democrats and includes several Episcopalians.



A social worker for the Diocese of South Florida, Mrs. Frances S. Morley (right) is on hand at all times to help refugees meet some of the trying problems of living in exile. Here she counsels Señora Lozano Martin, who is making every effort to provide a normal home for her family in a difficult situation.



# LETTERS

## YES, WE DO

Let me preface an ungracious letter by saying how grateful I am for a magazine like THE EPISCOPALIAN which tries to portray the work of the church (and not just the Episcopal Church) in its entirety. You are giving us much that speaks to our condition and not just [what] we have asked for.

But there are so many ways that you could be better, that I must cry to you to explore that vocation you are answering. You touch on issues but you do not explore them. You give us the impression that somehow we as

in the next issue of

## THE EPISCOPALIAN

- Religion and the College Student: a special report
- Window on the Past
- Festival of the Lively Arts
- The Bible at Breakfast

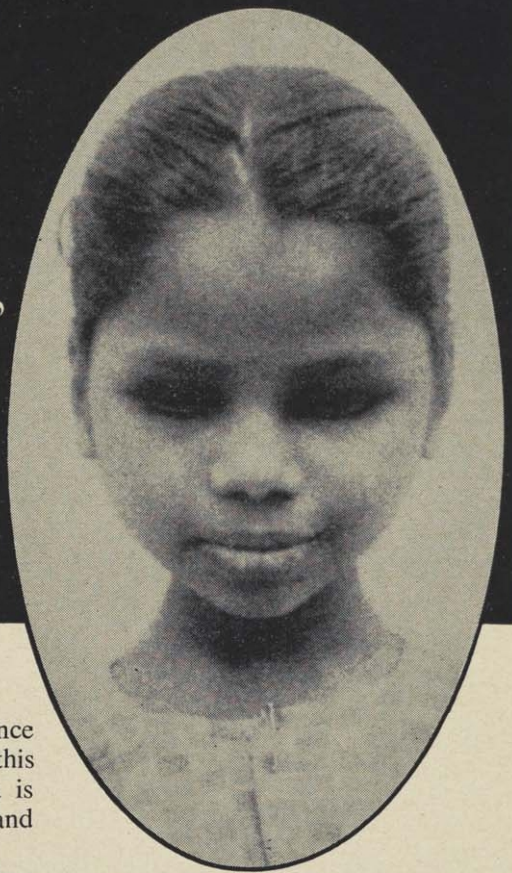
the Church are taking care of these issues. You know right well that we are not, so why embalm us with reassurances?

As an example, let's take the June issue. The well-illustrated lead article about Chaplain Boyd's crashing the Daytona Beach fiesta starts us out. Wastrel youth is being reclaimed. But there are questions. What does the Church have to give these young people who seem satisfied with a warm sun and pleasurable flesh? Aside from being a nonstuffy good fellow, what does Chaplain Boyd think is the relevance of the Christian message to their lives? What effect did the performance of a portion of a race relations play in a segregated Daytona Beach have upon the audience or the city?

The second article about homes for the old is also reassuring. But it doesn't really raise the question of what is wrong with our society that makes old people unhonored and poverty-stricken

*Continued on page 46*

## This Blind "Mona Lisa" Needs Your Help



Her faint smile . . . her patience . . . her quiet tears . . . tell you this young "Mona Lisa" from India is more than a painting. She is flesh and bones—alive—and totally blind.

Vinodamma was still a baby when her mother died. Then when she was five, she became sick—and the illness left her in darkness.

Now five years have passed. Still, she has an inner glow—a warmth—that "sees" life without the help of eyes. But in Southern India a blind girl doesn't have much of a future. Except maybe begging on a street corner, or worse . . .

Vinodamma's one hope: attend the school for the blind in Bangalore, learn braille, and develop skills to bring light into her mind. But she needs a friend to make this possible.

You can "adopt" Vinodamma, or another youngster just as desperate. You will receive the child's picture, personal history, the experience of exchanging letters and Christmas cards.

\$10 a month may not be much to you—to Vinodamma it is enough to make a down payment on a future.

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## FOR YOUR INFORMATION

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The cover design by **Robert Wood** ties up some of the elements in the August issue: we visit Cuban refugees in Miami (page 2), a community in rural Scotland (page 16), a bishop in England and other parts of the world (page 8), and an Air Force pilot in Greenland (page 21).

The Rev. **Raymond W. Albright** traces the history of the Chicago-Lambeth Quadrilateral to its sources in "WHEN WE TALK ABOUT UNITY," page 14. Dr. Albright is William Reed Huntington professor of church history at the Episcopal Theological School, Cambridge, Massachusetts.

The Rev. **Theodore O. Wedel** is well qualified to review the Rt. Rev. J. A. T. Robinson's controversial book, *Honest to God*, page 28. Dr. Wedel has written extensively in religious and educational periodicals and is the author of *Christianity in Main Street* and *The Pulpit Rediscovered Theology*. He is warden emeritus of the College of Preachers at Washington Cathedral, and president emeritus of General Convention's House of Deputies. This past year he was visiting professor at Union Theological Seminary, New York.

The Rev. **J. W. Stevenson**, author of "THE WALL AT MY ELBOW," page 16, is currently editor of the Church of Scotland publications, *Life and Work*, *Overseas*, and *Manse Mail*.

*The Rev. J. W. Stevenson*





continuing

**FORTH** and

The Spirit of Missions

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*A Scottish shepherd's staff;  
figurines from Japan, Ice-  
land, and East Africa; and  
"Spy" prints of nineteenth-  
century churchmen surround  
Bishop Bayne in his office.*

WHEN Harvard gave Stephen Fielding Bayne, Jr., an honorary D.D. in 1961, its citation provided a terse and vivid job description for the Executive Officer of the Anglican Communion: "an American apostle whose faith and power are called to build communion among diverse elements of a great church."

The first person to hold the job, Bishop Bayne fulfills the description. The post was created by the Lambeth Conference of 1958, because the eighteen far-flung and autonomous churches in the Anglican Communion obviously needed a full-time liaison man and office through whom they could jointly think and act. The appointment was made in 1959 by Dr. Geoffrey Fisher, then Archbishop of Canterbury, after full consultation with his brethren who head up the

other churches in the communion.

Stephen Bayne took on the challenge, after long pondering and prayer, resigning his bishopric of Olympia in the state of Washington to accept it. "Our world, with its harsh problems and divisions," he wrote in a pastoral letter to his diocese announcing his decision, "is far too complex, and changes far too fast, and is far too closely woven together, for us Anglicans to continue in our present isolation from one another."

The annual budget of Bishop Bayne's office is about \$36,400—much less than the annual budget for the school superintendent's office alone in many well-heeled American suburbs. This \$36,400 covers salary, travel, house, and office expenses. All of the eighteen autonomous

churches contribute toward the sum—and certainly get their money's worth in return. The bishop's office and home are in London, but he spends only about four months a year there, seldom more than two weeks at a time. For Lambeth in 1958 laid down that the new executive officer was to "collect and disseminate information, keep open lines of communication, and make contact when necessary with responsible authority," and Bishop Bayne fully realizes the value of "making contact" at first hand.

In so doing, he traveled 148,000 miles around the globe last year in his dual capacity with the Advisory Council on Missionary Strategy and with the Lambeth Consultative Body. The first is the central planning group for Anglicanism's self-governing

# BISHOP AT THE SWITCHBOARD



BY SAM WELLES







## BISHOP AT THE SWITCHBOARD

churches. The second deals with problems that arise between the decennial meetings of Lambeth; in it, Bishop Bayne exercises general supervision on the consultative body's behalf. During his constant travels, he can keep all the different Anglican

board. I jack the calls in as best I can. There are a lot of wrong numbers, and a lot of people aren't at home. But quite a few actual calls are completed, and these give great satisfaction to all concerned."

In missionary and development

This helps to provide a cross fertilization. What goes on in each place encourages and implements a worldwide dialogue in many key subjects. As one practical instance, the various discussions on interfaith unity have been greatly helped by this intercommunication.

The main emphasis, however, is on putting Anglicans in better touch than ever before with their fellow Anglicans. Says Bishop Bayne: "The Anglican Communion is not a monolithic unit; it is a confederation of eighteen churches. The Church in India differs somewhat from the Church in Australia. At the beginning, the Anglican Communion was based on historical and cultural factors—you might then have called it 'the English-Speaking Union at prayer.' Later our national destinies began pulling us apart, and many non-Anglo-Saxon, non-English-speaking churches also emerged. Each church has its own decisions to make; even the Prayer Book has become more diversified. At every stage of our history, we Anglicans have had to dig deeper for the true basis of our unity. Now our Anglican unity is not one based upon a language, or a culture, or political allegiance. We are a completely intercultural, supranational group, and therefore our unity—which is that of full communion with each other—becomes a more delicate, yet more significant, affair all the time."

A third task which deeply concerns the bishop is having his office serve as a clearinghouse for information on Anglican theological studies. "My whole work is basically theological, or I wouldn't be doing it," he says. "I must devote at least as much time to theological matters and studies—and bring more intensity to them—as I would within the confines of a single university or diocese or culture. For my office represents Anglicanism in eighteen churches which live in more than eighteen different cultures. These churches cannot grow as they should without the proper educating of clergy and laity, and the proper thinking out of every aspect of the



*Presiding Bishop Michael H. Yashiro of Japan and Bishop Bayne share a relaxed moment between duties at the 1962 conference on Anglican strategy held in Japan.*

groups informed of each other's activities, can advise their leaders on problems facing the various areas, and can recommend ways in which church resources, money, and manpower can be most effectively directed.

This task is really more to communicate than to execute. When the bishop is away from London, his colleagues keep relaying calls and mail on to him. He devotes every possible waking moment to the questions he encounters in person, through letters, or by long-distance telephone. Many a sleepless transoceanic plane passenger has seen the bishop, seated alongside, quietly reading and writing for most of a night.

### At the Switchboard

The Anglican Congress at Toronto may well turn out to be the most effective major meeting our branch of the Church has ever held anywhere. If so, a sizable part of the credit can go to Bishop Bayne and his office. As he puts it with his blue-eyed twinkle: "There's finally a switchboard, and I'm a phone operator with lights popping all over that switch-

board. I jack the calls in as best I can. There are a lot of wrong numbers, and a lot of people aren't at home. But quite a few actual calls are completed, and these give great satisfaction to all concerned."

terms, resources are located, wherever they are, and married to needs, wherever they are. This means using not only the traditional spokes radiating out from the hubs, but also newly established direct links between the spokes. Priests go from Japan to Brazil, or from the Philippines to Borneo, on transverse lines from one young church to another, not simply from an old church giving to a young one receiving. And in the upper half of the Western Hemisphere, for example, Americans, Canadians, Englishmen, and West Indians are mutually considering the missionary frontiers and are unanimously agreed that every new mission must be inter-Anglican from the start and must draw from *all four churches*. "Even twenty years ago," says Bishop Bayne, "this was quite unthinkable."

In reviewing the work of the Lambeth Consultative Body, he cites the greatly increased exchange of information, notably in ecumenical affairs. For example, he issues nine periodic news letters through his office. They go to various groups of people, such as bishops, missionary leaders, and ecumenical consultants.



Church's mission to the world."

The bishop believes that what his office has been doing for nearly four years will help the Anglican Congress at Toronto to chalk up a decided advance over the trail-blazing one held at Minneapolis in 1954. He thinks that the younger churches, as well as the rising leaders in the older churches, will be better represented, and more vocal, than in 1954. He feels "a tremendous new sense of the need for rapidly expanding and developing the leadership in the indigenous churches," as well as a wide and growing realization of what one church can—and cannot—do for another. "You can give or lend experience, or you can demonstrate ways to do things, but you cannot run a church for other people or make their decisions for them."

In summing up what he anticipates at Toronto, Bishop Bayne observes: "We're all getting back to a sense that God is the missionary, that the Church's mission is not to extend itself, but to find out what God is already doing, and then help Him do

*Knowing the value of firsthand communication, Bishop Bayne last year traveled 148,000 miles over the globe.*



it. In this, too, we've advanced since the Anglican Congress at Minneapolis."

### All the Errors

God willing, Bishop Bayne's own vigorous example will continue to exert itself in numerous ways during future years. At fifty-five he is white-haired, but his weight has scarcely changed from the 150 pounds of his boxing days at college, and his energy seems as boundless as ever. Assuredly, he has not buried any of his talents.

The elder Stephen Fielding Bayne was a deputy superintendent of New York City's public schools and senior warden of Manhattan's famous Trinity Church. "My father," says his namesake, "had a luminous love of the Church and an almost Lincoln-esque love of people." From his mother, primarily, the bishop draws his sense of music, art, and the theater.

At sixteen he entered Amherst College in Massachusetts. He says with his customary candor: "I committed all the errors. I was just being a kid and had no self-discipline. At nineteen I was suspended for poor grades and spent a year in New York. But my experience has helped me understand what 'late bloomers' go through when they're young, because for a while I did everything backward."

He got a job on the *Wall Street Journal*. "I went to Wall thinking, 'This is my oyster.' It was 1927 and 1928, the time of the big toot. Everybody was rich, and I felt on the fringe of affluent greatness, writing stories about railroad dividends. I was out of the academic atmosphere entirely—and quite suddenly I realized how important it was. As I look back, that year on the *Journal* was the most valuable I ever spent. I returned to Amherst repentant and hard working."

Bishop Bayne says, "The priesthood was always a live option to me. I took up my op-



*As bishop-in-charge of the 1961 conference in Berchtesgaden, Germany, Bishop Bayne lectures to Episcopal chaplains and laymen in the U.S. armed services.*

tion in senior year at Amherst." He went to General Theological Seminary in New York, was graduated in 1932, and spent the next two years there as a graduate student and tutor. Despite the scholarly leanings that are still so evident in him, he was already thinking of possibly becoming a college chaplain, but knew that he badly needed parish experience first.

Meanwhile, the future bishop had also been gaining perceptive insights on that office from a varied roster of bishops he encountered. Bishop Charles Henry Brent, "one of the founders of the ecumenical movement, with his most ugly-beautiful face, was the first I ever served as an altar boy. And I treasure my memories of the vivid and affectionate Bishop Shipman." As for William Manning of New York: "He was a rock of integrity—I've known few men who were as absolutely solid. His difficulty was in communication. He could be very rigid and school-masterish, but under this was great warmth; he always surprised me by how much he knew and cared. He was a true pioneer both on the Negro



## BISHOP AT THE SWITCHBOARD

question and on Church unity. He may well be the most underestimated bishop we've ever had."

In 1934, a very different bishop had a very different offer for him. "Will Scarlett wired Howard Robbins that he had a parish in St. Louis that needed a Catholic. Will had breadth and vision; Archbishop Temple was his ideal. One might quarrel with Will's somewhat loose-jointed churchmanship, but he had utter sincerity and integrity and he *did* want every parish in his diocese to have the sort of churchmanship it desired. Depression was deep on the land; more

tervals. "We were busy raising babies," he recalls, "and everybody was broke. But they were my first years in my own parish, and those are golden years."

In 1939 came the call to a town-and-gown parish alongside Smith College at Northampton, Massachusetts. It was "one of the most exciting experiences intellectually that I could imagine, even though the tense years from Hitler's rape of Czechoslovakia to the Pacific war posed special problems. But Appleton Lawrence had noble qualities as a diocesan. Though he had not yet

versity life was dislocated. Undergraduate life was evaporating fast. The pressure was intense. Not that pressure ever bothers me much; I don't take it very seriously."

His Columbia years were interrupted by 1944-1945 duty as a navy chaplain, part of which he spent at Bremerton Navy Yard near Seattle, Washington. About that time St. Mark's Cathedral in Seattle was reopened. Built in the 1920's on hope and pledges, St. Mark's had struggled through the depression years, only to have foreclosure evict the congregation. By "helping out" temporarily at the cathedral while he was in naval uniform, he unwittingly took a hand in his own future.

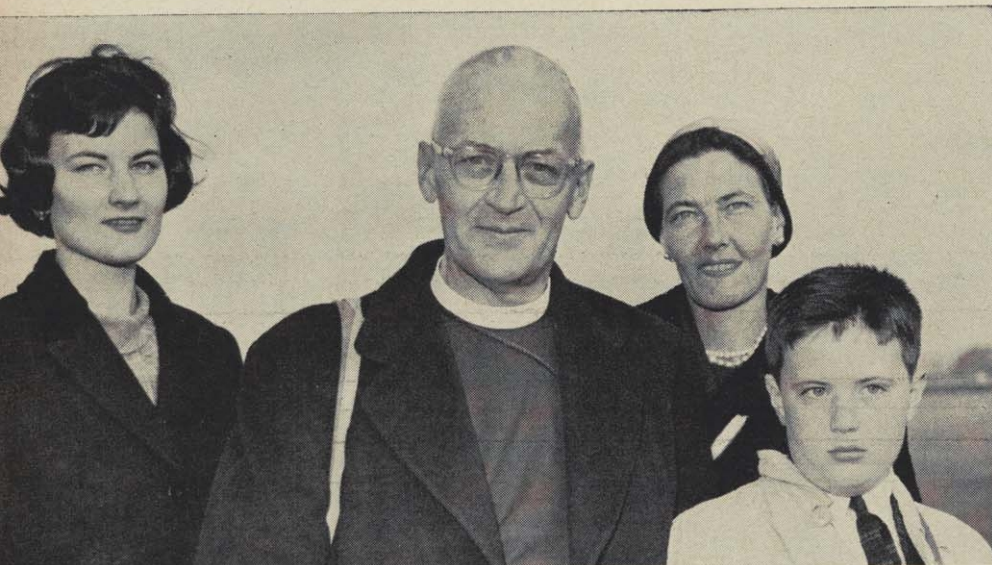
After the war, he returned to Columbia and "was settling in there for the long pull, with all sorts of absorbing side lines, such as being on the postwar curriculum committee."

### The Olympian Call

Out of the blue, in December, 1946, he was elected Bishop of Olympia. More than a month passed before he agreed to accept. "It's the only time in my career that the bulk of the advice I got was negative. But I went. I knew the job was there to be done. My wonderful predecessor had left peace and love—no split diocese. The energies were there to be tapped."

Bishop Bayne was only thirty-eight, but he had in mind just what he wanted to be at Olympia. "A diocese is the smallest unit of the church; a parish is a fraction, not a unit, but a diocese is a family in the Christian household. And its unity, its continuity, its witness and mission are all embodied in the person of the bishop. The bishop is not at the *top* of the diocesan structure; he's always at the *heart*. The rest of the diocesan family gathers around him."

During the nearly thirteen years that Stephen Bayne was this sort of bishop for it, Olympia grew by strides. The directness, drive, and informality of this native New Yorker delighted the whole area. His stiff



*Bishop Bayne and Mrs. Bayne, with two of their five children, Lydia (left) and Bruce, in London, their home since 1960. The Baynes also have three other sons.*

than a third of the adult males in my parish were unemployed. The vestry let me use part of the church building as a dormitory for homeless men; I did volunteer work on relief projects and with union organizers. I was trying to make it clear the Church was not just a privileged group, and I learned a lot there at Trinity Church between 1934 and 1939. Will Scarlett didn't necessarily approve of what I and other young priests were doing, but he always stood up for us."

Young Bayne had married Lucie Culver in June, 1934, shortly before he went to St. Louis, and their five children began arriving at regular in-

tervened to the extent he did later, he knew every clerical family in his diocese. I remember his passing through town about eleven one evening, seeing our lights on, and stopping to ask, "Why aren't you and Lucie out riding around in the moonlight?"

Next, in 1942, came one of the most difficult university chaplaincies in the country: Columbia. "We had a Roman Catholic, a Lutheran, a Methodist, a rabbi, and an Eastern Orthodox priest, but we had no interdenominational mush. Instead, we had religious community. We tried to keep tensions in solution. Columbia was on a war footing, and uni-



schedule included some 600 sermons and addresses a year, plus endless individual and group meetings. Laymen were astounded but gratified to find that he made theology as warm and immediate as politics or baseball. He was—often almost simultaneously—crisp, canny, relaxed, witty, erudite, trenchant, imaginative, stern, and loving. One member of his flock said of him admiringly: “You expect formalities when he enters a meeting, but all of a sudden there he is, easy and conversational, yet still a personage.”

As the years rolled on, the entire church was also discovering him. He was active at General Conventions, at the Anglican Congress at Minneapolis, as an Episcopal delegate to major interfaith gatherings. At Lambeth in 1958 he was the only American to head a major committee (on the family). The committee’s report, “The Family in Contemporary Society,” said the not-easy-to-please *Manchester Guardian*, was “for many people the most interesting, and possibly the most impressive, outcome of the conference.”

Bishop Bayne has never shrunk from either thinking or writing. “Writing is a pleasure,” he says, “because it’s such a wonderfully disciplined way to get one’s thoughts organized. In my writing I try to float ideas, and try to avoid both too much bounce and too little.” In the Lambeth report on the family, he was determined that he and his fellow bishops should produce a document that would give both “the clergy and laity something to chew on,” and help “in re-establishing true, balanced, Christian family life.” He also wanted to avoid any words and phrases, such as “contraceptive” and “birth control” which were heavily charged emotionally.

The report did contain both insight and eloquence; for example: “At a time when so much in our culture tends to depersonalize life—to erode and dissolve the old clear outlines of human personality—Christians may well give thanks for the chance given us to establish, in

marriage, a new level of intimate, loving interdependence between husband and wife and parents and children, freed from some of the old disciplines of fear.”

Even something so essentially serious as Lambeth has its lighter aspects for Stephen Bayne. After one particularly wearing time at the 1958 conference, he spent a day at a school and announced, “It was great fun talking with boys after a solid week of bishops.” And of the opening service at Lambeth, he gleefully reported: “My spouse said that it made up for ten years of having to live with me, which I thought uncommonly frank, but a true estimate of the beauty of the service, nonetheless.”

Equally, he can take the most deadly serious of subjects and by the depth of his thought and concern give it fresh force and cogency: “I was one of the slight majority at Lambeth who were unable to condemn out of hand any general use of weapons of mass destruction; I was one of the unanimous majority to press for general disarmament . . . This is a sample of the confusion of the world, I suppose; I don’t defend the logic of it; all I can say is that I can’t conceive of anything more senseless or evil than the smashing of cities and nations from the air, unless it be the surrender of all dignity and liberty altogether.”

Men of this caliber and range are rare. So when the bishops at the Lambeth Conference agreed that it was proper time that the Anglican Communion appointed an executive officer, Bishop Bayne was a rather logical choice for the post. Archbishop Fisher approached him “very tentatively” about it just before Christmas in 1958; the firm offer was made about the beginning of Lent in 1959, and he accepted six weeks later. He found it difficult to leave his diocese, while his clergy and laity alike were reluctant to part with “Stephen, our bishop.”

But his vision of Anglicanism made his action inevitable: “Never underestimate the Anglican brother-

hood. Forty-two million is not many among the teeming hundreds of millions in the world. But when we are faithful and obedient, and especially when we are loyal to each other in the brotherhood, God can use us as He wills. I thank God daily for the blessing of being part of this great family, and I hope I shall always try to live up to it.”

And his evaluation of Lambeth in 1958 can well serve as a prediction for Toronto in 1963:

“We have met, and renewed old friendships and made new ones, and rediscovered the unity of the church,

#### ABOUT THE AUTHOR

*The journalistic member of a clerical family, Sam Welles has been with Time, Inc., since 1938 in a number of capacities—including religion editor of Time and a senior editor of Life. At present, he is editor of Life's twelve-volume history of the United States and is working on a book of his own, a history of the Anglican Church. Mr. Welles and his family live in Pelham, New York, and are members of Christ Church there.*

and talked about very deep matters and strengthened and jolted and awakened one another—and this is, of course, the heart of the Conference.

“It is extraordinarily difficult for a body like the Conference to be very incisive. We work on a very broad canvas, and whatever we say must make sense in India, Africa, New Zealand, the United States. . . Therefore, the temptation to be vague is very great, and we have a steady fight—often, alas, a losing one—to get down to cases. If we were a legislative body, concerned with writing laws, the task would be impossible, unless we spent our whole lives at it. Not being legislative, but only consultative, our task is merely exasperating. But we are slowly getting done.”



# When we talk about

“AND what in the world,” asked a puzzled-looking newsman, “is the Chicago-Lambeth Quadrilateral?” The scene was the 1961 General Convention of the Episcopal Church in Detroit. The Convention’s House of Deputies had just agreed with the House of Bishops that Episcopalians should enter into church unity discussions with Presbyterians, Methodists, and the United Church of Christ. One of the conditions was that the Episcopal Church “conduct these conversations on the basis of the Chicago-Lambeth Quadrilateral.”

The newsman’s puzzlement was shared by a good many, some of them tired deputies who were willing to agree that the Chicago-Lambeth Quadrilateral was a “good thing” if the theological experts thought so.

Just what is the “Chicago-Lambeth Quadrilateral”?

Although the Lambeth Quadrilateral is a declaration of the bishops of the entire Anglican Communion assembled at Lambeth Palace in July of 1888, it is really the product of more than fifty years of creative thinking and effort among the leaders of the Protestant Episcopal Church in the United States of America.

The four points of the Quadrilateral are to be found in embryo form in the continuing life and thought of the church through the centuries. This fact gives strong support to their validity. They did not begin to take their present specific shape, however, until the very year in which the Episcopal Church began its aggressive program of expansion and missionary effort.

In that year, 1835, the General Convention elected the Rev. Jackson Kemper as its first missionary bishop, and also declared that every member

of the church is, in truth, a missionary. In the same year, the Rev. William A. Muhlenberg first published his essay, *Hints on Catholic Union*. In it he suggested a confederation of the leading American Protestant churches and presented a plan for such a federation through: (1) the expanded use of the Apostles’ Creed; (2) an ordination sufficient and not repugnant to the Word of God; (3) the use of common hymns, prayers, and lessons from the Bible; and (4) a council on common affairs. Muhlenberg hoped these “articles of union” might lead to a church in which all who participated would be a part of the ancient, undivided Holy Catholic Church.

His basis for such a union came very close to the four points of the Lambeth Quadrilateral; he proposed that (1) Scripture alone is the proper rule of faith, (2) the doctrine of the Gospel is adequately expressed in the Thirty-Nine Articles, (3) episcopacy is the proper channel of the ministry, and (4) an established liturgy and prayers are expedient. He urged that some system be devised by which Episcopal bishops could ordain candidates who could show evidence of due qualification and sound faith for the ministries of other churches. He dared to hope that non-Episcopalians might agree to Episcopal ordination as an accepted standard. In his time this hope was not as far from realization as it may now appear to many of us.

Although frustrated at many turns, Muhlenberg won supporters who were willing to sign his memorial to the General Convention of 1853. At that date American Protestantism was already dividing and subdividing rapidly, while American Roman

Catholics were consolidating their growing forces. The signers of this memorial led that General Convention to ask whether the Episcopal Church, with its fixed worship and canonical structure, was adequate to meet the challenges of its time.

Although the immediate results were small, Muhlenberg’s memorial aroused a new critical approach and gave a new direction to the life of the Episcopal Church. As a result, liturgy, canons, and Christian unity have been discussed and debated by every succeeding General Convention. Muhlenberg’s stimulation led eventually to the Prayer Books of 1892 and 1928, and to the present sound canonical structure supporting Episcopal Church polity.

No one is certain of the major sources of Muhlenberg’s ideals, but he was not alone in supporting them. In 1841, the Rt. Rev. Thomas H. Vail published *The Comprehensive Church*, stressing the oneness of the mission of the Church. In 1858, the Rev. William H. Lewis, with a less conciliatory spirit toward the Roman Catholics, defended the ecumenical posture in his work, *Christian Union, and the Protestant Episcopal Church in its Relations to Church Unity*.

Of far greater importance and much more formal significance was the contribution of the Rev. Edward A. Washburn to the formulation of the Lambeth Quadrilateral. In 1855 this rector of St. John’s Church, Hartford, Connecticut, published *A Catholic Work of the Protestant Episcopal Church in the United States of America*. In it he maintained that this church manifests a changeless unity expressed in the great institutions of the sacraments, the ministry, the Holy Scriptures, and the creeds.



# unity....

He suggested ways the Episcopal Church might further improve its practice in these four matters and made a plea for a more thoroughly catholic church.

Washburn profoundly influenced his friends—the Rev. Phillips Brooks, then rector of Trinity Church, Boston, and the Rev. William Reed Huntington. Brooks often preached, and even more often represented these ecumenical ideals; yet he wisely cautioned that to be tolerant one has to have something to be tolerant about.

At the end of the American Civil War, Huntington had already confessed his ecumenical hope that American Catholicity might be accomplished under God's guidance by the common acceptance of a simple creed, a varied worship, and a generous polity.

On January 30, 1870, the congregation in All Saints' Church, Worcester, Massachusetts, heard Huntington assert that the only hope of Christian unity lay in what he called the Anglican principle. Disentangling it from everything he considered unessential, he concluded that the following are the four basic points of the Anglican principle which cannot be surrendered without self-destruction: (1) the Holy Scriptures as the word of God; (2) the primitive (Apostles' and Nicene) creeds as the rule of faith; (3) the two sacraments ordained by Christ Himself (Baptism and Holy Communion); and (4) the episcopate as the keystone of governmental unity. Later that year this sermon was expanded into his book, *The Church-Idea, an Essay Towards Unity*. The original manuscript of the sermon was preserved in the Morgan Library.

Through the influence of the Rt. Rev. Abram N. Littlejohn, Huntington's four points appeared in the report on Christian unity presented to the General Convention meeting in Chicago in 1886. There they became the core of the Chicago Quadrilateral, which has since been the basis for all unity discussions by the Episcopal Church.

At the opening of the Third Lambeth Conference in London in July, 1888, the Rt. Rev. Henry B. Whipple, Bishop of Minnesota, preached the opening sermon before 145 Anglican bishops—twenty-nine from the United States—in which he presented the four points of the Chicago Quadrilateral. These immediately became one of the most important topics of discussion. With but a few clarifying emendations to the first two points, the Chicago Quadrilateral was approved officially as the statement of the bishops of all Anglicanism, and it is now known as the Lambeth Quadrilateral.

The formulations and spirit of the Chicago and Lambeth Quadrilaterals were not achieved in a day, but through the creative effort of Anglicanism in the last century. They are not on trial. These formulations represent the basic ABC's of any Episcopalian's understanding of his church and its life.

Realizing the essential worth of the inheritance in our hands, Episcopalians are ready to stand side by side with those who share an appreciation of these eternal values. We need to learn even more of the truth and love of God, fully revealed in Christ, which may bring all Christians again to that visible unity in His Body, the Church, for which He prayed, "That they all may be one."

## THE CHICAGO-LAMBETH QUADRILATERAL

### 1 The Holy Scriptures of the Old and New Testaments, as the revealed Word of God.

The Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation: and as being the rule and ultimate standard of faith (*Amendment at Lambeth*).

### 2 The Nicene Creed, as the sufficient statement of the Christian faith.

The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith (*Amendment at Lambeth*).

### 3 The two sacraments\*, Baptism and the Supper of the Lord, ministered with unfailing use of Christ's words of institution, and of the elements ordained by Him.

\* "ordained by Christ Himself," added by Lambeth.

### 4 The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.



THE village of Crainie has an appearance of casualness, though it was built house by house where blacksmith and miller and weaver needed to be for their work. It is far enough into the hills to be its own world—not far enough from the cities to escape their influence.

It has often been on the defensive against the outsider. It built its hill-top forts in the days when the Angles from North Europe came against the kingdom of Strathclyde, and men and beasts had to be hurriedly herded from the valleys to places of safety; and it has believed itself to be under attack of a different kind from other intruders. Witches were burned at the Knowe long after the present church was built, because they were opening a door which ought to have been kept closed.

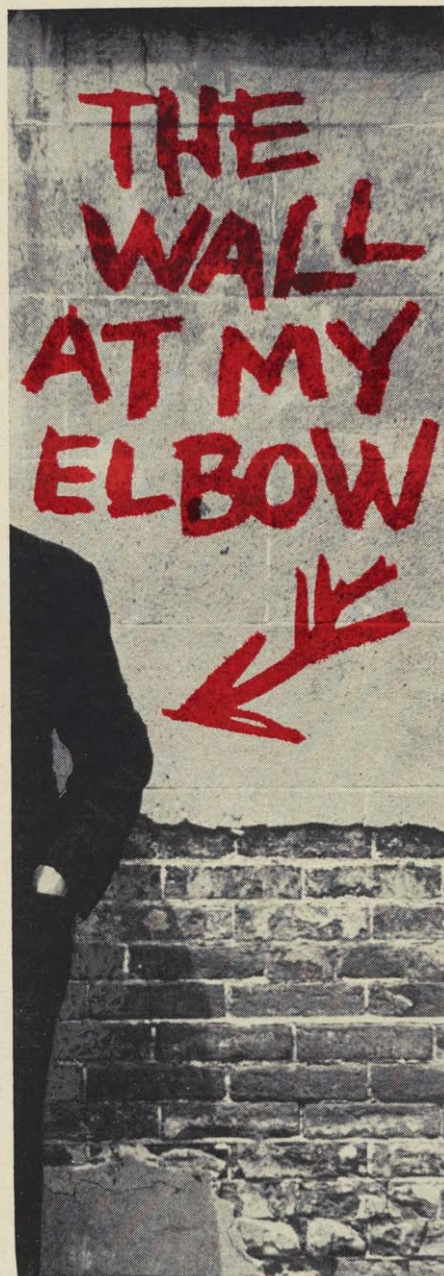
The marks of Crainie's fears are still there on the land, and it was not long before I saw them in the lives of the people. They had learned through long generations how to protect themselves against the more disturbing mysteries, and to make their own world out of the things of which they were certain. But they kept their fears alive in the very shutting of the door.

Colonel Baillie said that the old coal stove which used to be in the church had always been the symbol of Crainie for him: an uncertain fire, slow to burn and sometimes nothing but smoke—but warm enough when you had the right way of the wind.

Jen Pringle, the wise woman of the village, who had seen generations come and go in Crainie for seventy-five years, had her advice. She hoped I would fit into the ways of Crainie folk. I would have to learn for myself who were to be trusted and who were to be watched, how to deal with difficult ones, how not to heed certain ones at all—above all, to “gang warily” and not to expect too much. “We’ve aye been a queer folk in Crainie—and we dinna change.”

They had their standards of honesty and fair dealing, too, which did not change.

How were we to come to the understanding of it? Perhaps it had been easier for men in the old days. Their work held them more closely together; they knew evil, not only in what it did to a man's character, but in the effect it had upon what his hands produced and what he made of his dealings with other



men; they knew good in what they actually saw of a man's worth in his trade or his craft. Was it not easier for them to discern where their true good lay?

Not so long since in Crainie the children had watched the mill wheel turning to give them their meal; the cobbler bent at his last, making their

boots; the women at their weaving; the little shops with the quarter-pane windows, supplying all that could not be produced in Crainie itself—almost every house telling of a trade which Crainie could not do without, and nearly every man a Crainie man by birth, carrying on where his father, or someone else's father, left off.

They could listen to the ploughman complaining about the shoes of his horse and hear the smith's “Man, I'm fair ashamed.” They could see the tailor at work on the plaids, sending his cloth out to be tested by the same shepherds who had clipped and carded it. They could watch the joiner estimating the value of timber, judging whether it had been rightly thinned and felled at a proper maturity.

They had grown up amongst men and women all depending on each other's work. The broken word was a word broken between men they knew; the dependable word was part of the character of the man whose work they saw every day.

Something had gone out of our dealings with one another as the mill and smithy, the tailor, and the little shops had been taken from us.

But what was it? And why had it gone? Was it just, as people said, changed days?

Crainie's ways had changed, as every country community had changed. We were not the self-enclosed parish any longer, and we belonged to a new generation which was everywhere bewildered by what had come upon the earth and might still be to come. But that was not the whole answer. How was it that, out of that generation, living in such close relationship, so “God-fearing” and mindful of the things that endure, another generation had come which did not hold in the same way to the faith of their fathers?

Was it because of the new pressure of the world's doubts and uncertainties? Or could it be that the older generation, for all its steadfastness, had known less than it thought about the issues of life and had sent out its children unready for what was to come? Did the very



closeness of its community and the seeming security encourage men to forget that the human heart is desperately wicked? Did the kindness of the community sometimes conceal from its folk that they had to reach out beyond kindness?

Was it just changed days? Or was it that we had come unprepared into the changed days, unprepared for the break up of the old, unready to make exploration into the new?

Perhaps the old community in Crainie had been too comfortable in spite of its poverty of gear. Perhaps it had reckoned too much with the sins which disturbed its life and had left out of account the hidden sins, not looking into the darker depths.

The children coming after that generation had been faithful to religious observance; but their lives had been ruled by the keeping of the commandments rather than by the Gospel of grace by which men are saved; and the next generation, growing up now, had little with which to face a cynical world.

They were paying the price, many of them, of inheriting a formal religion. Some were concerned only that the evils of the world should be held at bay while they had what they wanted out of life. Some had seen evils which must be fought and had crusaded against them, and many had been disillusioned when the victory did not bring what it had promised. Some had discovered, at the cost of despair and breakdown, that the evil they hated was in themselves. They had come unprepared into the fiery trial.

I could not wish Crainie back in those days. In the contentment and security men had often been made blind to what the Lord was requiring of them, and their children had grown up without a hunger and thirst for righteousness, though they may not have known what they lacked.

But how were we to find the hunger again? How were we to long for the very thing we had become more and more accustomed to do without? The answer for me was not in any book, but it came to me in a man.

Kenneth Sanderson had grown up

at Wellwood as one of the indifferent. His father had kept his Sabbaths and "given of his substance" to the kirk as the Lord had prospered him, but he had not given as the Lord had prospered him to the workmen in his factory. He kept the remembrance of God in His House, acknowledged the duty of moral up-

**In a world rapidly filling with people, every man feels himself more and more a stranger. "The Lonely Crowd" is more than a concept; it is a fact of daily life, not only in the teeming metropolis, but in the green suburban hills and rolling rural valleys. Crainie is a small village in Scotland where sheep are tended, plows turn the furrows, and where men do not know one another. The kirk—or church—is only a part of a charming, traditional landscape—or was until something happened. J. W. Stevenson came to Crainie as the pastor of the kirk. In a powerful and fresh way, pastor Stevenson takes us into the world of Crainie and finds in it a microcosm of your world and mine.**

rightness, recognized that material prosperity had its obligations. All these commandments he had kept from his youth up, but he had never understood that uprightness does not save a man. He had learned in his youth the standard of conduct which was expected of him as a Christian; and, except for shortcomings and

backslidings, he had tried to be faithful. It had laid the foundations of his business success and his home. He did not know that it had blinded him, made him at ease when he should have been disturbed.

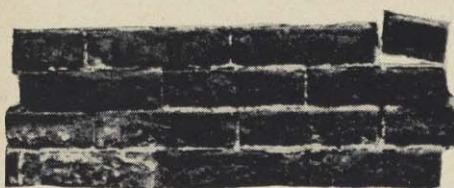
Kenneth had grown up resentful of his father's assurance. He saw no connection between these Sabbath observances and what happened during his father's week. He became first of all critical and then rebellious. The sharp tension between good and evil which he could not find in his father's form of religion flared out before his eyes in what man was making of man in the day's work. Religion seemed to give its blessing to the fortunate ones and only a bare sympathy to those who were kept under. He believed passionately—but not in the way his father believed. He believed in what man had been meant to be; he rebelled against the despising, the classing of men as machine hands, the housing of them in brick-row hovels, the breaking of mind and body in many of them, their casting away when the work had gone out of them.

He did not know what he believed about the Church's creeds; but he knew what he was for, and what he was against, there. He became a fighter in the cause of the "under-dog." However confused the issues of good and evil sometimes were elsewhere—and he had seen them in confusion enough in his father—here they were clear; here was evil to be hit hard. We had lost community, and this was the proof of it.

Even in Crainie we had something to remind us of a life which had now disappeared. There was a croft not far from the manse where the walls of an old farm "toun" still stood: five cottages which had housed a small community of weavers. They had grown their own flax, made their cloth, shared the labor of the fields and divided the reward. It had not been more than a bare livelihood, but it had bound men together instead of dividing them; it had given them the discipline of dependence and independence.

The Lintwell had known no abundance; its families had lived often





near the edge of privation. But there had been community, and something about it stirred the imagination as we stood in our disrupted society and wondered how men were to find community again.

But could the kind of community we were groping after be found by the wisdom of the new sciences—and higher living standards? Or were we on the edge of a mystery: were we involved in seeking the kingdom even while we thought we were only seeking a better ordering of our industrial life?

The community, we were accustomed to say, is intended to hold men together in the necessities, to give them their livelihood, to keep them in the market for their labor, to enable them to share in what other men produce, to guarantee to them the basis of a decent life, to ensure them justice, to keep wrongdoers in check. But community of that kind did not satisfy the whole of man. And his dissatisfaction was the proof that even the secular community must look up to what man has in him to be, as well as down to the evils of insecurity from which he has to be protected.

Even the secular community, the community which is a compromise of conflicting interests, is always creating its own contradiction: the impulse to another kind of community which will have the power to draw out a different kind of capacity in men. The contradiction is the sign that it is men like ourselves, engaged together in the search for our basic needs, who are to inherit the kingdom. It is to be a community made out of the stuff of human need. It is not to be a community of another kind in which we shall be delivered from necessity. It is to be born out of this very necessity we know.

When I stood looking at the old

Lintwell cottages, I was not sentimentalizing. I was looking for a "toun" which had foundations as real as these and yet belonged to the new age which was coming upon us. I was not harking back to a lost community. I was taking the glimpses of what that community had been to remind me that man's work can be ordered not only to give him the physical necessities, but to point him to the mystery of his own nature, to what he has to learn standing by his neighbor.

The Lintwell had been a small unit; it had done, on that scale, what it had been intended to do; it had given men an insight into the community to come, even while it was binding them together in the community of their laboring. The ruins were a symbol of what our generation had to discover again in our more complex communities.

What was needed had to be found by ordinary men doing ordinary work—men prone to seek their own good at the expense of their neighbor and often having no use for him, yet also with something in them which impelled them to lay down their lives for others.

After they had organized themselves and achieved juster rewards, after they had benefited by new inventions, there was always something still lacking. Here, at the Lintwell, where half a dozen men washed together at the common spigot on Sunday mornings before church, there had been a clue. Along at the village, with its common byre and grazing, there had been another. But the Church itself had lost it in the very day when the world needed it most desperately, because the Church had become conformed to a world which had lost it. "Industry is depersonalized," said the Church's pronouncements; "the man is lost in the machine." But the Church itself was depersonalized; the Church itself had become an organization in which man did not meet with man as the Gospel had intended them to meet. How then was the Church to be a light to the world?

God has made His dwelling with men for their saving, where they dwell, where they work, where they grope for a life which their work seems to deny them. This is the Gospel. But the Church was no longer the Church where they dwelt; it was an occasional gathering of men, withdrawn from where they dwelt. How then could the Church be doing God's saving work?

One of the Church's temptations is to think of itself as standing over against the world, countering the world's unbelief with its own belief. But it is not as clear-cut as that. When we think like that, we are revealing our lack of understanding of the mission Christ has laid upon us. We are evading involvement in the world; we are sheltering in an imaginary purity; we are blind to the nature of the presence of God in the world, and to the presence of the Tempter in the Church.

The whole world is full of the living God. In their unbelief as well as in their belief men bear witness to Him. Believers or unbelievers, the shape of their lives is determined by what they are towards God. When they become inflamed by self-interest, it is more than an outburst of evil from within them; they are turning in fear from the presence of the Spirit of God, who is putting it into their hearts "not to seek their own."



**T**HE form of their fear determines the form of their denial. If God were not with them, and if He were not like that, they would not be like this in their evil. The sinfulness of men is not an erratic eruption from some flaw in human nature; it is a disobedience which takes its shape from what it disobeys.

When men become obsessed with pride, it is more than an aggressive



assertion of themselves over their brothers; it is a determination not to be involved in the humility of Christ which is burning in their hearts so that they cannot but know it.

All our sin is sin against God, sin created in the presence of God, sin called up in us by our refusal of what God is. Our worldliness takes its shape from that other kind of worldliness in which God condescends to make Himself one with sinful men.

Unless the Church knows the full pressure of the unbelief in men by dwelling with them in it, it cannot be where God is; it is creating an unreal refuge of its own as shelter from God and what He is doing in the world; and it cannot be the instrument of God's help. He is not only in the Church, with the people of God, urging them to go out with Him into the world; He is in the world, ruling and overruling, despised and rejected, yet working out His purposes through His rejection, calling the Church to be with Him in the world, to learn of Him in the world, to stand with unbelieving men in the world and be given His help in common with them.

And there is more than that. Unbelieving men bear the marks of the God who girds them even when they do not know Him, and believing men have to learn something of what they do not yet know of God from unbelievers—another hard discipline.

The fanatical reformer of human society, who will use any means to achieve his ends, believes in some community of men because the Spirit of the Lord has touched him—while many believing men may not yet have the desire to seek for it. He sins, too, against his brother men for the achieving of it because the Spirit of the Lord has touched him, and he has rejected the way that the Spirit would have him go. But who is to judge between the unbelief of the believer and the belief of the unbeliever but God alone? It is all entangled together. His saving help must be given to all together.

Christ had to empty Himself, and

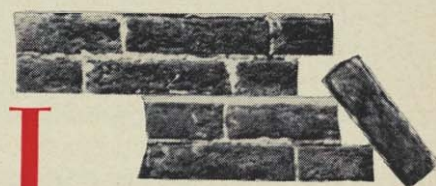
make Himself of no reputation, and become obedient to death amongst criminals. Under His Cross, although we have a sharper perception of right and wrong, we are not good people set over against bad. We are all sinful men, some of us with belief stained by unbelief. We are one body—one body with all sinful men, as Christ's Body is given for all sinful men. We are in full community there, and only there.

This is the paradox which is at the heart of the Church's existence: that only a Church which is so involved in the world that it cries out in despair because of its involvement, and is even shaken in its own faith, can be the means of saving the world. It may be assured in faith, believe in the promises, have the confidence of a people upon whom God has set His heart—yet it lives every day on the edge of the unbelievable: that He can humble Himself so far, that He can have hope for the worst.

Kenneth had believed, like most of us, that we could leave the community of the day's work to the politicians, the economists, the industrialists; fight out the battles there, form the new plans there; and leave the community of man's spiritual being to the Church. But it is in the community of the day's work that men believe and disbelieve, obey the Spirit and resist the Spirit, give shape to the Kingdom or to the demonic powers of darkness.

Kenneth spoke about the depersonalization which had come with the large groupings of industry, as if it were a matter for technical adjustment; but it was not the mere size of the industrial units or the nature of their work which took away human relationships from men. Crainie had lost it, too, though men still worked here in two's and three's. This was not an evil created by the new age; it was an evil which industrialism had magnified into vast proportions and built into the structure of man's common life; but it was fundamentally the sin of evading what God intended man to mean to man.

It was there between Kenneth and his father, in their home, just as surely as between the workers in the factory. They did not see eye to eye; so they went their own ways. They achieved tolerance, for their own comfort—but their very tolerance was an acknowledgment that they were not going to try to reach anything better; they had given up; they had achieved a balance through non-interference. They had leveled down their relationship; they had lost all that, as father and son, they should have meant to one another, all that they were meant to be taught of God together.



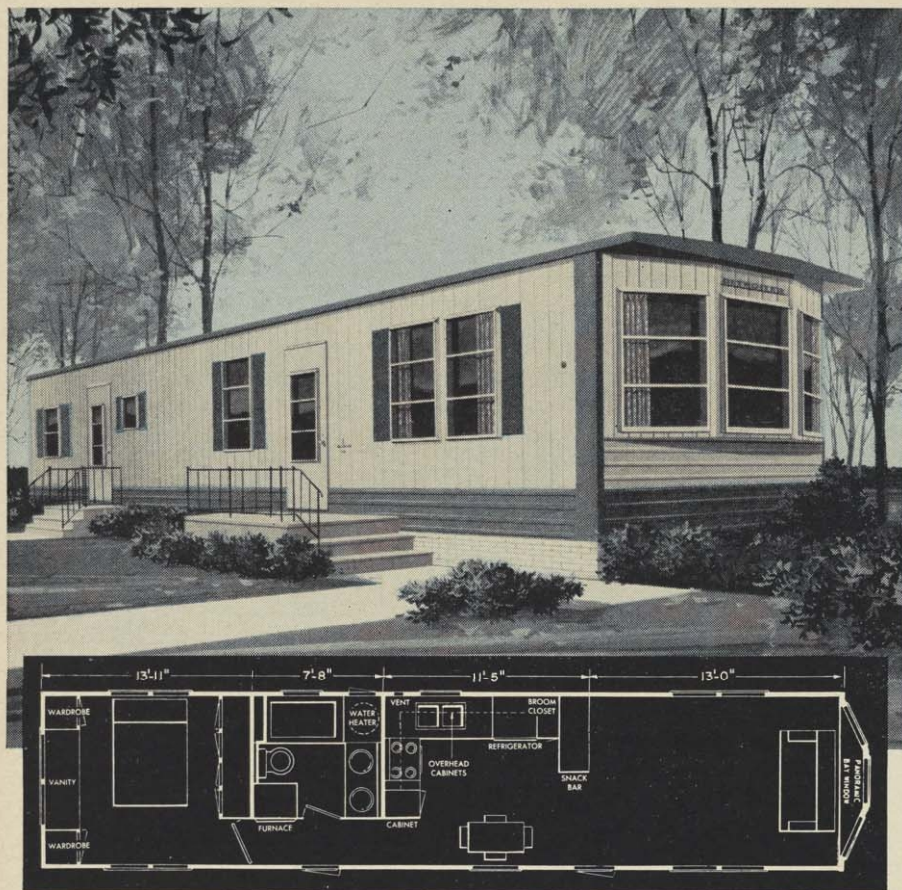
**I**T was the evasion, by mutual consent, of the consequences of evil—not its overcoming. And it had the additional evil of blinding them to the evil which was there, making them complacent about it, deluding them into thinking that this was the kind of peace between them which God wanted, when it was the root of all disobedience.

"We need pilot schemes of community," Kenneth said, and stood looking at the ruins of the Lintwell cottages. But there was the ruin of a home at Wellwood and a pilot scheme needed there.

The recovery of what God intended for these two men, living together, would not immediately solve the problems of their factory; but two new men could go into the factory, knowing what the Lord required of them, learning what to look for between man and man, and what to regard as sin.

We had lost community, but we had lost it in the home and in the Church as well as in our industrial society—and we had lost it because we had been content with less than





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## THE WALL AT MY ELBOW

God willed for us. We had allowed ourselves to rest, like Kenneth and his father, in the community of compromise and adjustment, in a balance of conflicting interests, when God was saying to us that here we could not find the life for which He had created us. In this breakdown of our society and our homes, and in the futility of the conventional Church, we were under His judgment; and we were proving the destiny purposed for us which our deeds were strenuously denying.

But how was Kenneth to submit himself to his father? It was not by agreeing with all that his father said, nor by becoming compliant. It was by daring to let his father see him as he was—instead of as he wanted to appear in his father's eyes. It was by being willing to expose himself to the kind of love which he and his father had never known, with its cost to himself, and without the foregone certainty that his father would meet him halfway. It was by giving up the language and the manner of tolerance and allowing himself to speak as a man who thought it possible that he might be mistaken.

Kenneth and his father were constantly submitting reports to one another. But they did not submit themselves, sinful man to sinful man, under God's grace, to find together what each by himself could never find. They were realistic about things, and unrealistic as people.

If the home which was to be the type and example for the Church was itself a place of evasion and compromise, if the Church which was to be a saving community was itself not a community, how were we to be the light of a world which was groping for these very things and yet giving itself over to the powers which destroy them? If the salt itself had lost its savor, wherewith was it to be salted?

"We need pilot schemes," Kenneth said. But most of all we needed pilot schemes in people.





# INNER SPACE PILOT

*What happens to a layman's faith when his daily job is piloting a supersonic F-102 fighter 600 miles north of the Arctic Circle?*

"There is absolutely no comfort in flying up here, unless you can look for God . . . Things are so vast and barren that you really need Him. . . ."

This was a declaration of faith by an Episcopalian who has one of the most vital defense tasks assigned to any American military man. His environment is far removed from that most of the free world's airmen, soldiers, and sailors enjoy. It is a harsh, unforgiving terrain that could very well be likened to that of the moon, if it were not for the atmosphere. Just a few years ago, Eskimos and polar bears were the principal inhabitants of the "strange world of inner space" that presently is one of the key outposts of this continent's air defense system.

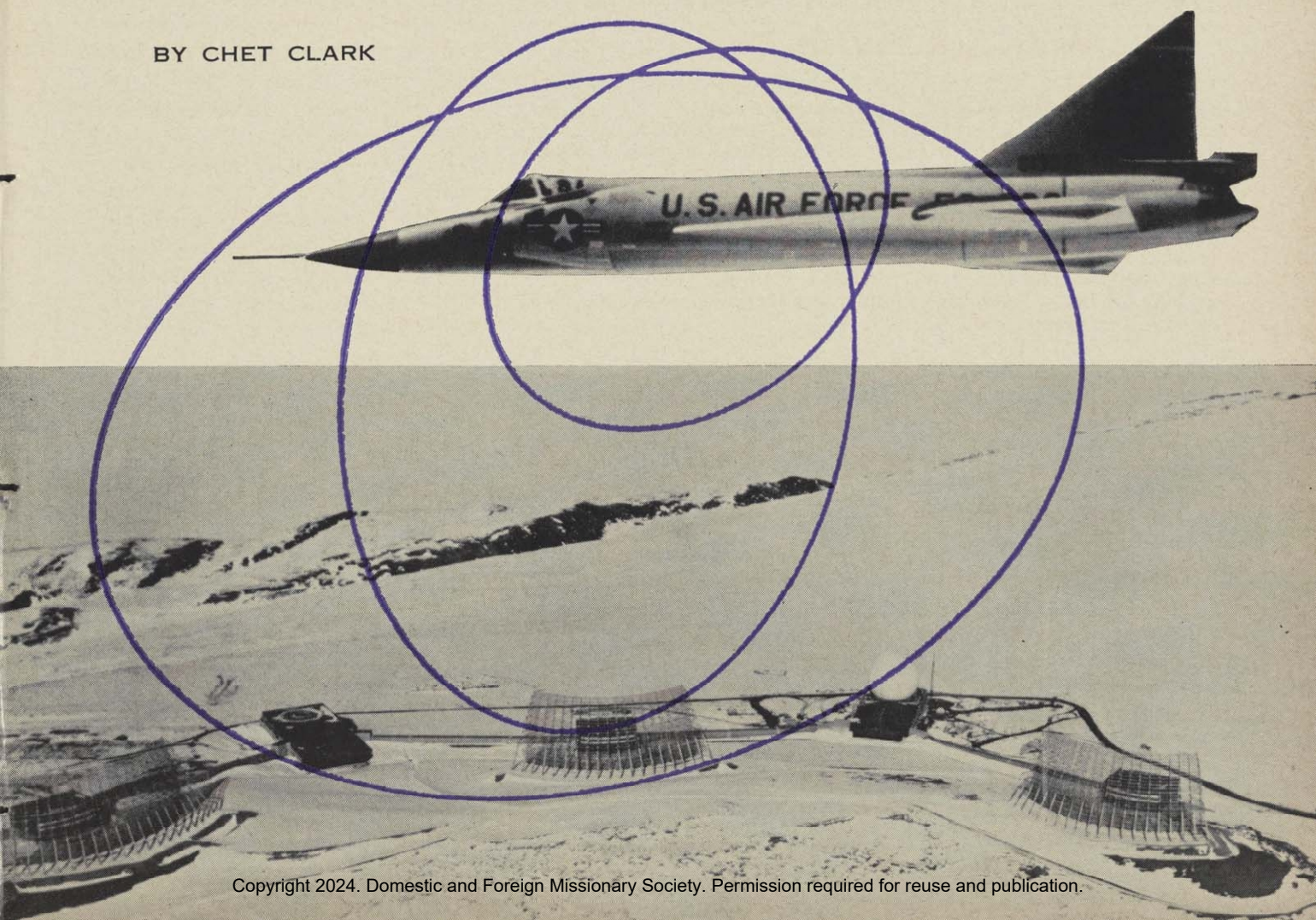
The man who made the statement is an Episcopal communicant from one of America's most com-

fortable communities. But at the moment he made this statement, he and 6,000 other Americans—the majority, members of the United States Air Force—were living the year 'round just 800 miles from the North Pole. They have one mission—the defense of North America and its 200 million inhabitants. Their location is this hemisphere's most northerly military operation—Thule Air Base, Greenland.

The man is Captain James R. Patterson, Jr., pilot of a supersonic F-102 Delta Dagger, and member of a fighter interceptor squadron of the United States Air Force. Jim Patterson is twenty-eight years old, a graduate of "The Citadel" with a B.S.

*This Ballistic Missile Early Warning System backs up Jim's job as a front-line pilot. It can give North America a fifteen-minute warning of attack.*

BY CHET CLARK





## INNER-SPACE PILOT

degree in chemistry, married, a native of White Plains, New York, and a member of St. Bartholomew's Episcopal Church in White Plains.

After flying nearly 3,000 miles and fourteen hours north from New York City, this observer had a chance to meet this intense young man. After touching down at Thule, I phoned Jim, who had just finished an eleven-hour alert stint. He said he would meet me in a few minutes. As a professional interceptor pilot, Jim had no problem intercepting his "subsonic speed" guest. After a bit of shop talk that Air Force flyers inevitably exchange, we got down to cases.

What about the job that consumes most of Captain Patterson's waking hours? He is an interceptor pilot in the Air Defense Command's first-line, F-102 Delta Daggers. The primary purpose of this deadly, faster-than-sound weapons platform is to intercept and destroy, if necessary, any hostile, air-breathing, manned bomber headed toward the North American land mass before it can decimate our cities. The F-102 is equipped for this job with guided air rockets more lethal than the armaments of a wing of World War II fighters.

The U.S. Army and Navy and the Royal Canadian Air Force join the U.S. Air Force to provide vital warning of impending attack by an aggressor and alert our strategic forces for retaliation. The main share of this job goes to the Air Force Air Defense Command. With its Ballistic Missile Early Warning System (BMEWS), it is the first military unit to stand twenty-four-hour alerts

in space; it monitors all spatial activity and can provide a precious fifteen-minute warning of I.C.B.M. attack and predict the impact point. Fighters, computerized control centers, radar squadrons, and flying radar stations commit more than 100,000 persons to the Air Defense Command mission.

All these forces back up Jim's job as a front-line fighter pilot. Weapons controllers, at nearby Pingarsuit Mountain's radar squadron, guide Jim to his unknown airborne target. A host of armament, electronic, engine, and airframe technicians keep Jim flying. Whether it includes flying training missions or actual alerts, or ground school classes and briefings, a typical day begins at 5:30 A.M. and ends about 4 P.M. Peak proficiency in flying is a must when you operate an hour from the Pole. White-outs (complete loss of visibility), alternate airports no closer than 700 miles, extremes of wind and cold make flying 600 nautical miles north of the Arctic Circle one of the most demanding jobs on earth.

The Arctic is a fabled and mysterious land, and perhaps as many misconceptions as truths have been circulated about it since such polar greats as Stefansson, Rasmussen, Peary, Byrd, and Balchen made their presence known in the land of the midnight sun. Here are a few random facts about Greenland, Jim's duty station.

This Danish-owned country is the largest island in the world, if indeed it is an island. It covers nearly 900,000 square miles (almost twice the size of Alaska), and five-sevenths of it is a massive icecap 10,000 feet

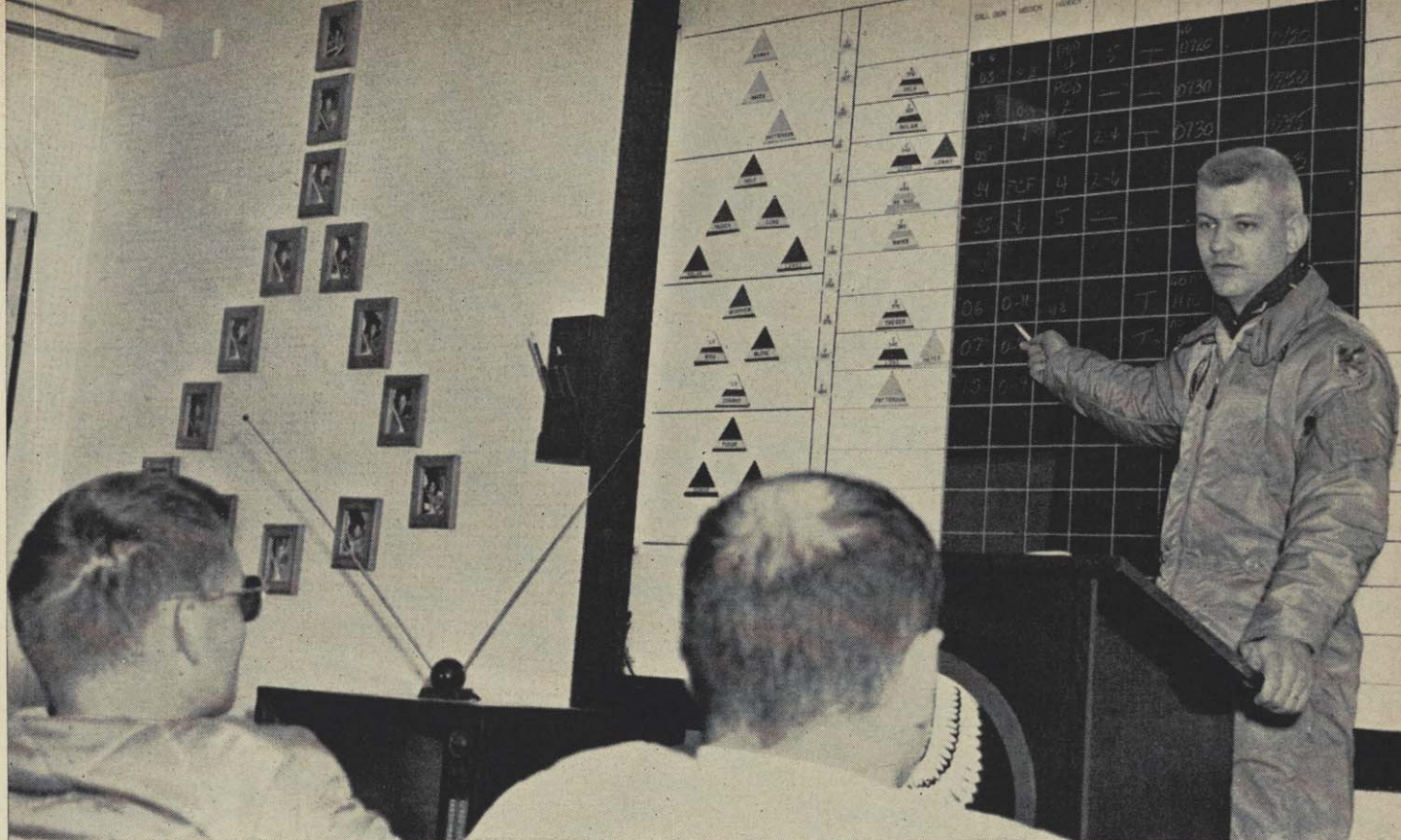
deep at its center. If you were to transpose this cap to the United States, an area roughly from Chicago to New Orleans and from Maine to Florida would be smothered under two miles of ice. This ice would cover the surface of the earth to a depth of seventeen feet, and if melted, would raise the levels of all the oceans by thirty feet.

The major city of Thule, NO-RAD's key center of this vast "survival tripwire," is most unusual. Hangar floors are kept refrigerated by massive plenum chambers so that the buildings won't sink beneath the surface in the melting perma-frost base. Smack in the middle of the barren icecap is a massive Distant Early Warning radar constructed upon eight giant jacks. When the ice, which rises at three feet per year, gets too close, you simply jack up the building. This defense radar's water supply is shoveled up from the cap in a construction scoop and melted down for later use.

Arctic flyers, if forced down, must know how to construct their survival ice shelters (G.I. igloos) quickly. They must be aware of the chill factor: under severe wind and temperature conditions human flesh can freeze solid in thirty to sixty seconds. Upon this formidable land, a fighter squadron, radar sites, and countless operational and administrative buildings have been erected, parallel to long military runways. Yes, when the Danes named it *Ulltme Thule*, they weren't kidding; it is the utmost end.

About the difference in flying here and stateside, Captain Patterson said, "In the Z.I. [zone of the in-





*In a process that involves both learning and teaching, Jim lectures after each flight on what he did and how well.*

terior] you can always look down for a little comfort. At Thule the only place you can look is up; looking down shows only rocks and snow."

What does Jim do in off-duty hours? He's a staunch member of the squadron bowling and volleyball teams. As a council member of the Protestant Men of the Base Chapel, his lay activities help to stimulate the religious atmosphere in this vital outpost. He attends the base chapel regularly and is a faithful communicant when visiting Episcopal clergy celebrate the Holy Eucharist for Episcopalians stationed at Thule.

How does James Patterson address his faith on Sundays, as well as those other six days of the week? This subject is always a high priority item on the Sunday sermon schedule. How many times have you heard a priest say, "The Church (meaning you and me) must address the world as Christians every hour and day of the week?"

Jim said, after a thoughtful pause, "Christianity goes into sharp focus up here. Sure I thought about God and the state of Christ's Church

when I attended St. Bart's back home. But when everything is familiar and comfortable and secure, it's only human nature to give more lip service to your devotion than in an environment like this one. . . ."

"There is absolutely no comfort in flying up here unless you can look for God. . . Things are so vast and barren that you really need Him. The sky looks so close, and yet you know it's so far away. There's a loneliness that comes over you. It's just getting the comfort from God Himself which enables you to go on. . . ."

Captain Patterson made another comment while we talked that made a lot of sense. He said, "You know, for the first time in my life I gave up something really difficult for Lent. With your families 3,000 miles south of you, it gets pretty lonesome up here. After a hard day flying or on the line, a drink is pretty enjoyable. You learn a little more about sacrifice when you give up that long cool one for Lent.

"And then, too, all Easter Even, three of us—a Roman Catholic, Presbyterian, and Episcopalian—had one of the most objective religious

discussions I've ever been in on. We saw each other's positions, and I think in a small way contributed a bit to the ecumenical movement. This lasted most of the night, and then we went to sunrise services."

As I looked at Jim I thought to myself, the old adage about the "North Country" has been proven again. "No one ever spends any time above the Arctic Circle without being changed." It very well can be for the worse as well as for the good. But the strange world of inner space that makes up this Greenland icecap and its base of nearly 6,000 people who live and work 'round the clock, 'round the year, in our defense does make an impact on people.

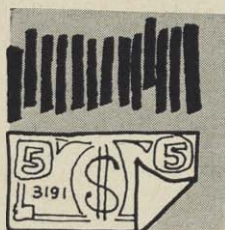
By the time you read this, Captain James Patterson will be on a stateside assignment, and that year as a combat fighter pilot at Thule may not be quite so crystal clear as it was when I talked to him. But the experience of putting himself completely into the hands of the Almighty on a day-to-day basis, not just Sunday mornings, is bound to make a difference.



# Beyond Buildings and Budgets

**T**HE most striking fact about Episcopal diocesan and district conventions this past year to date is the amount of solid, necessary church business that can be accomplished effectively in a few days.

There is no doubt that increasing awareness of the importance of intradiocesan communication contributed largely to this effectiveness. Practically all of the dioceses and districts published full pre-convention accounts in their publications, most of which now go to all families. Many kits of materials were mailed to delegates ahead of time so that proposed resolutions and budgets could be discussed in vestry meetings before the convention dates. Some dioceses, notably Western Massachusetts and Newark, arranged to have these matters aired in convocations or archdeaconries preceding convention.



Many were the booklets intended to encourage better stewardship. The increases in budgets and plans for special capital fund campaigns indicate the effectiveness of this emphasis. Bethlehem,

Los Angeles, Maryland,

Mississippi, North Carolina, Virginia, Southwest Texas, West Texas, West Virginia, and Western North Carolina are among those dioceses that increased their budgets. In most cases the increases meant more funds for the church's general mission program. In the Missionary District of Wyoming each parish and mission met its 1962 share of the highest budget ever raised there; the budget was again increased this year. East Carolina and Georgia have joined those dioceses adopting voluntary stewardship plans, and Dallas and North Carolina have definite plans for working towards this goal. Pennsylvania and Virginia both report increased receipts since they adopted voluntary parish giving to diocesan and national programs.

Plans for capital fund drives to provide resources for the establishment of missions and other neces-

sary expansion of the church's work were announced by Connecticut, Dallas, Honolulu, Massachusetts, and South Florida. The successes of several drives started earlier were announced. Iowa's report was the most startling: their goal was \$790,000, and they had \$1,000,059 pledged at convention time.

Concern for the financial welfare of the clergy was evidenced in many places by resolutions raising the minimum salary and resolutions attempting to give increased health insurance coverage. California, Florida, and Idaho increased the minimum stipend of their clergy. Florida, New York, Northern Michigan, and West Missouri also increased their bishops' salaries.

The St. Louis General Convention of 1964 was kept in mind, not only in the election of lay and clerical deputies, but also in several resolutions directed to the coming Convention. Pennsylvania passed a resolution asking the General Convention to consider the salary scale of professional women church workers, and means to provide them with major medical coverage and a pension plan. Erie, Massachusetts, Nebraska, and Pennsylvania passed resolutions instructing their deputies to General Convention of 1964 to ask the trustees of the Church Pension Fund to institute a complete medical plan on a mandatory basis for active and retired clergy. This would include optional coverage for lay employees. Kansas called for a meeting of General Convention every other year, instead of every three years.



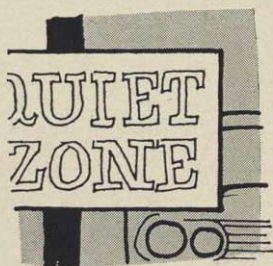
In addition to stewardship activities involving budgets, fund drives, and the financial welfare of staff members, many dioceses continue of necessity to be involved in building programs. In his speech to convention

Bishop George Quarterman of Northwest Texas said, "We do not have an 'edifice complex,' but



we must pay attention to edifice needs." In that diocese alone the property values have increased five million dollars in sixteen years. Colorado reports close to five million dollars worth of building in the last eight years.

The entrance of war babies into college and the growing numbers of their successors crowding lower schools have made it necessary for Arkansas, Erie, and Mississippi to be involved in building chapels or university centers and, among others, Louisiana, Northern California, Virginia, and Taiwan to be concerned with buildings for church-related schools. Some of these plans are coming to fruition as a result of special gifts of land or buildings. Kansas and Minnesota are expanding facilities for inner-city youth. Los Angeles has opened a home for the rehabilitation of alcoholics. Bethlehem, Rhode Island, and South Florida are committed to support of building programs in overseas areas. Pennsylvania and Florida are both investigating the possibility of new diocesan headquarters, while Los Angeles has begun construction of a new headquarters building.



The church across the United States continues to build, add to, and operate numerous hospitals. Long Island, Pennsylvania and Taiwan will be actively engaged in hospital building programs as a result of convention actions. West Virginia and West Missouri are completing such buildings, and South Florida has appointed a committee to investigate the possibility of establishing a maternity and women's surgical hospital.

The current national emphasis on housing for those over sixty-five is reflected in the number of church-sponsored buildings that have gone up, are going up, or are being planned for the senior citizen (see *THE EPISCOPALIAN*, June, 1963). In structure they range all the way from the large apartment and village plan, exemplified by Suncoast Manor in St. Petersburg, Florida, to the eminently practical, low-cost converted apartments in Providence, Rhode Island. In the dioceses of Missouri, Georgia, Los Angeles, Northern California, Maryland, Newark, and Rhode Island such residences are either completed or well under way. Oklahoma is planning an addition to its geriatrics building. Oregon is making plans to construct a residence for senior citizens. A special commission in Louisiana reported to their convention the results of a study they had made revealing the need for senior-citizen housing and where it would be best located. Idaho requested that

a committee be appointed to investigate the needs of older citizens in that district. A residence for older people is being sponsored by St. John's Church, Franklin, in the Diocese of Erie. An apartment house and nursing home to be known as St. Barnabas' will soon be under construction in Chattanooga, Tennessee. Virginia received a gift of land which will make possible the construction of a large home for the aged with an adjacent nursing home to be constructed later. Western North Carolina will soon be doubling the capacity of Deerfield Home for the Aged.

Budgets, buildings, changes in canon law, and committee reports are all necessary parts of the church's business. Conventions, however, were certainly not unmindful of their stewardship in matters beyond budgets, buildings, and business. Since most of the meetings took place during the Birmingham ordeal, many resolutions were passed reaffirming the church's stand on desegregation, expressing sympathy and offering prayers for those actively involved in the racial struggle, and acknowledging the guilt all Christians bear in this connection. In addition, some dioceses and districts took positive and definite action to implement policies that have been declared many times before. In Chicago a committee was appointed to find out whether any banks or corporations in which diocesan funds are invested practice racial segregation. If so, funds will be withdrawn. Arizona passed a resolution recommending that the legislature appoint a civil rights commission, and that the diocese advise by letter to municipalities that they set up civil rights commissions similar to a successful one in Tucson. Chicago, Michigan, Missouri, Rhode Island, and Southern Ohio passed resolutions supporting fair-housing bills in the legislature. Pennsylvania urged all parishes to consider for lay employment fit persons without regard to color or race and resolved that this be the diocesan policy. The bishop was requested to report to convention on the implementation of these resolves. Washington, D.C., declared that all forms of racial discrimination must end in diocesan-associated institutions, or those same institutions must face loss of moral and financial support in six months. In West Virginia, two predominantly Negro churches have this year united with two predominantly white congregations.

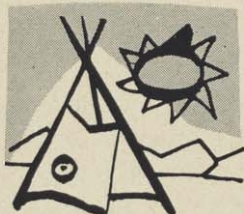


Personal interest in the church's overseas mission is continuing to grow. There has been a good deal of two-way visitation as well as financial support of special projects overseas this year. The number



## BEYOND BUILDINGS AND BUDGETS

of dioceses with companion arrangements outside of the United States is increasing, and these relationships are growing closer. Bethlehem has sent the Rev. Lyle Scott to Brazil where he represented the diocese in the dedication of the first Episcopal church in Brasilia, the new capital. Chicago has begun a three-year relationship with the Diocese of Zululand and Swaziland in South Africa, and Texas has authorized a companion-diocese relationship with Nyasaland in Central Africa. In Easton a parish has "adopted" a Brazilian priest. A team of clergymen and college students from Michigan will serve in Alaska this summer to further Michigan's companion relationship there. In addition, a caravan of high-school seniors will travel from Detroit to Alaska this summer. Last year the Diocese of Northern California supported the "adoption" of St. Michael's Theological College in Seoul, Korea. This year it proposes to support St. Philip's Academy in the Philippines. The Volunteer Oklahoma Overseas Mission (VOOM) has had conferences on this project with representatives from every parish in the diocese. VOOM has sent the Rev. Don Griswold, his wife, and two children to undertake an eighteen-month mission in Zululand under the direction of the Rt. Rev. T. J. Savage.



Work among the American Indian is not, of course, overseas mission, although in the early history of the American church it had some of the same characteristics. It is, however, often work outside the fa-

miliar city, suburban, or rural pattern of our mission at home. Wyoming has spent the past year reviewing its work with the Shoshone and Arapahoe. As a result, a new program was proposed for this year which will use the present physical facilities, but a new staff to provide a unified team ministry. The effort will be to change from a purely custodial care program for needy and dependent Indian children to a treatment program for preadolescents and adolescents. Trained social workers will act in close co-operation with resident clergy, Indian leaders, and the Bureau of Indian Affairs to develop community programs on the reservation.

Another group of people suffering under the handicap of second-class citizenship came in for a good deal of attention at various conventions this spring. In at least eight conventions, resolutions were presented to change canon law so as to make it possible for women to serve on vestries or as delegates to diocesan conventions. Colorado, Florida, Iowa,

Michigan, Ohio, Texas, and Virginia turned the ladies down. On the other hand, Maryland confirmed that women can be elected to future conventions. For the first time in the history of the Diocese of Oklahoma a woman was elected to the Bishop and Council. Mrs. George Lynde was elected on the first ballot, receiving the highest number of votes cast for any candidate. The first resolution ever offered by a woman delegate in the Diocese of Pennsylvania was passed.



The work of the church in the city is a growing concern in most dioceses. As Bishop Edward Welles said to his convention in West Missouri, "After all, the Church's main task is mission, not to those

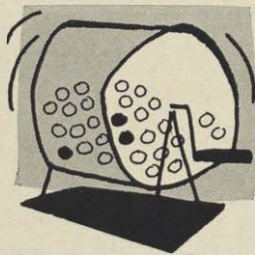
within the church, the already touched and, we hope, saved, but to the untouched and the unsaved. . . That is why the mission to the inner city has such significance today." In Western New York, St. Augustine's Center is meeting the need for neighborhood work through opportunities for supervised study-group work and counseling. Rhode Island and Southern Ohio have been chosen as pilot dioceses in the development of a more effective ministry to the inner core of the metropolis. The responsibility the suburban church bears to the city parish is being recognized in Massachusetts, New Jersey, and Pennsylvania through specific programs.

Increased vigilance in our call as lay persons "to spread the Gospel," especially in our immediate neighborhoods, was emphasized in almost every bishop's convention address. The action suggested in this area ranged from preaching missions to better and more specific education of the layman. Some active work in the area of lay visitation was reported. During the past year Chicago has set up a strategy committee from the three dioceses in Illinois to consider new work, especially where there are common interests. In Chicago the Rev. Gowan McWilliams has for years been using a lay visitation effort to seek out the unchurched in his area. St. George's, Windsor Forest, Savannah, Georgia, made an area visitation which involved fifty men, women, and children. They covered 700 households in a period of three hours. Idaho adopted a resolution instructing the departments of Christian education and missions to train qualified laymen to assist the clergy in visitation, confirmation classes, stewardship, and many other areas of service. In his convention address the Bishop of Long Island pointed out that one of the needs of the diocese is a deepening appreciation and understanding of the



doctrine and theology of the church so that the lay apostolate might receive new vision.

The Mission to Missouri opened at convention time. It will continue in the fall, led by prominent Anglican leaders from other lands. Action was taken in Northern Michigan to increase the diocese's efforts in the coming year in the field of lay evangelism. Pittsburgh is planning a diocesan teaching and preaching mission in 1964 which the Bishop of Coventry, England, will lead. The convention theme of Southwest Texas and New Mexico was evangelism. Southern Ohio reported on the Cincinnati Industrial Mission, which is a program seeking ways to bring the Gospel to men and women in their work. South Dakota told the story of the renewal of Trinity Church, Groton, as a direct result of evangelism. Virginia pledged support of the Bishop's Mission, and it also passed a resolution requesting the bishop to appoint a committee to investigate training centers for lay men and women in this country and overseas. Western North Carolina directed its executive council to undertake a diocesan-wide evangelism crusade similar to the recent, successful ones in South Florida, South Carolina, and Tennessee. It also urged each clergyman to develop a program of evangelism at the parish level and present a written report on these efforts to the bishop one month before the next convention. In Taiwan, Bishop Gilson urged his people to help evangelize their neighbors and recruit men for the ministry.



Lay persons were urged several times to take their Christian concerns into the area of practical politics. One subject was legislation that would legalize gambling or lotteries for whatever purpose; another was legislation pending in some states—and mentioned as a federal possibility—that would reduce tax exemptions on charitable gifts or church properties. Bethlehem, New Hampshire, Northern California, and Vermont all made statements deploring the legalization of gambling. Los Angeles, Louisiana, Northern California, and West Texas adopted resolutions against legislation that would result in lower tax exemptions for charitable giving. Massachusetts, however, passed a resolution authorizing dialogue with other religious bodies for the purpose of petitioning the General Court of Massachusetts to abolish the church's tax-exempt status. It is the feeling in Massachusetts that this privilege can give the state too much power to interfere with the activities of a group operating under such an exemption.

Diocesan and district conventions everywhere reflected the world-wide movement of Christians toward greater unity. Western New York, North Carolina, and Oregon were among many acting as hosts to visiting clergy of other communions at the convention itself or at convention banquets. Episcopalians are co-operating with other churches individually or through national and local councils of churches in much of their ministry of compassion. In Minnesota, work among migrants is carried on in this way. Missouri hopes a major item of new work will be sharing in an ecumenical team ministry to the 40,000 persons living in public housing in downtown St. Louis. Many meetings are taking place at the community level to deepen the knowledge and understanding between Episcopalians, Protestants, and Orthodox, as well as Roman Catholics. Massachusetts was among those dioceses which adopted resolutions urging further dialogue of this sort. Resolutions that showed confidence in national or local councils of churches were passed by Los Angeles, New York, Oregon, Pennsylvania, and the Philippines. Bishop William Crittenden of the Diocese of Erie summed up the need for greater understanding when he said, "support of the ecumenical movement is not optional for Christians."

Important jurisdictional changes were considered. At the last district convention of Spokane, interest centered on the translation of the missionary district into a diocese in 1964. Wyoming appointed a committee to study the possibility of becoming a diocese. And the Diocese of South Carolina established a committee to study the feasibility of a merger with the Diocese of Upper South Carolina. For the first time, Alaska adopted a constitution and canons for the operation of the missionary district.

Many conventions have gathered and adjourned; many fine resolutions have been passed; many reports have been approved. What does it all mean in terms of our task as Christians? The Rt. Rev. Robert Brown of Arkansas in an address to his convention said, "These then are the tasks which go beyond buildings and budgets, and yet to which both buildings and budgets speak. To exercise Christ's ministry, to provide a Christian morality, to transform society—that is the vocation to which each of us is called. . . We cannot transform society by ten-minute vicarage programs followed by tea and cookies . . . nor with resolutions from conventions like this one. . . We must enter into society ourselves, as Christian men and women. . . Let us be stirred to action by Christ Himself who commanded us, 'Go ye into the world and preach the Gospel.' "



# HONEST TO GOD

AN APPRAISAL BY THEODORE O. WEDEL

A VERITABLE avalanche of news stories from across the Atlantic is arriving on editorial desks of the religious press in America about the appearance of a "scandalous" or "heretical" or "wonderful" or at least "revolutionary" book (the adjectives vary according to the prejudice of the reporter) which has upset the traditional slumbrous calm of the Church of England. The book's title is *Honest to God* (Westminster, \$1.65). The author, well-known as a New Testament scholar, is the Rt. Rev. John A. T. Robinson, Bishop of Woolwich, who, before elevation to the episcopate, was a theological professor in Cambridge University.

Our British friends are more familiar than we in the United States are with treating theology and philosophy as newsworthy. A preliminary article (*The Observer*, London, March 17) summarizing the bishop's views evoked emotionally charged comments from leading churchmen, flooding the "Letters to the Editor" columns of British newspapers. One newspaper, however, has issued the warning that it will print no further letters except by correspondents who can give proof that they have actually read the book *through*.

The warning should also apply to us on our side of the Atlantic. Perhaps *Honest to God* will not create quite the stir among us that it has in Great Britain, though it will not be ignored. We can expect journals

representing our ultraconservative churches, the so-called fundamentalist sects, to damn the volume heartily and to echo accusations of heresy. "So this is Anglicanism! We always suspected that Episcopalians, despite the piety of their Prayer Book, had surrendered the true Biblical faith." This reviewer hopes that Episcopalians, as well as our brethren of other communions, will not join in a chorus of indiscriminate criticism. The Bishop of Woolwich is not committing a crime in revealing to a wider public what has been going on for a generation and longer in the world of advanced theological learning. He is attempting to prepare the laity of the churches for readjustments in some of their naïve, adolescent, often outdated, and even idolatrous conceptions of the Christian faith.

It is the business of our theologians to reinterpret the faith to each age of cultural change. *Honest to God* is simply a bold and, as some theologians may say, premature opening of a Pandora's box of theological novelties under debate among doctors of the schools behind the scenes.

The Church has lived through many readjustments of its understanding of the Biblical revelation. The Copernican revolution in astronomy and the emergence of the Darwinian theory of evolution are only two instances. Modern nuclear science and, even more importantly, the

radical secularization of our culture present a new challenge for readjustment.

If, to be sure, *Honest to God* is intended as a primer of contemporary theology for lay consumption, it is, in my view, not wholly successful. It cries aloud, on many a page, for corrective footnotes which would protect the bishop from being misunderstood. But the bishop has not tried to write a definitive textbook, not even a primer. He is sharing with his fellow Christians questions which have disturbed his clerical ease, as well as some of his tentative answers. We ought to let him have his say, and to enter into dialogue with him. As a stimulus toward a program for action, *Honest to God*, with all its faults, could turn out to be a tremendously important event of our time. Any reader should resist the temptation to render a hasty verdict on the book's opening chapters. The total impression of the volume will be very different from what the reader might be led to believe if he lingers only over the book's opening argument.

This argument is, one must grant, a bit startling and, to use the bishop's own word, "radical." The bishop's theological guide in these early chapters is the American theologian Paul Tillich. Large numbers even of the laity in America are familiar with both Tillich's name and his writings, especially his matchless volume of sermons, *The Shaking of*



*the Foundations* (Scribners, \$1.25). Basic to Tillich's theology is his symbol for God as "ground of being"—which he sets ever against the concept of God as "a Being."

Those not familiar with the whole body of Tillich's writings may at once be in trouble; indeed, even many of Tillich's friends and admirers among theologians are not wholly at ease here either, a fact not mentioned by Bishop Robinson. Something of what the opposition to a concept of God as *a Being* is driving at ought to be fairly plain. The bishop has an easy time in demolishing trust in a deity localized in space, either "up there" or "out there." We can all follow him so far. Disturbance arises, however, when the opposition seems to be directed against any and all conceptions of deity as *a person* of any kind. Such a God, so runs the argument, is simply dead, and "the protest of atheism against such a highest person is correct."

It is a little unfortunate, I venture to suggest, that Tillich's "ground of being" symbol for God is presented in *Honest to God* at the very outset, with such corrections as come later in the book not yet ready to hand. Most of the uninhibited criticism of the volume seizes upon this opening argument and misses what, in my view, is the even more important radicalism of the later chapters.

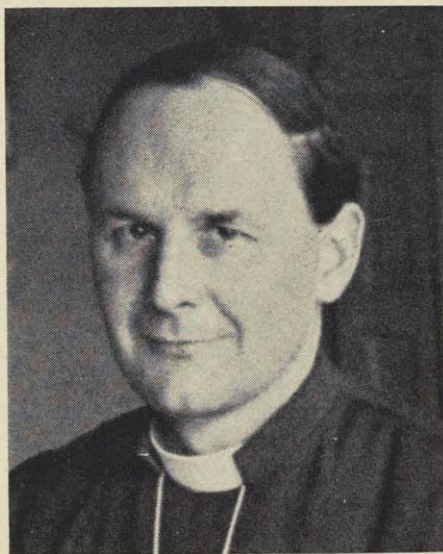
Serious questions are raised when we substitute the symbol "ground of being" for our familiar anthropomorphic and personal symbols for God. How can we pray to a "ground of being"? Are we being robbed of a personal God? The Archbishop of Canterbury voiced such a concern in his quoted comment that the book, "appears to reject the conception of a personal God as expressed in the Bible and the Creed."

To defend Tillich and the bishop fully against a charge of heresy would take far more space than is available to me here. A few suggestions must suffice. The bishop is at pains later in the volume to assure the reader that God for him is still a personal God. He might, indeed, have cited Tillich himself to the same end. "Certainly," to quote Tillich,

"in the I-Thou relationship of man and *his* God, God becomes *a being*, *a person*, *a 'Thou'* for us . . . an insight that is important for the meaning of prayer and meditation" (*The Theology of Paul Tillich*, Macmillan).

Bishop Robinson's and Tillich's attack on popular theism has as its real target the idolatry lurking behind much of today's popular religion. How easy it is to worship a god created in our own image—a friendly Man Upstairs or a celestial Daddy. This is the sort of god we can call on as our omnipotent servant; whom we can ignore if he be merely *a Someone* alongside of us; or whom we can prove, in good logic, to be nonexistent; or who can be relegated to a special area called "religion."

Furthermore, our popular, dangerously unitarian concept of God needs the correction of the doctrine of the



*The Rt. Rev. J. A. T. Robinson*

Trinity. *Honest to God* alludes to this help to our understanding, but it might have more fully amplified this particular point.

Would any of us identify the Holy Spirit, for example, as merely *a Spirit* "out there" somewhere? Does not the Holy Spirit manifest Himself precisely in the depth or ground of the fellowship life of the Christian Church as profoundly personal, yet not *a Being* merely alongside of us? This God is closer than hands or feet. Here the fully Biblical phrase, "God is love," can be of help,

and *Honest to God* makes good use of it. Love, like the concept "ground," is not exactly equivalent to *a person*. The first half of Bishop Robinson's book, a bold attack on the easy idolatry of "religion in general," is disturbing, yes, and not always too clear, but it is neither irrelevant nor ultimately un-Biblical.

As already noted, it is in the later chapters of the book that the full impact of the nonatheistic understanding of God receives authentication in terms of our experience. Dietrich Bonhoeffer, a martyr under Hitler, is here the bishop's theological mainstay. Bonhoeffer has become a stimulus for a theology of readjustment, especially in his *Letters and Papers from Prison* (Macmillan, \$1.45) by his twin slogans "man come of age" and "religionless Christianity." If Tillich's theology can disturb today's layman, the Bonhoeffer theological novelties can, in their turn, disturb the clergy, since they rob the ministry of its monopoly rights. The very word "religion" is currently being subjected to devastating scrutiny, and we are being invited to embrace a worldly Christianity without religion. This all seems again startling and radical.

The thoughtful layman should not, however, have too much difficulty in understanding the concern behind the Bonhoeffer slogans. In the secular world of office and factory, religion, as we normally conceive of it as a specialized, in-church activity, plays no role. A broken spindle or a defective computer are not mended by prayer. But God has not been banished from that secular realm. And, as the bishop's matchless chapter on prayer points out, nowhere can prayer have more meaning than precisely in that same workaday world. We have to act and to make decisions in that world "as if God did not exist," but the decisions are nevertheless *before God*. "The matter of prayer is supplied by the world"—by the engagement pad and the telephone. "God," to quote Bonhoeffer, "is the beyond in the midst of life." Prayer is dialogue with a transcendent Thou. And this Thou meets us first in our neighbor *in the world*.



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Only as we become sensitive "to the Christ in the hungry, the naked, the homeless" are we living truly before God.

It is in the chapter on prayer that the bishop's honesty is most daringly exhibited. It will also probably be the chapter which will receive the most criticism. This reviewer, however, joins hundreds of the bishop's clerical brethren in welcoming it as a long needed emancipation proclamation from the tyranny of manuals of piety which have imprisoned prayer in mystical, claustrophobic closets.

As a teacher by vocation, I was tempted to interrupt the author's argument here and there with this request: "Take pity on the theologically unlearned, please, since you are not writing for experts. Those who undergo surgery, even theological surgery, have the right to a preliminary anaesthetic. You do favor them with comfortable words toward the end of your book, but there might be more. In a new theological climate we are not going to get rid of anthropomorphic symbols for God, nor of the spatial 'myths' of heaven and hell. Even your beloved Paul Tillich, after dethroning such symbolic language when it is literally absolutized, uses it freely in his sermons and fills it with often unforgettable meaning for day-to-day life."

Bishop Robinson may, however, have been wise in exposing his own questionings, and the theological questionings of our time, without too much defense for or softening of them. We are simply in the midst of a theological Copernican revolution. We had best adjust ourselves to it.

*Honest to God* invites sequels and dialogue. Let us welcome the return of prophesying in the Church. St. Paul was not afraid to encourage prophesying even by obviously inexperienced laymen.

That even a bishop has dared to exercise his layman's right to prophesy should be cause for rejoicing. ◀

Image Old and New, an essay by Arthur Michael Ramsey, Archbishop of Canterbury, provides further comment on Bishop Robinson's *Honest to God*. Available from Forward Movement Publications, 412 Sycamore Street, Cincinnati 2, Ohio.



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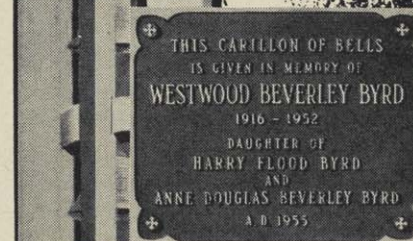




## THE SUPREME COURT: ACTION AND REACTION

By June 17, most of the public schools in the United States were closing for summer vacation. For at least fifteen million of the forty million U.S. public school children the day will begin differently when school takes up again in September. For June 17 was the Monday the U.S. Supreme Court handed down its 8-to-1 ruling that no state or locality may require recitation of the Lord's Prayer or Bible verses in public schools. Justice Tom C. Clark, a Presbyterian, wrote the majority opinion emphasizing the theme of governmental neutrality in religious matters. Justice Clark made it clear, however, that the decision did not affect the right of the schools to use the Bible for teaching purposes and did not affect such other matters of church-state relations as those involving army chaplains, prayers in legislatures, and the like. As if to stave off a repetition of the bitter criticism of the Court's decision a year ago in the New York State Regents' Prayer case, Justice William J. Brennan, a Roman Catholic, and Justice Arthur J. Goldberg, a Jew, wrote strong concurring opinions. The lone dissenter, Episcopalian Potter Stewart, while agreeing that religious ceremonies ordered by state law violated the rights of dissenters, remained unsatisfied that the evidence from the Maryland and Pennsylvania cases under consideration was adequate to support the decision of the majority of the Court. ● The nation's religious leaders reacted with a promptness that made it clear they had expected the Court to act as it did. The larger denominations generally went along with or hailed the decision as a necessary protection of freedom of worship for all Americans. Only a week before, the General Board of the National Council of Churches had passed a measure opposing "the devotional use of the Bible in the public-school program." Because of strong objections to the statement, including that of the Greek Orthodox Church, which threatened to consider withdrawal from the Council unless changes were made, the statement was revised to emphasize the need of religious instruction for a comprehensive education. The assembled Protestant and Orthodox churchmen voted overwhelmingly for the measure. ● Presiding Bishop Arthur Lichtenberger of the Protestant Episcopal Church said of the Court's decision: "The Court makes it clear that it is not the task of public schools to inculcate religious beliefs or habits of worship. This is the task of our homes and churches and synagogues." Jewish leaders were strongly in favor of the decision. ● There were those who took sharp exception, however. Methodist Bishop Fred P. Corson of Philadelphia, president of the World Methodist Council, said the ruling "penalized religious people, who are very definitely in the majority in the United States." The Rt. Rev. James A. Pike, Episcopal Bishop of California, said the decision imposes "secularism by default" on the public-school system. Equally strong in criticism of the decision were the majority of the so-called fundamentalist groups. Evangelist Billy Graham said he was "shocked" at the decision and that the Supreme Court was "wrong." ● Roman Catholic leaders were almost all overwhelmingly opposed to the decision. Three of the U.S. cardinals, in Rome for the election of the new Pope, made long statements there in opposition to the Court ruling. These included Cardinals

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Cushing of Boston and Spellman of New York. Cardinal McIntyre of Los Angeles said the ruling was an "imitation of Soviet philosophy, Soviet materialism, and of Soviet regimented liberty." Notable exceptions among Roman Catholic critics were the Rev. William J. Kenealy, law professor of Jesuit Loyola University, and Roman Catholic leaders in Indianapolis, Indiana, who joined with Protestants and Jews in "strongly approving" the decision of the Court. ● Reaction in Congress was considered mild. There was talk of an amendment to the Constitution. Rep. Richard L. Roudebush (R., Ind.) said he would submit an amendment to permit Bible reading and prayers in the schools.

### ANGLICAN CONGRESS BEGINS AUGUST 13 IN TORONTO

One of the most important Christian gatherings in the second half of the twentieth century will be convened Tuesday, August 13, in Toronto, Canada, by the Archbishop of Canterbury and the Primate of All Canada. The meeting is the Anglican Congress of 1963, to be attended by more than a thousand bishops, priests, and lay leaders from eighteen autonomous churches encompassing more than forty countries. The U.S.A. delegation of some 340 from the Protestant Episcopal Church will be led by Presiding Bishop Arthur Lichtenberger. Chief topic for discussion and action is the Church's mission to the world. Major speakers from more than a dozen different nations will cover various aspects of this theme. The ten-day Congress is the largest and most representative meeting in the history of the Anglican Communion. (See the July issue of THE EPISCOPALIAN for a detailed preview of the Congress. And watch for full coverage of the Congress in THE EPISCOPALIAN's October issue.)

### ROMAN CARDINAL INVITED TO ADDRESS GENERAL CONVENTION

For the first time in the history of the Protestant Episcopal Church a Roman Catholic cardinal has been asked to address the General Convention. The Rt. Rev. Arthur Lichtenberger, Presiding Bishop, recently called on Joseph Cardinal Ritter, Archbishop of St. Louis, Missouri, and invited him to speak at the Episcopal Church's Sixty-First General Convention scheduled for St. Louis in October of 1964. Cardinal Ritter is expected to accept the invitation. ● Another precedent-making suggestion was made by the Rt. Rev. Walter Kampe, Roman Catholic Auxiliary Bishop of Limburg, Germany, when he urged that there be a permanent exchange of representatives between the Vatican and the World Council of Churches. Speaking before a group of European Protestants and Roman Catholics, the bishop predicted that the Christian unity movement would be enhanced by the establishment of "contact centers" in Rome and Geneva. ● Still a third precedent was established when the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, spoke at Louvain University in Belgium. This was the first time that an Anglican primate had been asked to lecture in a Roman Catholic university. In discussing unity, Dr. Ramsey said that Pope John XXIII's

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# In Rome: More of Holy Audacity

It is quite impossible for me to write about the late Pope John XXIII with analytical detachment. I saw him briefly at a large papal audience in Rome, but I had fallen under his benign and thoroughly Christian spell long before that. During his final days of the agonizing pain, the stubborn heart, and the gentle serenity, I stayed glued to the radio, trying to pray that death would end his suffering, but really praying that he would remain with us a few days longer. Thus I cannot look back upon his reign with the cool aloofness of a professional commentator. I find I am not alone in this. Almost every person I talked with at the time—of whatever religion or none—felt that this son of a peasant farmer was not merely the Pope of Rome but somehow “his Pope.”

Now, a new man sits on the throne of Peter. But before looking at Paul VI, it is well to say something about what John actually accomplished in less than five years. Looking backward, his record seems all the more amazing and revolutionary than it did day by day.

In the first place, John set about the *aggiornamento*, the renewal of his church, by bringing it up to date in its practices and style of life. This basic slant of his mind, evident from the beginning, and given dramatic emphasis by the convening of Vatican II, marked the emancipation of many thousands of clerics and laymen within the Roman Catholic Church.

Vatican II opened the floodgates to ideas that had been long developing, in an almost underground fashion, in the Roman Catholic community. Everything from the marriage of the clergy to the use of a vernacular mass and the decentralization of church administration is now openly advocated by articulate spokesmen within the church. The long-range fruits of Biblical scholarship became evident during John's reign: his church learned to speak with a less scholastic accent, and more of a Scriptural ring. The problem of religious liberty was suddenly

tackled head-on, without evasion. John began none of these movements. He liberated them. How far they will go is impossible to say now, but many of them have already gone far enough to make a thorough retreat to the *status quo ante* virtually unthinkable.

In the second place, John expressed and thereby released an enormous reservoir of good will and understanding between Christians of the various denominations. Here again he was not leading a wholly new tendency, but giving powerful direction to the Roman involvement in the ecumenical movement. His repeated call of Christian love to the “separated brethren” and the symbolic and practical steps by which he expressed it proved irresistible to all but the most hardened Catholic-haters. The road to organic Christian unity is a long one, but it has been measurably shortened by John XXIII.

Finally, Pope John reached far beyond the total Christian community. During his last days the Vatican was flooded with telegrams from men suspected of no kind of piety, Khrushchev among them. The Pope's encyclical, *Pacem in Terris*, was addressed not merely to Christians, not merely to all who believe in God, but to all men of good will. One suspects that this term, in John's mind, included the overwhelming bulk of mankind. Toward his life's end he was bridging, more than any other man, the murderous chasms that separate human beings. He became mankind's surest and best voice, one that mankind was learning to trust. The human conscience found its words on his lips.

It would be one of the glorious ironies of history if in the jet-propelled twentieth century the Papacy, so encrusted with the traditions and rigidities of the centuries, should prove to be the place where mankind's hopes for survival and brotherhood find clearest and most powerful expression.

But what of the new Pope? In the first place, anyone should be cautious about elaborate predictions. No crystal-ball gazer foresaw what John would do;

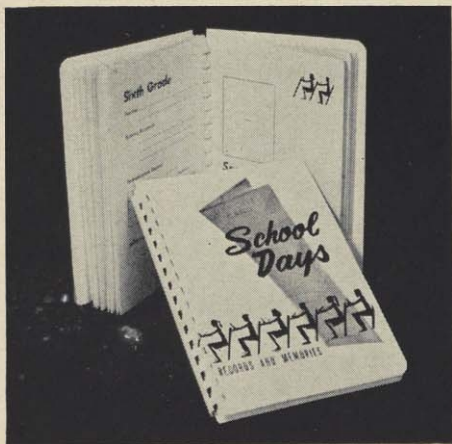
the wise commentators sagely dismissed him at first as an “interim Pope” who would maintain the status quo until a younger and more zealous Pope succeeded him. But certainly, all the signs look good. If the “separated brethren” could have lobbied among the College of Cardinals, their favorite candidate would have been Cardinal Montini, Archbishop of Milan. Close to both Pius XII and John XXIII (he was the first cardinal John created), Montini has long revealed his ecumenical outreach, his concern for peace, his passion for social justice, and his desire to convert the Communists rather than merely denounce them. In temperament he appears utterly different from John: there is an intellectual austerity about him, and his personality seems closer to Pius XII than to John XXIII. His ideas, however, are about as close to John's as one could hope to find. His leadership will be in a different style, less homey, less warm and outgoing. But he will lead in the same general direction, and he has formidable gifts of leadership.

Already he has announced the essential decision: Vatican II will be reconvened. In addition, he has taken the profoundly symbolic name of Paul VI, a title as dear to Protestants and the Eastern Orthodox as to Romans, and having indeed no specifically Roman aura. He has started well.

If any Pope can guide the forces that John released in his own church, it seems that Paul VI is the man. That he was elected by a College of Cardinals by no means unanimously enamored of new-fangled ideas is heartening, and an indication that the Holy Spirit may play a greater role in church conventions than is always evident in the results.

The question during the next few decades may not be whether Rome will forge ahead, leaving behind many of its tradition-heavy assurances and practices. The question may be more whether we “separated brethren” will have the same holy audacity when the Holy Spirit whispers to us also.





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words and actions had "warmed many hearts in Christendom." ● An additional sign of the developing dialogue between Roman Catholics and Protestants is the attendance of five Roman Catholic observers at the Fourth World Conference on Faith and Order in Montreal, Canada, July 12-26. At this important meeting sponsored by the World Council of Churches more than 400 leading Protestant, Anglican, and Orthodox theologians are discussing differences separating Christians.

### REUNION IN MEXICO

High in the mountains some thirty-five miles from Mexico City, representatives of the eight Episcopal missionary districts which form the church's Caribbean Council met for the second time since the council's formation at the Sixtieth General Convention in Detroit in 1961. ● With them in the small town of Toluca were the Rt. Rev. John B. Bentley, director of the church's Overseas Department, and other officers of the church's National Council. ● Among the actions taken by this group was a request to the 1964 General Convention in St. Louis to designate the Caribbean area as the church's Ninth Province. Another was the suggestion that the Missionary District of the Panama Canal Zone be divided, giving Columbia the status of a district with its own bishop, who would for the time also oversee the church's work in Ecuador. A third decision was to move the church's Spanish Publications Center from San José, Costa Rica, to Mexico City where the printing facilities are superior. ● The bishops of Cuba and Haiti were unfortunately forced to stay away from this reunion in Mexico; the first, because he was not sure of a round-trip visa from the Castro government, and the latter, because of the unrest in his island see which recently resulted in the tragic bombing of the new Episcopal School of St. Pierre.

### CHURCH LEADERS URGE CURBS ON TV

At the June meeting of the National Council of Churches' General Board, a majority of the representatives of thirty-one U.S. Protestant and Orthodox bodies voted for moral and legal curbs on the nation's radio and television industry. The seven Episcopal representatives were opposed to the action, not necessarily because they disagreed, but because they felt not enough delegates were present to offer a truly representative opinion on so important a matter. As passed, the pronouncement overrode strong objections of broadcasters and called for the direct licensing of networks by the federal government, continued surveillance of local stations by the Federal Communications Commission, and increased limitation of the time consumed and influence exercised in the media by the advertising industry. ● Although industry officials ignored all pre-meeting committee hearings on this subject, they vigorously lobbied against the measure in a last-minute attempt to block its passage. The churchmen's pronouncement in part accused the radio-TV industry of "a disturbing lack of candor" in its operations. ● Another action, voted unanimously by the approximately 270 members present at the meeting, called for the full participation of women in the religious and economic life of the United States, with job opportunities, salaries, and working conditions equal to men's. The measure further expressed strong support for the international convention on the equality of women now under consideration at the United Nations. ● During their three-day meeting at Riverside Church, New York City, the delegates of the National Council of Churches' General Board, interim governing body of the Council, honored Dr. Roy G. Ross, who retired after twelve years as the general secretary of the Council, and elected Dr. R. H. Edwin Espy to the post. In addition, they commended a revised constitution for the consideration of the General Assembly, the Council's governing body which will meet in December in Philadelphia.

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# Capitalscene

■ The Supreme Court's ruling that devotional exercises have no place in public schools will be ignored in some areas, evaded in others. South Carolina's superintendent of education, Jesse Anderson, has already served notice that public schools in his state will continue to hold religious exercises. Delaware's Attorney General David P. Buckson has given his state board of education a formal opinion that the ruling does not prohibit teachers and students from holding "voluntary" periods of prayer and Bible reading if they wish. Pennsylvania's Superintendent of Public Instruction, Charles H. Boehm, has suggested that schools may begin the day with "an inspirational period" which includes "silent meditations." Still another way around the ruling is to have students recite the fourth stanza of the patriotic hymn America, which begins, "Our Fathers' God, to Thee. . . ." While these and other devices may escape immediate challenge by the courts, especially in communities where an overwhelming majority of parents favor religious exercises in schools, there is little question that they violate the spirit, if not the letter, of the Court ruling. The majority opinion said specifically: "We hold that these practices (prayer and Bible reading) and the laws requiring them are unconstitutional. . . ." It did not merely invalidate the state laws requiring the exercises; it said that the practices themselves are unconstitutional.

■ *Without steady prodding from religious bodies, preferably on an interfaith basis, public schools are likely to move very slowly toward accepting the Court's challenge to teach about religion and the Bible objectively, as a regular part of the school curriculum. Although the justices went out of their way to stress that there would be no con-*

*stitutional objection to this, school authorities are apprehensive about the controversies they may get into with any attempt to teach objectively about religious differences and religion's role in American history. In most cases, they'll wait for a strong and articulate community demand before grasping this nettle.*

■ In a capital where everything is weighed on political scales, the big question this summer is how the two major parties will be affected by the surging Negro drive for equal rights. It is generally agreed that Democratic chances for carrying the South in the 1964 national election have been hurt by President Kennedy's espousal of the Negro cause, and his demand for strong civil rights legislation. . . . A public opinion poll conducted by Louis Harris for The Washington Post revealed that Kennedy's popularity rating has dropped from a high of 75 per cent just after the Cuban crisis to 57 per cent at present. That the drop is connected with the racial rights dispute is evident from the fact that Kennedy's rating in the South (48 per cent favorable) is far lower than in other sections. . . . The situation presents a powerful temptation to Republican strategists. At the recent meeting of the Republican National Committee in Denver, reporters heard a good deal of off-the-record talk in corridors and cocktail lounges to the effect that the G.O.P. might pull an upset victory in 1964 by becoming the "white man's party." Few if any Republican leaders are yet prepared to embrace this idea publicly, but there does seem to be a widespread willingness among Congressional Republicans to let the Democrats carry the hod for civil rights legislation. Despite pleas for bipartisan sponsorship, only nine Republican senators put their names on the controversial bill. To some liberal and moderate Republicans, it is appalling to think that the party of Abraham Lincoln might emerge, a century after the Emancipation Proclamation, as the defender of white supremacy. Thus the prospect is that both major parties will be sharply divided by the racial issue in 1964.



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## worldscene

continued from page 34

### CUBA REFUGEES: BREAKTHROUGH ON RESETTLEMENT

Episcopalians, Presbyterians, and other non-Romans have done such a remarkable job so far in offering homes, jobs, and funds for the resettlement of Cuban refugees that their agency, Church World Service, has found itself with more openings than it can fill from Cubans registered on its lists. On the other hand, the Roman Catholic Relief Service is still swamped with more applicants than it can resettle. ● The problem will soon be eased as the result of a unique interfaith agreement which will allow Cuban Roman Catholics to seek resettlement through Church World Service. The Roman Catholic agency will inform all those still on its lists of this new opportunity and indicate that such a move would meet with the approval of their church. Inherent in the agreement is the understanding that, while Protestant groups will assume the responsibility for the refugee's initial welfare, including home and job placement as well as related services, they will not intrude in any way with regard to the religious belief and practices of the newcomers. C.W.S. will inform the Roman Catholic Relief Service upon the arrival of the individual refugee or family at their destination. This will enable Roman Catholic diocesan authorities to notify the local priest. ● The mass exodus of Cubans from the Castro regime reached a total of 166,143 at the end of June, 1963. Of that number approximately 62,000 have been resettled, some 35,000 through the Roman agency and almost 11,000 through C.W.S. Because there are fewer Protestants in Cuba than Roman Catholics, C.W.S. has had 13,103 registrants since the crisis, whereas the Roman Catholic agency has had the staggering load of 109,958. Many of the Cubans, however, are not eligible for relocation because of age, infirmity, or other causes. Of the 11,000 Cubans already settled through Church World Service, the largest single group—more than 3,000—has been sponsored by Episcopalians.

### TORONTO TO ROCHESTER

Dr. Arthur Michael Ramsey, Archbishop of Canterbury, and leader of the Anglican Communion, will make an important stop in the United States following the Anglican Congress in Toronto this month. He will depart for Rochester, New York, for the annual meeting of the Central Committee of the World Council of Churches. As one of the six presidents of the world body, Dr. Ramsey will help direct the discussion of the Anglican, Protestant, and Orthodox leaders, meeting in the U.S.A. for the first time since 1957. The 100-member, policy-making World Council Central Committee was elected at the Council's assembly in New Delhi in 1961. The committee meets every year to direct the work of the Council between assemblies, which are held every six or seven years. Among the items on the agenda are a review of reports from the Faith and Order Commission which met in Montreal, Canada, in July; discussion of the All Africa Church Conference held last spring; and conversations on the Second Vatican Council.

### SPORT OR HOMICIDE?

The Rt. Rev. Nelson M. Burroughs, Episcopal Bishop of Ohio, aimed a stiff uppercut at the so-called sport of boxing when he termed it a travesty and urged Christians to do everything possible "to put an end" to it. "Five men have been killed in the boxing ring in the United States since the first of January," Bishop Burroughs said. "I sympathize with the men who dealt the fatal blows. They had no desire, surely, to kill opponents in order to win their fights. Lack of proper training, a general lowering of physical fitness, and 'unfortunate accidents' are held to be the reasons for these deaths. To encourage their potential violation of the Sixth Commandment, and to pit man against man under the guise of American entertainment, is in my judgment a denial of our Lord's emphasis on the sacredness and value of human personality."



# Overseas Roundup

**MEXICO**—The Rt. Rev. José G. Saucedo, Bishop of Mexico, reports that he has on hand thirty urgent requests from Mexican communities to establish Episcopal parishes in their towns and villages. If he had the priests, says the bishop, he could begin twenty of them immediately. "A new day has dawned for us in Mexico and Latin America," observes Bishop Saucedo.

**CEYLON**—One of the latest of the more than 300 foreign students to be aided during the past fifteen years by the Presiding Bishop's special committee on overseas scholarship assistance, Miss Leela Navaratnasingam has recently been graduated from Columbia University, New York. She is currently on her way home where, as a communicant of the Anglican Church of Lanka, she will work with disturbed children.

**SWITZERLAND**—The twenty-nine nation Intergovernmental Committee for European Migration announces plans for the overseas movement of 76,400 persons, including some 30,800 refugees. Plans are also under way for an international vocational training center to prepare homeless refugees and other emigrants for new lives in other lands.

**TAIWAN**—A second medical clinic has been opened by the Episcopal Church in the Missionary District of Taiwan, Formosa. The Rev. Patric L. Hutton, rector of St. Paul's Church, began the project at the request of his parishioners, who have helped him renovate a small store for the purpose. Today a staff of two nurses operates the tiny hospital.

**BRAZIL**—Becoming one of the world's largest importers of Bibles, Brazil received 4,489,025 copies of the Scriptures in 1962, an increase of nearly three million over the previous year. Having added forty additional countries to its lists, the American Bible Society announces that its distribution has reached a new high, with 31,509,821 copies of the Bible in 299 languages distributed in 104 countries.

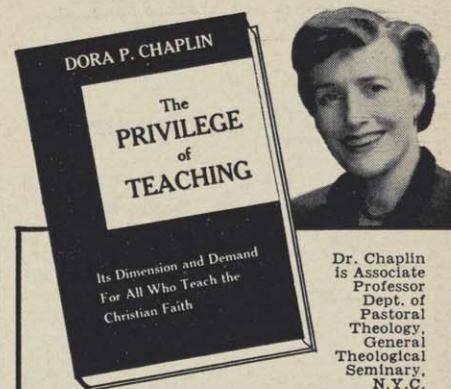
**JAPAN**—A recent survey indicates that Japanese Anglicans, whose concern until now has been primarily with the establishment of parish life in a traditionally non-Christian nation, are seeking a broader participation in the complex social affairs of their rapidly changing culture. There is, states the publication, *Japan Missions*, a "new concern with relevance."

**HONG KONG**—Congolese who recently received aid from Church World Service during their hour of need have reciprocated by raising \$885 for help to the needy of Hong Kong. This unusual gift, from a people so recently in need themselves, will be used to help provide a daily meal for 11,000 school children in the Crown Colony.

**HONDURAS**—The Episcopal parish school in Tela, Honduras, is beginning to make an impact on the local community after struggling for survival through many hardships. The Rev. J. Harmon Smith, vicar of the Church of the Holy Spirit and overseer of the school, writes that one of his students is planning to enter the priesthood, and two of his coeds are eager to enter a nursing academy.

**LIBERIA**—Cuttington College has become the target of a propaganda campaign directed from far-off Communist-controlled Bulgaria. In an attempt to wean African students away from Christian education, authorities in Sofia, Bulgaria's capital, have heaped invectives upon Liberia's Episcopal college and seminary. One reason for the barrage: several months ago 200 African students walked out of a Bulgarian university, charging the Communists with racial discrimination.

**INDIA**—Episcopalian Dr. Paul B. Anderson, consultant to the National Council of Churches on international affairs, observes that Christian influence in India is on the increase. Latest census figures show that 10,498,077 Indians are professing Christians, a great jump over the past decade which makes Christianity the third largest religion in India, after Hinduism and Islam.



Dr. Chaplin is Associate Professor Dept. of Pastoral Theology, General Theological Seminary, N.Y.C.

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## AT THE MOVIES

# Behind the

**H**eavens Above! is a comedy and a tragedy. Ostensibly a satire about the Church of England, it is no more limited to Christianity in the British Isles than *La Dolce Vita* was concerned with only the Roman aristocracy.

The British movie, *Heavens Above!*, is about us, all of us who profess and call ourselves to be Christians.

It is a comedy because church life particularly lends itself to self-satirization. It is a tragedy for the same reason, and, too, because of the profound truths revealed by clever satire.

Directed and produced by the Boulting Brothers, *Heavens Above!* is both kind and unkind to the Church. It portrays a loyal, earnest clergyman's attempt to realize more fully the meaning here on earth of the kingdom of God; and it depicts in devastatingly realistic terms the human resistance to his efforts. The movie depicts both love and the absence of love, and makes it clear that nominal Christian churchgoers have no monopoly at all on the practice of love.

The story line is simple indeed. A new vicar is called to a church. He takes quite literally the Biblical injunction to love one's neighbor, and this plunges him immediately into involvement with personal and social problems.

His actions are considered to be unrespectable. In fact, he sees his ministry to be not a "profession," but inseparable from the whole of his life. He shares

his life with quite ordinary persons who are considered social inferiors by some old-line parishioners.

A Negro garbage collector becomes a friend of his and is appointed his parish warden. Brock Peters splendidly renders the character of the new warden, who pitches into church life with zeal, instructing a Bible class and assisting the vicar in his task of making Christianity relevant in a town where it is apparently near extinction. Yet the new church warden suffers the peculiar pain of having racial epithets hurled at him.

Peter Sellers stars in the film as the vicar. He catches the cleric's sincerity, his dismay and momentary sadness under fire of attack, and his triumphantly assertive joy in the service of the Lord. The vicar has the determination of a martyr, the driving power of a prophet, and the childlike faith of a saint. For these reasons he cannot be subdued for long by his enemies. Always he picks himself up, brushes off his trousers, and tries to get on with the Lord's work.

Cecil Parker is remarkably heavy-handed as a church official who has long ago placed law above grace, and who mutters, in one crucial moment of the film, "Why must you bring God into this?" This particular church official has momentarily lost sight of holy God due to his absorption in human churchianity, but the efforts of the vicar rudely awaken him to the fact that God's ways are different from men's.



BY MALCOLM BOYD

# laughs

Isabel Jeans plays a rich woman who has always in the past written out checks for the church and then forgotten about the meaning of the living Jesus Christ in her life and the life of the community. When she starts taking the Bible and the Christian faith more seriously, however, a number of things start to pop, including business profits and clerical collars.

But that's almost telling the story. Suffice it to say that the film moves from the sad weariness of human failure to a farcical recovery of prestige—and a climax which is a gasser.

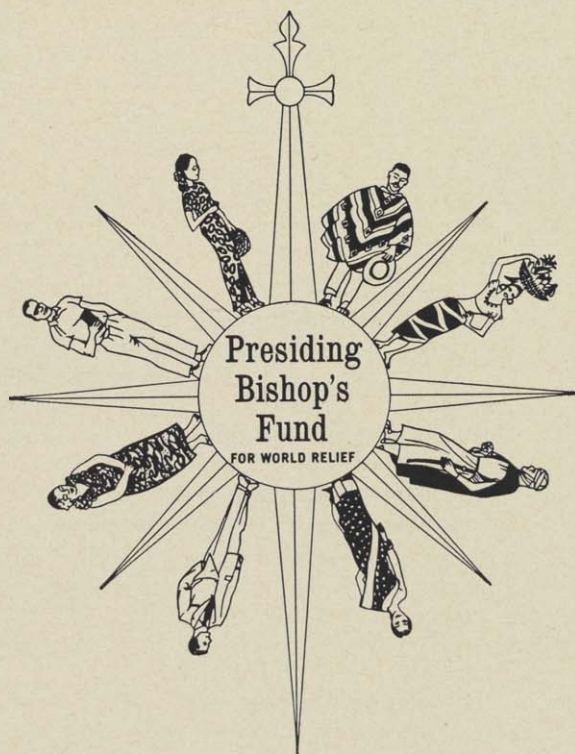
The movie's message? Well, there are several, all of them obviously oversimplified in their film presentation. One is that God frequently seems to be glorified when simple persons of the earth manage without guile to confound the worldly wise. Another is that it is a humanly dangerous thing to interpret the Gospel literally.

Another message of this movie is that mortal men and women should never lose their sense of humor. About themselves. Or, certainly, about their religion. Seeing what is ridiculous, one can also come to see what is tragic; it is only after this that necessary changes in life patterns can be made.

The Boulting Brothers have given us a movie satire which will make the unchurched laugh, while those who are a part of the Church and truly love it must both laugh and cry. ◀

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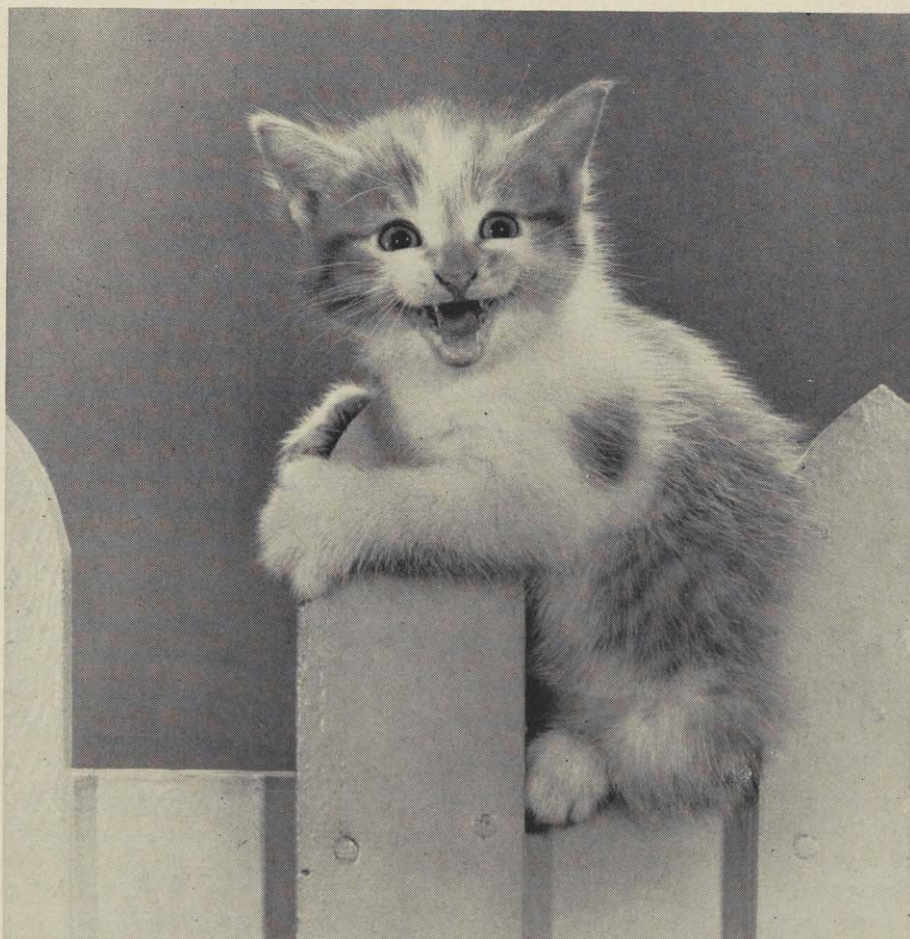
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## THE EPISCOCATS



"Don't you just adore Gothic?"

John Gajda



## Poetry and Preachment

---

"DRINK no longer water," Saint Paul wrote in the first Epistle to Timothy, "but use a little wine for thy stomach's sake . . .," thereby providing all literalists with a distressing problem in interpretation. And in the same letter, the apostle provided everybody living in an age of equality of the sexes with an equally distressing problem by observing, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

The Epistles supply a good many such problems to those who feel obliged to take them seriously while living in a different age and a wholly different kind of society. It is striking that in our recent history the people who have been most inclined to swear by the literal word of the Bible have been also those most inclined to glorify the consumption of water to the exclusion of wine. A solution to the difficulty cannot, for them, be found by pointing out that in the times of Saint Paul water was likely to be polluted, for this escape hatch through which the teetotaler might attempt to scramble contains its own pitfalls.

If the injunctions of the Epistle are only *relative*—if changing conditions can be said to change, and in this case reverse, the sense—then the person whose only source of doctrine is the Bible can interpret anything in it to mean what he likes despite the obvious meaning of the words. The entire structure falls to the ground. The problem is constantly recurring; it is insoluble for anyone for whom the Bible stands as the sole authority for Christian truth.

It is instructive to compare the Epistles with the Gospels. Saint Paul wrote in the language of primers; Christ spoke in the language of poets. The disciples, who were mostly not poets, sometimes found it difficult to follow the meaning of their Master's metaphors. It is reported in the sixteenth chapter of Saint John that they asked Him to elucidate His statement on the Ascension and the Second Coming. He did so in a statement more meta-

phorical still, one that must have been of limited use to the disciples at that moment in understanding the meaning of survival, although it has been for readers ever since one of the most moving of all the poetic statements of the Gospels (JOHN 16:19-20).

The Gospels, then, may be as confusing to the modern Christian as they were to the disciples, because the divine word is delivered in parable and poetry. And the Epistles may be confusing for the opposite reason—they are composed in such concrete terms and forthright language as to leave no room for doubt at all about their meaning, even when that meaning seems inapplicable or sometimes shocking to a reader living under different circumstances.

To solve both of these difficulties we must turn to the authority of the Church. If the believer with the best will in the world finds it difficult that Christianity involves the perpetual subjection of women or the forswearing of water, if he finds it difficult at times to understand precisely what it is that he is called upon to believe from the parables of Jesus, then it is the Church that must explain, instruct, and interpret. The Church possesses the authority to do so; without such authority there can be no coherent interpretation of Christian doctrine. One is therefore led logically to the conclusion that it *must* possess it, and that its interpretation is made clear through sermons and prayers; through its liturgy, which is, by the selection of Scriptural passages and the ordering of emphases, a form of commentary upon the Bible; and, supremely, through the sacraments.

Looked at in this way, the homely difficulties of the Epistles and the elevated difficulties of Christ's poetry become in themselves a source of Christian instruction through the illumination that they give to the role of the Church in construing and explaining the meaning of the Bible and its relevance to the changing circumstances of the material world.

—LAURENCE LAFORE



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- 2 **North Queensland, Australia:** Ian Shevill, *Bishop*; Grosvenor Miles, *Assistant Bishop*.
- 3 **Northern Rhodesia:** Francis Oliver Green-Wilkinson, *Archbishop*.
- 4 **Northern Uganda:** John Keith Russell, *Bishop*.
- 5 **Northwest Texas, U.S.A.:** George H. Quarterman, *Bishop*.
- 6 **North-West Australia:** John Frewer, *Bishop*.
- 7 **Norwich, England:** William Launcelot Scott Fleming, *Bishop*; Martin Patrick Grainge Leonard (Thetford), *Bishop*.
- 8 **Nova Scotia, Canada:** William Wallace Davis, *Bishop*.
- 9 **Nyasaland:** Donald Seymour Arden, *Bishop*.
- 10 **Ohio, U.S.A.:** Nelson M. Burroughs, *Bishop*. (Kenyon College, Bexley Hall; Church Home for Older Women; St. John's Home for Girls; chaplaincy program.)
- 11 **Oklahoma, U.S.A.:** Chilton Powell, *Bishop*. (Diocesan outreach; ministry through schools, hospitals, homes.)
- 12 **Olympia, U.S.A.:** William Fisher Lewis, *Bishop*. (Mission to unchurched areas; deepened institutional services [for youth, aging]; ministry to hospitals, schools, lay leadership.)
- 13 **Ondo, Nigeria:** David Oyewole Awo-sika, *Bishop*.
- 14 **Ontario, Canada:** Kenneth Charles Evans, *Bishop*.
- 15 **Oregon, U.S.A.:** James W. F. Carman, *Bishop*. (St. Helen's Hall; diocesan hospitals; rural missions; Society of St. Paul.)
- 16 **Osaka, Japan:** Peter Sadajiro Yanagihara, *Bishop*.
- 17 **Ossory, Ferns, and Leighlin, Ireland:** Henry Robert McAdoo, *Bishop*.
- 18 **Ottawa, Canada:** Ernest Samuel Reed, *Bishop*.
- 19 **Owerri, West Africa:** George Eyles Irwin Cockin, *Bishop*.
- 20 **Oxford, England:** Harry James Carpenter, *Bishop*; Gordon David Savage (Buckingham), *Bishop*; David Goodwin Loveday (Dorchester), *Bishop*; Eric Henry Knell (Reading), *Bishop*; Vibert Jackson, *Assistant Bishop*; Robert Milton Hay, *Assistant Bishop*.
- 21 **Panama Canal Zone:** Reginald Heber Gooden, *Bishop*. (International, racial harmony; institutions [Christ Church District Academy, El Colegio Episcopal, orphanage for girls, Bella Vista Children's Home]; stewardship and clergy increase in Ecuador.)
- 22 **Pennsylvania, U.S.A.:** Joseph Gillespie Armstrong, *Bishop*. (Episcopal Community Services [Rev. Arnold Purdie]; work among deaf and dumb [Rev. Guilbert Braddock, Rev. Gustav Meckling].)
- 23 **Perth, Australia:** George Appleton, *Archbishop-elect*; Robert Evelyn Freeth, *Assistant Bishop*.
- 24 **Peterborough, England:** Cyril Eastaugh, *Bishop*; Weston Henry Stewart, *Assistant Bishop*; Charles Arthur William Aylen, *Assistant Bishop*; Hugh Van Lynden Otter-Barry, *Assistant Bishop*.
- 25 **The Philippines, Pacific:** Lyman C. Ogilby, *Bishop*; Benito C. Cabanban, *Suffragan*; Edward G. Longid, *Suffragan*. (Joint witness and work with Philippine Independent Church to make nation mindful of God's love and law.)
- 26 **Pittsburgh, U.S.A.:** Austin Pardue, *Bishop*; William S. Thomas, *Suffragan*. (Parishes and missions in depleted areas of Monongahela Valley.)
- 27 **Polynesia, Pacific:** John C. Vockler, *Bishop*.
- 28 **Portsmouth, England:** John Henry Lawrence Phillips, *Bishop*; Brian Percival Robin, *Assistant Bishop*; Frank Noel Chamberlain, *Assistant Bishop*.
- 29 **Pretoria, South Africa:** Edward George Knapp-Fisher, *Bishop*.
- 30 **Puerto Rico:** A. Ervine Swift, *Bishop*. (Colleges, seminaries, schools [El Seminario Episcopal del Caribe, Colegio San Justo]; St. Luke's Hospital and Nursing School; St. Michael's Center for Underprivileged Boys; national clergy and lay leadership.)

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## FOR TRINITY SEASON

O Lord God Almighty, Eternal, Immortal, Invisible, the mysteries of whose being are unsearchable: Accept, we beseech thee, our praises for the revelation which thou hast made of thyself, Father, Son, and Holy Ghost, three Persons, and one God; and mercifully grant that ever holding fast this faith, we may magnify thy glorious Name; who livest and reignest, one God, world without end.

POST-COMMUNION

SCOTTISH BOOK OF COMMON PRAYER

## FOR THEOLOGICAL STUDENTS

O Lord Jesus Christ, who dost command thy disciples to proclaim the glad tidings of thy saving love to all mankind: Pour out thy Holy Spirit, we beseech thee, on all who are now in training for service in thy Church. Give them the seeing eye, the hearing ear, and the ready will to receive and preach thy glorious truth. Bless them with the spirit of discipline and concentration, and enable them to worship, to work, and to witness wherever they may be sent. Hear us, O loving Saviour, whom with the Father and the Holy Spirit we worship, ever one God, world without end.

COMMITTEE ON PRAYER BOOK REVISION  
ANGLICAN CHURCH OF CANADA, 1955

## DISMISSAL AND BLESSING

Go forth into the world in peace; be of good courage; fight the good fight of faith; that you may finish your course with joy.

And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever.

SOUTH AFRICA  
BOOK OF COMMON PRAYER, 1960

## FOR RELIGIOUS COMMUNITIES

Almighty God, whose Son, our Master and our Lord, humbled himself to be the Servant of all: We pray thee to sanctify and bless the Religious Communities which thou hast called to labor in this Province. Grant to them such increase in numbers as is according to thy will. May their members ever advance in charity and holiness, in humility and wisdom; so that abiding in thee, and proving what are the riches of thy grace, they may be a blessing in the midst of thy holy Church; who livest and reignest God, world without end.

CHURCH OF INDIA, PAKISTAN, BURMA,  
AND CEYLON  
BOOK OF COMMON PRAYER, 1961

## COMMENDATORY PRAYER

Go forth upon thy journey, from this world,  
O Christian soul,

In the Name of God the Father Almighty  
who created thee. Amen.

In the Name of Jesus Christ who suffered  
for thee. Amen.

In the Name of the Holy Ghost who  
strengtheneth thee. Amen.

In communion with the blessed Saints,  
and thy dwelling in the heavenly Jerusalem. Amen.

SCOTTISH BOOK OF COMMON PRAYER

## FOR ONE NEEDING SLEEP

O heavenly Father, who givest thy children sleep, for the refreshing of their souls and bodies: Grant this gift to thy servant; keep him in that perfect peace which thou hast promised to those whose minds are stayed on thee; inspire him with a sense of thy presence, so that in the hours of silence he may enjoy the blessed assurance of thy love; through Jesus Christ our Saviour.

CHURCH OF IRELAND  
BOOK OF COMMON PRAYER, 1960



COMPILED BY  
JOHN W. SUTER



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## CALENDAR AND RADIO-TV

### AUGUST

- 4 Eighth Sunday after Trinity
- 6 The Transfiguration of Christ
- 11 Ninth Sunday after Trinity
- 13-23 Anglican Congress, Toronto, Canada.
- 14-17 National Council of the Churches of Christ in the U.S.A., Consultation on the Respective Roles of Men and Women in Church, Family, Society, Rochester, N.Y.
- 18 Tenth Sunday after Trinity
- 24 Saint Bartholomew the Apostle
- 25 Eleventh Sunday after Trinity
- 26-29 Episcopal Pacifist Fellowship, Seabury House, Greenwich, Conn.
- 27- World Council of Churches Sep 3 Central Committee, Rochester, N.Y.
- 28- National Study Conference Sep 3 sponsored by the Division of College Work. Columbia University, N.Y.C. Attending will be students, faculty, college clergy, and college workers from the U.S.A. and Canada. Also attending will be several overseas students.



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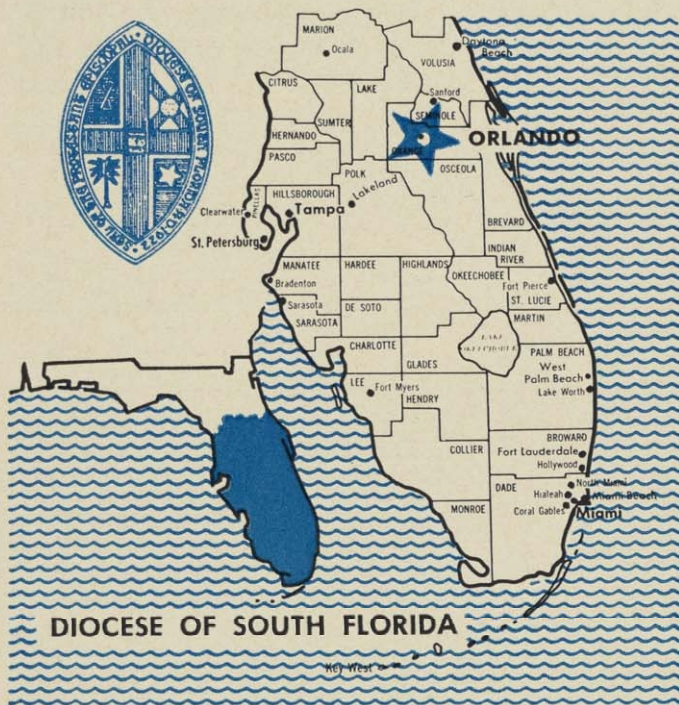
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# Know Your Diocese



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A highly successful evangelistic undertaking in the Diocese of South Florida early this year was the "Crusade of Faith." In one week, in twelve cities, over 84,000 people heard the Christian message. This was followed by "Operation Doorbell," in which the laity went out on a systematic calling campaign to invite their neighbors to inquirers' classes.

A record of one new mission established every seven weeks for the last ten years does not keep pace with the growth of South Florida. A survey made last year by the Episcopal Church's Division of Research and Field Study showed that the "population of the diocese in the 1950 decade increased 100 per cent, baptized persons increased 199 per cent, communicant strength 134 per cent, and increase in church school enrollment was 143 per cent." The national average shows that 1.8 per cent of the population are baptized Episcopalians, whereas in South Florida the figure is 2.5 per cent. To meet the need for new missions, two prefabricated buildings have been erected, and others are being purchased. When the new congregations are able to build a permanent church, these buildings can be disassembled and moved to other locations. At the close of 1962, the diocese had 169 parishes and missions with 250 clergy and 495 layreaders ministering to 92,978 baptized persons, including 63,305 communicants.

On the front lines of the Cuban crisis, the diocese set up a program for the Cuban refugees which has been one of the largest Christian social service projects ever undertaken by the Episcopal Church. The church's National Council now gives basic support for this program, which was for some time the responsibility of the diocese.

In 1961 two suffragan bishops were elected, and three archdeaneries were established: Central Florida, over which

the Rt. Rev. Henry I. Louttit of South Florida retains pastoral jurisdiction; the Atlantic Coast, served by Suffragan Bishop James L. Duncan; and the Gulf Coast, for which Suffragan Bishop William L. Hargrave has responsibility.

Striving to meet the needs of older citizens, the diocese operates the William Crane Gray Inn for Older People. Plans are also being made to open three more homes. These homes are in addition to Suncoast Manor, a self-supporting retirement center sponsored by the churches of St. Petersburg.

The Episcopal Family and Child Service Bureau has been established, with a professional social worker as director, to aid parishes and missions in dealing with complex problems requiring professional assistance.

The diocese ranks as one of the leading in the country in the number of parish day schools in operation—thirty-three at present. It contributes to the support of the University of the South, and has given \$100,000 toward the erection of All Saints' Chapel on the Sewanee campus; a four-unit apartment for married seminarians has also been donated. Two new diocesan schools are St. Andrew's Episcopal School for Boys, Boca Raton, and Berkeley Preparatory School, a coeducational day school in Tampa.

The diocese includes that portion of Florida lying south of the counties of Levy, Alachua, Putnam and Flagler, and covers 30,966 square miles. Organized as a missionary district in 1893, the area achieved diocesan status in 1923.



Born in Buffalo, New York, in 1903, the Rt. Rev. Henry I. Louttit, Bishop of South Florida, was educated at the University of Buffalo, Hobart College, the University of the South, and Virginia Seminary. He was ordained to the priesthood in 1929 by the Rt. Rev. John Durham Wing. His entire ministry has been in South Florida except for four years' service as a chaplain in the U.S.

Army. Bishop Louttit left the army in 1945 when elected suffragan of the diocese. In 1948 he was elected bishop coadjutor; he became diocesan January 1, 1951.

Bishop Louttit is a member of the Episcopal Church's National Council and is chairman of the Department of Christian Education and the Armed Forces Division. A firm believer in the ecumenical movement, Bishop Louttit helped to organize the Florida Council of Churches, and served two terms as its first president. He has also served two terms as chairman of the General Commission on Chaplains and Armed Forces Personnel. He recently received an award from the American-Jewish Committee of Miami for leadership in intergroup relations. In the 1930's Bishop Louttit was one of the leaders in the retreat movement in the church, and he is much in demand as a retreat leader and preacher.

Bishop Louttit and Amy Moss Cleckler were married in 1936. Their elder son, Henry, Jr., graduated from Virginia Seminary this year, and their younger son, James, is a junior at Episcopal High School in Alexandria, Virginia.



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## LETTERS

Continued from page 5

... It makes me feel good that we are  
putting a Band Aid on the gaping sore  
of our society's treatment of the aged.  
It doesn't say a thing about what we  
should be doing for the two-thirds or  
more of the old people who couldn't  
come anywhere near paying for the  
price of one of our Episcopal homes.

The article about church-related col-  
leges is . . . well written, well illustrated,  
and yet [ignores] the questions of why,  
aside from tradition, colleges should be  
church-related at all, [and] why Epis-  
copal colleges are still segregated from  
both sides.

Again let me say that I am delighted  
that THE EPISCOPALIAN is a journal  
which does more than provide a pietistic  
framing for advertisements of ecclesias-  
tical hardware and haberdashery. But  
why not press your courage and ex-  
plore the consequences of the news  
you report? I am sure you have more  
to say.

JOHN MARKS

Steilacoom, Wash.

## TWO DOWN AT DAYTONA

I would like to point out two . . . errors  
in your initial article, "Digging In at  
Daytona" [June issue].

Picture No. 4 shows a former class-  
mate, Bill Wade. The copy for this  
photograph is as follows: "Methodist  
minister Bill Wade, who once played  
with the Chicago Bears, leaps for a  
high one in a volleyball game." I just  
spoke to Mr. Wade on the phone, and  
he assured me that he is *not* a Meth-  
odist minister (he isn't even a Meth-  
odist!) and that he is still with the  
Chicago Bears.

Picture No. 6 shows a parachutist  
descending and the copy reads, "One  
of the most spectacular events was the  
performance of the space divers one  
afternoon." As author of *Skydiving*,  
the only complete book on the subject,  
I can say with authority that there is  
no such thing as a "space diver"—the  
term is skydiver.

BUD SELICK

Nashville, Tenn.

PICTURE CREDITS—John Gajda: 40.  
David Hirsch: 9, 11 (top). KEEP: 10.  
Keystone Press: 12. Thomas LaBar:  
3-4. Henry L. McCorkle: 11 (bottom).  
Diocese of South Florida: 45.

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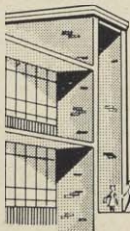


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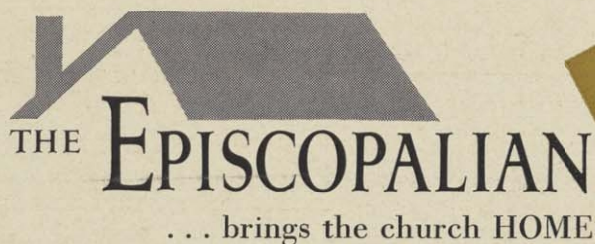
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