

Title: *The Episcopalian*, 1964

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THE EPISCOPALIAN

JULY, 1964



MUTUAL RESPONSIBILITY AND YOU...P.21

... and when he had given thanks, he brake it. . . .

The congregation hears, not the sharp snap of the halved Eucharistic wafer, but the crunch of a hard roll being broken in two.

What?

It's the weekly service of the Holy Communion at the famous Hogate's Sea Food Restaurant in Washington, D.C.

Oh, one of those store-front sects. . . .

No, it's the Rev. Alfred R. Shands, Episcopal priest, and the congregation of St. Augustine's Chapel.

Episcopal?

Yes. Maybe you'd like to hear the story.

For many years prior to 1960, one of the most notorious slum areas in all of Washington, D.C., was in the southwest part of the city. It now represents one of the most dramatic and successful examples of urban renewal in the country.

An area of about one square mile is being resurrected, but, appropriately, it had to die before it could be reborn. If you are like us, "one square mile" doesn't honestly convey much. So if you will look out your window and imagine a square of twenty city blocks, you will have an inkling of the hugeness of this area.

Next, imagine it utterly leveled, every building but two demolished. You are then seeing in your mind what the Rev. Alfred R. Shands saw in reality when he first viewed his new assignment.

Just beyond this bare, rubble-carpeted area stood a large public housing project tenanted by low-income and welfare families. Three Episcopal churches had been in the vicinity, but they were now closed and disbanded, their members having either found new church homes or drifted away altogether.

Continued on page 3

When two or more are gathered



The Rev. Alfred R. Shands conducts a service in Hogate's Restaurant.

Suppose you were given twenty city blocks just cleared in an urban renewal program, and asked to form a Christian congregation? How would you go about it? Here's what one man did.

With considerable foresight, the Diocese of Washington appointed a clergyman to serve there. His assignment was the establishment of a mission, to be called St. Augustine's Chapel, and the gathering of a congregation. Money from the sale of one of the three churches was available for the purchase of property, but there was naught else tangible.

How did Mr. Shands feel in his new assignment as priest to, literally, a "church invisible." He replied, "Those first months were the most valuable I ever had in the ministry. Somehow, I felt that I had become more genuinely a *parish* priest, concerned about *all* the people, rather than a chaplain playing his role to a congregation."

The rebuilding of this Southwest Redevelopment Area is proceeding rapidly and vigorously. It is now some 60 per cent completed and the atmosphere is totally different. Most of the units are slick, modern, multi-story, multiglass, "high rise" apartments of a great variety of designs. The over-all verticality is broken by some town houses, gardens, and play yards.

View from the Top

As each unit materialized, so, too, did the moving vans. As the area burgeoned, so, too, did the population. Churches of several denominations rejoiced, and set about reaching the new residents in all the old familiar ways, but the response was next to nil. Mr. Shands had no reason to believe that his mailings, phone calls, or door-to-door canvassing would fare better than theirs. So, instead, he went to the top.

He made appointments with all kinds of public housing officials involved in the Southwest program. He saw builders and contractors, the representatives of William Zeckendorf, who was putting up several semiluxury units in the area. He

found he was, in fact, being passed from one to another of a circle of people, all of whom had an interest of some sort in the Southwest.

Mr. Shands was aware of the apparent futility in starting his experiment in evangelism among these executives and officials as a means of establishing an inner-city church. But he was faced, on the one hand, with a nebulous vision of a parish-to-be, and on the other, with the fact that most existing methods had worked poorly.

The course of action did not follow a straight line. Byways were explored almost every inch of the way, and decisions were constantly in the making and remaking. The goal was not to locate people nominally interested in the church, *per se*. This situation needed the Old Testament theology of the "remnant"—in this case, a core of dedicated Episcopalians.

Question with a Know Answer

Wherever he went, whomever he talked to, Alfred Shands always asked the same question: "Do you actually *know* anyone who lives in the Southwest?"

Two things happened. From his conversations an idea of the neighborhood-to-be grew, as these people explained their plans and hopes. The neighborhood would include some 7,000 Negroes in public housing, side by side with about 17,000 white and Negro persons in the middle- and upper-income brackets, with rents varying from \$78 to \$250 a month. (These luxury high rises are the only ones in Washington which are racially integrated.) Parks, shopping centers, waterfront promenades, pools, and other community features were to be shared.

And, secondly, one person finally did know someone who actually lived in the Southwest. Mr. Shands phoned for an appointment and was invited

to what turned out to be a cocktail party the following Sunday afternoon. There he found his first parishioner.

This meeting set off a small chain reaction. The people in the high rises knew one another better than anyone had guessed. Within a month, fifteen or twenty persons indicated that they were intensely interested in becoming the nucleus of the new church.

Mr. Shands asked this small group if they would like to have a celebration of the Holy Communion on Sunday. The only possible place to have it was in one of the apartments; there the Eucharist was celebrated, a dining room table used as the altar.

These occasional celebrations in apartments continued until the group was ready to hold regular services. By this time St. Augustine's had grown to some fifty persons. Mr. Shands says, "Somehow we stumbled on a rediscovery of the sacredness of the common in the midst of a big impersonal city. Not having a church building to call our own emphasized this."

Inner-city missionary Shands is no fiery innovator, sweeping tradition under the chancel carpet as he marches triumphantly on to new and strange ways of worship that smack of publicity and gimmicks. In his middle thirties, this quiet, agreeable, and mild-mannered man is neither mystic nor zealot. He is as much at home in the twentieth century as the first century A.D.

Before leaving his apartment, Alfred Shands flips a button and turns on an automatic telephone-taping service. Thus, when someone phones and he is out, a pleasant voice asks the caller to leave a message which will be recorded.

At the very same moment that a caller is using this electronic service, Mr. Shands may be conducting a service which comes from the first

Continued on page 4



New high-rise apartments in Southwest Washington have replaced buildings like those shown at the left.

When two or more . . .

century, although it is taking place in a strictly twentieth-century apartment.

Or restaurant.

Services and Bars

Growing St. Augustine's now needed larger quarters than any one apartment could provide. Several attempts to rent temporary facilities for Sunday worship failed, including a request for use of a public school building.

By dint of another person-to-person effort, Hogate's Sea Food Restaurant was offered to the Episcopalians. This is a well-known Washington landmark as well as an extremely successful restaurant. Mr. Shands sometimes views the large crowds waiting to get in on a Friday night and shakes his head. "I wish it were like that on Sunday mornings," he comments wistfully.

Although there was no delay in obtaining diocesan approval for this move, other hitches developed. Washington, D.C., law requires that the entrance to a bar be at least 400 feet from the entrance to a church, but it says nothing at all about a church moving into the room with a bar. And Hogate's has a service bar in its dining room. The district Alcoholic Beverage Control Board was consulted, and after due deliberation it gave approval to the arrangement. The board requested, however, that the police department inspect the premises at the first service.

Apparently, covering the bar with white tablecloths sufficed, for on April 30, 1960, the first service was

held at Hogate's, with the Rt. Rev. William F. Creighton, then Bishop Coadjutor of Washington, as celebrant.

On every Sunday since, people have started coming to Hogate's at about 9 A.M. to set up the dining room for the service at 9:30. An altar rail, salvaged from a gymnasium, is put in place. One of the restaurant tables is used as an altar, and the rest moved back out of the way so that chairs may be set in rows. A couple of men bring down from an upstairs storeroom cartons full of Prayer Books and hymnals.

Before a service in Hogate's the first thing one notes is an atmosphere of easy camaraderie and fellowship. Some visitors may view with alarm the arrival of a lay person with wine purchased earlier from a local liquor store, and the placement of this and some hard rolls from the restaurant bakery on a side table, clearly intended for use in the Communion service to follow.

The guest book records a wide variety of comments ranging from "pretty bad" to a more noncommittal "interesting" to "a holy experience." Remarks of the last category far outnumber the shocked or derogatory ones. Yet one cannot deny that these preparations are distinctly unfamiliar to many Episcopalians.

Sinners and Sacraments

We should examine two concepts behind the worship of this congregation. The first is the concept of a single service on Sunday. This is not merely a matter of expediency under present circumstances. It is a basic

belief that this congregation is a family, and as such, assembles at one time to make its worship an act of unity. One rarely hears about this aspect of Christian unity today. The custom of having several services at different times on Sunday has become so common in the United States that this sense of parish unity has almost totally disappeared. When St. Augustine's Chapel has a building of its own, these people firmly intend to continue to have just one service on Sunday.

The second concept is that this family assembles as one unit to partake of the one Body of Christ. This belief is foundational to their view of the Church. Mr. Shands says, "God is everywhere, yes, and He can't be contained within church buildings, cassocks, and Prayer Books. But He Himself has appointed special means by which we can know His presence. I mean, of course, the sacraments."

It was not until the congregation had grown past the fifty mark that anyone expressed concern that the one service was always a celebration of the Holy Communion. To the original group, it had "just come naturally," but some of those who joined later feared they might not be worthy of weekly communicating. Mr. Shands reminded them that we are never worthy, that "the sacrament is not for saints, but for sinners."

Others feared that too frequent partaking of the sacrament of the Eucharist would dull its meaning for them. This worry was eliminated as they began to understand that it is

not we who imbue this sacrament with meaning and significance, and that this service is a "family meal."

The Family Meal

"This service is an attempt to help overcome the separation which has taken place between Word and Sacrament, congregation and congregation, and to give us a full experience of worship. It is the essential unity of the Church to which we are trying to give expression."

The above paragraph is to be found on the printed order of service used at St. Augustine's. There follows "The Liturgy of the Word," which is basically Morning Prayer, concluded by the sermon, about which it is noted: "The Word of God becomes contemporary. It is divided or broken by the Preacher, as soon will also be the Bread." The offertory follows the sermon, and the presentation of money, bread, and wine initiates the celebration of Holy Communion.

We Scatter Together . . .

After the closing blessing, Mr. Shands leaves, removes his vestments, and then returns to make announcements of interest to the congregation.

These announcements might surprise many a parish. They are essentially a list of meetings of community—not church—organizations, with the clear implication that you—you sitting there—not only will be interested, but will attend and participate. You may be asked to pray about upcoming legislation in Congress. The concluding announcement may note that the Ascension Day service will be in the home of Mr. and Mrs. Chuck Willie, apartment 401, at the Capitol Park Apartments.

The announcements, then, are primarily a list of specifics which center on the community and which carry Christ's people into weekday life. What may be called "social concerns" in other places are, here, an integral part of the understanding of the church and its mission.

In the coffee hour which follows, the pre-service conversations continue. Both of these times are so meaningful to the people of St.

Augustine's that plans for their first building include a particularly large narthex, a "forum" where this interchange can grow.

The Local Loaf

When St. Augustine's has its own building, services for holy days and saints' days will still be celebrated in the home of one of the members, as they now are. This "house church" practice is by now fairly familiar to Anglicans in England, where the Rev. Ernest Southcott has pioneered in its use. But here in the United States it is still rare. Barring illness, many Episcopalians look askance at the mere mention of a service of the Holy Communion anywhere but in the chancel area of a church. And they may be quite correct. But it should also be recorded that Mr. Shands and his parishioners continue to find their house-church services deeply meaningful.

It is a remarkable experience to stand around a table in an ultra-modern apartment and participate in a service which closely duplicates a first-century Eucharist (*see THE EPISCOPALIAN, May, 1963, p. 20*).

The hostess usually provides the bread, a loaf from the local grocery, which is cut into small pieces at the offertory. Each communicant then takes one of the pieces and places it on the paten. And someone

has brought the wine. Actually, this is all that is different; the rest is the regular Prayer Book service. But it is a mighty moving difference. What evolved in this situation did so with the most complete naturalness. House church didn't have to be created as a novelty; there was no other choice.

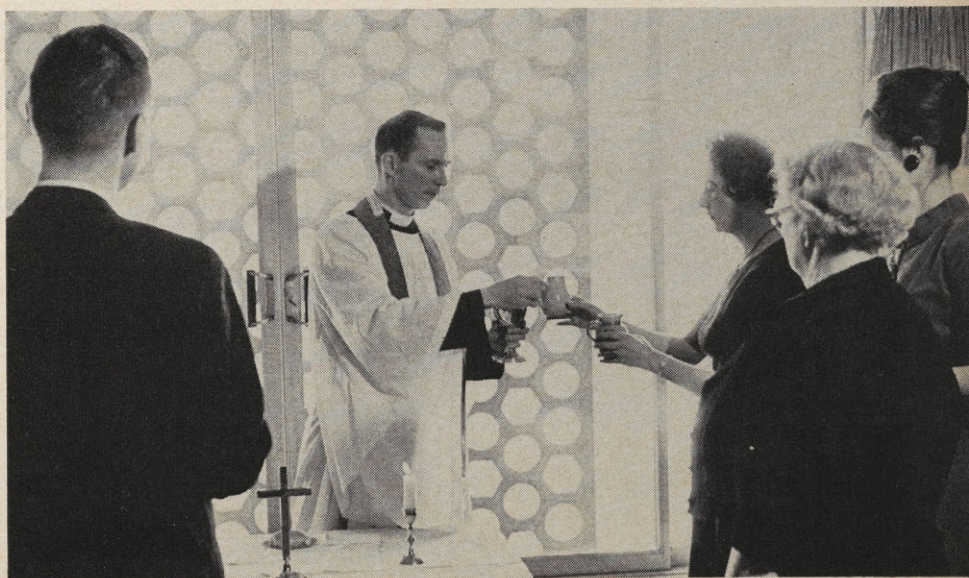
Size and Stewardship

Asked how large his congregation is now, Mr. Shands replied, "We have sixty-five pledging families and eighty-five communicants." In 1963 forty-seven pledging families supported the congregation's work. In 1962, St. Augustine's conducted its first Every Member Canvass. The word "budget" was never used.

In discussing support for the new inner-city congregation, Mr. Shands said, "The time has come for us to take our stand about the third means that Christ has given us for entering the kingdom. If we have truly made up our minds about the first two (prayer and work), tithing our income and our time is no particular problem.

"Tithing is not a percentage. It is a principle. Its purpose is to teach us how to offer the first portion to God, and thereby teach us how to use those portions which we spend on ourselves, in the light of how we have offered the first portion."

Continued on page 6



The Rev. Alfred R. Shands conducts a service of Holy Communion in the apartment of parishioners. House-church services during the week will be held by the congregation even after St. Augustine's church building is completed.

When two or more . . .

Numerical growth at St. Augustine's is not sensational, but it is sound and steady. There is, of course, considerable turnover in any congregation, particularly in the city. Many clergymen bemoan this because it means the constant loss of lay leaders. St. Augustine's accepts it, saying, "Mobility is a fact of life we must learn to live with. Therefore it will no longer suffice to concern ourselves with the training of a couple of lay leaders. We had better get busy training—if that is the word for it—*our congregations*."

Church Welcome Wagon

A prime instrument in the continuing process of meeting new residents in Southwest Washington is the Church Welcome Wagon. This is an interdenominational venture which finances one parish caller. This representative calls on all new tenants in the name of all the neighborhood churches, asks for their affiliation if any, and leaves with them a map giving the locations of local congregations, and the times of the services. Further, each denomination receives a breakdown of the information the caller has gathered so that within a brief time each minister is aware of any newcomers who are of his communion.

Here, the largeness of the buildings has worked as an advantage. In several instances, St. Augustine's has been able to muster a team of lay persons from within a building to make follow-up calls on new residents. Frequently these calls lead to the setting up of a meeting—also within the building—for an informal discussion group or a service of Evening Prayer.

What of the Future?

Since 1960 the people of St. Augustine's have looked forward to the groundbreaking ceremonies scheduled for this August. The department of mission of the Diocese of Washington is providing \$200,000, plus architectural fees, for the construction of the chapel.

The diocese and congregation weathered innumerable legal delays in securing title to the property, but finally they were able to file their building permit in February. Zoning restrictions prohibit unit building; this means that they must build the whole of St. Augustine's Church at one time—no piece-meal planning is allowable.

Actually the delays have been helpful, for out of the waiting have come clear, concise ideas of what their church will be like, and how they want to make use of it.

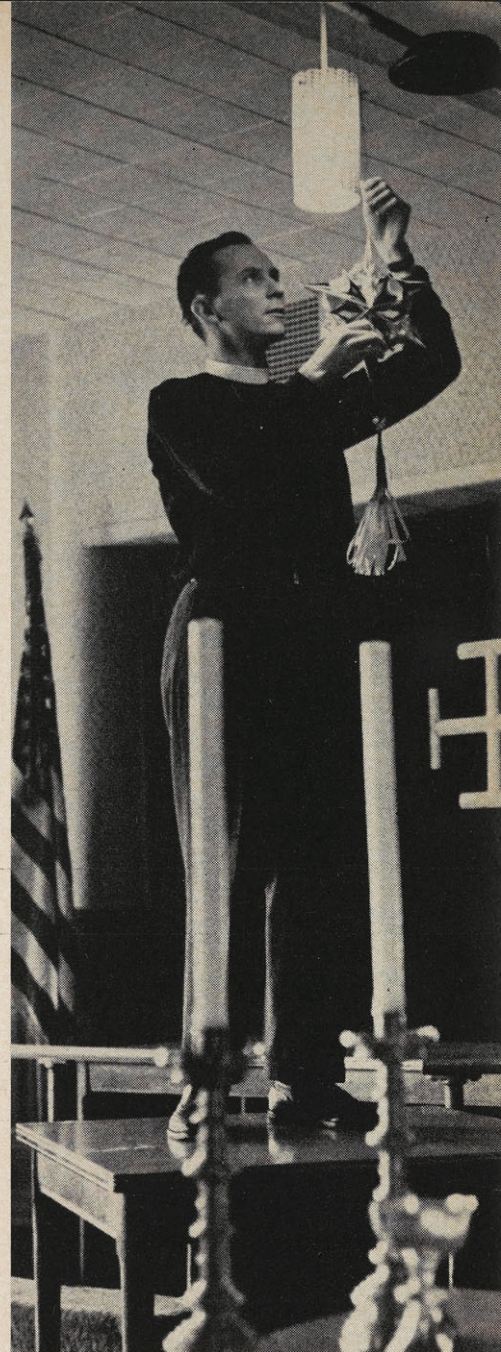
To hear concern about St. Augustine's, one must go beyond the parishioners, for not only do they like the way they worship, but they believe in it and understand it.

One can be quite sure, however, that the externals—or rather, the lack of them—and the differences in the services, have repelled some who "tried" St. Augustine's. Mr. Shands speaks bluntly about this.

"It is just as easy for us to give our loyalties to externals within the church as it is within our own lives. Are we giving our loyalty in the church to a kind of dignified service that happens to appeal to us—or to a particular clergyman, or to the beauty of language in something we call the Book of Common Prayer?

"None of these things has the power to save."

Divine worship at St. Augustine's bespeaks the influence of this kind of thinking and talking. These apartment Episcopalians are in the throes of liturgical renewal. People dedicated to this movement—and Mr. Shands is one—are striving to recover early church attitudes, customs, and meanings, and then to express them in a contemporary manner. By this, they feel they avoid the Phariseism of blind copying. They desire the Holy Spirit to express Himself in their worship in a manner as radical in the twentieth century as it was in the first and second centuries after Christ. No formal program or organization is involved in



Mr. Shands adds to a lighting fixture in the temporary "chapel" at Hogate's.

this search for renewal. It is, rather, the work of individuals who, while trying to be relevant to the world, try also to worship in a comparably contemporary manner.

The test of this congregation is yet to come. How many of their customs are already "apostolic" in their eyes? How creatively will they deal with a building they dream of, yet which will someday be seen to be confoundingly tangible, a church with four walls which can close the congregation off from the world? Will they survive the metamorphosis and mature from the experience?

It's entirely possible. ◀

LETTERS

TRIBUTE TO THE "P.B."

Your editorial, "A Sad Day for the Church," in the May, 1964, issue of *THE EPISCOPALIAN* outlines appropriately reasons for sorrow, and a ringing challenge to Episcopalians everywhere to measure up to the high calling so vividly exemplified in the life and "good work" of Presiding Bishop Arthur Lichtenberger.

. . . To all, regardless of race, class, color, or creed, he is a splendid testimony to courage borne of sincere convictions, and service in His name beyond measurement.

EDWIN E. ARMSTRONG
New York, N.Y.

THANK YOU, M & M

Thank you very much for your article, "Backyard Counseling," by Mary Morrison and Martha Moscrip. I was personally involved in a difficult amateur counseling situation, and it certainly helped me to get a better perspective.

NAN BYRNE
Patterson, N.J.

SUMMER READING

Mr. Kirifaka's story is dear. So free from cant and all. I mean, if Granddaddy Eliot is so discouraged about humanity, would he keep going on about it?

ELIZABETH HYNES
Swarthmore, Pa.

INFORMATION, PLEASE

St. George's Episcopal Church, Bismarck, North Dakota, according to the pioneer author, Linda Slaughter, . . . held the first church services in the community.

This was the baptism of the infant son of Lieut. and Mrs. Humber of Camp Hancock, now preserved as a museum in the heart of this city of 30,000 people. The service was conducted by the Rev. Charles Swift in the unfinished upper story of the new Capitol Hotel and was attended by officers and their ladies from Ft. McKean and Camp Hancock. The date was March 8, 1873.

In 1973 St. George's Episcopal

Church, Bismarck, will celebrate its centenary. We are instituting a search to discover if there are relatives of the boy who was baptized at this time in the country. . . .

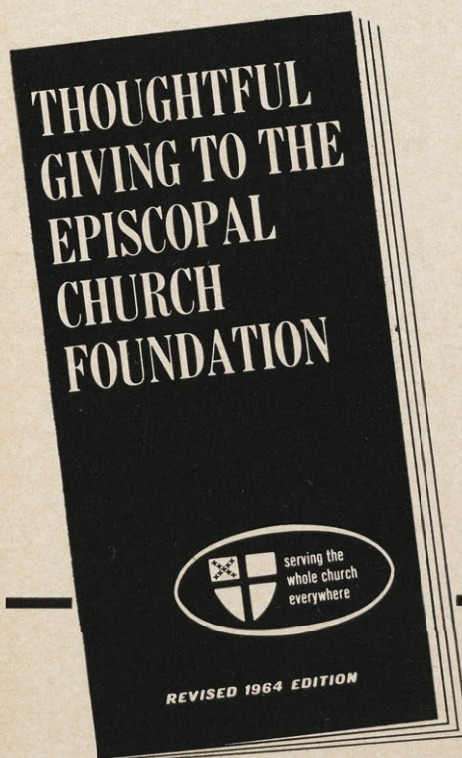
THE REV. A. E. SMITH
St. George's Episcopal Church
Bismarck, N.D.

. . . There is a great need for a church music guide which would be of special value to the laymen and nonprofessional musicians who serve in thousands of small churches throughout the country.

Such a guide should consist of selected anthems and organ music, particularly suited to the needs of the small church and its choir. . . .

I should like to hear from interested readers who, with limited facilities, are faced with the responsibility of providing music for the worship in the church.

ALBERT E. CLARK
Bridport, Vt.
Continued on page 45



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FOR YOUR INFORMATION

This month's cover, designed by **Robert Wood**, translates Mutual Responsibility into the Spartan disciplines of symbolism. The letters are inseparable, thus showing that Mutual Responsibility has to mean interdependence. The worlds recall the double image that tells a photographer his subject is not properly in focus. These worlds coming into focus serve to indicate the need for insight and clarity embodied in the concept of Mutual Responsibility and Interdependence in the Body of Christ.

Because Mutual Responsibility is so vast and new, no single explanation will suffice. In this issue, however, are two articles which will help to explain what Mutual Responsibility is all about. The first is "AN OPEN LETTER TO EPISCOPALIAN," page 21, which comes to us from the Rt. Rev. **Thomas H. Wright**, Bishop of East Carolina and chairman of the National Committee on Mutual Responsibility. Bishop Wright is also chairman of the church's Overseas Department, and has visited most of the overseas areas for which the Episcopal Church has mission responsibility. The second article, "THE TASK THAT WILL NOT WAIT," page 24, is the contribution of the Rev. **Samuel Van Culin, Jr.**, an assistant secretary of the Overseas Department and former general secretary of Laymen International. Mr. Van Culin, thirty-four, has written before for THE EPISCOPALIAN on the international work of the Episcopal Church. (Reprints of this special eight-page section can be obtained. See page 26).

In a past issue the editors welcomed four new members of the magazine's board of directors, and promised to provide introductions to each new director in subsequent months.

This month we are pleased to present **Mr. Joseph E. Boyle**. A former executive with the Episcopal National Council, Mr. Boyle served as director of the Council's Department of Promotion from 1939 until 1943, when he joined the J. Walter Thompson Com-

pany. Mr. Boyle is a vice-president and director of publicity and promotion for the well-known advertising agency, and has been a lecturer at Columbia University for more than twenty years. The Boyles have two married daughters, and attend Christ Church, Bronxville, New York.

"WHEN TRAGEDY STRIKES," page 15, is taken from *Christian Primer*, a book by **Louis Cassels** recently published by Doubleday and Company. This is the second of three *Primer* excerpts to appear in our pages. Author Cassels is a nationally syndicated columnist and editor for United Press International, and an active layman at St. John's Church in Bethesda, Maryland.



In the spirit of mutual responsibility, THE EPISCOPALIAN has been privileged to have a "lend-lease" visitor, consultant, and general helper on the staff. She is Miss **Alice**

Chang, a diminutive, twenty-year-old Episcopalian from Taipei, Taiwan (Formosa). Alice, an accomplished artist and alumna of the National Academy of Art in Taipei, came to this country to survey Western art and graphics in preparation for future duties in the Missionary District of Taiwan. By bringing both artistic talent and gentle wit with her, Alice has enhanced our office during the past two months. We thank her for what she has brought to us, and hope that we have been of service to her.



in the next issue of

THE EPISCOPALIAN

- Our National Council: a special report
- The Dioceses Look at Mutual Responsibility
- Christianity Is No Cinch
- The Long, Hot Summer

continuing

FORTH and

The Spirit of Missions

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THE EPISCOPALIAN

A Journal of Contemporary Christianity Serving the Episcopal Church

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GENERAL CONVENTION

THE WHOLE CHURCH ASSEMBLED

This coming October, the Episcopal Church's governing body will meet for the 61st time.

DURING the second week of October several thousand Episcopalians will pack their bags and make their trains, planes, and buses, or perhaps toss their things into the family car, and head for St. Louis, Missouri. Between October 11 and 23, 1964, the sixty-first General Convention of the Protestant Episcopal Church, U.S.A., will be in session.

The Convention, an ecclesiastical synod which meets every three years, is the official legislative body for the Protestant Episcopal Church in the United States of America. The Convention has two "houses," one for bishops and the other for deputies. The bishops, some 200 of them, are comparable to senators in the Congress of the United States, and sit in the order of their consecration: those consecrated longest are in the front row of the House. The deputies (they are *not* called "delegates") are equally divided between clerical and lay members. Dioceses send four priests and four laymen as representatives, while missionary districts at the present time may send only one priest and one layman. The maximum membership for the House of Deputies in St. Louis is 678.

Both Houses of Convention will meet in St. Louis's giant Kiel Auditorium complex, in adjoining areas. Their separate actions on legislative issues "shall be adopted and authenticated by both Houses."

While the Convention is in session the women of the Episcopal Church

—some 500 strong—will be meeting in the Gold Room of the Sheraton-Jefferson Hotel.

The high point of their meeting will be an 8:00 A.M. service on Thursday, October 15, where checks representing the contents of all the famed "blue boxes" containing the United Thank Offering of tens of thousands of church women, will be brought forward and placed in alms basins before the Presiding Bishop. It is likely to be more, rather than less, than 1961's \$4.3 million figure. The women will spend an important part of their time deciding where the mission of the church most needs the extra muscle of the U.T.O.

The Diocese of Missouri and its see city of St. Louis have been hosts to a General Convention only one other time, in 1916, when Episcopalians gathered for their forty-fifth Convention. This year St. Louis begins celebrating its 200th birthday. The city's forty-square-block Jefferson Memorial National Park is the site of a 600-foot-high "Gateway Arch" of stainless steel which will rise up taller than the Washington Monument beside the Mississippi River. St. Louis is strategically situated just south of the spot where the Missouri River joins the Mississippi. San Francisco is 2,000 miles westward; New York, a thousand miles to the east; and New Orleans, about 700 miles to the south.

On Monday, October 12, at 10:30 A.M. some 678 deputies from 104

jurisdictions will convene in the Opera House section of Kiel Auditorium while the church's bishops assemble in a smaller meeting room nearby. In effect, the sleeves will be rolled up and the business of the Convention will get under way. The House of Deputies will first elect—or reelect—its officers for the next three years. Lay leader Clifford P. Morehouse is the current president of the



body, and the Rev. Charles M. Guilbert is its secretary.

The Rt. Rev. Arthur Lichtenberger, Presiding Bishop, is, by reason of his office, chairman of the House of Bishops. The current vice-chairman is the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio. The secretary of the House of Bishops for the past nine years has been the rector of St. Elizabeth's Church, Ridgewood, New Jersey, the Rev. Alexander M. Rodger. Because Bishop Lichtenberger has announced his intention to resign this fall, the House of Bishops will elect a new Presiding Bishop.

The proposed business of the Convention comes traditionally from three sources: (1) from former Conventions, through regular committees and commissions, and those set up to work on specific problems; (2) from dioceses and missionary districts sending "memorials," or requests for action; and (3) from National Council, the continuing program arm of the Episcopal Church, itself largely a creature of the General Convention.

Any proposal presented to one of

the two Houses of Convention normally goes through a committee of that House for discussion and spade work. When the committee returns the proposal to the floor of a House, the House discusses it further and votes on it. If the vote is favorable, the proposal goes to the other House of Convention, where the process may be repeated. Both Houses must vote favorably for Convention action to become the rule of the church.

In this rather complicated way, the two Houses do the business of Convention. If the bishops and deputies differ on legislative action, they appoint a joint committee and confer on the matter until agreement is reached. The two Houses of the Convention thus legislatively balance each other.

On three occasions during the coming Convention the two Houses will have joint sessions. They invite the ladies from the Triennial Meeting to join them in these. A joint session is usually scheduled for the hearing of large, important reports. The first of these sessions, on Tuesday morning, October 13, is scheduled for the report of the church's National



Council: what it has done in the last three years and what it wishes to recommend to the Convention for lines of action in the coming three years. A second, extraordinary joint session slated for Thursday, October 15, is included so that General Convention may receive a report from the National Committee on Mutual Responsibility, formed following the Anglican Congress meeting in Toronto last summer. The Congress especially commended to each of the eighteen Anglican churches an historic declaration entitled *Mutual Re-*

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Presiding Bishop Lichtenberger addresses 60th Convention at opening service in Detroit, Michigan, September, 1961.



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HOUSE OF DEPUTIES

General Convention

sponsibility and Interdependence in the Body of Christ. The document, drawn up by the eighteen primates and metropolitans of the Anglican Communion, is the most far-reaching proposal on total mission strategy presented to the church in the last century.

At the third joint session, the important, twenty-four-member Joint Committee on Program and Budget will present its report. The recommendations of this committee will largely determine the General Church Program for the three years to come. This hard-working group of six bishops, six priests, and twelve laymen is already functioning, and will be meeting for a solid week in St. Louis prior to the opening of Convention.

General Conventions always include several great public services of worship. The sixty-first will begin with a service on Sunday evening, October 11, in Kiel Auditorium's Convention Hall, where attendance will undoubtedly surpass 12,000. On the following Friday night the Rev. Canon M. A. C. Warren of London, England, will be the main speaker at a missionary service in Kiel Auditorium's Opera House. On the second Sunday night of the Convention, a service of evangelism is planned with the Bishop of Coventry, the Rt. Rev. Cuthbert Bardsley, as speaker.

General Convention and the women's Triennial Meeting naturally attract nation-wide attention. They also bring together those whose organizations are part of the life of the church and those who have been doing business with the church. Together, these groups find space to make their appeals to the decision makers, whether in the form of displays—church wares or good books—or evidence of good works. These efforts may include formal displays and colorful brochures, or they may consist of one bright-eyed enthusiast handing out mimeographed pamphlets to all comers in a corridor. While the some 900 bishops and deputies actually do the formal work of Convention, total participants may num-

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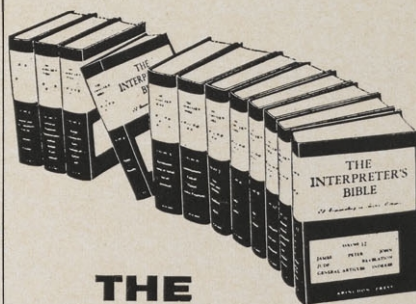
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General Convention

ber between two and three thousand.

Special breakfasts, luncheons, and dinners are usually held in profusion, although fewer have been planned for this October than in former years. Bishops and deputies will spend an afternoon visiting one of three area seminaries during their stay in St. Louis—one Lutheran, one United Church of Christ, and one Roman Catholic—for some ground-level talk about church unity. They will hear from the president of the United Presbyterians' Princeton Seminary, the Rev. James I. McCord, and from the president of St. Louis University, the Rev. Paul C. Reinert, S.J. The latter is expected to deliver a message to Convention from Joseph Cardinal Ritter, Roman Archbishop of St. Louis, who will be attending Vatican Council II meetings during the time of Convention. Unusual musical performances are planned for those attending the Convention. Most important are the services of worship offered every day beginning at 6:30 A.M.

A General Convention is a busy, complex event of rather awesome size and extent. Bishops and deputies who are veterans of other General Conventions, as nearly two thirds of them are, have learned to ration their time and energies carefully. Even the best and most experienced participants go home bone-weary. The price, however, is not high for the possible dividends. There is an air of hopefulness and faith about a General Convention that nurtures any growing the Episcopal Church may look to, or plan for, in the immediate future.

Convention committees are, and have been for many months, at work on the materials for the great meeting in October. Bishops and deputies have begun the long job of examining the reports of the joint committees and commissions in order to be prepared to act intelligently on the issues facing the Episcopal Church in the fall of 1964.

These issues will move many to prayer before and during the sessions. But this is only natural and right for the whole church assembled in St. Louis. ◀

When tragedy strikes

One of the greatest problems facing us today is the enigma of suffering and evil.

CLERGYMEN call it "The Great Why" and it is the hardest question they encounter in their pastoral ministry.

"Why did God let this happen?"

"This" may be the death of a child . . . the lingering agony of a cancer patient . . . the capricious destruction of a natural disaster . . . the mute suffering of an animal . . . or any other tragedy which stirs compassion or self-pity.

Inability to find a satisfactory answer to The Great Why is probably the chief cause of religious doubt. Many people have become practical if not professing atheists because they cannot believe that a just and loving God could have created a world in which there is so much pain and evil.

When a person's faith founders on the fact of evil, he is likely to think that he has discovered an argument against God which has never occurred to those who believe in Him.

But this is not true.

Believers in God have wrestled with the problem of evil for thousands of years. No modern writer could state the enigma of undeserved suffering more forcefully than it is stated in the Old Testament book of Job. And no cynic could express the dilemma more candidly than it has been expressed by such Christian theologians as St. Augustine, C. S. Lewis, and Austin Farrer.

The Case Against God

Following their good example, let's

lay out the case against God in the strongest possible terms.

If God were all-powerful and all-loving, as Christians believe, He presumably could have created a world in which everything would have proceeded harmoniously and all of His creatures would have been safe and happy.

Instead, we find ourselves and our fellow creatures, the animals, struggling for survival in a violent universe where physical accidents occur with wanton unpredictability, where nature is "red of fang and claw," where human beings increase their own misery by deliberate acts of cruelty toward one another, where all life is beset by many uncertainties and bounded with one great certainty—the certainty of death.

"If we face the facts honestly," the skeptic asks, "must we not conclude that the Power which set this universe in motion is entirely indifferent to the fate of the creatures that chance to inhabit it?"

The short answer is No. By all means let's face the facts honestly, but let's face *all* of them, not just the ones which seem to militate against belief in God.

This world, for all of its troubles, is by no means as bleak as people are wont to depict it when they are pumping up the problem of evil. The

truth is that for most of us, most of the time, the blessings outweigh the banes of existence. That's why we cling so stubbornly to life.

It is true that we find ugliness, falsehood, evil, and hatred in our world. But we also encounter beauty, truth, goodness, and love. And it is much more difficult to explain how the latter could have evolved in a universe composed solely of brute matter than it is to conceive of reasons why a God of Love might have found it necessary to create the kind of world in which pain and evil could appear.

We Can't Assign Motives to God

The reasons we conceive may not be the right ones, of course. That point should always be emphasized in dealing with any question about God which begins with "why." We can speak with some assurance about *what* God does, and *how* He seems to act under various circumstances. But we are treading on very dangerous ground when we begin glibly to assign motives to God. The assumption always implied in such speculation is that our finite minds can see things in the same light as Infinite Wisdom. This is an incredibly arrogant assumption. Humility aside, common sense should impel us to recognize the truth of the ancient Hebrew poet's admonition that the thoughts of God are "unsearchable" by man, and "His ways past finding out." A man from the Stone Age who

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BY LOUIS CASSELS

When Tragedy Strikes

watched an astronaut donning his space gear would be completely at a loss to comprehend the reason behind any step in the process. Yet the gulf of knowledge and understanding which separates Stone Age man and astronaut is miniscule compared to that which lies between human and divine wisdom.

While we dare not claim to know for sure why God lets "bad" things happen, it is not really necessary to explain each and every instance of pain and evil in the universe in order to explode the widely held notion that the existence of evil "disproves" the existence of God.

If we have other grounds for believing in God and trusting in His love—and there are such grounds which millions of Christians find absolutely convincing—then it *will be* enough to satisfy ourselves that pain and evil *could* play a necessary role in the beneficent purposes of a Creator who wills for His human children a higher destiny than the "happiness" they are apt to seek for themselves.

Many will boggle at the word "necessary" in the preceding sentence, because they feel that any talk about God's being bound by inherent necessities contradicts the idea that He is omnipotent.

But, as C. S. Lewis points out, some things are impossible even to God because they are inherently contradictory. Thus it would be absurd to say that God can be entirely good and entirely evil at the same time.

Lewis says that God was confronted with two necessities when He chose to create human beings with free wills.

Rain Must Fall On the Just and Unjust

First, He had to give them an environment—the physical universe—in which to exist and make their choices. And if their choices were to have any real meaning, this environment must be neutral and stable, conferring its benefits and banes in accordance with impersonal and relatively inexorable natural laws. God may intervene to suspend these laws

on rare occasions called miracles. But the rain must usually fall on the just and the unjust alike for the good reason that if it didn't, nature wouldn't be a neutral medium and human beings would become puppets instead of free souls.

Second, God had to accept the possibility that men would abuse their freedom, revolt against Him and His moral laws, and bring suffering on themselves and others.

Lewis asserts that these two factors—physical accident and human sinfulness—are the chief causes of the world's pain, and that both are indirect but inescapable consequences of the divine will to create free human spirits.

Professor Austin Farrer of Oxford University develops a similar argument in his profound but readable book, *Love Almighty and Ills Unlimited*. He shows that a very large proportion of the suffering endured by human beings and all other sentient creatures results from the "mutual interference of systems" which is a necessary characteristic of a physical universe governed by natural laws.

"If God was pleased to create a physical universe, He was sure to set going an infinity of forces and a plurality of systems, mostly devoid of intelligence, and acting upon one another in accordance with the limited principles incorporated in each," says Professor Farrer. "Such a universe must inflict much accidental damage on the systems it contains; a damage which is the essential form of physical evil."

The Price of Human Freedom

As for the nonphysical or spiritual evil which abounds in the world, Professor Farrer agrees with C. S. Lewis that it is the price which God had to pay for giving human beings the freedom of choice which distinguishes them from brute beasts. Without free will, man would not be created "in the image of God." With it, he has the power to defy God's wishes and to bring misery on himself and others.

Many people are particularly distressed by animal pain, and consider

the sufferings of dumb creatures to be the most telling of all arguments against belief in a benign Providence.

It must be admitted that animal pain cannot be attributed to a misuse of free will. We can say, however, that pain serves an indispensable role in helping to guide animals away from courses of conduct prejudicial to their survival, and into actions which are conducive to their well-being. We can also say that human sentimentality may greatly exaggerate the "suffering" of lower forms of life, by falsely imagining that their physical pains are accompanied by the same fears, anxieties, and other forms of psychic trauma that human beings experience. Beyond these observations, we can comprehend animal pain only as a function of the "clash of systems" which Professor Farrer holds to be inevitable in a physical universe.

Suffering Doesn't Always Ennoble

When we focus our attention on human beings—the only creatures about whose suffering we have reliable firsthand knowledge—we find that there are several more things which can be said, which help to fit the "problem of evil" into a Christian perspective.

Pain and trouble can serve the incalculably valuable purpose of drawing us away from complacent preoccupation with the transitory pleasures of this world. They drive us to seek God by making us aware what weak and helpless creatures we really are, and how contingent are all of our hopes and plans. As C. S. Lewis says, "God whispers to us in our pleasures, speaks in our conscience, but shouts in our pains: it is His megaphone to rouse a deaf world."

Suffering does not always ennoble the human spirit. It sometimes makes people become more self-centered, mean, and hateful than ever. But Christian experience is illuminated by countless demonstrations that suffering *can* refine the human spirit, and lift it to sublime heights. What makes the difference is how we *accept* the hurts and disappointments and tragedies which befall us. If we

wish, we can treat each of them as a sheer disaster, and mope over how "unfair" it is that this should have happened to us. Or we can accept our sorrows as Christ accepted His, praying for deliverance, but adding: "not my will but thine be done." When we accept our suffering—whether it results from physical accident, our own sins, or wrongs done to us by another—we are in effect offering it up to God as a willing sacrifice. And any practicing Christian can testify that God *always* contrives to bring good out of any suffering that is genuinely offered to Him. It sometimes takes a very long while to see where His hand was at work in what seemed at the time like an unmitigated tragedy. But no one who has really trusted Him has ever been let down.

Of course, the good which God brings out of the apparent evil of human suffering may be *spiritual good*, rather than a mere restoration of physical health or material prosperity. And skeptics will say that spiritual good is a poor recompense for bodily pain.

They may be right—if man's only destiny is the grave. All Christian answers to the problem of evil are based ultimately on the conviction that life in this world of trials and tribulations is meant to prepare men for eternity. Skeptics will snort that this is "pie in the sky." But as Professor Farrer points out, there is really "no other consolation but this which carries any force." The issue is clearly drawn: either we believe in the Christian promise of eternal life, or we do not.

If the promise is false, man is indeed a cruel joke, a sentient bit of matter who has somehow evolved in a mindless universe, taunted by intimations of immortality but doomed to a brief and precarious existence, punctuated by pain and terminated by death.

But if the promise is true, man can accept whatever life brings with the assurance that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us as the children of God."

WHY DID THEY KILL MY DADDY ?



This little girl in Vietnam doesn't know what war is all about. All she knows is that once she was happy. Her daddy worked, while her mother baked soft bread and spicy meat.

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Poverty on wheels



Ancient trucks, in poor repair, are standard equipment for migrants.

America's poor do not all have their roots in the inner city or Appalachia. Some three million of them have no roots at all. They are the nation's migrant workers.

JUAN is twenty-eight years old. He came to the United States three years ago, along with sixty other Puerto Rican men, to do "stoop labor" among the crops in the middle-Atlantic region. With his fellows he is currently working in nursery stock among the beautiful rolling hills of Bucks County, Pennsylvania. He is earning a little more than a dollar an hour, and working a ten- to twelve-hour day, to take advantage of the sunshine and good weather.

At night Juan returns to a long, low, green shed on a farm down an obscure country road. One of the crew fries chicken, and one simmers tomatoes and spices in a big pot. Juan will watch television behind the shed, and go to bed, later, in one of the double rows of iron bunks. He may take a shower since this is one of the "good" camps with two showers for the sixty men, and two indoor toilets—facilities not always available for migrants.

The middle-Atlantic region falls into the path of one of the three great streams of migrants who annually follow the crops. One follows

the Eastern Seaboard working northward from Florida. The other two begin in Texas, one heading northward to Michigan and the other westward to California, Oregon, and Washington. It is difficult to estimate the numbers of migrant workers—the government does a census of migrant birds, but not of migrant humans. The figure varies from that of the Department of Labor Statistics—a conservative 800,000—to that of Fay Bennett's Committee on Farm Labor—a figure of a million and a half. Add families—most migrants travel in family groups by ancient vehicle and you then have a figure of about 3 million. Sociologists like Michael Harrington consider this a fair estimate of the total.

Harrington, author of *The Other America—Poverty in the United States*, places another kind of statistic upon the migrant worker. He is on the lowest rung of the "lower fifth," that portion of our population now living in functional poverty on incomes strikingly below those estimated to provide a minimum degree of comfort and decency. The cut-off

figure is considered to be a total family income of \$4,000 a year. Below this Americans may be said to live in the culture of poverty.

Most migrants make somewhere between \$880 and \$1,100 in a good year. If all goes well, and all members of the family work in the fields, including minors, they may bring their income up to the \$3,000 mark. From this, they pay rent for the shacks and converted chicken coops, buy their food and the interminable soft drinks with which they sweeten and cool their days under the sun, provide repairs for the jalopies or bus fares for the crew leaders—and eke out whatever clothing, shoes, and entertainment they can.

Officially, the migrants are nobody's concern. They are not covered by any minimum wage laws, nor by the Taft-Hartley Act, nor by social security benefits. They do not vote, because they cannot meet residence requirements. They are rarely educated beyond the fourth grade—it's too hard to make school a part of your life when your family is on the move.

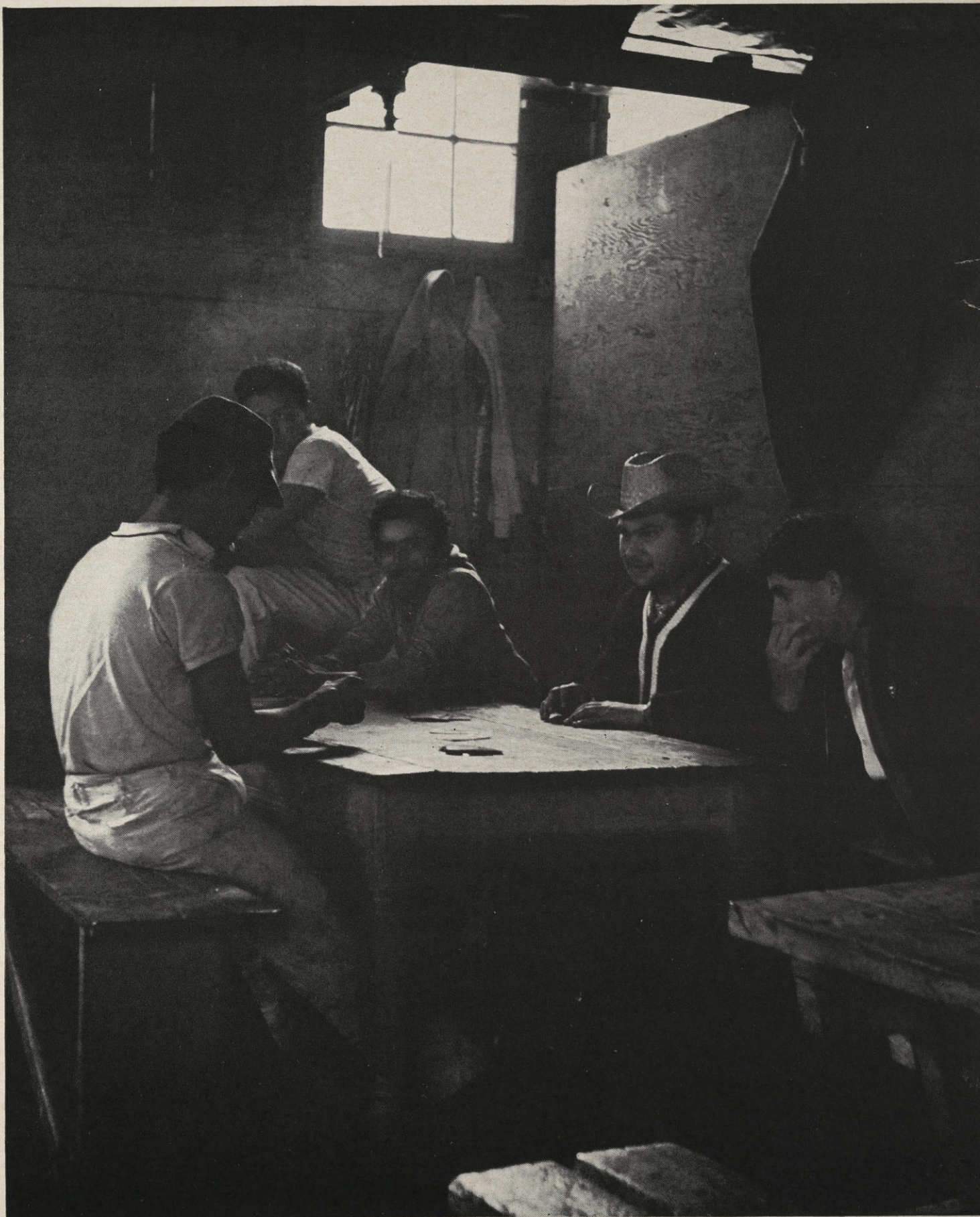
Welfare and relief agencies cannot formally make the migrants their concern; ordinances written in the heart of the depression Thirties still effectively shut out those who do not meet residence requirements. Clinics and hospitals, let alone private doctors, are an unknown factor. This may be corrected within a few years, however, if the recent Migrant Health Bill is implemented in the various states.

Most migrants have, in addition to their poverty, the stigma of color. Except in California, where "Anglos" and "Okies" fled during the dust storms of the Thirties, the migrant labor force is largely made up of Puerto Ricans, Negroes, Mexican-Americans, and American and Canadian Indians.

Many Americans were concerned when Edward R. Murrow showed his film, *Harvest of Shame*, over television a few years ago. But causes

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BY RUTH MALONE



Endless card games punctuate the monotony of camp life, and provide almost the only recreation.

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Poverty on Wheels

come and causes go—and, except for a few unions like the Meat Cutters and Butcher Workers; a few Senators like Harrison Williams of New Jersey and Joseph Clark of Pennsylvania; a few individuals like Fay Bennett, Helen Gahagan Douglas, and Michael Harrington—and the Church—the cause of migrant labor has sunk back to its former obscurity.

The migrants do not call themselves to our attention. Existing outside our ways, they have developed their own mores, their own pleasures and pastimes, and their own articles of faith. Few, for example, belong to any church—although the Puerto Ricans may be nominally Roman Catholic, and the Southern Negroes may still remember and sing the hymns their Baptist mothers taught them.

There is little formal marriage among the migrants—although there is a high degree of love and affection among mothers and children. The migrant society tends to be matriarchal, with fathers coming and going, a concomitant of the fact that migrants work today in tomatoes, tomorrow in beans, and the next day in apples. The current “father” will in nearly every instance be affectionate with all of the children; the mother is as concerned and careful as she can be within the limits of her existence. Old people are a part of the family groups, working when they are able, caring for the very young when they cannot make the trip to the fields. As soon as the youngsters are able—despite child labor laws—they work in the fields alongside their elders, adding their small pay to the family funds.

Work campers who have spent time in migrant camps tend to dread Saturday nights. Then there is drinking, usually of the cheapest wines and whiskey available, and fighting, often with knives and frequently with serious results. Last summer a young girl in a migrant work-camp situation called a local doctor after a serious knifing. “They aren’t my concern,” he told her brusquely, and then added that if he came this time he’d have to spend all his Saturday nights running out

to the camp, an inconvenient distance from the small town. The local hospital declined to send an ambulance, and finally the young woman found a friend with a car, and together they took the bleeding young man to the emergency ward.

All of this—the way migrants live, their isolation from the community, the startling and growing differences between them and the majority of their fellow Americans—serves to further deepen their alienation from society. Most Americans do not see them, at first, because they live “outside,” on the rims of towns and villages and farm areas; and do not “see” them, later, because they fall into distasteful classifications. When migrants are genuinely outside society, no one seems to wonder any longer whether they are society’s concern.

Excepting, that is, for a bare handful of people and groups. The U.S. Senate’s Subcommittee on Migrant Labor, of which Harrison Williams is chairman, has a package of six bills which will alleviate the worst of the social injustices against the migrants. Arnold Mayer of the Amalgamated Meat Cutters and Butcher Workers of America, AFL-CIO, lobbies for the migrants as he lobbies for the union worker—aiming, he says, for coverage by the minimum wage law and the Taft-Hartley Act. Fay Bennett, with her Committee on Agricultural Labor, compiles statistics and carries on a one-woman struggle against those who work to keep migrant wages down.

The migrant ministry of America’s churches, administered since 1950 through the National Council of Churches, has worked quietly and tirelessly on this problem in poverty. The Rt. Rev. Daniel Corrigan, head of the Home Department of the Episcopal Church’s National Council, says, “Without the National Council of Churches and its work in the field on behalf of the migrants, the Episcopal Church would be unable to cope with the enormity of this problem. We have used the resources of the migrant ministry, and depended on the flow of information it has provided for us, and worked inside the thirty-four departments of

the migrant ministry across the United States to speed the day when these people will be brought inside the umbrella, not only of the Church, but of that social justice for which the Church stands. We go to them for help—and we offer to them such resources as we have, in a spirit of mutual dependence and responsibility.”

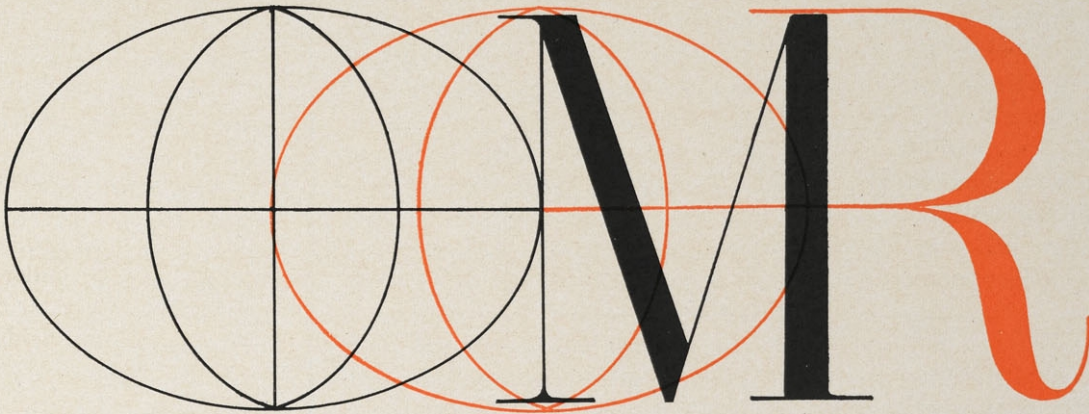
The Church’s joint migrant ministry began some forty years ago, under Edith Lowry, who works today as a consultant for the National Council on Agricultural Labor in Washington, D.C. For years migrants have been the concern of the United Church Women. When the National Council of the Churches of Christ was formed in 1950, the churchwomen were included, and the care of migrants came under the aegis of Miss Lowry. Harvester church trucks went out to the fields; volunteers contributed their services to help in infant care, day care, and prenatal care for migrant women; and entertainment was provided for small children.

Today, under E. Russell Carter, migrant work is far more complicated.

“Some light begins to shine through the dark of their plight,” said Dr. Tollie Caution of the Episcopal National Council recently, in discussing the new movements in migrant work. “As automation cuts off more and more of the migrant jobs, and as combines grow bigger and more impersonal, we look for new solutions—because we must. Soon we hope that these migrants will become part of a community, and partake of community patterns of concern. They’ll become part of the local church picture, too; and instead of having chaplains go to the camps, we’ll have the migrant become the concern of the local parish priest and ministers.”

Tentative steps in the direction of “settling in” migrants have been made, notably in California, in New York, and in Florida. How this “settling in” works and how it fares once it gets under way is a story in itself. ◀

Next month:
Migrants: The Church Offers a Way



An Open Letter to Episcopalians

To Bishops, Clergy, and Lay Persons of Our Episcopal Church Everywhere:

Something is taking place in the Anglican Communion. It could be as great a turning point, as important for the Church as the nailing of the ninety-five theses to the door of the church in Wittenberg was in the year 1517. It could be as important for the Anglican Communion as the sweeping reforms and changes taking place today in the Roman Catholic Church through the Vatican Council.

The new thinking began last August at the Anglican Congress, when the Mutual Responsibility document emerged. We believe that the thoughts expressed at Toronto did not come from any particular group gathered there but that *they came from God*. If the delegates to the Congress were convinced of anything, it was that "God has spoken to us in these times."

When the Mutual Responsibility document was first read, it changed the nature of the entire Congress. As one writer put it, "When it was introduced, all other business became immediately of secondary importance."

This new thinking will involve a whole new attitude toward mission. It will mean "stripping the church for action" at home, perhaps reorganizing our structure.

It will mean getting rid of superficial and unnecessary activities that are more concerned with social clubs than with the essential nature of the Church.

It will mean taking the fat out of church budgets, nationally and in the dioceses and parishes. It may mean, for example, a parish vestry sitting down some night and seriously considering whether or not the new wall-to-wall carpeting in their church (those few holes could, after all, easily be repaired) is *really* necessary. Should that money go instead to

"... we propose . . . that every church seek to test every activity in its life by the test of mission and of service to others. . . . The Church is not a club or an association of like-minded and congenial people. . . . The Church exists to witness, to obey, and to serve."

sending a clergyman to some needy spot in Africa, some area that has been pleading for a priest for a long time?

It will mean a new dedication on the part of all bishops, clergy, and lay persons everywhere.

This is what we mean by Mutual Responsibility in the church today. It is a revolutionary kind of thing that most of us have never really heard of before, except in the pages of the New Testament.

As chairman of the National Committee on Mutual Responsibility, I have had many letters raising questions about the document, some of them critical.

A recurrent question has been, "Is this not just another gimmick for fund-raising?" True, funds are urgently needed, even to keep the church's existing work alive in many areas, but the stewardship implications go far deeper than a "gimmick" for raising money. As the document says, "If we are not good stewards of what Christ has given us, we will lose even what we have."

The primary nature of the document, as far as stewardship is concerned, may well be: how can we learn to *receive* from others? With our perennial em-

phasis on giving, it is easy for us to believe that other churches are capable only of receiving. Such a picture of our sister churches in the Anglican Communion, and of the churches of other Christian persuasions, is utterly false. *We* have much to learn and *we* need desperately to receive the Message in the witness of others. American Episcopalians can be counted on to give in proper measure once they have mastered the more difficult art of learning to receive from the treasures of others in the Anglican fellowship.

Another recurrent question has been, "Would the document not encourage the creation of an oppressive curia, a kind of 'Anglican Vatican' for our church?" Not at all. The document envisions a partnership basis, with each of the eighteen churches within the Anglican Communion retaining its autonomous status. Liaison between our churches must be vastly improved; more effective channels of communication between us must be developed swiftly. Our isolations in

this day of jet travel and instant communication are absurd. The intelligent co-ordination of our work everywhere is essential.

But this does not mean that any organizational superstructure is indicated. Such a thing would, in fact, controvert the intent of the document, which stresses better use of existing channels, and lays still greater emphasis on the responsible initiative and freedom of the churches and provinces themselves.

An authentic question is, "How will Mutual Responsibility affect me, my parish, and my diocesan life?"

Mutual Responsibility calls for a searching analysis of the structure and concept of our American parishes. Our isolation one from another, born of entrenched parochialism, amounts to a deadly disease. The employment of our financial resources is a scandal. Of the more than \$200 million given by American Episcopalians last year, less than \$40 million was spent beyond the parish boundaries, and only some \$10 million went to the church's

“A strong, sustained, and expanding pattern of giving is required if our churches’ work, born of the devotion of countless faithful Christians, is to survive . . . it is for each church to determine its own need to share in the life of other churches, and to determine how best to join in a common commitment.”

—DECLARATION OF
MUTUAL RESPONSIBILITY

only giving, it is sharing and receiving

"We need to examine our priorities, asking whether in fact we are not putting secondary needs of our own ahead of essential needs of our brothers."

program under the auspices of our National Council. As someone has put it, if our parishes and their vestries don't learn the fundamental truth that we must give to others at least as much as we spend on ourselves, this church may well disappear in the twenty-first century—and this is less than forty years away.

In addition, our parishes must evaluate every activity in their life by the test of service and mission to others. The great question that we must always ask is this: "Are we putting our own secondary needs ahead of the essential needs of our brothers?"

There are some few wonderful examples of sacrificial giving. I think of a parish vestry that had to make a decision last year—whether to pledge 25 per cent above their "quota" for a special overseas mission project, or whether to purchase a badly needed new furnace for their own church. They did both, but to purchase the furnace they had to borrow the money. These vestrymen signed a note at the bank, and they are currently paying it off, month by month.

The structure of our dioceses and missionary districts must also be put to a close examination if we are to follow the spirit of Mutual Responsibility. Follow-

ing on the heels of "parochialism," or perhaps even leading it, is "diocesanism." The American episcopate itself, therefore, cannot avoid a self-critical inquiry. For example, an impartial and objective survey should be made of many diocesan boundary lines. Some dioceses may need to be combined, some divided, and some even possibly eliminated, for the sake of efficiency, economy, and better evangelism. Can you imagine a great American business today allowing its regional districts and offices to grow "like Topsy" for the past one hundred years, and never evaluating their geographic and economic efficiency?

We have long wondered how our provinces could be put to better use. Let me propose the following. The provincial structure fits admirably into Mutual Responsibility's hope for a new missionary understanding. If each province could employ, and pay the expenses of, an executive secretary for overseas missions, it would be a new and challenging adventure for the province. Overseas projects, when requested, could be assigned from this provincial office, in co-operation with our National Council. A new strategy for missions and a new enthusiasm could be worked out with parishes all over the province.

The National Council of our church should have a completely new evaluation in the light of the document and its implications. This evaluation of our present organization should include *every department* of the National Council. Perhaps much could be combined, curtailed, or even eliminated.

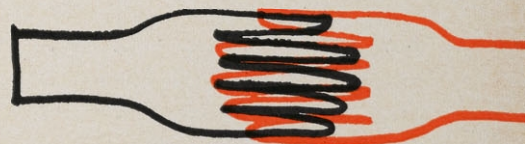
Even the name "National Council" is misleading. It is altogether inadequate for the agency that handles our international affairs. The name is also constantly being confused with that of the National Council of Churches of Christ in America. I would suggest that it be identified in some way as the mission agency of our church, possibly as "The General Missionary Council of the Episcopal Church."

After all, if we believe that God spoke to us this past summer, we can do nothing less than obey His command, putting first things first and keeping ever before us the imperative of our Lord and Master to "Go ye into all the world and preach the gospel."

Faithfully and sincerely,

James H. Wright

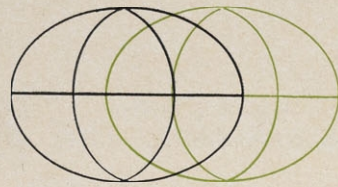
Bishop of East Carolina
Chairman, National Committee
on Mutual Responsibility



"We need to examine the training of clergy and laity alike, asking whether in fact God's mission is central in our teaching."

"We need to examine rigorously the senses in which we use the word 'mission' as describing something we do for somebody else."

—DECLARATION OF
MUTUAL RESPONSIBILITY



The Task That Will Not Wait

Mutual Responsibility is not just an idea. It is already at work in the church. Here are some specific examples.

BY SAMUEL VAN CULIN, JR.

THE ANGLICAN Communion consists of churches which fully recognize one another as faithful, living parts of the Body of Christ. Suddenly, at Toronto, it became obvious that this recognition is not merely a theological stamp of mutual approval. It means that every part of the Body has a living relationship with every other part, that we are mutually responsible and interdependent in the Body of Christ. Our job as Christians is much bigger than we thought. And our means for doing the job are much greater than we thought.

The General Convention, meeting in St. Louis, Missouri, in October, will be asked to implement this new awareness. But many things do not need Convention action. They have been done, and they are being done, simply by "lifting the lid off" our thinking and doing what obviously needs to be done, without regard to diocesan and provincial lines of demarcation.

The Overseas Department of the National Council has already organized itself to be a channel of powerful, orderly advance into new fields of service. The department is, however, only the channel. The manpower, the money, the vision of Christian service, and the relationships must all come from individuals, parishes, and dioceses that want to give full expression to their Christian commitment.

The Rev. Patric L. Hutton, a missionary in Taiwan, found that a four-year-old girl in his parish was suffering from a constricted chest-bone structure which impaired her breathing and endangered her life. No one in Formosa was able to perform the operation that could restore her to health.

But there was someone to whom Mr. Hutton could turn. Under the National Council's missionary-adoption program, he was put in touch with Trinity Church, Independence, Missouri. The parishioners there went into immediate action.

They arranged for little Loh Sheuh Chen to fly to Kansas City, where they placed her in St. Luke's Hospital, found a surgeon to operate, and provided post-operative care. Eight thousand miles from home, Sheuh Chen had friends to visit her and to minister both to her spiritual needs and to her bodily needs.

Formerly a giver and receiver faced each other, each preoccupied with the reactions of each to the other, each ashamed, both with anxious eyes fastened on the gift. Now we are released from this, for we are to stand hand in hand facing one great missionary task.

The Rt. Rev. David M. Goto
Bishop of Tokyo, Japan

Christ Church in Lexington, Kentucky, after "adopting" a missionary and his program in La Ceiba, Honduras, provided extra funds for the building and equipping of a day school, now in full operation. The parish also gathered used clothing in the community to be sent to Honduras to alleviate that problem. A number of prominent doctors in the congregation have annually given a month or two of their vacation to the setting up of an out-patient clinic, now operating in connection with the church's program.

These are but two of the 182 active missionary-adoption relationships in existence at present. All witness to the fact that such relationships strengthen the Christian life of both the parish overseas and the parish at home. The Overseas Department can make many other arrangements for turning "mutual responsibility and interdependence" into a reality. For instance, a diocese may enter into a similar companionate relationship.

Sixteen domestic dioceses of the Episcopal Church are in a companionate relationship with other jurisdictions. These "other jurisdictions" include some of our own missionary districts, as well as overseas dioceses and other provinces in the Anglican Communion.

One of the most interesting, and certainly the largest, single partnership in this young program is that between the 40,000-member Brazilian Episcopal Church and the Dioceses of Indianapolis, Ohio, and Southern Ohio. Thousands of pounds of vital drugs and medicines have been sent from these three dio-

exists to witness, to obey, and to serve

*In substance, what we are really asking is the rebirth of the Anglican Communion, which means the death of many old things but—in-
finitely more—the birth of entirely new relationships. We regard this as the essential task before the churches of the Anglican Communion now.*

—DECLARATION OF
MUTUAL RESPONSIBILITY

ceses, through Inter-Church Medical Assistance, to the *Ambulatorio de Praia do Pinto*, an Episcopal-operated free clinic in the slums of Rio de Janeiro, and several academic scholarships have been provided for Brazilian students.

The Rev. Stanley Plattenburg was given a year's leave of absence from his duties as director of Christian education in the Diocese of Southern Ohio in order that his own diocese might understand concretely the needs of its companion in the *Igreja Brasileira*.

A resolution passed at the last General Convention encouraged the entire church to tithe all capital-funds drives and to make the tithe available for advanced work in the mission of the church, outside the borders of the parish and diocese.

St. Anselm's Church in Garden Grove, California, tithed its recent capital-funds campaign, enabling the church to buy new land in Managua, Nicaragua, for an expanding mission and medical program. The cathedral in Bethlehem, Pennsylvania, tithed its special anniversary fund, en-

abling the church to begin plans for expansion and building in Bluefields, Nicaragua. Trinity Church in Portsmouth, Virginia, tithed its anniversary fund, and the church moved ahead dramatically in its total program of agricultural mission on the shores of Lake Izabal in Guatemala. The Diocese of Iowa tithed its capital-funds drive, and the church was able to build a new girls' dormitory in the Philippines.

Although such tithing is not yet widespread throughout the church, where it has been practiced, a sense of mutual responsibility and interdependence has been built into stewardship and fund-raising from the beginning. As the Rt. Rev. Gordon V. Smith, Bishop of Iowa, wrote, "There is no hesitancy at all. We feel this is the only thing to do, in keeping with the principle of Christian stewardship."

The economic troubles, the political uncertainties, and the spiritual needs of the people of Burma are still responding to a new system of rural Christian communities. Under the leadership of Bishop Ah Mya, these communities will not only support themselves but will in time contribute to the support of the Diocese of Rangoon. But these regional farm projects need farm workers, trained and untrained; livestock; seed; and equipment.


In Hong Kong, vast industrial "new cities" are springing up to provide means of life and livelihood for the swelling population. In one of these cities, Kwun Tung, the Diocese of Hong Kong has energetically found land and started building a church, parsonage, and children's meal cen-

ter. One third of the funds has been raised locally; one third is being given by the British Council of Churches. The remaining third has yet to be raised. Similar projects are contemplated for two more "new cities" in the diocese.

These are but two examples. There are hundreds of similar needs which are the concern of us all. And now there is a new way for us to find out about these needs.

After the Anglican Congress last summer, Bishop Stephen Bayne's office prepared and issued regional directories through which a co-ordinated view of the needs of the total Anglican Communion might be seen listed by order and priority. Previously there had been only limited circulation of such lists of projects in what Bishop Bayne has called a "higgledy-piggledy system."

Continued on page 26



Mutual Responsibility is a summons to every department and every part of our life, overseas and at home. Therefore everything we do, at home and abroad, is involved in our response. And, most of all, the response cannot be made by anybody except ourselves. No General Convention can decide what a diocese should answer. No diocese can supply the answers for its clergy and people.

This is all on us, as Christian people, trying obediently to follow Him who made us and loves us and means to bring us all to Himself, together.

THE RT. REV. STEPHEN F.
BAYNE, JR.
Anglican Executive Officer

"We are aware that such a program as we propose, if it is seen in its true size and accepted, will mean the death of much that is familiar about our churches now. It will mean radical changes in our priorities—even leading us to share with others at least as much as we spend on ourselves."

—DECLARATION OF
MUTUAL RESPONSIBILITY

It was made clear at Toronto that planning should be shared universally and openly with all the churches of the Anglican Communion. These regional directories are a product of that insight. Regional directories have been forwarded to the Overseas Department at National Council from the following areas:

Africa

Jerusalem Archbishopric and

West Pakistan

South Pacific

Council of the Church of

Southeast Asia

In addition, the External Affairs Committee of the Nippon Seikokai of Japan has forwarded a major project list.

Still in preparation are regional directories covering India and Ceylon, and Latin America. No directories are planned for the British Islands, Australia and New Zealand, or North and South America.

These directories consist of brief, numbered paragraphs describing projects—usually simple statements of needs, sometimes formulated programs—which are regarded by the originating church as major in importance.

These regional directories, then, serve two essential pur-

poses. First, they provide knowledge of needs from the point of view of the bishop of the jurisdiction involved. As the Rt. Rev. Roger Blanchard, Bishop of Southern Ohio, puts it, "We want them to tell us what they need most, instead of us telling them."

Secondly, these directories provide the Overseas Department with a source of co-ordinated information about which projects are being acted upon, and by whom. Acting as a "clearing-house," the Overseas Department can then prevent confusion and duplication of effort and giving.

Individuals or groups interested in undertaking such projects in the spirit of mutual responsibility and interdependence are advised to do the following:

1. Check with the Overseas Department for information on available projects that are listed in the regional directories.

2. If you have heard of a project that commands your interest, write to the Overseas Department for information—to see if it already is *either* listed in the directory, *or* taken on by someone else. If the project you know of is not listed in a directory, then it probably does not have high priority in the minds of the leadership of the church in that province. A project of more compelling urgency will then be suggested to you, if desired.

3. To eliminate risk of loss in foreign mails and problems of unanticipated currency regulations, forward all funds through the Overseas Department of National Council. Your funds will be sent directly promptly and to

the bishop of the diocese concerned. No administration expenses will be deducted from the gift, and there will be no reduction of budget. Yours will be clearly identified as an additional special gift.

4. Share information that you gather about your project with the Overseas Department so that essential information files can be built up and maintained for the whole church.

This is but one example of the way mutual responsibility has been, and is, affecting one aspect of the church's life. This is not the whole picture, but it is an essential element of it, and perhaps a guideline to the future. ◀

REPRINTS AVAILABLE

THE EPISCOPALIAN still has a limited number of reprints of the historic Declaration of Mutual Responsibility and Interdependence. We will fill orders until the supply runs out. For 20 or more copies, please enclose 25¢ to cover postage and mailing.

Reprints of the special eight-page section on Mutual Responsibility in this issue may be ordered. Prices, including shipping charges, are:

1 to 50 copies: 5¢ each

over 50 copies: 4¢ each

Send all orders to: THE EPISCOPALIAN, Box 2122, Philadelphia, Pa., 19103.

All books, pamphlets, and other Mutual Responsibility materials listed in the following two pages may be ordered, unless otherwise noted, from Seabury Book Store, 815 Second Avenue, New York, N.Y., 10017.



Resources: To Read, Hear, See

GENERAL READING

MUTUAL RESPONSIBILITY AND INTERDEPENDENCE IN THE BODY OF CHRIST WITH RELATED BACKGROUND DOCUMENTS. Edited with additional material by the Rt. Rev. Stephen F. Bayne, Jr. (Seabury, 75¢—60¢ in lots of 10 or more). *A republication of the original declaration of the eighteen Anglican primates and metropolitans, with the additional prior study documents which are the background to the declaration.*

THE ANGLICAN CONGRESS, report of proceedings August 12-23, 1963 (Seabury, \$2.00). *A transcript of formal addresses and sermons at the Congress.*

FRONTIER MISSION, an account of the Toronto Congress, by Peter Whiteley (S.P.C.K., 65¢).

MUTUAL RESPONSIBILITY: QUESTIONS AND ANSWERS, edited by John Wilkinson (S.P.C.K., \$1.25). *Each essay is headed by quotations from the Mutual Responsibility document and a question to which the writer of the essay speaks. Both questions and responses can be used as the basis of discussion by groups of adults.*

ANGLICAN MOSAIC, edited by William E. Leidt (Seabury, \$2.25). *A compact, concise survey of the Anglican Communion.*

GLOBAL ODYSSEY, by Howard A. Johnson (Harper & Row, \$5.95). *One man's account of his two-year, 200,000-mile tour of the Anglican Communion.*

THE ANGLICAN COMMUNION: PAST AND FUTURE, by Gerald A. Ellison (Seabury, \$2.00). *Probably the best brief discussion of the distinctive characteristics of the world-wide Anglican fellowship. A basic, easy-to-read book that could be the starting point of every study of the Anglican Communion.*

ANGLICANISM, by Stephen Neill (Penguin, \$1.25).

THE SPONTANEOUS EXPANSION OF THE CHURCH, by Roland Allen (Eerdmans, \$1.65).

MISSIONARY METHODS: ST. PAUL'S OR OURS, by Roland Allen (Eerdmans, \$1.65).

THE MINISTRY OF THE SPIRIT, by Roland Allen (Eerdmans, \$1.65).

MISSIONARY PRINCIPLES, by Roland Allen (Eerdmans, \$1.45). *Allen, an Anglican who died seventeen years ago, speaks eloquent basic truths about the nature of Christian mission in these four valuable re-issues.*

FOR BACKGROUND READING

RACE RELATIONS AND CHRISTIAN MISSION, by

Daisuke Kitagawa (Friendship Press, paperback, \$1.95). *A challenging statement regarding the necessity for changed attitudes among Western Christians so that they may learn to receive from fellow Christians of other nations and races.*

FOR PARISH DISCUSSION AND STUDY

The Anglican Church of Canada has published a valuable handbook which can readily be adapted for use in parishes in the U.S.A.

THE PARISH, A POWERHOUSE FOR WORLD MISSION (Anglican Book Centre, 55¢). *A study guide for use with groups within the parish. Seven study sessions with alternative suggestions for each session are outlined.*

FOR YOUNG PEOPLE

PRECARIOUS MOMENT ON THE RIM OF EAST ASIA, by Virginia Harbour (Seabury Press, 95¢). *An unusually perceptive mission-study booklet with questions and discussions. Assists young people in understanding the situation in East Asia and their own involvement in it.*

LOOK UP FREE, by Lee Ranck (Friendship Press, \$1.75). *A study guide by Barbara North, 75¢. Conversations with students from new nations of the world provide opportunity for American young people to meet other young people and to hear their points of view.*

BOOKLETS

THESE ARE ANGLICANS (Available through Forward Movement Publications, Cincinnati, or Seabury Book Store, New York; 50¢). *A picture book in full color of men, women, and children who call themselves Anglicans.*

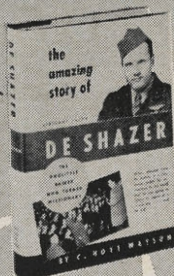
ANGLICANS (Available from World's Fair Committee, Synod House, Cathedral Heights, New York, N.Y. 10025. \$1.00 postpaid). *A booklet based on the Anglican Congress that sums up in eloquent text, quotation, and photos the nature and extent of Anglicanism. Prepared by the Episcopal Church World's Fair Committee.*

DEVOTIONAL GUIDE

MAKE HIS NAME GLORIOUS (Published bimonthly by the Division of World Mission, Diocese of California, 1055 Taylor St., San Francisco, Calif. 94108; 25¢). *An invaluable daily prayer manual with meditations and prayers appropriate to Mutual Responsibility, with pertinent information about the dioceses of the Anglican Communion, arranged in the order of the Anglican Cycle of Prayer.* Continued on page 28

from **BOMBS** to **BIBLES!**

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MR Resources continued

MAGAZINES

ANGLICAN WORLD, quarterly, 29 Tufton St., S.W.1,
London, England; \$4.00 per year.

THE EPISCOPALIAN, monthly, 1930 Chestnut St.,
Philadelphia, Pa. 19103; \$3.50 per year.

THE LIVING CHURCH, weekly, 407 E. Michigan St.,
Milwaukee, Wis. 53202; \$10.00 per year.

EPISCOPAL OVERSEAS MISSION REVIEW, Mount St.
Alban, Washington, D.C. 20016. Membership in the
Overseas Mission Society (\$5.00 a year) includes sub-
scription to the *O.M.S. Review and Compass*.

FILMS

THE REBIRTH OF A CHURCH (Available from: Audio
Visual Film Rental Library, 815 Second Ave., New
York, N.Y. 10017 and Audio Visual Film Rental Li-
brary, 2451 Ridge Road, Berkeley, Calif. 94709; \$5.00
rental fee). *This 33-minute color and sound film effec-
tively introduced the Congress study program. It ties to-
gether the events of the Congress, clarifies questions
raised, and explores the implications of the Congress
Message.*

**AN INFORMAL CONVERSATION WITH BISHOP
BAYNE** (Available from ABC [Anglican Book Centre],
600 Jarvis St., Toronto 5, Ontario, Canada; film print
about \$65.00). *A 30-minute black and white film from
a television interview in which the Anglican Executive
Officer talks about mission and interdependence with
informality and directness.*

FILMSTRIPS

HIGHLIGHTS OF AN ANGLICAN ODYSSEY (Avail-
able from Audio Visual Film Rental Library, New
York and California [see both addresses under "films"];
\$12.50). *Visit Anglicans around the world. An 89-
frame filmstrip in vivid color plus an LP recording nar-
rated by Canon Howard A. Johnson.*

**ANGLICAN CONGRESS: WHERE DO WE GO FROM
HERE?** (Available from Anglican Book Centre,
\$15.00). *Groups interested in taking a serious look at
the Anglican Congress should purchase this filmstrip.
Art work and photographs from around the world are
used to illustrate Mutual Responsibility and the Con-
gress Message. Although it is interpretative and not a
documentary, it raises questions of fundamental impor-
tance. Kit includes filmstrip, recording, guide, full script,
copy of the Congress Message, and Mutual Responsi-
bility and Interdependence in the Body of Christ.*

MAPS—ANGLICAN COMMUNION

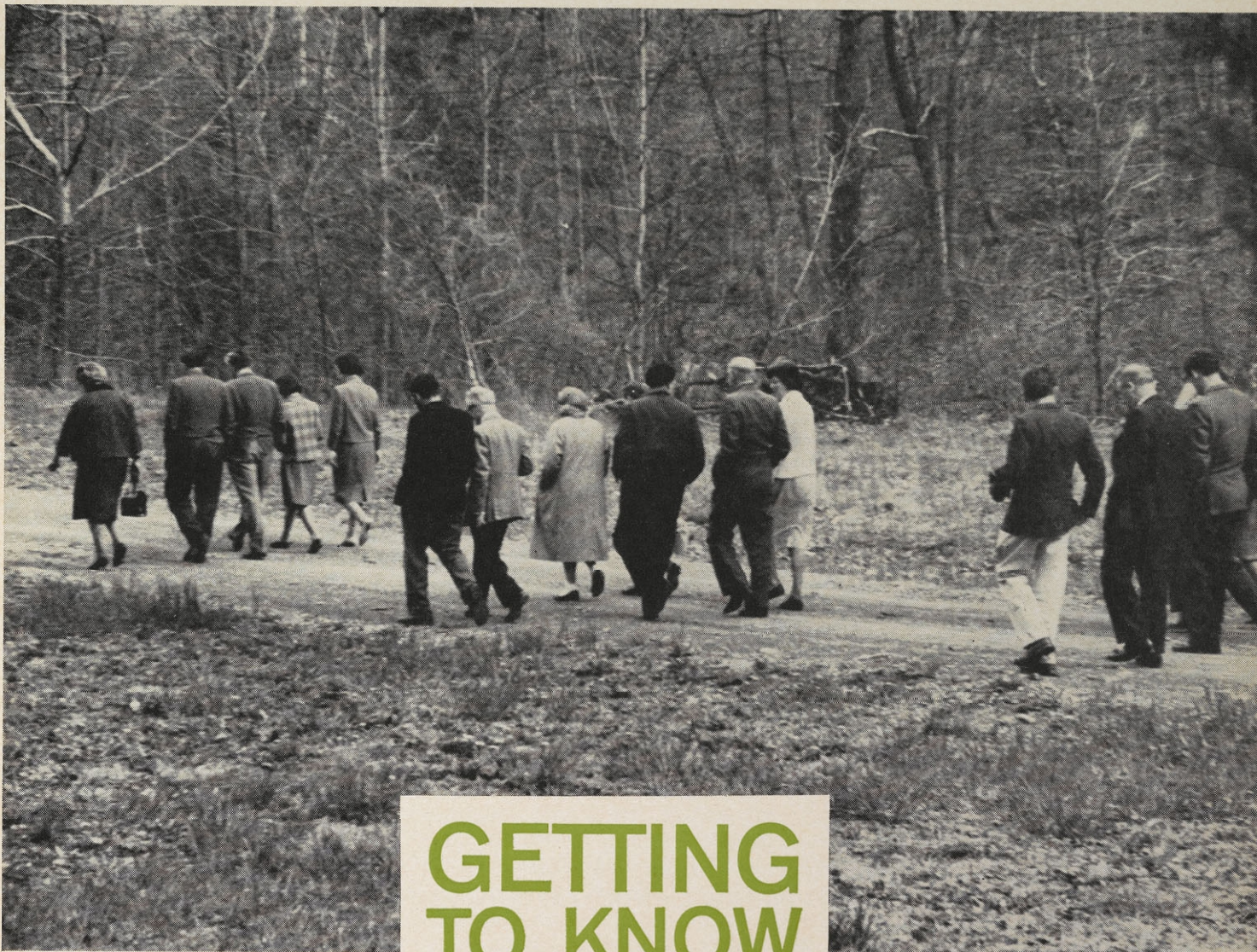
57" x 37" #1960-25 (Seabury, \$1.75)

17" x 11" #1960-26 (Seabury, 25¢)

RECORDINGS

THE CONGRESS RECORDING (Available from Angli-
can Book Centre, \$2.50). *This is a "documentary in
sound" with highlights of the great services and excerpts
from some of the major addresses.*

AN EXPERIMENT IN INTERDEPENDENCE: *the Anglican Communion has become more than a name for Episcopalians in West Virginia and their counterparts in Devonshire and Sussex, England.*



GETTING TO KNOW YOU

"And what is the name of your organization, m'lord?" asked the British travel agent.

"The Diocese of Exeter," said the Rt. Rev. Robert Cecil Mortimer, Bishop of Exeter, Devonshire, England.

"Yes, m'lord. Well, now. I must tell you that your organization is eligible to charter a special flight only if it has been in existence for at least six months. How long," the young lady asked, "has your organization been in existence?"

"Nine hundred and fourteen years," the bishop replied. "The Diocese of Exeter was organized in 1050 A.D."

THUS began a journey the likes of which the Diocese of Exeter—the county of the original Plymouth, from which the early Pilgrims sailed—had never known in all its venerable history. The destination was the Diocese of West Virginia, United States of America. The thirty-seven members of the chartered flight included Bishop Arthur Westall, Bishop Cecil Mortimer, seventeen clergymen, and eighteen others, including laymen, wives of

Following service of Holy Communion, English visitors walk to breakfast at West Virginia conference center.

clergy, four children, and a deaconess.

In visiting West Virginia, Exeter was repaying a call made three years earlier by a party of West Virginia clergy and their wives. At that time, the lay people of West Virginia raised the necessary funds to charter a plane which sped some of their clergy to England for a visit, in response to invitations from the Bishops of Exeter (Devonshire) and Chichester (Sussex).

Continued on page 30

Getting to Know You

Even today, when continent-hopping is more or less routine, exchange visiting on such a large scale—involving, in each case, a group large enough to fill an airplane—is uncommon.

The notion to undertake this effort to “introduce” British clergy to their U.S. counterparts began during the 1958 Lambeth Conference, when the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia, invited two Anglican colleagues, Bishop Mortimer and Bishop Roger P. Wilson, to visit his diocese. The invitation was accepted, the visit followed, and all three bishops agreed that the experience had been well worthwhile.

“If it was valuable for bishops to meet and discuss their common problems,” Bishop Campbell reasoned, “wouldn’t it be equally valuable for clergy?”

Thus, in 1961, the West Virginians journeyed to England as guests in the homes and parishes of Devonshire and Sussex. They were scattered in all corners of the dioceses, from the Torquay resort area to an idyllic manorhouse deep in the fox-hunting country. The U.S. visitors shared fully in the life of whatever parish they visited, attending harvest suppers, Mothers’ Union meetings, choir practices, and bell-ringing sessions in medieval church towers. They also enjoyed long talks with the English clergy. Such informal encounters gave the Americans new insights into parish life, British style, plus an on-the-spot course in the pros and cons of serving an Established church.

Vicar in the Classroom

They learned that Establishment provides some enviable prerogatives. For example, the intermeshing of church and state means that the English vicar can make himself at home in the village school, and read not only from the Bible, but from the Book of Common Prayer as well. Establishment also means that the vicar is responsible for all the people within his parish’s geographical boundaries, “churched” or not. The opportunities for evangelism are thus

multiplied, since the vicar is free to ring any doorbell.

On the other hand, the West Virginians discovered, Establishment has its drawbacks. The vicar must, when asked, marry the indifferent and lapsed as well as the active members; he is not free to refuse Holy Baptism to infants whose parents are not convinced about the faith.

Turnabout

As the bishops had predicted, the initial clergy visit was a success—so much so that both guests and hosts decided on the spot to arrange a reverse visit. It took some doing to make the decision a reality, but this year the *Episcopal News* of the Diocese of West Virginia was able to announce, “The Redcoats Are Coming!”

Early in April, the thirty-seven British guests touched down in New York City for a week’s sightseeing that included a tour of the Episcopal Church Center and side trips to a number of individual churches. Then they boarded buses bound for Wheeling, West Virginia.

Once arrived, the British visitors were whisked off to various parishes where they stayed with local Episcopal families. Their schedules were so arranged as to allow a six-day visit in one parish, followed by a second six-day stay in another parish in a different part of the diocese.

Wherever they were, the English guests were plunged into the day-by-day activities of American Episcopalians. All the clergy took services,

celebrating and preaching. Even the wives were not exempted. They spoke to women’s groups, and graciously answered the questions which arose during every gathering they attended.

Deaconess on Duty

Miss Olive Bell, because of her special qualifications as an Anglican deaconess, and as a teacher of religion in a college comparable to the typical U.S. state teachers’ college, was asked to speak at 9:30 A.M. family services.

Some of the guests traveled to nearby Pittsburgh, Pennsylvania, where they met Bishops Austin Pardue and William S. Thomas and saw something of that diocese. All visited factories, mining operations, and medical and educational institutions in West Virginia.

“It Seemed Most Strange”

The travelers were particularly struck by the participation of U.S. Episcopalians in interdenominational work, such as ecumenical ministries to institutions. One vicar said, “You know, it seemed most strange to enter a hospital or prison and not find an Anglican priest as resident chaplain. You would never find a Protestant minister other than an Anglican as resident chaplain at home.”

The schoolmen among the visiting delegation were interested in meeting and talking with people who are responsible for the campus ministries at West Virginia’s colleges and universities. They were warmly wel-



West Virginians visiting Exeter in 1961 meet their hosts at a reception held for them by the Mayor of Exeter in an ancient guild hall.



Mrs. Mary Jo Fitts, manager of Peterkin Conference Center, surprises Archdeacon A. Ward on the anniversary of his, and Shakespeare's, birth.

comed by their American colleagues. One U.S. college worker said, "My contact with my British counterpart has strengthened me in my own ministry."

Future Possibility

Judging by the reception several young British clergymen received—especially from the coeds—on West Virginia campuses, and the speed with which the student meetings the English priests conducted reached real depth, the next exchange step might include the lend-leasing of English clerics for campus work in the United States.

In the course of their travels, the Englishmen found many of their preconceived images shattered. As one visitor said, "Even though one knows that *The Status Seekers* presents an incomplete picture of America, one is surprised actually to see the evidence of real poverty in the U.S."

Unexpected Answer?

At the same time the group were a bit envious of—and certainly impressed by—the large, well-equipped parish houses they saw. One young priest who had worked in an industrial area in England remarked, "I jolly well could have used this large parish hall. We had no place for the boys to meet or play games."

Then he sighed and said, "But you know, if someone had offered me the money to build it, I think I would have had to say that it should be sent overseas. Some of the churches

there, you know, don't even have roofs."

The Church and Welfare

The British clergy had some perceptive comments to make on the welfare work of the American church. In their country, the state has taken over many welfare responsibilities. "We have had to do some serious thinking about the work of the Church in the twentieth century," one priest said.

"As the state takes over the job of caring for people, it is the Christian's responsibility to care about people—to see that those being helped remain persons and don't just become punches in index cards."

They also pointed out that Christians can extend helping hands in special cases the state rules do not cover, or they can step in during the time it takes to get red tape unsnarled.

"Even in the States," other visitors pointed out, "although the churches may have to start a program or institution, they don't necessarily have to run it forever."

As one Anglican visitor summed it up, "No matter how much state welfare there is, the Church still speaks to man in the crises of life, at birth, and at death—the Church answers the ultimate questions of man."

Twenty-four-Hour Respite

Three weeks after they arrived, guests from Exeter were transported to Peterkin Conference Center, the

Diocese of West Virginia's well-known gathering spot, set in the state's ruggedly beautiful mountains. Peterkin, a large, rambling residence with open fireplaces and a trout stream burbling right outside the door, gave a chance for rest, and an atmosphere that encouraged informal conversation. Impromptu chats became stimulating discussions, and there was time for the unhurried discovery of spring wildflowers and American birds.

Some settled into comfortable chairs on the front porch and admired the green vista that unfolds into the distant hills. And everyone worshiped in the beautiful rustic chapel that is the focal point at Peterkin. The guests welcomed the warm hospitality of Mary Jo Fitts, who has come to personify the Peterkin spirit.

The Peterkin stay, however, was as brief as it was pleasant; twenty-four hours later, the group left for Washington, D.C., where the Rt. Rev. and Mrs. William F. Creighton entertained them at tea in the gardens of the Washington Cathedral. The visitors spent a week end as guests of Washington Episcopal families. On a Monday morning, they left for a brief look at the New York World's Fair before boarding a night plane, England-bound.

Dent in Parochialism

Had the visit lived up to its promise? Quite so. One American clergyman commented, "All of my people have had an opportunity to meet our guests. All have at least been exposed to them, and many have had a chance for real conversation. I feel that this makes a dent in parochialism—my parishioners seem to find that their membership in a worldwide communion is suddenly very real."

As for the Englishmen, an Exeter archdeacon, the Ven. Arthur F. Ward, summed up his countrymen's feelings in a farewell speech when he said, "The trip has exceeded our fondest expectations. But like the Queen of Sheba, 'there is no breath left in us.'"—MARTHA MOSCRIP AND

CHRISTOPHER MARTIN



Wider Episcopal Fellowship Meets in Canterbury

Thirty-seven bishops representing a number of churches gathered in Canterbury, England, recently for the first meeting of the Wider Episcopal Fellowship. Called by the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, the meeting grew out of the 1958 Lambeth Conference of Anglican bishops. The Fellowship is not a permanent organization, but rather a group which proposes to meet every few years, on the invitation of the archbishop.

Dr. Ramsey called the meeting an expression of the Anglican Communion's position as a "bridge church" between different national churches which follow an episcopal form of government.

About half of the bishops attending belonged to churches of the Anglican Communion. Among other church leaders were bishops of the national Lutheran Churches of Sweden and Finland; the Old Catholic Churches of Europe; the Polish National Catholic Church of America; the Spanish Reformed Episcopal and Lusitanian (Portuguese) Churches; the Philippine Independent Church; Mar Thoma Syrian Church of Malabar; and the Church of South India.

The bishops reportedly agreed to urge their respective churches to greater co-operation and mutual support in mission areas, and joined in special prayers for the Greek Orthodox Ecumenical Patriarchate in Istanbul, where Turkish hostility has been directed as a result of the Cyprus conflict.

National Council Opposes School Prayer Amendments

The National Council of the Episcopal Church, at its Spring meeting in Greenwich, Connecticut, voiced opposition to Constitutional amendments which would permit government-authorized devotional exercises in the nation's public schools. The thirty-two-member program arm of the Church recorded its opinion "that worship and religious education are the responsibility of Church and home, and not of the public schools or governmental institutions." At the same time the Council pointed out that the recent prayer decisions of the United States Supreme Court "relate only to prayers and Bible-reading which are part of official exercises in public schools," and that "the Court clearly allows for the objective study of religion, and particularly of the Bible, in public schools, and suggests the possibility of in-

cluding within the public school curriculum an understanding of the role of religion in society, culture and history."

General Church Program—At its May meeting, the Council also approved a worldwide and national program for the Church in the years 1965, 1966, and 1967. This General Church Program will be submitted to the General Convention this coming October in St. Louis. It calls for expenditures of \$13,750,269 in '65; \$14,919,196 in '66; and \$15,517,105 in '67, plus some two million dollars a year for recognized priority needs of the Church which could not be included in the regular General Church Program.

Change in Name and Size—The Council also took action to ask General Convention to increase the size of Council from thirty-two to forty members, and to change its name from the "National" Council to "Executive Council of the Protestant Episcopal Church in the United States of America."

Convention Events Deadline Set

A closing date of July 1, 1964, for listing of events in the official program of the sixty-first General Convention and Triennial in St. Louis, October 11-23, has been announced by the Rev. J. Maver Feehan, manager. The Rev. Mr. Feehan said requests for scheduling of all breakfasts, luncheons, or dinners during the Convention must be sent by July 1 to: Manager, Sixty-first General Convention, 1210 Locust St., St. Louis, Mo., 63103.

Civil Rights: Moral or Political

Is the civil rights bill currently under debate in the Senate a moral issue, worthy of Church concern; or a political problem, properly the bailiwick of government; or a regional question, with answers based on geography?

Government—One of the most prominent proponents of the view that civil rights is a moral, hence Church-centered, concern, is President Lyndon B. Johnson. On the other hand, Senator Richard B. Russell, one of the most respected men on Capitol Hill, is implacable in his opposition to the civil rights bill, and views this issue as purely political in nature.

Church—Most major denominations in the United States have taken strong stands to support the bill; for example, representatives of the thirty-one member denominations of the National Council of Churches, working through the Commission on Religion and Race, have kept a constant Washington vigil to urge passage of the bill.

Local efforts by churches are being made in every section of the nation to advance the civil rights proposal—in Germantown, Pennsylvania, for example, six Episcopal churches have led a twenty-four-hour cycle of prayer since March 31 to support Senate passage of the bill. The prayer vigil, begun by a group of Episcopal laymen, has been joined by Methodists, Presbyterians, Lutherans, Baptists, and Quakers. Thus far, about 400 of the 600 participants have been white, and the remainder Negro.

From the Episcopal/Anglican Student Association of Union Theological Seminary, New York, the fifteen U.S. Senators who are Episcopalians recently received a plea to consider civil rights legislation as a duty to "Lord, Church, and country."

Opposite View—Among major denominations to oppose such involvement by churches along political lines is the 10 million-member Southern Baptist Convention. During the Southern Baptists' recent Atlantic City meeting, outgoing president Dr. K. Owen White expressed the view that the Christian way was "not by social and economic reform, but through lives made new in Christ."

Regional—Countering the claim that the South is adamant in its pro-segregation stand is the outspoken action of the Southern Presbyterian Church (see *Worldscene*, June, 1964). Even more recently, 435 members of this denomination affixed their signatures to a "New Southern Manifesto," a forthright document urging the Senate to give speedy approval to the civil rights bill.

Ironie Chain—In an ironic chain of events, all these views collided recently. President Johnson urged Southern Baptist leaders to support the civil rights legislation; the denomination answered with concern, but restated its refusal to "take precipitant action with regard to eruptive social problems." Senator Russell then entered in the Congressional Record a report of the President's appeal, and chided the Chief Executive for enlisting clergy support in a "political" area. At almost the same time the Georgia legislator was speaking, it was discovered that one of the signers of the Southern Presbyterian "Manifesto" was also a Georgian named Russell—the Rev. William D., a minister in Decatur, Georgia, and nephew of the Senator.

Anglican Communion: New Officers Named

Two new officers have been appointed to help implement the concepts set forth in the historic document, "Mutual Responsibility and Interdependence in the Body of Christ," issued during the 1963 Anglican Congress in Toronto, Canada. The Rev. Gilbert Baker, an English clergyman, has been named assistant for research and evaluation by the Rt. Rev. Stephen F. Bayne, Jr., Executive Officer of the Anglican Communion. The Rev. James Pong, vicar of St. James' Church, Wanchai, Hong Kong, has been named as the Anglican regional officer in Southeast Asia.

Anglican Specialist—As assistant for research and evaluation, Mr. Baker will help co-ordinate the numerous new projects developing throughout the world-wide Anglican Communion since the Toronto Congress. In addition, he will continue his ministry as vicar of St. Nicholas Cole Abbey, a London church especially set apart as a prayer and study center for the whole Anglican Communion. Mr. Baker's career includes seventeen years' service as a missionary in China and three years' service as rector of Christ

Episcopal Church in Guilford, Connecticut. From 1955 until 1963, he was secretary of the Overseas Council of the Church Assembly, major co-ordinating agency among Church of England missionary societies.

One Ninth of a World—Mr. Pong's appointment as an Anglican regional officer was made by the Council of the Church of Southeast Asia, with the concurrence of the Archbishop of Canterbury and the Anglican executive officer. In line with a 1963 resolution of the Anglican Advisory Council on Missionary Strategy, which provided for nine such regional officers within the world-wide Anglican Communion, Mr. Pong will be responsible for assisting the churches of his region in developing ecumenical relationships, as well as assisting them in mutual life and planning. Regional officers also form a collegiate consultative group for the Anglican executive officer. Mr. Pong is the second regional officer to be named, joining the Rt. Rev. John W. Sadiq, Bishop of Nagpur, India (see *Worldscene*, April, 1964).

His Charge—As the Southeast Asia representative, Mr. Pong will serve Anglican jurisdictions in Hong Kong, Jesselton, Korea, Kuching, the Philippines, Rangoon, Singapore and Malaya, and Taiwan. The Southeast Asia Council also includes the Philippine Independent Church.

Versatile Leader—Ordained in Hong Kong in 1951, Mr. Pong was graduated from St. John's University, Shanghai, and holds an M.A. degree from the University of Chicago. From 1951 until 1952, he served as curate of a parish in Yorkshire, England, and spent the following year at St. Augustine's College in Canterbury. He returned to Hong Kong as chaplain and professor at Chung Chi College in 1953. In addition to his most recent duties as vicar of the Wanchai parish, he has been secretary of the Diocese of Hong Kong.

United Presbyterians Elect First Negro Moderator

A fifty-six-year-old New Yorker and prominent Negro minister has been elected as moderator of the United Presbyterian Church, U.S.A.

Dr. Edler G. Hawkins is the first member of his race ever to lead the 3.4 million-member denomination, largest Presbyterian body in the United States.

Although the denomination's membership is predominantly white, it has taken active steps toward congregational integration, and individual Presbyterians have participated widely in the civil rights movement. Last year the United Presbyterian Church established a special Commission on Religion and Race, backed by a \$500,000 fund. Dr. Hawkins, secretary of the commission, has also served as the denomination's vice-moderator, and as moderator of the New York Presbytery.

One-Church Ministry—Born in New York and educated at Bloomfield College and Union Theological Seminary, Dr. Hawkins has served St. Augustine's Church in the Bronx, New York, throughout his twenty-six-year ministry. When he was called to St. Augustine's, immediately after leaving seminary, the church had nine members, all of whom were Negroes. Now its congregation is multi-racial, multilingual, and includes more than 1,000 members. Dr. and Mrs. Hawkins have two teen-age daughters.

Continued on page 36

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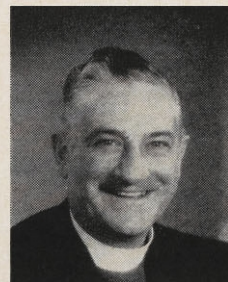
Changes in the Episcopate

The total membership of the House of Bishops on May 15 was 197. Two bishops died on April 23: the Rt. Rev. J. Gillespie Armstrong, Bishop of Pennsylvania, and the Rt. Rev. William Blair Roberts, retired Bishop of South Dakota. Other changes include the retirement of the Rt. Rev. Herman R. Page, Bishop of Northern Michigan; the election of two suffragan bishops to be bishops coadjutor; the consecration of a dean to be a bishop coadjutor; and the consecration of a priest to be a missionary bishop.

The Rt. Rev. Ned Cole, Jr., was consecrated to be Bishop Coadjutor of Central New York on April 4. Bishop Cole had been dean of Christ Church Cathedral in St. Louis, Missouri, since 1956. A native Missourian, he was graduated from Westminster College, which later awarded him a Doctor of Divinity degree. After attending the Law School of the University of Missouri, he served as secretary to the Missouri Secretary of State. He then served with the U.S. Army Air Force until 1945. Bishop Cole was graduated from the Episcopal Theological School, Cambridge, Massachusetts, in 1948 and was ordained priest the same year. He served parishes in Missouri, and was a deputy to the General Conventions of 1955 and 1961, serving as a member of that body's rules committee. For three years Bishop Cole was a member of the Diocese of Missouri's standing committee, and served as president the last two years. He is married to the former Martha E. Dunlap. They have four children.

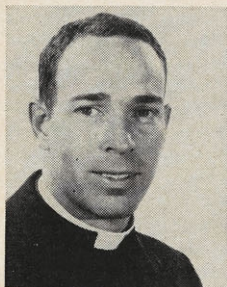


The Rt. Rev. Ivor Ira Curtis, Suffragan Bishop of Los Angeles since 1960, was elected Bishop Coadjutor of the Diocese of Olympia on February 29. Born in 1908 in Watkins, Minnesota, Bishop Curtis was graduated from Carleton College and Seabury-Western Theological Seminary. He was ordained priest in 1936 and served as curate at Emmanuel Church, Boston, until 1937. He was rector of churches in Central New York, Massachusetts, Michigan, and Los Angeles before his elevation to the episcopate. Bishop Curtis served as a member of the department of Christian education in Central New York in charge of youth work, and was chaplain of the St. Barnabas Guild, Boston. In Los Angeles he was a member of the standing committee for four years, serving as its secretary and president. Seabury-Western Seminary and Occidental College in California each awarded Bishop Curtis an honorary Doctor of Divinity degree in 1960. Bishop Curtis is married to the former Lillian Alice Kinney. They have two sons.





The Rt. Rev. Robert L. DeWitt, new Bishop of Pennsylvania, came to Philadelphia on April 1, following his election to be bishop coadjutor last December. The sudden death of Bishop Armstrong on April 23 made him the diocesan. Born in 1916 in Jamaica Plain, Massachusetts, Bishop DeWitt was graduated from Amherst College and the Episcopal Theological School, Cambridge, Massachusetts. Ordained to the priesthood in 1941, he served parishes in Michigan until his consecration to be a Suffragan Bishop of Michigan in 1960. Bishop DeWitt was active on many diocesan committees, and was a trustee for the Institute of Advanced Pastoral Studies. In 1955 and 1958 he was a clerical deputy to the church's General Convention. Bishop DeWitt is a member of the National Commission on College Work and is president of the Church Society for College Work. He is married to the former Barbara DeYoe. The DeWitts have five children.

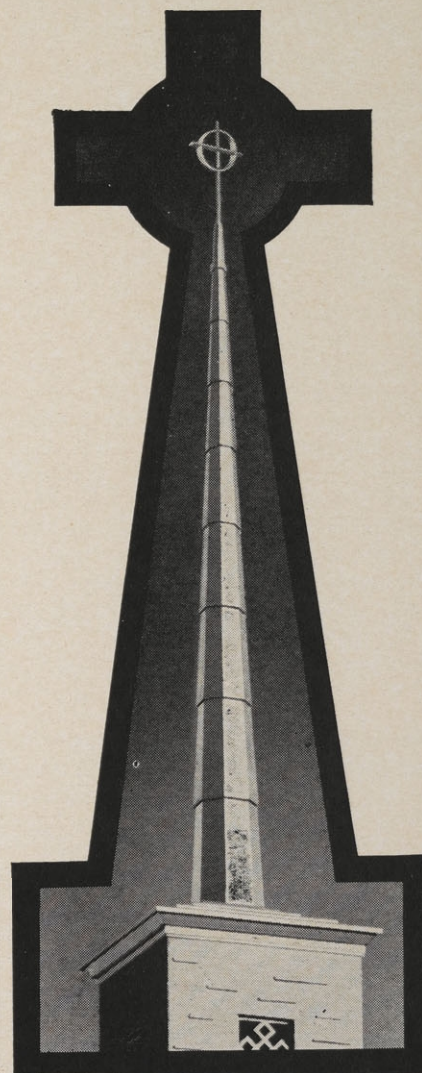


The Rt. Rev. David Benson Reed was consecrated on April 25 in Tulsa, Oklahoma, to be bishop of the newly designated Missionary District of Colombia, South America. Following the consecration, Presiding Bishop Lichtenberger announced that Bishop Reed was also appointed to be bishop-in-charge of Ecuador. Bishop Reed previously served in Colombia from 1952 to 1958, first as a missionary priest and later as archdeacon. A native of Tulsa, Oklahoma, Bishop Reed was graduated from Harvard University in 1948 and Virginia Theological Seminary in 1951. He was ordained priest in 1952, and served churches in the Panama Canal Zone while awaiting his permanent visa for Colombia. Having served in Colombia for six years, Bishop Reed returned to the United States to serve as an assistant secretary in the Overseas Department of the National Council. Four years later he accepted a domestic missionary assignment with American Indians in South Dakota, and served as vicar at St. Matthew's Church, Rapid City. Bishop Reed is married to the former Susan Riggs. They have four children.



The Rt. Rev. David Shepherd Rose, formerly Suffragan Bishop of Southern Virginia, was elected bishop coadjutor on March 25. Born in Nashville, Tennessee, in 1913, Bishop Rose received his B.A. degree from the University of the South and his B.D. degree from the university's school of theology. In 1959 the University of the South and Virginia Theological Seminary each awarded him a Doctor of Divinity degree. Ordained priest in 1939, Bishop Rose served parishes in Tennessee, Florida, and West Texas. As a U.S. Army chaplain in 1943-1946, he attained the rank of major. After the war Bishop Rose served as assistant to the Bishop of Florida until 1948, when he became rector of the Church of the Good Shepherd, Corpus Christi, Texas. Bishop Rose was a clerical deputy to the General Conventions of 1949, 1952, and 1955. He was a fellow at the College of Preachers in 1952, and in 1958 a priest student at St. Augustine's, Canterbury, England. He was consecrated to be Suffragan Bishop of Southern Virginia in September of 1958. Bishop Rose is married to the former Frances Lewis Luce. They have one son.

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FAMILY MEMO

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

Do Episcopalians read each issue of their national magazine?

How thoroughly, and what do they find most helpful?

These and other questions are being asked of several hundred readers each month in a continuing survey by THE EPISCOPALIAN. There was an excellent response to the initial mailing in May from readers chosen at random from both Parish Plan families and regular subscribers of a year or more from every part of the country.

Evalyn C. Peterson of St. Thomas' Church, Newark, N.J., a Parish Plan church, said that articles have sparked worthwhile discussions at meetings of churchwomen. She mentioned "Rewards of Dishonesty," "Why Bishops?," "Your Backyard Ministry," and C. S. Lewis on Prayer.

The women of Trinity Church, Arkansas City, Kans., built their program almost exclusively on articles in THE EPISCOPALIAN, both for guilds and general meeting. Mrs. Harry Oldroy, Christian education chairman, said the programs were well received and added, "The president and I give much credit to THE EPISCOPALIAN."

One Parish Plan reader wrote that in moments when she was most concerned about her ill son, she liked to pick up THE EPISCOPALIAN and read it. "It was then I realized how much the magazine helped me spiritually and emotionally," she added.

Pennsylvania is First

The Diocese of Pennsylvania—birthplace of General Convention—leads the enrollment in the Parish Plan. West Texas is second and Minnesota, third. Others in the "first ten," in order, are Kentucky, Ohio, Northern California, Albany, Olympia, Michigan, and Maryland.

Action in Idaho

The annual convocation of the Missionary District of Idaho acknowledge that "there is an ever-present need for our people to be well-informed of the work of the Church in this country and throughout the world." The information, it said in a formal resolution, is being provided by THE EPISCOPALIAN. The convocation assigned its department of promotion the task of urging enrollment of each church and mission in the Parish Every Family Plan.

Worldscene continued

Japan University Receives \$90,000 Grant

A \$90,000 grant to International Christian University in Japan has been made by the Danforth Foundation in St. Louis, Missouri. The funds will be used to help support the university's expanding humanities education program and its new Institute for the Study of Christianity and Culture.

Second Time Around—The \$90,000 grant is the second the Missouri foundation has awarded to International Christian University. An earlier grant, made in 1961, totaled \$45,000 and was used to underwrite a program of visiting professorships.

The recent grant will be used to continue, during the next three years, the visiting scholars program, and to help advance the university's plans for developing a graduate school of humanities.

Bishop Lichtenberger Cited by Liberia



Presiding Bishop Arthur Lichtenberger receives the Grand Band of the Order of the Star of Africa from S. Edward Peal, Liberian Ambassador to the United States. The award, presented during the quarterly meeting of the National Council of the Protestant Episcopal Church at Greenwich, Connecticut, cited Bishop Lichtenberger for his "great personal confidence in the work of the church in Liberia," his ecumenical leadership, and his support of Episcopal programs and institutions in Liberia.

The American Indian: More Than Poverty

The 400,000 American Indians on reservations subsist on one third the average income of other Americans. Their average unemployment rate is nearly 50 per cent, and sometimes as much as 85 per cent. Only 10 per cent of Indian housing meets minimum standards of availability. Some 9,000 Indian children do not attend any school at all because there is no classroom space for them. The average life expectancy of the reservation dweller is only forty-two years, as compared to the national average of sixty-two years.

Capitol Facts—These are but a few of the facts that came to light during the four-day American Indian Capitol Conference on Poverty held recently at the Washington Cathedral. The gathering was attended by 300 delegates from the twelve secular and religious agencies—one of which is the Episcopal National Council—belonging to the Council on Indian Affairs. Representing the Episcopal

Continued on page 38

Overseas Report

Brazil—Episcopalians in South America's largest country are pleased to point to the city of Sao Paulo, where the main building of their new seminary is already completed. Five students have begun classes there, and applications for next year are on the increase.

Taiwan—An important new survey is soon to be launched on this strategic island to determine the best spots for new churches. Episcopalians, in cooperation with other Christians, are planning a careful, six-month-to-a-year search for key centers of the unchurched so that "when means and personnel are available, expansion can be done intelligently."

Dominican Republic—In its annual inventory, *La Iglesia Episcopal Dominica* records eight priests—five from the United States, two Dominicans, and one West Indian—ministering to 3,042 baptized members. In addition, 1,273 students are enrolled in Episcopal schools, while 423 more attend special classes in domestic science and other vocational subjects.

Zanzibar—In this East African trouble spot, Anglicans are bending every effort to preserve their educational and medical institutions on the shifting sands of African politics. Following the left-leaning revolution of last year, government support of these projects was withdrawn. Now, with the Zanzibar-Tanganyika union, anything can happen. One observer says, "We pray for the resources to help the church on Zanzibar."

North Borneo—For a New Hampshire man, the wilds of Borneo are far away from home, but the Rev. James Estes, working under the Anglican bishop in this area, takes it all in his stride. With some American Indians, some Alaskan Eskimos, and with funds from his fellow New Englanders, he has built a long, slender, river boat so that he can extend his ministry from St. Michael's Church in Sandakan up the twisting waters of the Kinabatangan into the interior of the island.

Honduras—Both priest and parishioners in Tela are engaged in a significant program to spread the work of the church into the surrounding region. The congregation has begun operating a Sunday school in the east end of town while the Rev. Harmon Smith makes regular visits to the nearby town of San Pedro Sula. Future plans call for extension of their work some forty miles away in El Mochito, near Lake Yojoa.

India—The Church of South India, a united Christian body including Anglicans, has launched its own war on poverty. Choosing the town of Ramayampett for its laboratory, the church has completed a model tannery, opened an economic welfare center, and brought a large area of land under cultivation. Church of South India members have also opened a model dairy in Kamareddy.

Canada—A beer parlor and a shoeshine store became outposts of Christianity recently when Toronto Anglicans converted them into havens for the homeless. Located on two of the city's toughest corners, the establishments now serve coffee and have services of worship for the down-at-the-heel drifters who frequent the neighborhood.

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Worldscene continued

Church were more than seventy-five clerical and lay delegates involved in various areas of the church's Indian programs.

No Spoon-Feeding—The more than 200 American Indians present at the Washington conference came from almost every tribe in the United States. A special feature of the opening program was a series of Indian services, conducted in four languages—English, Dakota-Sioux, Chipewewa, and Navajo. During the conference, the Indian visitors' comments forcefully spotlighted the American Indian's position in what President Johnson has called "the forefront of the war on poverty," but at the same time expressed the Indian's determination to maintain cultural integrity and to advance through his own efforts. Particularly impressive was the statement presented by the 150 members of the National Indian Youth Council attending the conference: "We do not want to be pushed into the mainstream of American life. We do not want to destroy our culture. . . . All we want are treaty rights and negotiations, not new rights, but the old ones that were promised. . . ."

Summary—The delegates met to consider Indian problems within the framework of the proposed "war on poverty." In doing so, they urged support of the Johnson Administration's Economic Opportunity Act, and made suggestions about how the Act could be adapted to specific needs of American Indians.

Floridians Open Retirement Community



This five-story structure stands at the hub of a twenty-acre retirement community—Suncoast Manor—which was opened recently under the sponsorship of the Episcopal churches of Greater St. Petersburg, Florida. The \$4 million project includes 248 individual living units in a total of fifty-five buildings. The retirement community is operated on a nondenominational basis by a nonprofit corporation. Lifetime memberships are from \$3,500 to \$15,000. Features include a swimming pool and other recreational facilities, a library, a chapel, and a modern infirmary.

The Methodists: Step or Sack Race?

In a decision hailed as "a giant step toward an inclusive church," and blasted as "a step in a sack race," the Methodist Church recently approved a four-year plan designed voluntarily to achieve the elimination of its all-Negro Central Jurisdiction.

Under the present system, U.S. Methodists are divided into six jurisdictions. Five are drawn on geographical lines; the sixth—the Central Jurisdiction—represents a racial division, with fifteen conferences, 2,846 churches, and 373,262 members scattered throughout the country. Only the

denomination's Western Jurisdiction does not include any overlap from the Central Jurisdiction; the Western Jurisdiction is integrated.

Triple Vote—With the new plan, approved by almost unanimous vote of the Methodist General Conference held recently in Pittsburgh, Pennsylvania, the fifteen Central Jurisdiction conferences are expected ultimately to be transferred into the appropriate geographical sections. Such transfers will be based on a three-part vote: first, that of the conference being transferred; second, permission to do so from the Central Jurisdiction; and third, approval by the regional jurisdiction into which the transfer is to be made.

Reinforcement—To encourage and implement such transfers, the Methodist plan provides temporary funds for salaries and pensions for Negro pastors, and guarantees Negro representation on Methodist agencies and boards. Under the present, segregated structure, the commission which presented the four-year plan reported, Negroes "have representation substantially in excess of their numerical strength and the Methodist Church is the only church in America . . . that is thoroughly integrated at the top echelons."

Confident Appraisal—The "giant step" appraisal of the new plan came from Charles C. Parlin, prominent Methodist layman and chairman of the commission which drafted the proposal. Mr. Parlin told the 1,300 Methodist delegates he was confident the voluntary-transfer plan would end the racial division within five years.

Negative View—Opposition to the proposal, expressed before and after the final approval was reached, was based in part on the fact that it gave no real mandate to achieve integration. Methodist Bishop James J. Mathews of Boston, Massachusetts, earlier called it a "step in a sack race." Speaking for overseas Methodists, the Rev. Kim-Hao Yap of Malaysia referred to the decision as "a plan of inaction with no power to move," and added that he and other overseas delegates would return home "discouraged and embarrassed."

Long Day's Work—During the nine-hour debate that preceded the final vote, one delegate urged unsuccessfully that all six jurisdictions be abolished. According to Chester Smith, a seventy-nine-year-old delegate from Peekskill, New York, the jurisdiction system had been initially created "in order to segregate the Negroes in one of those jurisdictions."

Episcopal Office in Washington?

The Episcopal National Council, meeting at Greenwich, Connecticut, endorsed a suggestion for an Episcopal office for Indian affairs in Washington, D.C. The National Council action came in answer to a resolution of the Episcopal Advisory Committee on Indian Work. The purpose of the new office would be to keep Episcopalians informed of Congressional legislation on Indian affairs and other matters of church concern.

General Convention Question—The committee was asked by the 1961 General Convention to study the need for a Washington office. Before the resolution can be carried through, it must be approved by the forthcoming 1964 General Convention.

At present, the Episcopal Church is the only major Christian body lacking Washington representation in this area.

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► Dr. Sjoerd L. Bonting, a noted specialist in cell biology at the National Institute of Neurological Diseases and Blindness, has been ordained as a priest of the Episcopal Church.

Dr. Bonting, thirty-nine, studied for five years to qualify for admission to the Episcopal ministry. He will serve as a part-time curate at St. Luke's Church, Bethesda, Maryland, and will continue his work as a biochemist.

► A nation-wide slate of officers has been named for the Iran Diocesan Association of the U.S.A., a new organization formed by American friends of the tiny Episcopal Church of Iran. The chairman, the Rev. Pitt S. Willand, comes from Webster Groves, Missouri; other officers include vice-chairman, the Rev. Martin T. Lord, Potomac, Maryland; secretary, Mrs. Edward Arpee, Lake Forest, Illinois; and treasurer, Dr. Alan Crawford, Longview, Washington.

► Dr. F. Edward Lund, president of Kenyon College in Gambier, Ohio, was recently elected president of the Foundation for Episcopal Colleges. He succeeds Dr. Albert C. Jacobs, president of Trinity College, Hartford, Connecticut.

► The Rev. James F. Hopewell, an Episcopal priest, has been named director of the World Council of Churches' Theological Education Fund. He will assume his new duties in September, upon the retirement of the Rev. Dr. Charles W. Ranson. Dr. Hopewell, who holds a Ph.D. degree from Columbia University and was graduated from the University of Cincinnati and the Episcopal Theological School, is thirty-four years old. He was a missionary in Liberia for six years, and from 1958 to 1960 served as dean of Cuttington Divinity School in Suakoko, Liberia. Since 1960 he has been associate director of the Theological Education Fund, which was established to advance theological education in Africa, Asia, and Latin America.

► Prescott S. Bush, New York banker and former United States Senator, has been reappointed to the board of directors of the Episcopal Church Foundation. Mr. Bush previously served on the board from its founding, in 1949, until 1952, when he went to Washington, D. C., as U. S. Senator from Connecticut.

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Anna was a widow. She had been married seven years. She was of the tribe of Asher, and she was of the tribe of Asher. She was of the tribe of Asher, and she was of the tribe of Asher.

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Anna was a widow. She had been married seven years. She was of the tribe of Asher, and she was of the tribe of Asher. She was of the tribe of Asher, and she was of the tribe of Asher.

Two Minutes a Day
by William Barclay

WEEK 4
MONDAY Luke 3: 16-18

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BOOKS

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DAVID SIEGENTHALER

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A Quartet on Ways We Worship

Books on worship—to speak generally of their emphases—fall into three categories. Books with a pastoral emphasis (me-inside at worship), books with an historical emphasis (the glorious company and me at worship), and books with a mechanical emphasis (the sights and sounds, the ups and downs of worship). An example of each of these has come to hand, and each is to be recommended highly.

Austin Pardue, the Bishop of Pittsburgh, has written an essentially pastoral book on the Holy Communion titled *The Eucharist and You* (Morehouse-Barlow, \$3.95). The power of the Great Sacrament is the power to make old hearts into new creatures. In a series of brief, concise chapters the author traces this “repeated refrain” (our hearts offered up for renewal) from the opening collect to the final blessing, and he concludes with a section on counseling and self-examination remarkable for its warmth and realism.

Nathan Wright, Jr., rector of St. Cyprian's Church, Roxbury, Massachusetts, has written a book with an historical emphasis, *One Bread, One Body* (Seabury, \$3.75). A living awareness of the spirit and heritage of early Christian worship is the means of liberating us from a narrow personal and contemporary focus in worship and of identifying with Christians of other traditions. Here, too—as it must be in all books on the subject—is the proclamation of the Holy Communion as the crucible of personal renewal and social concern. This is a rich book, with ancient sources and accounts deftly interwoven into the fabric of Father Wright's concern for men and women

gathered today to make their Great Thanksgiving.

Robert W. Hovda has edited a collection of essays by Roman Catholic clergymen and laymen of a more mechanical emphasis: *Sunday Morning Crisis: Renewal in Catholic Worship* (Helicon, \$3.95). The collection offers a delightfully clear insight into the liturgical ferment occurring among Roman Catholics, a ferment which has had its effect in all areas related to worship. The essay titled “Sunday Mass—Dullsville?” and the essay on church music (“Sing a Song to the Lord”) are particularly provocative, especially after we have cast a jaundiced eye on what transpires in our own parish church on Sunday morning. The essay on church architecture (“Seeing Is Believing”) is a stimulating answer to any and all exponents of “replicas of a deep-freeze gothic.”

To the pastoral, historical, and mechanical emphases must be added a fourth: the ecumenical emphasis. Increasingly the ecumenical movement has encompassed a concern for worship, primarily as a means of mutual understanding through the recognition of common antecedents. Massey H. Shepherd, Jr., professor of liturgics, Church Divinity School of the Pacific, has edited a volume of papers prepared by members of the North America Section of the Theological Commission on Worship of the World Council of Churches. The book is titled *Worship in Scripture and Tradition* (Oxford, \$4.50). This is not an easy book; the essays have been written by eminently competent scholars on their own terms. It is, however, a book of great value to anyone concerned to

explore current scholarly thinking on worship as reflected in the Old and New Testaments and the Early Church.

Pastoral, historical, mechanical, ecumenical; the categories overlap, to be sure, and one must be careful to avoid too strict categorization. But as representatives of these four emphases, the quartet of books above provide solid reading, at once lively and penetrating.

—DAVID SIEGENTHALER

THE CONVERSION OF CHAPLAIN COHEN, by Herbert Tarr (Bernard Geis, \$4.95).

Halvai! This novel is *not* about a rabbi who becomes a Christian, but about how Chaplain Cohen, who is deathly afraid of flying, is changed by his experience in the air force. The hilarious narrative deepens the human insight of the book. Among his Christian fellow-chaplains, and on his assignments in Mississippi and Labrador, David Cohen exemplifies the humor and pathos of the human condition.

—WARREN H. DAVIS, JR.

ETHICS AND BUSINESS, by William A. Spurrier (Scribner's, \$3.50).

A good, honest attempt to address the question, “Here am I, where is the Church?” This is a series of letters on basic theology written to laymen in the business world in their terms. Unfortunately, Spurrier's attempts to apply the gospel to specific situations bog down in details. These details, however, could be an excellent manual for clergy interested in knowing where their people are during the week. Every concerned Christian could profit by reading the last four chapters.

—JOHN B. TILLSON



CHRIST AND THE CIRCUS

That Christ should be depicted as a clown? "Sacrilege!"

This is the outraged cry heard from a many-voiced choir thundering protest against *Parable*, the twenty-two-minute Eastman color film being shown at the New York World's Fair in the Protestant and Orthodox Center.

"Withdraw it. Withdraw it," is the insistent refrain. So loud has been the chorus of discontent that Fair President Robert Moses has suggested that perhaps it would be expedient to discontinue the showing of *Parable*.

I disagree.

The film lays itself open, I think, to several criticisms. It is perhaps too subtle for many people. But to assert that there is something wrong with it theologically is merely to betray a lack of knowledge of theology—or the function of parable. No parable is to be taken literally. It is a freer form. The parable hints at truth, suggests truth, sets the mind in motion, but none of its details is to be pressed.

At the World's Fair we were given an "audience reaction" card. We were asked to check one of four possible opinions about *Parable*: (1) stimulating, (2) provocative, (3) uninteresting, (4) not to my taste.

I broke the rules by putting in two X's. "Stimulating," I suppose, was meant to be an affirmative vote, and "provocative" a negative vote. I had to use both words because the film had a double effect on me. It

stimulated me, so much so that at one point my eyes misted over. It also provoked me as no sermon has done for a month of Sundays—provoked me, that is, to feel the offense and the scandal of the gospel.

I didn't quite understand part of the meaning of Palm Sunday until, in the film called *Parable*, I saw the clown come riding into the circus on a burro. Good Friday gained new dimensions for me when I saw the clown, high and lifted up, take the place of those "living marionettes," and thus liberate them from the dictatorial tyranny and the power-mad manipulations of Magnus the Great (surely the Prince of this world).

The buckets borne by the clown at the beginning; the clown's allowing himself to be the target of baseballs hurled angrily at him, to be ducked in the "baptism," and to be pierced with swords in order that a woman held captive might be set free: these and other episodes, rich in Biblical imagery, are a powerful preaching of the doctrine of the Atonement.

They all proclaim, in contemporary form, the foolishness of God which is wiser than the wisdom of men. The film, whatever its shortcomings, is an eloquent commentary on such texts as "Surely He hath borne our griefs," and "By His stripes are we healed." Because He stood where we stood, we don't have to stand there any longer. This is the message of *Parable*. While it is not the whole Christian gospel, it points

powerfully to the heart of it.

There is, however, this additional and corresponding thought which is as important in its own way as the message: the Christian, set free by the foolishness of God, is now willing, like St. Paul, to become a fool for Christ's sake. And so, eucharistically, he applies the cold cream and the white grease paint of a clown and then saddles an ass and joins the circus; or, let us say, he goes to the Fair. Look sharp at the second clown who joins the circus at the end of *Parable*. When you identify him and remember the kind of man he *had* been earlier in the film, then you get the point. He is *not* the first clown, but the spirit of the first clown is now alive in *him*.

Either you understand what the grease paint means or you don't. Either you like the film or you don't. Yet nobody can reasonably fail to notice the serious intent of all those involved in the production of the film. As a total achievement it is perhaps neither great enough nor bad enough to deserve all the hubbub it has created. But it *is* stimulating—and provocative.

One final word. If Christ cannot be found everywhere, even in the guise of a clown, then the Ascension and Glorification of Christ are not true. The Real Presence of Christ in His Church is an empty something if we find nothing but His Real Absence from the Circus, whether it be the Ringling Brothers or Piccadilly.

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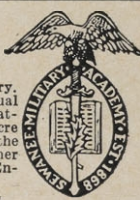
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4 Independence Day

5 Sixth Sunday after Trinity

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12 Seventh Sunday after Trinity

13-31 Fourteenth Annual Institute on
Ecumenical Leadership at
Boston University School of
Theology.

19 Eighth Sunday after Trinity

25 St. James the Apostle

26 Ninth Sunday after Trinity

27-31 World Council of Churches
Executive Committee, annual
meeting, Geneva, Switzerland.

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

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Letters

NO LET-UP

I have just read the "St. Augustine Story" in your May issue and am deeply distressed by it. Is the success of a "mission" to be judged by the number jailed?

With several other Bostonians born and bred but now resident here I am ashamed for Mrs. Peabody. She stood on the steps of the jail . . . saying, "It has been a great lark." It has been anything but a lark. . . .

On a national TV program Mrs. Peabody . . . stated that she had "accomplished the integration of Trinity Church." I have been a member of Trinity Church for ten years and no one *who came to worship* has ever been turned away. . . .

MRS. JAMES W. MILLER
St. Augustine, Fla.

PUT TO GOOD USE

I am writing this to you to express my appreciation and gratitude for your magazine; and my husband, who is a clergyman here in Hawaii, agrees with me that it is the finest of our church magazines.

We consider it not only the finest but the most helpful to us in our work here in the fiftieth state where all races live freely and harmoniously! My

husband has found many good subjects for his sermons and talks to his flock, and I have found many articles to read to our women at our monthly meetings. . . .

MRS. NORMAN AULT
Honolulu, Hawaii

SCATTERED AND GATHERED

Help! In my sermons and parish paper I've been echoing the modern emphasis made repeatedly in a number of publications, viz., the Christian's number one job is to be the Church in the world—to be a good Christian plumber, attorney, bus driver, or what have you.

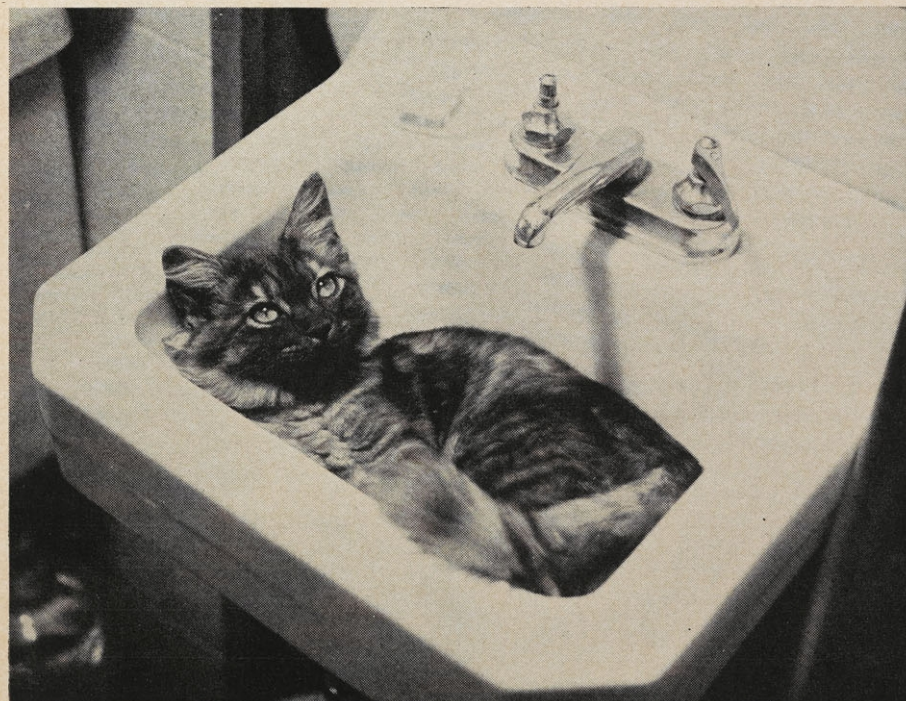
Now, whenever I ask people to be church-school teachers or committee members, I am told they are occupied with a big job "out in the world."

This leaves me with two problems: (1) our parish organization is undermanned; (2) there is no place on the annual diocesan reports to record the activities of our large crew at work in the world.

I remember a routine about "scattered and gathered church." Have I been sounding the "scattered" note too enthusiastically? Tell me again, how does that part go about the gathered church?

THE REV. ELDRED JOHNSTON
Columbus, Ohio

THE EPISCOCATS



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CALENDAR OF PRAYER—JULY

Dioceses of the Anglican Communion and Their Bishops

- 1 Missionary Societies, Boards, and Councils in the Anglican Communion.
- 2 Maryland, U.S.A.: Harry Lee Doll, Bishop. (Work in the inner city, college work; a deepening sense of true stewardship in the diocese.)
- 3 Masasi, East Africa: Ernest Urban Trevor Huddleston, Bishop; Maurice Douglas Soseleje, Assistant Bishop.
- 4 Maseno, East Africa: Festo Olang, Bishop.
- 5 Mashonaland, Southern Rhodesia: Cecil William Alderson, Bishop.
- 6 Massachusetts, U.S.A.: Anson Phelps Stokes, Jr., Bishop; Frederic C. Lawrence, Suffragan; John Melville Burgess, Suffragan. (Ministry to universities, the business community, and the inner city; a deeper commitment in all church life.)
- 7 Matabeleland, Southern Rhodesia: Kenneth John Fraser Skelton, Bishop.
- 8 Mauritius: Alan Francis Bright Rogers, Bishop.
- 9 Mbale, Uganda: Lucian Charles Usher-Wilson, Bishop.
- 10 Meath, Ireland: Robert Bonsall Pike, Bishop.
- 11 Melanesia, Pacific: Alfred Thomas Hill, Bishop; Leonard Alufurai, Assistant Bishop; Dudley Tuti, Assistant Bishop.
- 12 Melbourne, Australia: Frank Woods, Archbishop; Felix Raymond Arnott, Coadjutor; Geoffrey Tremayne Sambell, Assistant Bishop.
- 13 Mexico: Jose G. Saucedo, Bishop; Leonardo Romero, Suffragan; Melchor Saucedo, Suffragan. (New missions; lay workers; St. Andrew's Seminary and other schools; arousal of vocation.)
- 14 Michigan, U.S.A.: Richard S. Emrich, Bishop; Archie Henry Crowley, Suffragan. (Special prayers for problems connected with the great metropolitan area in the rapidity of change, and all problems connected with industry, race, and employment.)
- 15 Mid-Japan: Paul Yasuo Kurose, Bishop.
- 16 Milwaukee, U.S.A.: Donald H. V. Hallock, Bishop. (Special ministries to students, armed forces, underprivileged, and aged; for total commitment of clergy and people.)
- 17 Minnesota, U.S.A.: Hamilton H. Kellogg, Bishop; Philip F. McNairy, Suffragan. (Church schools [Breck, St. James', Shattuck, St. Mary's Hall]; Indian missions [the Ven. Frederick Kramer]; hospital ministry [the Rev. Leslie Hallett, the Rev. Perry Gilfillan].)
- 18 Mississippi, U.S.A.: Duncan M. Gray, Bishop; John Maury Allin, Coadjutor. (Diocesan schools [All Saints', Okolona Junior College]; mission to Negro people.)
- 19 Missouri, U.S.A.: George L. Cadigan, Bishop. (Christ Church Cathedral; Thompson Retreat and Conference Center; City Mission Society; St. Luke's Hospital; Grace Hill House.)
- 20 Mombasa, East Africa: Leonard James Beecher, Archbishop.
- 21 Monmouth, Wales: Alfred Edwin Morris, Archbishop.
- 22 Montana, U.S.A.: Chandler W. Sterling, Bishop. (Isolated mission fields; air bases in state; churchmen in remote places.)
- 23 Montreal, Canada: Robert Kenneth Maguire, Bishop.
- 24 Moosonee, Canada: James Augustus Watton, Bishop; Neville Richard Clarke (James Bay), Bishop.
- 25 Moray, Ross, and Caithness, Scotland: Duncan MacInnes, Bishop.
- 26 Nagpur, India: John William Sadiq, Bishop.
- 27 Nakuru, East Africa: Neville Langford-Smith, Bishop.
- 28 Namirembe, Uganda: Leslie Wilfrid Brown, Archbishop.
- 29 Nandyal, South India: Clement William Venkataramiah, Bishop.
- 30 Nasik, India: Arthur William Luther, Bishop.
- 31 Nassau and the Bahamas: Bernard Markham, Bishop.

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Know Your Diocese

The Diocese of Chicago has been something of a maverick from its beginning. Its outstanding characteristics—missionary zeal, independence of spirit, and a disregard for any tradition which might hamper progress—can all be traced back to 1835 when three priests and laymen, representing a total of twenty-six communicants, met in Peoria, Illinois, to organize a diocese and elect a bishop. Only after these preliminaries were taken care of did the delegates remember to advise General Convention of their action. That they had no money for salary, travel, or housing for their bishop did not deter either the delegates or the bishop-elect, the Rev. Philander Chase, who promptly accepted.

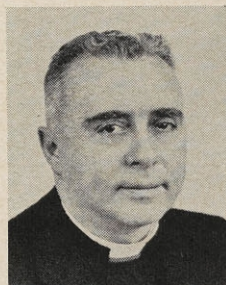
The Diocese of Chicago (in 1877 the Dioceses of Springfield and Quincy were created out of the territory of the Diocese of Illinois), like the city whose name it has borne since 1884, has never been afraid to experiment. During the 129 years of its history the missionary zeal of that first convention has been dampened only during the years devoted to removing the great depression's \$2 million diocesan indebtedness. Evidence that this zeal continues today is seen in the twenty-six new missions organized in the last ten years. Today the diocese has 247 clergy and 105 layreaders ministering to 52,106 communicants (76,069 baptized) in 150 parishes and organized missions.

Another evidence of Chicago's continuing missionary activity is the diocese's current emphasis on evangelism. Under the chairmanship of its suffragan bishop, the Rt. Rev. James W. Montgomery, the diocese is making a concerted effort, known as "Outreach Chicago," to reach into every area under its jurisdiction.

In addition to expansion at home the diocese has undertaken to share resources with two "companion dioceses" in the past five years: Central America from 1958 to 1961, and now Zululand and Swaziland in southern Africa.

Chicago expressed its concern for social welfare as early as 1863 when St. Luke's Hospital was founded (now Presbyterian-St. Luke's). This concern was further evidenced in 1887 when Bishop McLaren asked the Sisters of St. Mary to come to Chicago to "do charitable work for women and children." Today the diocese has nine flourishing social agencies. Of these Youth Guidance, formerly the Church Mission of Help, pioneered in Chicago in caring for unmarried mothers, and Randall House pioneered as the first interracial home for boys. More recently St. Leonard's House has gained national prominence in providing an interim home for

released prisoners, as has the Bishop Anderson Foundation in providing a special ministry to the personnel in Chicago's huge West Side Medical Center. Since his retirement last year as suffragan bishop, the Rt. Rev. Charles L. Street has served as executive director of Episcopal Charities, Inc., through which funds are raised for the diocesan social agencies.



The Rt. Rev. Gerald Francis Burrill was born in Bangor, Maine, June 8, 1906, the son of William George and Clara Mary (McCafferty) Burrill. His early life and training have given Bishop Burrill the ability to size up a situation and get to the heart of a problem.

Bishop Burrill was graduated from the University of Maine, from which he received the degrees of B.A. and L.H.D. He holds degrees of S.T.B. and S.T.D. from General Theological Seminary and was awarded D.D. degrees by the University of the South and Seabury-Western Theological Seminary.

Bishop Burrill was ordained to the diaconate in May, 1932, and to the priesthood the following year. He has served as priest-in-charge of All Saints', Mariner's Harbor, Staten Island, New York; rector of St. Paul's, Morrisania, New York City; and rector of Christ Church, Williamsport, Pennsylvania. He was elected Suffragan Bishop of Dallas in 1950 and held that post until his election as Bishop of Chicago in 1954.

The bishop's service in Dallas gave him a Texan's impatience with anything less than a large plan or goal. He is known throughout the church for his devotion to tithing as the norm of giving. He is now serving as chairman of the 1964 General Convention Committee on Program and Budget, and has been a member of General Convention's Joint Commission on Approaches to Unity for the last six years. Bishop Burrill has also served on many committees of the Episcopal Church's National Council.

Bishop Burrill and Elna Jean Thompson were married on July 3, 1933. The Burrills have two married sons and two grandchildren.

THE MESSAGE OF THE CHURCH

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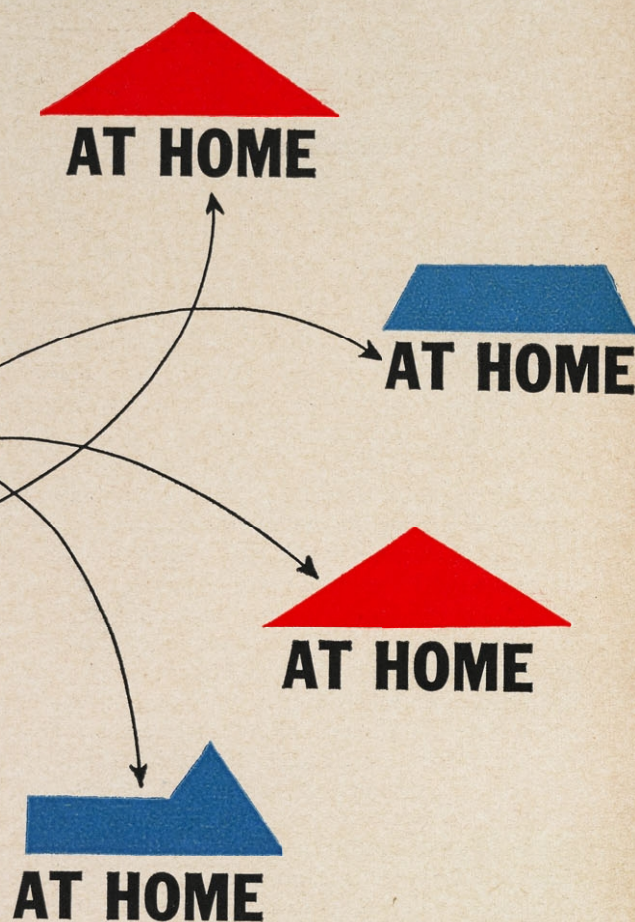
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