**Title:** *The Episcopalian*, 1964

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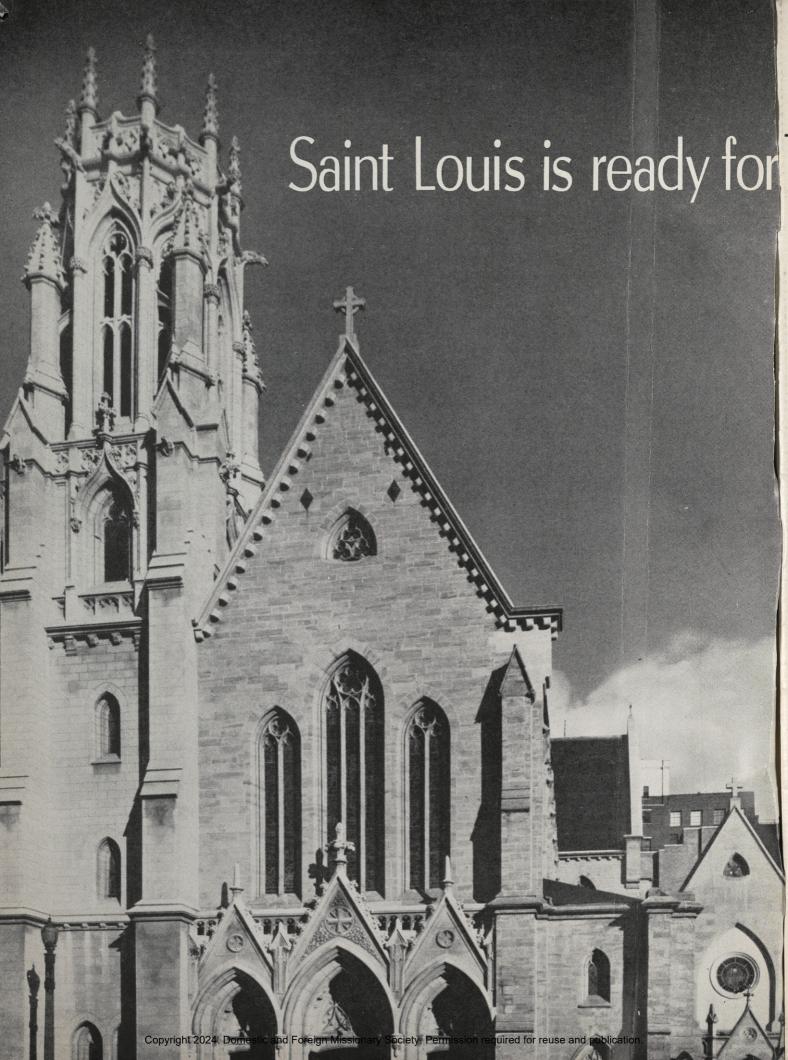
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THE MAN FLOM OSHKUSH

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# After three years of plans and work, more than a thousand volunteers are prepared to welcome the Church's governing body.

# The Convention

Some 12,000 Episcopalians are expected to gather for worship in Kiel Auditorium's Convention Hall on October 11 at the giant opening service of the 61st General Convention of the Episcopal Church. When this exciting moment comes, the host churchmen in the congregation will be seeing almost as many Episcopal communicants as can be counted in their entire diocese.

The Episcopal Church in the heart of the Midwest makes no claim to strength of numbers, but there is a strength of purpose which the Rt. Rev. George L. Cadigan, Bishop of Missouri, has wanted the whole Church to see. At the same time, he feels that for St. Louis to be the site of the Convention for the first time in nearly half a century is good for the diocese because it will help Missouri "see beyond the confines of the narrow diocesan unit" as perhaps no other undertaking could. Thus Bishop Cadigan invited the 60th Convention, three years ago in Detroit, to come to St. Louis for its 61st session during the city's Bicentennial Celebration.

Making good on any invitation takes some doing. For a small diocese to act host to the whole Church calls for a special sort of stewardship. The traditional "three t's"—time, talent, and treasure—are needed in large quantities.

Many members of the Missouri committee on arrangements have given nearly three full years of time to Convention preparations. The top leadership was appointed by Bishop Cadigan almost as soon as he had

unpacked his bag after returning from Detroit in 1961. By the spring of the following year, twenty-five key committee assignments had been filled; and these chairmen were beginning, in turn, to appoint necessary subchairmen. In the fall of 1963, people from all over the diocese became involved. A massive recruiting program touched each of the diocese's fifty-five parishes and missions in the search for more than 1,000 volunteers needed to staff the committees.

"I can type . . . chauffeur . . . greet visitors . . . usher . . . launder altar linens" were only a few of the categories listed on the cards distributed by recruiting chairmen in each congregation. These were crossindexed and filed by still other volunteers who had said they could do that. The women of the Diocese of Missouri have recruited all of the volunteers. They have spent uncounted hours telephoning and writing letters, matching names to needs, stitching intricate Convention emblems on 600 tote bags to hold materials, rehearsing special music to be performed by a 700-voice choir, sewing pinafores for ushers, and practicing complex ushering assignments. And more hours of on-thespot activity are coming in early October.

Organizational talent begins with the team of Hiram W. Neuwoehner, Jr., St. Louis advertising executive, and the Rev. J. Maver Feehan, rector of St. John's Church, St. Louis, general chairman and Convention manager, respectively. It extends to every name in the card file. "We could have stocked two Conventions, maybe three, with the talent in this diocese," says General Chairman Neuwoehner.

Bishop Cadigan concurs. He speaks with special pride of the Convention's honorary chairman, Ethan A. H. Shepley, civic leader and former university chancellor. While Mr. Shepley was an obvious choice for honor (to many in the diocese, he is "Mr. Episcopalian"), he has in fact been a hard-working member of the planning board, missing a very few of their monthly meetings despite his grueling schedule as a candidate for nomination as governor of Missouri.

A General Convention of the Episcopal Church is not a convention in the usual sense. It is rather a once-in-three-years meeting of the Episcopal Church's governing body. Many of the arrangements for such a meeting are prescribed by custom and tradition. The local arrangements committee must only fit the prescribed framework into the particular circumstances of the time and the place.

For the 61st Convention, this job has been structured by six men. In addition to the bishop, the two chairmen, and the Convention manager, the others are the Ven. Charles F. Rehkopf, Archdeacon of Missouri, who is secretary of the committee; and George A. Newton, St.

BY ELSIE BARKS

■ Organized in 1819, Christ Church Cathedral moved to present site in 1859, became Bishop of Missouri's seat in 1888.

St. Louis
Is Ready
For the
Convention



Louis investment broker, who is treasurer. Their responsibility has been to fill out the "skeleton" of October 11-23, 1964, which the leadership team brought back from their first meeting with National Council representatives in the spring of 1962. Mrs. Murray D. Etherton, since her election last year as president of the women of the diocese, has been closely related to this committee. Mrs. Etherton is also chairman of arrangements for the women's Triennial meeting.

As the leaders have met for monthly planning sessions over lunch around a large, circular table in the archdeacon's office, Convention planning has fallen into the three conversational categories of ideas, places, and people.

The St. Louis area is noted for a keen spirit of ecumenicity. Hence, it is natural that this idea should serve as theme for the Convention. Plans have been made for an "Ecumenical Day," which Bishop Cadigan believes will be one of the most significant contributions of the 61st Convention. On Wednesday, October 14, both the Houses of Convention and the ladies of the Triennial will adjourn their morning sessions at about noon. Buses will move them to three St. Louis area seminaries for an exchange of views on Christian unity with Roman Catholics, Lutherans, and seminarians of the United Church of Christ.

Places and things have been the particular concern of Convention Manager Feehan. His largest single problem: finding housing for all of the 2,500 official persons who will attend, trying to match each one with his choice of accommodations. Some 2,000 downtown St. Louis hotel rooms were assured even before Missouri extended its invitation.

Special maps have been prepared, and hotel lists and a letter have been sent to every official person requesting a place to stay. Mailing information to some of the lay and clerical deputies, however, had to wait for diocesan elections, a few of which were not held until May of this year.

The many unofficial events held in connection with the Convention posed more scheduling problems for the manager as some forty-four such groups requested space and time. His staff must process all orders for Convention supplies, including everything from desks to dinner tickets. Such requests will continue right up to the opening session, when a purple pencil on the desk of each bishop and one of another color on the desk of each deputy will attest to Maver Feehan's attention to the most minute details.

People have been the special concern of General Chairman Hiram Neuwoehner, who expects that some 40,000 different faces may be seen around Kiel Auditorium, the Sheraton-Jefferson Hotel, and Christ Church Cathedral during the thirteen days of October circled on his calendar.

Many thousands of these will come only to the public services of worship. An estimated 7,000 are expected at the United Thank Offering service, when the women will present their famed "Blue Box" gifts. Thousands more will attend the missionary and evangelism services, in addition to the capacity congregation expected for the opening service. The exhibits are expected to attract another 10,000 to 12,000 persons of other denominations.

Some 1,500 Episcopal workers from the Diocese of Missouri will be joined by over 200 from the "touching dioceses" of Illinois, Iowa, West Missouri, Arkansas, and Oklahoma for the U.T.O. service. The hospitality committee alone will use some 400 volunteers, with 240 involved in welcoming official visitors at the airport, train station, and bus terminal. Another thirty-two will staff information booths in the three buildings around which the Convention revolves.

An additional hundred, many of them high school and college students, will serve as couriers and pages between the House of Bishops and the House of Deputies. Some 200 women in the St. Louis area will be providing rooms in their homes for missionary officials and visitors from neighboring dioceses. Ushers for the services of worship will total 400. Hundreds of others will take a turn at registration desks, or provide transportation for guests, or help to prepare the altar for services of the Holy Communion which will be held daily in the Cathedral.

Baskets of fruit and flowers will be assembled by volunteers and delivered to the hotel rooms of distinguished guests. A pool of Episcopal physicians and nurses will look after the physical welfare of officials and volunteers, with one doctor and one nurse available at all times.

As to treasure, funding the Convention has been by far the greatest challenge for the Diocese of Missouri. Members of the Convention arrangements committee feel strongly that something must be done about the high cost of hosting a Convention. The Convention allotment of one-half of what is spent, up to \$25,000, is, they believe, unrealistic today. This sum must be matched, and then added to, by perhaps still another \$25,000. The cost converting Kiel Auditorium's Convention Hall into an appropriate setting for worship, for example, is over \$7,000.

The committee has attempted to deal with the fund-raising dilemma in two ways: (1) by hiring a professional exhibits manager, in the hope of raising about a third of the total Convention cost through increased sale of exhibit space; and (2) by organizing a group of special donors who were able to contribute generously to the Convention fund in addition to their regular parish and diocesan gifts.

In the land of "show me," 15,000 communicants are demonstrating that a small diocese need not be denied the opportunity to entertain the whole Church. Not if they are good stewards.



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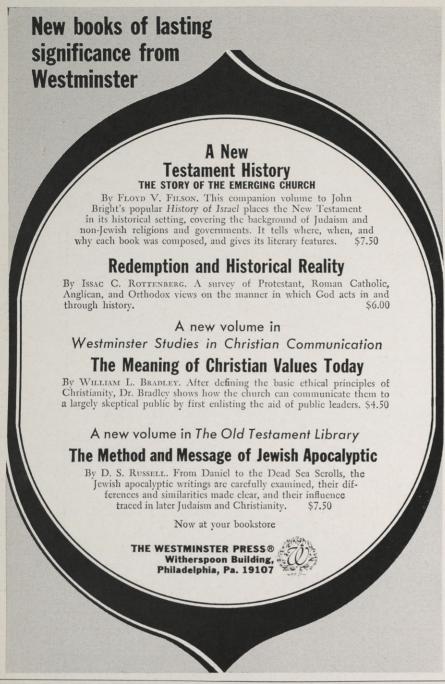
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**EPISCOPAL** 

# LETTERS

### MORE ON MRI

I read your latest communication to the Church about Mutual Responsibility and thought that you ought to have information about what the Diocese of Western Michigan is doing in connection with this.

For the past year we have had a companion relationship with the Diocese of Kimberley and Kuruman in the Church of South Africa. Last September the bishop of that diocese, the Rt. Rev. Philip W. Wheeldon, spent two weeks with me, and from the middle of September until the time of General Convention, Mrs. Bennison and I will be in Kimberley and Kuruman, going around that diocese, preaching, etc.

The Diocese of Western Michigan has also sent \$4,500 with which a vicarage and chapel have been built at Barkly West in Kimberley. Also, the women of our diocese have provided several hundred dollars for the hospital at Baltharos, especially to buy hospital cots. Other money has been sent, some to . . . renovate St. Mary's at Barkly West. . . .

THE RT. REV. CHARLES E. BENNISON Bishop of Western Michigan

## LOST AND FOUND

I suppose by now you know that the Diocese of Northern Michigan has not fallen into Lake Superior, even though the . . . map of the U.S.A. in the August issue does not show it. Dean Selway of Arizona is expecting to find it still here, as he is to be the new bishop. . . .

BARBARA WILLIAMS Calumet, Mich.

I noted with keen interest the August issue of The Episcopalian.

My attention was attracted to the fine map. . . . My question is: Why was the Diocese of Northern Michigan not included in the map?

Maybe we receive no assistance from the National Council. This could account for the omission. . . .

ALEX M. NELSON Menominee, Mich.

The map was a freehand drawing which unintentionally omitted the peninsula of Northern Michigan. We hope you did note the listing of the diocese in the text which accompanied the map.—ED.

Continued on page 9

# WHAT IN THE WORLD SHOULD YOU TELL THE FANSHAWS?



**Remember them?** They're the people that keep asking why the Church does so much overseas when charity should begin at home.

And here's the best answer yet. Show them the back of this page and tell them to join the Overseas Mission Society. They'll get all the answers from the Society's newspaper, Compass; and magazine, The Overseas Mission Review. All for only \$5.00 a year. And don't just leave it up to the Fanshaws. Be sure you join The Overseas Mission Society

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What?

OMS is an independent, voluntary association of Episcopalians, lay and clergy, devoted to furthering the missionary spirit of the Church in our time.

Where? Starting in the vicinity of Washington, D.C., OMS has become a national movement with over 2,200 members.

When?

OMS was formed in 1953 by a dedicated handful of laity and clergy.

Why?

Begun as a spontaneous expression of their concern, OMS came into existence to awaken a spirit within the Church equal to the challenges of our revolutionary age. We believe that more intelligent prayer, constructive thought, adequate reporting, responsible stewardship, and aggressive strategy will uphold and encourage the workers in the field and support the Overseas Department of the National Council by lending renewed vitality to the Church's outreach.

How?

Working as a catalyst, OMS engages individual churchmen, parishes, dioceses, and other groups in serious reconsideration of their missionary responsibility. Supported and governed by its members who give at least \$5.00 per year, OMS receives no direction or financial assistance from the National Council though liaison is maintained and the Presiding Bishop serves as honorary president.

PUBLICATIONS: As an educational service and as a means of stimulating creative, thoughtful writing on missionary themes, OMS publishes a newspaper COMPASS, eight times a year and a journal, the Overseas Mission Review, three times a year, as well as relevant books, lectures and pamphlets.

CONFERENCES: Meetings of varying size and scope bring clergy and laity in all areas of the Church face to face with the missionary challenges of our time.

SPEAKERS: Annually, OMS sponsors visits from leading overseas churchmen to intensify the missionary conversation.



LOCAL ACTION: OMS endeavors to develop and support groups of concerned people in parishes and seeks the establishment of diocesan departments of world mission as a particular concern.

THE INITIATIVE FUND: This small special fund is used to stimulate and support new projects of an experimental nature in missionary programs at home and abroad.

LAYMEN INTERNATIONAL: This is a pioneer program initiated by, and affiliated with OMS for assisting laymen who live and travel abroad to be alert to opportunities for Christian witness in the midst of other cultures.

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### **LETTERS**

### COUNCIL COMMENTS

As a layman of the Episcopal Church and a reader of The Episcopalian, I am deeply disappointed by your article on the National Council. I happen to be a Negro. Naturally, I have an interest in knowing what my Church's leaders are thinking and doing to bring about racial justice. The article skipped this question; and as I looked at the pictures of the staff, I failed to locate a dark face. Is our Church really that lily-white?

GEORGE TUCKER New York, N.Y.

No, it isn't. The Council has been thoroughly integrated at every level for years. We regret that we were able to show only about half of the Council staff in our foldout section, and did not include such persons as the Rev. Dr. Tollie Caution, Sr., of the Home Department, the Council's senior Negro staff officer. A visit to the Episcopal Church Center would clear up any doubts you might have.—ED.

Congratulations on your excellent August issue of The Episcopalian. As one who is aware of the necessity of

administration in the Christian denominations, I feel that it was an excellent way to present your National Council. Anyone reading that issue of the magazine should become aware of the widespread responsibilities that the National Council carries.

WILLIAM D. POWELL General Secretary, Greater Philadelphia Council of Churches

... Do you realize that not once in the entire issue do you give the specific address of the Council, or even of the E.C.C.? ...

JOHN A. BRUMMER Bridgehampton, N.Y.

Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017 (the northwest corner of Second Avenue and 43rd Street).—ED.

## GOOD NEWS IN MISSISSIPPI

Thanks for your forthright report on Mississippi by Barbara Kremer.

First—it illustrates how a controversial subject can and should be reported in a church magazine.

Second—among many other things, it beautifully illustrates the "Mutual Responsibility and Interdependence"

which the document from the Anglican Congress is, I hope, trying to express. I'm thinking specifically of the part which describes how the religion of the Mississippi Negro is revealing to some agnostic civil rights workers what they haven't found in their all-white churches, i.e., the real meaning of some of the old religious words like love, faith, and Christian experience. Such an experience is always a two-way avenue of giving and receiving.

THE REV. FRANK N. BUTLER Jefferson City, Mo.

### TWO FROM ABROAD

I must call attention to a slip in your issue of July, 1964, on page 37. There are fifteen theological students at the Seminary in São Paulo, not five.

THE RT. REV. EDMUND K. SHERRILL Bishop of Central Brazil

Just a brief word to congratulate you on the fine summer reading issue [June] of THE EPISCOPALIAN.

It really has been most enjoyable, and it must have taken a great deal of staff time to prepare.

Mark Gibbs

Editor, Christian Comment

Manchester, England

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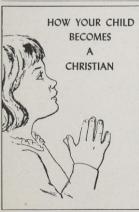
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# FOR YOUR INFORMATION

Conventions often have an inspiring effect on people who attend them, and a dulling effect on those who have to hear about them. A General Convention of the Episcopal Church, however, is important to every member of the Church: in a sense, each Episcopalian is a delegate-whether or not he has voting privileges. From our cover, designed by art consultant Robert Wood, through several articles scattered throughout this issue, we hope that each of our readers will "participate" in this event, which occurs only once in three years, lasts only a few days, but has an influence on the life and work of the Church that cannot be measured in terms of time.

"ST. LOUIS IS READY FOR THE CON-VENTION," the article on page 2, proves that the behind-the-scenes activity involved in preparing for a General Convention is a story in itself. The author, Mrs. Elsie Barks, is public relations coordinator of the host Diocese of Missouri.

Along with the excitement of looking forward to General Convention comes a tinge of sadness that this will be the last time the Rt. Rev. Arthur Lichtenberger will lead an official gathering as the Church's Presiding Bishop. Although he is well known, and widely loved both inside and outside the Episcopal Church, the dual tributes beginning on page 27 provide new insights into his remarkable character. "Six YEARS OF QUIET COURAGE," an assessment of the Presiding Bishop as leader, was written by Louis Cassels. Mr. Cassels is an editor for United Press International, an active Episcopal layman, and a frequent contributor to THE EPISCOPALIAN. "THE GENTLEMAN FROM OSHKOSH," describing the Presiding Bishop's personal qualities, comes to us from the Rev. Robert N. Rodenmayer. Dr. Rodenmayer is head of the Episcopal National Council's Division of Christian Ministries, author of several books, and a personal friend of the "P.B." for many years.

On a number of occasions we have mentioned Mr. Sam Welles as the author of notable articles for this magazine. This time, we are pleased to be able to talk about him as a member of our Board of Directors. The son, grandson, nephew, and brother of Episcopal clergymen, Mr. Welles became a journalist when he founded a school newspaper in the sixth grade. After studying at the Kent School and Princeton University, he spent the years from 1935 to 1938 as a Rhodes Scholar at Oxford. Throughout the twenty-six years that have followed, he has been associated with *Time*, *Inc*. Among his varied assignments have been: religion editor of *Time*; senior editor of the *Time-Life Books* twelve-volume history of the United States. Until nine years ago, Mr. Welles was an apparent-



ly incorrigible bachelor. Then he married a Time, Inc. colleague, the former Margery Miller. "I met my wife on a boxing scandal," he says. The future Mrs. Welles, a genuine authority on the subject of boxing, was a writer for Sports Illustrated; she met her husbandto-be when both were covering the same assignment. Mrs. Welles retired from her professional career shortly before her marriage, and is now busy as a wife and mother in Pelham, New York. The Welles have two sons and a daughter, ages eight and one-half, six, and three and one-half. Mr. Welles, whose easy transition from bachelor to devoted husband and father amazed his many friends, has this advice to offer to unattached gentlemen: "Find a boxing expert if you can."

# in the next issue of

# EPISCOPALIAN

- The Episcopal Church: facts and figures
- General Convention Begins
- Stewardship: a classic view
- Mutual Responsibility in Parish and Community
- The Church in '64: resignation or renewal?

continuing

#### FORTH and

The Spirit of Missions

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A Journal of Contemporary Christianity Serving the Episcopal Church

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THE EPISCOPALIAN, October, 1964, Vol. 129, No. 10, published monthly by The Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. 35c a copy. \$3.50 a year; two years, \$6. Second class postage paid at Washington, D.C., SUBSCRIPTION ORDERS, CHANGE OF ADDRESS, and all other circulation correspondence should be sent to THE EPISCOPALIAN, Box 2122, Philadelphia, Pa. 19103. Allow 6 to 8 weeks for changes; please include old address label and zip code number. ADVERTISING OFFICES: 1930 Chestnut St., Philadelphia, Pa. 19103; MILWAUKEE: R. W. Morey Co., Inc., P.O. Box 177, Elm Grove, Wis. © 1964 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. The publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN is a member of the Magazine Publishers Association, the National Diocesan Press, the Associated Church Press, and Religious News Service.



# ISSUES BEFORE THE CHURCH

In any family, life seems to move on at a steady, somewhat regular pace most of the time, despite the usual ups and downs. But events do come along—marriages, births, deaths, moves—which change familiar patterns and create new responsibilities, new disciplines, and new opportunities.

If this is true of the individual family, it is also true of the family of God. As one branch of this family—the Protestant Episcopal Church in the United States of America—enters its 180th year, many signs indicate that it is also entering a period of changing patterns.

In three weeks, give or take a couple of days, the Episcopal Church will gather in Convention assembled for the sixty-first time. Within the ample, gray confines of St. Louis' Kiel Auditorium, the Church's governing body, the General Convention, will consider the issues before the Church in at least the next three years.

Judging from the agenda already laid out for the Houses of Bishops and Deputies during the two middle weeks of October, change will command the order of the Convention. Because of the untimely illness of the Rt. Rev. Arthur Lichtenberger and the tragic death of the Rt. Rev. Richard Emery, the House of Bishops will elect a new Presiding Bishop and a new Bishop of North Dakota.

The bishops and deputies will be asked to consider the concept of Mutual Responsibility and Interdependence in the Body of Christ, to approve the now historic Anglican declaration, and to implement it in various ways. The very essence of this concept is change. The Convention will also be asked to authorize the birth of a new, autonomous, national Church within the Anglican family—the Brazilian **Episcopal** Church—and to approve the change of the Missionary District of Spokane to the Diocese of Spokane.

The Convention will in addition be asked to change the name of the Church; to change the name and size of the Church's National Council; to allow women the franchise in Convention; and to change all missionary districts into dioceses. The

This October in St. Louis, the elected leadership of the Episcopal Church will consider, debate, and act upon a battery of major proposals. From all indications, the St. Louis Convention should be one of the most significant in the entire history of the Church.

Church's leaders will also be asked to authorize trial use of new proposed sections of the Book of Common Prayer, thus heralding the first revisions in the Prayer Book since final approval of the present version in 1928.

Other changes before the Convention will include a plan for eventual elimination of fixed mathematical shares, or "quotas," for support of the Church's General Program; proposals to allow clergymen to retire at the age of sixty-five instead of sixty-eight; and requests to strengthen the Church's ministry in such areas as evangelism, pastoral care, and theological education, and in work with the armed forces, the American Indian, and the nation's expanding urban complexes.

Perhaps the best known words in the declaration of Mutual Responsibility and Interdependence are contained in the final paragraph: "In substance, what we are really asking is the rebirth of the Anglican Communion, which means the death of many old things but-infinitely more -the birth of entirely new relationships. We regard this as the essential task before the churches of the Anglican Communion now." In the light of many of the proposals before the Church now (see the following columns for more details), American Episcopalians seem ready to get down to essentials.

# Missionary Districts: Equality for All

The Episcopal Church's twenty-six domestic and overseas "missionary districts" may soon have the rights and privileges of diocesan status, according to recommendations being made to Convention by its Joint Committee on the Nomenclature and Status of Missionary Districts.

Ever since the great missionary Convention of 1835 (see page 34), the Church has maintained a distinction between dioceses-which traditionally have been self-supporting jurisdictions—and missionary districts -which traditionally have received a major portion of their support from General Church Program funds. Dioceses have elected their own episcopal leadership; missionary districts have had bishops elected for them by the House of Bishops. Dioceses have elected four clerical and four lay deputies to General Convention; missionary districts have been allowed to elect only one priest and one lay deputy (see special report in THE EPISCOPALIAN, August, 1962).

This traditional distinction, however, may be changed following the Conventions of 1964 and 1967. The first step toward equality will be taken in St. Louis when the Committee on Missionary Districts recommends changes in the Church's Constitution giving all ecclesiastical jurisdictions save one—the Convocation of American Churches in Europe—equal representation in the House of Deputies. If this is approved, it will take effect after similar approval by the Convention of 1967.

In making this recommendation, the Committee stated, "It is clear . . . that to restrict the descriptive title 'missionary' to a limited number of jurisdictions is misleading and inaccurate. It is surely the expectation of the Church that each of its jurisdictions shall engage, with all of the resources at its command, and in companionship with every other jurisdiction, in the one mission which is the reason for our being . . . the present distinction . . . is today based

upon essentially inaccurate economic assumptions, as well as upon a failure to realize the revolutionary changes that have occurred in the nature of the mission."

The Committee further pointed out that more than sixty dioceses are now receiving General Church Program funds; that several missionary districts are larger in area and membership than some dioceses; and that "No other national or regional Church of the Anglican Communion uses the term 'district' as descriptive of an ecclesiastical jurisdiction."

The Committee is also recommending to General Convention that Alaska and Honolulu, traditionally considered as overseas missionary districts, be considered as continental domestic dioceses; that "any bishop be considered eligible for election as diocesan, coadjutor, or suffragan, in any other diocese"; and that overseas jurisdictions participate formally in the selection of their own episcopal leadership.

# General Church Program: Is the Same Enough?

The most comprehensive item of business before the St. Louis Convention is the consideration and adoption of the General Church Program for 1965-67. This program includes almost all of the work that parishes and dioceses combine to do together in the nation and the world through the Church's National Council (see August issue for detailed information on the National Council).

This year the General Church Program is expected to cost some twelve million dollars, most of which is allocated for the work of the Overseas and Home Departments. For the next three years, the National Council has recommended a General Church Program which will cost more than forty-four million dollars and be allocated as follows:

1965—\$13,750,269

1966-\$14,919,196

1967—\$15,517,105

Although these figures include dollar increases over this year's program, and underwriting for some new work, they represent largely the continuation of the basic General Church Program which the Church now has. Needed expansion of current work, plus the inevitable rise in the cost of living, would seem to make any real breakthroughs in our overseas or domestic mission impossible at the present time.

This is the situation which faces the Convention's Program and Budget Committee on the eve of the St. Louis meeting. This important Committee has received the 1965-67 program recommendations of the National Council, has already spent many long hours in detailed study and discussion of them, and will present the General Church Program to the Convention for action on October 20.

# Stewardship: Quotas to Partners

For many years, dioceses and parishes of the Church have supported the work that all do together in the nation and the world through a "quota" system based on a fixed and complicated mathematical formula.

In the past decade, several dioceses have decided to go off the "fixed share" system and depend on voluntary goals and giving to support the General Program of the Church. These plans of voluntary giving have generally been successful. Thus the 1961 General Convention authorized the appointment of a special Joint Committee on the Study of Quotas to investigate fixed share and voluntary plans and make recommendations to the St. Louis Convention.

The Committee, after thorough study, is recommending that the present system be continued for the next three years. But it is strongly urging the adoption of a "Partnership Plan" of voluntary giving to begin in 1968.

In explaining the Partnership Plan, the Committee says, "Giving by parishes and missions, and by dioceses and missionary districts, should be on the basis of sharing total income (including endowment income, but not funds used for capital expenditure), and . . . serious effort should

be made at each level to reach the 50-50 goal, i.e., giving as much for others as is spent on ourselves."

"We believe that the principle of responsible partnership in the use and sharing of God's gifts is an idea whose time has come. We note with approval the strong emphasis on this principle in the recent Anglican Congress, and in the document known as 'Mutual Responsibility and Interdependence in the Body of Christ.' We believe that the principle is one which should be applied as the basis for giving by the individual, by the parish or mission, by the diocese or missionary district, and even by the whole Episcopal Church in its relation to the Anglican Communion."

The Committee added, in its re-

port, "We believe that we have accumulated valuable information that could be of help to any diocese or missionary district interested in the partnership plan. Moreover, we have discovered that many interesting new experiments are taking place in the matter of presenting Christian stewardship." The Committee is requesting the addition of a "partnership plan" staff officer to National Council to assist in making this information available to the whole Church.

The Committee also reported that some twenty dioceses are already on voluntary giving plans. Five of this number have been doing so for ten years or more; five, for more than five years; and ten, from one to four years.

# Christian Unity: Three into One

Three Joint Commissions of the General Convention—Approaches to Unity, Ecumenical Relations, and Cooperation with the Eastern and Old Catholic Churches—now deal with various aspects of existing and potential unity with other Christian bodies. All three Commissions are requesting that they be merged into one, which will be charged with all the responsibilities of the three current groups, plus ecumenical tasks not now specifically assigned to any one of the three. The new, enlarged group would be called the Joint

# Profile of a Deputy

Suppose you are one of the 678 deputies elected to attend the General Convention of the Episcopal Church.

You will be leaving shortly for St. Louis, Missouri, where you will be meeting from October 11 through October 23. You received a congratulatory letter from Mr. Clifford P. Morehouse, president of the House of Deputies, in November, 1963. Thereafter, you have been the recipient of a steady stream of mail: letters, committee appointments, the General Convention "Green Book" containing reports and resolutions, a draft of the new proposals for a revised Prayer Book, hotel reservations, airline or railroad tickets, and instruction sheets for finding your way from your room to Kiel Auditorium, among others.

You are most likely to be—according to a statistical survey which was answered by 201 laymen and 235 clergymen—urban-centered, past fifty years of age, a leader in your local church and community, a member of a profession, and a representative of a parish numbering more than 200 and fewer than 1,000 communicants. And, of course, you are a man.

Among the laymen, at least twenty-four of you are financial managers; twenty, industrial managers; fourteen, general managers; four, sales managers; and three, institutional managers. Your number includes at least two postmasters, two college presidents, one public administration official, and one publisher.

Among your numbers are more than fifty lawyers—

the largest group represented aside from the clergy. In this legal talent are at least three judges. Nine or more of you are physicians; seven, technical engineers; seven, professors; two, editors; two, church workers. You include one or more of the following: dentist, designer, natural scientist, social worker, teacher, and private school dean. You also include at least ten insurance agents, seven advertising salesmen, four real estate agents, and four farmers. Young people in your midst are rare; and at least five of you are retired.

If you are a clerical deputy, you are most likely to be a parish priest. Of those answering the survey, 180 are parish clergymen; twenty-eight, cathedral deans; nineteen, diocesan clergy; three, civilian chaplains. Two are seminary professors, and two are private school teachers. One of your number listed himself as a clergyman "in secular occupation."

The study suggests that you who are deputies to the 1964 General Convention are well-educated men with leadership skills whose geographic distribution is representative of the whole Church. At least 50 percent of you will be attending for the first time, and most of you will be paying the major portion of your own expenses. There is a small core of "repeaters"; most of these are clerical deputies. Few of you who are new delegates, in spite of the river of mail, are fully aware of the wide range of subject matter you will encounter at Convention.

-RUTH MALONE

Commission on Ecumenical Relations.

Other resolutions in the area of Christian unity ask:

That the Episcopal Church's membership in the National Council of Churches be reaffirmed.

That the Church's continued participation in the Consultation on Church Union with representatives of the Disciples of Christ, The Methodist Church, the Evangelical United Brethren Church, the United Church of Christ, and The United Presbyterian Church U.S.A. be authorized.

That authorities of the Roman Catholic Church be informed "of the desire of this Church for talks, both formal and informal, with representatives of the Roman Catholic Church on matters relating to Christian life and Church unity."

Supplementing this request is the Diocese of Fond du Lac, which has memorialized Convention to appoint a Joint Commission on Relations with the Roman Catholic Church.

The Diocese of Long Island has asked Convention, through the National Council, "to make specific provision for a program of dialogue between the Church and the Jewish people."

# Commission Recommends Vote for Women

Women of the Episcopal Church may at long last be close to receiving voting rights in the General Convention.

This new hope comes from a strongly worded recommendation by the Convention's Joint Commission on Structure of Convention and Provinces. In its report to the Convention, the Commission members state: "This Joint Commission believes that the time has come to face squarely the fact that equality of opportunity is being denied the women of the Church to be members of its legislative body. Further, a substantial number of dioceses now seat women delegates in their dioc-

conventions; yet, esan [Church's] Constitution is presently interpreted, these same dioceses are restricted in their right to choose the representation they wish in the General Convention."

The Commission on Structure is recommending to Convention "That Article 1. Section 4 of the Constitution be amended by substituting the words 'lay persons' for the word 'laymen' and the words 'lay person' for the word 'layman.' "

Several dioceses have also adopted memorials recommending the franchise for women, among them Erie, Lexington, New York, Northern California, North Carolina, Western Massachusetts. The memorial from Northern California asks the Convention "that wherever the word 'layman' appears in the Constitution and Canons it be interpreted and understood to mean 'lay person.' "

# The Business of Convention

The business of General Convention comes from four primary sources.

- 1. Committees and Commissions of the Convention present reports, the majority of which contain resolutions for action.
- 2. National Council, whose main presentation is the General Church Program for the next three years, also memorializes the Convention on other matters of concern.
- 3. Provinces, dioceses, and missionary districts may submit resolutions to Convention through the Secretary of General Convention, the Rev. Canon Charles M. Guilbert.
- 4. Individual bishops and deputies may present memorials. If the memorial requires concurrent action by both Houses, it must be registered with the Secretary during the first three days of Convention.

Continued on page 16

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# Changes in Name: Council and Church

The Church's National Council has memorialized Convention to change its name from "National" to "Executive" Council. Three reasons have been offered for this request: 1) that the work of National Council covers many foreign countries and is truly general and worldwide, as well as being national; 2) that the term "National" is not proper when the Council deals with so many nationals of sovereign foreign countries; and 3) that in recent years the similarity between National Council and the National Council of Churches has caused considerable confusion both within and without the Episcopal Church.

The name of the Church itself will also be up for change again at this General Convention. At least four dioceses, including Chicago, Montana, New Jersey, and South Florida, have memorialized Convention to remove the word "Protestant" from the Church's official title, thus changing the name to The Episcopal Church in the United States of America (see page 20).

# Church and State: Amending a Stand

In 1961 the General Convention reaffirmed the action of the 1949 Convention when it fully endorsed "the principle that sectarian schools be supported in full from private sources or from a Church," and stated "that we stand unalterably against the use of Federal or State funds for the support of private, parochial, or sectarian schools."

After two years of intensive study and discussion, the Commission on Church-State Relations of the Episcopal National Council is recommending to General Convention that the Church's prior stand on this matter of aid to private schools be

THE EPISCOPALIAN



# William A. Coolidge to Outline the Foundation's Services to the Church at the General Convention

Mr. William A. Coolicge, a Director of the Episcopal Church Foundation and Chairman of its Theological Education Committee, will speak before the House of Bishops at 10:00 a.m. on Wednesday, October 14, and at 11:00 a.m. on the same day before the House of Deputies. Mr. Coolidge will outline the current program of the Foundation which centers around the granting of fellowships for advanced theological education and the loan of funds to churches for construction purposes.

In the theological education area, the Foundation has granted five fellowships for the 1964-1965 educational year and has received funds which will make it possible to expand this number in 1965-1966.

Also in the area of education, a survey of the seminarians and how they are supporting themselves has just been completed at the request of the deans of the Seminaries, and the results will be reported by Mr. Coolidge at General Convention.

In the field of assisting churches in new construction, the Foundation has over the last 15 years made available to Episcopal churches all over the United States a Revolving Loan Fund which now amounts to approximately \$1,400,000. This fund is loaned to churches

for construction purposes and is repaid in ten annual, interest-free installments. The only cost is an annual service charge of 1% on the unpaid balance to help defray the cost of making these loans.

Finally, the Foundation has instituted a survey of layman and clergy of the Episcopal Church all over the United States. Its purpose is to help determine the future course of the Foundation, to ascertain what the parishioners and parish priests think about the involvement of their church in community affairs, and to find out what objectives they consider most important. It is probable that the survey may reveal the role of the Foundation as one of helping the parishes increase their local parish benevolences. According to statistics the giving in our church appears low in comparison with other denominations. It is also possible that the Foundation may find a new role in assisting the whole Church with various research programs in the areas of fund raising and other areas in which the talents of laymen on the Foundation Board could be most helpful.

Mr. Coolidge will report on the current program of the Foundation and the results of the two surveys mentioned above.



Church of the Good Shepherd, Mobile, Alabama



# New Church Construction Aided

The service of Ground Breaking for the Church of the Good Shepherd, Mobile, Alabama, was held on March 23, 1964. The Rector, the Rev. John W. B. Thompson, is formerly of Christ Church, Cambridge, Massachusetts. The Rt. Rev. C. J. Carpenter stated: "I wish you could have seen the joy on the faces of the members of the Church of the Good Shepherd." This parish was organized as a mission in 1854.

On May 24, 1964, Dedication services for Holy Cross Church, Olive Branch, Mississippi, were held with the Rt. Rev. John M. Allin presiding. The Rector is the Rev. Marvin Murphy. In a true example of interfaith cooperation, the church is furnished with pews donated by Methodists, a Jewish synagogue and a Roman Catholic convent, while the altar comes from

an Episcopal church in The Bronx, N.Y. As **Mr. Charles Britt**, warden of Holy Cross Church stated, "If it had not been for you people (The Foundation), there would have been no Dedication on May 24."

These illustrations represent only two of the 125 churches which have been helped by loans from the Revolving Loan Fund of The Episcopal Church Foundation. Each loan is applied for by the Bishop of the diocese involved, and it is through his good offices that the commitment is finally made. These commitments have been honored with great fidelity. This, in turn, has enabled the Foundation to continue the Revolving Loan Fund, and has given encouragement to donors so that the fund has increased very substantially over the years.

Continued on page 55





Holy Cross Church, Olive Branch, Mississippi

### THE CHURCH

amended and supplemented "by recognizing the propriety of including such schools in general public-welfare programs, such as the provision of standard textbooks and of equal bus transportation."

In submitting this recommendation to the Convention, the Commission on Church-State Relations said that it recognized "the distressing complexities of the issues involved, and the necessity of continuing effort to teach understanding."

# The Episcopate: Bishop for Armed Forces?

The Dioceses of Michigan and Northern Indiana have asked Convention that "a Bishop be appointed exclusively for the Armed Forces of the United States, having as his chief duties the administration of Holy Confirmation to persons in the Armed Forces, acting as chief pastor of all chaplains, and advising and supervising members of the Armed Forces who feel called to the ministry of this Church or some other form of Christian service."

In other requests for action concerning the episcopate, the Diocese of Washington asks that a study be made of the need for "episcopal assistance, especially as it relates to the need for Coadjutor and Suffragan Bishops, and to recommend . . . the best means of providing such assistance."

The Presiding Bishop has asked Convention to simplify procedures for the election of a new Presiding Bishop between General Conventions, if this should ever occur because of death or disability. The Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, has asked that diocesans and bishops coadjutor be eligible for election by jurisdictions other than their own. This practice, usually called "the translation of bishops," is allowed in many Churches of the Anglican Communion, but is now not practiced in the American Church except for missionary and suffragan bishops.

# The National Council: Forty Plus Five

In keeping with the demands of a growing Church in a complex world, General Convention has been asked to increase the size of the Church's National Council, and to authorize at least five new staff officers in such fields as evangelism, church music, American Indian work, and pastoral care.

The Convention will be asked to enlarge the membership of the Council from thirty-two to forty persons by electing two additional bishops, two additional priests, and four more lay persons. This proposal would increase the elected leadership of the Council from twenty-eight to thirty-six. The elected membership, with the Council's four officers (president, two vice-presidents, and treasurer), would then bring the total to forty.

The five staff officers would include:

- (1) A general secretary for evangelism, requested by memorials from the Dioceses of Bethlehem and Oklahoma. The Church has had a secretary for evangelism since 1962, but only on a part-time basis.
- (2) An officer for church music, to fill "the undoubted gap between what the Church says concerning music, and what it does," in the words of General Convention's Joint Commission on Church Music.
- (3) An officer to make information available to the whole Church on the proposed "Partnership Plan" to replace the current system of fixed mathematical quotas for support of the General Church Program.
- (4) A public affairs officer to work in Washington, D.C., on matters affecting the American Indian and on other social and legislative concerns. (5) An officer for a proposed Division of Pastoral Care for hospital and other institutional work. This has been recommended by the Dioceses of Albany, Chicago, Iowa, and Southern Ohio.



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### AN EDITORIAL

# What's in a Name?

NAMES are important. They express uniqueness. It is no accident or mere custom, but a circumstance rooted deep in reason, that receiving the Sacrament of Baptism includes receiving one's name.

Names help to form their bearers. Names can be an honor and a lifelong inspiration. Thus we may choose for our children the names of saints, or beloved family names.

On the other hand, names can sometimes be desperate handicaps because they echo qualities undesirable to their bearers. Such names can leave deep scars on their holders. One ought to be able to live with one's name, to see in it a fair image of self, and to find in it a proper measure of self-respect.

The name by which we know our own branch of Christendom, the Protestant Episcopal Church in the United States of America, ranges in esteem from superb to impossible. The emotional response it commands is the perfection of ambivalence.

The word "Protestant" will be eliminated only over the dead bodies of some, their inhabitants announce. For those of us who feel this way, the post-Reformation tradition represented in the Anglican Communion is the true Gospel. Yet we are also inheritors, and to this day faithful partners, in a rich pre-Reformation tradition. For many of us who call ourselves Catholic—and rightly so—the word "Protestant" must go. But whether we call ourselves Protestant or Catholic, or both, we can all agree that we are *Episcopalians* and that Episcopal is a part of our name held precious by the adherents to both postand pre-Reformation traditions.

The Church has wasted thousands of man-hours in recent—and not so recent—years on this emotional tug-of-war. We should like to suggest a remedy for consideration in 1964: that the present, formal title of our Church be followed, in the appropriate place, by the clause: "hereinafter referred to as The Episcopal Church."

With this insertion, the common ground held in differing appraisals of our character as a communion would be plainly and simply stated. So would the distinctiveness of our historical position among the branches of Christendom. Formality could then be conformed to current usage and understanding without too many scars, legal fees, and printing costs.

The constitutional addition could be approved in 1964, circulated to dioceses and missionary districts, and adopted at the 1967 Convention. Amendments to canons now employing the Church's name can be adopted, by concurrent resolutions of both Houses, at the session to which they are first proposed.

# Invitation to a Journey

# By Giovanni Montini

The age of economic progress emphasizes, above all, the general anxiety to reach a better standard of living. This is not anything bad. On the contrary, it can be a good in itself, if this search for prosperity does not paralyze the progress of the human spirit. That work be a law for all, that it be part of the dignity of man and of nations, that it reveal itself as the principal source of the material well-being of all, that it perfect itself by an ever-growing return, that it find instruments always more suitable for production and for the lessening of human fatigue: this is good, this is an excellent thing.

But can work be an end in itself? Must all of man's endeavor be economic? Can work so satisfy human aspirations as to impede the search for and enjoyment of moral and spiritual goods? Can work become its own secular religion?

Is it enough for man to resolve the problem of "how" to work

while neglecting the problem of "why" to do it? Is it sufficient for a civilization to possess the science of means without the science of ends? Even if work is a condition for life, must it become for us the

purpose of life?

A growing prosperity brings with it another danger, that of hedonism. The economic progress

of our present historical circumstances encourages a practical materialism. There is a danger that the hedonistic satisfaction which economic progress permits—amusement, luxury, pleasure—will not be counterbalanced. We know all too well how pleasure is regarded as being the highest goal towards which life can aspire, and how rapidly and with what tragic ease affluence can degenerate into idleness, pride, vice, weariness, and even outright pessimism about life. This leads to a total inability to search for and appreciate the moral and spiritual values which really enrich life.

As the Christian becomes aware of all this, he adopts a position of reserve, of discernment, or of cautious and conditional approval. If he takes a higher view of the world about him and especially (as in our case) of a well-to-do society, a large part of public opinion turns against him. It notices that the Christian does not conform to the conception of life which derives from prosperity. He is treated as a stranger who does not understand the kingdom of temporal progress, a kingdom which seems to merit unquestioning loyalty because of its abundance, its vitality, its comfort. This tends to ex-

clude the Christian from the councils of decision in which value and direction are given to economic activity.

His moralism, people say, spoils every feast, takes away carefree liberty, and everywhere gives birth to scrupulosity and melancholy.

And this is one of the causes of our contemporary secularism. The Christian seems to personify an attitude which opposes the material progress to which our time ascribes its power and its delights. The Christian in the face of economic progress is the man of renunciation, of poverty, of escape from the world: he is the bearer of a cross: how can he claim citizenship in a modern civilization?

This objection demands reflection on the part of the Christian, because there is growing up around him an attitude of diffidence, of estrangement, and also of hostility.

It is an objection which is taking root in circles noteworthy for their trust in the primacy of the economic factor: the world of Capitalism and Marxism. It flourishes also in the world of youth lacking a true perspective of life. Unhappily, we see signs of its growth every day, so much so that we think it is one of the most

Continued on page 22

Summer is over;
young and old alike,
we are back at our daily
work. At this point in
time, the words of a great
Christian leader may
offer new insights
and courage.

From the book The Christian in the Material World, by Giovanni Battista Montini. Reprinted with the permission of Helicon Press, Inc., Baltimore, Maryland. © 1963.

# Invitation to a Journey

serious and urgent questions of our time. That question is to verify the relationship which ought to exist between Christian life and modern life, the former understood as faith in the Gospel message and the latter understood as life pervaded by the penetration and mastery of the temporal order. Hence we are concerned with examining the meaning the material world should have for the Christian.

We will simplify our enquiry by reducing it to a threefold observation. First of all, we must recognize the fact that the Christian is a *priori* an optimist in his view of worldly goods. He is not hostile towards them, he favors them; he is not disturbed by, but attracted to them; he is not fearful but sympathetic towards them. If he handles them prudently it is because he respects them, and knows instinctively that there are other values higher still.

We find confirmation for such an attitude of mind every time our ministry causes us to visit one or another of the great projects of our day—the new factories, modern buildings, and large commercial centers. Precisely because of our religious principles, we know immediately that we cannot ignore achievements of this sort, much less condemn them.

Instead, there come to mind the marvellous and mysterious words, again and again repeated in the Bible, which tell of a similar admiration which God felt for the works of His creation: "And God saw that it was good." The Maker of the universe was satisfied with His work. God saw His own image reflected in His creatures. He admired their order, movement, grandeur, beauty, and depth. He heard the hymn rising from the cosmos He created. He measured the strength of His own power and freedom.

This would be a stupendous subject for meditation: to look at the essence of things through the eyes of God. We would immediately be dazzled. Perhaps this could

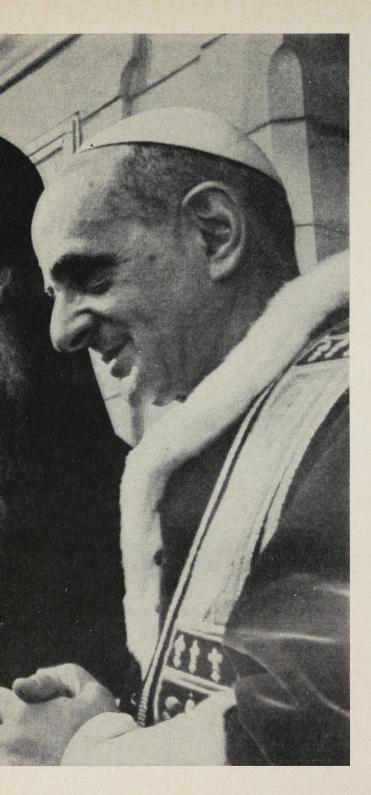
be the resurgence of a renewal of religion for the man of tomorrow which the scientific world of yesterday lost.

But for the moment—by way of an analogy which, however slight, is both edifying and authorized by St. Paul when he commanded us to be imitators of God—we wish only to assume a similar attitude toward the works of men. And are not these also works of intelligence, of patience and toil, of usefulness and beauty? For this they merit our applause, and for two other reasons they recommend themselves to our religious piety. First of all because, within our earthly horizon, the work of man develops the works of God. It uncovers their deep potential, brings them to light, unveils their wonders, deploys their energies, and enhances their benefits.

Secondly, since it is in the nature of modern work to try to reduce the worker's fatigue as well as to satisfy the needs of society, the consequent benefits are both economic and social. Thus, it is the work of human intelligence and charity which we admire in the best of modern achievements. And it is for this that they merit our appreciation and gratitude.

The energy with which modern man seeks to understand, dominate, and utilize nature, putting it at his service, must be considered a worthy response to the endowment given man by God. The voice of God reveals to us the sense of the world: "Fill the earth and make it yours." The nature which surrounds us is a wonderful invitation to explore, conquer, and possess.

This invitation is not intended to limit man to the realms of this world. It moves him to begin a journey or even to place his foot upon a ladder which will lead him back to his origin, back to God. Work and the conquest of the physical world are nothing but a journey which must lead man to the original source. One must walk through this world with a religious sense of the divine presence, rather of a divine expectation which is



Giovanni Battista Cardinal Montini was elected Supreme Pontiff of the 550-million-member Roman Catholic Church on June 21, 1963. Taking the name Paul VI, he is an admiring follower of his three immediate predecessors. He hopes, he says, to have some of the strong will of Pius XI, the knowledge of Pius XII, and the goodness of John XXIII. Sent to Milan in 1954 as archbishop, after thirty-one years in the Vatican foreign office, he became a surprisingly vigorous missioner in the heavily communist areas of his industrial diocese. To those "unhappy ones who gather behind Marx," he became a formidable opponent whose methods earned from them the title "the workers' archbishop." The mission of the Church, the sixty-seven-year-old leader says, is "not a conquest, but a service."

on the one hand deeply hidden and on the other openly manifest.

This journey holds a surprise in store for us: an encounter with the Word of God come into the world as man: an encounter with the Incarnation. Our experience of the created world is transformed into an extraordinary adventure, into a magnificent revelation. Here is what St. Paul says:

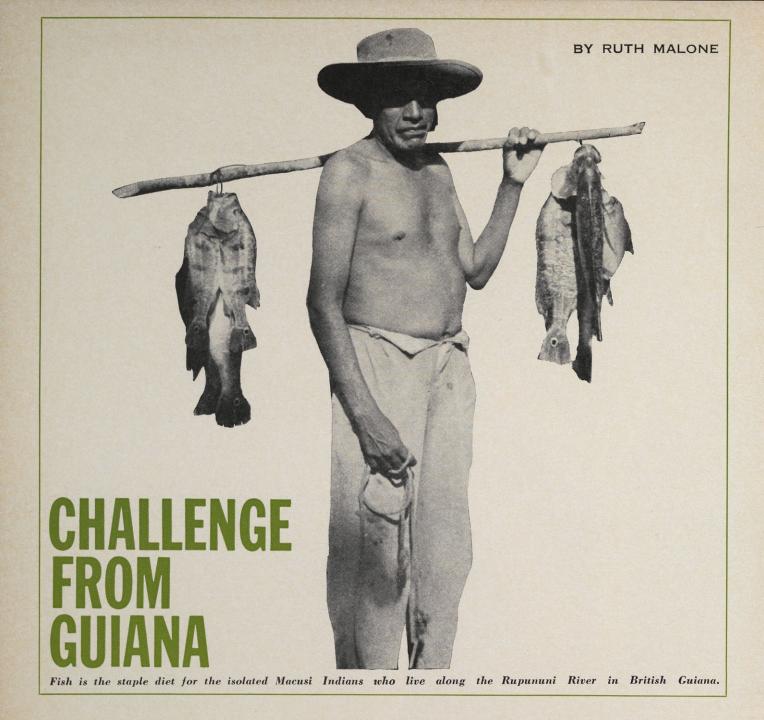
"Everything is for you . . . and you for Christ and Christ for God." And he adds:

"All that rings true, all that commands reverence and all that makes for right: all that is pure, all that is lovely, all that is gracious in the telling . . . let this be the argument of your thoughts."

The Christian is not insensitive to the world of nature or to the material realm. He is no escapist nor is he lost in abstractions. Neither is he absorbed in the angelism of the spiritual world. Quite the contrary, he is one who can have the highest and most complete view of temporal values, who can approach them with the greatest realism, who can best deal with them. For example, we consider honesty an essential virtue in the Christian profession—is it not also a basic requirement for the proper use of economic goods?

Christianity is not an obstacle to modern progress because it does not consider modern progress only in its technical and economic aspects, but in its total development. Temporal goods can certainly help the full development of man, but they do not constitute the ideal of human perfection nor the essence of social progress.

The Christian sees in temporal goods the work and the gifts of God. As such he admires them and puts them to his use, but they do not become his idol. He always remembers the first commandment: "Thou shalt have no other God but me." It is there that the drama of the confrontation between the Christian and the temporal order is born.



NE OF the toughest assignments ever to face the Episcopal Church was accepted in May of this year when the National Council voted to extend the Church's work to a remote area of South America. Acting at the request of the Most Rev. Alan John Knight, Archbishop of the West Indies and Bishop of Guiana, the Church will undertake to reactivate Anglican mission work among the Macusi Indians in the Rupununi region of

Because, in common with most

Americans, we know little about this nearly inaccessible region, the Rev, Donald Bitsberger, assistant secretary of the Church's Overseas Department, recently surveyed it, using an airplane and a Land Rover to cover an area of nearly 4,000 square miles lying along the borders of the Rupununi River. This district of savannah, or grazing land, covers the entire southern end of British Guiana, although the Church's work is confined to the country north of the Kanuku Mountains.

The district affords only vestigial

roads, and the Macusi travel by dugout canoe when not walking. There are no large settlements; these migratory people settle into thatched hut villages placed, for safety, above the rising levels of the river. A few schools in the settlements are taught, for the most part, by Anglican laymen who live in the region. The weather is hot and humid, and the population fluid, since cattle grazing is the principal occupation.

British Guiana is one of three apparently tiny tropical territories

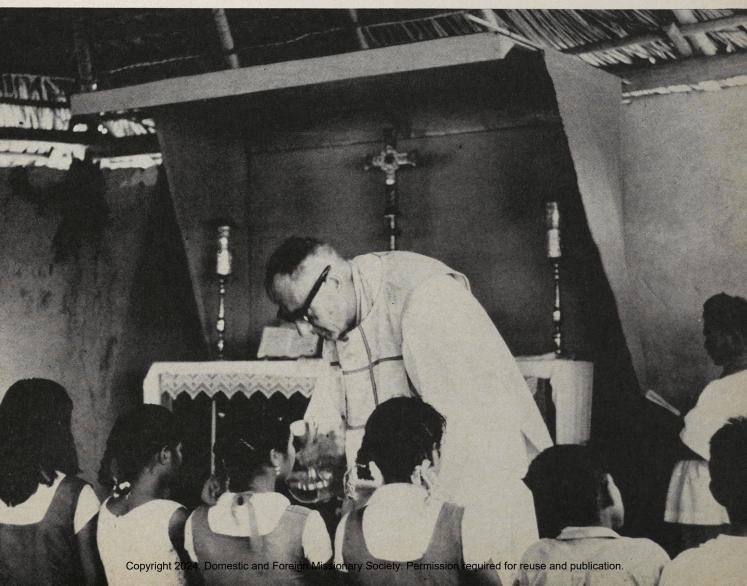
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British Guiana.



St. Mary's Church in Yupukarri, located on the broad savannah of inland Guiana, is built in the style of the Indians' thatched huts. The small cross-shaped windows around the entire building represent the Stations of the Cross.

The Rev. Jack Holden, Anglican priest who until recently served as manager of Rupununi schools, is shown celebrating Holy Communion for Anglican students in school at Annai, one of a group of fishing and farming villages on the river.



British Guiana, undoubtedly one of the least-known countries in the Western Hemisphere, is located in the northeast section of South America, above Brazil and east of Venezuela.



The Rev. Donald E. Bitsberger greets the Annai tribal chief (right). Patrick (left), the chief's brother, served as Mr. Bitsberger's guide as he surveyed new Episcopal mission territory in a Land Rover. Without the car, provided by a local rancher, the trip would have been by dugout canoe or on foot.





Schoolchildren stand by at Annai to receive their morning milk. In this area of migratory population, education is one of the prime problems. One help would be to keep all the children in the villages during the school term.

### CHALLENGE

### FROM GUIANA

jutting out from the huge mass of Brazil, with a corner just snuggling into Venezuela. It is, however, about the size of the State of Kansas. The first Anglican mission was established in 1840 at Yupukarri, but was destroyed by slave-raiding parties from Brazil. It was not until 1908 that a chain of missions was stretched out along the borders of the Rupununi.

From 1908 to 1918 the work benefited from the constant supervision of resident clergy, but from 1918 to 1942 the territory was visited only occasionally by priests from the coastal areas. In 1945 the Rev. Canon Jack Holden was appointed by the Society for the Propagation of the Faith to serve in the Church in the Province of the West Indies, and was assigned to the Rupununi. He carried on the work until ill health forced his return to England in 1949. When he came back to British Guiana a year later, he was assigned to the coastal area of Pomeroon, and made only occasional visits to the Rupununi, where he was saddened by the decline of the work. In 1963 he returned to the Rupununi for one year.

Today, two simple rectories are available to priests who will work among the Macusi Indians. Mr. Bitsberger found the Anglicans among them to be devout Christians who take their religious and secular commitments seriously. These lay persons teach, serve as public health officials, and endeavor to hold together a common life in the face of a tradition of migration. Among his recommendations: two teams, each hopefully consisting of a priest with a wife skilled in nursing techniques or teaching, with the end view of training the Macusi and developing a local clergy who will carry on the work needed to bring this remote area into the second half of the twentieth century.



# Six Years of Quiet Courage

BY LOUIS CASSELS

SHORTLY after the Rt. Rev. Arthur Lichtenberger was elected Presiding Bishop on October 11, 1958, he granted an interview to the religion editors of the two big U.S. wire services, both of whom happen to be Episcopalians.

The newsmen spent more than an hour in Bishop Lichtenberger's Miami Beach hotel suite, trying to get him to say something quotable. But he seemed to be wary of reporters—even (or perhaps especially) Episcopal reporters—and stuck doggedly to innocuous platitudes.

When the representatives of Associated Press and United Press International finally gave up and left the hotel suite, one of them offered this appraisal:

"He's a nice, likable guy, and he'll probably make a pretty fair P.B. But he'll be solely preoccupied with the internal housekeeping of the Episcopal Church. His impact on the outside world will be negligible."

This prediction ranks as one of the worst ever made in a profession which is famous for the cloudiness of its crystal ball. As the reporter who made it, I welcome this belated opportunity to recant and record the truth.

The truth is that Arthur Lichtenberger has done as much as any other church leader of our time, and far more than most, to demonstrate to a skeptical

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# The Gentleman from Oshkosh

BY ROBERT N. RODENMAYER

Many things both good and bad may serve to make a man memorable. A vile temper will do it, or a caustic wit, or deeds of ample philanthropy, or conquest on land or in space. The man of maturity and wisdom—the finished man—is not so apt to be noticed except by his immediate associates. They will remember him as a companion; and the more open and generous the man is, the more people will remember him as their friend.

John Buchan once remarked about the publisher Thomas Nelson that he improved situations by living in them. So it is with Arthur Lichtenberger, the Presiding Bishop of the Episcopal Church. Scholar, teacher, administrator, world citizen as he is, he will be remembered chiefly, I think, as a friend, and by many in all walks of life. Such a genuinely modest person as Bishop Lichtenberger has two endearing qualities: he is interested in what other people think and feel, and he is approachable. Children can get his ear as well as bishops, the children perhaps more readily.

The mature man, the child grown up, the gentleman always sees himself in the healing perspective of humor. He knows that he is always just a little ridiculous and doesn't mind it. Bishop Lichtenberger's call on Pope John XXIII in November of 1961

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## Six Years of Quiet Courage

world that Christians really care about injustice, poverty, and other ills of human society.

By his courageous willingness to stand up and be counted on controversial issues—particularly the struggle for racial equality—he has repudiated the long- and widely-held belief that Episcopalians are a bunch of upper-class snobs who are mainly concerned with preservation of a comfortable status quo.

He has also demonstrated, amid a shower of brickbats from various dark corners of the Church, that Episcopalians are sincerely committed to the quest for Christian unity.

Best of all, he has done these things without any of the flamboyant grabbing for headlines that sometimes accompanies ecclesiastical ventures into public affairs. No working reporter regards Arthur Lichtenberger as a publicity hound. That is possibly the highest compliment that could be paid to a man who has made front-page news on dozens of occasions during the past six years.

The 189,000,000 Americans who are not members of the Episcopal Church first became aware of Bishop Lichtenberger in November, 1961, when he went to Rome to pay a courtesy call on Pope John XXIII. He was the first church leader in the United States to make this ecumenical gesture, and Roman Catholics have never forgotten that it was the leader of the Episcopal Church who braved the danger of public misunderstanding in order to respond to Pope John's expressions of love for "separated brethren."

The trail which Bishop Lichtenberger blazed has since been heavily traveled, and today no one thinks anything of it when the head of a non-Roman Church pops in on the Pope. But when Bishop Lichtenberger had his "most cordial" visit with John XXIII, there was a real risk that it would be misinterpreted in some quarters as the first step in a "return to Rome." He was well aware of this hazard, but accepted it as part of the price for doing the right thing. That's the kind of man he is.

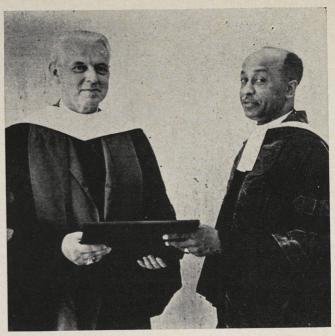
His quiet but stubborn courage has also been reflected in his unrelenting campaign to make the Episcopal Church an ally rather than an enemy—or an onlooker—in the Negro's fight against discrimination.

On May 26, 1963, he sent to every priest of the Church a Whitsunday message calling for "an unmistakable identification of the Church, at all levels of its life, with those who are victims of oppression."

"The struggle of Negro Americans for their rights is costly, both in terms of personal sacrifice and of money, and they need help," he said. "I ask you to involve yourselves. . . . It is the duty of every Christian citizen to join actively in the fight against racial injustice in this land."

Practicing what he preached, he agreed a month later to serve as chairman of an interdenominational

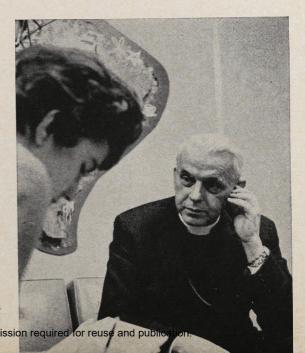
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Bishop Lichtenberger receives honorary doctorate from the Rev. Dr. Tollie Caution, trustee of St. Augustine's College.



Holding the traditional pastoral staff, Bishop Lichtenberger presides at service of consecration of a bishop.



The Presiding Bishop ponders answer to reporter's question during a news conference
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Bishop and Mrs. Lichtenberger receive royal welcome from Hawaiian schoolgirls during February, 1962, visit.

News cameras greet the Lichtenbergers in Dallas, Texas, as they arrive for 1960 sessions of House of Bishops.



The Bishop and the Rev. John Butler talk with farmer during visit to the Church of South India in 1956.



### The Gentleman from Oshkosh

was an act of graciousness which was received graciously. In speaking about it afterward, however, the Presiding Bishop said with charming simplicity that while he was on his way to the meeting in a taxi, he was turning over in his mind what a proper gambit might be for opening the conversation. He said that all he could think of was the nervous remark of James Thurber's in a similar situation: "Mighty nice place you've got here."

As it turned out, there was no need for conversational gambits. Pope John met Bishop Lichtenberger with both hands outstretched, and two genuine men of God met.

Born in Oshkosh, Wisconsin, on January 8, 1900, Bishop Lichtenberger grew up there, and attended Kenyon College in Gambier, Ohio, from which later he received an honorary degree, and where his name is now enshrined as a former headwaiter. After being graduated from the Episcopal Theological School in 1925, he went out to China as a newly minted deacon and taught New Testament for two years at St. Paul's Divinity School in Wuchang. In March, 1925, he had married Florence Tate, and together they began their ministry. This has been one of the constants in Bishop Lichtenberger's life, a shared ministry with a gallant and gracious lady.

The next stop was at a college parish in Cincinnati, College Hill, where the lives of many were enriched by his characteristic good humor and wisdom. He went to St. Paul's, Brookline, Massachusetts, in 1933 and stayed till 1941. That was where our personal friendship began. I had gone to St. John's, Gloucester, in 1936 and soon found a kindred spirit in "Lichty" (you have to do *something* with Lichtenberger). The friendship has worn well.

During the Brookline years he lectured in pastoral care at the Episcopal Theological School in Cambridge. In 1941 he undertook quite a different type of ministry as dean of Trinity Cathedral in Newark, New Jersey. There he is still affectionately remembered for his careful administration, his helpful preaching, his involvement in the serious concerns of city and diocese, and his quiet ministry as pastor to his brother clergy. He left Newark to become Professor of Pastoral Theology at General Theological Seminary in New York; though in that post for only three years, he left his mark on it as scholar, teacher, and pastor.

In 1951 he accepted election as Bishop Coadjutor of Missouri, becoming diocesan the next year. He carried into his new task the same qualities which have always marked his career. He never moved upstage. Honors sit upon him lightly; responsibilities do not engulf him. Throughout he has remained the same as ever—congenial and honest in companionship, concerned about the real issues of our time, open to new ideas and fresh approaches, a warm friend to men and women, a true man of God.

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Unsighted members of the Episcopal Church will be interested to learn that, beginning in October, the Home Department of the National Council will start free distribution of a Talking Book edition of The Episcopalian.

The recordings will be ten-inch, the size used by the Library of Congress Division for the Blind. Those who do not have record players with the required 16 2/3 rpm may obtain Talking Book machines, provided free of charge to the legally blind through the state agencies designated as distributors by the Library of Congress Division for the Blind. Legal blindness is defined as the inability to read ordinary newsprint even with the help of corrective lenses.

This new service will supplement the Braille edition of The Church Herald for the Blind, which has been published by the National Council's Home Department for several years. For the many blind persons who do not read Braille, as well as for those who do and wish to have additional material about the Church, the Talking Book edition of The Episcopalian is expected to prove especially valuable.

The help of all Episcopalians is asked in locating blind members of the Church who would enjoy receiving the new recorded magazine. All requests for subscriptions to the new Talking Book edition of The Episcopalian should be addressed to:

Talking Book
The Home Department
Episcopal Church Center
815 Second Avenue
New York, New York 10017

## Six Years of Quiet Courage

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Commission on Religion and Race established under the auspices of the National Council of Churches.

This Commission demonstrated from the start a readiness to get its hands dirty. Some of its members went to jail for taking part in nonviolent demonstrations against segregated public facilities. More important, it took the lead in organizing the massive display of support from the religious community which, Congressmen say, was the key factor in pushing through the strongest civil rights bill in United States history.

Last April, when Bishop Lichtenberger made his reluctant decision to retire, the announcement was treated as a major news story not only by the secular press, but also by the publications of other religious bodies, including most Roman Catholic newspapers.

Clifford P. Morehouse, president of the House of Deputies, accurately diagnosed the reason why Bishop Lichtenberger's retirement has been widely regretted:

"Under his guidance," Mr. Morehouse said, "the Episcopal Church has exercised an ever-growing witness in the fields of evangelism, ecumenicity, social relations, and civil rights. He has placed the stamp of his gentle but forthright character on the life of a great Christian communion, and on the conscience of the American nation."

This penitent pundit has only one word to add to that appraisal of Arthur Lichtenberger's impact on our time.

The word is Amen.

### The Gentleman from Oshkosh

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For more than twenty-five years the Lichtenbergers have owned and enjoyed a summer place at Bethel, Vermont. There is in fact a Vermont quality about the man, so much so that a Vermont story might make a suitable conclusion.

A young man drove up to a crossroads general store in a convertible, looked at the cloudy sky, and decided to put the top up. He then sauntered into the store, where three local citizens had joined the store-keeper. The young man, greeted by a typical Vermont silence, commented brightly, "Looks like rain."

"Won't rain," said the proprietor abruptly.

"Sorry," said the young man; "I didn't want to start anything. Just observing."

More silence. Finally one of the locals asked, "What's ver name, young feller?"

"Peters."

"Any relation to Ned Peters, used to be mail carrier in these parts?"

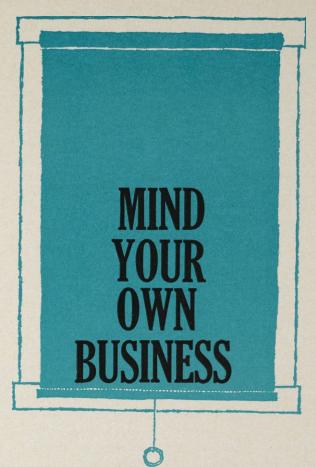
"My uncle." Silence.

Another asked, "Any relation to Jim Peters, used to have a chicken farm down along?"

"My cousin."

The third man looked up. "Any relation to Tom Peters, used to have a dairy farm at Five Corners?" "My old man."

"Well," conceded the proprietor after a proper interval, "maybe it will rain."



I write this in an apartment on the heights of Morning-side Drive, looking far down to the evening lights of Harlem, and a pilot's view of the length of 121st Street. The moving lights of cars have a looking-glass appearance, and I am looking through the glass from another world, apart, detached. Coming from a large English city, where I live with an inevitable sense of responsibility and guilt and bewilderment amid so many challenges, it is pleasant to feel off-duty from life. Out there is the boiling city of New York, bottling the bubbling unrest of Harlem. They have their problems; in the past two weeks I have been hearing, thinking, reading about them. But I am on the outside looking in, casually in spite of concern, minding my own business.

I did, as it happened, walk alone through those streets down there when I was looking for this apartment the other evening. The atmosphere was uneasily expectant. I passed whole families dressed in black, standing forlornly on the steps of their houses—a mourning and a protest? A young Negro whispered to me as I passed him in the street, "Are you scared?"

But white faces do not help the tenseness. A visiting Englishman has no place there just now. There is nothing I can do.

A week ago I spent some hours visiting the East

Harlem Protestant Parish, learning something, understanding something, feeling something. But I cannot be anything other than detached. I do not need to listen to a Negro for more than a minute, or read a paragraph of James Baldwin, or listen to one short spiritual to recognise that I do not and cannot "feel what they feel" any more than I can know what it is like to be a white policeman down there, or one sensitive member of the city administration. In these days I have tried, as they say, to "grasp the situation"—but the situation involves a great diversity of people in a great diversity of places, each place with its own point of view. My own particular place is detached.

Yours?

Accept with me that there is value in detachment. So the saying runs, "The spectator sees most of the game." It may well be easier for an American to take a dispassionate view of British colonial policy than a Britisher, and easier for a Britisher to distinguish the moments of wisdom and folly in Russian-American relationships. The agnostic may see a good deal more of the patterns of church life, and their actual value, than a person immersed in them; which is one of many good reasons for talking with agnostics.

What does "love thy neighbour" really mean?

BY DAVID HEAD

# Mind Your Own Business

Or think of the counselling that goes on, formal and informal, inside and outside the church. One of its great values is that a person submerged in the waters of emotional stress may touch the hand of someone standing on solid ground. The unhappily married needs the happily married, the child the adult, the adult the child, the mentally disturbed the sane, the guilty the (comparatively) innocent.

So important is this that a distinction has been drawn between *sympathy*, literally "feeling with," getting alongside the sufferer from an external vantage point; and *empathy*, "feeling in," getting caught up in the vortex of affliction.

In all this, we get the hint that being involved can be a blinding and inhibiting thing. Now there is a second objection: to involve oneself in someone else's situation can be a most unpleasant and objectionable affair. None of us like people intruding in our affairs, however well-meaning (awful adjective) they may be and usually are.

A good case could be made for the assertion that the best contribution a prosperous, intelligent, upper-middle-class person (or, come to that, you, my reader) can make to the world is to look after his own interests and pleasures. Let him live his own life in the congenial circumstances he has attained, knowing that his spending will help keep the processes of industry processing. It is to be expected that his culture and contentment will, in one way or another, and without conscious effort, overflow into society as a whole. It is good for others at least to know that some are, beyond all bounds, successful and, within bounds, satisfied.

Do not suspect, wary reader, that my tongue is anywhere except well back behind my teeth. For I am holding in contrast to such indifferent detachment the sentimental person who will maintain his way of life reasonably intact—yet pay large sums of lip service to the poor, poor things who suffer.

Contrast also the nice and earnest person who comes to be known as a do-gooder. He swoops to the rescue from the heights of his own sufficiency—only to be resented. His patronizing attitude will probably be completely hidden from himself, but those at the receiving end are in no doubt. Few of those who read religious magazines know what it is like to be consistently at the receiving end. When we think about it, we know we should not like it. Probably we, with our limited and occasional needs, know what it is to wish profoundly that some kindly disposed person would mind his own business.

It is also true that we can mind our own business while man assaults man, bruises child, deserts wife, destroys himself. This very morning I heard the story of the Puerto Rican woman who, in a tavern some-

where in those streets below my window, received a message that her husband had been knocked down and taken to hospital. She tried without success to get through to the hospital on the phone, and grew more and more frantic. Nobody in the tavern understood her; and when her hysteria grew, they sent for the police, and she was removed, loudly protesting, to a mental hospital. Two days later a welfare worker who knew Spanish visited her and heard the whole story, including the fact that two small children had been left at home alone. When they went to the apartment, they found the children dead.

Why did no one bother enough to realise that this woman was not babbling, but expressing her anguish in the only language she knew? How many must have heard cries coming from the apartment, but decided to mind their own business?

Detachment can be demonic. Those of us who have no psychological drive to be busybodies are prepared to go a long way, in attitude or geographical distance, to avoid being attached to possible demands or impossible people. The Englishman prefers a detached house; or next best a semidetached one; or if circumstances force him to live in a flat, he finds himself living in a vertical cul-de-sac where no one passes, and boasts that he "keeps himself to himself."

How literally are we to take that word "apart-ment"? We may reach the conclusion from all this that we are to accept our attachments where, by the chance or providence of things, we are attached. You have a neighbour. Congratulations. Or, if more appropriate, hard lines. Either way, as a Christian you will not live as though you had none.

Your neighbours may be the best of neighbours, which, in England, would mean that they are no trouble to you. But you will still be sufficiently in touch to avoid the situation where you learn one day that your neighbour's wife has been in hospital four months; sufficiently in touch that when you are in a spot of bother, you can at least tell your neighbour about it.

I remember its being pointed out to me in my youth that "love your neighbour" did not mean your next-door-neighbour. I understand what was intended. But perhaps today I need most of all to know that it does indeed mean my next-door-neighbour.

Jesus gave a simple and practical answer to the question, "Who is my neighbour?" It is the chap who, not by our choice or initiative, happens to be around. There are many modern equivalents to falling among thieves—from having a burglary to being robbed of one's reputation by gossip; from being beaten up by the ills and chances of life to being left so lonely that you are half-dead. It is not a matter of interfering, but being the sort of person who—like the Samaritan—spontaneously crosses the road.

Such a crossing may sometimes be more demanding than an uncongenial experience, an unexpected walk, and the cost of two pennies. It may sometimes feel like turning aside from life. It may certainly be a turning aside from our day's journey as we have mapped it out. But for the Christian it will be turning *into* the way of obedience. To stand alongside someone whose need you personally share is surely to be minding one's own business.

It is perfectly clear to anyone attached, by necessity or choice, to the people in the blocks below my window that to be neighbour means crusade as well as comfort. Personal care is desperately necessary, but it often deals only with the symptoms of social dis-ease. Only politics can deal with the disease, for politics is the way things happen. And suddenly it strikes us that again and again the love of neighbour is a gateway to trouble.

That is the time to remember that Christ, thinking of the intimate ties of family life, said, "I have not come to bring peace, but a sword." In the process of reconciling "all things . . . on earth or in heaven," Jesus made and makes many enemies, and caused and causes much trouble. Have we decent, respectable Christians really accepted this? Do we fully accept that, in the course of neighbourly duty, we shall need not only to keep our fists in, but also to stick our necks out?

Perhaps you, like me, were brought up to think that there was something shameful in getting "mixed up" in nasty things. Have we—almost without realising it—accepted that a Christian can be engaged in good things like running youth camps or visiting the sick (two most necessary expressions of neighbourliness), but does not cross swords with authorities, and does not make a nuisance of himself? It occurs to me that Senator Goldwater's now world-famous phrase, "moderation in the pursuit of justice is no virtue," could—stripped of all current partisan innuendoes—have been spoken by Christ on the cross.

I cannot doubt that picketing has been a necessary stage in challenging the conscience of many people (including many church people) to a long-standing situation. Consciences often need large and clumsy spoons before they can be stirred. Shaw asks us, through one of his characters in *Saint Joan*, whether there must be a martyr in every generation because people lack imagination. To love a neighbour imaginatively can bring us to a terrifying involvement.

This is our worship of God. To religiously-minded people all over the world, Christ says, "Why call ye me, Lord, Lord, and do not the things which I say?"

I am involved with my neighbour because God has attached me to him, attached me through geographical or social proximity, and through our common humanity,

and because my relationship with him (whether he be Muslim or Communist, brown or pink, cultured or coarse) is solidly in Christ who is attached to humanity by incarnation and intercession.

This love which the Law and the Gospel of God so urgently link with neighbour is not the cool condescension of dutiful awareness. Neither, of course, is it the deep desire for someone to fill my own emptiness. It is the passionate affirmation of another man's place; a considerate detachment, so that he is free to breathe his own air; a diffident attachment, given with the bit of space and time and experience that join us. It replaces remoteness by an awful nearness. It enables me to be hot under the collar about a man of quite different kin and skin; to hate my own flesh if a stranger's right is denied; to hate my own self which would negate him in affirming me. It leads me to take the trouble to understand, to contribute, to pray, and (again and again) to understand. It makes me know that if I am not my brother's keeper, I am my brother's brother. It tells me to mind my own business, which (as it turns out—and what joy is here) is my Father's business.

So often we prefer a world of fantasy to the world of God's grace-filled reality. It is so natural to dream our dreams on the sidewalks of life. It is—by all accounts except the Gospel's—so much better to be remote, not quite serious. A looking-glass world is bearable even when not comfortable. It is also godless.

### About the Author

Immediately preceding the four prefaces in the first of his five books, He Sent Leanness, David H. G. Head wrote, "... to any gentlewoman who, misled by the title, expects to find in this book advice for the reduction of the figure, I am very sorry. You won't." The Rev. Mr. Head is not only English, Methodist, and a former missionary in Africa; he is also a witty and delightful descendant with literary blood lines traceable to C. S. Lewis, G. K. Chesterton, and Lewis Carroll. His five books crackle with dry humor and keen insight. After four years in West Africa, he served for four more in a suburban pastorate in Nottingham. He is presently superintendent of a large inner-city mission, including a central hall and nine smaller mission churches, in England's second largest city, Birmingham. This last summer, Author Head spent four weeks in a first visit to the U.S.A. He is married to the former Jean Allison, whom he found teaching botany in Nigeria in 1957. They have two children. Mr. Head's article was written for THE EPISCOPALIAN and Presbyterian Life, and appears in both publications this month.

# MISSIONARIES ALL?

BY HENRY THOMAS DOLAN

THEIR spoken and written utterances would sound formal and stilted to us. Their dress and manners, too, would strike us as elaborate and artificial. Yet some of them had been born in log cabins, and most of them were intimately familiar with the hardships of travel in rough country, and with the uncertainty of finding a dinner or bed at all, however poor, at the end of a day's journey. Most of these Episcopalians, as they converged on Philadelphia during the second half of August, 1835, horse-drawn or waterborne, had been on the way for long days.

It was the 18th General Convention of the Episcopal Church, already set in its triennial rhythm. Fifty years after the Convention in which it was formally organized, the American Church numbered fourteen bishops, some seven hundred clergy, and thirty-six thousand enrolled communicants, in twenty-three states. But not a single bishop of them, and only a few itinerant missionary priests, were at work west of Kentucky and Illinois.

Clergy and laity alike, in the established dioceses, had been thinking and talking much of their one-time friends, neighbors, and fellow parishioners among the faithful who had followed fortune to the great central plains or beyond, and now were drifting either into the worship of other branches of Christendom, or away from any, because Episcopal services were not available.

This was a time for forms of ruggedness other than the purely physical. The fifty years the Church had just rounded out had been thin and sometimes bitter years of unpopularity and even derision. Its historic ties with the English Church and crown were often cast in its teeth. Currents of facile intellectualism, deism, and cheap, popular liberalism eddied all around, too mercurial and superficial to stand still for a hearing of Trinitarian theology and doctrines of Incarnation and divine redemption. Tom Paine's writings were the Bible of the mockers, and were available in penny printings.

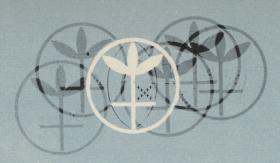
But men were not ashamed to possess and to use intellectual parts in

this age. So the fourteen bishops, sixty-three clerical deputies, and sixty-one lay deputies descending on Philadelphia knew what it was to hold the faith against popular temptation. They were tough enough in mind and body not to be ashamed of being tender in heart. They put reason and faith together for a reading of life that left them concerned about their fellows beyond the mountains who were no longer hearing the Gospel, and concerned about those in foreign parts who did not know such a thing as the Gospel existed. Coming to Philadelphia, they found themselves in one place with one accord, and were enabled to lay hold on what might be called an American Pentecost.

Heading them was the Rt. Rev. William White, the second bishop consecrated for the fledgling nation, eighty-seven and in the last year of his life, but tall, erect, and clear of mind and speech. Elected to preside over the House of Deputies was the Rev. William Edward Wyatt, rector of St. Paul's, Baltimore, whose

Continued on page 39

Perhaps we have forgotten that we are all supposed to be missionaries. Here's a look back into history at the men who made some far-reaching decisions for us.



# NATIONAL COUNCIL

# FOCUS



# LOS NUEVOS VECINOS

The Christian who has outgrown tired phrases about mission and wants to wrestle with its meaning today is sure to find the 1964-65 program of Mission Study and Offering exciting. With its theme "Our Spanish-Speaking Neighbors," this study program pulls no punches in bringing to life the situation of Spanish-speaking citizens in this country as well as in Latin America.

An important tool in this mission study, a play entitled "Bitter Bread!" brings each person closer to the difficult and often overwhelming problems faced by many of these people as they seek acceptance as our "new neighbors." This drama, together with the leader's guide that probes its meaning in depth, is hard-hitting for a purpose: the needs of these new neighbors are not well known by most Church people. When the offering is taken at the end of the study portion, the person who studies these needs will want

to show his new understanding by giving of himself and his substance.

Every year, millions of Christians join in this program of studying one aspect of mission. The National Council of the Episcopal Church has created a special commission to develop the Church's involvement in this inter-church mission effort. Members of the commission include officers of the Overseas, Christian Education, Christian Social Relations, Home, and Promotion departments. This year's theme is particularly appropriate, since it involves not only the traditional missionary approach, mission to people overseas and away from us, but also the newly revitalized approach, mission here and now to everyone around us.

This year's focus is on a family called López. Theirs is the story of many of our Spanish-speaking neighbors who have come here asking for the opportunity to earn bread and, instead, have been ignored. Since Christ ministered to just this kind of a situation, the Church is faithful to its Lord when it shows the same concern. The aim of this program of Mission Study and Offering, then, is preparation followed by action. To accomplish this purpose, members of the commission have developed a play, a leader's guide, a tabloid newspaper, a set of posters, an offering box, and a filmstrip.

### AIDS FOR MISSION STUDY

The play, "Bitter Bread!" written especially for the Episcopal Church by Walt Anderson, is a poignant dramatization of the López family story, designed for use as a dramatic reading or as a formal production. This is the kind of play that has an immediate impact on audiences of all ages. It tells the story of



Chato López, his wife, their teen-age son and daughter, and mischievous younger son. It can be used at family gatherings in the parish, as Chancel Drama at Evening Prayer, at home gatherings, in training sessions with parents and teachers, or on youth weekends. Its relevance and flexibility make it a useful part of any parish education program. As the drama unfolds, readers and listeners alike come to a realization of the warmth and dignity of this appealing family who, though from a culture different from ours and speaking a different language, are our brothers as well as our neighbors. Discussions following the play can be fruitful, particularly in the area of the cultural contributions made by Spanish-speaking Americans.

The leader's guide prepared for use with "Bitter Bread!" provides resource materials for the person who wishes to become more deeply involved in the background of this story, as well as suggestions for using the play in many differing situations. This manual contains separate study guides for three age groups: children; junior high; and senior high-adult. Using the materials developed for his own age group, each participant is able to share his understanding in discussions with others.



A free tabloid newspaper, *The Spirit of Mission*, provides an easy-to-read, attractive presentation of many mission facts. Featured are background stories on Spanish-speaking Americans, interviews with those who work in mission fields, and thought-provoking statements on the nature of mission. This useful tabloid is available for distribution to every member of the parish. It comes to grips with what's going on now in mission and is packed with information of importance to anyone who wishes to take this subject seriously. It also contains ideas for greater family participation in the study program and suggestions for special activities for children in the parish.

A set of colorful posters relates the López family to the life of an American community. The mission offering box will be a useful aid to mission study: as each person grows in his understanding of our new neighbors, he may more clearly see his need to give daily for the offering which will be collected at the end of the study program. Finally, parishes will find good use for a new filmstrip which provides additional information about Spanish-speaking Americans and shows what one community did to make them feel more at home.

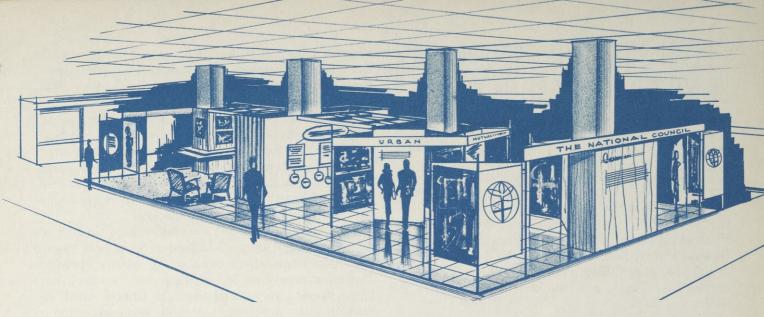
### MISSION OFFERING

Near the end of the period of study, a mission offering will be collected in all the parishes involved in the Mission Study and Offering program. This is an excellent opportunity for everyone to express his missionary commitment. The person who has learned



more about the López family and understands the urgency of their needs will be ready to do his best to meet those needs. As in previous years, the offering collected will be divided between mission work at home and overseas. The home share will be used to strengthen and expand facilities for Spanish-speaking ministries here in the United States. The overseas portion will support the work of the Rt. Rev. David B. Reed, first bishop of the new Missionary District of Colombia, and will be used to establish community centers at strategic locations in Colombia and Ecuador.

A special packet containing many of the materials for this year's Mission Study and Offering program will soon be received by every Episcopal parish in the country. Mission is widely talked about these days and remains little understood. This year's program enables every Church member to get closer to the heart of mission. It is also a chance for every parish to open itself a little more to the work of the Holy Spirit.



### NATIONAL COUNCIL EXHIBIT to FOCUS on CHURCH'S CONCERNS

The issues being faced by the Episcopal Church at this time will be highlighted in one section of the National Council exhibit at the 1964 General Convention in St. Louis. The exhibit, through the medium of photographs, will make clear the deep involvement of the Church in such issues as race relations, worldwide relief programs, poverty, urban expansion, and mission.

The 30,000 visitors to Kiel Auditorium, site of the 61st General Convention, will find the National Council exhibit just inside the main entrance to the Exposition Hall. Its 2,000-square-foot area is divided into two sections, the first being the display of issues. The second section is a comfortably furnished lounge where officers of the various departments of the National Council will be available for discussion. Bish-

ops, deputies, and others attending the convention can stop by and find out firsthand the concerns underlying the current programs of these departments and programs being considered for the future. Booklets, pamphlets, and other literature will be available in the booth.

Adjacent to the National Council exhibit will be one sponsored by the Seabury Press. Officers of the Christian Education Department will be available there to discuss curriculum and other matters related to the Church's program of education. In addition, many of the books published by Seabury Press will be available for sale.

If you will be attending the General Convention, which runs from October 11 through 23, plan to visit these centers and to meet the Council officers.

### SHARING

"Share Our Substance," a program co-ordinated by Church World Service, is one of the most effective ways available today for those who want to do more to fight hunger in our world. One dollar given to "Share Our Substance" can mean:

48 children get one bowl of noodles daily for five weeks, *or*100 children get one bowl of rice daily for one year, *or*720 children get one cup of milk daily for ten days, *or*3,000 children get one bowl of cereal daily for one year.

Earthquakes, floods, hurricanes, droughts, wars, riots, or other catastrophes are part of each day's news. Through "Share Our Substance," government-donated food is shipped to areas of need to combat the starvation that can follow such disasters. This food helps people help themselves to build anew.



To receive this assistance, a person has to meet only one requirement: NEED. Priority goes to those in the U.S., but distressed people everywhere will benefit from this service.

Thanksgiving
Week will begin
the annual renewal of emphasis on the Epis-

copal Church's participation in this program through the Presiding Bishop's Fund for World Relief. By then, every parish will have received the latest poster, together with instructions for ordering individual offering envelopes.

# URBAN PILOT DIOCESE PROGRAM SEEKS THE WELFARE OF THE CITY

Jeremiah urged exiled Jews to seek the welfare of their city, "For in its welfare, you will find your welfare."

(Jeremiah 29)

The need to thrust the gospel message into the life and fabric of our growing metropolitan complexes has led to the establishment of the Urban Pilot Diocese Program. This program, part of the Joint Urban Program of the National Council created by the 1961 General Convention, will involve the dioceses of Los Angeles, Missouri, Rhode Island, Southern Ohio, Tennessee, and Texas, and the missionary district of Idaho.

In each jurisdiction, the diocesan will appoint a director and steering committee to conduct a proggram of experimentation in metropolitan mission and ministry. The program will run for three years. Its goals will include finding new alignments of diocesan priorities, redeploying personnel and financial resources, and making whatever other changes are necessary in forms, structures, and methods to make the Church effectively faithful to its Lord in the city.

The abilities, talents, and resources of the National Council will be available throughout this triennium to support the work of the Urban Pilot Diocese Program in all seven jurisdictions. A Council officer will co-ordinate this work, reporting results in one diocese to the others, as well as to the rest of the

REPORT FOR PARISH TREASURERS:

PARISH CASH BOOK
HELPS COMPLETE
PAROCHIAL REPORT FORM

Where can a Parish Treasurer turn to find a practical way of accounting for parish finances as well as a system which makes it easier to complete the information required for the annual Parochial Report?

In many ways, the Parish Cash Book is the answer the Parish Treasurer is looking for.

It's up-to-date. Its format is designed so that every Parish Treasurer can use it to complete the annual Parochial Report in accordance with current canon law. When a report requirement is changed, a simultaneous revision is made to the corresponding Parish Cash Book page. Both changes are published at the same time.

It's economical. The loose-leaf binder can be used for years. (It's large enough to hold records for from two to

Church. This information will be vitally important to the changing work of the Church. To communicate these findings, the new quarterly magazine *Church in Metropolis* is available without cost.

The Urban Pilot Diocese Program is the second step in the Joint Urban Program of the National Council. The first phase, a series of Metropolitan Planning (Metabagdad) Conferences, involved nearly every bishop and many priests and laymen. These conferences alerted the Church to the great challenge presented by increasing urbanization.

The importance of Metabagdad was recognized in an article in the August 3rd issue of Newsweek magazine, which presented a summary of the opinions formed at many sessions of these conferences. First, those present recognized that the Church needs to develop both a stronger central, diocesan organization and a new structure for inter-parish co-operation. Second, it was seen that the Church needs to increase its ministry to the worldly needs of the laity so that they can better go forth to minister effectively to our secular society. Third, where a metropolis is spread across state lines, one diocese should be created to serve the unique community. These opinions are important because they show what can happen when Churchmen face the emerging issues of an urban society.

Armed with these recognitions, the Urban Pilot Diocese Program will seek to become more involved in the growing metropolitan complexes, to experiment and to take action making the Church more relevant to people living in this new situation.

ten years, depending on how extensive the parish finances are.) When the binder is full, the Treasurer removes some of the pages, files them as necessary, and continues with easily purchased new pages. A revision in Parochial Report Form requirements merely means a pen-and-ink change at the head of a column or a single new page, not an entirely new system.

It's simplified, but systematic. Men with extensive experience in finance will recognize immediately how time-and work-saving the Parish Cash Book is. Men without experience will find it easy to learn how to account for parish finances by following the simple, clearly stated instructions in the manual which can be purchased with the book.

It's practical. The Parish Cash Book reflects the knowhow of the financial officers of the National Council of the Episcopal Church who annually account for the millions of dollars necessary to support the Church's work throughout the world. Their knowledge and experience have been focused in this one system for the benefit of every Parish Treasurer.

Recently, a packet of information about the Parish Cash Book was mailed to all parishes. If you did not see this, you can obtain more information by writing The Seabury Bookstore, 815 Second Avenue, New York, N. Y. 10017.

> THE NATIONAL COUNCIL 815 Second Avenue New York, N. Y. 10017

dress for church was in the image of fifty years before: "small clothes," silk stockings, shoes with silver buckles, gloves to wear in the pulpit with a finger slit to permit leafing over his manuscript. As a street costume he wore a silk gown.

The Rev. Bird Wilson, Professor of Dogmatic Theology at General Theological Seminary, son of that James Wilson who had signed the Declaration of Independence, was Secretary of the House of Bishops. Bird Wilson, now fifty-five, had been a practicing lawyer at twenty, a President Judge of Common Pleas Court at twenty-five, and had had sixteen years of service on the bench with a career assured for life in front of him when, at forty-one, he heard his call to the priesthood. In those days, too, there were those stalwarts who manage to live two or three lives in one. Perhaps it was his lawyer's powers of analysis that brought him into thralldom with the mysteries of the Divine nature.

The Convention assembled in St. Peter's Church, Philadelphia, but moved next day to St. Andrew's, and continued there for the two weeks of the session. Morning Prayer and Holy Communion began the first day; and Morning Prayer only, each of the others. The House of Bishops met in the vestry; the House of Deputies, in the body of the church. As business required, sessions continued into evening hours. But parts of days were devoted to other gatherings in other buildings, such as the triennial meeting of the Domestic and Foreign Missionary Society in St. Stephen's Church on the seventh day of the Convention.

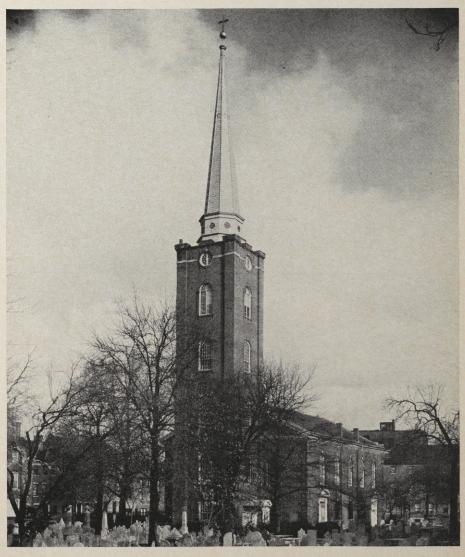
The Church's Domestic and Foreign Missionary Society was itself an assurance of a new spirit which had been gathering force. Despite the years of weakness and desuetude, when the faith had been clung to by a relative scattering of heroic souls, Christian conviction was on the march. Arthur Hugh Clough's quatrain is apt, though not written until thirty years afterward:

"For while the tired waves, vainly breaking,

Seem here no painful inch to gain,



Philadelphia steams under the August humidity (above), while in St. Peter's Church (below) the opening day's session of the Episcopal Church's 1835 Convention was being held. George Washington often worshipped in this historic church, which is still standing at Third and Lombard Streets in downtown Philadelphia.





This man is subsidizing our seminaries. If you knew his salary, you'd wonder how he does it. He's a seminary professor, you see.

His gifts are his invaluable knowledge, wisdom, experience and inspiration. He donates them all cheerfully and at far, far less than their worth.

True, he gets much inner satisfaction from seeing his students grow into fine parish priests. But for this privilege he must often take on extra work to make ends meet . . . or ask his family to accept less in the way of education and basic comfort.

To make his salary more equitable, we must turn to you and your parish. Unlike some denominations, we have no General Convention grants. And, at most, the student pays less than a third of the \$3500 it costs us to have him in seminary for a year.

Why not send a special donation to a seminary? And ask your parish to do the same. Your gift will help us keep talented men on our staffs. It will also assure that when a new rector or assistant comes to your parish, he'll have benefitted from the best teaching.

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Berkeley Divinity School, New Haven, Conn. Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio Church Divinity School of the Pacific, Berkeley, Calif. Divinity School of the Protestant Episcopal

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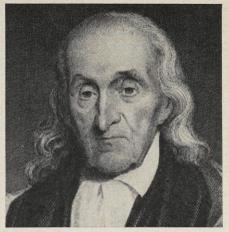
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Please send me mo	re information about the needs of our seminaries.
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### MISSIONARIES ALL?



Presiding Bishop William White was in his 88th year when the historic missionary pronouncement was made.

Far back, through creeks and inlets making,

Comes silent, flooding in, the main."

The population of the lands west of the Alleghenies, doubling, tripling, quintupling and more each decade, had claimed the attention of the deputies to the Convention of 1820, at whose urging the Society had been founded. So far the Society's work had been praiseworthy: domestic missions in Florida, Alabama, Michigan, Wisconsin; and a flourishing foreign mission in Greece. Financial support from the ranks of church members had been slowly increasing.

But the bishops and deputies of the Convention of 1835, deliberating in Philadelphia's tidewater heat, faced the missionary vocation of the Christian Church anew, and did three notable things, practical and spiritual.

Wise as serpents, they decided that the claims of mission, foreign and domestic, were too diverse for them to be efficiently administered by the same authority, and that each should be put in charge of a separate committee with its own executive. They fixed on singleness of purpose instead of everlastingly competing claims as the principle of successful administration.

Harmless as doves, they came to the more important conclusion that the body to which both authorities should be answerable ought to be no mere department of the Church, but the Church itself. Thus the Convention rewrote the constitution of the Society, making every baptized person a member of the Society, with a missionary obligation laid on him by the Sacrament of Baptism itself.

Finally, they heard again the words of the Great Commission, "Go ye into all nations . . .," and voted a canon to provide for creation of the office of Missionary Bishop, for which two priests were promptly chosen.

So it continues to this day: the membership of the Domestic and Foreign Missionary Society is defined as that of the Church itself. The Church is the Society; one is simply another title for, but a principal activity of, the other.

Some commentators find the practical importance of this change in the constitution of the Society to be exaggerated, and believe that the work of mission would have taken the decided upturn it did under the old form as well. Yet the new definition was emphatic and dramatic in putting the missionary obligation of every convinced Christian in the forefront of his consciousness. The fact that the identical change was independently conceived in various of the minds present made it a real leading of the Holy Spirit. But best of all, the change stands on a foundation of profound theological truth, God's eternal desire to share His own nature.

Egocentrically, we often read history in the illusion that former ages realized that they were but precursors of our own time, and that they existed only to herald it. There can be no greater fallacy.

It is for us to know that our past was their present, as real and vivid to them as our present is to us. Yet Christians, if they are sensitive to their missionary obligation, do think of ages after their own, and strive to pass the faith on in ever widening circles. The men of 1835 lived their own lives hard, but they were thinking of us, distantly. They set a standard for us, laid out a path for us, and made their Convention a monument. How will it be for us, as our bishops and deputies converge on St. Louis during the middle days of October, 1964?

### JOURNEY TO TODAY'S MIDDLE EAST

Visit: Beirut, Jerusalem, Damascus, Tehran, Isfahan, Shiraz, Haifa, Nazareth

# A STUDY TOUR OF THE CHURCH IN ACTION

Sponsored by the Overseas Mission Society
42 Days June 11-July 22, 1965
All-inclusive cost from New York: \$1880

Directed by

The Rev. Pitt S. Willand

Rector, Emmanuel Church, Webster Groves, Mo. and

The Rev. A. Theodore Eastman

Executive Secretary, Overseas Mission Society



TRAVEL VIA TWA SUPERJETS

### A WELCOME FROM THE ARCHBISHOP IN JERUSALEM

"It is with the greatest interest that I have received news of your proposed tour to the Middle East in 1965. We can assure you of a very warm welcome at St. George's, Jerusalem, the centre of the Archbishopric, which covers the lands of the



Middle East. I believe that your visit may have great significance, and we shall render you every possible assistance when you come."

For full information visit the Overseas Mission Society headquarters at the General Convention:

Suite 524

Sheraton-Jefferson Hotel

St. Louis

Or use the convenient coupon below:

142	A DISTRICT SALES OFFICE 23 Locust Street Louis, Mo. 63103
	Please send me the detailed brochure on the OMS Study Tour of the Middle East.
	Please make reservation(s) on the OMS Study Tour of the Middle East for which I enclose a deposit of \$60 per person.
Na	me
4	dress



### General Convention Begins On October II

From October 11 to 23, 678 lay and clerical members of the House of Deputies and some 150 members of the House of Bishops will gather in St. Louis, Missouri, to determine directions for the Episcopal Church during the next three years. The occasion, of course, is the Church's General Convention—the sixty-first to be held since 1785. Assignment: Practically Everything—During their thirteen days of business sessions, the bishops and deputies will face, and render decisions on, a range of issues impressive in variety, and often individually complex (see page 12.) One key assignment will be to choose a successor to the Rt. Rev. Arthur Lichtenberger, who is resigning as Presiding Bishop for reasons of poor health.

Other agenda items will include such issues as increased urbanization, poverty, race relations, Christian unity, birth control and family planning, the American Indian, Church-State relations, and international affairs.

Internal structures and practices on all levels of the Episcopal Church will also receive close scrutiny, via proposals concerning voting rights for Episcopal women, the status of missionary districts, clergy retirement, and changes in name for the Church itself, and for the Church's National Council.

Mutual Responsibility—A major item on the General Convention agenda will be consideration of the "Mutual Responsibility and Interdependence" declaration issued during last year's Anglican Congress in Toronto. The Convention will evaluate specific proposals for ways in which the American branch of the worldwide Anglican Communion can implement and express the historic principles embodied in that precedent-shattering document.

Ecumenical Day—A General Convention highlight will occur on October 14, in the form of an Ecumenical Day. Guest speakers at the dinner climaxing this day will be the Very Rev. Paul Reinert, president of St. Louis University and personal representative of Joseph Cardinal Ritter, Roman Catholic Archbishop of St. Louis; and Dr. James I. McCord, well-known ecumenical leader, and president of Princeton Theological Seminary.

Public Invited—The Ecumenical Day dinner is one of several events which the public may attend. Other opportunities for visitors' participation in General Convention doings are: the Episcopal National Council department dinners; the eight provincial dinners; and the October

12 dinner sponsored by the Episcopal Society for Cultural and Racial Unity, at which the Rev. Martin Luther King, Jr., will appear as guest speaker.

All Roads Lead to St. Louis—Before and during the General Convention, a number of Episcopalians involved in church-related activities will flock to St. Louis for major meetings. Among these groups are the Daughters of the King, who will hold their triennial meeting from October 5 to 10; the Association of Professional Church Women, who will meet from October 9 to 11; the Church Periodical Club convention, which meets from October 7 to 10; and the National Conference of Deaconesses, who will meet from October 8 to 10. On October 11—opening day of General Convention—the triennial meeting of the Episcopal Churchwomen will also commence (see following story).



General Convention will convene in Kiel Auditorium (above).

### Episcopal Churchwomen: On to St. Louis

On October 11, services at St. Louis' giant Kiel Auditorium will mark the opening of two major events in the Episcopal Church: the sixty-first General Convention (see page 12); and the thirty-first Triennial Meeting of the Women of the Church.

Separate Paths—Following the joint opening services, the representatives in General Convention—all men—will use

Kiel Auditorium as home base. The Triennial delegates—some 700 women—will depart to the Sheraton-Jefferson Hotel, where they will meet for an intensive series of study sessions and legislative gatherings.

Twain Meet—The two groups will meet jointly, however, on three different occasions during their simultaneous sessions: on October 13, to hear the report of the Church's National Council; on October 15, to hear a report on recommendations for implementing the "Mutual Responsibility and Interdependence" document; and on October 20, for a report and recommendations from the General Convention's Program and Budget Committee.

The Women's Triennial will adjourn on October 20, thus providing an opportunity for delegates to sit in as visitors at some of the General Convention sessions, which will last three more days.

Business at Hand—A major emphasis of the women's meeting will be on study sessions "to help the women of the Episcopal Church understand how God is working in His changing world today; to recognize the roles of women in church and society; and to learn to respond to the demands which God is placing on us."

Commenting further on this goal, Miss Frances M. Young, executive director of the Episcopal National Council's General Division of Women's Work, says, ". . . the women will approach this Triennial Meeting to gain fresh insight into the world in which they live . . . and to face together the search for new forms of ministry."

Speakers—Five major speakers will help guide the study sessions. They are: Dr. Massey H. Shepherd, Jr., professor of liturgics at the Church Divinity School of the Pacific; the Rev. Daisuke Kitagawa, executive secretary of the National Council's Division of Domestic Mission; Dr. Charles V. Willie, associate professor of sociology and anthropology at Syracuse University; Mrs. Harold C. Kelleran, associate professor of the Department of Pastoral Theology at the Virginia Theological Seminary; and Mrs. Theodore O. Wedel, an officer of the National Council of Churches and a leading Episcopal churchwoman.

Legislation—Among the legislative duties of the women delegates are the election of members-at-large to the General Division of Women's Work, and nomination of four women to be elected as members of the Episcopal National Council.

Perhaps the major legislative issue at the Triennial, however, will be "to determine the use of the United Thank Offering."

Despite its gentle description, this issue is of concern and importance to the whole Episcopal Church. The United Thank Offering was originally a special fund to be used in case of specific need, above and beyond the general program of the Episcopal Church. In recent years, however, funds from the Thank Offering totaling some \$400,000 per year have been included as a regular part of the overall budget.

In St. Louis, the women of the Church will consider a proposal to restore the Thank Offering to its original purpose, on the theory that annual stewardship should be supported by all Episcopalians and that special offerings—such as this one—should be reserved for emergency and other needs. If adopted, the new plan will gradually withdraw United Thank Offering support from the General Church Program.

The United Thank Offering Service will be held at Continued on page 44



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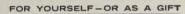
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### Worldscene continued

8:00 A.M. on October 15. The Offering to be presented has been collected over the past three years, and is expected to exceed the 1961 total of \$4,300,000.





Two key leaders of the Diocese of Missouri's all-out effort to prepare for the October 11-23 General Convention in St. Louis are Mr. Hiram W. Neuwoehner, Jr., left; and the Rev. J. Maver Feehan. Mr. Neuwoehner, general chairman of the committee on arrangements, is president of the Batz-Hodgson-Neuwoehner advertising agency in St. Louis. Mr. Feehan, rector of St. John's Church in St. Louis, is manager of the host diocese's preparations for the sixty-first Convention. For the past year, Mr. Feehan has been given the help of a full-time curate so that he could devote the majority of his time to the complex Convention task involving hundreds of volunteers.

### Nigerian Anglicans Approve Union Plan

By voting overwhelmingly in favor of a union with Nigerian Methodists and Presbyterians, seven Anglican dioceses have virtually assured the formation of a United Church of Nigeria.

The Most Rev. C. J. Patterson, Archbishop of West Africa, recently announced that affirmative votes were recorded by the Dioceses of Lagos, Ibadan, Benin, Ondo, The Niger, Owerri, and the Niger Delta. Their action followed similar moves by the Nigerian Methodist and Presbyterian Churches, which are expected to confirm the proposed union with second votes next January.

South India Idea, Varied—The new body, provisionally scheduled to be organized in December, 1965, will unite some 300,000 Anglicans with 100,000 Methodists and an equal number of Presbyterians. The Nigerian union plan was patterned after that of the Church of South India, which in 1947 united Anglican, Methodist, Presbyterian, and Congregationalist bodies.

The Nigerian plan, however, calls for a special laying-on-of-hands service for unification of the ministry at the time of the inauguration of the United Church. When the Church of South India was formed, ministers of the uniting bodies were automatically considered ministers of the new church without the special ceremony. Later, in 1958, the Anglican Lambeth Conference expressed its preference for the laying-on-of-hands service.

Fifty-nine Years—The proposed Nigerian Church will be organized into dioceses, each with a bishop and diocesan council composed of presbyters and lay representatives. The union effort dates back to 1905, when preliminary discussions were held at a missionary conference. In 1919,

a specific proposal for union was advanced by a Presbyterian minister; in 1933 a Church Union Committee was formed. The present Nigerian Church Union Committee, an outgrowth of the earlier unit, was formed fourteen years ago.

### Bishop Lewis of Olympia Dies



After a long and courageous fight with leukemia, the Rt. Rev. William Fisher Lewis, Bishop of Olympia, died at the age of sixty-two on September 6 in Seattle, Washington. The vigorous, warm-hearted leader of some 50,000 Episcopalians in the Diocese of Olympia had had the disease for some time, but only late last year learned that it would be terminal. He is succeeded by the Rt. Rev. Ivol Ira Curtis, former Suffragan Bishop of Los Angeles, who was elected Bishop Coadjutor of Olympia last February. Bishop Lewis is survived by his wife, the former Margaret N. Thompson; a son, Robert C.; and a daughter, Mrs. Ann Lewis Quesnel.

Nationally known for his interest in town and country work and in the Church's ministry in higher education, Bishop Lewis was born in Elmsford, New York, the son of an Episcopal clergyman. He was graduated from Harvard University and General Theological Seminary, and served parishes in New Jersey, Montana, and Vermont before being elevated to the episcopate as Bishop of Nevada in 1942. He was elected Bishop Coadjutor of Olympia in 1959, and became the diocesan on January 1, 1960, succeeding the Rt. Rev. Stephen F. Bayne, Jr., who resigned to become executive officer of the Anglican Communion.

### Vatican Council II Reopens Under Pope Paul

The opening of the third session of Vatican Council II on September 14 once again drew to Rome the delegates who represent the elite of Roman Catholic officialdom, the observers whose ranks include the top scholar-theologians of contemporary Protestantism, and the journalists who must describe the important, sometimes impenetrable, events within the historic meeting.

Guesswork—The current session will also provide the answer to a question which has intrigued Romans and non-Romans for many months: will the spirit of "aggiornamento" begun by Pope John XXIII continue, or will the "winds of change" shift and subside?

Spadework—Advance reports indicate that, whatever its tone, the third session will move more speedily than the previous two. In the past nine months, the conciliar commissions have been diligently following Pope Paul VI's directive to present "schemata which are short and so worded that it will not be difficult to obtain a judgment of the Council on certain fundamental propositions."

Semantics—In a further move to expedite the proceedings, the commissions have introduced two new terms: "declarations" and "propositions." Thus the statements concerning religious liberty, and Roman Catholic relations with the Jewish people, will be called "declarations," a distinction which implies that these resolutions are less binding than schemata. "Propositions," or statements of principle that

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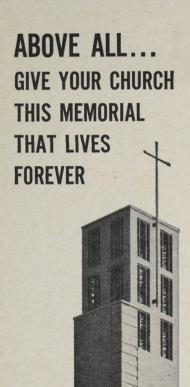
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### Worldscene continued

also will not be officially voted on, will present ideas to be worked out in detail in post-Council session meetings. **Ecumenical Interest**—The thirteen schemata to be considered during the third session—according to the last report from Rome—include statements which have previously been considered, and others to be discussed for the first time.

Aside from the schema on ecumenism, other topics of prime interest to non-Roman churchmen are those concerning the lay apostolate, and episcopal collegiality in the Roman Catholic Church. The remaining topics include: members of religious orders; priests; the sacrament of marriage; Catholic schools; the training of priests; divine revelation; the Eastern Churches; and missions.

Observers—Dr. Massey H. Shepherd, Jr., professor of liturgics at the Church Divinity School of the Pacific, will be present as an Episcopal observer at this session. Other Anglican observers include the Rt. Rev. John Moorman, Bishop of Ripon, England, who is heading the Anglican delegation for the second consecutive year; the Rev. Dr. Eugene R. Fairweather, professor of dogmatic theology at Trinity College, Toronto, Canada; the Rev. Ernest John of the Brotherhood of the Ascension, New Delhi, India; and the Rev. Howard Root of Emmanuel College, Cambridge University, England. All five appointments were made by the Archbishop of Canterbury. The Rev. Canon Bernard C. Pawley, currently the Church of England's official representative at the Vatican, is also expected to attend the Council sessions.

### The Church of England: Easing Establishment?

A New York Times report from London suggests that a change in the historic "established" status of the Church of England is under way.

The issue centers on several legislative matters, chief of which is a request for parliamentary sanction to "improvise and experiment for seven years with the Anglican forms of worship . . . embodied in the Book of Common Prayer," says the *Times*. The matter will come up after the October elections in England.

Either Way—The end of the seven-year experiment would result in a request for parliamentary approval of a revised prayer book—something it has refused to do since 1662. If the revision is accepted, says the *Times*, the church "will have in effect won the right to decide its own forms of worship." If it fails, "it is the feeling of the Archbishop [of Canterbury] and most of the church hierarchy that there would be no choice but to sever the ties of centuries, now bound up in the word 'establishment.'"

Canterbury Initiates—The Church of England's move toward greater self-rule has been spearheaded by the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury. While not seeking to end establishment, the Archbishop reportedly hopes to lessen parliamentary control, while retaining the Queen's position of supremacy.

In its current form, establishment brings the Anglicans status, but no financial support. The Archbishop ranks only after the royal family, and before every other subject of the crown—including the Prime Minister.

Vestments in Parliament—Establishment has its draw-backs: one is that Parliament must approve all doctrinal changes and matters, however slight, affecting the Church of England. One recent example of this state of affairs came when Parliament voted to give Anglican clergy the right to wear ritual vestments at services of the Holy Communion. Although the measure merely regularized a practice common among many English clergymen, it aroused debate in both houses of Parliament. The incident, small in itself, illustrated the fact that decisions affecting church matters are controlled by a secular authority, not limited to Anglicans or even to Christians.

### Providing a "Presence": Student Christian Leaders Meet

A blueprint for providing a "Christian presence" on college and university campuses around the world was the key topic at the recent meeting of the World Student Christian Federation's General Committee.

Convening at Embalse Rio Tercero in Northern Argentina, 179 participants from fifty-four countries outlined a number of projects to implement the World Student Christian Federation's program for the next four years. One major effort will be a series of six regional consultations—in Africa, Asia, Europe, the Middle East, Latin America, and North America—to bring together student organization representatives with church leaders and members of ecumenical organizations.

On the Frontier—Other program areas include a series of "Frontier Study and Service Projects," one of which will send an international, interracial team of six people for a two-year period of service in Knoxville, Tennessee. The delegates, in addition to calling for a series of intensive two-week leadership training courses for senior students and Student Christian Movement leaders, also called for increased scholarship assistance; seminar programs for foreign student groups in Europe; and an expanded publications program, concentrating on literature for Africa and Latin America.

Open Communion, Where Sanctioned—The student organization's leaders also urged all student movements to bring the question of open communion to the attention of church authorities. Recognizing that "there can be no full and final solution . . . [to the question of open communion] . . . until our churches are fully and finally united in faith . . . and that no advance can be made by any sort of unilateral decision on the part of the W.S.C.F.," the committee said that decisions regarding the practice of open communion should be based on "a pastoral assessment by the appropriate [church] authorities" in accordance with local circumstances.

Elections and Reelections—The Argentina gathering also reelected two top officials for second terms of four years: the Rev. Philip Potter, General Committee chairman; and the Rev. Valdo Falland, general secretary. Other officers elected include a new treasurer, the Rev. Philip Zabriskie, who is associate director of the Episcopal Church's Home Department, and also chairman of the Central Committee of the National Student Christian Federation in the United States.



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### Worldscene continued

# The Church and Race: "Trying to be Christians"

The reaction of Florida Episcopalians to their bishop's strong support of a clergyman who defied his vestry by allowing an integrated group to worship in his church has been "very, very fine," says the Rt. Rev. Hamilton West, Bishop of Florida.

In a recent interview, Bishop West said that favorable response to his action in support of the Rev. Charles M. Seymour, rector of Trinity Church, St. Augustine, had been made "throughout the diocese, from both lay people and clergy."

Impasse Resolved—The conflict between Mr. Seymour and his vestry reached an impasse after the clergyman himself escorted into the church an integrated group that the vestry had turned away. The vestry forthwith demanded the rector's resignation, which he refused to give.

The vestry then invoked Canon 47, to request the good offices of the bishop. Arriving in person to talk with the Trinity vestry, Bishop West assured the clergyman of his backing, and said, "Let it be unequivocally and unmistakably clear that the doctrine, discipline, and worship of the Protestant Episcopal Church in the U.S.A. will be upheld." [The Episcopal Church does not allow racial discrimination in any form.]

"Strife and Commotion"—The bishop also noted that "individual vestrymen have been subjected to great emotional strain and stress during the past weeks of civil strife and commotion. . . . Outside influences have created upsetting upheavals. . . . This may have temporarily blurred the vision of certain vestrymen as to where their real loyalty lies. Their ultimate loyalty must be to Jesus Christ, our Lord, through His Church." Nonetheless, three vestrymen resigned at that time.

Spoken Letter—The bishop's statements were read from a letter that he had originally planned to mail to Mr. Seymour. Later, however, Bishop West decided to read the letter during a personal visit to St. Augustine. The letter was then sent to all clergy in the diocese.

About current conditions in his diocese, Bishop West said, "We're going to meet each issue as it arises. . . . Just tell them all we're going to try to be Christians here."

### Protestant "Saints"

The existence of Protestant "saints," says a Roman Catholic editor-priest, might be an important criterion in the continuing Vatican II controversy over whether Protestant religious groups should be recognized as true Christian Churches.

The Rev. Eugene C. Bianchi, an assistant editor of the Roman Catholic weekly, *America*, pointed out that while "Catholic documents refer to Orthodox communions as churches, this use has not been extended to Protestants." Thus, he suggested, theological exploration of Protestant holiness might be a significant factor in resolving the argument over the status of Protestant church bodies. **Episcopal Saint**—One such Protestant "saint," the editorpriest says, is Mother Elizabeth Seton. On the death of her husband, she left the Episcopal Church, became a

Roman Catholic, and eventually founded the Sisters of Charity. At the beatification of Mother Seton, the late Pope John XXIII observed that "the whole course of her former life" had prepared her to become a "wonder of heavenly grace." Another Roman leader, Joseph Cardinal Ritter, Archbishop of St. Louis, was quoted as saying that she "was undoubtedly a saint long before she became a Catholic."

No Accident—Contrary to the "tendency among Catholics to view Protestant holiness solely as an individual phenomenon," Father Bianchi said, "individual holiness, in the sense of union with God's will in a brotherhood of love, flowers from a prior, ontological rooting in the given sanctity of the communion of saints, a corporate reality."

### Can You Spare a Minute?



Probably the youngest radio personality to read his own script is six-year-old Gary Falde. He is featured in a series of oneminute broadcasts for the "Can You Spare a Minute?" programs produced by the American Bible Society, and offered to 2,000 radio stations around the country. Gary's messages are read from "The Right Time," a special Bible Society translation of the Gospel according to St. Mark. The youngster, who

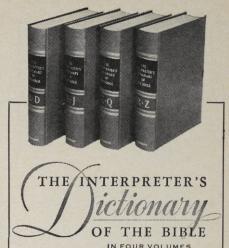
taught himself to read when he was three years old, is the son of Dr. and Mrs. Gaylerd Falde of Studio City, California. His father is a Lutheran Church official.

### Pope Paul's First Encyclical: Praise and Pondering

"Ecclesiam Suam" ("His Church"), the first encyclical issued by Pope Paul VI, aroused widespread comment if for no other reason than its lengthiness. One of the longest encyclicals to emerge from the Vatican, "Ecclesiam Suam" devoted detailed consideration to such major topics as world peace, Christian unity, atheism and communism, Roman discussions with non-Christian religions, church reform, and the concept of papal primacy.

Reactions and comments varied from warm praise—such as that of Methodist leader Fred P. Corson, who said that the document "will be welcomed by every sincere devotee of the cause of human betterment"—to disappointment—such as the comment of Baptist leader Dr. Stanley I. Stuber that it "set back the cause of Christian unity from the institutional and doctrinal viewpoint. . . . Does not Christian union, from Pope Paul's point of view, actually mean reunion with Rome?"

Middle—In the main, however, statements on the encyclical reflected a measure of concern, along with subdued praise. One such evaluation came from Archbishop



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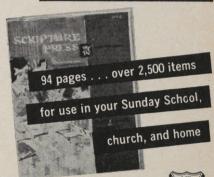
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### Worldscene continued

Iakovos. Primate of the Greek Orthodox Archdiocese of North and South America. "My overall impression of this notable document is one of mixed feelings: I do not like to think that John's [a reference to the late Pope John XXIII] ecumenism cannot or will not be continued by Paul, who has thus far demonstrated such ecumenism that seemed to set aglow the hearts and hopes of men all over the world."

No Pope. No Church—Regarding the concept of the primacy of the Pope, the encyclical stated, "It distresses us to see how we [the Pope] . . . are regarded by many of the separated brethren as being [Christian unity's] stumbling block. . . . Without the Pope the Catholic Church would no longer be Catholic." This proved to be one of the most controversial items in the document.

Regarding this statement, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, said in a "provisional statement": "This shows . . . that we are yet far from the day of full unity, for none of the non-Roman churches accepts the view that recognition of the universal jurisdiction of the papacy is an indispensable criterion for church union." At the same time, Dr. Visser 't Hooft noted encouraging signs in the Pope's strong emphasis on the necessity of dialogue with non-Roman

Anglican Assessment-The Church Times, official journal of the Church of England, said in an editorial: "... there can be no doubt of the sharp difference of tone and substance between Pope Paul's first encyclical letter . . . and the utterances of his predecessor. . . . In spite of many passages of careful charity in his letter, Pope Paul has gone out of his way to insist on the great gulfs which separate Christianity from Communism and Roman Catholicism from the rest of Christendom."

Action After Talk-Because Pope Paul stated in his encyclical that "we are deliberately refraining from passing any judgment of our own on doctrinal points concerning the church which are at present under examination by the Council itself over which we have been called to preside," a number of observers chose to adopt a waitand-see attitude toward what some called his "conservatism." The ecumenical movement will be among the major agenda items at the current session of Vatican Council II, and Pope Paul noted that "it is our desire to leave full liberty of study and discussion to such an important and authoritative assembly."

Others directed their attention to an event that occurred a week after the document appeared: in a private audience with three leaders of The United Presbyterian Church in the U.S.A.-Moderator Edler G. Hawkins, Dr. Eugene Carson Blake, and Mr. Richard I. Davies-Pope Paul strongly affirmed the necessity of a sound ecumenical dialogue.

### **Mixed Marriages:** A New View

While predicting "an increase in all forms of intermarriage-interfaith, interethnic, and interracial-" in years ahead, a new study also suggests that "there is evidence to support the thesis that interfaith marriages are far less likely to succeed [than intrafaith marriages]." The new study also says, "Marriage out of one's own faith is . . . almost three times less likely to succeed than ordinary marriages. . . . The chances for the success of an interracial marriage are . . . even less than for that of an interfaith marriage."

5,000 Collegians—The study, appropriately titled Intermarriage, was written by Dr. Albert I. Gordon, a social anthropologist and rabbi of a Massachusetts synagogue. With the help of computers at Harvard and the Massachusetts Institute of Technology, he analyzed "the views on intermarriage of more than 5,000 students at colleges and universities across the nation from Honolulu to Boston."

He also drew on state and national laws, official statements of major denominations in the United States, and the work of noted sociologists, psychologists, priests, and ministers on this subject.

Predictions and Pitfalls—Although interfaith marriages are considered rather ordinary occurrences in the United States, Dr. Gordon observes, interethnic marriages—those "in which each of the parties . . . was reared in a cultural and national environment which differs from that of the other," are by far the more common. "Racial intermarriages," the study reveals, "occur least frequently."

Nondenominationalists-Noting a marked change in the views of American college students on intermarriage, Dr. Gordon attributes this "liberal attitude" to a weakening of controls by parents, family, and organized religion. "The nondenominational character of America's college youth is becoming increasingly clear," he says.

### **Expedition Unearths** Old Testament City

The ancient city of Shechem—the first Palestinian city mentioned in the Book of Genesis, and scene of a number of Old Testament events-has been unearthed by an American archaeological expedition.

Led by Professor G. Ernest Wright of Harvard University, the expedition, which began work in 1956, has spent \$125,000 to date. The excavations have unearthed layers of the ancient city from Islamic, Christian, Roman, Greek, Egyptian, and Canaanite periods, and a history ranging from the fourth millennium before Christ to about 100 B.C.

Abraham and Solomon-With fortifications and gates built during the seventeeenth and eighteenth centuries B.C., Shechem was a major Bronze Age city. It was here that Abraham encamped when "the Canaanite was in the land," and built an altar to the Lord, and that Jacob, Abraham's grandson, buried "the strange gods." Joshua twice called the leaders of the people to Shechem to renew their covenant with the Lord-after the Israelite conquest of Palestine, and again before his death.

It is in Shechem that the bones of Joseph were buried. The Book of Judges tells how Abimelech, son of Gideon, persuaded the men of Shechem to make him king, but was subsequently abandoned. After Solomon's death, the assembly of Israel rejected Rehoboam at Shechem and chose instead Jeroboam, who made this his capital city.

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### In Person

- ▶ Dr. Lewis Webster Jones, president of the National Conference of Christians and Jews, has announced his retirement, effective June 30, 1965. The sixty-five-year-old Episcopalian has headed the organization since 1958, following a distinguished career which included service as president of three academic institutions—Bennington College, the University of Arkansas, and Rutgers University. An eminent spokesman on public affairs and social issues, Dr. Jones is widely known in both religious and government circles, and has been a government adviser in areas ranging from education to labor-management relations. He and Mrs. Jones attend St. Clement's, an Episcopal mission in New York City.
- ▶ Mrs. Walter McIntyre, a Baptist housewife from Raytown, Missouri, recently became a celebrity at the New York World's Fair. Entering the Protestant and Orthodox Center with her husband and two young daughters, she found herself spotlighted as the one millionth visitor to the pavilion. In honor of the occasion, Mrs. McIntyre was presented with a number of gifts from exhibitors in the pavilion; among these were a silver cross on a chain, from the Greek Orthodox Church of North and South America; a Bible translated from the ancient Eastern manuscripts, from the Aramaic Bible Society; and a copy of the new book, Unknown Worshipper, autographed by the author, the Rev. James W. Kennedy, rector of the Episcopal Church of the Ascension, New York City.
- ► The Rev. Michael P. Hamilton, a native of Belfast, Ireland, and Episcopal chaplain to faculty and graduate students at the University of Southern California in Los Angeles, has been elected as a canon of the Washington Cathedral. In his new duties, he will work closely with the Very Rev. Francis B. Sayre, Jr., dean of the Cathedral. One important area of his responsibility will be to plan and conduct a series of conferences for "lay persons both in and out of the Church's structure," similar to those now conducted by the Cathedral's College of Preachers for the benefit of clergy. Mr. Hamilton studied at St. Columba's College, Dub-

lin; the University of Toronto; and the Virginia Theological Seminary. He is married to the former Sarah Glidden Clippinger of Cincinnati, Ohio.

- ▶ Because of illness, Mr. Francis E. Armstrong of Mechanicsburg, Pennsylvania, has resigned as national president of the Brotherhood of St. Andrew. At a special meeting in Chicago, Illinois, the organization's executive committee elected Mr. Fred C. Gore, of Hockessin, Delaware, to complete Mr. Armstrong's unexpired term. The committee also elected Mr. Armstrong to membership in the Brotherhood Legion, the highest honor that can be bestowed upon any member of the organization. A cooperating agency of the Episcopal National Council, the Brotherhood of St. Andrew was founded in 1883. Its program, international in scope, is based on worship, study, and service to enable Episcopal men and boys to participate more fully in parish life and activity.
- ► Episcopal organists scored top honors during the biennial convention of the American Guild of Organists, which drew over 1,800 musicians to Philadelphia, Pennsylvania, recently. Mr. Clyde Holloway, assistant organist at St. Bartholomew's Episcopal Church in New York City, was awarded the \$1,000 national playing prize, and Mr. Robert Quade, of Christ Episcopal Church, Lexington, Kentucky, won the \$200 second prize. Prior to the opening of the conference, another Episcopal musician, Mr. Alec Wyton, of the Cathedral of St. John the Divine, New York City, was elected as president of the Guild.
- ► Two Ohio sisters, both Episcopalians, will be on the United States women's track and field team in the Tokyo Olympics. They are Sandra Knott, twenty-six, and her sister, Suzanne, twenty. Sandra, a member of the Cleveland, Ohio, Visiting Nurses' Association, holds the American outdoor record for the 880-yard run-time: 2:10.7. Suzanne, a student at Ohio State University in Columbus, holds the world indoor record for the 440-yard run-time: 57 seconds flat. The fleetfooted sisters are the daughters of Mr. and Mrs. Harry Knott of Columbus.

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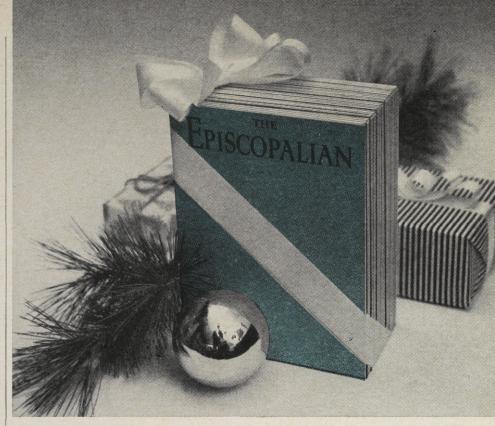
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Continued from page 18

# **Thoughtful Giving**

Miss A. Gertrude Stiles, who generously remembered the Foundation in her will, was born in Lowell, Massachusetts, where she was a public school teacher. Miss Stiles had been a Baptist, but on her retirement to Marshfield became an Episcopalian. She was an active member of Trinity Church in Marshfield Hills, and her interest in the work of our Church will be perpetuated by her bequest to the Foundation.

In July the Foundation was notified of a substantial bequest from the estate of **Dwight P. Ely** of Columbus, Ohio.

# Midwest Committee Formed

The Right Reverend Arthur Lichtenberger, Chairman of the Board of The Episcopal Church Foundation, has announced the formation of a Midwest Committee with headquarters in Chicago located in the 105 South La Salle Street Building at the corner of La Salle and Monroe Streets.

This committee will be headed by **Mr. Edward L. Ryerson** and **Mr. Donald P. Welles** as Co-Chairmen, both of whom are Directors of the Episcopal Church Foundation. The members of the committee will include residents of Illinois, Indiana, Michigan, Minnesota, Wisconsin and Iowa.

The Chicago headquarters of this committee will serve as an information center, and all support from the above-mentioned states in the Midwest area will be channeled through this headquarters. Since its beginning, the Foundation has loaned and granted a total of approximately \$500,000 in the Midwest area.

This "grass-roots" program should afford many interested Episcopalians in the area the opportunity of supporting the Foundation by personal participation as well as by providing the Midwest Committee with the names of members of their dioceses who might also be interested in such participation.

If, as anticipated, this regional emphasis — which provides both for an Information Center and an active committee — proves to be significantly effective in broadening the base of support in the Midwest area, it may result in a decision by The Episcopal Church Foundation to develop similar information centers and regional committees in other areas such as the Southeast, South, Southwest and Northwest.



Edward L. Ryerson



Donald P. Welles



# **El Seminario Episcopal Del Caribe**

On May 13 a unique event took place in Carolina, Puerto Rico, when El Seminario Episcopal del Caribe awarded degrees to the first group of men to complete the full three-year course. Presiding at the ceremonies was the Rt. Rev. John B. Bentley, President of the Board of Trustees of the seminary and Vice-President of the National Council. The Very Rev. Richard L. Rising, dean of the seminary, awarded the degrees. The graduating class was made up of three Panamanians, two Haitians, one Puerto Rican, and one man from the Dominican Republic. To accommodate such an international gathering, the program of the graduation included parts in English, French and Spanish; the degrees themselves were written in the language of each man's choosing.

The seminary was founded in 1961 at the initiative of the National Council to serve the whole Church in Latin America, and today there are students not only from the countries already mentioned, but from Central America, the Virgin Islands, the island of Trinidad, and the state of Massachusetts. The student body is expected to number about twenty-five this fall and has been growing steadily since the first year. The faculty is comprised of five full-time members, most of them with graduate degrees, and two part-time lecturers.

After years of having to rely either on informal preparation of men for the priesthood or on the costly alternative of sending them to state-side seminaries, the dioceses of the Caribbean and Central America are now able to prepare their candidates in an institution of high academic standards specifically oriented to the peculiar needs of the ministry in that area. The National Council has committed itself to seeing the seminary evolve as a significant center for theological studies in Spanish and French. Most of the support for the program comes from the triennial budgets of General Convention, but it is hoped that in future years endowment funds will allow the seminary to reach the position of financial independence.

Incorporated under the laws of Puerto Rico, El Seminario Episcopal is governed by a Board of Trustees elected on a rotating basis by the National Council and made up of bishops, priests and laymen. A substantial majority of the membership resides in the Caribbean.

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### MAY THE BEST MAN WIN



HOLLYWOOD has given us a good movie for this election year. Gore Vidal's *The Best Man* has moved into neighborhood theaters across America. When it comes to your theater, don't miss it.

Henry Fonda plays William Russell, an urbane, privately wealthy, eastern-educated Secretary of State who is running to be named his party's candidate for President of the United States. His chief opponent is Joe Cantwell, who has fought his way up the ladder from humble origins and has let little or nothing get in his steamrolling way. He is played by Cliff Robertson. A third key figure, memorably portrayed by Lee Tracy, is an ex-President and a major power in the party.

Russell thinks that he wants to achieve and hold power in the maximum sense. He is an intellectual—referred to in the film by somebody as an "egghead"—and wants to play it cool, concentrating on ideas instead of personalities. Yet his own private life is shaky and open to exploitation; he has suffered a nervous breakdown a few years back, and, too, his marriage could easily

go on the rocks by virtue of a simple decision to that effect.

Cantwell, on the other hand, plays everything hot. Our last shot of him reveals the candidate calling off names of delegates, and identifying with each name some past flaw, or mistake, which will make that delegate vulnerable to pressure. He can maintain a straight face while gambling for the highest stakes or planning a political murder. Yet he has his own kind of flaw: he lacks sensitivity toward other people and thereby makes mammoth mistakes of judgment. He does not listen carefully to others; he is bullheaded, moving, in the clinches, like a bulldozer. But bulldozers aren't human.

Each man has a wife. Russell's, on the verge of a divorce, is a sophisticate who loves the man she married even while disliking the politician who is her husband. Margaret Leighton portrays her with subtlety, cynicism, and warmth. Cantwell's wife is quite different. Played by Edie Adams, she is gregarious and overly ambitious.

There has to be a collision between Russell and Cantwell. It

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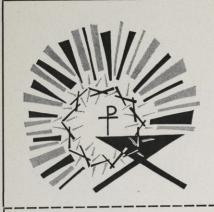
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### Movies

comes when each man's past is dredged up for political purposes.

Cantwell has surreptitiously managed to obtain confidential data about Russell's nervous breakdown, and he plans to misuse it, taking it out of context and making a whopper of a political advantage with it. Russell's managers obtain information concerning an alleged moral indiscretion in Cantwell's past, and they urge Russell to use this as a big stick to beat down his opponent.

The ex-President is a politician. Behind his creased, clean-cut, friendly smile is a mind which works like a well-oiled machine. He has no "working morality"; expediency in securing power has taken its place. He does not believe in an actual God or an actual judgment; he is ill, and assumes he will shortly be reduced to neutral ashes, and that will be that. *Now* is what matters. He feels that people who think too much about the ethics of decisions are soft, not aggressively tough.

Cantwell professes "religion"; Russell, who identifies himself as a confirmed Episcopalian, refuses to drag religion out for political purposes.

In the showdown, Russell makes a moral decision. It baffles Cantwell, who is an amoral man. It infuriates the ex-President, who clearly states that power demands ruthlessness.

The excitement of a political convention is captured in this film, and therefore it is superior to the play from which it was adapted. The camera can move restlessly about a hot, crowded convention hall, showing high stakes, TV newsmen, balloons, perspiring delegates, and favorite sons' placards. The roving camera, combined with rare honesty; maybe the best lines of the year in a movie; topflight performances, especially by supporting players; and a timely theme all add up to making this an important film.

It makes a moral statement about life and politics. Gore Vidal deserves our thanks for writing a modern morality play which so generously confronts audiences with central issues and generates ideas.

# **BOOKS**

Contributing Reviewers

Margaret B. Tims Paul Z. Hoornstra

# FIVE ON HEALING

THE ministry of healing remains a controversial subject, but authors continue to produce books documented with case histories on its philosophy and practice.

John Pitts, in Faith Healing: Fact or Fiction? (Revell, \$3.00), presents a logical assessment of spiritual healing from apostolic times through the Middle Ages, when it almost disappeared, to its current revival. He concludes that we have yet a lot to learn regarding its successful use, but that it is an essential part of a complete Christian way of life.

Peder Olsen, a Norwegian hospital chaplain, wrote *Healing Through Prayer* (Augsburg, \$2.50) at the urging of many people who knew of his effective healing ministry. He also begins with an evaluation of the history of spiritual healing and proceeds to discuss healing methods based on Scriptural references. A readable book, it is illustrated with many personal experiences.

The Rev. Dr. John Ellis Large, rector of St. Boniface Episcopal Church, Sarasota, Florida, has had many years of experience with healing services and counseling. His *He Is Able* (Prentice-Hall, \$3.95) has as its theme, "With

God all things are possible." He demonstrates how an acceptance of this faith was a paramount factor in bringing healing to numerous people who sought his counsel.

Having started out as a nonbelieving reporter who was going to "expose" spiritual healing, Emily Gardiner Neal has become one of the outstanding leaders in the healing ministry. The Lord Is Our Healer (Prentice-Hall, \$3.95), her third book, sets out her understanding of the healing power available through the Sacraments, and in the disciplines of prayer, Bible study, and meditation. This volume is an inspiring handbook not only for healing but for the whole of spiritual life.

This same author's In the Midst of Life (Morehouse-Barlow, \$4.50) was written after the death of her husband. The first part answers the question: "What happens to one's faith in prayers for healing when a loved one is not healed?" She offers strong examples of the truth of the beatitude, "Blessed are they that mourn: for they shall be comforted," plus a profound testimony to her belief in life after death. Bereaved persons may well find this book helpful as it discusses ways of meeting

many problems both practical and spiritual.

All of these writers agree that in cases of illness medical science should always be called upon, that dis-ease of the spirit often reflects disease in the body more than most of us are aware, and that in this area the Holy Spirit is the ultimate healer. Helping people to find ways to respond through a knowledge of Jesus Christ, and through prayer, is the purpose of each writer.

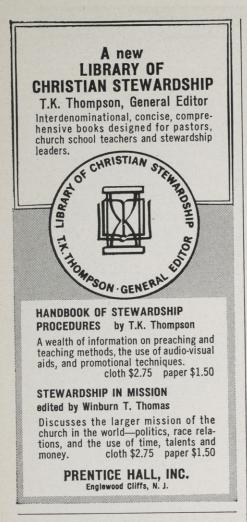
—Margaret B. Tims

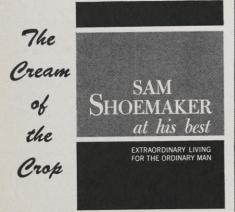
### The Sexton Answers Back

Did St. Alban's Church really talk, or was Sexton Jones hallucinating? In either event, Sexton Jones was right, even in the midst of his error.

The Error of Sexton Jones, by Robert E. Gard (Duell, Sloan & Pearce, \$2.75), is a fascinating tale of sheer joy. The narrative, with its setting in a parish church, is filled with something more than the intrigue of a whodunit, though that aspect adds to the story's appeal.

Sexton Jones is a remarkable person who can delight a high school youth, an adult philosopher, or even a professional psychologist. Few writers





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### **Books**

succeed in effectively spinning a tale which captures both young and old, the well-versed and unlearned. But Robert E. Gard has done it here.

The "error" made by the sexton is, as Gard builds his case, an error common to us all. But do all of us handle it the way Sexton Jones does? The reader can do a great deal of constructive thinking as he observes the character of Sexton Jones, who does noble battle with the rector, who in turn . . . But I mustn't tell the story here.

The author is, to thousands of university students and faculty people, Professor Gard, director of the Wisconsin Idea Theater at the University of Wisconsin in Madison. In addition, he is the Rev. Robert E. Gard, perpetual deacon at Grace Church, Madison. The list of his varied interests is long, and his professional life takes him to many parts of the world. He handles human interests in a refreshing way in this latest of his many books.

The Error of Sexton Jones has a sparkle not unlike that of Sinclair Lewis, and the deft touch of James Thurber. The plot and its solution may well tempt the reader to reread this book once in a while—just for the real fun of it. —PAUL Z. HOORNSTRA

### Smells, Blood, and Lively Flesh

Chad Walsh is rather well known among Episcopalians as a prose author with something more than average ability to write winsomely about the Christian faith.

Walsh is, however, at his best a poet of rare ability. The most vivid picture of his world must be seen, if it is to be seen at all clearly and in its full beauty, through his poetry. Most people today enjoy canned, predigested, unexamined notions about poetry. The majority of the American population have no notion whatever of the virile and even shocking revolution wrought in the poems, the poets, and the poetry of today.

Walsh, as a poet, offers a high view of life founded on a primitive and basically Hebrew vision of man—a view entirely free of frilly abstractions—full of smells, blood, and lively flesh. He has previously published three books of poems, the latest of which, The Psalm of Christ, from Westminster Press, is doing surprisingly well—for poetry. His other two volumes of

poems have gone the way of nearly all poetry—into the oblivion of "out of print." One of these days, his *Eden Two-Way* will be a collector's item, as it well deserves to be, perhaps among our more perceptive descendants of the twenty-first century.

A small edition of a small collection of Chad Walsh poems, *The Unknowing Dance*, has just been published by Abelard-Schuman (\$2.00). If you like a gay, godly view of the lively world, I suggest that you get a copy before this book, like two others of his gems, disappears into oblivion. —E.T.D.

THE ENCAPSULATED MAN, by Joseph R. Royce (Van Nostrand, \$1.95).

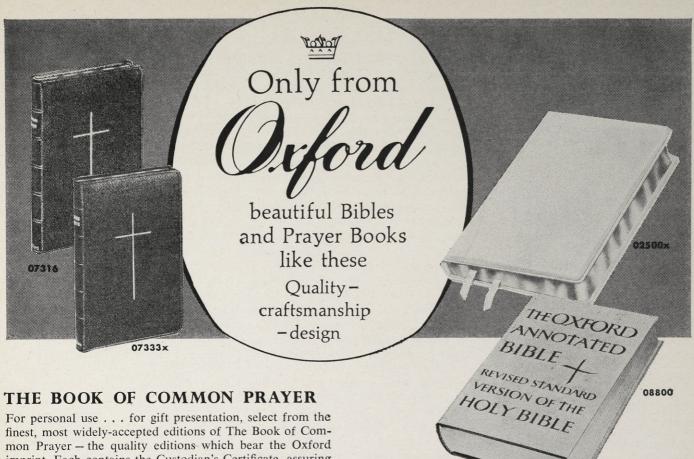
In this "frontier" book, Joseph R. Royce explores the multiple character of man's search for meaning. He uses psychological terms, but his concepts of emerging powers of discrimination and the development of higher levels of awareness recall theologian Pierre Teilhard's *The Phenomenon of Man*. Men are "encapsulated" by specialisms which "offer one approach as the approach to reality." "Encapsulation may well be the essence of contemporary man's spiritual emptiness," and "the truly unencapsulated man is a deeply religious man."

Anglican Bishop J. A. T. Robinson, in his controversial book Honest to God, tried to show us that God is greater than any of our ways of thinking about Him, and invoked Paul Tillich's insights to sharpen ours. In The Encapsulated Man, Royce discusses existentialism as a bridge between psychology and religion, and focuses the thought of psychologist Carl Jung, philosopher Ernst Cassirer, and theologian Tillich upon symbolization as the key to human behavior. If, as Canon Peter Green wrote many years ago, "religion is man's attitude to the whole of reality," Royce's testimony for openness to reality-as-a-whole is a religious one, and one which is edifying for Christians with courage to break out of cozy capsules of familiar thought--CHARITY WAYMOUTH forms.

COLONIAL HOUSES OF WORSHIP IN AMERICA, by Wickliffe Rose (Hastings House, \$22.50).

Because of its comprehensive character, this handsome book is a substantial addition to the literature on Colonial churches. This is all the more remarkable in view of the fact that its author

Continued on page 62



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### Books

began neither as historian nor architect, but as an amateur photographer who has been "snapping" old churches for nearly twenty years, and who eventually resolved to make his collection complete.

The book consists of photographs and brief write-ups of the 345 existing American houses of worship whose construction began prior to 1789. Many of the photographs are excellent—some even prizewinning.

Upon completing his collection, the author made some interesting tabulations showing regional distribution, ecclesiastical origin, and types of building material used. Many readers will be surprised to learn that Pennsylvania leads all other states with its fifty-eight surviving Colonial houses of worship. That Virginia is second with fifty-two might be expected; but many would not have guessed that Maryland has forty-nine and New Jersey thirty-seven, while Massachusetts has only twenty-seven, and Connecticut, only twelve.

Episcopalians will be interested to find that of the 345 Colonial churches still standing, no fewer than 130 were Anglican churches and chapels—by far the largest number of any one communion. The Quakers are next, with seventy-three; and the Congregationalists are third, with fifty-two.

Mr. Rose deserves credit for his dogged determination to be complete and for his extraordinary success in avoiding a pattern of dull mediocrity in his brief sketches of each parish.

-A. PIERCE MIDDLETON

BETTER PLAYS FOR TODAY'S CHURCHES, by J. W. Bachman and E. M. Browne (Association Press, \$8.95).

A church play must meet two tests: it must be theologically and dramatically sound. Unfortunately, few plays are both. This collection, assembled by two leaders in the current revival of religious drama, happily provides a dozen plays which are satisfactory on both counts. It should be of immense help to anyone thinking of doing such a play, for the collection contains a broad range of styles, subject matter, playing time, and cast size.

-STANHOPE S. BROWNE

MISSIONARY PRINCIPLES, by Roland Allen (Eerdmans, \$1.45).

Though irritating in style and repetitive in manner, this is a paperback for

Continued on page 63

# FAMILY MEMO

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

Last winter the Church of the Epiphany, Valdez, Alaska, enrolled in the Every Family Plan.

Before parishioners had received their first copies of The EPISCOPALIAN, an earthquake struck our forty-ninth state, causing widespread damage in Valdez.

From Disaster Headquarters at Glenellen, Alaska, came a longhand note to The Episcopalian from the Rev. Dennis R. Walker, priest in charge of the Valdez mission.

"Please do not begin the Parish Plan at this time. Because of the earthquake the mission families are scattered through the U.S. Please hold the check in open account."

THE EPISCOPALIAN returned the check, however, and promised, when the mission's families were relocated, to send them the magazine for a year.

Mr. Walker's confidence in the indomitable spirit of Alaskans was rewarded. "The people in the mission who left have generally returned," he wrote The Episcopalian in July.

No longer "address unknown," the twenty families of the mission, now in the charge of the Rev. Glen Wilcox of St. George's, Cordova, are receiving their copies.

### Diocesan Leadership

"There is no better way to keep churchmen informed than through our national magazine, THE EPISCOPALIAN," says the Rt. Rev. Chilton Powell, Bishop of Oklahoma, in urging enrollment of parishes in the diocese.

The Rt. Rev. Charles Avery Mason, Bishop of Dallas, in a letter to all parishes, says that The Episcopalian "provides the means by which a sincere Christian can continue his education in the faith and in our national Church's responsibilities." He believes "the spiritual life of our Diocese will be deepened and strengthened" by enrollment in the Every Family Plan.

THE EPISCOPALIAN

### Books

all who profess interest in or understanding of "Mission" and Mutual Responsibility. As a statement of basics, it is superb.

—J.W.

CREDOS AND QUIPS, by Virginia Cary Hudson (Macmillan, \$2.50).

About two years ago, O Ye Jigs and Juleps, a tiny book of school-essay humor on the folkways of the church, shook off the dust of fifty years and behaved like something launched from Cape Kennedy. Now, 400,000 copies later, comes a sequel to Jigs by its tenyear-old author-only the author has grown up. Credos and Quips comes, posthumously, from the pen of the adult Virginia Cary Hudson. Its contents read very much like what they are, sermonettes to the Ladies Auxiliary. Unfortunately, the humor in them is mostly oral, and it is difficult to know when the lady is kidding and when she isn't. Jigs and Juleps is a minor classic. Credos is not. -E.T.D.

THE WESTMINSTER DICTIONARY, edited by Kendig B. Cully (Westminster, \$6.00).

Whether you are a church school superintendent wanting to know just what "administration" includes, a teacher needing a quick check on the word "covenant," or a vestryman wondering what a "parish life conference" is, this book is for you. The diverse contents are treated more fully and in a livelier manner than one would expect in a dictionary. All articles are signed by contributors who are acknowledged authorities in their respective fields. A fine addition to the resource material on Christian education, it belongs in every parish library. —M.C.M.

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# What Reward?

This is the basic human question. Because as children we get the idea that it is a bad question, we like to think that we have learned not to ask it. But however successfully we may fool ourselves most of the time, every now and then honesty breaks through, and we realize that the question is still there, still the same: "What do I get out of this? What is my reward?"

It's terrible.

Or is it?

Maybe we are expecting something of ourselves that has never really been asked of us. What does Jesus have to say about rewards? Does He think that we should be above wanting them?

An incident reported in the Gospels takes up the matter of reward in its least attractive form-being set above other people in personal glory. Two of the disciples come to Jesus with the request, "Grant us to sit, one at your right hand and one at your left, in your glory" (Mark 10:37 RSV). We cringe on their behalf and wait for a stern reply. But His reaction is unexpectedly mild. He asks them if they think that they are able to earn such a high place, and when they answer Yes, says, "But to sit at my right hand or at my left is not mine to grant."

Only when the other disciples draw themselves up to a righteous height over the incident does He go deeper into the matter. He calls them all together and says, "Whoever would be great among you must be your servant, and whoever would be first among you must be slave of all" (Mark 10:43-44 RSV).

Jesus does not frown upon the desire for reward. He seems to accept it as ordinary human equipment and to concern Himself with seeing that the reward His disciples are seeking is the real thing. He redefines greatness for them: it is not the right to sit up on high and lord it over people, but finds itself, instead, in the strength and freedom of being able to serve and sustain, "for the Son of man also came not to be served but to serve" (Mark 10:45 RSV).

Whenever the matter of reward comes up in the Gospels, Jesus shows the same concern—not with removing the desire for reward, but with seeing that the reward sought for is the right one, the real one, not a piece of ersatz goods.

You love those who love you? And what do you get out of that? At least an endless round of trading warmth for warmth—a game a child can play. Try loving your enemies, try moving out of your cozy circle, and see what happens then. Your reward will be real—to be like the

Father, who is "kind to the ungrateful and the selfish" (Luke 6:35 RSV).

You are praying—or fasting—or giving alms? They are good acts, noble acts, the kind of effort people admire. But is admiration the reward you want? Is that your idea of life—to stand forever frozen in a pose of nobility and goodness, bowing to the applause of all observers, including that most faithful and appreciative one of all, yourself?

No—the real reward is hidden in the event itself, and is the direct relationship with the Father that comes when you can act directly and unselfconsciously.

It is a rude switch. We think of a reward as something we receive; Jesus offers us a reward that is something we become. He offers us strength, skill, knowledge, achievement, all exercised in that home proving-ground that Jesus calls the heart. It is like promising an invalid, wrapped in blankets and huddled by the fire, a walk in sunshine and fresh air.

He offers us the reward of a new self, conscious not of what it needs, but of what it is free to do, become, be, and give—a self that does not need to be rich in possessions, material or spiritual, but can be "rich toward God" (Luke 12:21). He offers us the reward of being sons of the Father, perfect and merciful as He is. In the end what He offers us is life itself and God Himself.

But from the beginning we must want a reward, for only by seeking for one, even if it is at first false, can we ever hope to come to the true reward.



A MEDITATION

BY MARY MORRISON

Dioceses of the Anglican Communion and Their Bishops

- Relations with other Churches: Roman, Orthodox, Protestant, and Reformed.
- 2 Rhode Island, U.S.A.: John Seville Higgins, Bishop. (St. Andrew's School; St. Michael's School; St. Mary's Home; St. Martha's House; St. Elizabeth Home; Pascoag Conference Center.)
- 3 Ripon, England: John Richard Humpidge Moorman, Bishop; Henry Handley Vully de Candole (Knaresborough), Bishop.
- 4 Riverina, Australia: Hector Gordon Robinson, Bishop.
- 5 Rochester, England: Richard David Say, Bishop; Russell Berridge White (Tonbridge), Bishop; John Charles Mann, Assistant Bishop; John Keith Russell, Assistant Bishop.
- 6 Rochester, U.S.A.: George West Barrett, Bishop. (Clergy; parishes; missions; institutions and schools; Hobart and William Smith Colleges.)
- 7 Rockhampton, Australia: Donald Norman Shearman, Bishop.
- 8 Rupert's Land, Canada: Howard Hewlett Clark, Archbishop; John Ogle Anderson, Suffragan.
- 9 Ruwenzori, Uganda: Erica Sabiti, Bishop.
- 10 Rwanda and Burundi: Edward Lawrence Barham, Bishop.
- 11 St. Albans, England: Edward Michael Gresford Jones, Bishop; Albert John Trillo (Bedford), Bishop; John Boys, Assistant Bishop.
- 12 St. Andrews, Dunkeld, and Dunblane, Scotland: John William Alexander Howe, Bishop.
- 13 St. Arnaud, Australia: Allen Ernest Winter, Bishop.
- 14 St. Asaph, Wales: David Daniel Bartlett, Bishop.
- 15 St. Davids, Wales: John Richards Richards, Bishop.

- 16 St. Edmundsbury and Ipswich, England: Arthur Harold Morris, Bishop; Thomas Herbert Cashmore (Dunwich), Bishop.
- 17 St. Helena: Harold Beardmore, Bishop.
- 18 St. John's, South Africa: James Leo Schuster, Bishop; Alpheus Hamilton Zulu, Suffragan.
- 19 Salisbury, England: Joseph Edward Fison, Bishop; Victor Joseph Pike (Sherborne), Bishop.
- 20 San Joaquin, U.S.A.: Sumner Walters, Bishop. (Work among Negro and Spanish-speaking farm labor groups, especially at Corcoran and Terminous missions.)
- 21 Saskatchewan, Canada: William Henry Howes Crump, *Bishop*.
- 22 Saskatoon, Canada: Stanley Charles Steer, Bishop.
- 23 Shantung, China: Stephen S. Y. Wang, Bishop.
- 24 Sheffield, England: Francis John Taylor, Bishop; George Vincent Gerard, Assistant Bishop; Arthur Michael Hollis, Assistant Bishop.
- 25 Shensi, China: Newton Yu-chang Liu, Bishop.
- 26 Sierra Leone: Moses Nathaniel Christopher Omobiala Scott, Bishop; Percy John Jones, Assistant Bishop.
- 27 Singapore and Malaya: Cyril Kenneth Sansbury, Bishop; Roland Peck-Chiang Koh (Kuala Lumpur), Bishop.
- 28 Sodor and Man, England: Benjamin Pollard, Bishop.
- 29 Soroti, Uganda: Sutefano Salongo Tomusange, Bishop.
- 30 South Carolina, U.S.A.: Gray Temple, Bishop. (Reconciling ministry; diocesan schools [Voorhees, Porter]; diocesan institutions [homes for aging, children].)
- 31 South China: Nathaniel Hsien Mo-Yung, Bishop.

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# Have and Have Not

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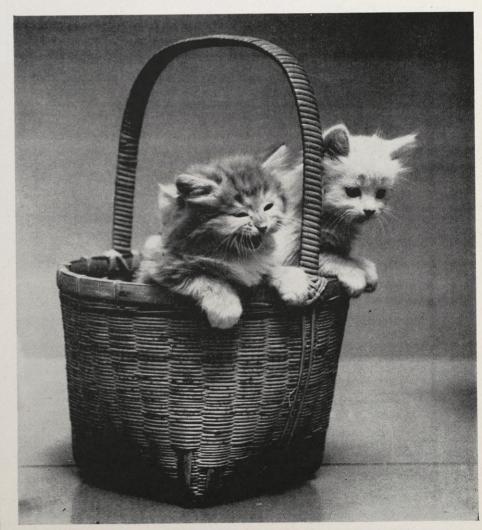
Mr. Darrell D. Hawkins, superintendent of St. George's Episcopal Church School, Box 10523, Oklahoma City, Oklahoma, offers an incomplete, though usable, supply of Episcopal Fellowship Series material to a mission or group in need of church school lessons. Please write directly to Mr. Hawkins at the address given above.

St. Barnabas' Church, 2025 Mimosa Drive, Lynchburg, Virginia, would like to have a church bell. Please write to the Rev. J. Fletcher Lowe, Jr., if you have a bell available. The church will pay shipping charges.

Grace Episcopal Church, Clarksville, Georgia, has just completed a parish hall and would like a piano for the Sunday school. If you have one not being used, please write to the Rev. Milton H. Murray, Cornelia, Georgia.

If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, The Episcopalian, 1930 Chestnut Street, Philadelphia, Pa. 19103.

# THE EPISCOCATS



"What happened to the loudspeaker system? I can't hear a word the Bishop is saying from back here."

### OCTOBER

Church Press Month

- 4 Nineteenth Sunday after Trinity
- 4 World Wide Communion Sunday
- 5-9 Tenth National Assembly of the United Church Women, Kansas City, Mo.
- 5-10 Triennial Convention of the Order of the Daughters of the King, St. Louis, Mo.
- Meeting, Church 8-10 Triennial Periodical Club, St. Louis, Mo.
  - 10 National Council meeting, St. Louis, Mo.
  - 11 Twentieth Sunday after Trinity
- 11-17 Churchmen's Week. Laymen lead the Sunday worship on Laymen's Sunday, October 11.
- 11-20 Thirty-first Triennial Meeting of the Women of the Episcopal Church, St. Louis, Mo.
- 11-23 General Convention, Protestant Episcopal Church in the U.S.A., St. Louis, Mo.
- 15-18 National Conference of Deaconesses at the DeKoven Foundation for Church Work, Racine, Wisc.
  - 18 St. Luke the Evangelist
  - 18 World Order Sunday
  - 25 Twenty-second Sunday after Trinity
  - 25 Reformation Sunday
- Oct. 25- Episcopal School Week Nov. 1
  - 28 St. Simon and St. Jude, Apostles

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

### Radio and Television

- 18 CBS Radio: "Church of the Air." The Rt. Rev. Stephen F. Bayne, Jr., speaker.
- 25 CBS TV: "Lamp Unto My Feet." Coverage of the new Presiding

Bishop's election.
"Viewpoint," the Episcopal radio weekly fifteen-minute interview series, is moderated by the Rev. Dana F. Kennedy, with outstanding figures from various fields as quests. It is heard in two versions: MBS, Mutual Broadcasting System and Station WOR (New York); and SYN, the best of MBS programs syndicated to more than 250 stations. Consult your diocesan journal and local paper for time and dates.



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The Rt. Rev. Thomas A. Fraser, Jr. Bishop Coadjutor of North Carolina



The Rt. Rev. Robert F. Gibson, Jr. Bishop of Virginia



The Rt. Rev. John E. Hines Bishop of Texas



The Rt. Rev. Girault McArthur Jones Bishop of Louisiana



The Rt. Rev. Arthur Lichtenberger Presiding Bishop



The Rt. Rev. Henry I. Louttit Bishop of South Florida



The Rt. Rev. Lauriston L. Scaife Bishop of Western New York

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# Know Your Diocese

When the General Convention in 1835 decided to send its first missionary bishops "forth by the Church," it chose Missouri and Indiana as the scene of the labors of one. Bishop Jackson Kemper found upon his arrival that "in Missouri is Christ Church, St. Louis, of which I am rector. In Indiana there is not one."

Christ Church was organized in 1819, before Missouri became a state. By 1840 there were five parishes and eight clergymen, enough to organize a diocese. On November 16, 1841, the new diocese came into being, and was admitted to General Convention the following October. Still too weak to support itself, the diocese asked Bishop Kemper to take charge for the time being. This he did until 1844 when the Rt. Rev. Cicero Stephens Hawks came to be both rector of Christ Church and Bishop of Missouri. The third and sixth Bishops of Missouri (the Rt. Rev. Daniel Sylvester Tuttle and the Rt. Rev. Arthur Lichtenberger) later were elected to be Presiding Bishops of the Church.

In 1889 the original Diocese of Missouri was divided into two: the Dioceses of Missouri and West Missouri. The present Diocese of Missouri occupies the eastern half of the state, covering 32,581 square miles. In this area 23,170 are Episcopalians; communicants number 14,289.

The Diocese of Missouri has long been known for its leadership, particularly in the field of social relations. Some of the early social welfare institutions founded by the diocese have ceased operations because the needs for which they were created have been taken care of by other agencies. The Orphans' Home, founded in 1840, is now known as the Educational Center and carries on research in Christian education. St. Luke's Hospital, founded in 1867, has for some years been under joint Episcopal-Presbyterian sponsorship. The ministry to institutions now concentrates its work in the juvenile courts of St. Louis City and County and recently added a new service, counseling for youth.

Two of the newest diocesan institutions are also sponsored jointly with Presbyterians. Thompson Retreat and Conference Center in the metropolitan area of St. Louis offers facilities for retreats, quiet days, and conferences. Gatesworth Manor and Tower Grove Manor, residences for elderly persons, are operated by the Episcopal-Presbyterian Foundation.

During the last fifteen years the diocese has seen new growth, particularly in the areas outside St. Louis. There

are now fifty-five parishes and missions with seventy-four clergy and 153 lay readers at work. Chaplains also serve in the juvenile courts, in St. Luke's Hospital, and in nursing homes.

One of the "pilot dioceses" in urban work, Missouri has resolved that no inner-city parish will ever again be allowed to flee from the city, but will continue to discover ways in which to serve its neighborhood.



The Rt. Rev. George Leslie Cadigan, seventh Bishop of Missouri, is a native of Mt. Vernon, New York. He attended the public schools of Mt. Vernon; Episcopal High School, Alexandria, Virginia; and was graduated from Amherst College in 1933. After Amherst he attended Episcopal Theological School, Cambridge, Massachusetts, for two years, leaving to spend a year at Jesus College, Cambridge University, England.

Ordained in 1935, he served as curate in Amherst, and as a rector in Brunswick, Maine; Salem, Massachusetts; and Rochester, New York, before being elected to be Bishop Coadjutor of Missouri on December 4, 1958. He served less than one month as Coadjutor, and then succeeded the Rt. Rev. Arthur Lichtenberger, who resigned to become Presiding Bishop.

In his five years in Missouri, Bishop Cadigan has been a strong supporter of social justice and a protagonist for ecumenical understanding. Recently he helped organize a group consisting of a Roman Catholic bishop, a Presbyterian executive, a Jewish rabbi, and several others—clerical and lay—which called on the Governor of Missouri in the interest of a statewide public accommodations law. A member of General Convention's Joint Commission on Ecumenical Relations, he has been active in promoting conversations with Roman Catholics as well as with many Protestant groups.

Mrs. Cadigan is the former Jane Jones of Cincinnati, Ohio. There are four children: Peter, a second lieutenant in the Army; David, teaching in Chulalongkorn University in Thailand on a Peace Corps assignment; Rufus, a student at Lawrence College, Appleton, Wisconsin; and Christine, a high school student in Ladue, a suburb of St. Louis where Bishop Cadigan and his family live.

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