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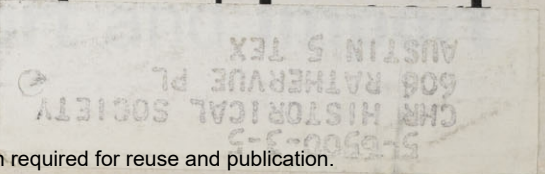
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THE EPISCOPALIAN

NOVEMBER, 1964



The Church Today: **Report**



In west central Ohio, a small parish provides a town with a working definition of community responsibility.

THE HAPPY BATTLE OF BELLEFONTAINE



HELLO, Reverend," the clerk said. She always called the priest "Reverend."

"Hi, how've you been," said the Rev. Alden M. Hathaway, Episcopal rector of the Church of the Holy Trinity, Bellefontaine, Ohio.

"Fine. Say, I've been meaning to tell you I've been using your church on weekdays. I'm not an Episcopalian, but my church isn't open all the time. Sometimes a person needs to go to church and just sit and think. . . . Hope you don't mind."

"Glad you feel that way. Use our church any time you like. That's what it's here for."

In Bellefontaine, people are used to being shown that the Episcopal Church is "here for" almost anything that can render Christian service to the community. A thumb-sized parish with some 110 communicants and not quite enough money to go around—technically, it is an "aided parish"—Trinity creates an impact far out of proportion to its size.

Take the time, some years ago, when a newly formed Alcoholics Anonymous chapter could not find a place to hold its meetings. The A.A. had not then gained the wide acceptance it now enjoys; Bellefontaine, like most other towns of that time, doubted that it was a church's business to get involved in such goings-on.

But Trinity Church did get involved by letting Alcoholics Anonymous hold weekday meetings in the basement Sunday school rooms. A.A., now recognized as a valid community service in Bellefontaine, later moved to a downtown office.

Then a school for retarded children burned down. Again, no place was available to help out in an emergency until Trinity Church offered the use of its undercroft. The only conditions were that the school provide its own janitorial service and pay its own utility bills. The school held sessions in the basement until a new facility was provided.

Then, for a while, Trinity seemed

to draw inward. This was in part the result of losing its rector, a much-loved man who became too ill to serve the parish any longer. Besides, times were not so prosperous as they had been. Gradually, Trinity slipped from being completely self-supporting to aided-parish status.

New Venture

Then the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio, assigned a young clergyman, the Rev. Alden M. Hathaway, to undertake an experimental dual ministry. He was to serve as both vicar of St. Christopher's Mission, Ada, Ohio, and as rector of the Church of the Holy Trinity, Bellefontaine.

Not long after Mr. Hathaway arrived, Trinity again began to provide new dimensions to the definition of what a church is "here for." Trinity's parishioners began to work with the Mental Health League of Logan County; local citizens representing almost every denomination in town; and a delightfully common-sensical

Roman Catholic psychiatrist to establish a community-centered mental health clinic. Trinity's contribution, in tangible terms, was an eighty-year-old house, once used as a rectory, but more recently an eyesore.

In undertaking this venture, Trinity Church became one of the first small churches in the United States so to involve itself. The story of Bellefontaine's mental health clinic is full of starts, stops, frustration, and humor; the cast of responsible parties is generous and varied; the result is a united effort that is singular because it exists at all.

No Geography

Bellefontaine—people call it "Bell Fountain"—is a pretty country town, seat of Logan County, with an imposing old courthouse as its enduring center. Population runs a bit over 11,000; the entire county numbers 35,000.

A casual visitor might wonder about the need for a mental health clinic in this apparently tranquil section of west central Ohio. But, as one psychiatrist has pointed out, "there is no difference between urban and rural societies when it comes to mental health or mental illness." Or, as a Bellefontaine resident observes, "We can go along convincing ourselves we don't have these problems. Then somebody who needed help and didn't get it blows his stack, and kills himself or someone else. It happens everywhere."

For some time, a few people in Bellefontaine had made an effort to educate the community to the facts of mental illness. This program had been conducted by the Mental Health League of Logan County, an organization similar in nature and function to local mental health groups throughout the country.

One facet of the Mental Health League's program, in cooperation with the United Appeal, was to provide transportation, for those who needed it, to psychiatric centers in Lima, Ohio—some forty miles distant—or Columbus—a two-hour

drive each way. Such circumstances made consistent treatment difficult, but at least long-distance care was better than none.

The situation became acute when the psychologist-director of the Lima center was killed in an auto accident, with no replacement available.

A Modest Proposal

It took a newcomer, Mrs. Walter Richey, to offer a new perspective to the Mental Health League's problem. A tall, stately wife and mother with a knack for getting things done, she had come to Bellefontaine when her husband, a Westinghouse executive, was made industrial relations manager of the local plant. She became a member of the Mental Health League not to be a "joiner," but out of a genuine interest based on her own upbringing as a doctor's daughter. Almost immediately, she was elected president of the League.

Soon the new president came up with a suggestion so outlandish that it was almost comical. "Wouldn't it be nice," she said, "if we could bring a psychiatrist to Bellefontaine, and have a clinic here?"

The Richeys, both active parishioners at Trinity Church, found that the new rector shared their interest in providing such a center. Mr. Hathaway had studied pastoral counseling, and had spent one summer as a chaplain in a state mental hospital.

Nonetheless, Mrs. Richey's idea seemed almost futile. In cities several times Bellefontaine's size, the shortage of psychiatrists, psychologists, and other trained personnel was acute. It was unlikely that a qualified professional would undertake a practice in a relatively isolated community.

The problem was not only one of surroundings, but also one of local acceptance. Why should a psychiatrist want to pioneer in changing

attitudes when he could find great satisfaction in serving where he was already accepted?

Getting the "Tops"

But Mrs. Richey persisted, with the help of other members of the League, several Trinity parishioners—and the rector. A local social case-worker had mentioned Dr. Ivan Podobnikar, a psychiatrist who had also been a surgeon, a man of tremendous vitality and interest in people. "If you can get him," the case-worker said, "you've got 'tops.'"

Mrs. Richey made a trip to visit Dr. Podobnikar at his office in the Columbus State Mental Hospital, where he is a senior psychiatrist and director of education and training for residents and nurses. In addition to his many duties as a major administrator in the huge state hospital-training center, Dr. Podobnikar also had a private practice, a wife, two young children, and no time to spare.

The doctor was as surprised as everyone else—except Mrs. Richey—when he found himself agreeing to come to Bellefontaine one day a week. He offered to make the four-hour round trip drive at his own expense, would accept patients for a flat, lower-than-usual fee. For patients who could not afford the full amount, the Mental Health League would make up the difference.

Changing Scene

The next problem was finding a "clinic." At first, and predictably, the Trinity Church basement was used. But despite the proved flexibility of the undercroft, it could not double as a psychiatric treatment center. The space available did not provide a waiting area that afforded privacy; in a town where everyone knows everyone else, this was most uncomfortable.

The next location for the clinic was the local Memorial Hall, where two vacant rooms were offered without charge. Here the privacy problem was compounded, for a waiting patient could be seen by almost

BY BARBARA G. KREMER

The Happy Battle of Bellefontaine

everyone walking through the courthouse square.

Two Strong Allies

In their efforts to create a permanent mental health clinic in Bellefontaine, Mrs. Richey and Mr. Hathaway found strong allies.

One early enthusiast was Edwin Miller, the probate judge of Logan County. An enlightened public official, Judge Miller had frequently worked with ministers and psychiatrists in court referrals. "With juveniles in particular," he says, "there is a need for attention or treatment or evaluation."

Himself a Methodist layman, Judge Miller welcomes association with clergymen in handling difficult court referrals. "In juvenile matters, we have more ministers involved than lawyers," he says. "The minister comes into contact with people relative to personal problems as often as a physician. He has enough education and ability to determine that there can be underlying causes."

One day Alice Richey paid a call on Mrs. Lee May, women's director of the Bellefontaine radio station, WOHP. Mrs. May, who broadcasts her own daily program, "Maytime," asked Mrs. Richey to appear on the air right then and there. Mrs. Richey hesitated, but agreed. Once on the air, she turned the tables on Mrs. May by asking her to serve on the Mental Health League's Board of Directors.

"What could I say but 'yes,'" Mrs. May says, "with all our listeners tuned in on the interview?"

Mrs. May, a vivacious, lively person with a keen interest in her community, soon met Dr. Podobnikar, and later persuaded him to be interviewed on "Maytime."

"From that first interview," she says, "it was evident that he had a fund of information just waiting to be tapped." Response from radio listeners was immediate, and letters poured in to ask for more information.

Dr. Podobnikar subsequently be-

gan, with Mrs. May, a semiweekly program, "Psychiatry and You," which is now a much-anticipated event in Bellefontaine. Starting with a general introduction to psychiatry—definitions, terminology, etc.—the shows now include discussions on what treatment is like, and on specific problems such as alcoholism. Some program ideas—such as those on drug addiction and bed-wetting—have come from listeners. "Psychiatry and You" offers information only; those who want personal counseling are advised to seek professional care.

Eviction Notice

Despite growing community interest in the clinic, the fact remained that it lacked both a permanent home and any financial resources.

One day, after a meeting at Trinity Church, Mrs. Richey and Mr. Hathaway were discussing the clinic's housing problem when Mrs. Richey happened to glance at the vacant rectory, long in disrepair, which stood next to the church. The old house had on occasion been rented out, but income had not matched outgo for maintenance. Mr. Hathaway had persuaded the parish to request permission from the Diocese of Ohio to tear down the building in order to make room for a

parking lot for the church.

"I wonder," Mrs. Richey said, "why we never thought of *that* before?"

The rector shared her hunch that the rectory site might serve better as a community mental health clinic than a parking lot. Besides, it might also be used for auxiliary Sunday school space.

One major obstacle stood before the planners—the awkward job of unpersuading the parish that the rectory was useless. Trinity would also have to perform the somewhat embarrassing duty of asking the diocese for permission *not* to raze the old house.

Trinity rallied to the idea. Many parishioners expressed relief that the building could, after all, be put to good purpose. Some pointed out, however, that the old building would take a lot of fixing up before it could be used. "It was a very poor business approach," says one vestryman, who nonetheless gave his unqualified backing to the proposal.

While the new plans were being put into action, the clinic had to move from Memorial Hall; a paying tenant had been found. Because no other space was available, John Kelly, a Trinity parishioner and a prominent young attorney in Bellefontaine, offered to let Dr. Podob-



Dr. Ivan Podobnikar's new office was once a dining room. Before the clinic program started, patients traveled miles for psychiatric help, or did without.

nikar use his office during the evening hours.

As matters evolved, Trinity Church had all of three weeks to convert the dilapidated old rectory into a clinic. The problem boiled down to doing the impossible, minus money.

Mr. Hathaway, Mrs. Richey, Mrs. Kelly, and several other members of the community set about to gain the help of the whole community.

How, for example, does one get rooms painted without paint, or painters, or purse? Mrs. Richey went to see the owner of a local paint store.

"Do you have any paint that has been around for a long time that nobody seems to want?" she asked.

"Well, yes. We have some cans on the back shelf. What do you need it for?" he asked.

Mrs. Richey explained about the clinic and the deadline, and he offered to donate the paint.

"That's wonderful of you. Now, if we only had someone to help put it on the walls. . . ."

"Get out of here," he said—but he was grinning. "What time should I be there this evening?"

The floors of the old rectory had to be sanded; plumbing work was mandatory; office furniture, curtains, files, rugs had to be found. The man

who agreed to do the sanding had no connection with the project, but said he would do the job at cost. When his bill arrived, it totaled forty-seven dollars. But the bill was marked "Paid." The plumber's bill was also stamped "Paid."

While other churches in the community did not formally participate in the renovation project, their members did. The total value of the volunteer help in the form of labor and materials came to at least two thousand dollars.

Such unselfishness could not entirely replace cold cash, unfortunately; electric and heating bills had to be paid. The Mental Health League was already operating in the red, so the job seemed to be up to Trinity Church.

At a parish meeting, the rector proposed that Trinity establish a special fund, to be called "Episcopal Friends of Mental Health," to cover these expenses. On the spot, parishioners contributed \$112.50 in cash, and \$350 in pledges.

The clinic was finished on time. After all the hard work, it still looks like a rambling old house that has known better days. But inside, the first-floor rooms are tastefully decorated, with a waiting room, a nurse's reception area, and a large, private office for consultation.

Then the great day arrived. Herb Hill, the local mortician, brought in a carefully hand-painted sign:

**Mental Health League
of Logan County
I. G. Podobnikar, M.D. M.SC.
(Psychiatry)
Logan County Mental Health League
United Appeal—Episcopal Church**

Later, an unusual item was listed on a Sunday program of the Church of the Holy Trinity. As part of the regular worship service, there would be a "Dedication of the Rectory as Mental Health Clinic."

Work Goes On

The permanently established clinic has brought a small but steady flow of patients ranging from first-graders to grandparents. Some problems have been relatively minor. A little boy named Ralph, for example, responded to treatment in a few sessions. Ralph had suddenly developed a number of "rules": before he could sleep at night, he had to make sure that certain doors in his home were open, and others tightly closed; he was abnormally afraid of the dark.

A few sessions revealed that Ralph, ten, was suffering from big-brotheritis: he felt hopelessly overshadowed by his older brother. Carefully following the psychiatrist's ad-



As part of a regular Sunday service, the Rev. Alden Hathaway and his parishioners dedicate the new clinic.



Mrs. Lee May, Bellefontaine radio personality, was one of many civic leaders who boosted the clinic.

The Happy Battle Of Bellefontaine

vice, Ralph's parents made sure that Ralph had special responsibilities. If his brother could help fix the family car, Ralph could caddy for his golf-playing dad. The results were so effective that Ralph's mother joined the Mental Health League, since she felt that this was the best way to express her support of the clinic.

Wanda McBride, a young mother of two who succeeded Alice Richey as president of the Mental Health League, serves as the clinic's nurse during the one day a week when psychiatric consultation is available. By an extension phone installed in her own home, Mrs. McBride—the only trained psychiatric nurse in Logan County—is available twenty-four hours a day for emergency calls from patients, their families, the local police. If the case warrants, she calls Dr. Podobnikar.

Mrs. McBride says, "We've gotten a lot of people who, had they been reached a long time ago, would be all right. Now they're very sick."

One such critical case involved a middle-aged husband who was unhappy with himself and his family—to the point of saying that he "might take someone else with me" during threats of committing suicide. In this case, intensive treatment was required, and his wife also needed psychiatric help. The couple are now on the way to recovery.

Not all endings, however, have been good. Sometimes a patient—or his parents—has chosen to withdraw from treatment rather than admit the "stigma" of mental illness. Such was the case of a deeply disturbed teen-ager whose family refused to let her continue with treatment after she had been diagnosed as a schizoid personality. On the surface an emotionless person, the girl has been showered with many material things, but not enough love and understanding. In a few years, she may be beyond help.

Much More to Do

In its short history, the clinic has



Instead of following its original plan to demolish this old rectory, the Church of the Holy Trinity found a new use for the building as a mental health clinic.

been used by 150 people, half of them children. At present, about fifty patients are in treatment—but, says Mr. Hathaway, "the number is constantly rising." Dr. Podobnikar comes to Bellefontaine each Monday for an all-day stint of "thirty-minute hours."

A Roman Catholic whose work at the Columbus Hospital includes clinical pastoral training programs for Ohio clergymen, Dr. Podobnikar is an active member of the Academy of Religion and Mental Health, a national organization to promote understanding between the Church and psychiatrists.

"My religion," he says, "never causes any conflict with my work. . . . I feel psychiatry and religion are so closely woven that I can hardly imagine how an atheist psychiatrist can practice a healthy, sound practice."

Born in Yugoslavia, the future psychiatrist earned an M.D. degree at the University of Padua, and practiced in Italy after serving a residence in surgery. An American friend persuaded him to come to this country. After earning a license to practice medicine in this country, Dr. Podobnikar did some soul-searching. "I realized that psychiatry was the only area of medicine where one could deal with the patient *in toto*." He received his formal training at Ohio State University, where he was graduated *magna cum laude*, and later received a master of science degree in psychiatry from

the University's graduate school of psychiatry.

Bellefontaine had an opportunity to hear some of Dr. Podobnikar's views in person during a Saturday seminar last March. Held in the educational building of the Methodist Church, it brought together doctors, lawyers, and clergymen to discuss such topics as "General Medical Practice and Psychiatry" and "Religion, Psychiatry, and the Law." The seminar inspired the nearby community of Kenton, Ohio, to start its own Mental Health League.

How has Trinity, as a parish, grown from this experience? "Well," says one observer, "it has revitalized all the groups within. The Trinity women's group, for example, once pledged \$1,000 to the church, to be given at the rate of thirty dollars per month. The fund faltered, but now it's starting to gear up again."

Perhaps the most gratifying assessment of one small church's effort to express what community responsibility means in workaday terms came from a Methodist in Bellefontaine: "You can't put a price tag on the rectory itself. . . . I just think the people of Trinity are something special."

Mrs. Lee May of Radio Station WOHP, a member of Bellefontaine's United Church of Christ, says, "All the people at the Episcopal church have devoted themselves so much that not enough can be said for them—this to me is practicing Christianity all week long." ◀

LETTERS

MORE ON MISSISSIPPI

I read with much interest your article "Good News in Mississippi" in the [September] *EPISCOPALIAN*. I should like to send some books for children for use in the COFO's community center libraries. Can you supply me with an address for mailing them? . . .

HILDEGARDE BARTHOLD
Fort Wayne, Ind.

Books and other materials should be sent to the central office of COFO for distribution to local centers. The address is: c/o Eric Morton, COFO Headquarters, 1017 Lynch Street, Jackson, Mississippi.

MORE ON MRI

It was with great interest that I read the article by Terry Johnson King in the September issue of *THE EPISCOPALIAN*. On the whole it is an accurate report of the effort being made by the Church in South Florida to serve the incoming migrant. However, . . . it should be pointed out that the article seems to indicate that the Church hitherto has not been concerned. Precisely the opposite is true. Back in the '30s when the Bishop of South Florida was rector of Holy Trinity Church, West Palm Beach, the parish sponsored a Negro Church Army captain who worked in the sugar plantations at Bryant, Canal Point, Belle Glade, and Pahokee. . . .

For approximately three years before this exchange between Father Taylor and Father Stone, the Diocese of South Florida had in its missionary budget the full stipend and expenses of a priest, the Rev. Lloyd A. Cox, who devoted his full time in an effort to serve the migrant camps. He held as many services as he could himself and arranged everywhere for our local clergy to serve the Anglicans and any others who were interested. . . .

It should be pointed out also that when Father Stone arrived in Belle Glade, the town was full of tensions. The same was true in Pahokee, where it was much like St. Augustine. However, the first night he was in Belle Glade he sat at the head table at a parish dinner in the only Episcopal church there, which is unfortunately entirely white simply because there are no Negro Episcopalians. He was warm-

ly accepted by our white and colored clergy alike, as well as by our white and Negro lay communicants. We have only eight Negro clergy, and they are widely scattered, so it is easy to understand why most of them, save the few in the Miami area, find themselves somewhat isolated. But they are fully accepted by all of the white clergy, and have both ecclesiastical and social life with their fellow clergy and their families.

Thank you for calling attention of the Church to the fact that "Mutual Responsibility and Interdependence in the Body of Christ" is a long established custom and is merely now being given renewed emphasis. St. Paul really said it better, "Bear ye one another's burdens."

THE RT. REV. HENRY I. LOUTTIT
Bishop of South Florida

. . . Your article on Mutual Responsibility in the July issue of *THE EPISCOPALIAN* provoked the thought that perhaps other youth fellowships . . . across the country might be interested in doing the same thing that the Youth Group of the Church of the Mediator is doing here.

Through our rector, we contacted the Rev. Donald Griswold, in our companion diocese in Zululand-Swaziland. We found that there was a need for, among other things, \$150 to finance the education of a promising young African girl. Though a small group (average attendance—eleven), we have managed to raise \$100 of the \$150 and hope to have the remaining \$50 by the end of October.

In our youthful idealism we were amazed to find how badly our mission stations . . . are lacking in the things we have always thought essentials. There were far more suggestions of need than we could ever have fulfilled. . . .

Perhaps the youth of other churches would like to begin to take some of that responsibility they are always clamoring to have. Can't we, along with the responsibility of the family car for the night, the responsibility of meeting some of our own expenses with our allowances, take a little responsibility for our peers in the far outposts of the world? . . .

L. SPENCER BREDEHORN
Chicago, Ill.

Continued on page 54

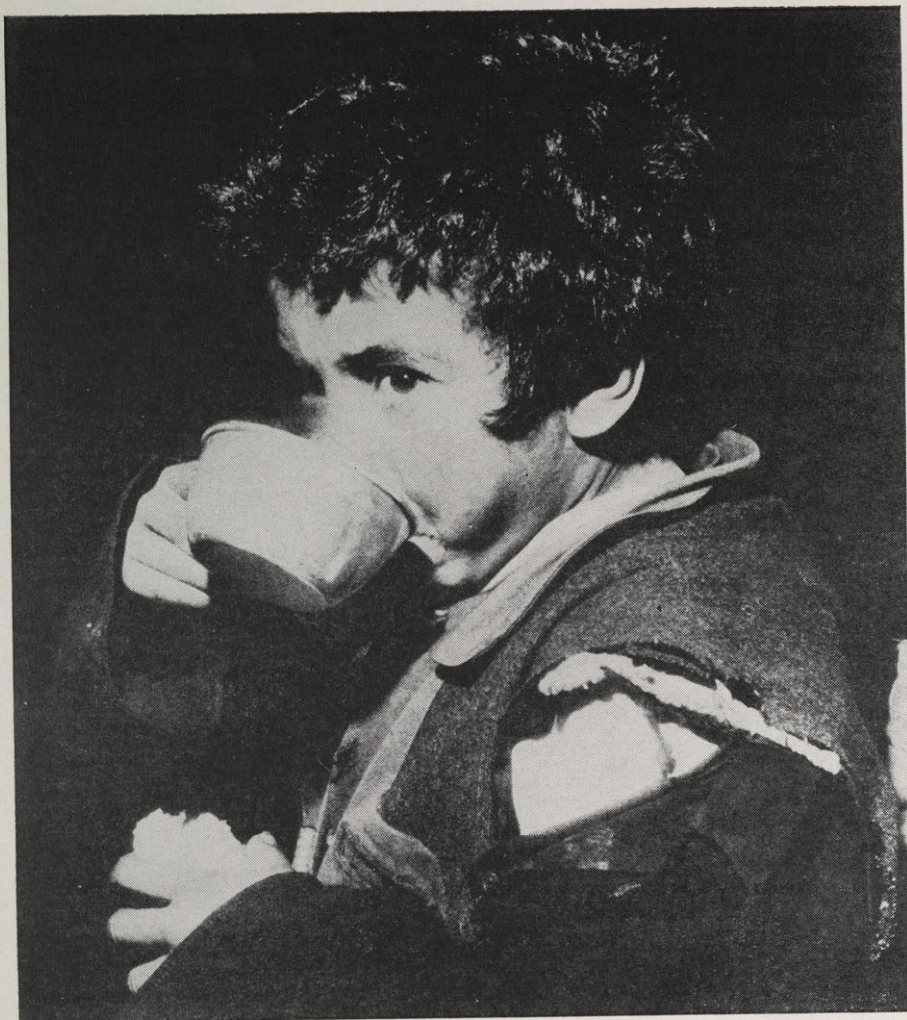


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FOR YOUR INFORMATION

The comment that "the world is getting smaller every day" is often followed by a bewildered "—and more complicated." Yet—as our cover by **Robert Wood** suggests—global shrinkage has the positive effect of increasing our awareness of the world's inhabitants.

Some of the challenges from that perspective are explored in this month's issue "SIGNS OF CHANGE," page 16, is one example. The author, the Rev. **Malcolm Boyd**, spent several weeks in Europe to gather material for this article, which is based on interviews with church leaders from throughout the world. Father Boyd is familiar to our readers as a cinema critic (see "YEAH, YEAH, YEAH," page 55) and as the author of several books and plays. A former student chaplain at Wayne State University, he now serves as assistant rector of Grace Episcopal Church, Detroit, Michigan, and as a national field representative for the Episcopal Society for Cultural and Racial Unity.

"THE STRANGER IN YOUR PEW," page 40, shifts our view from the challenges of a small world to those of a large parish. The author, Mr. **Robert N. Funk**, draws on his own experience in Pendleton, Oregon, to show how a church can make the members of its sizable congregation individually aware of their own vital roles in the parish. Mr. Funk, thirty-three, was graduated from the University of Oregon with a B.A. degree in 1952, and a Bachelor of Laws degree in 1955. An attorney with a bent for academic administration, Mr. Funk now lives in Palo Alto, California, where he is program coordinator of the Tresidder Memorial Union at Stanford University.

in the next issue of
THE

EPISCOPALIAN

- The Spirit of St. Louis:
a report on the 1964
General Convention
 - actions
 - the new Presiding Bishop
 - the Pastoral Letter
 - the people and the place
- When Is Christmas?
- Understanding Our New
Neighbors
- Christian Year Calendar

continuing

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The Spirit of Missions

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CONTENTS

- 2** The Happy Battle of Bellefontaine by Barbara G. Kremer
- 10** The Courage of Our Convictions by Arthur Lichtenberger
The Presiding Bishop's sermon at the opening
service of General Convention, St. Louis, Missouri
- 12** The Episcopal Church: Facts and Figures
- 16** Signs of Change by Malcolm Boyd
- 18** Vital Statistics on the Church Overseas
- 19** The 1964 Episcopal Mission Force
- 22** Of Mites and Men by Roland Allen
- 26** Suburban Captives? by Edward T. Dell, Jr.
- 32** Angels at Onambutu
- 34** The Mission Vocation: A Reappraisal
by Albert J. Nevins
- 38** The Odd One by Ruth Malone
- 40** Stranger in Your Pew by Robert N. Funk
- 64** Gold or Toads by Mary Morrison

COLUMNS AND COMMENTS

- 7** Letters
- 8** For Your Information
- 43** Worldscene
- 52** In Person
- 55** Movies
- 57** Books
- 64** Meditation
- 65** Calendar of Prayer
- 66** Have and Have Not
- 66** Episcocats
- 67** Educational Directory
- 69** Calendar
- 70** Know Your Diocese

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THE COURAGE OF OUR CONVICTIONS

SAINST PAUL is writing to the Church in Rome. He begins, "Paul, a servant of Jesus Christ, called to be an apostle, set apart for the gospel of God . . . to all of you in Rome whom God loves and has called to be his dedicated people." Then the Apostle tells them how much he has wanted to come to visit them in Rome. "For," he continues, "I long to see you; I want to bring you some spiritual gift to make you strong."

Now he pauses for a moment. This is not what he wants to say to his fellow Christians in Rome. He has something to give them, he is sure of that; but he knows quite as well that there is much for him to receive from them. So, having said, "I want to bring you some spiritual gift to make you strong," then, quite abruptly, he puts it another way: "rather," he says, "that we may be mutually encouraged by each other's faith, both yours and mine."

"That we may be mutually encouraged by each other's faith." Is this too much to expect from these Convention days in St. Louis—these days of speeches and discussions and committee meetings and voting *yes* or *no*; these days and nights of dinners for a cause, and more meetings? Well, if this is too much to expect; if, in these days together, we are not to find ourselves "mutually encouraged by each other's faith," we might as well go home now and save ourselves and the Diocese of Missouri a good deal of money and energy and time. For surely at the heart of all we do here, in General Convention and in the Triennial Meeting of

the Women of the Church, is this fervent and persistent longing: "That we may be mutually encouraged by each other's faith."

"Mutually encouraged." Before I tell you what that means to me, I want to register a strong protest, a protest against the angry men, mostly clergymen; the angry men, whether they be young, middle-aged, or old, who, in their criticism of the Church—The Establishment, if you will—never speak a word of hope or joy. Their attitude in general is like that of the Vermont farmer who said that he was going home to dinner: "If it isn't ready, I am going to raise the devil; if it is ready, I won't eat a bite of it."

There is much in the Church that is wrong and sinful, much that we should discard as a worn-out, useless garment. The Church, we believe, is the body of Christ, but we must know and admit that the Church is also a body of sinful, aimless, self-centered people. If I may speak about myself for a moment, I must admit that I began my ministry as an angry young man. I was often angry when I had crossed that indefinable line labeled "middle age." Now that I am what, I presume, is a senior citizen, I still have my moments of anger. So I think I can understand why there are now a considerable number of the clergy who are highly critical of the Church.

I do not object to this—we do need constant criticism of our way of living in the world as Christian people. My protest is not against those who criticize the Church,

The Presiding Bishop's Sermon Opening General

but against the mood of dark despair out of which much criticism comes—criticism which cannot bring renewal and reform. James Thurber, not long before his death, wrote, “Let us not look back in anger, or forward in fear, but around in awareness.”

Now I want to speak of some very tangible and concrete elements of that faith in which we may be mutually encouraged.

St. Paul, we know, could be devastating and quite angry in his criticism, but he spoke out of a spirit of unconquerable joy. He writes, for example, to the Church in Philippi, “I thank my God whenever I think of you; and when I pray for you all, my prayers are always joyful.” Always joyful. The word “joy” is not heard much now in articles and books and sermons about the Church. I would say, let us be as critical as we must, but never forget the setting in which we express our impatience, our disappointments, and our discouragement. That setting is the glorious fact that we belong to Christ and Christ belongs to God.

So, as we begin our work, and as we go on each day, we must do our utmost to look at the Church as we are now, with no glossing over our disobedience, with no outbursts of oratory to cover our failures. We can see ourselves as we really are only by the power of the Holy Spirit. But the Holy Spirit will not fill our hearts with fear and make us downcast. For the fruit of the Spirit is love, joy, peace.

Just a few moments ago we asked the Lord for the

Convention, St. Louis, October, 1964.



1963, 1962: FACTS AND

FOR THE EPISCOPAL CHURCH in the 50 states and the District of Columbia

VITAL STATISTICS:	1963	1962
<i>TOTAL NUMBER OF CLERGY</i>	9,545	9,299
<i>CLERGY IN PARISH WORK</i>	7,130	6,997
<i>ORDINATIONS TO PRIESTHOOD</i>	412	417
<i>TOTAL PARISHES AND MISSIONS</i>	7,343	7,203
<i>LAY READERS</i>	15,853	14,964
<i>NUMBER OF BAPTIZED MEMBERS</i>	3,328,580	3,333,646
<i>NUMBER OF COMMUNICANTS</i>	2,168,284	2,156,833
<i>TOTAL BAPTISMS</i>	97,665	95,367
<i>ADULT BAPTISMS</i>	11,639	11,767
<i>CONFIRMATIONS</i>	113,807	113,955
<i>RECEIVED</i>	6,318	6,218
<i>CHURCH SCHOOLS: SUNDAY AND RELEASED-TIME</i>	6,865	6,805
<i>OFFICERS AND TEACHERS</i>	102,838	105,358
<i>PUPILS</i>	882,803	902,733
<i>PARISH DAY SCHOOLS</i>	637	631
PARISH AND MISSION RECEIPTS:		
<i>TOTAL FOR NON-CAPITAL PURPOSES</i>	\$ 181,385,985	\$ 172,447,205
PARISH AND MISSION EXPENDITURES:		
<i>FOR PARISH AND MISSION PROGRAMS</i>	135,302,674	126,182,135
<i>FOR DIOCESAN AND DISTRICT PROGRAMS</i>	21,756,605	20,334,521
<i>FOR GENERAL CHURCH PROGRAM</i>	13,120,445	11,987,972
PARISH AND MISSION PROPERTY—:		
<i>ESTIMATED VALUE</i>	1,177,796,784	*
PARISH AND MISSION ENDOWMENTS	262,121,597	231,555,960

* Figure unavailable

Source: National Council

FIGURES

"Facts and Figures," presented in *THE EPISCOPALIAN* last November for the years 1960 to 1962, inclusive, suggested the beginning of a trend that seems to be substantiated by the 1963 vital statistics. That is the fact that the Episcopal Church's percentage rate of annual growth is not keeping up with our nation's annual percentage growth rate. As suggested last year, this decline may be a result of different reporting methods, but it is also probable that our Church's general effectiveness must be considered.

Episcopal statistics, both vital and financial, for 1961, 1962, and 1963 are difficult to compare, because of new methods of gathering and collating the data. The comparability of annual reports from 1964-67, for example, should be superior to that of past years because of better and more standardized methods of reporting, as well as the use of more up-to-date means of tabulation by the General Division of Research and Field Study.

As the State of the Church Committee has pointed out, some interesting and disturbing insights emerge as the statistics for this triennium are considered. The Church is growing in the South, the Southwest, and the Far West. Although the populations of the East and the Midwest continue to grow, the percentage growth rate of the Episcopal Church in these sections of the nation is not keeping pace. For the first time since the early 1930's, the annual percentage growth of our Church nationally is falling behind the annual percentage growth rate of the United States: in 1963 our Church grew 0.1 percent as compared to a national population growth of 1.4 percent.

Other data for the triennium show that while there are more church school students, there has been a decline both in the number of church schools and the number of officers and teachers. The slight decrease of lay readers may be due to tighter standards and more thorough licensing. The total number of clergy has not changed greatly, but approximately 25 percent are now reported as nonparochial. Even so, there does not appear to be any critical clergy shortage. One may wonder why this is so. Is mission work at such a standstill that increased numbers of priests are not needed?

Although not all of these data appear on this statistical table, the collated vital statistics for the triennium show that the number of parish day schools in each of the eight Provinces of our Church has increased. It is probable that this trend will continue.

It is true that some churchmen question the use of statistics. But, although the work and power of the Holy Spirit cannot be measured statistically, we can view some of the trends of our Church and see what our Church is or is not accomplishing by carefully using the valuable information afforded.

This statement, and the accompanying table, sketchily summarize the statistical State of the Church for the past several years. The reported and collated figures are not so good as they might have been, but then the life and effort the statistics represent were not so good as they could have been. With the life and Power of Him, the Holy Spirit, our response as members of His Body should be stronger in terms of the Church's mission.

Courage of Our Convictions

gift of joy—"And make thy chosen people joyful." Joyful now, in the world as it is; in the Church as it is now, weak and inadequate and often irrelevant. And so we ask God "that we may serve him with a quiet mind, a ready will, and a merry heart." No matter what the circumstances of our lives; no matter how dark and threatening our times. When in your parish you sing again the great hymn of thanksgiving, "Now thank we all our God, With heart, and hands, and voices," remember that it was written by a man who lived in a village in Germany which had been sacked and pillaged three times during the Thirty Years' War. It was in such a time that he sang out, "Who wondrous things hath done, In whom his world rejoices." So let us encourage one another in joy. "May the God of hope fill you with all joy and peace by your faith in him until, by the power of the Holy Spirit, you overflow with hope."

Hope—hope overflowing in our lives. This is another element of our faith in which we are to be mutually encouraged.

Hope for what? Well, ultimately, the hope of heaven. "And I look for . . . the Life of the world to come." But we look for that life not only when our lives are over and our work, here on earth, is done, but now. Now as we gather to sing joyful praises to our Lord. And tomorrow, which, when it comes, will be now, as we receive the Body and Blood of our Savior, who gave himself and still gives himself for us and for all the world. As we do our work in the purpose for which we have come to St. Louis. As we live each moment of our lives, in that time which for each of us and all of us is the day of salvation, "The Life of the world to come," that is, *now*. As Chad Walsh has written in *The Psalm of Christ*:

"... enter

The waking world where every moment is a center
Of time's circumference and his

Who was and evermore shall be and is."

We are not to hope for a quiet and undisturbed place in this world, where we can have peace of mind. Our hope is in the Lord, who has made heaven and earth. The Lord who waits for us, for all who make up the Church, to live now the life of the world to come.

So, with a joyful heart, we live hopefully in the world now. This is where our faith is to be expressed. Not in a fragment of our lives labeled "religion."

During the past several months I have received many letters criticizing our National Council, or the House of Bishops, or me, for expressing our opinions—or urging our church people to take action—in areas which these letters say are not religious. Here, out of hundreds I might read you, is one example. This was written by a member of our Church. "Instead of you sticking to religion and having our bishops dress up and conduct confirmation services, like the heads of our religion, you want them to get mixed up with minority groups with issues that have nothing to do with religion."

Continued on page 14

Courage of Our Convictions

Surely, you may be saying to yourself, not many members of our Church would restrict the action of bishops to the laying on of hands, to confirming, important as that is. Not many would make such a sharp distinction between religion and life. But I assure you that you are quite mistaken. The notion that what goes on in a church building is quite unrelated to what goes on outside is far more general than I would have thought six years ago.

How, then, did this come about? How is it that religion—religion in general—has come to take the place in people's lives of solid Christian convictions? How is it that one vestryman can say, and in saying this, speak for many in our Church, "This parish was organized and this church built for worship and for worship matters only"? Which means, of course, that when the benediction has been said and the last *Amen* sung, away we go to live in a world which has very little to do with what has gone on in church. Away we go, leaving what is regarded as the real stuff of religion to wait there in the quiet, bound up in the Prayer Book and Hymnal and Bible, and enshrined in brightly colored windows until we come again.

Where does all this most thorough denial of the Gospel of Good News come from? We do not know, really. I could make a few guesses, but that would be a futile exercise. More to the point, and of the utmost importance, is the fact that we should know that when we separate the Christian faith from life, we are cutting ourselves off from God the Father, and Jesus Christ, his Son, and the Holy Spirit. For God so loved the world—the world—that he gave his only begotten Son, Jesus Christ, that all who believe in him should not perish, but have everlasting life.

"The world" here means everything that goes on in our lives, around us, and in the uttermost parts of the earth. We cannot keep our Christian convictions in one pocket and our thoughts and actions about business and politics and the social order and justice in another pocket quite apart. As a Japanese theologian has put it, "The mission of the Church is not removing fish from a dirty river called the world and placing them in a clean pool called the Church." The mission of the Church, which can never be separated from the Church itself, is to work by God's grace for the life of the world to come now, in every circumstance and in every event of our lives, here and now.

So then, in joy and in hope we work for the life of the world to come. In the strength of Christ's victory over sin and death, we labor for the transformation of the world, knowing quite well that we can never accomplish it. But we make our decisions—that is, live our faith—in the conviction that this world which God has entered with his redeeming power will, in his own time, be transformed. This is to enter into the joy of the Lord. This is to live in hope.

Joy and hope, springing from our conviction that God is the Lord of all life, are infectious when we live

out our convictions day by day as members of Christ's body. We are mutually encouraged by each other's faith.

Joy, hope, and one more essential: the renewal of the Church through the life of its members in the world. Several years ago Dr. J. H. Oldham put it like this: "There is only one place at which a genuine renewal of the life of the Church can take place; namely, at the point at which its mission of transforming the world is being fulfilled. The only real renewal is a healing and saving manifestation of the power of love in open and courageous encounter with the world."

Such an open and courageous encounter with the world cannot be had simply by stating Christian principles. I am quite weary of listening to statements of principles—given with the evident intent of putting off any action on such principles. The attitude of many church people, when confronted with the need for action rather than words, is wonderfully illustrated in the old question and answer:

"Mother, may I go out to swim?"

"Yes, my darling daughter, hang your clothes on a hickory limb but don't go near the water."

Are women of the laity members of the Church? Of course they are, but don't under any circumstances let them serve as deputies to General Convention. Do we believe that we "are all one in Christ Jesus," and that he "is our peace, who has made us both one, and has broken down the dividing wall of hostility"? We most certainly do, but we can't move now to make this evident in the Church or in our communities. Give us time, and all will be well. Do we Episcopalians believe that God wills unity for his Church? Indeed we do. We have said this over and over again for many years—but don't ask us to take any action that would require any change in our Episcopal ways. Always give a positive answer, but don't be led into taking action.

Renewal is, I believe, the very heart of "Mutual Responsibility and Interdependence in the Body of Christ"—renewal which takes us out of our cozy, ecclesiastical surroundings into the world. Such renewal begins with unrest—with holy unrest—which is the Spirit of God making all things new.

If we take this call of "Mutual Responsibility" seriously, nothing we know in the life of the Church will be untouched by it. Our understanding of mission will be radically transformed. We shall learn, not without tears, what partnership with people of other races and other cultures means, both at home and overseas. We shall find ourselves committed, actually and without any shadow of doubt, to that unity of the Church which God wills. We shall be rid of what Canon Max Warren calls "the subtle temptation which so easily pervades all Anglican gatherings, the temptation to believe that in the beginning was the Anglican Communion, with the tacit assumption that in the eschaton [in the end] all will be in the Anglican Communion." We shall understand what it means for us to be baptized into the death and resurrection of Christ, our Lord. We shall become new men and women living in a new age.

This is exactly how St. Paul describes the Christian life in his Second Letter to the Corinthians. "When anyone is united to Christ, there is a new world; the old order has gone, and a new order has already begun." We will look with a very critical eye at all the structures in our Church which are so familiar—and to some of us, so comfortable—from the local parish to the diocese to the National Council and General Convention. And what we see there will, I hope with all my heart, send us to our knees in penitence. Not that we shall become introspective and turned inward upon ourselves and our Church, but that seeing ourselves as we are before God, we shall in joy and in hope let the Holy Spirit of God have his righteous way in us.

We shall also put aside all romantic illusions about the world we live in. We cannot reverse the flow of time and return to the days when life was much more simple. In every aspect of our lives, in our homes, in business and industry, in the complex social and political issues which confront us, we have no choice but to begin where we are and move on.

Am I setting before us a number of quite impossible demands? Of course I am. But the Gospel of our Lord is in itself an impossible demand. Yet this call to a life which is quite beyond us is good news—joyful news, full of hope. By ourselves, for ourselves, we can do nothing. But by God's grace, for Christ and his Gospel, we shall receive power to understand and to work out in

our lives the meaning of "Mutual Responsibility" as people who know how much we depend upon one another as members of the Body of Christ.

In joy and hope, and with renewed spirit, then, we look for the life of the world to come. We look for that life now, in the midst of this present, passing, transitory world, and we are sustained by our confidence that when this "life is over, and our work is done," then, by God's grace, we shall enter a new and glorious life and be partakers of the inheritance of the "saints in light."

John Donne says this in singing words: "Bring us, O Lord God, at our last awakening into the house and gate of heaven, to enter into that gate and dwell in that house where there shall be no darkness nor dazzling, but one equal light; no voice nor silence, but one equal music; no fears nor hopes, but one equal possession; no ends nor beginnings, but one equal eternity in the habitation of thy glory and dominion, world without end."

We look for the life of the world to come, now and at the end. Let this be our basic conviction and our constant strength during these days together in St. Louis, and our imperishable hope when we have returned to our homes where we are to show what great things God has done for us. So, with renewed vigor, we shall in joy and hope be mutually encouraged by each other's faith. ◀

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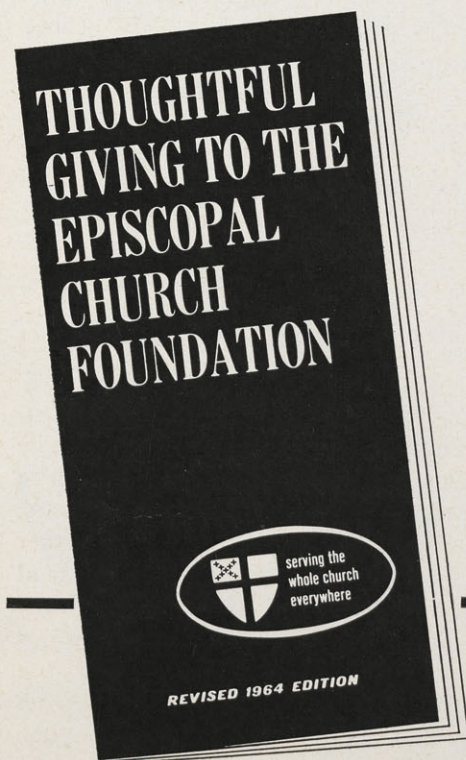
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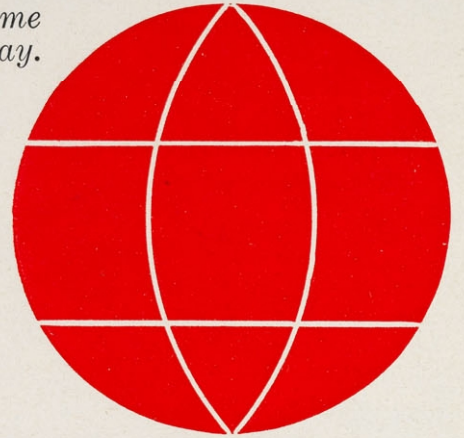
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After interviews with Christian leaders from Africa, Asia, Europe, and Latin America, an American observer records some revealing assessments of the Church's role in the world today.

SIGNS OF CHANGE



THE CHURCH beyond North America is also trying to proclaim the Gospel of Christ clearly and effectively in the midst of rapid social change. And the Church on other continents also must face up to increasingly complex problems in a world caught in new modes of life.

In Africa, for example, some leaders of the freedom movement decided at a recent Christian conference that, when constitutional means of protest have been exhausted, the only course remaining is violence.

A European church leader told me: "I am a German. Germany is a big machine. I have the feeling of living in a machine which produces effectively, but is dangerous to slow down, and fatal to stop, because one will be crushed by other little, whirling wheels like oneself."

In England, the event of *Honest to God* is considered to be far more important than the controversial book bearing that title. In other words, the essential significance is found in the fact that such a book did create an unprecedented public uproar, rather than in what the book says. Now, in Germany, *Honest to God* is selling like hot cakes. Everybody there is stirred up, too. Pastors and theologians who consider its contents to be old-hat realize with genuine discomfort that the book is

saying something completely new to laymen. But laymen have been listening to the pastors' sermons for years. Why did communication within such sermons fail?

An almost impenetrable anti-U.S. feeling is now openly expressed in Latin America. Contact between most Latin American Christians and their North American brethren is, when honestly faced, practically nonexistent. Some leaders hope that European Christians may be able, in the coming decade, to build a new bridge of communication and understanding between these separated brethren of the Western Hemisphere.

"Asia now has the most silent youth in the world," I was told by a church leader from India. "The idealism which was strong during the national freedom struggles almost drained off when freedom did not bring economic importance, national pride, or cultural renaissance. Confidence in themselves has been lost by youth." He is concerned about the nonparticipation of youth in Asian leadership, both inside and outside the churches.

African Christians are caught up in the struggle against a view of Christianity as "the white man's religion." They are in transition from churches dominated by white missionaries to churches led by Africans



*Understanding Our New
Neighbors
A Christian Year Calendar*

themselves. This demands the development of indigenous leadership, a process vastly speeded up within nations which have achieved independence.

A European church leader told me: "Many pastors are not certain what to affirm to their people about Christianity. They ask, 'Can we communicate the Gospel at all?' But there is a growing unrest among many lay Christians along with a forthright and well-informed rejection of what was traditionally called 'evangelism.' The time for a radical change in the Church's life has really arrived."

Another European, affirming that God is not only in the Church but is present everywhere in the world as the Lord of history, went on to say: "In meeting with church officials, you find a profound suspicion of that theological obviousness. They think and live on the basis that God is present only in the Church, with perhaps some dim idea that He is somehow remotely involved in the world."

"White missionaries are increasingly unable to be heard as evangelists," an outstanding young African church leader told me. "There is a serious problem in that Africans are most sensitive to the U.S. racial conflicts. Africans cannot understand how white Americans can claim to be practicing Christians and, at the same time, deny civil and human rights to fellow American Christians who are colored."

The Church on five continents is coming to grips with these and other problems before it.

"Renewal" is the word I heard, again and again, from Christians who live on every surface of the

earth. One finds a unity between Christians who understand the meaning of this word and strive, in different ways, to make it a reality in the life of the Church.

In Africa, renewal means an awareness that Christians must struggle not only with problems of personal salvation but with social problems such as intertribal conflict and social justice in urban areas. In Europe, renewal means the Church's looking outside its own life and involving itself radically and sacrificially in the life of the world.

Christians everywhere are grappling with the question of Christ's presence outside, as well as inside, the Church, and with the relationship between the Church, the world, and the Kingdom of God. "The renewal movement must look to the creative minority within the Church," one young European Christian said. "The *status quo* is not so important or interesting as the minority which seeks Christian renewal, because the latter has the possibility of change in it. But to what extent is the Church willing to be renewed in its structures and organizations?"

Europe has many experiments in Christian mission and evangelism, ranging from the well-known German evangelical lay academies to Pastor Tullio Vinay's courageous and new "Servizio Cristiano" center in Rieti, located in downtrodden, Mafia-dominated Sicily.

Another European equated renewal with an understanding that the real Christian issues today are between nations and not denomina-

tions. "Where there is an acute issue—race or nation-building, East-West tensions or urban development—a community of people is built around such an issue. It is a community of people who care. Such a 'care community' contains non-Christians as well as Christians. When this happens, church renewal is taking place."

I asked the Rev. Patrick C. Rodger, the Scottish Anglican recently nominated by the Executive Committee of the World Council of Churches to succeed Dr. W. A. Visser 't Hooft as general secretary of the world body, to state the greatest single problem related to church renewal at this time.

"It is the question of communication of the Gospel," he told me. "Fundamentally it is a question of what we really believe rather than one of presentation. It is a question of conviction. Our very kind of ignorance about how we may live the Christian life and speak the Christian word in this generation throws us back on each other and on God. This kind of uncertainty, which people often condemn, has a value. It can make real to us our dependence on God and not on ourselves. Christian community is a necessity, for, in it, we live together day by day in the power of the Holy Spirit."

"Christian community" is a renewal theme which came up, again and again, in my discussions with Christians from different parts of the world.

"Most important is the local congregation, and its witness and service to the surrounding world," a European said. "This does not involve a complicated theological game on a high level, but is simply the people

BY MALCOLM BOYD

	<i>Total clergy</i>	<i>Parishes, missions</i>	<i>Baptized persons</i>	<i>Communicant members</i>	<i>Baptisms</i>	<i>Confirmations</i>
BRAZIL:						
CENTRAL	35	35	5,786	3,180	151	315
SOUTHERN	23	36	11,545	4,990	469	349
SOUTHWESTERN	23	25	11,620	3,632	293	256
CENTRAL AMERICA	28	40	5,603	2,423	361	265
CUBA*	31	44	74,059	8,651	1,636	125
DOMINICAN REPUBLIC	11	7	3,042	1,324	85	152
EUROPEAN CONGREGATIONS	12	7	3,549	2,426	117	150
HAITI	31	80	35,339	12,960	783	468
LIBERIA	33	67	9,636	6,231	760	504
MEXICO	32	29	6,860	3,887	213	370
PACIFIC ISLANDS**	7	10	1,983	1,330	131	116
PANAMA CANAL ZONE	20	23	13,319	4,587	301	261
PHILIPPINES	84	195	63,214	14,400	3,437	1,507
PUERTO RICO	40	34	8,080	3,436	654	406
TAIWAN	11	12	1,994	1,015	161	69
VIRGIN ISLANDS	12	5	6,955	3,026	286	162
TOTAL	433	649	262,584	77,498	9,838	5,475

* 1961 statistics ** Guam and Okinawa jurisdictions

of God witnessing together and being led together in one place by the Holy Spirit."

In Asia, twenty-five years ago, Christians gathered into small communities called *ashrams* to live in villages and witness in an indigenous, Indian style. Their motive was not to "make conversions," but to live a Christian life and to serve. Their method was to enter into dialogue in the most casual way possible with other people, rather than to preach, in order to enter the heart of the Hindu.

Now, in Asia, a shift has come in such social involvement. Participation in nation-building is the new stance. Christians can freely enter any area, it is felt, because God was there first. So the new idea of mission calls for a network of people involved in specific areas of urban culturization by professional interest; for example, by lawyers, engineers, scientists, and teachers.

Theology must be taught, and learned, in involvement within the world. Events of Christian significance are understood to be taking place, not because of the Church's initiative, but because of an eruption of the Holy Spirit in the sociological scene.

Lay persons must be the leaders, according to such a point of view. The hard-core renewal of the Church in India is in the hands of laymen. The Church's entry into the world, in Ceylon and Indonesia as well as India, is in the persons of laymen.

As a result of the democratization of society in Asia, education has become more widespread. This has not, however, particularly affected the ordained ministry because the present-day Asian clergyman is seen as the product of an older educational system out of touch with present realities, while the younger generation is simply not going into the institutional ministry.

Twenty years ago, when a number of educated Asians were entering the ministry, such a profession offered considerable prestige. Now it has become accepted that the formal ministry represents neither social nor theological advancement over other Christians. Consequently, the normality of Christian life is to be found in the laity. An Asian church leader told me that this emergence of the laity into Christian leadership has given a clearer motivation to those few men embarking upon the formal, established ministry, while, at the same time, it is the single most promising aspect of Christian renewal on that continent.

Asia is also seeking and developing an indigenous expression of Christian faith instead of mirroring western culture. In Ceylon, chants and ritual are being rapidly changed to incorporate elements common to the local culture of Buddhism and Hinduism, and church buildings are

undergoing similar modification. "‘Missionary’ is one of the most discredited words in the East and the West alike," a young Asian Christian said. "We must emphasize mission without missionaries." Christians there understand mission increasingly in terms of service, and they look with admiration toward the U.S. Peace Corps as a contemporary western indication of this.

Again and again, in conversations with church leaders from various parts of the world, I heard them say that Latin America is today the most challenging mission area, and that it contains the most promising possibilities for church renewal.

Latin American Protestantism has in the past tended to be dominated by a withdrawal from the social problems of its culture, pietism in a strongly puritan sense, an anti-Roman attitude, and a fundamentalistic interpretation of the Scriptures. But rapid social change in Latin America is producing a revolution within church life there which at least matches the continent's social revolution.

Now in Latin America a group of young laymen and theologians, who have been trained in North America and Europe, have met contemporary sociological and theological problems there head-on by facing them together in a *junta*, which is part movement, part organization. They publish a magazine to build up the quality of Latin American Protestantism and have begun developing a Christian strategy for the whole of Latin America.

These Christian *Junta* leaders conduct a series of leadership training conferences for Christian action in rapid social change. Moving into a big urban center, they bring together some fifty people for a two-week period to meet with local churchmen and also with persons who stand outside the Church in urban-industrial society. The conferees try to define how Christian witness is related to service, and endeavor to find out how a Christian layman can serve in an urban area through his church.

In Africa, renewal is taking place in outward forms of indigenization

of liturgy, hymns, and architecture, but, more fundamentally and importantly, in crucial social involvement. This differs from area to area. For example, a result of economic development is the mass movement of people, with different tribes from rural areas suddenly congregating in large, complex urban situations. In

parts of Africa human needs arise from the lack of political rights, and the Church is accepting its mission to minister to such needs.

In countries where racial *apartheid* is official policy, the Church seeks to assist the victims of political persecution and their dependents. This can involve sending funds for legal defense or for support of families of victims, even though the South African government, for example, does not wish such persons to receive assistance.

In Africa, as in Asia, the great poverty which exists stands in shocking contrast to the wealth of the West. Churchmen face serious questions stemming from this fact. A major Christian conference held in Africa, for example, should be a form of vital witness to the Gospel. Instead, it may turn out to be a revelation of a materialistic, luxurious way of life standing publicly side by side with almost hopeless local conditions of poverty, deprivation, and sickness. The worldwide New Delhi Assembly of the World Council of Churches in 1961 was confronted by precisely this problem.

But such confrontation is itself seen as an important part of church renewal.

Certain basic concerns crop up in every part of the world on the Christian scene. A Latin American pastor told me: "Really, our problems are always the same: shortage of clergy and a lack of understanding by our older congregations of what Christian responsibility is. In other words, lack of charity. I mean real charity."

A Korean church leader said: "We face the lack of a thoroughly trained leadership to meet our tasks. We must change from old traditions, from selfish individualism to cooperation. To fulfill the commandment 'feed my sheep,' we must not only preach the Gospel but provide physical answers to the needs of people in Korea. We have to be more practical than idealistic."

"I feel that secular humanism, and the Church's assimilation to it, is a grave problem in the Church today," an English theological student said. An African commented: "Our

EPISCOPAL MISSIONARY FORCE Overseas Department, 1964

<u>Field</u>	<u>Missionaries</u>
Alaska*	33
Brazil	15
Central America	21
Colombia	8
Cuba	1
Damaraland, South Africa	1
Dominican Republic	4
Germany	1
Guam	1
Haiti	4
Hong Kong	3
Honolulu*	32
India	1
Japan	24
Jerusalem	1
Kenya	1
Korea	2
Liberia	22
Mexico	7
Nepal	1
Northern Rhodesia	1
Okinawa	4
Pakistan	2
Panama Canal Zone	11
Philippines	38
Puerto Rico	13
Saigon, Viet Nam	1
Saudi-Arabia	1
Singapore	1
Taiwan	4
Tanganyika	1
Uganda	4
Virgin Islands	11
Zululand, South Africa	1
<u>Geographical Breakdown</u>	
Africa	31
Asia	7
Latin America	95
Middle East	4
North America	33
Oceania	105
Europe	1
Total	276
Volunteers For Mission	13
Special Service	16
Total	305

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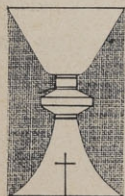


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Signs of Change

churches were established as parasites, depending on support—money and leadership—from outside. We have not yet overcome this because independence was never encouraged by the earlier missionaries."

Finally, there is the great ecumenical factor in today's world Church. After Pope John XXIII, the clock cannot be turned back to a time of archaic fragmentation and unloving separation. A Roman Catholic priest from America told me during a recent international conference we both attended in Switzerland:

"The basic problem confronting the Church in any age seems to be how to preach Christ's message to the people of that era. Thus the problem of understanding the modern mind, and of adapting the Christian message to it, which means that the Christian message must always be renewed. And if abuses such as racism exist, they must be eradicated, both because of their radical incompatibility with Christ's love, and their hindering of His message. Just as important is the effort to make Christ's worship intelligible to modern men; the effort to speak to and love separated Christians, and finally to reunite; and the effort to understand the population explosion, Christian marriage, 'the Pill.' These are in a sense all 'new' problems stemming from the Church's perennial task."

The challenges, and the heroic responses of renewal and experimentation marking today's world Church of Jesus Christ, unify rather than divide men and women who believe in Christ as their Lord and Savior. It is thrillingly clear that underneath the divisions of nationalism, race, and denomination, an unmistakable and enduring unity in Jesus Christ abides which is stronger than any human power which would seek to divide Christians.

The Church of 1964 can no longer be seen only in a local parish, a diocese, a building, or any isolated community. The Church of today must be seen on every continent, in every section of the world where people are. ◀

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Un sighted members of the Episcopal Church will be interested to learn that the Home Department of the National Council has now begun 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:

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Giving is hard for most of us. The question is not always "how much?" but "how?" Classic words from a great herald of the Church's mission today.

GIVING is not the easy matter which we sometimes fancy it to be. If we give without careful attention to the manner of our giving, we should not be surprised if the result that we attain is disappointing.

If we give as we should give to beggars, casting an easy dole to them, we ought not to be surprised if only beggars accept our dole, or if nobler souls, perceiving the infinite value of that which we give so lightly, receive it without feeling any very deep gratitude to us. We ought to be at least as careful in our giving of the Gospel as we should be in giving presents to our friends.

In all giving, it is the motive which suggests and directs the giving which is of the first importance. If we give from material motives in response to a material appeal, we should not be surprised if we make "rice Christians." The taunt of "rice Christians" is out of date, put to shame by the light of facts, in the mission field; but its real sting is at home. It forces us to question whether in our giving we have not deserved "rice Christians."

Only by spiritual means can spiritual results be effected. But the Spirit works through the material. Even so it was the Lord of Glory manifested Himself. He took a material body and so fulfilled it with His Spirit that it became to all ages and to all the world the manifestation of the Godhead which no man hath seen nor can see. So it was that He instituted a religion of sacraments. There is in Christ no ignoring of the outward material form. Because Christ is sacramental, missions are sacramental. We act as Christ acted. His Spirit works in us and manifests Himself in us as He manifested Himself in His own Body.

God has given us the power of making material things into the vehicles of spiritual force. We see

this every day. We see men take some material thing, it matters not what, and use it as the vehicle by which they express their souls. A lover takes a flower or a piece of metal and so infuses it with his desires and longings and hopes that it becomes a thing of power. It conveys a meaning, a power, which is not its own. It retains its own char-



OF MITES AND MEN

BY ROLAND ALLEN



acter as a material thing, but it receives a new character as a love token. It is more than itself; it is a sacrament.

Just so the missionary spirit which Christ brings into our souls seizes upon money, and bricks and mortar, and paper and ink, and all manner of things, and gives to them a new character, a spiritual character, and makes them the instruments of spiritual force.

This spiritual force is boundless

in its working. It is not confined by limitations of time or space. The Spirit gives something of spiritual liberty to the material. The widow who offered her two mites at the Temple desired to express a spiritual emotion. She seized upon the only material vehicle at hand. Christ saw in her offering a spiritual act. He blessed it. The widow is dead and buried, and no man knows who or what she was. Two thousand years have passed away, yet the spiritual force expressed in those two mites is working in the world in an ever-widening circle.

The spiritual force with which these two mites were endowed has caused them to pass out of the dominion of time and space. They live and work still as a means by which a Spirit revealed itself and was accepted and blessed by the Lord. Without them that Spirit could not have effected its object. Filled with that Spirit, they transcend all limitations.

So it is with the spiritual offerings of all God's children. The material in which the Spirit clothes itself appears to be mean and small and bound by countless bonds. We put a coin into a box and think of it too often as a mere piece of metal. It need not be, it should not be, a mere piece of metal. A mere piece of metal cannot effect any spiritual work. It is bound by all the limitations of the world. But filled with the Spirit, it overleaps all those limitations.

As vehicles of Divine compassion and desire, pieces of metal do convert the world. They work in China, or in India, or in the islands of the sea, in the furthest bounds of the globe. Whither the Spirit is to go they go, what the Spirit is to work they work, for the Spirit of the Lord is upon them.

The spiritual force transcends weights and measures. It is not

bound by the limitations of its instruments. We recognize this in our common dealing with material things. The gifts which we offer one to another have two values, a value in the market, and a value as an offering of affection. The market value is the value which the instrument has before it is clothed with spiritual grace. Its value as an offering is the value of the spiritual grace with which it is clothed.

The value of the box of spikenard with which the woman anointed the feet of the Lord was great materially and spiritually. The value of the widow's mites was small materially, but great spiritually. The spiritual power was not affected in either case by the material value of its instrument. Hence the peculiar preciousness which often abides with little offerings of affection which in the market are quite valueless.

But whilst almost any spiritual thing, however poor in itself, can be made the instrument by which the Spirit works, the Spirit ever seeks the best possible vehicle for its manifestation. The widow in the Gospel story had two mites; she gave her all. The woman who offered ointment, offered costly ointment. We can no more express great desires, great affections, without costly sacrifices than we can change the meanness of our souls by mere costliness.

The form which our offering takes is the measure of our judgment: the costliness of it in money, or in care, or in thought, or in labour, is the measure of our desire. Wholehearted devotion is satisfied only when it is expressed in complete and entire self-sacrifice.

We sometimes delude ourselves in this matter. We imagine that we can condone small offerings by adding an apology. Things which we do with an apology are things which we have never taken seriously. An apology is either a defence, or a confession

of failure with an implied or expressed promise of amendment. It cannot be an excuse, still less can it add any virtue to an action.

Our offerings are chosen by us because they express our spiritual attitude. They are the natural clothing which the Spirit elects to use. They represent with singular accuracy our attitude to the person or object to which they are made.

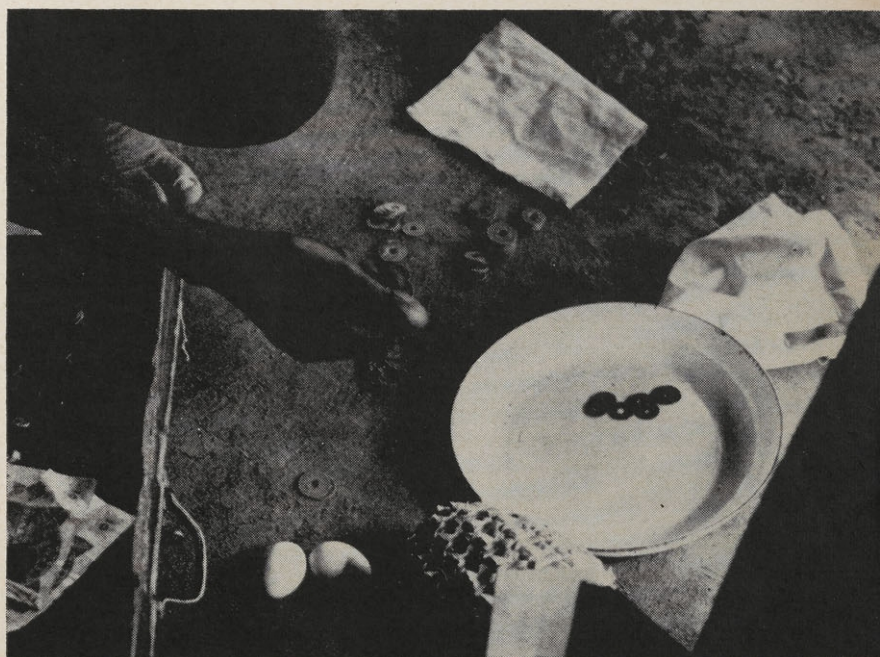
The spiritual force of an act of devotion transcends not only the limitations of time and space, not only material standards of value, but also the nature and form of its expression. The goodness of the form is a matter of judgment; the outpouring of the Spirit is a matter of devotion. The devotion of the soul is not for the form of its expression, but for its object.

It is quite open to question whether the widow in the Gospel found the best possible form of expression when she gave all her living to support a temple which our Lord described as a den of robbers.

When the disciples murmured at the woman in Bethany, that she lacked judgment in her mode of expressing devotion, Christ did not answer that she had chosen the best form. He answered that she had used the only means possible to her, that she had done the best she could. The spiritual force was there, and with Christ's blessing it was not hindered from attaining its object by any possible criticism of its form or method.

So it is with us. Men criticize the form and method which we employ to reveal Christ. Sometimes, under the influence of this criticism, we are tempted to hold our hands. Then it is that we need to remember that the Spirit transcends the form. Because we cannot find the perfect, the ideal form of expression, shall we therefore make no offering at all?

It is better to use a bad form of expression than none. It is essential to the life of the soul to find some expression. We stifle the Spirit of the Lord within us if we refuse every expression because none is quite



Jesus Christ received two mites from the widow. This Anglican layman counts eggs, pineapples, and coins following worship in Uganda.

Of Mites and Men

ideal. So long as we are on this earth every form of expression that we can find will lie open to some criticism; because there cannot be a perfect method in an imperfect world.

The Spirit is not hindered by the imperfection of its method of expression. The work of the Spirit is wrought by the Spirit, not by the form. It is wrought in and through the form, but the form is subject to the Spirit, not the Spirit to the form.

The method is subject to the Spirit, not the Spirit to the method. Nevertheless, the Spirit cannot be satisfied with any but the best methods. Just as the Spirit is not hampered by the smallness of the means at its command, but cannot use less than the whole of the means; so it is not hampered by the weakness of its method, while yet it cannot employ any but the best possible method. We cannot possibly despise the outward form, or treat it as if it could be thought of independent of the Spirit of which it is the embodiment.

One mite cannot be made the instrument of a Spirit which possesses two mites. A small mission cannot be made the instrument of a Spirit which can procure and can fill a large mission. An ill-organized, ill-directed school cannot be made the instrument of a Spirit which can command a well-directed school. The Spirit cannot express itself, cannot do its work with less than its best material, its best form.

Hence the souls of men as they grow in the knowledge and power of the Spirit of Christ must be ever seeking larger and finer methods of expression, constantly calling for larger and purer sacrifice in order to reveal that Spirit to the world and to accomplish His purpose. We cannot stand still. We are sometimes tempted to be impatient of criticism, and to resent the demand for better methods. "Give us men and money," we say, not "methods." "It is personality alone that matters. What we want is the Spirit. Men who have the Spirit can use any method. Let us cease from all this talk about organization and method."

So far as this attitude represents a recoil from a materialistic view of our means and an assertion of the supremacy of the Spirit in spiritual work, we must sympathize with it. It is the Spirit that matters. God has chosen the weak things of the earth to confound the mighty. He does not need large supplies.

Christ could feed 5,000 men with five loaves as well as with 200 pennyworth of bread. Prayer offered in the Spirit is not ineffectual because the form in which it is expressed is ill conceived. A preacher full of the Spirit of Christ can reach his hearers' souls in spite of a stammering tongue. Great missionaries triumph over the limitations of their methods and equipment. The methods may be criticized: their success cannot be gainsaid. There is no doubt that the Spirit transcends the form of its expression.

On the other hand, so far as the attitude implies the assumption that spiritual persons can afford to ignore the nature of the form in which they express their spiritual devotion, it is false. Spirit transcends form and matter, but it is not satisfied with less than the best obtainable offering.

Christ could feed 5,000 men without 200 pennyworth of bread, but He demanded all that the Apostles had. They had five loaves, and they gave them all. Christ asks of us what we can. It does not suffice to give Him a part, and to plead that if we do not keep back part we shall not have enough for our own consumption. Similarly in respect of methods. The best method is not enough; no method is sufficient; but none but the best possible method is good enough.

Refusal to study the best methods, refusal to regard organization as of any importance, is really not the denial of matter, but the denial of the Spirit. It is sloth, not faith.

We ought not to treat the external form as something to be despised as a sort of accessory of spiritual life. It is in truth the very body of the Spirit without which the Spirit is unclothed and impotent. The most spiritual sacrifice is not a sacrifice



Roland Allen

Because he studiously avoided personal publicity, the events of Roland Allen's life have never been well known. The sparse facts include his birth in England in 1868, his education at Oxford, and his departure for North China and the mission life in 1895 following ordination in the Church of England. He was married to Mary Beatrice Tarleton, daughter of a British admiral, and herself a dedicated missionary. Ill health caused his return to England in 1903, but a brief stay in a vicarage in Buckinghamshire brought him to the conclusion that the conditions of English parish life at that time were, to one of his temperament and concerns, intolerable. He spent the next forty years writing on mission principles, aside from a brief spell as a schoolteacher and service as a chaplain to the British Navy during World War I. His first book, *Missionary Principles: St. Paul's or Ours?* appeared in 1912; he told his son then that it was unlikely his writings would come into their own until the 1960's. In point of fact, 1960 saw the republication, in one volume, of the majority of his works on mission. In 1929 the Allens' son went to Tanganyika. Father, mother, and daughter followed him to Africa, settling in Kenya. Allen died there in 1947, after having spent the last years of his life visiting missionary outposts in every part of the world.

without any visible offering, but the most spiritual offering of the material sacrifice.

So it was with our Lord, so it is with us. As His spiritual offering was the offering of a Body, so our spiritual offering is the offering of ourselves, all that we are and all that we have, body and soul, affections and possessions. So clothed, the Spirit of Christ can work out through us that for which the Spirit is given to us, the Revelation of Christ to the world. ◀

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SUBURBAN CAPTIVES?

THE American suburbs and those who created them are now popular targets of criticism. And the Church has not been immune from this barrage.

A group of relatively young sociologist-theologians have been zeroing in on the Church and its involvement in suburban growth. Their findings will never make the average churchgoing suburbanite blush with pride.

The Rev. Dr. Gibson Winter of the University of Chicago fired the first major salvo in a significant book published three years ago, *The Suburban Captivity of the Churches*. According to Dr. Winter, back in the twenties and thirties, "... the churches entered a period of suburban captivity, deserted the central city and aligned themselves with the status panic, becoming mere refuges for the fleeing middle classes."

The sin of these suburbanites, says Dr. Winter, along with a growing number of his colleagues, was that they fled from the problems of the decaying inner city, and built themselves tidy communities where they could not only enjoy "country living" but be isolated from undesirable economic and ethnic groups.

The churches in the suburbs, according to Winter, are in bondage to the overriding motives of the secular suburbanite. In his view, suburban churches are likely to be irrelevant, impotent, obsolete, and helpless captives to status-seeking, success, and affluence. "The activity of the congregations of the major denominations and their appalling superficiality," continues Dr. Winter, "have often been noted by foreign observers; these visitors from afar

look wistfully at church activities and budgets but stand aghast before the spiritual emptiness of these associations."

Is this the kind of churches suburbia is producing? How shall we measure irrelevance or captivity? Is there a yardstick for spiritual emptiness or a scale for superficiality?

Let's take a good look at a suburban parish, not with the idea of proving anything, but with the purpose of gaining some idea of the life of one suburban church.

Whitefish Bay, Wisconsin, is about thirty minutes' commuting time from downtown Milwaukee. If you go by way of the Lake Drive, skirting the beautiful lakefront houses that border Lake Michigan, it is a pleasant ride. Take the new expressway about a half mile to the west, and the picture is something else again. You can see clearly what has happened to the living space these suburbanites left behind thirty years ago. Some of it is disappearing into the path of a northward thruway. Other parts of it are being "renewed" with bulldozers.

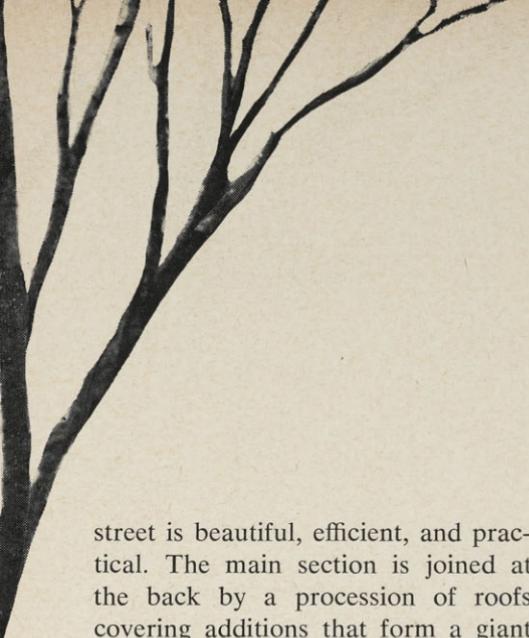
Whitefish Bay is a model suburban town: neat, orderly. Community services are good; schools are excellent. It's a nice place to live.

About 18,400 men, women, and children in 4,400 families make up Whitefish Bay. Eighty percent of these families own their own homes. Half of those who work are either managers or professional people; one fourth of them make over \$10,000 a year.

Let's look at one of Whitefish Bay's churches—Christ Church, Episcopal.

The structure there across the





Are suburban churches mere monuments to affluence and status-seeking? Here is a place where the picture is changing.

street is beautiful, efficient, and practical. The main section is joined at the back by a procession of roofs covering additions that form a giant "U." It is a "plant" any congregation would be proud of. It looks like success.

Thirty-three years ago a handful of people—nine families—decided they needed a Sunday school for their children. Thirty years ago the land where this building stands was vacant. What you can see today on a Sunday morning on the corner of North Lake Drive and Beaumont Avenue in Whitefish Bay has been built over the last twenty-six years and has cost almost half a million dollars. The final section of the building is not quite ten years old.

Let's walk across the street to this church.

The large Gothic doors swing easily. The pews are nearly full for the 9:00 A.M. service. The ushers, who are mostly in their thirties and forties, are helpful and friendly. The nave of the church, finished in stone, Gothic style, is quietly beautiful.

A church, however, is people, not plaster and planking. Christ Church, Whitefish Bay, has 1,867 baptized members, 1,271 communicants. There are 502 families and sixty-four individuals on the rolls. Last year, sixty-seven persons were baptized, and eighty-five were either confirmed or received. Significantly, 1963 was the first year in which school-age confirmands outnumbered adults who were confirmed. Some 859 are in attendance at services at Christ Church each week, on the average, and about 500 church school students attend thirty-one classes led by fifty-three teachers in

two separate Sunday morning sessions.

The people of Christ Church give approximately \$85,000 a year for all purposes. Of this, they spend some \$54,000 to operate the parish, and \$28,000 outside the parish. The other \$3,000 is reserve.

Do-It-Yourselfers

The vestry and the parish believe in "getting things done" without frills or fuss.

Until recently, the organist at Christ Church was volunteer, as was the choir director. The paid staff includes one sexton, one secretary, a curate, and the rector. Salaries total just under \$25,000. The norm for such a parish is usually more than \$35,000. When the church buildings need a thorough cleaning (wall and window washing, and polishing of woodwork), volunteers do the job.

Robert Hall, a parishioner and former vestryman who is in the automobile business, has this to say about volunteers. "It is not," he declares, "merely a matter of saving money. In a well-to-do community, it is better to have volunteers than to pay people a pittance to do things."

Somewhat surprisingly, Christ Church people volunteer to do such things and obviously feel more deeply attached to their parish than they might if they were asked to give money to pay to have these jobs done. These volunteers give ample evidence of having a good time together, too.

One parishioner says that when

she needs ten hostesses for a tea, or ten women to drive cars, all she does is stand in the vestibule after a Sunday service and recruit them. Further, she insists, they will all show up at the appointed time.

Volunteering for things and working together get to be a habit for Christ Church people. They enjoy telling a story about one of their long-time members who moved to a large eastern city. She quickly sought out a church and on the first Sunday asked if she might help with the coffee hour. She was told that the parish hired caterers for that purpose. When she suggested that perhaps the church school could use another teacher, she was informed that the children were taught by seminarians. Finally, after she asked if she might meet the rector, she was ushered, very efficiently, into his office, where he advanced solicitously to ask, "Now, what is your problem?"

The sense of cooperativeness and oneness runs deep at Christ Church. It seems to affect everyone from the small persons in the kindergarten to the wardens and vestry.

First on the Agenda

"Most men on vestries feel adequate only when discussing money," says Senior Warden Robert Nourse. "They feel inadequate when discussing spiritual things. We try to overcome that." During the year the vestrymen read one or two books together, a few chapters each month. Each member in his turn sums up the reading for that month as the first matter on the agenda at each meeting.

Every fall the vestry goes off to

BY EDWARD T. DELL, JR.

Suburban Captives?

the country for an overnight stay. They take sleeping bags, stop off at a country inn on Friday night for a big dinner, and go on to a hunting lodge where they retire early. On Saturday morning they begin the day at an early service of Holy Communion celebrated on the coffee table in the main room of the lodge. After breakfast they have a chance to talk freely about any matter that is on anyone's mind, and to take a broad overall look at the parish.

These broad looks have resulted in some rather unusual long-range policy decisions by the Christ Church vestry.

In 1965 the parish faces an interesting problem. This current year they will pay the final \$11,000 annual payment on the mortgage. Next year they have determined to give the equivalent of this capital payment away. They believe that they are right on principle to forgo piling up large sums of invested monies as a backstop against future troubles. Their one endowment is a relatively small one made up of monies received for maintenance of a unique burial crypt, called a columbarium, located beneath the nave of the church for those who choose to be cremated.

The building that houses the activities of Christ Church parish is

large and practical. But it is now too small for their present population. Their answer to this is not more buildings and mortgages. The present physical structure is as large as it is going to get; in short, finished.

The town of Whitefish Bay is geographically small. Its 2.2 square miles are now virtually full of houses. The majority of Christ Church people live in Whitefish Bay, of course, but many on the parish rolls come from areas to the west and north of the village, which are filling up with people at a staggering rate. The people at Christ Church intend to answer their parish housing problem by helping to establish new mission churches in surrounding areas.

In 1958 the Diocese of Milwaukee organized a new mission in the development village of Brown Deer, north of Whitefish Bay. Christ Church not only underwrote the salary of the Rev. Hugh McGowan, vicar of the diocesan mission of St. Martin's; it also made him part of the staff at Whitefish Bay. Together the clergy and laity of both congregations pitched in to make St. Martin's a reality.

Taking the Upper Road

Since its earliest days, in the midst of the depression of the early thirties,

Christ Church has always paid its "quota" for diocesan and General Church programs. It has taken a deep interest in the Diocese of Milwaukee and in whatever was happening on the national scene or in the worldwide mission of the Church.

Christ Church adopted new methods of church school teaching as these came along. Over one hundred parishioners attended parish life conferences. Some of their lay leaders took part in "group life laboratories"—usually reserved for the clergy. They formed themselves into study groups—tackling theology and the Bible, or community problems, or overseas mission.

Already deeply involved in diocesan matters and Milwaukee's inner-city problems, lay persons from Christ Church fill one fourth of the places on the board of directors of Neighborhood House, a varied ministry to a downtown depressed area. Dozens of volunteers go from the church weekly to assist in the programs there. Five thousand dollars for Neighborhood House, a Community Fund and Diocese of Milwaukee undertaking, is a regular part of the Christ Church budget.

George Chipley, who gives a great deal of time to Neighborhood House and its program, thinks that the future of Christ Church lies beyond its



Despite the size of its building, Christ Church parish does not suffer from an "edifice complex."

own borders. "I believe," he says, "we have an obligation to do more than pray for our own peace and safety. I know that many parishes spend their time being active and raising money, and then being pretty careful how they spend it. I hear people say, 'Let's not give more than the others do'—well—you know—what shorter road to hell is there than that?"

Countdown Nashotah

Several years ago two Whitefish Bay men became members of the Board of Trustees of Nashotah House. Nashotah has been a relatively small Episcopal seminary for most of its long life. About five years ago it began to grow.

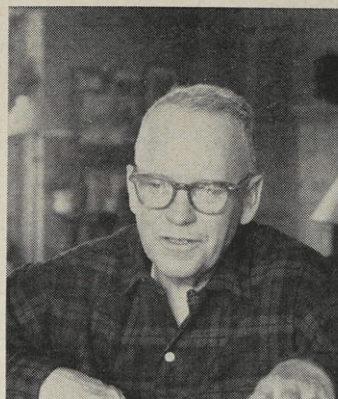
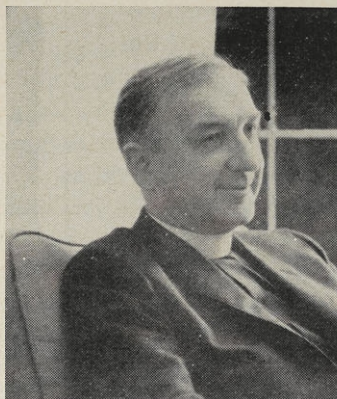
The seminary is inadequately housed and overcrowded and, like most of the seminaries of the Episcopal Church, desperately needs capital funds. It announced, in 1960, a ten-year campaign to raise five million dollars, with what turned out to be disappointing results.

Robert Tillman and H. S. French became excited not only by the needs of theological education in the Episcopal Church generally, but also about Nashotah House, one of Wisconsin's oldest educational institutions.

Tillman and French discussed the Seminary's needs and what they could do about them. On the way home from one of the Nashotah trustees' meetings, they laid their plans and made a presentation to their fellow vestrymen of Christ Church. Tillman was outlining the situation, passing around snapshots of ancient plumbing and hazardous housing, when a colleague interrupted him with the question, "Just what sort of figure do you men have in mind?"

Tillman had his answer ready: "\$100,000," he said. As Tillman and French tell it today, every man on the vestry shifted a little in his chair, some cleared their throats, and almost everybody sat up just a little straighter.

"From that moment," says Robert Tillman, "the vestrymen gave us



The Rev. Victor Bolle (left) thinks prayer is measured by what laymen do about mission. Senior Warden Robert Nourse (center) says Christ Church clergy do not breathe down necks. Robert Hall (right) thinks parish housekeeping is healthy.

their undivided attention. The figure was big enough to show them that we were serious about the matter, and that the situation we were talking about was important."

It is a measure of the kind of parish Christ Church is that both the vestry and the annual parish meeting passed the proposal. The parish is now in the process of sending \$100,000 to Nashotah House over a ten-year period. Vestrymen still refer to the matter as "the time Tillman and French dropped the Nashotah bomb."

In 1958 the parish became interested in KEEP, the Kiyosato Educational Experiment Project of Dr. Paul Rusch in Japan. The parish got busy, raised money to build an "Outreach Station" at Nagasawa, nine miles from KEEP headquarters, and later sent three young Whitefish Bay volunteers to Japan to help staff the station for a summer.

More than Deeds

"This church," says Senior Warden Robert Nourse, "is a means of channeling the love of people." But deeds done do not conclusively answer the question, "Are these suburbanites captives?" Admittedly, they are busy and generous, high principled and thoughtful. But other factors must be taken into account.

The deeper and more important facts about a parish cannot be measured. Christ Church, Whitefish Bay, has a history short enough to be shared by many of its present members. Everyone, newcomer and older member alike, seems to know the parish history and traditions. Stories

and anecdotes of the past are still common currency. This history is more than records and mere events. It is also a sense of shared common identity. The newcomer knows that he shares the past and heritage of the parish.

Christ Church's clergy provide a major clue to the nature of the parish. In its entire history Christ Church has had but two rectors. Probably the most significant twenty-four hours in the life of the parish came with the change of rectors.

The Squeal of Brakes

It was just before six o'clock on the rainy Friday night of October 28, 1955. Traffic was heavy on North Lake Drive. As a small man in dark clothes crossed toward his car, brakes squealed. The man disappeared between the cars. Twenty-two hours later the Rev. Canon Marshall M. Day, rector of Christ Church for the twenty-four years since its founding, was dead. Word of the tragic accident went around the parish that Friday evening. The church soon was half-filled with people quietly coming and going, saying their prayers. On Saturday morning, 150 were present at 7:30 for the daily service of Holy Communion.

The Rev. Canon Marshall M. Day was an extraordinary man. To say that Father Day was a completely dedicated priest is to say a great deal—but it gives a scant idea of his uniqueness. The parish ministry was his life.

Father Day was the sort of man who was on the job twenty-four

Continued on page 30

Suburban Captives?

hours a day. His working habits were, by any standard but one, unreasonable. The parish was his family, and no need in the family was ever an impossible demand or an infringement of his time. He would have agreed heartily with Pope John XXIII who said, "Every parish is my family album."

Father Day believed that prayer was the first and most important work of the Christian and of a parish. He said Morning and Evening Prayer every day of his life as a priest, and offered a Eucharist early every morning.

If you were having a party for friends, Father Day might turn up uninvited during the course of it, find himself a seat, and enjoy the festivities. It was not unknown to find him sound asleep in a comfortable chair, or alternately discussing the operas of Richard Wagner in the middle of the fun. His learning was extraordinary, encyclopedic, and precise, and he was a master of languages. He was, in the true meaning of the term, a "character."

Not everybody liked Father Day. Some people thought him awesome. The great majority were devoted to him in a way that was not hero worship—but profound admiration. As one parishioner puts it, "Father Day is one of the few people I've ever run into who really believed this whole Christianity bit. And he

certainly wasn't a 'kook.'"

Father Day attracted people, but to his faith and only incidentally to himself. His faith captured the minds of many men and women who saw a Christianity in him that made them think the Christian life was not only possible but right.

The building at Christ Church was erected in three stages by the growing parish. It was Father Day's dream.

His dream for the shape of the building and the quality of life in the parish were indivisible. Each was an expression of the other. The building is beautiful but not lavish. It is comfortable but has no frills.

A little over a year prior to Father Day's death, the vestry of Christ Church called an assistant for him with the idea that, since their rector was within three years of retirement, he not only needed assistance, but even a successor.

The man they called had been vicar of a string of missions out in the rural lake country of Wisconsin. He declined a first call from the vestry of Christ Church in 1951, but finally agreed to come to them in July of 1954.

An Urgent Serenity

The Rev. Victor E. H. Bolle came late to his vocation in the parish ministry. He is one of several businessmen who worked for the Carna-

tion Milk Company in Oconomowoc, Wisconsin, and there came under the influence of an Episcopal priest who is now the Rt. Rev. Daniel Corrigan. Bishop Corrigan, at that time rector of Zion Parish in Oconomowoc, has since been Suffragan Bishop of Colorado and is now head of the Home Department of the Episcopal National Council.

Soon after Father Day's death, Father Bolle, continuing the traditions of Christ Church, commented on the extraordinary prayer life of the parish in its newsletter. "It seems to me," he wrote, "that the most accurate measure of the worship of a church and the prayer life of its people is its participation in missionary activity."

Father Bolle's methods of implementing his beliefs about the purpose of a parish are so gentle and unobtrusive as to be almost unnoticeable. In fact, many people at Christ Church seem to think that Father Bolle has no program at all, while others are sure that he does and gets them all to work at it by some subliminal means of persuasion.

Father Bolle is a quiet, likable man. In meeting him, you are aware that he is "open" to you and to what you think. He is the sort of person you trust, instinctively. Beneath his obviously serene and patient exterior, he carries an enthusiasm for getting on with what needs doing in a needy and confusing world. His brand of enthusiasm is not hurried. He is content to wait for his own knowledge of, and enthusiasm for, what needs doing to infect his co-workers.

The record of achievement at Christ Church since Father Bolle became rector is impressive. He is in the habit of protesting that he really had little to do with either starting the things the parish has done, or with seeing that they were carried through.

Confidence in the Laity

Senior Warden Bob Nourse thinks that one of the reasons Christ Church does things so willingly and effectively is the obvious confidence

Sharing Our Substance

This Thanksgiving Week, Americans in churches throughout the United States will be asked to respond to a universally recognized call for help—"S.O.S." As churchmen already know, the letters in this case stand for Share Our Substance, a continuing program through which many American churches pool their efforts to answer human need everywhere. Conducted by Church World Service, the Share Our Substance program ranges from providing food for the desperately hungry to supplying tools and self-help supplies, and emergency aid for disaster victims.

During 1963, the Share Our Substance program distributed a total of 422,316,543 pounds of government surplus and other donated food to millions of people throughout the world; thus more than 300 pounds of food was made available for each dollar of expense from Church World Service resources. Episcopalians express their support of the Share Our Substance appeal by participating in The Presiding Bishop's Fund for World Relief [Episcopal Church Center, 815 Second Avenue, New York, New York 10017].

both its rectors have had in the laity. "The presidents of companies that are successful," observes Warden Nourse, "are those who trust their subordinates to do a job without breathing down their necks." Both Father Day and Father Bolle have had an extraordinary respect for the laity as co-workers; their quality of caring deeply about human needs has become the way Christ Church people look at things.

Prayer comes first at Christ Church. Father Day built that belief into the parish foundation. Father Bolle has built on this cardinal principle.

Each day begins with Holy Communion at 7:30 A.M. The acolyte may be a doctor or a dentist or a schoolboy member of a server's guild that numbers seventy-two persons.

At 9:00 A.M. one of the parish's twenty-four lay readers, or one of the clergy, will lead Morning Prayer. Two people or a dozen may be in the congregation in St. Mary's Chapel. What is important is that every person in the parish can tell you that someone is leading the prayers of the parish in that chapel every day at that exact time. They know that they are being prayed for and add their own prayers to those being said blocks or even miles distant. They have done this every day since the parish was founded.

St. Mary's Chapel is never closed. And the light over its entrance is always a welcome to those who wish to meditate or to pray in a place where the atmosphere seems worn smooth with prayer. The Christ Church habit of praying together even when they cannot assemble at the church is not unrelated to the spirit of the parish. It is something far deeper than social familiarity or cohesiveness. People who belong to Christ Church "... start with a certain level of understanding. Put twelve of them in a room together, and they'll have a ball," says one parishioner.

There are, according to widespread testimony, no cliques in the church; everyone agrees that "gossip is out—by tradition." This is not to say that Christ Church people have no differences of opinion. They do

have the kind of spirit that makes it possible, however, for them to discuss such issues openly, and sometimes even heatedly, but to decide them amicably.

Like a Person

Talking with people at Christ Church, you begin to think, "This parish acts like a person." It has a history which everyone knows and shares. It even celebrates its birthday in late October each year on the Feast of Christ the King. This is a festive and happy day for all, and attendance figures are near those for Christmas and Easter. Those who belong to this parish or—even better—who are this parish have a clear idea of their identity and their purpose.

Issues of parish life are discussed by nearly everybody. Last spring the church grounds were torn up and turned into a sea of mud for weeks. A kind benefactor had given Christ Church a large sum of money for the designing and planting of a garden for Christ Church in memory

of a member of her family. As the plants were put in and large trees were being derricked into place, the ordinarily pleasant side yard of the church had the appearance of a minor disaster area. Only hints of the orderly beauty to come were visible.

One Sunday morning, in the midst of the work, two teen-age boys stared out one of the windows overlooking the scene and were overheard to say:

"Do you really think we need a garden around the church?"

"Well, sure, somebody gave the money for it."

"Yeah, and that's enough to support two seminarians at Nashotah House."

It may be that these suburbanites are captive. But their common life offers some reason to believe that a power other than affluence, status, creature comfort, and class or racial exclusiveness is doing battle in suburbia. And the evidence points to the possibility of more victories in suburbia for the love of God. ◀

1964 Presiding Bishop's Awards

A board of professionals, headed by Professor Roland E. Wolseley of the Syracuse University School of Journalism, has selected the publications of the Dioceses of Los Angeles, Chicago, Tennessee, and New Hampshire as winners of the 1964 Presiding Bishop's Award.

The competition, which is open to all diocesan publications of the Episcopal Church in the U.S.A., was established three years ago by THE EPISCOPALIAN, in cooperation with the National Diocesan Press Association, and with the approval of the Presiding Bishop. The purpose of the awards is to promote high standards of journalism among diocesan publications; entries are judged for both technical and editorial excellence.

The Episcopal Review, of the Diocese of Los Angeles, edited by Mr. Robert G. Reagan, took top honors in the newspaper category. Leading the magazine entries was *Advance*, of the Diocese of Chicago, edited by Mrs. Marion Q. Wiegman. Awards for greatest improvement during the past year went to the Diocese of Tennessee's new newspaper, *The Tennessee Churchman*, edited by Mrs. L. M. Baumgartner; and *The New Hampshire Churchman*, magazine of the Diocese of New Hampshire, edited by Mr. Alan Pope.

Awards were presented to the winning editors and their bishops during the Episcopal Church's General Convention in St. Louis, Missouri.

Angels at Onambutu

DO YOU ever ask, "What has happened to the missionary zeal of the early Church?" Do you wonder if the visionary experiences of the early Christian fathers could happen today, in 1964? The following reports about fellow Anglicans in Africa should offer some answers. All of these examples have come from diocesan publications recently received by THE EPISCOPALIAN.

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. (Acts 7:59) Then was Saul certain days with the disciples. . . . And straightway he preached Christ in the synagogues, that he is the Son of God. (Acts 9:19, 20)

THE Dean and Chapter of St. Paul's Cathedral, London, have added the name of Jona Kanamyzei, a priest of the Church Missionary Society's Ruanda Mission, to the roll of honour of Anglican Martyrs in the Modern Martyrs' Chapel.

He was killed on the evening of January 23 last when he had remained at his work even though he knew he was on the Government's blacklist for helping persons alleged to be enemies of the State. After praying for his captors and singing hymns, he was shot and his body thrown into a river. A school-master friend was arrested at the same time, bound and threatened with an axe, but for some reason was not harmed and lived to tell what he had seen and heard—and to become a Christian himself.

Pastor Jona's name is the latest one of some hundreds to be inscribed in the red leather-bound book, which gives a list of known Anglican martyrs since 1850: most are those of missionaries or local Christians in China, Africa, India, and Melanesia.

—From *Contact*,
Diocese of Matabeleland

. . . And the Lord added to the church daily such as should be saved. (Acts 2:47)

IT HAS often been remarked how spontaneously the Church seems to get started in so many areas of Ovamboland. Often by the initiative and zeal of only one man a community and congregation spring to life—like a precious seed that lay dormant until the right moment. Thomas, one of the hostel boys and a Herero from the Kaokoveld (west of Ovamboland and stretching to the sea) spoke to me recently of his desire to start a church and school amongst his kinsmen who apparently are all heathen. And thus it has been in the past as well. Recently this sort of zeal and determination exceeded all expectations at a place called Enguena, west of Odibo. There I was asked to stop on a return trip from "out west," in order to see the new area and baptize some of the new members. Aaron, the catechist, was there to greet us as we arrived. Only after we had arrived did I get the full story: They had all made a shelter-church from green trees and branches, with a few pieces of tin roofing thrown on top. Aaron had meticulously prepared twenty-three children and adults for baptism, and there they had been waiting for six hours in the blazing hot sun for the great moment of their rebirth! I was touched and befuddled at the same time. They were baptized with such an innocent joy, and all the festivities followed the service. And so the beginning, the most humble birth of a new church at Enguena, where Aaron is already busy making bricks and organizing workers. To be a part of a remarkable event such as this is certainly exhilarating.

—From *Ovatumua*, St. Mary's Mission,
Ovamboland, Diocese of Damaraland



And Jacob went out from Beer-sheba. . . . And he lighted upon a certain place, and tarried there all night. . . . And he dreamed, and behold a ladder set up on the earth . . . and behold the angels of God ascending and descending on it. . . . And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; . . . this is none other but the house of God . . . this stone, which I have set for a pillar, shall be God's house. (Genesis 28:10-22)

SURELY, you will say, such things don't happen any more. Perhaps not—except in Ovamboland! And there at a place called Onambutu, northeast of Osandi, an event very like Jacob's dream has just taken place. Gabriel Hamutenja, the local catechist, explained it all this way: Last year on Easter Monday he had a dream, a dream as vivid and real as anything he has ever known. In his dream the Archangel Gabriel appeared before him and gave a strong command: "Rise, Gabriel, and build; build God a church on this land." The church was to be so many "cubits" long and so many "cubits" wide, according to Gabriel's remembrance of the vision. The next day, with no doubts of *who* or *how* the dream was to be fulfilled, Gabriel set out to obey the solemn command and keep his promise. (And certainly there could have been no lack of faith in the old man's mind as to who or how he would get the job done, for it wasn't until the walls stood ten feet high and nearly completed that the Director's attention was called to the incredible event taking place thirty-two miles east of Odibo.)

With the skill and childlike faith of an inspired artisan, Gabriel patiently worked his dream into tangible form: mud, water, trees, grass, toil, and sweat, until at last his church stood proudly, a respectable eighteen by fifty feet, with towering thatch roof. And at last on the 26th of May we all shared with Gabriel the heartwarming pleasure of seeing the Church of St. Gabriel dedicated by the Bishop.

A most unusual story? Well, yes; but not where the Faith lives and moves and transforms whole communities and lives. And who can ever say those exciting and unpredictable experiences of the patriarchs and prophets are "old-fashioned"—at least not in Ovamboland.

—From *Ovatumua*, St. Mary's Mission, Ovamboland, Diocese of Damaraland

◀ *Enguena Shelter with baptismal candidates. Note the "church" to the left of the group, hastily constructed from nearby trees and bush. New church will be approximately on this site. Enguena is twenty-six miles due west of Odibo.*

Church of St. Gabriel, Onambutu, and catechist-builder (inset). Catechist Gabriel Hamutenja and a small group of students add the finishing touches of "plaster" (white sand mixed into a mud paste) before dedication on May 26.



Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. (Acts 2:41)

FATHER Machiri writes, "I hope that the readers of *Ecclesia* will be interested to read and learn that a mission station has sprung up at Maliwa (with effect from 1963). On the day of Pentecost, 17th. May this year, thirty-six people were baptised in the river called Lupaci. A big congregation attended the baptism from such villages as Mlala, Nkhunga, Chawala, Mowe, and Banga. The congregation joined in the church service, which was held at Maliwa itself. The baptism candidates showed their appreciation, thanksgiving, and pleasure by preparing a lot of food.

"Just as the first Pentecost when three thousand people were baptised, so this year thirty-six people received their baptism in the river. Therefore, through the medium of *Ecclesia*, I would like to ask our brethren to give thanks to God, who has given us His Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end.

"Let us also pray that God will strengthen the faith of our brethren who have recently been baptised. Amen."

—From *Ecclesia*, Diocese of Malawi



One of Christendom's most active and perceptive mission leaders takes a hard look at the means and meaning of the Church's work today and yesterday.

THE MISSION VOCATION: A REAPPRAISAL

BY ALBERT J. NEVINS, M.M.

HE WAS a confused and bewildered man. He stood on the apron of the airport, surrounded by confreres who fled the interior of the Congo with him and by members of his society stationed in Léopoldville. The hair of his head and of his unruly beard was streaked with gray, indicating his long missionary service. There was a look of pain in his eyes, of deep and lasting sorrow. And when he spoke, his voice revealed his consternation.

"They came without warning," he said. "Without any warning! Cutting and slashing and shooting. I saw some of our Christian men among them. 'They are going to kill all of us,' I thought. 'Why? We have given our lives to help them. And now they have come to kill us.' It was only by the goodness of God that we saw them in time and were able to get out the back into the bush."

End of an Era

The apprehension of this Congo missionary is a commentary on our times. Today in some parts of the world missionaries are undergoing direct and active persecution. And in many more parts of the world missionaries are asking the same question of "Why?" Why the restrictions, the visa problems, the antimission propaganda, the new high import taxes?

The orderly, simple, and uncomplicated life that these missionaries once knew has disappeared. All of them sense that they are witnessing the end of an era. They comprehend in varying degrees that they are caught up in a social, political, and technological revolution which undermines the very foundations of their vocations and which challenges the existence of the Church itself.

The confusion of some stems from the fact that they fail to grasp that programs designed for a static village world are no longer valid in a revolutionary milieu. Readjustment for many comes hard. Once they were the overseers, the managers of their areas; they were the educated ones whose commands and advice were accepted without question. They were the stability of society, the lawgiver and judge. Then overnight everything changed. They were replaced—replaced by a people with a vote.

In the old days, everything, even their vocation, was simple. It was a generous impulse on their part to serve God. They went through a traditional seminary course of philosophy, moral dogma, canon law, Scripture, and church history. They were as well educated as any priest. And then they were assigned to Indochina, Tanganyika, or Fortuna, many

never expecting to see their homelands again but devoted to the service of God and determined to win souls for Him.

The more sensitive of these missionaries felt a twofold inadequacy. Faced with modern socioeconomic problems, they realized that their training had given them no answers. Some tried to use common sense, some floundered, while the majority remained static. Also, for many their theological backgrounds either made them blind or held them back from pursuing policies that might help.

They did not know it, but among those things that they took to the missions with them was a heritage in which were the seeds of defeat. They were proud of their own cultures and wanted others to be as blessed, and so they Francicized or Anglicized or Gaelicized the people among whom they worked. They built little islands of their homelands on the outposts of the world. Without meaning to, they patronized those among whom they had come to work. "These people," they would say, "are like little children." Or if the cynicism of time had crept in, "These people have just come down from the trees. Don't expect too much of them."

These missionaries of old were not to blame. They were products of

their environment and times. Their families and friends admired their spirit of sacrifice, but deep down thought it was romantic because the popular image of a missionary was of a man climbing on and off horses and in and out of rickshaws, dodging pirates and bandits, being caught up in civil war or pursued by cannibals. Foolish because he could just as easily have worked at home, but instead chose to dodge bullets and the perils of nature, to suffer bad food, bad water, and disease. To these homeland peoples the missions meant little more than abandoned babies, leper colonies, and places to send old clothes.

But the greatest tragedy of all (and again this was not the missionary's fault) was that he took with him an apologetic theology that was narrow and self-deluding. He had diligently studied a static and dry manual that had changed little since the sixteenth century. He was intellectually oriented to the defense of the Church against its enemies. He was secure in the belief of his righteousness. He carried with him all the proofs of the true Church and would overwhelm anyone who dared deny them. He was a man not for all seasons, but for the springtime of Protestant revolt. In the simplicity of his beliefs, he was determined that all he had to do was to go forth and to baptize.

In his sureness, he assumed that the people among whom he went had nothing to offer; paganism was error, and from error nothing good could develop. He had come to give; they had but to receive. And so in his ingenuousness, he created such crises as that of the Chinese Rites or a civil war in Uganda or the failure to establish a native church in Latin America. As for ecumenism, that was formal cooperation with heresy. Other Christian groups working in the field were interlopers and competitors in the conquest of souls; they were purveyors of falsehood, and as such they were to be opposed and even engaged in open conflict.

If he were asked, he might admit that 1900 or 1910 or 1920 was out of date. But because of his back-

ground and training ("truth is eternal and unchanging"), he could never imagine that sometimes those who think in terms of 1950 or 1960 could also be out of date. He was content to work unsung and unheralded in the backwaters of the world, traveling for weeks at a time up and down jungle rivers to contact a few hundred, or at the most a few thousand, scattered souls whom he was able to visit once or twice a year. He saw nothing incongruous in his actions even though he may have known that in the capital of the country in which he worked there were *barriadas* or *callampas* or slums where in a few square blocks were concentrated 10,000 or 50,000 equally needy souls among whom he could live every day.

Then almost overnight, his world was shattered. As a great wind, remnant of the atom bomb, a spirit went abroad the lands and colonialism was no more. "These children" suddenly became presidents and prime ministers, ambassadors and archbishops. The missionary found himself caught up in a whirlwind that questioned the validity of all his traditional patterns of life. He was accused of paternalism, of cultural imperialism, of subservience to the former colonial power, of deliberately helping to train an army of clerks but no leaders. And in some areas of the world—Ceylon and the Sudan, by way of example—doors were actually slammed in his face. The handwriting was on the wall for all to see: the missionary was as contemporary as a dodo bird.

Even *The New York Times* was ready with an obituary. Earlier this year, Cyrus L. Sulzberger wrote a column, datelined Uganda, and headlined "As the Missionary's Era Ends." He had this to say:

"Historically speaking, the age of the missionary is drawing to a close. That is why so many brave, self-sacrificing Christian churchmen are experiencing troubles in Africa and Asia. In the collective mind of new Afro-Asian nations, the white missionary is associated with white colonialism."

After detailing various spots in

the world where missionaries are having trouble, Mr. Sulzberger quotes Milton Obote, Ugandan Prime Minister, who observed:

"We don't even like the word 'missionary.' We would avoid difficulties by having more African clergymen; after all, churches are international. White missionaries have done good work, but their era is finished."

Is the missionary era ended? Is the missionary an anachronism? The Sulzberger column makes a valid point, but it is one that needs a distinction. Certainly the missionary era as we have known it is gone and will never return. Certainly the missionary as the Great White Father, the administrator and guardian, can no longer exist except in a few isolated pockets of the world; and the sooner he disappears there, so much the better. But there is room for a new type missionary. And this new type missionary, whom we shall describe shortly, is a far different man from the image of the missionary in Mr. Sulzberger's or Mr. Obote's mind. And for those who are at work in the field, the lesson is obvious: change, and you can survive; fail to change, and your effectiveness is ended.

Renewal of Mission

The first spirit of missionary change began in the social and intellectual upheavals that followed the Industrial Revolution. Two World Wars presented new problems to the Church and caused deeper examination of fundamental principles. Protestant theologians in many cases were catalysts for Catholic theological thought. Out of this religious self-evaluation came a new burgeoning of theology and a clearer concept of the nature of the Church. The Church was seen as a Christocentric one, continuing Christ in the world until the end of time. The Church by its very nature is always in a state of mission. It thus became apparent that the Church and its mission are coextensive.

These theological foundations opened up a whole new realm in the consideration of the mission and missionary nature of the Church and

"The Church is... nothing"

THE MISSION VOCATION: A REAPPRAISAL

its members. Three notions emerged on the subject of mission that have had profound influence in opening up other areas of theology. A new realization came:

(1) That every Christian without exception is expected to be a witness for Christ by sharing in the total mission of the Church.

(2) That this mission is not a mission of geographical concept to so-called mission territories, but begins where every Christian is and ends only with the last man who lacks knowledge of Christ.

(3) That this mission is not to extend the Church as an impersonal monolith but as the fullness of Christ in His Mystical Body in a redeeming ministerium.

These three basic theological concepts are worthy of deeper consideration. The first concerns the mission of the Christian. The mission given Christ by the Father was simply and directly stated by Him: "I came not to judge the world but to save it." And every follower of Christ was to participate in that work of salvation. Christ likened Christians to a leaven that was to permeate the whole world; they were a light set upon a mountaintop that all men could see. The work of salvation is to be a work of love: "This is my commandment, that you love one another, as I have loved you." And there was to be no limit on this love: "Thou shalt love thy neighbor as thyself." The Christian receives this mission through Baptism and is confirmed in this mission through Confirmation.

Slowly the notion of mission became perverted to the notion of missions. The Church became divided into a sending Church and a receiving Church. Mission became the flowing of money and the bearing of culture from the civilized West to the peoples of Asia, Africa, Oce-

ania, and Latin America. The responsibility for these missions was in the hands of the foreign missionary whose success was measured in the amount of territory he penetrated and the number of converts he made.

These missionaries were good men, men of courage, men of sacrifice, and some of them became great saints. But their theological vision was restricted. One result was the failure to build up local churches and develop local responsibility. The tragedy of this narrowed vision finds full blossom in Latin America today where the Church struggles for survival in a vast sea of ignorance and apathy.

It was also reflected in the development of the Church in the homeland where Christianity became a private relationship between oneself and God. It was not realized that while Christ might be a personal Savior, He could never be a private Savior. The Christian looked inward, his religious life became self-centered, and he became complacent, feeling no responsibility for the world at large but only for his own individual salvation. Suddenly, the Church which had created Western civilization and had directed its development found itself no longer a dynamism. The Protestant Reformation added the final break.

Perhaps if the Protestant denominations had begun to exercise immediately a sense of mission, the competition might have forced us to rethink our position sooner. But it was almost three centuries after the Reformation that Protestant theology developed to the point that a world Christianity was engaged in. Perhaps, too, the moment of change and reexamination began with Leo XIII and his revolutionary *Rerum Novarum* which condemned the brutalization of man and affirmed human dignity based on man's like-

ness to God. Leo broadened the view of the Church by telling all that the Church was not concerned solely with souls but with the entire man—the spiritual man, the temporal man, the social man. Leo's successors—Benedict XV, Pius XI, and Pius XII—emphasized the need of identifying the Church with local peoples and cultures, of destroying any image of foreignness, of building up native hierarchies and clergies who would direct their own local churches. Encyclicals on the subject of mission began to appear and to channel Catholic thought to fundamental considerations.

Concomitant with this development of the Church's concern with the whole man came a reexamination and reappraisal of the Christian's relationship to the whole of mankind. It was discovered, or better yet, rediscovered that the Christian's relationship with mankind was a very personal and individual one. A man in Boston had a very intimate



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SAN JOAQUIN EDITION

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NOVEMBER, 1964

Life—Eternal and Today

"When you pray, say: "Father, hallowed be thy name. Thy kingdom come. Give us this day our daily bread; and forgive us our sins, for we ourselves forgive everyone who is indebted to us; and lead us not into temptation."

Prayer is an integral part of the life of a Christian. It is our means of communication with our Father. We can no more have a satisfactory relationship with our spiritual Father without talking to Him than we can have a satisfactory relationship with our earthly parents without talking to them. Any satisfactory relationship between persons of any degree requires communication and mutual giving and receiving. Our relations with the person of God are no exception.

Every parent wants the admiration, respect, love, and devotion of his children, and is happy when they are openly offered to him. God, our Father, also wants these things, and because He is perfect in every way, our adoration can be unlimited, and our expression of it can and should be unrestrained.

However, in the prayer He has given to us, God quickly reminds us that we should not become so engrossed in contemplating the life eternal that we neglect to live our earthly life to His glory. This life has to be lived one day at a time, each day requires sustenance, and each day He provides us with what

we need. We should, therefore, not fail to ask for these needs, nor fail to thank Him when they have been met.

We, in this country, have so much that it is hard for us to realize that many of the people of the earth literally do not know from day to day whether or not their "daily bread" will be forthcoming. Yet, for them as for us, God provides. But, because of them, He will not take it lightly if we waste the abundance he has made available to us.

Phenomena of our time are the desperate searching of many of our people for security and happiness. Their lives are a mad whirl of work, worry and activity to amass wealth or position for security, and amusement and diversion for happiness. The whole working lifetimes of many are spent in frantic efforts to supply the "benefits" of affluence for wives and children, and "security" for old age. The struggle becomes so important it overrides all other considerations. Along with this goes the constant scurrying activities which it is hoped will prevent boredom, and thus guarantee happiness. All too frequently all of this leads to the neglect of the rights of others, as well as neglect to even remember God, our Father. In all too many cases, the urgency and consuming nature of these drives lead us into situations which absolutely preclude our asking forgiveness for our sins because

we have forgiven all of our debtors. And the longed for happiness is seldom realized.

Why should there be this anxiety? Jesus said, "Why do you worry about these things. Your Father knows that you need them. If you will concentrate on doing the things you know He wants you to do, He will see that your needs are met." If we are Christians, shouldn't we have faith that He meant what He said?

Nearly all of us can identify ourselves in some degree with the rich man of the parable, who, to guarantee his security, was so concerned with growing more and more crops and building more and more barns to store them, that all else was forgotten. When God came and informed him that his soul would be required of him that very night, he was completely unprepared. Where then was his security?

If we have fallen into this trap (and most of us have), let us stop and give thought to our real needs. Let us remember that if we repent our sins, God is always ready to forgive; we have only to ask. Let us say, with the other prodigal son, "Father I have sinned against heaven and before you; I am no more worthy to be your son; treat me as one of your hired servants"—or—Give us this day our daily bread—forgive us as we forgive—lead us not into temptation—for thine is the power and the glory forever.

THE BISHOP'S PAGE

Sumner Walters



DOERS

The Epistle for Thanksgiving Day (Prayer Book, page 265), in one of the fine passages of St. James, admonishes us to be "not a forgetful hearer but a doer of the work" (Chapter 1, vs. 25.) The R.S.V. puts it, "a doer that acts."

I like to recall that most things worthwhile in life are the products of effort. Shall we except the fortune which may be willed to us or a "lucky strike" which comes our way? We haven't the space here to discuss the difficulties of using and managing such things, were we to come into possession of them. The principle stands.

The month of November begins with honoring the saints—all of whom knew what work was, just as demanding and fatiguing, even if "spiritual" (prayer, religious study, frequent chapel services), not to men-

tion countless works of mercy. The month almost ends with thanksgiving for the labors of the husbandmen, the farmers. And the last day, named for St. Andrew, tells of his call from the work of a fisherman to the work of a fisher of men.

A poor preacher puts too little work on his sermons; so with an ineffective teacher in the Church School, an unsuccessful man in his business responsibility, and Christians in their spiritual duties: irregular worship, too little personal prayer and Bible reading, not *working* at their faith as they mingle with non-Christians or inactive church members.

My favorite teacher (Christian ethics) in seminary often mentioned what he called the "doctrine of results." Do you agree with its importance?

Proposition 14

The following are points which have been made in publications of the other California Episcopal dioceses.

- 14 is the Segregation Amendment. Californians face their greatest moral challenge.

- Keep California's conscience clean. Wash out Proposition 14.

- 14 injects greater racial bitterness on the ballot.

- The race issue transcends all others.

- Those who wish to discriminate should support 14.

- The Rumford Act is not inva-

sion of property rights.

- The right to discriminate for racial or religious reasons is the only one forbidden by it.

- Eighteen states have anti-discrimination laws. Ten of these have Rumford-type acts.

- Not even Alabama and Mississippi have in their constitutions an article like 14.

- 14 is immoral: Methodist Bishop Tippet, Roman Catholic Archbishop McCucken, Episcopal Bishop Pike, the Council of Rabbis, and other religious leaders.

BISHOP'S DIARY

August

- 2 St. John's, Stockton: celebrated Holy Communion
- 4 Fresno interviews. Birth of our seventh grandchild Marya Evelyn Robbins, in San Francisco
- 9 Officiated, St. Matthias', Oakdale
- 11 Corcoran, Tulare
- 14 Commonwealth Club, San Francisco: Proposition 14—Pro and Con
- 16 St. Matthias', Oakdale
- 18 Grace Cathedral: officiated, Burial Office for Mrs. Walter C. Shoupe, St. Louis parishioner of thirty years ago.
- 23 Visited St. Anne's, Stockton
- 25 Tracy
- 26 San Francisco: committee meeting
- 27 Fresno
- 30 Visited Tracy

CALENDAR

November

- 1 Bishop at Porterville, A.M.; Avenal, P.M.
- 6,7,8 Bishop at Coalinga
- 8-10 Cathedral Clergy Conference
- 10 Birth of Martin Luther, 1483
- 15 Bishop at St. Columba's A.M.; Cathedral, P.M.
- 22 Bishop at St. Paul's, Bakersfield, A.M.; St. Luke's, Bakersfield, P.M.
- 29 Bishop at Sonora, A.M.
- 30 Anniversary of the consecration of the first Missionary Bishop of Alaska, Peter Trimble Rowe, 1895

Prayer Corner

Almighty and most merciful Father, who hast taught us not to think of ourselves only, but also of the wants of others, we remember before thee all who are burdened and oppressed, those whose hopes have been crushed and whose purposes are overthrown. We remember all who are afflicted by poverty, or worn down by disease and illness, the weary and heavy-laden; those also who are in darkness or despair, or who are suffering for righteousness' sake. Help them all to rest in thee, and lead us to faithful service on their behalf.

News Briefs

Church Dictionary

Before the Very Rev. James Malloch, the popular dean of St. James' Cathedral, died in 1960 he had completed a massive work, *A Practical Church Dictionary*. It has been revised and edited and has now been published. By the time you read this many will have ordered and received their copy. Dean Malloch was a learned and scholarly man with a great gift for transmitting to others his knowledge in an interesting and convincing fashion. In another column there is a fuller review.

Jeannette Kastorff

We wish Godspeed and many blessings to Miss Kastorff as she begins her training for service as a Sister in our Church Army. Among her many talents is that of professional photography, with which she has been of great service to St. Paul's,

Bakersfield. Dozens of her excellent pictures have appeared in THE EPISCOPALIAN.

A person of great devotion, her life is a true Christian example. We believe Christ's work will be the stronger for her personal service.

Memorial Stone

In the southeast buttress of St. Columba's Church, Fresno, there has been incorporated into the brickwork a brown stone presented by the Bishop after a visit to Ireland several years ago. It was given to him by the Rt. Rev. Frederick J. Mitchell, Bishop of Down and Dromore (Belfast), Northern Ireland, who, with his wife, had entertained Bishop and Mrs. Walters as overnight guests. The stone is from nearby Moville Abbey, Newtownards, County Down, where St. Columba studied as a boy under St. Finnian, before he estab-

lished the work on the island of Iona.

Bishop Lewis

On September 7, the Rt. Rev. William Fisher Lewis, Bishop of Olympia, died. Many of us remember him as Bishop of Nevada for many years before his election to Olympia.

A devout and sincere person, he was widely invited as a conductor of retreats. The fact that his burial was in Reno indicates his great love also for the vast expanse of the Missionary District of Nevada.

Bishop Lewis was a hearty, jovial, friendly person. I came to know him in 1922 in New Jersey when his father was one of those who examined me for ordination. With Bishop Welles and Bishop Dagwell, we were all sons of that diocese.

May light perpetual shine upon him and may the peace of God be with him and his wife and family.



Fifty-eight junior G.F.S. members spent the week of August 2-9 at Camp San Joaquin with the Rev. Ronald Swanson as their dean. Our theme was "Love" as we learn of it in the Bible and through our relationships with family and friends. Art projects related to the study resulted in a variety of craft work which included original dramas enacted by paper bag puppets. The Doxology was interpreted in dance form under the direction of Mrs. Carter Johnson. Swimming, hikes, and evenings of games, skits, and campfire singing completed the camp program. The Rev. George Clendenin of Avenal was chaplain. Other staff members were Ruby Davis, Barbara Wilson, and Elizabeth Penton of Corcoran; Lorraine Stribling and Carolyn Howard of Merced; Mrs. Carter Johnson, Cathy Way, Nell Lagerquist, and Laurie Ludwig of Fresno; Julie Blair of Bakersfield, Susan Grover of Madera; and Molly Metcalfe of Stockton.

Parish News

St. James', Lindsay

An adult group which meets every Sunday night has a rather hallowed name—"Lamplighters." About fifteen adults gather at 7:30 p.m. in one corner of the parish hall which has been set up like a living room.

The first quarter hour is enjoyed by singing hymns with the piano.

Father Strem reads questions which have been dropped in a box by members of the group. Reference is soon made to the Bible and a Concordance often helps.

Between 8:30 and 9:00, the group moves into the church for Evening Prayer. A rededication is made as the men and women re-read baptism and confirmation promises. In order for each person "to do business with God," as Bryan Green says, the main lights are dimmed for a time of silent prayer. The instructions are simply to "drift out when you are ready."

Refreshments are served at the start of the evening in order not to interrupt the quiet ending.

St. Paul's, Bakersfield

Captain LaVerne LaPointe of the Church Army was a guest speaker at St. Paul's in August. At the invitation of the Rev. Robert F. Slocum, assistant rector, Captain LaPointe spoke at a Sunday morning service. The Rev. Victor R. Hatfield, rector, was on vacation.

The visiting speaker is a Sioux Indian, assigned by Bishop Gesner

of South Dakota to St. Matthew's Parish, Rapid City, where he works among his fellow Indians, helping them to adjust to the church in the city. He has worked on the reservations and visits tuberculosis hospitals where Indians are among the patients.

Captain LaPointe and Father George Pierce, a missionary priest in South Dakota, were visiting Captain Ray Lewis of the Church Army, assigned to St. Peter's, Arvin. On the following Monday, the three visitors conducted a "spiritual pow-wow" at St. Paul's, leading a group in witnessing, prayer, and hymns. Luncheon was served to those attending.

• Julia Blair, a leader in E.Y.C. activities at St. Paul's and in the diocese, was chosen to participate in a Summer Service Project in New York state. She spent two weeks in August teaching in a vacation church school.

In the program, sponsored by the National Council of the Episcopal Church in conjunction with the diocese and parish, five young people from various sections of the United States were selected from among many applicants.

The group was directed by the Rev. John Hays Duff, who serves two churches in the Diocese of Central New York—Christ Church, Guilford, and Bishop Huntington Memorial Chapel, Smithfield Flats. In sessions at the churches which are about fifteen miles apart, the youths shared

their experiences and talents with the children enrolled.

Julia, daughter of Mr. and Mrs. Ray R. Blair, enjoyed many interesting experiences during her stay. As guest in the home of a parish family, she visited points of interest in the area, including Cornell University.

Women of San Joaquin contributed toward Julia's expenses.

• St. Paul's choir posed for a picture following a service in August and presented a copy to Jeanette Kastorff, a choir member who was departing for New York to enter training for the Church Army. A number of singers who were on vacation regrettably could not be included. Jeanette received parting gifts also from the Altar Guild and many friends.

St. Francis', Turlock

The fall schedule of services started in September. The Sunday School which maintained classes throughout the summer, started with a rally and a full program. Mrs. Blanche Morell, superintendent of the Sunday School, had a luncheon meeting with the teachers to plan the winter program.

• The Rev. and Mrs. W. L. Richmond spent their vacation in Florida where they visited Mr. Richmond's parents and other relatives.

• The colorful French Flea Market given as a benefit for the parish was a success, with all working together for the project.



St. Paul's, Bakersfield, Vacation Bible School



St. Paul's, Bakersfield, Choir



The Out-Post Camp, front row (left to right): Jim Powell, Chris McLaughlin, Roger Reynolds, Edward Olof Swanson, Mrs. George Swanson, William Swanson (baby), and Tom Shattuck. Top row (left to right), Jeff Dollar, the Rev. Lee Wilson (Dean), Tom Matson, Rodney Reynolds, Jeff Chidister, Scott Schoenfeldt, Alan Gamble, and the Rev. George Swanson.

William Swanson, son of the Rev. and Mrs. George Swanson, the youngest Out-Post camper with his banana box bed.



St. Matthew's, San Andreas

With the start of the fall season, many of last year's projects are continuing and some new ones are beginning. Among the new activities are: a study group for Sunday School teachers under the direction of the Rev. Leon MacDougall; a discussion group meeting Thursday afternoons, led by Hazel Shellhammer; a Junior High group patterned after the E.Y.C.; and a reorganized Ushers' Group, led by Joe Borchin. Five groups which will resume their meetings are the Men's Group; the Women of St. Matthew's; the Intercessory Prayer Group, meeting Monday evenings in the church, led by Dolores Winkler; the Bible Study group; and the Wednesday morning discussion group, led by Helen Durland, which is reading Robert Rains' book, *New Life in the Church*.

- The E.Y.C. with thirty or more members last year has lost six through graduation but has gained new members. Those who won offices in the Northern Deanery for the 1964-65 year are: Steve Irving, president; Dick Sutton, vice president; Janine Lodato, treasurer.

- L. Helen Lewis, editor of the church paper, "St. Matthew's Call," has accepted the position of curri-

culum coordinator for the Calaveras Unified School District and reluctantly relinquished the editorship. She will resign as guild president in January. These positions will have to be filled, but we hope to make new contacts through her for Christ and the church.

- A highlight of the fall season is to be Bernard Shaw's "Saint Joan," a magnificent and important drama, which is to be produced at the church on October 29. It will be staged by the Bishops Company, an internationally known touring group which will present the play in a new and vital form. Father MacDougall will preside, for the drama is an evening of worship. We invite other churches to share this experience with us.

CLERGY NEWS

The Rev. Stanley Sinclair is now serving as vicar of Christ Mission, Lemoore.

The Rev. Bruce Causey has made a good recovery following surgery at the Madera Hospital.

The Rt. Rev. Conrad H. Gesner, Bishop of South Dakota, will be our special speaker on January 25, 1965, at the Diocesan Convention in Sonoma.

Clergy Family Camp

The Clergy Family Camp this past summer took the form of a Parish Life Conference for clergy and wives and excluded children—except for three infants-in-arms for whom baby-sitting care was provided. The clergy, and their wives as well, were thus free to enter into the experience of a P.L.C. as would laymen from the parishes and missions of the diocese. The final session of the three-day conference projected planning for further participation in leadership training by request of the majority of the clergy (and their wives) and a proposed schedule of parish life conferences in the diocese.

Those who made up the conference were: the Rev. Canon Trevor A. Hoy, guest leader; the Rev. John Wilcox, dean and conference observer; and the twenty-one conference clergy and wives—Fletcher and Elizabeth Davis, Richard and Allene Henry, William and Martha Hogshhead, Stanley and Helen Moore, John and Betty Putney, Boardman and Lorraine Reed, George and Katrina Swanson, George and Betty Putney, Norman and Mary Van Walterop, Lee and Allene Wilson, Ronald Swanson, and Helen Wagstaff who was the registrar.

Summer Service at Terminous

Each year, for the past seven years, we have had a six-week vacation church school at Emmanuel Chapel as the focal point for our summer service project. We also have Sunday morning and week night worship services, occasional movies, dances, recreational activities ranging from volleyball to swimming to checkers and picnics. We have had work projects including building two sand boxes, an outside fireplace, picnic tables under the ramada, a monkey bar, and tether ball poles. The church has been painted and repaired inside and out—and the lawn has been mowed.

Who are these team members who have come each summer? From five to seven each year, a total of forty-three young men and women, have come from eighteen states and one foreign country (Brazil)—and from twenty-two dioceses. They have been American Indians, Japanese-Americans, Negro, and white. They have been Episcopalians, Presbyterians, and Methodists. Fifteen have been from California—eight from our own diocese.

And whom do they serve? Day laborers and their families who plant, tend, and harvest our crops. The migrant workers also come from varying backgrounds. Emmanuel Chapel serves all year around but in the summer, when the weather is hot, men and women are working and children are out of school, the summer team comes.

The team lives in Stockton at the home of the missionary-in-charge, Mrs. Cecil Harris, who commutes to Terminous six days a week. The cost of maintenance in Stockton and the program expense at the chapel is underwritten by San Joaquin's church school Christmas offering. Team members pay their own personal expenses as well as their transportation to and from their homes and Stockton.

Is this all worthwhile? Here are some responses from the 1964 summer team: "It was a terrific and valuable experience from my point of

view. Whether or not the people of Terminous profited by me, I am sure I profited by them. In my mind it greatly broadened the meaning of 'mission.' At the end of the project we began to feel less like we were there to accomplish something great and noble, and more like we were just supposed to be there and do what we could."

Or this: "It has helped to change my meaning of mission from a foreign, impersonal, jungle-setting thing to a *here* and *now* service basis. It has made my life seem important as a part of mission to people, not to places."

Or this: "The project gave me the opportunity to know myself better, as well as others. It gave me insight into the problems of others whom I had never seen before. It afforded me the chance to give myself to others and to God for a worthwhile purpose. It increased my active faith in God and developed in me more tolerance of other people's ideas. Most of all it taught me more fully what true Christian love is and gave me the chance to develop and practice it."

Or this: "I have come to a better understanding of myself as a person and as a member of the Church. I am different in the sense that my personality has grown and developed and been modified through the experiences of the past six weeks. I have, for example, come to know heretofore unknown personal weaknesses and strengths alike, and have more confidence in myself as a person. I also feel that my sense of responsibility as a member of Christ's Church has been sharpened and increased. I am willing to place myself in situations that call for selfless service, though I also realize that I have a long way to go before my will will be completely God's."

Or this, written by one to whom the team has come—A highschool sophomore who has been a participant since the summer she was eight: "For the people of Terminous, they all have their own opinions on what

the Team means to them. But we are sure that these must be some opinions on what the Team means: teachers to help in activities and in many other things such as going on camping trips and sharing adventures and fun. Most of all, friends—friends we will always remember. Friends we can communicate with after they have gone to their homes. We can learn new things from them, such as making baskets, songs, new sorts of art, games, and companionship. Before they come, the children wonder what they will look like, and when they will get here, and most of all, where they will come from. Then again, they wonder what their parents are like, and their brothers and sisters, and their ages."

And so, summer by summer, the experiences of Christian love and frustration and joy go on—the team and people working in depth to know the reaches of God's love. But not only "summer by summer"—but year by year, for in the winter the college students come to assist with the winter program of worship, G.F.S., Scouts, Teen Angels, study hall, and all the other ways Emmanuel Chapel uses to show God's love and concern—people and volunteers, ministering to each other.

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A Practical Church Dictionary

Clergymen and laymen alike will welcome an important new reference book, *A Practical Church Dictionary*, published in September by Morehouse-Barlow Co., New York, at \$13.95.

This book is designed to do for churchmen in the United States and Canada what the *Oxford Dictionary of the Christian Church* (Oxford University Press, \$20.00) does for British churchmen—namely to be “a practical volume of ready reference for clergy and laity on religious life and thought.”

A Practical Church Dictionary has been several years in the making. It was originally compiled by the Very Rev. James M. Malloch, D.D., Dean of St. James' Cathedral, Fresno, and was submitted to the publisher just before his death in 1960. Subsequently it was read, criticized, revised, and expanded by a distin-

guished battery of editors and consultants, and finally prepared for publication by Kay Smallzried as editor, with a list of thirty-eight experts as consultants in their respective fields of religion, history, ethics, sociology, and psychology.

In his foreword, Dean Malloch notes: “This dictionary is written for Episcopalians (Anglicans), not simply about them or their faith. It endeavors to tell them what they want and need to know about religious and ethical matters of frequent concern. . . . While prepared for Episcopalians, however, this book will prove useful also to people of all religious faiths and denominational connections.” In the light of this ideal, key articles on other churches, both Catholic and Protestant, and on the Jewish and other faiths, have been reviewed by—and sometimes written by—representative scholars of those

faiths, and articles dealing with the Christian involvement in moral, social, and psychological problems have been reviewed by experts.

For the Anglican viewpoint, reference is made to the reports of the Lambeth Conferences (particularly that of 1958), the Anglican Congress of 1963, the General Conventions, and pastoral letters of the American House of Bishops. Differences and similarities with Protestant, Roman Catholic, and Eastern Orthodox view-points are noted, thus giving a truly ecumenical approach to the subject under discussion.

In addition to the articles of an encyclopedic nature, both common and unusual religious terms are clearly defined, including those used in all the principal Christian traditions. Thus the dictionary is invaluable for quick reference on matters of religious vocabulary as well as substance.

BOOK OF REMEMBRANCE

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Mr. and Mrs. W. G. Pimley in thanksgiving for many blessings,

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Mrs. George Garrisk in love and appreciation of my parents, Henry and Goldie Williams,

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ory of her husband, James C. Garrett, Mrs. Louis Price in loving memory of Etta Jane Burden,

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more than Christ in the world."

relationship with a man in Borneo, either as a fellow member of the Mystical Body or a potential member. What happened to this distant individual either diminished or increased the Mystical Body and therefore directly affected the man in Boston.

Christian Involvement

This concern with other men, no matter how far distant, could not be a selfish concern but an involvement with and a commitment to other men, just as Christ Himself had been involved and committed. It was an involvement with and a commitment to mankind not as a universal idea, but to individuals. Christ had died for each individual man and had taught us that the name of our neighbor is every individual man.

Therefore, the Christian vocation was the same for every Christian—there was no sending Church, no receiving Church; there was no going Church, no staying Church. Everyone by Baptism had the obligation of witnessing so that the Mystical Body of Christ would be extended to the whole world and that the Good News of salvation would be made known to every man. The mission therefore was not something compartmentalized or specialized, reserved solely for special vocations. It belonged to everyone, and to deny it was to deny one's Christianity.

Sufficient stress cannot be placed on this relationship between the Christian and his world neighbors. It has to be as complete and personal as the concern of Christ. It is the heart and soul, the essence of Christianity. Paul Tillich in his *Systematic Theology* speaks of the necessity for personal involvement on the part of theologians, an apt warning since scholarship can isolate. But Tillich's words might apply equally

to the missionary or to the individual Christian. He writes:

"He must participate in the human predicament, not only actually—as he always does—but also in conscious identification. He must participate in man's finitude, which is also his own, and in its anxiety as though he had never received the revelatory answer of 'eternity.' He must participate in man's estrangement, which is also his own, and show the anxiety of guilt as though he had never received the revelatory answer of 'forgiveness.' The theologian does not rest on the theological answer he announces. He can give it in a convincing way only if he participates in his whole being in the situation of the question, namely, the human predicament."

This same personal responsibility reanimates the diocesan priest who no longer sees his role solely as the shepherd of a small flock, the supplier of spiritual needs to those who have found Christ in their Baptism. He, too, shares in the extension of the Kingdom. And so, like the Good Shepherd, he reaches out beyond his flock.

No Boundaries

By the second principle there are, then, no geographical boundaries of the mission. The command is to every creature, among all nations, in all the world. The mission is to every man who does not know the Good News, whether he be on Fifth Avenue or the Ginza. R. Pierce Beaver, a Protestant, in *The Apostolate of the Church*, writes:

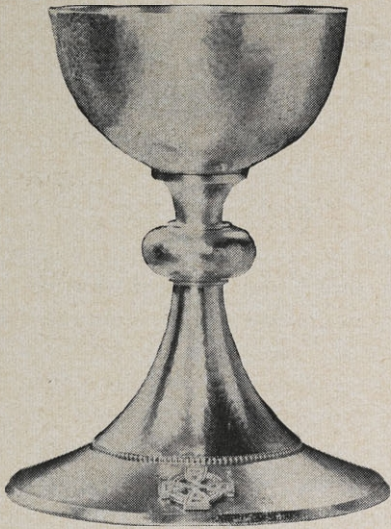
"The distance in miles or kilometers which the missionary travels to his place of witnessing is not significant. But be it near or far, that missionary must go to some place that is a distant 'end of the earth,' to the sending group and himself. Geographical ends of the

earth have disappeared in a time of jet travel and a world-wide church, but there are social, cultural, ideological, and spiritual 'far ends' of human society in profusion. There is a frontier of strangeness to be crossed. . . . Bishop Newbigin, in discussing what activity can be called 'missionary' in the context of the world-wide church, states: 'The differential lies in the crossing of the frontier between faith in the Lord and unbelief. . . . The missionary frontier runs through every land where there are communities living without the knowledge of Christ as Lord.' When he crosses over the frontier of faith in Christ to give witness to those who do not know and believe, then he crosses the most important of all the frontiers of strangeness."

It has already been stated that the vocation to witness belongs to every Christian. How, then, do we distinguish between those of the laity with obligations *at home* and those whose vocation has the added factor of direct participation in a mission apostolate that takes them *far from home*? A group of Protestant specialists meeting in Toronto in 1963 defined the missionary as "the servant of the church who leaves his own country or culture to proclaim the Gospel in partnership with the Church where it is already at work, or with the purpose of planting the church where it has not yet been planted." Thus the missionary becomes one who exercises a kerygmatic function that enables the Church to fulfill its calling to mission.

This idea of the missionary as a servant is a far cry from some of the notions of cultural superiority carried overseas in past generations. Yet this notion of service has its foundation in Scripture where the

Continued on page 63



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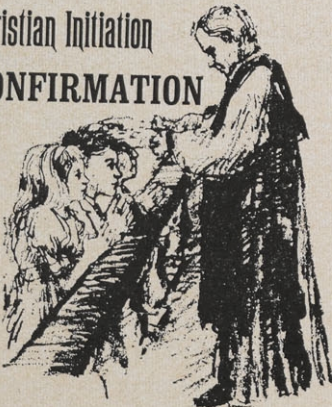
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THE ODD ONE

Once upon a time there was an extremely maladjusted woman. She lived in the suburbs—and she neither bragged about it nor apologized for it. She happened to like things middle-sized.

She loved her husband very much. She liked him, too. She approved of his taste in books, neckties, friends, and food. His job was fine, as far as she was concerned; she urged him not to make the rat-race climb up the ladder in the organization he worked for. She realized that he found his job fulfilling, and she agreed with him that his superiors were pleasant and agreeable—"nice to work for."

She also liked her children. She did not feel fiercely protective of them or defensive about them. She thought that they had interesting minds and nice faces; and if they had been someone else's children, she would have enjoyed having them around anyway. They were easy to talk to.

She approved of the local school system and thought that the teachers and administrators were doing a bang-up job under trying odds, and that they were not being paid nearly enough for their efforts. She didn't consider it her job to tell them how to run things, so instead she asked intelligent questions, forswore hostility to them, and supported them when they asked for it.

She didn't feel hostile to teachers if they couldn't spare her own child extra attention or adulation, nor did she complain that teaching had "changed a lot" since her own school days. Neither did she sign bristling petitions demanding fancy new gyms, colored fixtures in the wash-rooms, or French in the first grade.

She admitted that some children—perhaps even her own—were not college material. They might (most shocking of ideas) make happy and well-adjusted lives for themselves without grinding through the mills of some institution of higher learning. She didn't think that this would make them less worthy human beings in the sight of God, any more than she thought that they owed it to *her* to produce epic poems or a new formula for the speed of light, or a great career in the law.

A PORTRAIT BY RUTH MALONE

She allowed them to watch television without lecturing or complaining. She remembered all of the novels and magazines she had made her way through during her younger years, and the amount of trash she had read during the period when her taste had been developing. There had been violence in those books, too. Indeed, there had been violence in the Bible stories and the Mother Goose of her even younger years.

This woman enjoyed movies, American as well as foreign, even though her neighbors supposed it to be smarter to admire an Ingmar Bergman epic than a Doris Day comedy. She dearly loved magazines, including all of the women's journals as well as *The Atlantic*, *Saturday Review*, and *Time*. She had a warm spot in her heart for her radio, which daily kept her entertained while she cooked and cleaned and made the beds.

The lady had a number of friends, all of whom she considered delightful individuals with unique personalities. She was ready to give them attention and approval, which drew them out, and she never made fun of what some people regarded as their shortcomings or idiosyncrasies. Under each beehive hairdo or tapered slack-set, she knew, was a warm, living human being waiting to be understood. She liked them all—dull or sparkling, liberal or conservative.

She attended church regularly. She liked her rector, who was, she felt, a man with a great need for understanding. If his sermons did not always make her feel good about herself, she didn't complain to her fellow parishioners. Nor did she wish aloud at meetings that they had selected an older (or younger, or less way-out, or more courtly, or more saintly) figure. Instead, she took his overworked wife some homemade bread or stew.

Well, that was her case history. She enjoyed life, she enjoyed her family, she appreciated her friends—not according to some outside rule about what was smart or currently in vogue, but according to her own standards.

Oh, she was an odd one, all right. Everyone admitted as much.

But she certainly was a joy to have around! ◀

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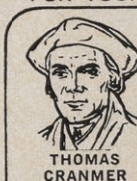
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THE STRANGER IN YOUR PEW

IT WAS a pleasant Sunday afternoon in November, and the hearts and minds of the communicants of the Episcopal Church of the Redeemer, Pendleton, Oregon, were occupied with the Football Game of the Week (Channel 19: very clear); the College Bowl (Channel 23: blurred); and, to a much lesser degree, the church's annual Every Member Canvass.

The canvassers themselves, many chosen for their financial and social excellence, were driving through Pendleton's residential districts soliciting pledges to support the Church of the Redeemer during the next year and aid in the support of the Missionary District of Eastern Oregon and the building program of the Church Divinity School of the Pacific.

One of the canvassers, Mr. X, brought his car to a polite halt outside the house of Mrs. Q. Mr. X knew that Mrs. Q was a widow, a devout Episcopalian, and the recipient of a happily large income from 1,000 acres of the best wheat land in the world. In his pocket, Mr. X had a card for Mrs. Q's signature, with blanks to be filled indicating what portion of the wheat money would be given to the Church of the Redeemer, and when.

Quickly recalling the canvass techniques taught at the canvass breakfast, filled with the spirit of Canvass Team II (three lawyers, a banker, two doctors, a retired equipment dealer), Mr. X assumed a winning smile and rang Mrs. Q's doorbell.

A woman appeared whom Mr. X tentatively identified as Mrs. Q. He could not recall if he had ever really met Mrs. Q; approximately 1,000 communicants, children, and stray pets might be found at the Church of the Redeemer on any one Sunday, and ladies must wear extremely bright plumage to be identified.

"I would like to come in and talk to you about our church," Mr. X began. "The Episcopal church," he added, just in case this was the wrong house.

"You're working on the canvass?"

"Well, yes." Mr. X's instructions were to gain entrance, *then* talk about the canvass.

"I'd be perfectly happy to ask you in, but I think we'd be wasting time. I just don't care to pledge this year."

There is nothing quite so wilted as a canvasser who has been identified as such on the doorstep, and not asked inside. There is no colored slide available at a canvass breakfast to illustrate the Mumbling Retreat.

Mr. X wrote "Won't pledge" across the Q card in a firm hand, and went on to assuage his feelings with a large pledge down the block. This pledge was from a man who was a member of Mr. X's luncheon club, college fraternity, and bridge group. Mr. X and his fraternity brother agreed that Mrs. Q was probably some sort of crank; she did not seem to understand the Every Member Canvass theme: A Man's Interest Follows His Money.

Case for the Crank

This sequence of events has been played out a disquieting number of times during the canvasses of the Church of the Redeemer. Usually the man or woman who shuts the door does not explain how he really feels, then or ever.

This instance was different: Mrs. Q did explain—to a member of *her* bridge group. "I do not want to appear rude or ungenerous," she said, "but the only time the members of my church call upon me is once a year to solicit money. No member of the canvassing committee would ever consider darkening my door at any other time, or for any other purpose."

Long after the canvass had been successfully completed, Mrs. Q's remarks wound their way through the

*Ever feel that the only
time your parish
cared about you was
when it needed money?
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bridge games and back to the Church of the Redeemer's rector, then the Rev. Don B. Walster.

"Mrs. Q's comment is the sort of thing you are supposed to shed like water, I suppose," Father Walster explained. "Unfortunately, the stewardship program, with its focus on the Every Member Canvass, has become the most notably 'active' part of our church. Representatives of the church do not come to your house to wish you a Merry Christmas or a Happy Easter, or to pass the time of day, but they do appear during the Every Member Canvass. It's not surprising that some members of the church have come to equate the Church of the Redeemer with pledge cards."

Father Walster felt deeply concerned about two things as a result of the experience with Mrs. Q and others like her: he felt that the communicants were coming to misinterpret their church and its interest in them, and he discerned that the congregation, by growing larger, was growing apart.

"We meet each other in the church, of course, but there are four, sometimes five, services on Sunday. There was no way for a person like Mrs. Q to express herself in the Church of the Redeemer any more. It was easy for her to believe that the church was 'run' by others, and that her role was simply that of a taxpayer."

Hence the Walster solution: laity meetings.

Rector: Idea Man

The proposal for laity meetings sounded like a waste of time to me. I don't subscribe to the and-they-all-lived-happily-ever-after theory. Neither do most of the congregation; and during the first week, when the exact dimensions of the laity meetings were still being formed, the advance rumors were not flattering.

"I don't know what it's all about," one lady told me on the street corner, "but it sounds sort of high church."

"It's some sort of survey," the man who sells me gasoline said. "They're going to have a whole mess

of little meetings and interview everybody. They should have one big meeting and get the whole thing over with instead of drawing out the misery."

Eastern Oregon, like the rest of the world, tends from time to time to treat clergymen as precocious children who have yet to learn about The World. You do the praying, we say, and leave the thinking to us.

The attitude of the Pendleton congregation was not quite like this, because our rector was a respected and successful businessman in Oregon before he left for seminary. When something like the laity meetings came along, however, we attempted to put him into the innocent child role for our own protection. We were seldom successful in making him play it.

Summit Strategy

Whatever onus the laity meeting idea might have had was removed when Father Walster enlisted Lester King as chairman. Mr. King is a wheat rancher and cattleman from Helix, a small town in the heart of our county. That Mr. King would lead the program was of great significance: used to dealing with the hard facts of the market and the weather, he was hardly the sort of man to lend his name and his time to any kind of parish maypole fete.

Lester King held a strategy meeting with the four men who were to be members of the steering committee: Ed Ash—vestryman, expert auto mechanic, and "the best carburetor man in Eastern Oregon"; J. W. Forrester—editor and publisher of the Pendleton *East Oregonian* and a past senior warden; Jim Hill—chief executive of the Pendleton Grain Growers, one of the largest businesses in our county; and Bob Spiekerman—operator of Pendleton's sanitary landfill, a man whose family typifies the younger age group.

At the beginning of the evening the laity meeting program was un-

veiled. It was disarmingly simple: we would visit each other merely to become acquainted and to discuss the Church of the Redeemer. The purposes of the program were later described in a flier handed out by Mr. King:

"Episcopalians have the reputation of being snobbish and clique-ish even in small congregations. When a church becomes as large as the Church of the Redeemer, with over 400 families, . . . a lot of opinions and ideas. . . are lost in the shuffle. We know what the vestrymen, the rector, and the more outspoken members of the congregation think. But the real pulse of the church—the thoughts of the majority—is confined to the dinner table and the back fence.

"This program is a way of feeling the pulse of the church. It will seek out the ideas of every parishioner, even those who feel that the church is not a friendly place, but merely a collection plate, a sermon, and the Every Member Canvass.

"This program will work through small meetings. These will be primarily social occasions, with two purposes: to let each person make his ideas known, and to provide Episcopalians with the opportunity to become better acquainted."

The first suggestion was that it should be a lay visitation program, with canvassers visiting individual families exactly as done during the Every Member Canvass. This idea was discouraged by Lester King.

"It seems to me that when you use this system, you set up a barrier. The man who makes the visit is the insider—he's the representative of the church—and the family he's visiting feel as if they're outsiders."

We then decided to have couples invite a group of Episcopalians into their home for an evening, to meet as equals in a social atmosphere. Each host would, as far as possible, divide the invitations equally between his own friends in the church (to give the hosts security and to help fill the silences) and those church members whom he knew only dimly, if at all. Ideally, the host

BY ROBERT N. FUNK

Stranger in Your Pew

would invite four couples or the equivalent number of people. This small group, unhampered by the fears that attend speaking up at a large meeting, would, it was hoped, talk freely. Every adult in the church, including Mrs. Q, would be invited to at least one meeting. It sounded ambitious, virtuous, and socially exhausting.

Five Plus Five Equals Twenty-five

The organization was to be the familiar pyramid. Each member of the steering committee would coerce and cajole five captains into service; each captain would find five workers, and each worker would lead into the new and somewhat obscure water five host couples.

At this point we were a bit nervous. We experienced a new set of rumors:

"We're all going to have to give round-robin dinners for twenty people."

"You have to serve drinks? We don't drink ourselves, and here the church is telling us we have to give a cocktail party right in our own home."

"Whoever the host is has to know all about the church and answer the questions. I wouldn't do it on a bet."

The members of the steering committee all had one thing in common: a stubborn streak. Ed Ash was a quiet man who had a reputation for minding his own business. When he decided what that business *was*, however, he set out to do it in no uncertain terms. Bud Forrester had been conducting a liberal editorial policy on the *East Oregonian* in the heart of an essentially conservative community. Difficulties that might be encountered with new ideas were no novelty to him. Bob Spiekerman had a bright eye and wit, and had never been known to avoid an interesting argument. This steering committee held fast and set up a timetable.

The committee allowed a short time for the coercion of captains, then held a breakfast meeting at a local restaurant for the purpose of stilling the rumors and enlightening the captains. The captains proved to



Wheat rancher and cattleman Lester King was enlisted by the Rev. Don B. Walster to be chairman of the steering committee which was to plan the series of laity meetings for the parishioners of the Church of the Redeemer, Pendleton, Oregon.

be sleepily amiable, and each one promised to find workers. A second breakfast meeting was held for the expanded cell—the steering committee, captains, and workers. At this meeting the workers went down the Church of the Redeemer's roster and selected likely host couples.

We did not give ourselves an extended period of time to accomplish any one step, since we didn't know how much enthusiasm the laity meeting idea would generate and thought it wise to use what momentum there was. Shortly after the breakfast meeting, we held our third, and last, strategy meeting. This took place in the parish hall of the church, and was attended by all of the leaders and the host couples.

To conduct this last meeting, we turned to Doss Knighten, a teacher whose particular field is group behavior and counseling. Our group would be somewhat more mature than the ones Doss usually worked with, but we didn't flatter ourselves into supposing the difference in group reaction would be vast.

Drama in the Round

Doss arranged chairs for the meeting in a large circle, very much as the members of a tribe might arrange themselves to have their ritual photographed by *National Geographic*. The captains and workers sat with their host couples.

As each person entered, he was given a sheaf of mimeographed material. This included a list of suggestions for group leaders ("Try to let everyone in the group talk"); a list of eight questions for use as a discussion guide; and an answer sheet to be filled out by a recorder at the individual meetings.

Most of the eighty persons present at the meeting played the enjoyable role of protesting blackest ignorance.

"I don't know why they asked *me*. I'll probably do something stupid and wreck the whole program."

"What is this for, anyway? I hope we're not going to sit here all night."

"Harry said for me to come and then come home and explain it to him. I said, 'If you want it to make any sense, you'd better go yourself,' but he said he doubted if it would make any sense *anyway*."

Lester King made the introductory remarks. Again, King's leadership set the right tone. He simply told the group what the laity meeting program was, and what would be expected of the host couples. The remainder of the evening was occupied with a drama: the Knighten system was that seeing is believing and understanding, whereas hearing is quite frequently followed by forgetting.

Doss had cast a "sample" laity meeting from among some of the more voluble and durable members

Continued on page 59



Worldscene

The Episcopal Church's 61st General Convention Opens

A procession of some 1,700, including brightly clad bishops, clerical and lay deputies, women of the Church, and distinguished guests marched down the red-carpeted aisles of Kiel Auditorium, St. Louis, Missouri, on Sunday night, October 11. More than 9,000 worshipers joined in the colorful, two-hour service which opened the 61st General Convention of the Episcopal Church. In his sermon, the Rt. Rev. Arthur Lichtenberger, retiring Presiding Bishop (*see page 10 for full text*), urged his fellow churchmen to "put aside all romantic illusions about the world we live in" and "to begin where we are and move on." He further stated, "We cannot reverse the flow of time and return to the days when life was much more simple."

Memorable Start—Moved by the Presiding Bishop's words, the elected leaders of the Church seemed determined to make this Convention a memorable one. The next day they took several important actions. The Convention sent a message of greeting to Pope Paul VI and the Second Vatican Council. The House of Bishops voted to create a new post: suffragan bishop for the U.S. Armed Forces. The House of Deputies voted that the name of the Church's National Council be changed to Executive Council.

Other actions outside the business sessions also indicated that the Church was "moving on." Negro leader Dr. Martin Luther King, Jr., addressed the House of Deputies. More than 100 members of the Episcopal Society for Cultural and Racial Unity took part in a silent procession around Kiel Auditorium, carrying blank white placards which they hoped later to fill with Convention actions on racial concerns. For the first time three official Roman Catholic observers were attending Convention. And the Church's Council of the Caribbean is asking Convention to authorize a Ninth Province of the Church, which would initially include Episcopalians in Mexico, all of Central America, Colombia, Cuba, the Dominican Republic, Puerto Rico, and the Virgin Islands.

Mutual Responsibility: From Americas to England

Almost from the moment "Mutual Responsibility and Interdependence" was outlined at the 1963 Anglican Congress, leaders of the 44,000,000-member worldwide Angli-

can Communion have displayed serious determination to make the concept a vital fact.

Mutual Responsibility was, for example, a major topic at the recent executive council meeting of the General Synod of the Anglican Church of Canada, held in Lennoxville, Quebec. Among those who brought new insights to this concept was the Rt. Rev. Ralph S. Dean, Bishop of Cariboo, and successor to the Rt. Rev. Stephen F. Bayne, Jr., as the Executive Officer of the Anglican Communion. **"Haves" Can Learn**—The world's "have" nations, Bishop Dean said, can learn much from the "have-nots." Clerical and lay theologians from the African nations, for example, "have their own values, their own significances of religion. They may feel they are closer to God and Christ than we by their manners of worship and paying homage."

Mission Motives—Describing the need for more missionaries and new approaches to mission, the Rev. Canon M. C. Robinson of Toronto told the Canadian churchmen, "We are in a revolution far more profound than the Renaissance, and it is the human agent who is always the essential element."

Canon Robinson stressed that "mistaken attitudes regarding the image of a missionary" are impeding missionary recruitment programs, and that "there is a feeling that missionaries are no longer necessary and their methods are outdated" (*see page 34*).

Yet "the indigenous churches certainly contradict such assumptions," he continued. In Uganda alone, he reported, sixteen secondary schools have just opened, and officials there are calling for teaching personnel. This, Canon Robinson said, is but one example of the prime need for missionary-educators in underdeveloped lands.

Latin America—The Rt. Rev. R. H. Gooden, Episcopal Bishop of Panama Canal Zone, told the 200 delegates from twenty-eight Canadian dioceses that Anglicans should increase their activity at the university level in Latin America "to combat the materialism and secularism—the practical atheism—found on both sides of the Iron Curtain and both sides of the Rio Grande."

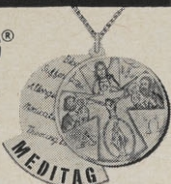
Suggesting the creation of "university centers" throughout Latin America to train Christian leadership, Bishop Gooden noted that such a center was being planned at the University of Panama with the special help of the Episcopal Diocese of North Carolina.

Church of England Call—In England, 16,000 clergymen have received a joint letter from the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, and the Most

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Worldscene continued

Rev. Frederick Donald Coggan, Archbishop of York. The letter, urging continued and constant awareness of the "Mutual Responsibility" message, says in part, "The meaning of mutual responsibility and interdependence is not primarily to create new machinery, nor to raise new money, though both of these may stem from it.

"As members of Christ's body we are sharers of His life, sharers of His work, and these things we share not only with Him but with all who are His. We are deeply convinced that God is calling us all to be more fully and effectively 'members one of another.'"

Archbishop of Canterbury Greets Russian Patriarch



The Most Rev. Arthur Michael Ramsey (*right*), Archbishop of Canterbury, warmly welcomes eighty-six-year-old Patriarch Alexei of Moscow, leader of the Russian Orthodox Church, as he arrives at London Airport. The Russian churchman, who earlier visited the World Council of Churches headquarters in Geneva, Switzerland, was the first head of the Russian Orthodox Church to visit Great Britain. His trip returned a visit to Russia in 1962 by Dr. Ramsey, the first Archbishop of Canterbury to make such a journey.

The Church and Housing: No to Proposition 14

California's answer to Proposition 14—a referendum to nullify the state's existing fair-housing laws, and to stifle such legislation in the future—is uncertain at this writing. But there is no uncertainty concerning the position of Episcopal Church leaders on this current state election issue: the bishops of the four Episcopal dioceses in California, and the Church's Presiding Bishop, have voiced an unequivocal "no!"

The P.B.—"Equal treatment of all people before the law transcends state politics," said the Rt. Rev. Arthur Lichtenberger, Presiding Bishop; "it is more basic than a Federal civil rights law. . . . We believe, as Christians, that this is central to our faith. If we love God, who gave himself for us all, our love will show itself in love for our neighbor."

The Diocesans—The four diocesans, whose combined jurisdictions encompass some 270,000 Episcopalians in more than 425 congregations, have been equally definite. "Church leaders should not tell their people how to vote . . . but . . . in loyalty to Christ and in loyalty to the Anglican position on matters of race and discrimination . . . it is my duty to call the attention of the people of my jurisdiction to the inherent evil and spiritual danger embodied in this particular proposition," said the Rt. Rev. Francis Eric Bloy, Bishop of Los Angeles.

The Bishop of San Joaquin, the Rt. Rev. Sumner Walters, urged Episcopalians in the east central third of the state to oppose "the creation of tightly segregated patterns of housing," and not to "make it more difficult to bring about justice in housing for all people."

The Rt. Rev. James A. Pike, Bishop of California, likened the proposition to a cancer "which threatens to infect the very fabric of all our institutions in every state if it is not destroyed by the determined witness of our California constituency in November."

The Bishop of Northern California, the Rt. Rev. Clarence R. Haden, Jr., called Proposition 14 "... an attempt on the part of a segment of the real estate interests of California to place in the State Constitution a principle that property rights take precedence over human rights."

History—Bishop Haden's comment refers to the major backing given to Proposition 14 by the California Real Estate Association, which vehemently opposed last year's Rumford Act, a statute providing equal opportunity in housing in some, but not all, areas of housing. The Rumford Act was by no means unique; at least thirteen states have fair-housing legislation in one form or another on the books.

Proposition 14, despite its meaning, sounds harmless: "Neither the State nor any subdivision or agency thereof shall deny, limit or abridge, directly or indirectly, the right of any person, who is willing or desires to sell, lease or rent . . . to such person or persons as he, in his absolute discretion, chooses."

Subtle—Thoughtful reading, however, shows that "absolute discretion" is an ironic privilege, giving a landlord or developer or any property owner a legal option to indulge his prejudices against anyone he does not like—either Jew or Greek or Roman Catholic, or short people, fat people, or those with red hair.

Misinformed?—Part of the wide support for Proposition 14 has stemmed from fear that property in communities open to Negroes will be devalued with integration. Part of the support also seems to come from misinformation. "It is fair to say that only one out of ten persons who are vocal in their opposition to the Rumford Act have actually read the text of the act or of the initiative to nullify it," said one diocesan official. A *Time* magazine report reveals that a survey of California Negroes found 59.3 percent in favor of the Proposition; after it was explained to them, 89 percent of the same group opposed it.

Influence—Proposition 14 is a state issue with significance far beyond California's borders: if the voters of one of our most populous states sanction this veto on equality, their action could rebound throughout the country. They would also abrogate their own past record of promoting equal justice; as early as 1897, Californians passed legislation prohibiting discrimination in places of public accommodation, such as restaurants and barber shops.

Vatican Council II: Opening the Door

"A door has been opened on a long journey," commented an official observer at the third and current session of Vatican Council II.

Although he was referring to a particular action by the Council fathers, his "open door" appraisal might serve, for many non-Roman Christians, as an apt assessment of the Council proceedings as a whole so far.

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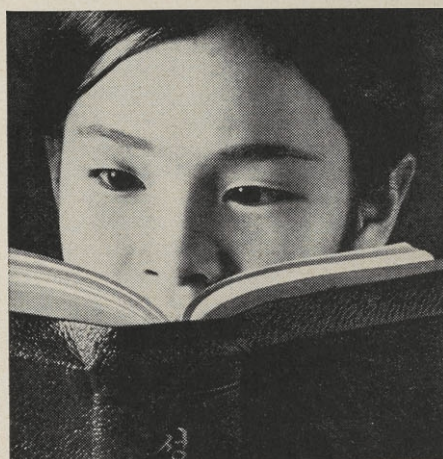
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Worldscene continued

Keeping Up the Pace—From its outset September 14, this session has kept its promise to speed up the deliberation of the some 2,400 bishops in Rome. The preliminary voting on the "De Ecumenismo" (Of Ecumenism) and "De Ecclesia" (Of the Church) schemata has brought evidence that *aggiornamento*, or "updating," is being taken seriously.

Of Ecumenism—The Council's endorsements of sections in the schema on Ecumenism were, said an observer, "The most liberal, fraternal, and conciliatory expressions of its will to reunify Christianity since the great Protestant schism of the sixteenth century."

In various actions, the bishops approved—by votes as strong as 2,094 to 16—texts acknowledging that both Roman Catholics and Protestants were responsible for past divisions; urged Roman Catholics to accept and work for the goal of Christian unity; and recognized the possibility of salvation outside the Roman fold.

Noting the "positive tone" of the Council, the Rev. Eugene R. Fairweather, University of Toronto divinity professor and an official Anglican observer, pointed to the wording of the statements themselves. While earlier Council sessions referred to Protestant "communities," they now mention Protestant "churches or communities."

Collegiality—Another example of the encouraging tone of the third session was the approval of the statement on episcopal collegiality. Pope Paul himself had called the Council's duty to define the individual and collective powers of Roman Catholic bishops the "weightiest and most delicate task."

Yet the bishops lost little time in deciding to assign more concrete authority to the episcopate, thus de-emphasizing the long-established power of the conservative Curia in church government.

The collegiality stand in no way challenges the doctrines of papal supremacy and infallibility, but it could mean that future ecumenical relations between Romans and non-Romans will not be stifled by a reluctant Curia.

Liberty, Pro and Con—Ecumenical optimism advanced a few more notches with the Council's generally favorable reaction to a declaration on religious liberty. Despite opposition from leaders representing predominantly Roman Catholic nations—"Let us take care not to arm our adversaries," warned Cardinal Ottaviani of Italy—the larger sentiments of the Council were with Richard Cardinal Cushing of Boston, who delivered a masterful statement on religious liberty.

Urging a strong affirmation of the concept of religious freedom for all, the Boston prelate cited the demands of "a decent respect for the opinions of mankind." Hearty applause followed his address—against the rules of Council proceedings. Less dramatic, though equally moving, was the eloquence of the usually conservative bishops from communist countries: they, too, pleaded for religious freedom for all.

Married Diaconate—Celibacy for Roman clergy dates back to the Council of Elvira in 306. The basic principle behind it is that the priest can best mediate between God and man when he is unencumbered by a family. Recently, exceptions have been made for ten married men in various parts of the world who have received dispensations to become priests. The Church, however, has been

Continued on page 48

Move in the Right Direction

OPPONENTS of capital punishment will be cheered by a new report from the U.S. Bureau of Prisons. It shows that the United States is moving steadily toward *de facto* abolition of the death penalty, which has been condemned by many religious bodies, including our own General Convention, as an anachronistic barbarism.

The Bureau of Prisons report shows that twenty-one persons were put to death by civil authority during the past year in all fifty states and all Federal jurisdictions. That is by far the lowest figure on record, and is less than half the total for 1962 when forty-seven executions were carried out.

There has been a steady and dramatic downtrend in executions since the Bureau of Prisons began making annual compilations in 1930.

The number of prisoners sent to the electric chair, the gallows, or the gas chamber averaged 167 a year during the 1930's; 128 a year during the 1940's; 72 a year during the 1950's; and has averaged 42 a year during the 1960's to date.

Only eight states have legally abolished capital punishment. But executions have become extremely rare in many others. New Hampshire has not executed a prisoner in thirty years; Montana, in twenty

years; Massachusetts, in fifteen years.

Death penalties were carried out in 1963 in thirteen jurisdictions. Texas had the largest number—four—followed by New York, Ohio, Georgia, Mississippi, and Arizona with two each. The Federal Government carried out one execution—its first in six years. So did Missouri, which also had had a clean slate since 1957. Other states with one execution were California, Florida, New Jersey, Oklahoma, and Washington.

More than a dozen major denominations have come out against capital punishment on the grounds that it does not deter crime any more effectively than does life imprisonment, that it has a brutalizing effect on society, and that it is most often inflicted on those who are poor and friendless, or members of minority groups. The Episcopal Church, speaking through a resolution adopted at the 1958 General Convention in Miami, was one of the first major religious bodies to go on record in favor of abolition.

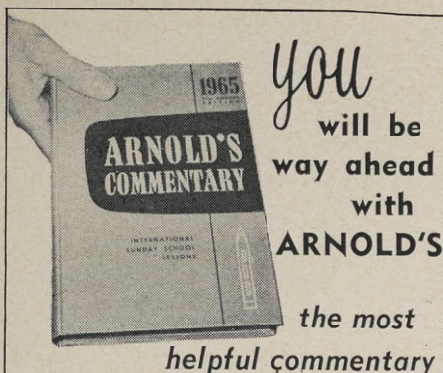
Supporters of capital punishment, including FBI director J. Edgar Hoover, assert that fear of the electric chair does restrain some people from committing capital crimes. They say that abolition would lead

to more murders and other violent crimes.

The Bureau of Prisons report indirectly challenges this argument. It includes a chart showing that the homicide rate has declined since 1930 on a curve roughly equivalent to the decline in the number of executions. In other words, fewer executions have been accompanied by a lower rate of homicide.

The report also corroborates the contention of church groups that a disproportionate share of the victims of capital punishment are from disadvantaged elements of society. Although Negroes comprise only about 10 percent of the U.S. population, 54 percent of those executed since 1930 have been Negroes.

The majority of people sentenced to death by courts manage to escape the chair, through appeals to higher courts or executive commutation of sentence. Last year, nearly five times as many people were sentenced to death as were actually executed. Even those who avoid execution are subjected to a terrible experience, however. The average death cell occupant sits there for two full years, sweating out reprieves and appeals. The latest survey turned up two condemned men who have lived for ten years in the shadow of the electric chair.



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Worldscene continued

faced with a critical shortage of priests in Asia, Africa, and Latin America; allowing married men to become deacons would ease this shortage. After lengthy debate, and with considerable misgivings, the Council has now ruled in favor of married deacons—with certain restrictions. The married deacons must be "mature"—probably forty-five years or over; they could assist with Mass, baptize, marry, preach, preside at funerals, and give benedictions. They could not, however, celebrate Mass themselves, or hear confessions. And such changes would undoubtedly be subject to the approval of local bishops.

Enter the Ladies—Another revolutionary "updating" action—the Pope's decision to admit women to some Council sessions for the first time in history—was received with surprisingly little fanfare in ecumenical circles.

"I believe that the day has come," said Paul VI, in announcing that seven laywomen and eight nuns would be admitted as auditors, "in which it is necessary to place in higher honor and greater efficiency feminine religious life."

"For a moment I thought I would faint, but I pulled myself together and thanked God," Mlle. Marie Louise Monet, a leading French laywoman and one of the chosen fifteen, was quoted as saying.

Balance—Along with their optimism, non-Roman Christians have not underestimated that the journey toward Christian unity is still a long one. "It would be highly naive to expect that the hard-core differences between Catholics and Protestants are now to be resolved, or that some form of organizational union is just around the corner," said observer Dr. Samuel McCrea Cavert, a Presbyterian who has spent many of his seventy-six years as an ecumenical leader in the National and World Councils of Churches.

The Whimsical Anglicans

If recent happenings are any guide, a common quality of Anglicans scattered throughout the world is candor with a whimsical touch.

Help Wanted—In Suva, Fiji, for example, the *Church Gazette* of the Diocese of Polynesia advertised for missionaries and lay mission workers by stating the qualifications needed, and not needed: "Ability to mix with people, mix concrete, wade rivers, write articles, love one's neighbor, deliver babies, sit cross-legged, conduct meetings, drain swamps, . . . suffer fools gladly and burn midnight oil. Persons allergic to ants, babies, beggars, chop suey, cockroaches, curried crabs, . . . indifference, itches, . . . mildew, minority groups, mud, poverty, sweat, and unmarried mothers had better think twice before applying."

Broken Promises—Also in the no-punches-pulled department was an announcement by an Anglican priest in Selby, England, that he would no longer baptize infants of parents who did not send their older children to church. Admitting only a few exceptions, the Rev. George Greenhough stated his decision in his parish magazine: "I feel it is a bad way for a baby to start life when parents make promises in church they have no intention of keeping."

Tardy Tenant—In London, Ontario, the congregation of St. Paul's Anglican Cathedral remained unruffled after it was discovered that the rent was overdue—by ninety-six years.

According to an old deed recently discovered, the cathedral building's landlord, the Diocese of Huron, had not even mailed a bill since 1868. The rent had been set at "one peppercorn a year." In order to qualify as a paid-up tenant, the rector of St. Paul's sent the diocese 102 peppercorns; the extra six were included as "reasonable interest."

Ghost Stories—Datelined London, England, a recent *New York Times* report states that many Britons accept the existence of ghosts as a genuine possibility. "I think it must be admitted," says a Church of England spokesman, "that there are good and bad spirits in the world." To this day, church officials are called on to conduct special services to exorcise such supernatural nuisances as poltergeists—invisible figures that mischievously yank off bedclothes, tinkle piano keys, and move furniture.

The report also cites a British newspaper survey's finding that "most British ghosts were in Sussex." Ghostly statistics indicated that more than 50 percent of the ghosts were middle-aged, 5 percent were children, and says the *Times*, "as would be expected of a nation so universally fond of man's best friend, 2 percent of ghosts are believed to be dogs."

Spiritual Healing Conference



Dr. Klaus Thomas (left), German Lutheran pastor-psychiatrist widely known for his suicide prevention clinic in West Berlin, talks with the Rev. Alfred W. Price, warden of the Order of St. Luke the Physician. Dr. Price presided at the ninth annual International Conference on Spiritual Healing, which was held recently at St. Stephen's Episcopal Church, Philadelphia, Pennsylvania, where Dr. Price is the rector. The order, predominantly Episcopal in its early years, has become worldwide and interdenominational. Dr. Thomas, an associate warden of the Order of St. Luke, currently is spending a year as a consultant at St. Elizabeths Hospital, Washington, D.C.

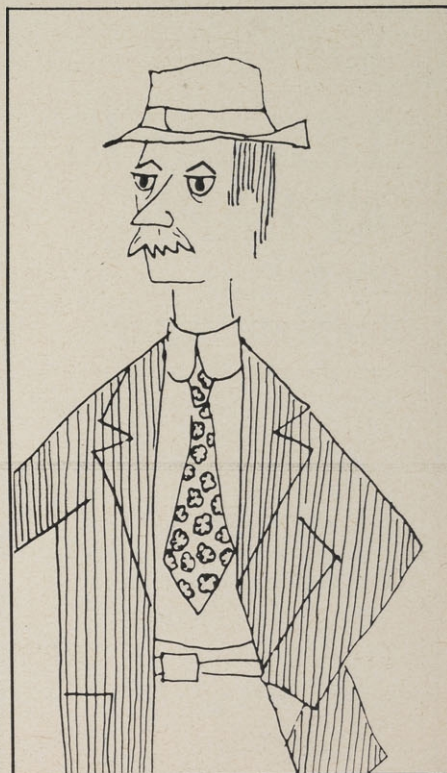
Dr. Klaus Thomas (left), German Lutheran pastor-psychiatrist widely known for his suicide prevention clinic in West Berlin, talks with the Rev. Alfred W. Price, warden of the Order of St. Luke the Physician. Dr. Price presided at the ninth annual International Conference on Spiritual Healing, which was held recently at St. Stephen's Episcopal Church, Philadelphia, Pennsylvania, where Dr. Price is the rector. The order, predominantly Episcopal in its early years, has become worldwide and interdenominational. Dr. Thomas, an associate warden of the Order of St. Luke, currently is spending a year as a consultant at St. Elizabeths Hospital, Washington, D.C.

Church in the City: Imagination and Creativity

Twenty-four Episcopal dioceses have requested a total of \$550,000 from General Church Program special funds for urban projects in 1963-64, the Rt. Rev. Daniel Corrigan announced recently.

"The projects for which funds have been requested," said Bishop Corrigan, who is director of the Home Department of the Episcopal National Council, "are exciting

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Worldscene continued

proof that the Church is using imagination and creativity in tackling its mission in an urban society."

Needs—The dioceses' requests, made in accordance with the current mission theme—"Christian Mission in an Urban Society"—came in the form of applications for grants from the Church School Missionary Offering. Among the projects the dioceses planned to begin, or continue, were ecumenical and interracial community organizations, community guidance and tutorial programs, urban team ministries, schools for American Indians in urban areas, family and adolescent counseling services, church-supported inner-city missions and neighborhood houses, and community development programs.

Sharing Alike—Since the special mission fund will be allocated equally to overseas and domestic urban use, it is estimated that not more than \$200,000 will be available in the continental United States.

The 1964-65 Church School Missionary Offering will center on work with Spanish-speaking peoples in the United States and overseas. Deadline for requests for support of projects related to this theme will be June 30, 1965.

The Church and Society: Boredom, the Spoiler

Is boredom the taproot of juvenile delinquency? In an article which originally appeared in Canada's *Vancouver Sun* and which was later reprinted in Canadian and United States publications, a reporter named Arthur Miller—not the playwright—suggests that boredom is the one quality all juvenile delinquents seem to have in common.

Basing his experience on "some months [spent] in the streets with boys of an American gang," the writer came away feeling that "no two delinquents are any more alike than other people are. They do share one mood, however. They are drowning in boredom. School bores them, preaching bores them, even television bores them."

Miller feels that "it is not strange, after all, that this should be so. [Boredom] is the theme of so many of our novels, our plays, and especially our movies in the past twenty years. . . . People no longer seem to know why they are alive. . . . Among the delinquents the same kind of mindlessness prevails, but without the style—or stylishness—which art in our time has attempted to give it."

Outlets—The bored, more prosperous adult "can fly down to the Caribbean or to Europe, or refurbish the house, or have an affair, or at least go shopping" to overcome ennui, the writer says. But "the delinquent is stuck with his boredom . . . until for two or three minutes he 'lives'; he goes on a raid around the corner and feels the thrill of risking his skin or his life as he smashes a bottle filled with gasoline on some other kid's head. In a sense, it is his trip to Miami. It makes his day."

What It Means—Thus, says Miller, "delinquency is not the kind of 'social problem' it is generally thought to be. That is, it transcends even as it includes the need for better housing, medical care, and the rest. It is our most notable and violent manifestation of social nihilism."

Because delinquency occurs among rich and poor, in all nations, and in town as well as country, Miller says "it is in its present form the product of technology destroying the very concept of man as a value in himself."

Why It Happens—"There is, in a word, a spirit gone. Perhaps two world wars, brutality immeasurable, have blown it off the earth; perhaps the very processes of technology have sucked it out of man's soul. . . . I do not know how we ought to reach for the spirit again," he continues, "but it seems to me we must flounder without it. . . . Reform of idiotic narcotics laws, a real attempt to put trained people at the service of bewildered, desperate families, job training programmes, medical care, reading clinics—all of it is necessary and none of it would so much as strain this economy. But none of it will matter, none of it will reach further than the spirit in which it is done."

British Churches Set Unity Target Date

Easter Day, 1980, has been set as a target date for Christian unity among member groups of the British Council of Churches. The date was proposed during Great Britain's first Faith and Order Conference. The meeting, held recently in Nottingham, brought together some 550 lay and clerical delegates and observers, including ten Roman Catholics.

The resolution was passed, but not without spirited debate, by a considerable majority of the delegates, who represented most of the non-Roman denominations of Great Britain.

The Pros—Strongly supporting the timetable resolution were a group of younger delegates, who urged the conference to take definite action to speed up ecumenical efforts. "Britain," said one delegate after the resolution was passed, "now has joined the ecumenical revolution."

The Cons—Among those expressing a *con* view of the fixed-date resolution was the Rt. Rev. Sherard F. Allison, Anglican Bishop of Winchester. Though sympathetic with the aims of the resolution, he suggested that it was "unrealistic" and would be interpreted as an attempt "to dictate to the Holy Spirit."

A British Quaker leader, Dr. Maurice Creasey, supported Bishop Allison's view by saying that the Society of Friends "had found it impossible to timetable the Holy Spirit."

Canterbury Speaks—Earlier in the conference, the Archbishop of Canterbury told the delegates that church union efforts imply not only theological and ecclesiastical changes, but a "shaking up" of separate traditions "built into habit, culture, the pattern of British society."

Citing a need for "dynamic happenings" to stimulate the quest for Christian unity, the Most Rev. Arthur Michael Ramsey suggested that younger Churches may give impetus to the ecumenical strivings among older traditions.

Of Churches in Asia and Africa, he said, "When we exported Christianity there, we exported the essence of the Gospel and the Church, and we exported also those historical divisions of our own. . . . We sent divisions out to them, so they may send unity back to us. . . . It may mean that missionaries from them come to convert us to a closer following of Christ. It will certainly mean a spirit blowing from them to us."

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In Person

► For the second time in thirteen months, South African police have conducted a search of the Capetown residence of the Rt. Rev. **Alphaeus Zulu**, Assistant Bishop of St. John's, South Africa. Bishop Zulu, a member of the Zulu royal family and the first African bishop in the Anglican episcopate of South Africa, said that the searchers were thorough in their perusal of his correspondence, but behaved well. During the earlier search—in July, 1963—the bishop was interrogated concerning his alleged political activity in protesting the government's rigid *apartheid* policies. On the second occasion, the police seized three books by the Rt. Rev. Richard Ambrose Reeves, former Bishop of Johannesburg, and two publications of the South African Institute of Race Relations. Bishop Zulu is well known in the United States because of visits in 1961 and 1963 to the American Church.

► The membership list of the newly formed National Council for Civic Responsibility—an organization whose goal is to "expose and correct" ultrarightist activities, particularly those linked to the John Birch Society—reads like a synopsis of *Who's Who*. Among the members of the new organization, which is sponsored by the nonprofit Public Affairs Institute, are a number of prominent Episcopalians, including the Rt. Rev. **Arthur Lichtenberger**, Presiding Bishop of the Episcopal Church; the Rt. Rev. **James A. Pike**, Bishop of California; **Harry Ashmore**, editor-in-chief of *Encyclopedia Britannica*; **Lewis Webster Jones**, president of the National Conference of Christians and Jews; **Ralph McGill**, publisher of the *Atlanta Constitution*; and **Clarence B. Randall**, former chairman of the board of the Inland Steel Company. Other members of the civic responsibility organization are leaders in almost all areas of national life.

► The 1964-65 Class of Fellows of the Rockefeller Brothers Theological Fellowship Program includes eleven Episcopalians. The Fellows, and the seminaries at which they will study for one year, are: **Douglas Adamson**, Harvard Divinity School; **Robert K. Benedetti**, Union Seminary, New York; **James H. Bowden**, Seabury-Western Theological Seminary; **Gus L. Frank-**

lin III, Nashotah House; **Richard B. Gardner**, Church Divinity School of the Pacific; **Thomas R. Goforth**, Nashotah House; **Timothy M. Murphy**, Harvard Divinity School; **Dixon A. R. Thompson**, Episcopal Theological Seminary; **Grant W. Wheeler**, Episcopal Theological Seminary; **Joseph T. Howell III**, Union Seminary, New York; and **Thomas Lightbown**, Virginia Theological Seminary. These eleven young men are among some sixty Fellows in the unusual "trial year" program, which is open only to young men under thirty who are *not* otherwise planning to enter graduate theological school. Direct applications for the scholarships, which include stipends for living expenses as well as for tuition and books, are not acceptable; nominations must be made by a minister, faculty member, or former Fellow. The deadline for 1965-66 academic year nominations is November 20. The nominations—giving only the name and address of the nominee—should be sent to The Fund for Theological Education, Inc., 163 Nassau Street, Princeton, New Jersey.

► The Rev. **James W. Kennedy**, rector of the Church of the Ascension, New York City, has been named to become the director and editor of The Forward Movement Publications. The appointment, effective November 2, was made by Presiding Bishop Lichtenberger. The Forward Movement, initiated at the 1934 Episcopal General Convention "to reinvigorate the life and to rehabilitate the work of the Church," is headquartered in Cincinnati, Ohio. It is best known as the publisher of "Forward Day by Day," which is distributed to 400,000 subscribers in the United States and Canada. Forward Movement also publishes hundreds of other booklets on pastoral, educational, theological, and ecumenical subjects.

Dr. Kennedy is widely known as an ecumenical leader and as an author. He is presently the secretary of the Episcopal Church's Joint Commission on Ecumenical Relations.

Born in Texas, Dr. Kennedy holds degrees from the University of the South and Seabury-Western Theological Seminary. He has served the New York parish since 1955, following ministries in Kentucky, Virginia, Georgia, and Texas. Dr. and Mrs. Kennedy have two children: a son who is a University of Kentucky faculty member, and a married daughter.

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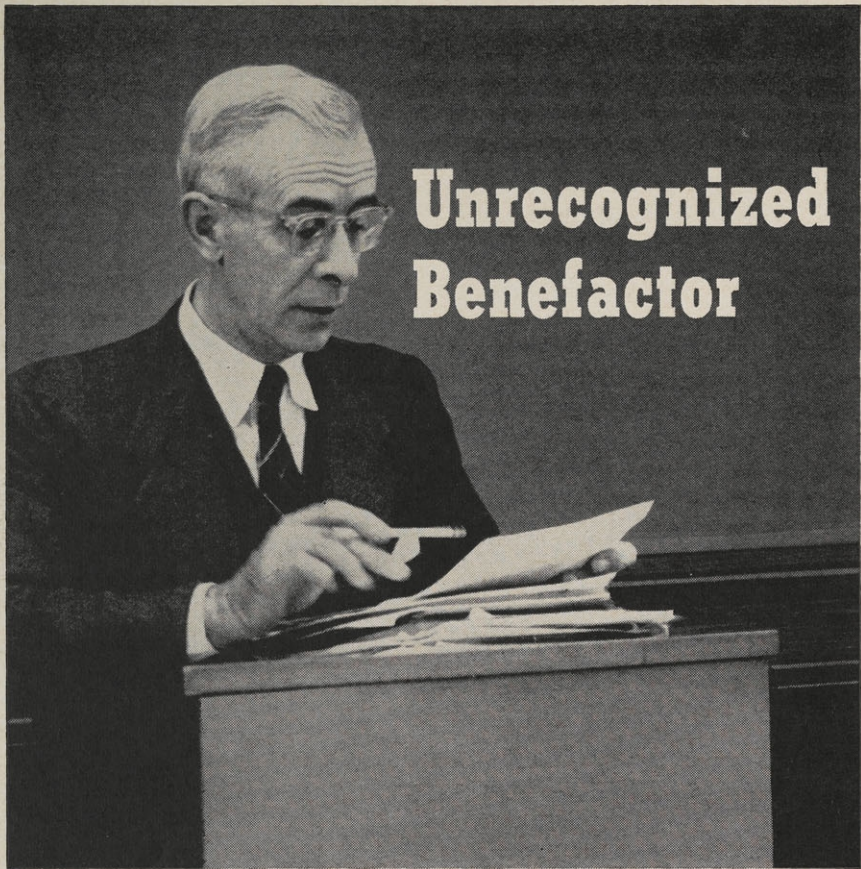
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RELIGION AND POLITICS

As a firm believer that the State should not become involved in church affairs, I am an equally firm believer that the Church should not become involved in state affairs.

Since THE EPISCOPALIAN is the official news magazine for the Episcopal Church, I feel your article "Thoughts Before November" . . . on page 44 of the August issue has no place in a church magazine.

The events of the past few months can leave little doubt that many churchmen would like to exert a decisive influence in those areas of our national life where they feel a "moral" issue is at stake—though, of course, "moral" principles may easily become little more than expressions of personal beliefs and attitudes. . . .

Let's keep our magazine religiously oriented and leave the politics to the people.

GROVER H. COLE
Nashville, Tenn.

Bishop Lichtenberger has said, "We must commit ourselves without reservations to the full support of civil rights."

Therefore, the Church having taken a firm stand on this question, I think it is the duty of the clergy to support it in the pulpit even though at other times it has not been good policy for them to take sides on political questions. This is not a political question, but a moral and religious one. . . ?

J. LOUISE OWENS
New York, N.Y.

PRECISE AND RIGHT

The August issue of THE EPISCOPALIAN is particularly interesting to me as a teacher of church history. The magazine continues to grow in stature and in depth. Congratulations.

However, I was surprised to find Mr. LaBar saying, in the article entitled "Our Man in St. Louis," that Donald Burnes "joined" the Episcopal Church. I have been taught (and teach) that you "join" clubs and organizations, and that you "become a member" of the Church in baptism. . . .

THE REV. WILLIAM K. HUBBELL
Lexington, Ky.

Mr. Hubbell is precisely correct about this. Search the Baptism and Confirmation rites and try to find anything about the Episcopal Church in them.—ED.

THERE is an irony concerning the Beatles.

They are supposed, according to many of their critics who have never seen them, to be agents of dehumanization and forerunners of a breakdown in popular morals.

But in their first film, *A Hard Day's Night*, they are actually human beings who can laugh at themselves, spoof pomposity wherever it is found, assert humanness and individual freedom, and, quite amazingly, give an audience one of the most articulate and sophisticated comedies of the decade.

Director Richard Lester and screenwriter Alun Owen have come up with a fresh, imaginative work of collaboration which is stunning in its sheer energy, movement, and taste. The theater will no doubt be filled

with teen-age girls who may feel impelled to emit screams whenever the camera catches one of the Beatles in a gigantic black-and-white close-up on the screen. Yet, whether they know it or not, they are viewing an adult film.

This fact of simultaneously communicating at several different and complex levels adds an intense in-

terest to this movie. One had assumed, at the outset, that it was just a fast money "quickie" designed to let as many teen-agers as possible see the Beatles and hear their new songs. But then one began to discern rumors that the film itself was important. On examination, it is one of those rare films which is closer to an understanding of film as an art medium than merely a means of making money.

A Hard Day's Night holds to a tight, simple story line. We are, in effect, to observe what would appear to be a typical twenty-four hours in the life of the Beatles as top-flight celebrities hotly pursued by screaming fans, and entertainers whose managers realize that they must make hay while the sun shines. When other people are having the

YEAH
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Movies

most fun and relaxation, the Beatles are working hardest. Indeed, “the problem of leisure” is not at all an academic one for them, it appears. Significantly, these four young men are not crushed by work, status, or the monotony of yet another overly-exciting day, which can become as rawly monotonous as an identifiably under-exciting day. Amid all the things which happen to them, the Beatles are made, at least on the screen, to remain themselves. They seem not to play roles when meeting new and different people, or to wear masks.

One of the finest touches in the film is the look it provides us at life when individual Beatles wander off alone and encounter people and situations. For example, a commercially “artsy” trend-maker for youth mistakes one Beatle, in a richly amusing scene, for a member of a teen-age gang. The questioner tackles the Beatle with relentless energy in order to find out, from the horse’s mouth as it were, what are the latest trends in the commercial jungle of teen-age consumption. We quite literally believe that an error in judgment concerning teen-age trends in style, music, and taste could well cost this man his whole world. A press conference with the Beatles is another highly successful comment about society.

There is the memorable scene—as nice as a viewer will see in a film this year—when the four Beatles clown and play in an open athletic field. The camera is engaged in a magical collaboration with them here, and the effect is rather unforgettable for its spontaneous, brisk action.

When Ringo goes walking, and falls briefly in step with a young boy, who, like himself, “belongs” to a group or gang, something exciting in the way of poetry is happening on the screen. “I’m a deserter, too,” he says to the boy, who scrambles down an embankment by the road to rejoin his own buddies. Ringo walks on alone.

The film has an exuberance about it, and something to say. ◀

BOOKS

Contributing Reviewers

Owen C. Thomas

G. Janet Tulloch

WAS THE LODGER GOD?

If a pleasant man with a dog took lodgings in your boarding house, and both you and the widely assorted lot of other paying guests somehow got the impression that he either was, or might be, Jesus Christ, what would you do about it?

David Bolt's novel *The Man Who Did* (John Day, \$3.95) considers such a question. It is a perilous assignment, as Mr. Bolt, who is an English author's agent and editor himself, has reason to know. His central character is as near a perfect portrayal of what a contemporary God incarnate might be like as we are likely to get. No reader, any more than this Christ figure's fellow lodgers, can be sure just who this man is.

Leaving aside the "religious element," the novel is believable, balanced, and enjoyable throughout. The South African setting has a flavor reminiscent of Alan Paton.

It is nearly three years since Mr. Bolt's lyrical re-creation of the Eden mythology, titled *Adam*, appeared. Mr. Bolt gives us eminently rewarding reading. He is a man to watch. —E.T.D.

A SPECIAL WAY OF VICTORY, by Dorothea Waitzmann (John Knox Press, \$2.50).

Dorothea Waitzmann's wise and mature story of her life with cerebral palsy is told in a manner that should be revealing and compelling to persons who are not handicapped. It should also offer similarly afflicted persons new courage as they here recognize themselves and their situations.

For handicapped persons, the death of parents is a supreme crisis. Miss Waitzmann was an only, and an adopted, child. Since her mother's death she has had to live alone, doing the cooking, cleaning, washing, and ironing that are no small tasks when one can barely butter bread or tie one's

shoes. Christian individuals and groups who understand and care about the physical, financial, and psychological problems faced by the severely handicapped person living alone in their communities can, by love and active concern, make the difference between success and failure for them.

—G. JANET TULLOCH

BIBLE ENCYCLOPEDIA FOR CHILDREN, by Cecil Northcott (Westminster, \$3.95).

Sunday school teachers and parents have long needed this volume. It defines and explains Biblical terms, includes brief biographies of Biblical persons, and is sprinkled with vignettes which suggest or retell Bible stories with charm and clarity. Its profuse, colorful, and attractive illustrations aptly supplement the text. Any child lucky enough to have it will probably develop a taste for reading the Bible for himself. A perfect present for godparents to give a godchild old enough to read.

—M.C.M.

FATHER TO THE MAN, by Bentz Plagemann (Morrow, \$3.95).

Required reading for suburban parents whose children refuse to live up to expectations. An excellent story, humorously told and serious in intent, of a boy (who by the end of the book is a man) groping for and in the end finding his own way of life. —M.M.

THE BIBLE IN THE AGE OF SCIENCE, by Alan Richardson (Westminster, \$3.50).

A comprehensive survey of modern Biblical criticism, discussing in some detail the theological bases for the different schools, such as those of Cullmann, Bultmann, Farrer, and Wright. The three chapters of general introduction on the scientific revolution and the revolutions in historical and theological thinking from Copernicus to the 1850's are especially helpful. —M.M.

AFTER NORA SLAMMED THE DOOR, by Eve Merriam (World Publishing, \$4.95). SIXPENCE IN HER SHOE, by Phyllis McGinley (Macmillan, \$4.95).

These two replies to Betty Friedan's *The Feminine Mystique* are probably just the beginning of a full flood of books attacking and defending woman's right to work outside the home.

Right or wrong, the American woman certainly is working: she makes up one-third of today's working force.

Miss McGinley, the only woman ever to win a Pulitzer Prize for poetry, defends what her publishers, on the dust jacket, call "woman's most honorable profession." A famous and hard-working career girl herself, Miss McGinley takes up the cudgels for those who prefer to stay by hearth and home and let those who will, be clever.

Miss Merriam, on the other hand, marshals cogent arguments and makes canny use of prehistory in her ten chapters of what amounts to a brief in behalf of status, security, and sanity for the female wage-earner. Unfortunately, her prose and some of the end-pieces of verse are precious and pretentious. Their quality is not a very persuasive exhibit for her brief.

The reader may understandably reach the conclusion, after reading these two books, that the proper course for woman, wife, and mother is to stay at home—and develop such an impeccable writing style that the Pulitzer committee will come hunting for her in the domestic nest with contract and money in hand for that new chest of drawers or full-time maid, or just possibly for that 120-year-old farmhouse she's always dreamed of buying.—R.M.

CORRIDORS OF POWER, by C. P. Snow (Scribners, \$5.95).

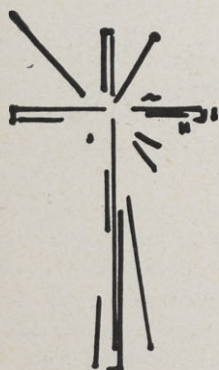
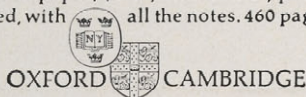
The people who give prizes for novels will probably not be handing out any to Sir Charles for this ninth in his "Strangers and Brothers" series. Though he does not slash deep into



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BOOKS continued

the Freudian bone and marrow of the motives of his characters, and although his prose neither fizzes nor sparkles, he nevertheless thoroughly examines all that is visible in the interplay of a cast of fictional politicians handling England's national government.

This may prove altogether satisfying, edifying, and even pleasurable for those who can forgo the usual bucketful of stylized garbage that passes for realism in the novel mill these days.

—E.T.D.

FOUR SHORT PLAYS, by Marjorie Shearer (Seabury, \$1.25).

These informal plays are written for small groups of amateurs who want to start a discussion of basic issues in an interesting manner. They require from eight to twenty minutes to read, the "props" are simple, and the actors need only read their parts with understanding. A fine idea, well executed.

—E.T.D.

PORTRAIT OF KARL BARTH, by Georges Casalis (Doubleday Anchor, 95¢).

A French theologian has written a brief "guidebook" for the study of Karl Barth. It is divided equally between a survey of his life and an analysis of his principal works. One quarter of the book is devoted to an excellent introduction for American readers by Robert McAfee Brown, the translator. Although rather uncritical, Casalis' work is one of the best available short introductions to Professor Barth's life and thought.

—OWEN C. THOMAS

THE FOUR GOSPELS, by Emil G. Kraeling (McGraw-Hill, \$8.95).

THE EARLIEST RECORDS OF JESUS, by Frank W. Beare (Abingdon, \$6.50).

These two books are most valuable helps to any student or teacher of the Gospels. Both of them bring the light of modern critical scholarship to the text. Kraeling gives three chapters of general introduction and then takes up the Gospels individually, incident by incident. Beare's book, though designed to be used with Huck's *Synopsis of the First Three Gospels*, can be used by anyone willing to correlate the chapter and verse references at the head of each section. Beginning with a general introduction and bibliography, Beare then provides a comparative analysis of the three Gospels simultaneously, bringing out text relationships and meanings in a skillful way.—M.M

Stranger in Your Pew

of the congregation. Each person had a character to portray, and the mimeographed material included a description of each character to make up for any lapses in dramatic ability. This first and most artificial of the laity meetings was held in the middle of our circle—Pendleton's closest approach, so far as I know, to theater-in-the-round.

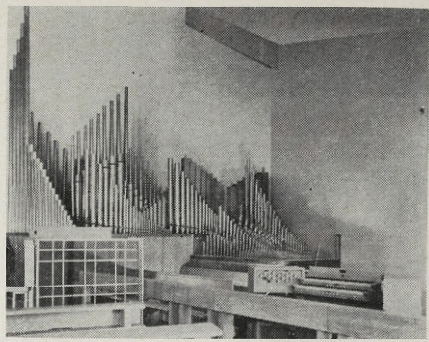
Gene Moore, a young and endlessly patient banker, played the Host. The guests were somewhat more melodramatic: the Glutton, who kept a nervous eye out for coffee and cookies; the Anarchist, who wanted to do away with the Sunday school and dispose of the priest; the Peacemaker, who favored Truth and Amity and the *Status Quo*; and several others. A recorder was elected at the beginning of the meeting, as per the mimeographed instructions, and the original questions were used.

These questions were conceived with the Church of the Redeemer, Pendleton, Oregon, specifically in mind, but they might fit elsewhere:

1. What is the Church, and what does it mean to you?
2. What do you expect from the church and the church school?
3. What is my responsibility to the church?
4. Why do some people attend church only occasionally, and how can attendance be improved?
5. How should remodeling of the church be financed: from the Every Member Canvass or by a separate drive?
6. What is the responsibility of the church to the community?
7. Do meetings of this kind achieve their purpose, and would you like them once a year?
8. Our pastor is available to every member of the church at all times. What can be done to inform people that he is ready to help them with personal problems at any time, and that they need only let him know?

The audience understood what was to be done; whether it seemed desirable and worthwhile was something that was not easily discerned from the facial expressions.

Continued on page 60



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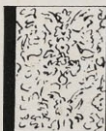


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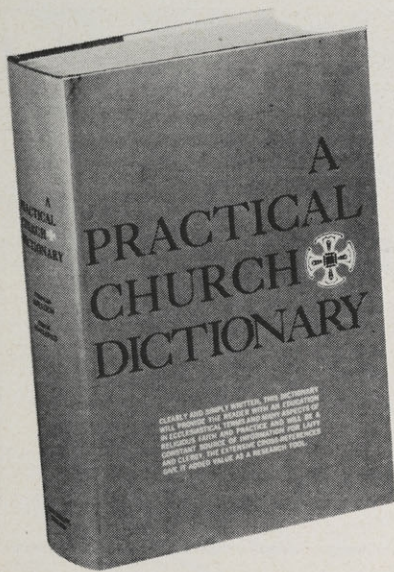
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Stranger in Your Pew

At the end of the "play," each host couple selected four prospective guest couples from cards posted on the walls; the entire congregation was posted there, alphabetically. The choosing of cards was interesting: the more adventurous chose *only* persons they did not know; others ignored the mandate to mix the party, and hurriedly grasped cards representing an assembly of friends and neighbors.

The meetings were held during the two weeks following Doss Knighten's demonstration. We had many accidents, failures, and lapses of good intentions, and I would be foolish to report otherwise. When the two-week period was over, we had held approximately fifty meetings, attended by 255 persons, give or take a few.

These statistics indicated a modest beginning, but for us they also indicated considerable success. This was the first year of a new program which was met with considerable enthusiasm by the persons attending the meetings. This enthusiasm portended considerably wider participation in the years to come.

The two weeks during which the laity meetings were being held were rather ominously silent. The rumors had stopped at last, and we could only hazard guesses as to the success or failure of the project. Our Bishop, the Rt. Rev. Lane Barton, lent us the services of the district stewardship director, who "bird-dogged" the organizational pyramid, making many of the telephone calls that the captains and workers did not have time to make. This type of service makes up a considerable part of the work the director does during an Every Member Canvass; his techniques were transposed easily and effectively into the laity meeting situation. We felt that the participation of the stewardship director was significant. It provided an opportunity for him to dispel the impression that his function was merely a pecuniary one.

As the meetings were held, carbon copies of the reporters' minutes were filed with the church secretary. At

this point, the Parker twins—who have been for some time Mrs. Martin Gish and Mrs. Claude Matlock, but who are still referred to by an earlier designation they gained when they first came to Pendleton to teach dancing—dissected the minutes and tabulated the results: five persons wanted the Seabury series tossed out of Sunday school; twenty persons thought that we should have more potluck dinners; seventeen persons wished the choir were better; etc.

On the Sunday evening that marked the end of the two-week meeting period, we held our summary dinner. It was, predictably, a potluck dinner—one of the best attended in years. The summary was read, with mitigating wry comments, by Jim Hill of the original steering committee.

The summary, of course, did not indicate whether or not the meetings had succeeded in bringing us closer together. The summary *did* indicate that our parishioners have a great and varied interest in the life of the church, that they feel a need for greater education in the basic tenets and practices of the Episcopal Church, and—this was perhaps a foregone conclusion—that they do not harbor any particularly radical or unusual ideas and criticisms.

We had felt the pulse of the church and had perhaps provided a cathartic experience for some of the more frustrated members. We had hoped, of course, that the meetings would distill some social adhesive for the congregation; whether this has happened or not is something we may never be able to determine with any acceptable degree of accuracy.

Sailboat in the Cellar

Left here, the laity meeting program might seem like the proverbial sailboat built in the basement—ingeniously designed, bulkily impressive, but with no opening through which it could be taken to the water and a useful life. We would be left with tabulations, observations, and an optimistic suspicion that the Whole Thing Did a Lot of Good.

This was not our plight. Unknowingly, the Church of the Redeemer

Continued on page 62

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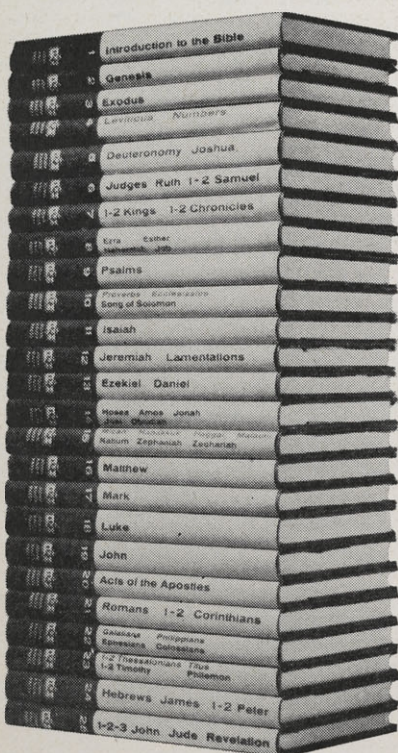
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Stranger in Your Pew

had been preparing for laity meetings for a number of years. When Father Walster first began conducting vestry meetings in Pendleton, the pattern was clear: the rector reported on each item of the agenda—and the vestrymen listened.

To overcome the drawbacks of a one-man legislature, Father Walster introduced the commission system. Each vestryman was to be a commissioner of something—from building and grounds to the more ethereal Christian social service. Presumably, each subject brought before the vestry would fall within the jurisdiction of a particular commissioner, and that commissioner would study, report, and recommend.

Thereafter, itemized suggestions, inquiries, and complaints which resulted from the laity meetings were parceled out to the appropriate vestry commissioners, thus revitalizing the commissions and at the same time giving the laity meetings additional life.

Studies on laity meeting subjects did not result in immediate major changes, but they did give that part of our congregation which spoke out at laity meetings the assurance that its concern has become the concern of the vestry.

Before the laity meetings some dark corners of discontent existed in our parish (I assume that we are not unique in this respect) where parishioners were saying, "If the rector only knew what people think, he'd die," or, "The vestry doesn't know this, but everyone thinks they did the wrong thing with the Smith memorial money." Now these things have been said at the laity meetings; once said, they can be acted upon or revealed to be erroneous. The things that were *not* said lose importance, because the prospective speakers evidently did not think them important enough to say. In this way the laity meetings have had the effect of a good hard rain in our parish. The air was cleaned.

Should the rector of a parish welcome such a program, which may unleash an onslaught of criticism? I have a rather uncomfortable test: a

useful rector should welcome the opportunity for his parishioners to open their hearts and minds, and the chance to right heretofore hidden wrongs. The rector who feels that the possible criticism may be too strong for him, and is best left unleashed, is probably not fully useful in the parish.

Return to Sender

The questions asked at the meetings themselves and the comments offered were as varied in size and texture as the cookies served. A rather unusual thing happened at each meeting. The participants sat down with their coffee cups and an expectation that the discussion might uncover some major defect in our church or bring into focus some great flaw in the congregation's composite personality.

The first question was "What is the Church, and what does it mean to you?" The typical parishioner was probably reading this with his mind already on the more promising second question: "What do you expect from the church . . . ?"

But the first question had to be answered first, out of politeness and a sense of order. *The Church is the body of Christ*. And, through the Holy Ghost, we are parts of that body. *We are the Church*, we found before our coffee cups were one-third empty; and after that discovery was made, the other seven questions were knocked into a cocked hat.

We had imagined that someone—perhaps the man sitting next to us on the davenport or next to us in the pew on Sunday—was Responsibility in the Church of the Redeemer and that we would at last have an address to which to send our complaints. But when the light was finally focused on the arena of responsibility, the figures in that light were ourselves. If something was to be done, *we* were to do it. ◀

PICTURE CREDITS—Edward T. Dell, Jr.: 28, 29. Alden M. Hathaway: 6. Holy Trinity Church: 5. (left). Howard A. Johnson: 23. Barbara G. Kremer: 4, 5 (right). Religious News Service: 44, 49. H. Armstrong Roberts: 58. John Taylor: cover, 16.

The Mission Vocation

Son of Man reminds that He came to minister and not be ministered unto. Those Christians who remain in their own church and culture have the obligation of helping the missionary plus the obligation of witnessing in their own environment in order to transform the temporal order in which they exist.

Christ in the World

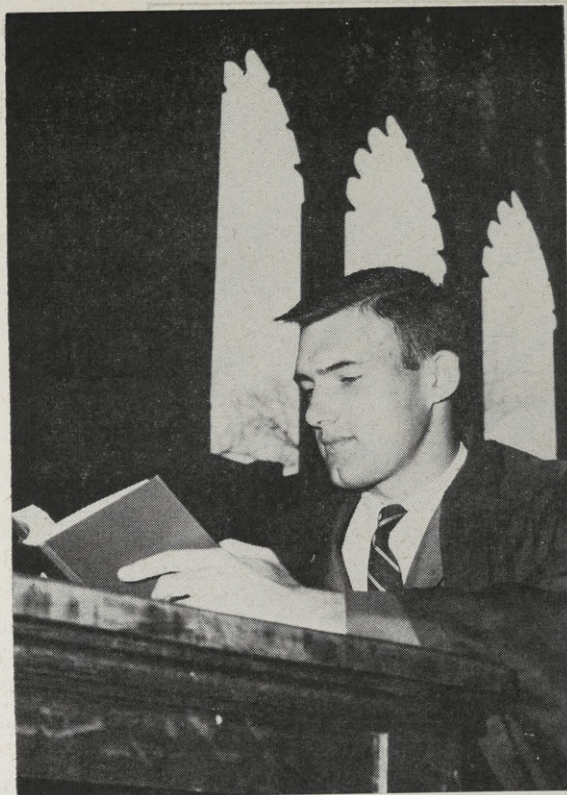
And this brings us to the last theological principle, namely, that the mission of every Christian is not to extend the Church as an institution but to extend the fullness of Christ in His Mystical Body. Americans are by nature institutional- and organizational-minded. But to picture the Church as buildings, schools, hospitals, and other institutions of charity is to emphasize the form and forget the soul.

The Church is fundamentally and simply nothing more than Christ in the world. And as members of the Church, we are members of Christ. It is the mission of the members of the Church to extend the Mystical Body of Christ, to make Him and His Good News of salvation known to all men, "so that hearing they might believe, and in believing have everlasting life." It is only in the Church that we can have direct encounter with Christ, an encounter that is made through the liturgy, primarily through the Mass and the Sacraments. The opportunity for this encounter must be given to all men.

But again it should be emphasized that the salvation that is offered is the salvation of the whole man. Anything less would be a disembodied Christianity. As Bishop Joseph Blomjous of Tanganyika has written:

"The Church is not destined simply to save men for heaven but also to humanize man's social life, to inspire a sense of personal responsibility in all men, and to foster a social order that sins less flagrantly against divine justice. In other words, the mission of the Church is to bring the peoples of the world into the redemptive plan of God, to lead them to play an active part in the fulfillment of this plan for humanity."

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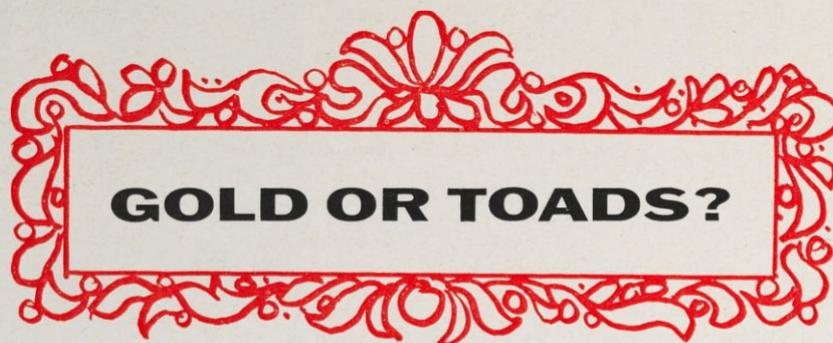
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GOLD OR TOADS?

ONCE upon a time (so the Grimm's fairy tale begins) a girl ran away from her cruel step-mother, fell down a well, and found a strange world at the bottom. Baking bread called to her to take it out of the oven, and she did. Ripe apples asked her to shake them off the tree, and she did. An old woman asked her to work for a year and a day, and she did. And she came back from the well-world with an apron full of gold.

Of course the stepsister wanted to go there, too. She found everything exactly the same at the bottom of the well. Baking bread and ripe apples asked her to help them, but she said, "Why should I waste my time on you?" and hurried on to the old woman's house. There she spent her time sweeping the dust under the rug and generally doing as little as possible while she waited for the year and a day to be over. And she and her mother were surprised when she came home with her apron full of toads and mice.

A fairy-tale world? Perhaps, but it is very like the world that Jesus describes when he speaks about our "heavenly Father, who makes his sun rise on good and bad alike, and sends the rain on the honest and the dishonest" (Matthew 5:45 NEB).

An impartial world, offering what it has to everyone who comes, is here to be lived in. It gives its gifts without asking any questions or mak-

ing any judgments. The earth turns, the rivers flow, the sun rises: a man can count on these facts, no matter how cruel or how noble he is.

But as in the fairy tale, our Father's world responds to us according to how we treat it. Deceptively quiet, deceptively passive, actually it stands in a state of exact balance, waiting only for us to throw our weight around in it. What we are, how we act, what we do will decide what happens.

A man goes to work week after week, his face frowning, his voice impatient; his constant complaint is that no one is ever pleasant any more, and that the work he wants done is neglected.

A woman calls on a new neighbor down the street. Her eyes dart around the room, noting dust on the table, unwaxed floors, unpolished furniture. She goes home to wonder why people are standoffish with her, while the woman down the street—a rather sloppy housekeeper, if the truth were known—seems to have people constantly running in to visit.

"For whatever measure you deal out to others will be dealt to you in return" (Luke 6:38 NEB). According to Jesus, this simple fact has ramifications—both good and bad—deeper than we may be willing to see. "How blest are those of a gentle spirit; they shall have the earth for their possession" (Matthew 5:5 NEB). And conversely,

He says, "All who take the sword die by the sword" (Matthew 26:52 NEB).

And it can go farther than that. In C. S. Lewis' book, *The Great Divorce*, George MacDonald, in a dream of heaven, says, "... Mortals misunderstand. They say of some temporal suffering, 'No future bliss can make up for it,' not knowing that Heaven, once attained, will work backwards and turn even that agony into a glory. And of some sinful pleasure they say 'Let me but have *this* and I'll take the consequences': little dreaming how damnation will spread back and back into their past and contaminate the pleasure of the sin.

"Both processes begin even before death. The good man's past begins to change so that his forgiven sins and remembered sorrows take on the quality of Heaven: the bad man's past already conforms to his badness and is filled only with dreariness. And that is why, at the end of all things, . . . the Blessed will say, 'We have never lived anywhere except in Heaven,' and the Lost, 'We were always in Hell.' And both will speak truly."*

The same world, the same sun and rain, the same small chances and choices; but out of it can come heaven for one, hell for another. The fairy tale does sharpen our vision, but the facts are here to see all around us.

—MARY MORRISON

* From *The Great Divorce*, by C. S. Lewis, New York, The Macmillan Company, 1946. Used by permission.

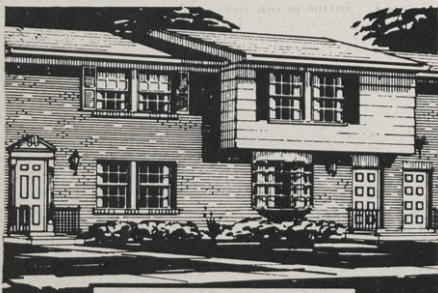


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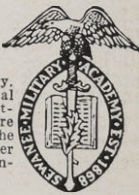
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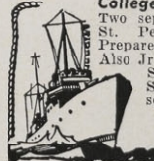
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1 All Saints' Day

6 World Community Day. Sponsored by the General Department of United Church Women.

8 Twenty-fourth Sunday after Trinity

8 Stewardship Day. Sponsored by the National Council of Churches' Department of Stewardship and Benevolence.

8-14 Department of Christian Social Relations workshop on facilities for the aging. New York, N.Y.

13-15 Conference on the Ministry, Bexley Hall, Gambier, Ohio. For laymen who have considered entering the Episcopal ministry.

15 Twenty-fifth Sunday after Trinity.

16-19 Department of Christian Education annual consultation on youth work. Seabury House, Greenwich, Conn.

22 Sunday next before Advent

22-28 Share Our Substance Week. Sponsored by Church World Service. Thanksgiving services are held throughout the nation, highlighted by a national service of thanksgiving in Washington, D.C., on November 22.

26 Thanksgiving

29 First Sunday in Advent

30 St. Andrew the Apostle

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

"Viewpoint," the Episcopal radio weekly fifteen-minute interview series, is moderated by the Rev. Dana F. Kennedy, with outstanding figures from various fields as guests. 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.

"The Good Life" is a weekly Episcopal radio fifteen-minute interview program designed to be of special interest to women. Jean Martin is moderator.

Sundays: ABC-Radio. "Pilgrimage" will feature "A Protestant View of Vatican Council II," reported direct from Rome by T. C. Whitehouse.



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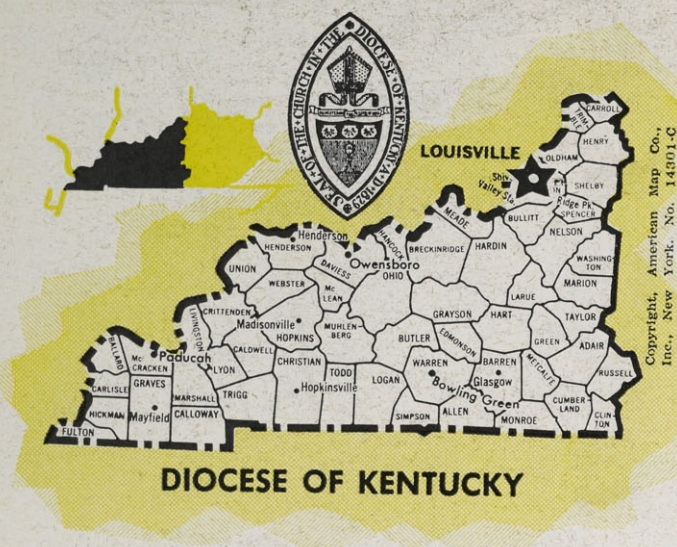
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Know Your Diocese

The first known Episcopal service in Kentucky was conducted by the Rev. James Moore, traditionally called "the first missionary in Kentucky," who came to the state in 1792. Under his leadership the first parish, Christ Church, Lexington, was organized. On July 8, 1829, the Diocese of Kentucky was organized in the same church.

In November, 1830, the Rev. Benjamin Bosworth Smith came to Lexington to be rector of Christ Church; in 1832 he became the Bishop of Kentucky. On June 9, 1868, Bishop Smith became the ninth Presiding Bishop of the Episcopal Church. He was Bishop of Kentucky for fifty-six years, and Presiding Bishop for sixteen. "The Kentucky Room" at the Episcopal Church Center in New York is dedicated in memory of him.

The diocesan convention of 1896 divided the state into two jurisdictions: all land west of the Kentucky River retained the name of the Diocese of Kentucky; the area east of the river became the Diocese of Lexington.

Kentucky now has forty-one parishes and missions, forty-seven clergy, and seventy-nine lay readers serving 15,470 baptized members (11,089 communicants).

Among the diocesan-related institutions are: the John N. Norton Memorial Infirmary; the Church Home, which provides living accommodations for the elderly; the Home of the Innocents, which provides temporary care for young children; the Woodcock Foundation (formerly Woodcock Hall), which provides financial assistance to boys in need of a home; and All Saints Episcopal Center, which has facilities for year-round meetings and activities. The diocese also supports the work of the University of the South, Sewanee, Tennessee.

During Bishop Marmion's episcopate, the diocese has advanced in all aspects of its life. Eight new missions have been established, an Advance Fund totaling almost \$500,000 has been successfully completed, and All Saints Episcopal Center has become a reality.

The diocesan seal, designed in 1909, unites the ministry of Sacraments and the Word. The diocesan motto is "Minis-

ter the Gospel of God," and the Sacraments of Holy Baptism and Holy Communion are represented by traditional symbols—the scallop shell and the chalice.



The Rt. Rev. C. Gresham Marmion, Jr., sixth Bishop of Kentucky, was born in Houston, Texas, on August 9, 1905. In 1930 he was graduated from the University of Texas, receiving a degree in business administration. He worked in secular fields before entering Virginia Theological Seminary, from which he was graduated in 1933. Ordained deacon in July, 1933, and priest in June, 1934, he served churches in Columbus and Eagle Lake, Texas; was assistant rector of St. Alban's Church, Washington, D.C.; and was rector of St. George's Church, Port Arthur, Texas, and the Church of the Incarnation, Dallas, Texas. On the Feast of the Purification, February 2, 1954, he was consecrated to be Bishop of Kentucky.

When the diocese honored Bishop Marmion this year on the tenth anniversary of his consecration, his younger brother, the Rt. Rev. William H. Marmion, Bishop of Southwestern Virginia, was the surprise guest preacher.

Bishop Marmion is chairman of General Convention's Joint Commission on the Church in Human Affairs. Prior to his consecration, Bishop Marmion was a member of the National Council. He has also been chairman of the Department of Christian Education and a member of the Executive Council and of the Department of Promotion in the Diocese of Dallas.

Bishop Marmion married the former Doris Anita Dissen on July 1, 1937. The Marmions have three daughters: Beverley, who is with the Yale University Library; Sally, a director of the study club program of the Market Street Neighborhood House in Louisville; and Dana, a sophomore at Pembroke College.

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