

Title: *The Episcopalian*, 1965

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THE EPISCOPALIAN

February 1965

roots deep in history have nourished us



PART 1
*Our
Anglican
Origins:*

FROM LITTLE ROCK WITH LOVE

We may be vague about the idea of Mutual Responsibility, but one fact is certain: something is happening. Here is a worldwide summary of actions so far.

THE Anglican Communion's Mutual Responsibility program is a sprawling giant of incredible complexity and detail. A "mystic maze" of places and coded numbers, of optimism and stark realism, MRI equals unknown dioceses, appalling needs, and unfamiliar currencies. It is project #SEA/64/57 multiplied by hundreds.

Project #SEA/64/57 is in the Diocese of Hong Kong. The Wong Tai Sin Resettlement Estate hopes to build Calvary Church and include a parsonage and youth center. They own the land needed, and the Church in Canada has provided funds for a children's meal center. To complete the project, Wong Tai Sin must have the equivalent of \$120,000. The Cathedral in Little Rock, Arkansas, has already responded with a first \$1,000.

South Africa is sending a launch to New Guinea; Central Africa is assuming responsibility for a chaplaincy in the Philippines. The Diocese of Bermuda has given £500 toward the building of a dormitory and classrooms for a Christian school in Clarkabad Village in Lahore, Pakistan; Melanesia and Polynesia have taken on a project with a theological seminary in Japan.

These typify the scope of the some 130 projects which have either been completed in 1964, accepted as commitments for 1965 or, just as

important, partially fulfilled by member Churches of the Anglican Communion.

The Anglican Church in Canada is foremost in MRI involvement. Hardly had all the prelates who attended the Anglican Congress in Toronto in August, 1963, returned to their home provinces when Canada announced acceptance of some thirty projects for 1964, representing over \$210,000 in shared funds.

This is no hit-and-run operation. The Canadians are undertaking more new projects this year, while continuing to share in those programs they have helped initiate. They are also making concentrated efforts to fill some of the manpower needs in other provinces, and are setting up exchange training programs.

The Church of England, having no equivalent to an Executive Council or an Overseas Department, lacked the organizational machinery to act quickly, but they are rapidly making up for lost time. The several missionary societies which operate in the United Kingdom are now deeply involved. The famed Society for the Propagation of the Gospel (SPG), which helped start the American Episcopal Church, has contributed to about twenty-five projects already. Their plans for 1965 triple this.

Dioceses and parishes in England have begun to announce their plans for contributions to projects.

The Diocese of Chelmsford gave £1,200 (\$3,360) to Fort Hall in East Africa. This will be used to support a youth worker to work among the young Kikuyus, many of whom grew up in the forests during the Mau Mau emergency. In 1965 there is every reason to expect that the Church of England will be a major supporter of MRI.

MECCA, the Missionary and Ecumenical Council of the Church Assembly, in the United Kingdom, has recently announced its intention of taking on some one hundred projects from the original lists. These will range in size and locale, but indications are that Latin America will be one of the major interests.

The Church in New Zealand, with just over 800,000 baptized members, has undertaken "a thousand pounds of program," the equivalent of \$280,000, most of which is scheduled for 1965.

Recognizing that one of the contributions they have to give others is in the area of evangelism, Anglicans in West Africa are starting a program of evangelistic training. Courses will be given to all students and businessmen going out of the province. To send out their own clergy on such journeys, as has been suggested, would utterly deplete their already minimal personnel and imperil their work at home: mutual, perhaps, but hardly responsible.

This training program, then, is a creative way of meeting the situation.

The Church in Australia has initiated a self-study and evaluation program of great depth. A substantial program of parish action is expected to emerge there as a result; several major projects are under consideration.

Meeting in Manila in September, the Philippine Committee on MRI asked themselves, "What do we have we can share?" Their answers merit attention:

- the facilities of St. Andrew's Theological Seminary;
- the facilities of St. Luke's Hospital School of Nursing;
- the facilities of Trinity College;
- money (small amounts);
- personnel, including clergy, nurses, and teachers;
- our ecumenical experience;
- work among cultural minorities;
- facilities in the University of the Philippines and elsewhere for training in problems peculiar to Southeast Asia.

Ecumenical facets begin to appear. The Evangelical Church in Germany gave \$5,000, through their Inter-Church Aid program, to the Anglican Province of Uganda for a church center at Mulago, Kampala. The World Council of Churches, centered in Geneva, Switzerland, has given support to four other projects. One, in Mbale, provides support, housing, and training for a lay youth worker in the diocese.

Two others are in Polynesia. A grant from World Council's Inter-Church Aid program will help 200 Solomon Islanders find new land where they hope to create a self-supporting agricultural community. This became necessary when the Fijian owners from whom they leased property refused to renew the leases, leaving the Islanders dispossessed and desperate. Another grant will cover the costs of rebuilding an urgently needed school.

In Iran, the World Council has contributed the equivalent of \$7,000 to a school in Isfahan. Permission to open was recently obtained from the government.

In the new American directory, "Projects for Partnership, 1965" (for examples, see page 7), there are several interdenominational projects. It is evident that this kind of cooperation, one of the underlying principles in the Document of Mutual Responsibility, will be available for those who wish it. The paucity of such projects prior to this time was due more to a lack of information than to a lack of desire to cooperate with fellow Christians.

Response from the U.S.A.

The reaction of American Episcopalians to General Convention's acceptance of Mutual Responsibility and Interdependence is evident.

Bishops, editors, and committee chairmen have produced scores of thoughtful articles explaining what this decision can mean to a diocese, a parish, and to individual lay persons; what steps need to be taken immediately; and where long-range plans could lead.

Some dioceses are receiving reports from MRI-oriented world mission commissions or committees established shortly after the 1963 Anglican Congress.

The Diocese of Northern California's Executive Council, for example, has received a first report from their Division of World Mission. As a result, they are considering plans for a Companion Diocese relationship. They will choose from three dioceses suggested, on the basis of priority, need, and their ability to respond to the particular needs.

Montana's Commission is making a survey of the work which parishes and missions are doing beyond the parochial ministry. The Diocese of Atlanta made a similar survey and found that at least twenty parishes were actively engaged in some form of concern for overseas parishes and dioceses. At least fourteen different dioceses of the Anglican Communion are involved, with program sums totaling \$66,695.

Virginia and New York have announced the establishment of MRI Commissions.

Rochester held a day-long Diocesan Assembly on November 15 to

reaffirm their conviction, "out we must go." Bishop George Barrett announced that the diocese is at work on specifics, including negotiations for a Companion Diocese. He hopes to announce which one at Rochester's winter Diocesan Convention.

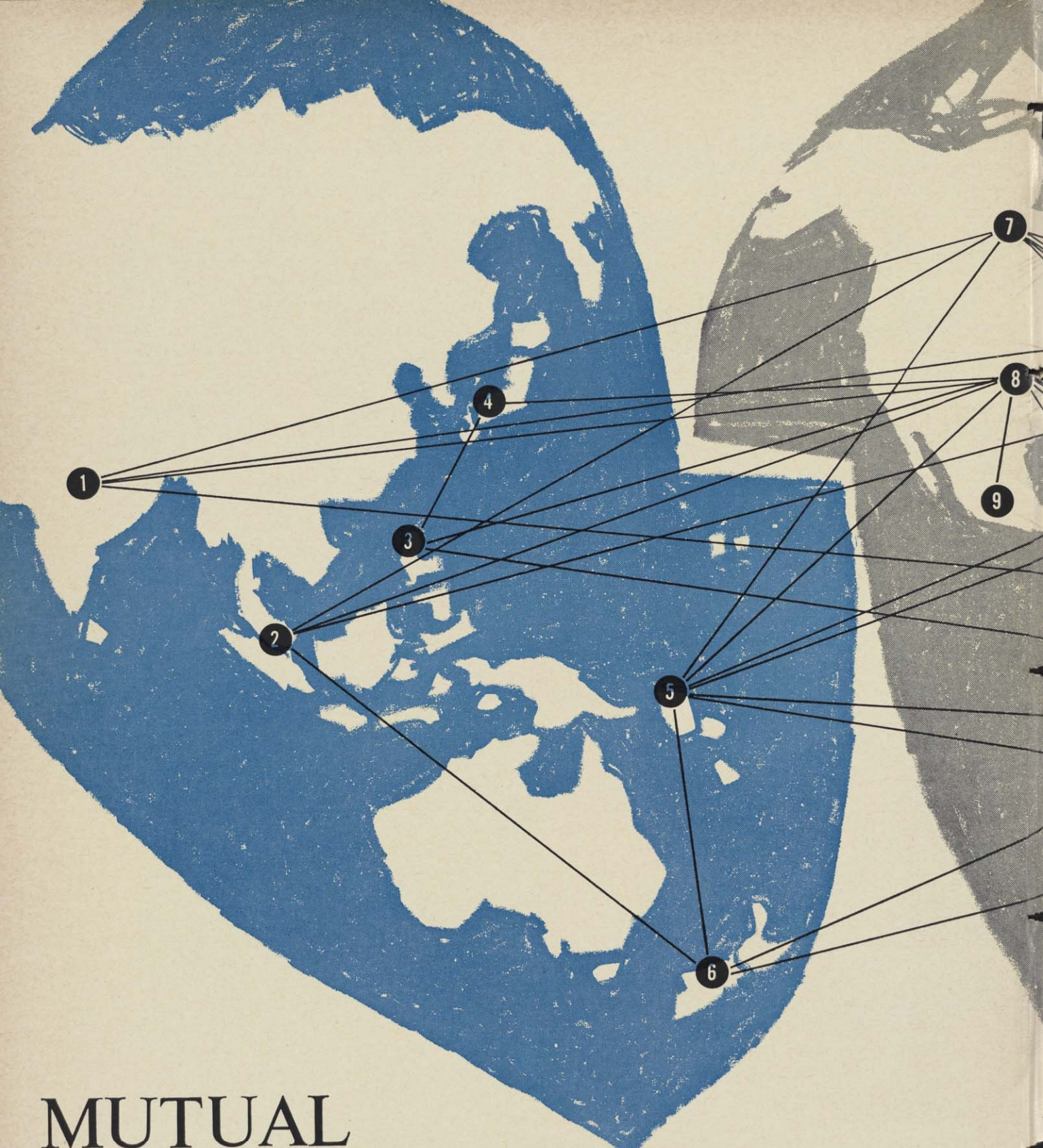
The Commission in Massachusetts is working with Bishop Anson Phelps Stokes, Jr., to assess special MRI needs they wish to meet out of the tithe of their Advance Fund; and to look into projects they can recommend to congregations for adoption. The Diocese of Erie designated All Saints' Day as a day of dedication in preparation for a diocesan-wide program of Christian renewal. Iowa is tithing its expansion fund to build chapels in Mexico, and to assist the work of the Order of the Holy Cross in Liberia.

Those dioceses which have established companion relationships report regularly in their diocesan papers on the news and needs of their overseas companions. Many of these were engaged in widespread exchanges of personnel during the past summer which are continuing into 1965. Bishop Charles E. Bennison of Western Michigan traveled in Kimberley and Kuruman, Africa; the Brazilian Church's bishops recently visited Ohio. Ohio sent a young woman from Canton to Liberia, and is involved in an exchange between Tunbridge Wells, England, and Lyndhurst, Ohio.

During January and February a team of four church leaders from Central Africa will be visiting all the mainland dioceses of the Province of the Pacific. The party includes a bishop, a clergyman, and two laymen. The Spokane Committee on World Mission planned the visit of the team from Central Africa to their diocese.

The Diocesan Council of Chicago created a new Department of Mission to carry out the intent of the General Convention's resolution on MRI in Chicago. Northern Indiana passed a resolution at their convention to set up the machinery for the implementation of MRI. The Diocese of Olympia accepted the call to

Text continued on page 6



MUTUAL RESPONSIBILITY AT WORK

The network of lines gives some indication of the interchanges already taking place between jurisdictions of the Anglican Communion since the declaration of Mutual Responsibility and Interdependence. The numbers indicate areas rather than a particular diocese. Only completed projects, definite commitments to projects, and 1964 sectors of completed projects are included. Projects under consideration, but not yet undertaken, are not shown.



Keys to numbers on map

- | | |
|---------------------------------------|--|
| 1. India, Pakistan, Burma, and Ceylon | 11. United Kingdom |
| 2. Southeast Asia (Singapore) | 12. Evangelical Church in Germany |
| 3. Southeast Asia (Philippines) | 13. World Council of Churches (Geneva) |
| 4. Japan | 14. West Africa (Accra) |
| 5. South Pacific (Polynesia) | 15. Jerusalem and West Pakistan |
| 6. New Zealand | 16. Uganda |
| 7. Canada | 17. East Africa (Central Tanganyika) |
| 8. United States | 18. Central Africa (Zambia) |
| 9. Mexico | 19. South Africa |
| 10. South America (Brazil) | 20. Bermuda |

FROM LITTLE ROCK WITH LOVE

Mutual Responsibility and allocated \$12,500 for this purpose in 1965. Dallas has purchased ten motor bikes for its companion, Puerto Rico, and hosted a visit from Bishop A. Ervine Swift of Puerto Rico. Bishop Dillard Houston Brown, Jr., of Liberia visited the Liberian companion Diocese of Newark last fall, Idaho is stepping up its efforts to provide better communication between the Idaho parishioners and those of their companion, Matabeleland.

Churchwomen, Youth Act

In addition to diocesan-wide plans and programs, there is evidence of action among lay organizations and parishes.

The Churchwomen of Mississippi passed a resolution which challenged them "to respond to this doctrine [MRI] through prayer, study, action, and gifts." Immediately following the resolution's passage, the women indicated their desire to share in the work of the Committee of Concern—an interdenominational group engaged in the task of rebuilding churches which have been deliberately destroyed in Mississippi. They then passed a motion setting up a voluntary contribution, and collected \$100 on the spot.

The women of the Diocese of Missouri, after intensive study, have been sponsoring a Family Management Course for the very poor to help them solve their own problems and better their own lives. This course is unique because the families "taking" the course live in low-cost housing provided by the women. The women looked into the basic needs of the people they wanted to help instead of just engaging in periodic "handouts" which could provide only temporary solutions.

In New Mexico and Southwest Texas, Mutual Responsibility was the laymen's conference theme last year. At the conclusion of the meeting, each man was asked to commit himself to one act for the benefit of mission. In Newark, Bishop Leland Stark set a goal of \$10,000 for the youth of the Diocese to raise for

work in Liberia. More than \$2,000 is in hand. The Young Churchmen of Indianapolis voted to raise the necessary \$1,500 to bring a Brazilian student to their diocese and to send one of their members to Brazil for a year. This is their second annual exchange.

The Churchwomen of the Diocese of Los Angeles voted a sum of \$3,100 to be dispersed as grants to both local and worldwide projects, \$1,900 outside the U.S.A. The Diocese of Harrisburg's Church Periodical Club is raising money to help supply books to a theological training center in Costa Rica. They are also helping the Diocese of Pittsburgh locate and send technical journals and books on mining to the mining areas of Korea.

Response from Parishes

In the Diocese of Chicago, correspondence between the women of Holy Trinity, Skokie, and a churchwoman in Zululand resulted not only in the sending of money, clothing, and special medicines to South Africa, but in Mrs. Mathebula's sending a box of handmade gifts as a token of love and appreciation to the Women of Trinity. At a loss as to how to distribute fifteen gifts among seventy-five women, and wishing to thank their African correspondent in a way that would be most useful to her, the Trinity Women auctioned off the gifts and returned the proceeds to Mrs. Mathebula.

In the Diocese of South Carolina, thirty parishes and missions have asked for special envelopes for their church schools so that an offering can be sent to help build a new school in El Chapin in Lake Izabal, Guatemala. A young Mexican deacon is spending his two-month preordination training as a parish assistant in Iowa. St. James' parish in Lancaster, Pennsylvania, is helping St. Mark's Anglican Library in Canberra, Australia, establish a theological postgraduate and research center, to serve the Church and the community. St. Saviour's in Bar Harbor, Maine, has undertaken to give \$100 a year for the support of a seminarian at St. Peter's College,

Siota, Gela, the Solomon Islands.

Emmanuel Church, Springdale, Connecticut, held ceremonies on All Saints' Day to mark the beginning of an extensive educational program implementing MRI. The Archbishop's seal of the Church of Uganda and Rwanda and Burundi was permanently fixed to the wall of Emmanuel, the first of nineteen such seals representing Anglican Communion Churches. A special offering for theological education in Uganda was also taken. The Ambassador of Uganda to the UN, who is a communicant of the parish, spoke and received the offering.

Trinity-on-the-Hill Church in Los Alamos, New Mexico, has given \$5,000 to the Seminario de San Andrés in Mexico City. This will provide an annual income adequate to assure a scholarship for one student each year. The women of St.-John's-in-the-Wilderness, Flat Rock, Western North Carolina, have developed a companion relationship with St.-John's-in-the-Wilderness, Alakaket, Alaska.

In Southern Ohio, the Church of the Good Shepherd, Athens, and St. Stephen's, Columbus, arranged to purchase a Volkswagen sedan complete with a white paint job (to help beat the African heat), spare parts kit, and extra gas, to assist the Rev. Amorp H. Gana in covering his 19,000-square-mile parish in Khartoum, Sudan, which he has been traversing mostly on foot.

Projects for Partnership

Each bishop in the American Church has received by now several copies of the new Mutual Responsibility directory. These "Projects for Partnership, 1965" catalog some 300 approved projects—a revised and updated listing of priority needs. With so many parishes, dioceses, and provinces set up to proceed full steam ahead or already moving, this fascinating journey into the larger meaning of Christianity can gain momentum. And what began in Little Rock and many other cities and towns may evolve, before we know it, into "from Matabeleland, or Karachi, or Melanesia—to our fellow Anglicans in the U.S.A.—with love." ◀

PROJECTS FOR PARTNERSHIP



THE CHURCH IN EDUCATION

MALAWI, CENTRAL AFRICA: A request is made for recurrent annual grants for the support of St. Thomas' Hostel, Fort Johnston. This hostel was opened in response to an urgent appeal from the local African Church, and provides housing, food, discipline, and spiritual care for seventy-two boys attending Government Day Secondary Schools; their homes are from ten to forty miles away. One hundred and thirty boys will need accommodation in 1965. At present girls are wholly uncared for. The present buildings, a disused Indian store, are wholly inadequate, and funds are being sought from Inter-Church Aid, \$4,200 to erect a hostel and \$2,800 to subsidize fees and provide adequate diet. A request has also been made for the support of overseas workers, one in 1965, two in 1966, and two in 1967. The *net request* is for operating costs of \$1,400 in 1965 and \$2,800 *per annum* in 1966 and 1967.

MATABELELAND, CENTRAL AFRICA: A Diocesan Director of Education is needed. There is no one available in the diocese to undertake this work, or funds for support. It is hoped that a qualified and fully supported missionary may be found. The *estimated cost* for support for 1965-68 is \$2,800 *per annum*.

LEADERSHIP TRAINING

NAGPUR, INDIA: An ordained man qualified to teach subjects is needed. There are two united theological institutions in the area of this diocese. An Anglican member of staff at one of these colleges will provide a way of cooperation in theological education. It will also enable the diocese to send some of its ordinands to one of these colleges within its own area. The *request is for a fully supported ordained missionary*.

TIRUNELVELI, SOUTH INDIA: A fully supported woman missionary is needed for the Woman Workers' Training Centre at Nagalpuran. The *sum required* is \$815 salary plus allowances of \$700 *per annum*.

NEW GUINEA, SOUTH PACIFIC: A program is planned for the pre-medical training of lay leaders. Higher medical education is provided by the Government; what is needed is a special course to prepare boys and girls for some further medical training. They would then return to their villages as leaders and evangelists. An initial three-year program is planned, at an estimated cost (for staff and expenses) of \$3,600 *per annum*.

DEVELOPMENT OF DIOCESAN MINISTRY

MASASI, EAST AFRICA: There is no diocesan travel fund, and assistance is badly needed. The diocese needs at least five Land Rovers and a sufficient annual contribution to provide for replacement. This is a most urgent matter because of the swift "Africanization" of the diocese. The *capital cost* of the cars would be \$16,800, and the annual allowance for depreciation should be set at not less than \$3,500 (at \$700 per car).

SOUTHWEST TANGANYIKA, EAST AFRICA: The remoteness of this diocese and its poor internal communications make attendance at provincial and ecumenical meetings, and visits of the Bishop, Archdeacons, doctor, and other diocesan staff very expensive, not only in money but even more in time. A road trip to Nairobi, an important ecclesiastical center, takes four days each way, whereas it can be flown in four hours. A one-hour flight by plane from the Diocesan Headquarters at Njombe to the pro-Cathedral and the center of the second Archdeaconry could save two uncomfortable days of driving over bad roads. The diocese would greatly benefit from a grant which would permit air travel (at the reduced Missionary Aviation Fellowship rates). The *net recurrent need* is estimated at \$1,680 *per annum* 1965-69.

ZAMBIA, CENTRAL AFRICA: Capital funds and recurrent support are asked for the development of a new mission district in the Midlands, comprising mostly peasant farmer communities spread out over a radius of 120

miles around Lusaka. More than a dozen scattered congregations have built their own churches, and others are following their example.

A single *capital grant* of \$5,600 for house and vehicle is requested. The diocese is providing the priest, and funds for his support totaling \$700 *per annum* for 1965-67. The net requirement for support of personnel is \$490 *per annum* for three years 1965-67. A request is made for *recurrent expenses* for the program, mainly for running the car, \$420 for three years, 1965-67.

EVANGELISM

JESSELTON, SOUTHEAST ASIA: Beaufort is a fast-growing town in the interior of the West Coast. There is now a church primary (elementary) and secondary (high) school, and the congregation worships in the school building; but the needs of an expanding school make this increasingly difficult. A site next to the new priest's house is now owned, and a suitable church can be built for about \$30,000, of which the local congregation hopes to raise a third. The net capital need is therefore \$20,000.

SINGAPORE AND MALAYA, SOUTHEAST ASIA: A trained agricultural expert, ready to learn Cantonese, is needed for work at Leech Farm, Sungei Buloh. *Full support* will be required.

NEW RESOURCES FOR NEW AREAS

HONG KONG, SOUTHEAST ASIA: Kwun Tong is one of the vast industrial "new cities" being developed in Hong Kong. St. Barnabas' Church and parsonage, with a children's meal center, is already under construction to avoid steadily rising costs. The site was provided by local funds, and the British Council of Churches, through Inter-Church Aid, has given £10,000 toward the project. There is also a provisional promise of £13,000 from a local family. The net capital need remaining is \$37,000.

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LETTERS

WORDS OF CAUTION

A Mr. Kie Whan Lee of Seoul, Korea, has obtained the names of . . . churchmen in the United States and has been writing to them under a number of pretenses. . . . His position in life seems to vary with the person to whom he is writing. After a few interesting letters, a financial crisis in his life is described in pathetic terms to arouse the utmost sympathy, and then an appeal for money is made. If any of your readers have received such letters, would they please forward them to me? Even though Mr. Lee's letters are delightful reading, I hope anyone presently corresponding with him will stop such correspondence and, under no circumstances, send him any funds.

THE REV. LEWIS H. LONG

The Episcopal Korean Mission
c/o St. Mary's Church
6533 North 39th Ave.
Phoenix, Ariz. 85019

AFTER CONVENTION

Reference is made to the item "Equality" on page 6 of the December issue of THE EPISCOPALIAN.

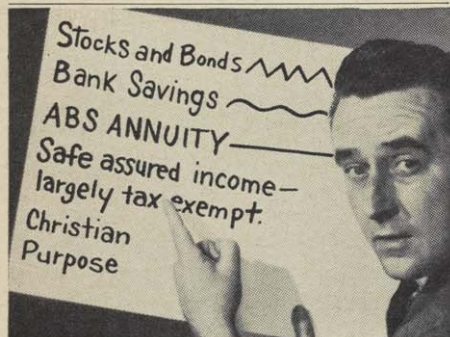
This interpretation of the Convention resolution is made in such a manner as to cause increased difficulty for those of us working for solution of this problem in the South. . . .

Many of us in this parish are quietly working to achieve racial equality. In the future, please try to help us.

THE REV. H. LAWRENCE REESE
Clermont, Fla.

I have read THE EPISCOPALIAN for some time and have truly enjoyed it.

Continued on page 54



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- Our Mexican - American Neighbors
- New Look at the World Council
- Trout in the Desert
- Our Origins as Anglicans Part 2: The Reformers

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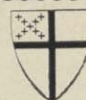


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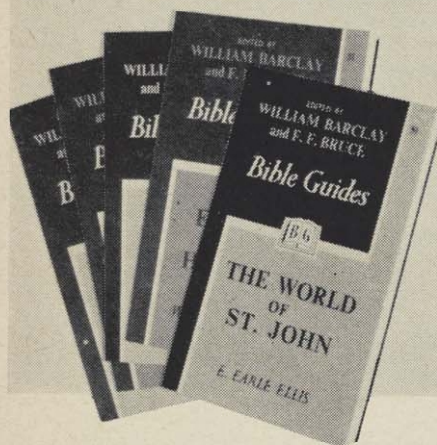
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FOR YOUR INFORMATION

The intense, otherworldly figure on this month's cover is a wood-carved angel which, from the fifteenth century through the nineteenth, graced a roof beam of Bolton Priory in Yorkshire, England. Sculpted by an unknown artist, the angel suggests antiquity along with vitality, mystery as well as detail. It provides, we believe, a fitting introduction to a four-part series, beginning in this issue, on "Anglican Origins."

In the first offering, "THE EARLY YEARS," on page 12, **Powel Mills Dawley** sets the tone for a comprehensive survey of the rich and fascinating early history of the Anglican Communion. The series is adapted from lectures at a recent school of worship sponsored jointly by the Dean and Chapter of the Cathedral of St. John the Divine, New York, and the Episcopal Churchwomen of the Diocese of New York.

In our masthead department, we are pleased to report two particularly welcome additions. Presiding Bishop **John E. Hines** joins the Board of THE EPISCOPALIAN as an *ex officio* member; and Bishop **Arthur Lichtenberger** becomes a regular member of the Board following his election, by unanimous vote, at the magazine's last directors' meeting.

In our table of contents, we are triply pleased to offer features by three well-known authors, all of whom have frequently contributed to our pages. "WHERE TO, VATICAN II?" page 26, is based on the Rev. **Massey H. Shepherd's** stay in Rome as one of five delegate-observers from the Anglican Communion to the recent third session of Vatican Council II. On page 57, the meditation, "TWO CENTS FOR HELL," is by the Rev. **Robert N. Rodenmayer**, executive secretary of the Episcopal Executive Council's Division of Christian Ministries. The review, "SAINT IN STRIPED PANTS?" page 47, was written by the Rev. **Chad Walsh**, chairman of the Department of English of Beloit College and a widely published author of poetry and books.

With "THE PUERTO RICANS: AMERICANS PLUS," page 19, Associate Editor **Ruth Malone** brings some often overlooked perspectives to the theme of this year's Church School Missionary Offering: many of "Our Spanish-Speaking Neighbors" are also our neighbors next door, and in the pew.

You Can Help Find Subscribers To the New Edition Of *The Episcopalian* For the Blind

All members of the Episcopal Church will be interested to learn that the Home Department of the Executive Council has now begun free distribution of a Talking Book edition of THE EPISCOPALIAN.

The recordings are 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.

This new service now supplements the Braille edition of *The Church Herald for the Blind*, which has been published by the Executive 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 already proving to be especially valuable.

The help of all Episcopals 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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THE EPISCOPALIAN

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THE EPISCOPALIAN

A Journal of Contemporary Christianity Serving the Episcopal Church

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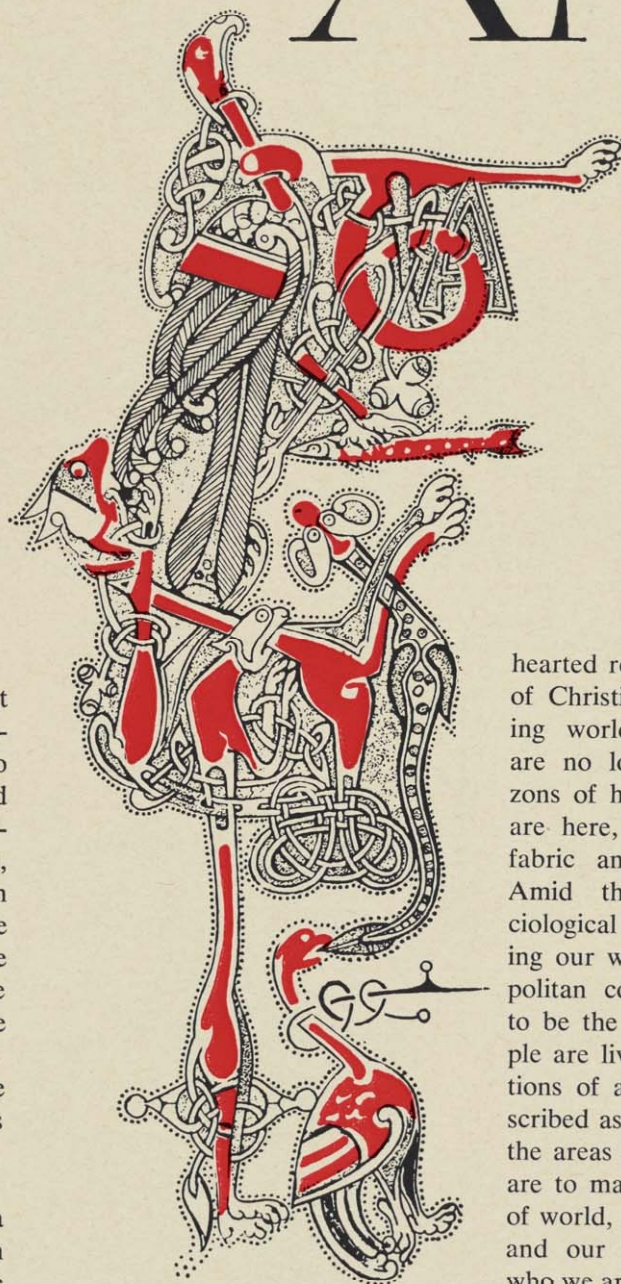
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ANG



A Celtic initial from Book of Kells.

MOST of you are aware that General Convention recently approved a proposed new *Preamble* to the Constitution of our Church, and that the new *Preamble* said something about the name of our Church, recognizing that it might be known either by its familiar title, "The Protestant Episcopal Church in the United States of America," or by the shorter and more popular name, "The Episcopal Church."

More important, however, than the name is what the *Preamble* says about the nature of our Church:

"The Episcopal Church . . . is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted dioceses, provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer. . . ."

"A constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church." This is the subject of this series: to know something about ourselves, to understand

better the character of our own tradition. This is sharply relevant to our Christian vocation today in two distinct and urgent areas.

Two profound challenges confront Christendom today. There may be a great many more, but these come with compelling urgency upon all whose Christian commitment is sincere and honest, calling us to deepen and sharpen that commitment.

First, there is a demand for a clear understanding and a whole-

hearted response to a new dimension of Christian Mission. In our changing world the missionary frontiers are no longer on the distant horizons of heathen lands. The frontiers are here, all about us, in both the fabric and culture of our society. Amid the technological and sociological revolutions that are changing our world; amid the vast metropolitan complexes that are growing to be the crowded areas where people are living; amid the new orientations of a culture that has been described as "post-Christian"—there lie the areas of Christian Mission. If we are to make any impact in this kind of world, we must know our strength and our weakness—in short, know who we are.

Second, and quite inseparable from the first, is the challenge of Christian Unity. I mean by Christian Unity, of course, the realization of that oneness-in-Christ which all members of His Body should enjoy, externally embodied in that kind of fellowship with each other which might be theirs in the reunion of the Churches. This is inseparable from the full redemptive impact of our mission, and the challenge comes to us today with new force.

Ecumenical concern used to be thought a kind of optional Christian

ANGLICANS:

...*The Early Years*

interest, in which some people were caught up, and others could let go by. But it seems fairly clear today in all that is happening in the new ecumenism, in the convergence of the Churches, little by little, upon each other, and in so much that cannot be ascribed to our own efforts, that the Holy Spirit is manifestly at work among us.

No longer can ecumenical concern be considered an optional interest. Rather, it is a call to discern the operation of the Holy Spirit and to make ourselves more perfect instruments to His purposes.

These are the two primary challenges before Christendom. If nothing else, they bring us the duty of understanding ourselves better, our place in Christendom, and the nature of that Anglican Fellowship which is ours. In order that self-understanding may inform, guide, and further empower the response we can make to this challenge of mission and unity, we must come to know our strength, the potential that our tradition possesses—and our weakness, what we have to overcome. This kind of self-knowledge is not only a necessary prelude to any advance of Churches toward each other, and to the effective impact we are called to make upon the world,

but it is also one path to deeper self-commitment. If we do not propose to do something, it is hardly worthwhile undertaking these discussions.

SELF-KNOWLEDGE comes partly, at least, from an understanding of our history. We shall try to come to understand those historical factors that have contributed to our strength and weakness, to our separate identity in Christendom. We shall look at the centuries of experience and devotion, of event and circumstance—all the things that have given us our ways of life and thought and worship.

Our subject is *Origins*. Beginnings. Nearly fifteen hundred years of our history in a few minutes of time. I am not going to say much about the detail; many of you know it, at least in outline. Rather, I want to talk about the roots of this thing we call our tradition. These roots go down deeply into past history. Our immediate exploration is their penetration into the history and life of our Church in the days before the Reformation, and the discovery of the

characteristics of our tradition they have nourished.

Return for a moment to that name “Anglican” in the new *Preamble* to our Constitution. All Christian traditions have names of some kind. Some are revealingly descriptive. The *Lutheran Church*, for example, retains a name that links its tradition with the teachings of one of the great religious geniuses of the Age of the Reformation. Or, the *Reformed Church* reminds us of its strong links with the theological and ecclesiastical revolution of the sixteenth century. Some names, however, have lost much of their original impact. Few people, when they hear the name *Methodist*, for example, think of the earnest little society in eighteenth-century England, practicing a spiritual “method” or discipline which would best fit them for the evangelical life. Names have sometimes become little more than a collection of syllables.

ANGLICAN is the name of our tradition. It does not perpetuate the memory of a great leader, nor does it root us in one particular historical period. It does not single out for emphasis one aspect of the Christian

BY POWEL MILLS DAWLEY

Anglican Origins: The Early Years

faith or life. It simply bids us to look into the years of Christianity among the peoples of the British Isles. Our roots are there—in the faith and church life of the people of the Isles in the early centuries.

Today, of course, the growth that has sprung from these roots has long since broken out of the bonds of its national and cultural origins. Anglican Christianity, if I may use the term, is no longer English Christianity. Nineteen independent Churches are linked in that brotherhood which we call the Anglican Communion, and a substantial porportion of its membership today is composed of peoples of other climes, cultures, and languages. Yet the Anglican tradition still displays the nourishment of its original roots.

If you will forgive the imperfect analogy to the life of a tree, three deep roots of Anglicanism extend into the early periods of our history. Each one has brought a distinct form of nourishment to our life. The first is that root that links us with Christianity as it was manifested among the early peoples of the British Isles—the Celts and Saxons—well over a thousand years ago.

I

Christianity came to Britain, as most of you know, when the Island was a province of the Roman Empire. A visitor to this far-flung outpost of the Empire about the year 175 A.D. would have discovered there a small Christian community.

How the first Christians came is a story lost in the mists of history. Travelers, traders, and settlers brought their faith from Gaul, across the channel, to the newest of the western provinces. It was not the work of professional missionaries as we know them, for in those days Christian mission was a fundamental activity in Christian vocation. A man who went to trade in the mines of

Cornwall or to farm a tract in Wessex inevitably shared his faith with those he found around him.

It is an exciting fact that we need no legendary heroes to explain the movement of Christianity to Britain; it was carried by ordinary persons like you and me.

Perhaps these first small, struggling Christian communities of the late second century were down near Glastonbury, a place that is inseparably associated with some of the earliest traditions of Christianity in Britain. At any rate, the faith soon spread into Wales on one side, and over toward London on the other, moving up the east coast of England to the place we now know as York.

For more than two centuries a small, but stubbornly entrenched, Christian Church, organized under its bishops and other clergy, existed in Roman Britain. This Church was given the opportunity to share in one of the great achievements of the age: the evangelization of the Celtic lands that surrounded Roman Britain. Wales, the Irish coasts, parts of Scotland—a great arc of Celtic lands that surrounded the little Roman province—were eventually won for Christ. One of the glories of the little Church in Britain was the share it had in lighting this flame of Christian evangelization.

The original Christian communities in Roman Britain disappeared, at least from the historical records, during the early fifth and sixth centuries when the heathen Angles and Saxons landed from the Continent to overrun the old Roman province. The new settlers from areas of northern Germany and southern Denmark covered the remains of the earliest Christianity in Britain with a blanket of paganism, yet this momentary darkness only cast into brighter focus the brilliant light of Celtic devotion that gradually widened the band of Christian witness that encircled England to the north. From southern

Ireland to Iona in Scotland, around to Lindisfarne, the Holy Isle off the east coast of northern England, the Celtic mission constantly extended itself.

Thus it is that in the collects, epistles, and gospels of the new Calendar of Saints which General Convention has just approved for trial use, you will discover our liturgical year enriched by remembrances of St. Ninian and the little settlement at Whithorn, a center of evangelization in the Strathclyde; St. Patrick and his mission in Ireland; St. David and his work in Wales; St. Columba and the imperishable spirit he imparted to Iona; and St. Aidan and the Christian center at Lindisfarne from which so much of northern England was brought to the Faith. These observances are precious links of prayer and remembrance with the earliest days of our history.

The heathen of Saxon England were converted partly by Celtic Christians and partly by the new mission from Rome which arrived at Canterbury under the leadership of St. Augustine in 597. In the seventh century these two streams of Christian activity were fused, and the Saxon Church embarked upon its four centuries of intimate association with the life of the peoples of the Island. Such is a sketchy outline of the events.

What is their importance? Why do these early years matter?

If we look at this early English Christianity at long range, we find three dominant characteristics. Throughout the five or six centuries of our period, despite times of difficulty or moments of decay, these

Only the faint, weathered outlines of the figure of Christ the King remain visible on this eighth-century Cross of Cashel which stands in Tipperary County, Ireland.

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three features constantly reassert themselves.

First, and perhaps most significant, is the Celtic response to the demands of the Christian profession. For the Celtic peoples, to be a Christian was to be a missionary. It is hard for us to understand the full impact of this sense of vocation among Celtic Christians. What we call the evangelical vocation—both to bring others to Christ and to bring

the Gospel to bear redemptively upon life as we know it—was the heart of the Celtic notion of being a Christian.

I do not want you to misunderstand me, but I do not think that the ordinary Celt, when he became a Christian, thought, "Now I shall have to be a little better this week than I was last week." He did not think of being a Christian in terms of being good or better, but rather in terms of doing something for Christ. An unquenchable evangelical spring is tapped by this root of our tradition that goes into this Celtic phase of our history. In one form or another, despite all the rising and falling periods of zeal, this has never been cut off from the Anglican tradition. It is always ours to recover.

Sometimes we think that the word "evangelical" means that we have a particular set of notions about our religion, or that an "evangelical" is one who manifests a certain kind of personal spirituality, or that "evangelical" is a partisan term opposed to "catholic." But if we are to derive its meaning from our earliest history, we shall find it describing nothing less than our total response to the demand of Christian Mission wherever it confronts us.

The Celts were like this, and I imagine that they made rather demanding companions for this reason. But then, Christians are always called upon to be demanding—first upon themselves and then upon others. The Celts responded to the first by their incredible asceticism and devotion, and to the second with their ceaseless activity in mission.

The second notable characteristic about Celtic Christians, and the more remarkable in those dark days, was their passion for Christian learning and scholarship. Some of the greatest monuments to this may still be seen in their illuminated manuscripts, the books of the Gospels, and in their pastoral literature. This con-

cern for Christian learning and scholarship, like other Celtic characteristics, passed in large measure to the Saxon Church in the fusion of these two, and with such power that it later spread into northern Europe.

Thus, as we remember in our new Calendar men like St. Boniface and St. Willibrord who bear witness to the Saxon heritage of the Celtic spirit of mission, so also we recall the work of St. Alcuin, once master of the cathedral school at York and the leader and inspirer of Christian learning and scholarship in his day.

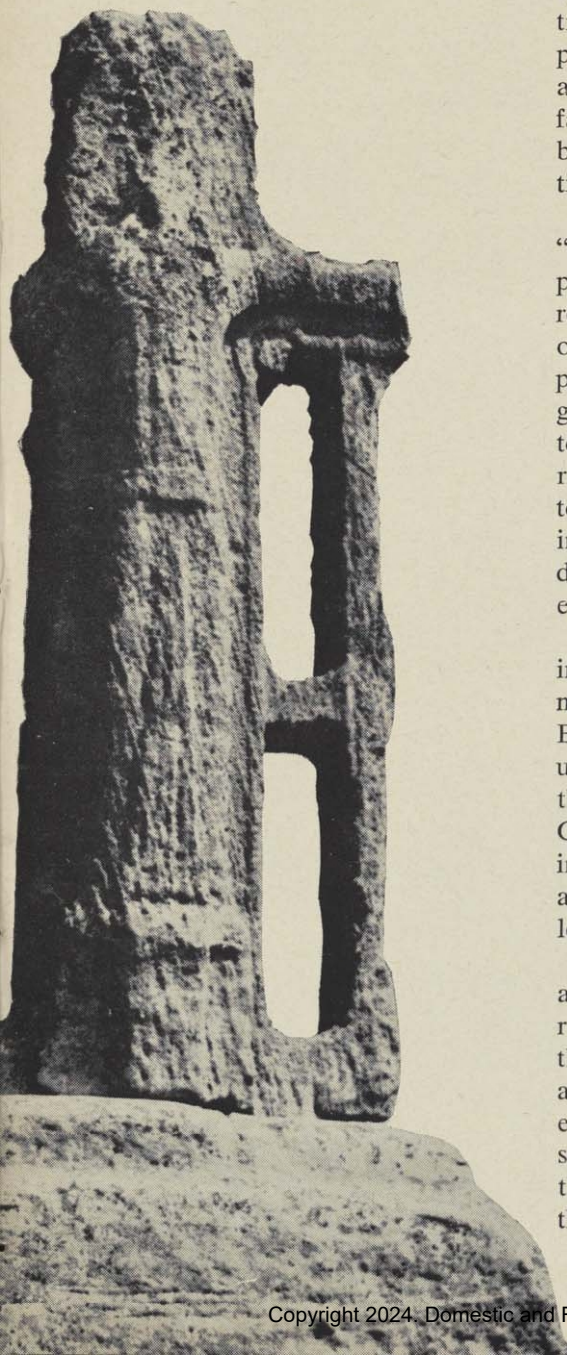
Here again is a concern which has remained inseparable from Anglicanism. Over the centuries of our tradition there has been a willingness to test the claims of doctrine with sound learning, and deeper than that, to regard the minds of men as one of the spheres of the operation of the Holy Spirit, to look upon reason as a God-given gift to be used in His service.

The vocation to mission, the firm hold upon sound learning and scholarship—these are two of the great heritages from early English Christianity. And there is yet a third which finds significant expression in Anglicanism today.

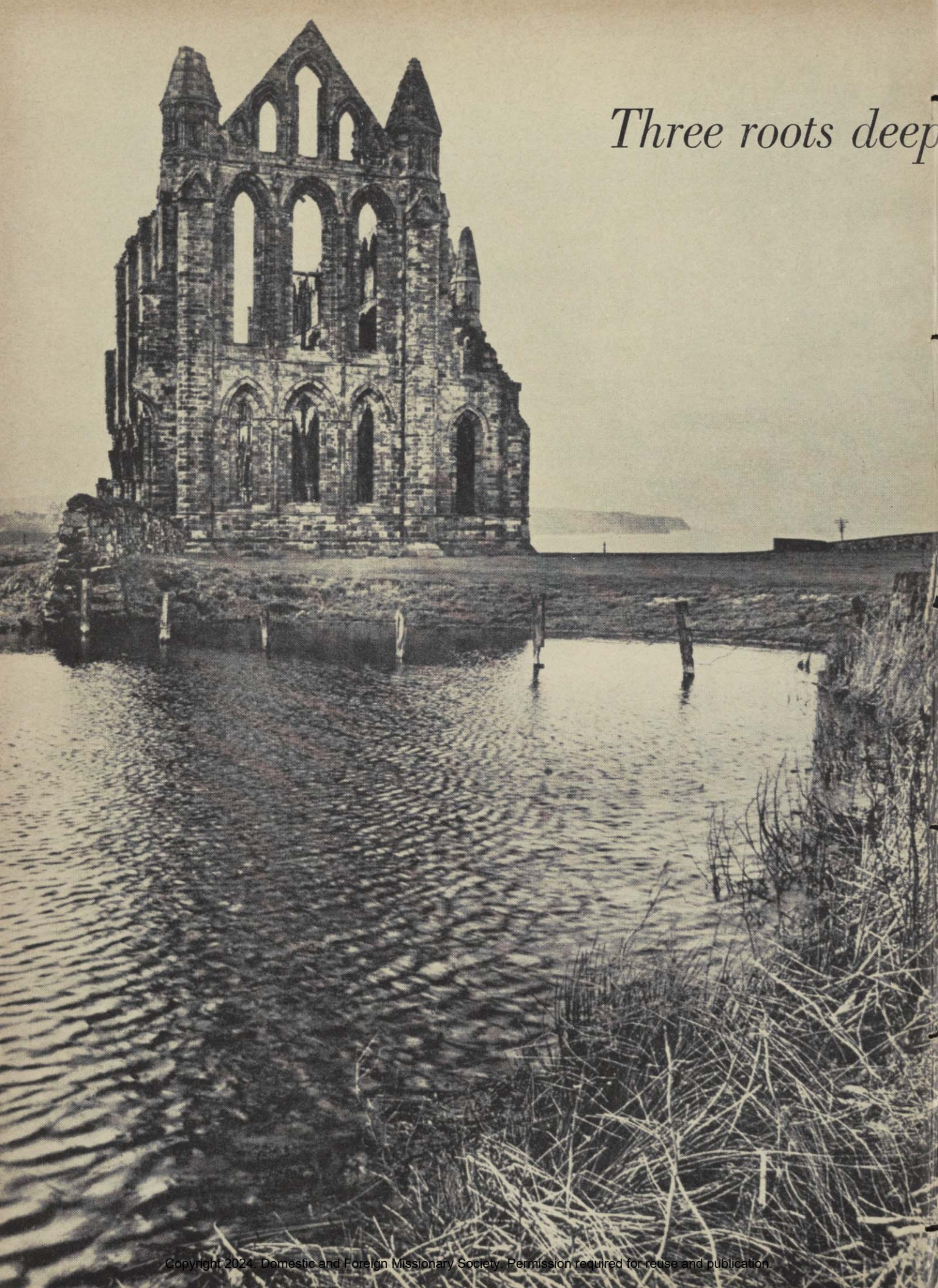
In Saxon England the identification of the Church with the life and culture of the Saxon people was complete at every level. For four hundred years the Saxon Church was what we ordinarily think of as a "national" Church. This word "national" is not quite adequate, for it belongs more properly to another period in our history, yet "regional" does not really convey the full meaning. What happened in Saxon England was that the Church became so identified with Saxon ways and Saxon peoples that it was inseparable from any kind of community they possessed.

We derive from this early experience in our tradition a principle that

Continued on page 17



Three roots deep



in history have nourished us



is characteristic of the Anglican Communion—that is, the principle of autonomous regional Churches, each free to enter the life and culture of the area in which it exists, each free to become a Church of the folk in whatever different part of the world, each free to give a Christian dimension to the culture of a people, whether it be Eastern or Western, African or Oriental. Each autonomous regional Church braves the obvious risks of such identification in order that Christianity may act redemptively upon a people and their culture from within. Each autonomous regional Church is bound to the others of our Communion by the unbreakable ties of a common tradition of Christian worship, faith, and order.

II

If one long root of our tradition goes back into early English Christianity, another draws strength and nourishment from the period we call the Middle Ages. Sometimes people find it hard to understand our inheritance from medieval Christianity, for they assume that at the time of the Reformation a good deal of that root was cut off. Perhaps so, but enough remained to form a significant link between Anglicanism today and the church life of those four centuries that elapsed between William the Conqueror and the Reformation.

These were the four centuries during which England's Church was completely structured according to the worship, faith, and order that was common to all of western Chris-

tendom, common, that is, to what we think of as medieval Papal Christendom.

However restless Englishmen were with the Pope—and they were from time to time restless with Papal political power or what they considered to be Papal interference in English temporal affairs—they were not restless with the Pope's spiritual authority, or not, at least, until near the end of this long period. England accepted the medieval pattern of church life, perhaps in a fashion tempered by the Saxon heritage of regional self-consciousness, but nonetheless so completely as to leave us with an ineradicable sense of belonging to the great tradition of western Catholic Christendom.

We cannot sever ourselves from this root that joins us to the medieval Church, with its life structured by Canon Law, its sacramentally-centered experience of worship, its hierarchical church order, and its faith, however affected by an age of naive superstition, nonetheless grounded in the ancient Creeds and the dogmas of the great General Councils. Nor do we want to do so.

The Reformation brought changes. It brought, for example, a purification of elements of Christian belief and practice, freeing them from what men in the sixteenth century regarded as superstitious. It brought a recovery of many of the theological and moral insights of the Fathers of the Early Church, in contrast to the arid theological speculations of the late Schoolmen. It brought a repudiation of the Papacy; it brought an independence again to the English regional Church. Yet in the patterns

of our worship, faith, and order, a strong tie with the English Christianity of those medieval centuries remains, and we have always felt a special kinship with those parts of Christendom that are heirs of the medieval tradition—particularly, of course, the Roman Catholic Church.

This is why the Anglican bishops at the Lambeth Conference of 1920, seeking to see the challenge to Christian unity in its widest dimension, affirmed that "there can be no fulfilment of the Divine purpose in any scheme of reunion which does not ultimately include the great Latin Church of the West, with which our history has been so closely associated in the past, and to which we are still bound by many ties of common faith and tradition." It is "these many ties," this root of ours into the life of the Church in the Middle Ages, that keeps our ecumenical concern urgent and alive on the side of the Church of Rome. Actually, this makes possible the fruitful encounters in ecumenical dialogue that are now being had with Roman Catholics.

III

The third root of our tradition that draws strength from a portion of our history is that which lies in our Reformation heritage, the sixteenth-century experience that attached to our medieval legacy the term "reformed." The English Reformation presents a tangle of tortured events, difficult political involvements, and sometimes unpleasant personalities. I do not propose to trace it in detail, for a large portion of its significance will be dealt with later.

The Early Years

If one stands far enough away from this tangle of events in Tudor England to see what looms as important, the bold outline of two features of the English Reformation emerges. First, owing to the peculiar course of the Reformation in England, the Church in England was separated from the Papacy before the ferment for religious change reached a decisive pitch in England. This is that portion of the whole Reformation movement which we associate with Henry VIII.

The King's quarrel with the Papacy was chiefly political and dynastic, largely sparked by the fact that Henry VIII could not secure from the Pope that which would enable him to leave a line of Tudor monarchs securely behind him. Though the origins of this quarrel are somewhat more involved than that, the important fact is that the separation from the Papacy which occurred in the reign of Henry VIII was a separation of England's Catholicism from Papal Catholicism, or a separation of the nation's Catholic Church from the international papal Catholic Church. It did not separate England, in these early years of the Reformation, from the Catholic faith, order, or life.

For nearly fifteen years the English Church enjoyed an independence of Papal authority. This meant that when the religious changes of the Reformation came, they could be made within the life and structure of the Church without the passions that were aroused when such reforms involved the Papacy as well. This is one reason why the Church of England was able to pass through the experience of the Reformation without breaking continuity with her own past. A strong sense of significant continuity, expressed in terms of faith, order, and worship, became characteristic of Anglicanism.

A second element in our tradition nourished by the root into this sixteenth-century experience is more difficult to describe. The English reformers, many of them perhaps more under the influence of men like Erasmus and John Colet than under

that of the spiritual passions or dogmatic zeal of Continental reformers, tried to contain the Christian Renaissance of new learning, and its consequent challenges to the old order, within the life of the Church.

This may have been the initial aim of reforms on the Continent, but it often failed there. The Church of the Papacy could not, so to speak, take it; a clean break with the old Church was often made. In England, on the other hand, a valiant attempt was made to contain reform within the life of the Church, partly because separation from the Papacy had already been achieved. In the end this did not satisfy all Englishmen, but it explains a good deal of the particular character of Anglicanism.

The supremacy of Scripture was asserted without the bibliolatry which engulfed many reformers. The appeal of faith was made, not to a new formulation of dogma that was so much a part of the creed-making process of the Continental Reformation, but simply to the ancient Creeds and the doctrines of the Church Fathers. The historic order or ministry was continued in the Church, but freed from distorted concepts of ministerial office and authority that had grown up in the Middle Ages. The appeal to sound learning made reason a ground of authority inseparable from both the Bible and that total experience of the Church which men called Tradition.

This containment of so much of the Reformation within the life of the English Church without destroying its continuity with its own past

is the last point I would emphasize in our exploration today. At precisely this point the Church of England of the late sixteenth century was bitterly attacked by the Puritan extremist who felt that elements of identity with the old order were so marked as to make it intolerable for him and, on the other hand, by the Romanist who felt that the containment of so much reform deprived the Church of its Catholic nature.

What this means is that the Reformation experience of ours nourishes a synthesis, a holding-together of elements which in some other areas of Christendom have been unhappily sundered. Imperfect though it is, this experience of synthesis which our Church has known during the last four centuries contains a precious element of ecumenical promise.

We may describe it historically, as a synthesis between the Christian elements of the Renaissance awakening and the truth as it was conveyed down through the centuries of the medieval order. We may also describe it as the unique characteristic of Anglicanism which at one and the same time asserts the supremacy of Scripture, affirms the authority of history, and embraces the witness of the living voice of spiritual experience that manifests itself in the Christian community in every age.

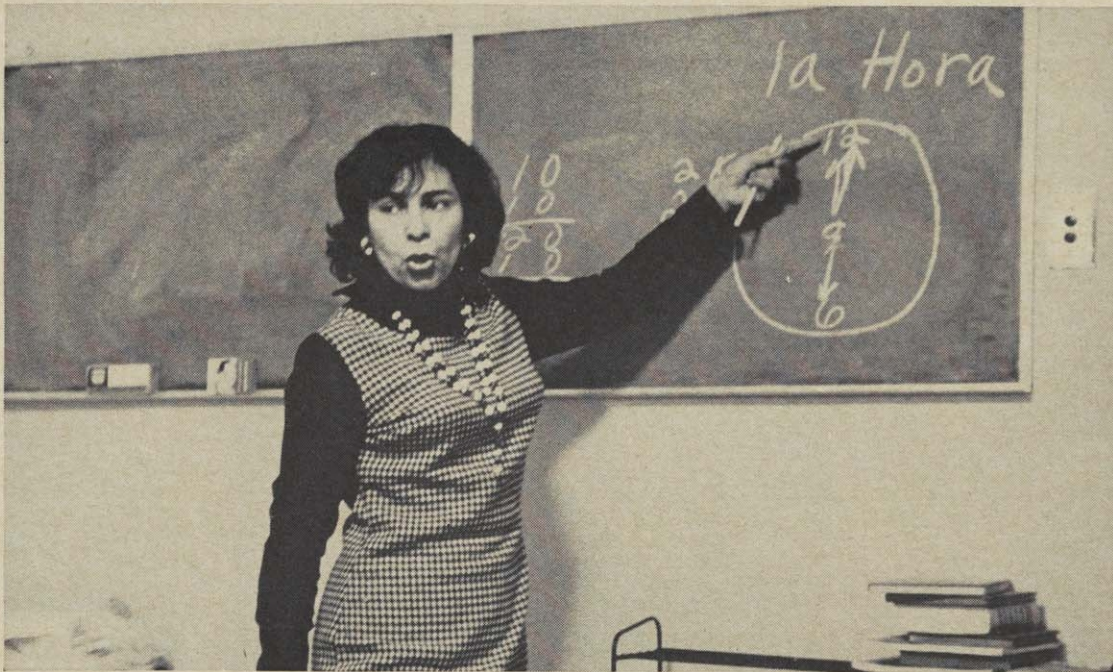
It is from these roots—anciently in Celtic and Saxon Britain, for four centuries in medieval Catholicism, and in this historical experience of the Reformation—that Anglicanism derives its nature, and its claim as well to another and wider name for its Christian tradition: Catholic . . . Universal . . . Ecumenical.

God knows that our Church—and we ourselves in the frailty of our imperfect commitment—have not always been true to the responsibility and the potential that this brings us. That is plainly so. On the other hand, we know, too, in the vocation that our tradition brings to those who are embraced in it and borne along by it, that there is strength to meet the demands that the challenges of Christian Mission and Christian Unity set before us today. The opportunity to bear our share of the task is inescapable. ◀

About the Author

The Rev. Dr. Powel Mills Dawley is one of the Episcopal Church's most distinguished educator-authors. He has served parishes in Baltimore, Maryland, and in Portland, Maine, where he was Dean of the Cathedral of St. Luke. Since 1945 he has been sub-dean and professor of ecclesiastical history at General Seminary in New York City. His numerous books include *The Episcopal Church and Its Work* and *Our Christian Heritage*.

THE PUERTO RICANS



AMERICANS PLUS

NORTH Americans are still apt to think of Puerto Ricans in terms of "West Side Story" gangs and Spanish Harlem "rumbles." For many, Puerto Ricans are either statistics on a welfare department report, or a chapter in a city's catalog of crime.

But this picture has changed over the past decade, and is changing with such rapidity that many social scientists and inner-city workers now report that Puerto Ricans have generated the fastest "mobilization upward" of any group which has undertaken to assimilate into North American life. Today, you will find our Commonwealth citizens in colleges and universities, in most if not all the professions, and—perhaps most significantly—as a growing segment of the American business community.

Who are they? Where are they?

Mrs. Julia R. Torres, petite, brown-eyed, and looking younger than the mother of two grown sons should, arrives at St. Barnabas

House, 304 Mulberry Street, New York, in the heart of Manhattan's Bowery district, from her home in Paterson, New Jersey. A Puerto Rican who made it "out" of New York City, Julia Torres, with her husband, Juan, supervisor of a work crew in a Paterson steel mill, has bought a suburban house, furnished it colorfully and attractively, and sent her sons to suburban high schools. One son has gone on to college, and the other, a high school senior, will follow in his brother's footsteps next year.

If this does not fit the commonly accepted stereotype that the native North American enjoys concerning Puerto Ricans, neither do the other facts about Mrs. Torres and the growing group of her fellow islanders who have emerged from *El Barrio*, their collective name for the places in which they once lived.

Julia Torres is a counselor to the four-year-olds at the Episcopal Church's 100-year-old St. Barnabas House. Educated in Puerto Rico and a teacher in the school system be-

fore "in-migrating," she submits reports of her work written with a simplicity and grace which would do credit to someone educated in the continental U.S.A.: "L—never would have shown so much improvement in painting if he hadn't had the opportunity to use the easel. His paintings tell us many things about his own wishes and feelings.

"One afternoon I came into my group and heard somebody calling me. I turned around and there he stood, holding a beautiful picture of a house in green with red flowers surrounding it. He said to me, 'Look what I have painted for you.' To me, this painting was very important. I studied it carefully and could see all his personality in it. I also could see his own wishes to be at home with his grandparents who had raised him since he was a baby."

The director of St. Barnabas

Mrs. Minerva Dean teaches Spanish to Philadelphia teachers who will be working with Puerto Rican children.



Americans Plus

House, Dr. Edward L. Hawthorne, considers Julia Torres one of his most valued employees. Her suburban neighbors have never, to her knowledge, discriminated against her in any way. Her elder son is in a New Jersey college on an engineering scholarship. The second plans a career in the sciences. For her, life is good . . . "a few problems here and there—natural enough. But we have done well."

Mrs. Carmen Melendez, a widow whose home in Northeast Philadelphia, Pennsylvania, is comfortable and well-furnished, works as a parole officer for the City Courts. She supplements this with service at the Y.W.C.A., teaching Puerto Rican women—mainly teen-agers, but some older matrons—household arts, how to cook and serve U.S.A.-style meals, and how to entertain at home in the North American way. She also

works as an interpreter when she is not supervising her own two attractive daughters, one of whom is a beauty-contest entrant this year.

Tom Perry, a social worker and a member of the Philadelphia Human Relations Commission, does social work among his less well-endowed fellow islanders, and serves as a community sounding board on the status of Puerto Rican needs and resources. Braulio Lopez lives "way up" near the Mt. Airy district, works with the Pennsylvania State Employment Service, and has a wife who works as a secretary and part-time teacher at the Waring School, in the heart of the most run-down slum in the city.

In Chicago a Puerto Rican may open a travel agency, or a barber shop (Puerto Rican style), or a movie house. One man, the beneficiary of a Small Business Loan, has opened

a Puerto Rican restaurant, and his fellows flock there to eat saffron rice, served with codfish or fried chicken or tripe, and fried plantains, and the strong sweet *Café Bustelo*.

The American Friends Service Committee employs a full-time graduate social worker for its inner-city program in Harlem. In Chicago Puerto Rican lawyers serve as consultants to that city's far-seeing urban renewal program, and find that their Spanish-language background is of inestimable help in dealing with the large Mexican-American population there.

These examples are special, true. They are *not*, however, untypical. Within the framework of U.S. social history, this is the Old American Story all over again: the immigrants who arrive penniless, carrying their "wealth" in an ancient suitcase—and who emerge two or three genera-



From left to right:

Volunteers like Carlos Quinones teach English in church halls and community centers so the children will be prepared for regular school.

The future which lies ahead for these two young Puerto Ricans holds possibilities never envisioned by their poverty-ridden forebears.

Mr. and Mrs. Braulio Lopez address their greeting cards in spare time. She is a school secretary and teacher; he is a social worker.

Robert Del Gado sells real estate and insurance, handles community problems, serves as translator, and is a model of the new businessman.

Jews, the Italians, and the Negroes, as well as the Puerto Ricans, in the United States.

Today around one million Puerto Ricans live in the fifty United States. The great influx to the continent began in 1947, when air transportation to the new Commonwealth was opened. For \$65 these new "fellow Americans"—who are classified as In-Migrants rather than immigrants—could leave behind the then economic wasteland of their island, and come to the Land of Opportunity, still beckoning as it had during the last century.

That New York's or Chicago's or Philadelphia's streets were not truly paved with gold came as much of a blow to them as it had to the Irish and the Middle Europeans and the Italians before them. Economic recession, the population explosion (to which they contributed a not inconsiderable figure), and automation didn't help. Lack of technical skills, language difficulties, and housing that still defies description added to the Puerto Ricans' problems. But opportunities were not entirely lacking. And those who could, found them.

Here the role played by the Episcopal Church in welcoming the newcomers, in accepting them as members of the community, receives high praise from Glazer and Moynihan. The two social scientists report, "The most catholic of the Protestant groups, the Protestant Episcopal Church, has been most successful in developing integrated churches of mixed native Protestant and Puerto Rican members, just as it is also this church that is most successful in developing churches that integrate white and colored members. Father James Gusweller's West Side Church

tions later to take their places in the business community, the arts, the professions.

Says D. W. Brogan, in the British magazine *Encounter* (June, 1964), "Ten years ago I was living in Manhattan on the edge of the Puerto Rican district. . . . I thought they were bound to remain at the bottom of the totem pole. They suffered from illiteracy in English and, indeed, from near illiteracy in Spanish. They suffered from poor physique and bad health as well as from the absence of easily marketable skills. I thought they would replace the Negroes as 'Low Man on the Totem Pole.' I was wrong.

"For one thing, their health is much better in Puerto Rico than it was, thanks to the enlightened government of Señor [Muñoz] Marín. . . . They are beginning to vote, and their votes are beginning to be treasured

and used. They are developing very rapidly a small business class, showing a great deal of commercial initiative and talent. Their interests in New York are watched over by the vigilant commonwealth government of Puerto Rico, and although they suffer from low wages, horrible housing, and a family structure not adjusted to Manhattan—above all, not adjusted to the freedom given to girls in Manhattan—they are on the way up."

Brogan, who is an internationally known historian and critic with a special interest in American civilization, was reviewing *Beyond the Melting Pot*, a sociological study of immigrant life in New York City. Professors Nathan Glazer and Daniel Moynihan, both of them social scientists, have put together in this volume a catalog of the "upward mobility" of the Irish, the Germans, the

Americans Plus

of St. Matthew and St. Timothy is the best-known example of such an integrated church."

Nominally Roman Catholic, the incoming Puerto Ricans have often bypassed this communion, which suffered in their homeland from a scarcity of priests and, in their new home, from a scarcity of priests who spoke Spanish. In the words of Father Gusweller, the Puerto Ricans "went where they felt welcome." On New York's West Side, there was St. Matthew and St. Timothy; on the East Side, St. Edward the Martyr; downtown, it was St. Mark's-in-the-Bouwerie. In Philadelphia, it was St. Barnabas' primarily, although Puerto Rican groups have joined the congregations of many inner-city churches with nonwhite parishioners.

"Puerto Ricans are a gregarious people," says Father Gusweller, who has won nationwide fame for his vigorous battles with New York's bureaucracy over the rights of his neighbors to have heat, light, and gas, and to be rid of rats and other vermin. "They love warmth and color and music, and they flock to social gatherings. They like to be called by their own names, and they want to play a leading role in the parish.

"When St. Matthew and St. Timothy was 80 percent Puerto Rican—ten years back—we had so many social events going that we could hardly keep track of them. The Puerto Ricans love to give dinners, or dances, with lots of Spanish music and lots of hot, spicy food; and they would raise two or three hundred dollars with these affairs. Yes—even among these poorly paid people; and they would give the money to the Church as their gift. It is their pleasure to give, to give whatever they are able; but they give gaily, with joy and gusto—just as they do everything else."

Father Gusweller's mobile congregation is now only about one-tenth Puerto Rican. Another 10 percent are privileged white families. The rest are Negroes. Nevertheless, while many of his former parishioners have moved to the East Side, and go to

the Church of St. Edward the Martyr, on East 109th Street, many still return to their old parish. They are enormously loyal, and besides, Father Gusweller says, "Puerto Ricans will often attend a couple of services on a Sunday. They like to go to church, especially if they can sing."

This busy New York Episcopalian is one of the few "outsiders" with such a rich knowledge of the Puerto Ricans and their way of life. Among his present neighbors is a young Puerto Rican who holds a master's degree in fine arts and teaches at the same city college from which he laboriously won his degree. A Puerto Rican parishioner entered the Armed Forces, took advantage of correspondence courses, became a mechanic, and now owns a small automobile repair shop. One, who had little education but a great aptitude for learning, studied at home nights, got a good job as a janitor in a large organization, and runs a contracting and painting operation in his "spare time." Boys who have been rescued from drug addiction via church athletic programs return to school to earn high school diplomas and to play the baseball and basketball so beloved by those of Caribbean origin.

The largest group of Puerto Ricans live in New York City: 675,000, according to current Commonwealth figures. The Chicago area is next, with some 60,000; and Philadelphia, Pennsylvania, third, with some 35,000. Hoboken, New Jersey, has a relatively large Puerto Rican group—some 9,000, according to the Office of the Commonwealth—because housing is available and cheap. There are scatterings now in Washington, D.C., and Boston, and somewhat larger groups in Youngstown and Cleveland, Ohio; Hartford and Springfield, Connecticut. Wherever they are, you will find Latin music, Latin restaurants and stores, and a number of movie houses showing only Caribbean films.

And never forget the travel agencies. Here, fortunes are to be made. For many a Puerto Rican, a return to his island home for a visit, or because of the illness of a relative,

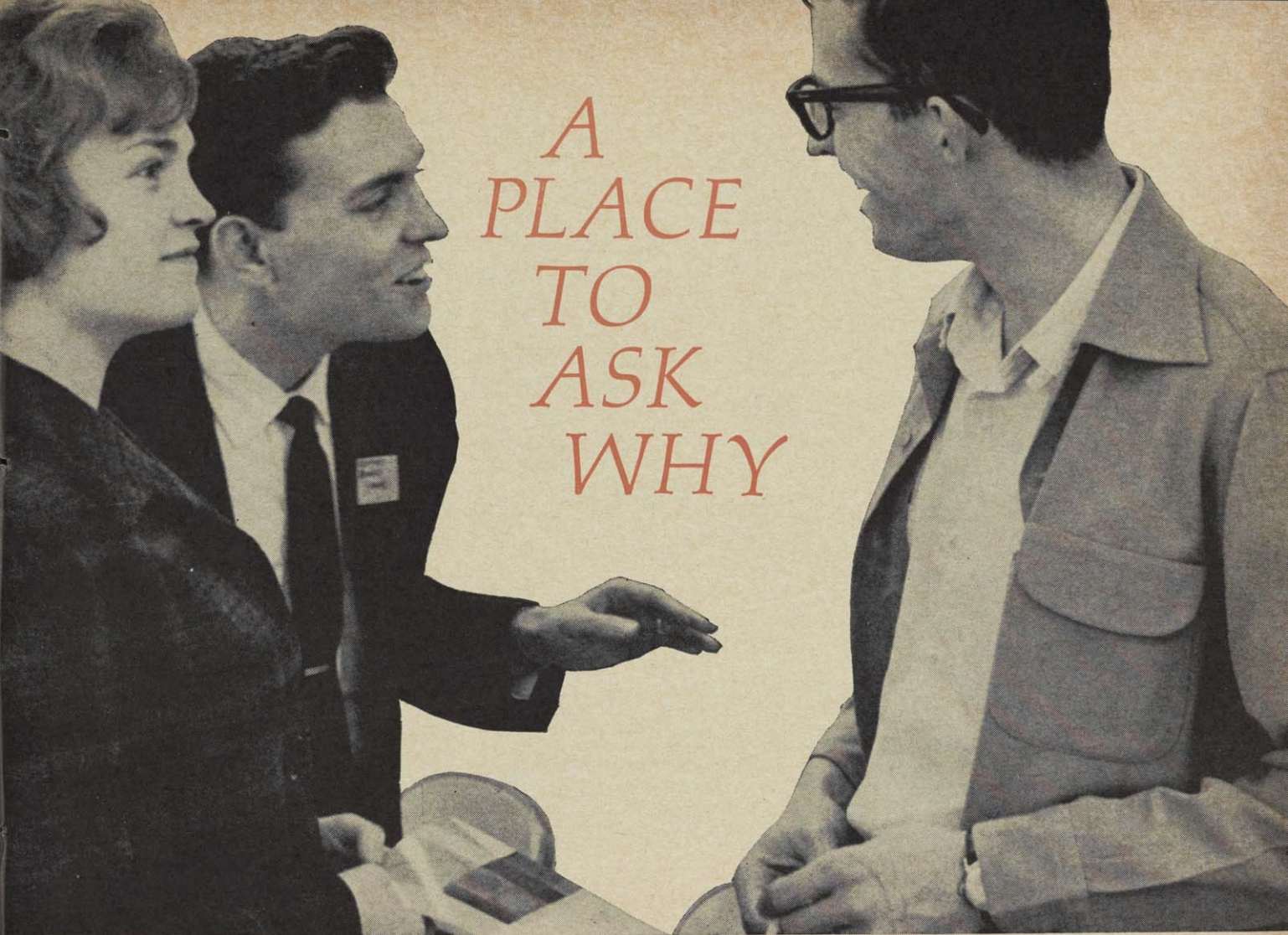


or just to get away from the abominable cold, is a slight matter and one which he indulges whenever the spirit moves, and he can get his hands on \$65.

It is less arithmetic than poetry, however, to try to keep abreast of the number of Puerto Ricans in any given spot. Besides—under the famed, just-retired Governor Muñoz Marín and his successor, Roberto Sanchez-Vilella, Puerto Rico has unexpectedly become the success story of the Caribbean. The economy is bouncing, the labor force is acquiring new skills under favorable conditions granted business firms in the Commonwealth, and the island's income level has risen sharply, accompanied by a modest decline in the birthrate. Thus one can assume that some of the busy migration pattern northward in the past decade may shift south.

For those who stay, however, the promise remains: a place in the American sun. Puerto Ricans have many contributions to make: in gaiety; in language; in music and the complex Latin culture; in politics. In New York City recently, an Italian-American was displaced by a Puerto Rican as a Democratic political leader.

For Episcopalians, the coming of the Puerto Ricans appears to mean the permanent addition to many parishes of a vigorous, joyous people who love life—who love to "go to church"—and who enter wholeheartedly into the activities of their chosen parishes. ◀



A PLACE TO ASK WHY

ABOUT four hundred Episcopalians make the decision to enter the priesthood each year. How do they go about it?

The process of reaching a firm decision to enter the ordained ministry of the Episcopal Church is a complicated one even if the person making that decision is a junior in college. If he has a wife and three children, a stake in the company's retirement plan, and a nest egg set aside for his children's education and his old age, the question becomes even more complex.

It has been obvious for some time that such people need a place and a time for meeting such problems. One of the obvious answers to the need is a series of conferences on the ministry sponsored by several of the Church's seminaries.

Last November 13, 14, and 15 forty-three people came to Bexley Hall in the village of Gambier, Ohio, to such a conference on the

BY EDWARD T. DELL, JR.

ministry. It began on Friday night at dinner and ended after lunch on Sunday.

The "menu" for the event included talk, an up-close look at seminary life, discussion groups, social gatherings in homes and dormitories, worship in the neighboring Kenyon College Chapel, and three lectures on the nature of the ministry by the Rt. Rev. John M. Burgess, Suffragan Bishop of the Diocese of Massachusetts.

Conferences on the ministry attract a wide variety of people. They range from college juniors to junior executives in some of the nation's largest businesses.

Michael Cochrane came up from Westerville, Ohio, where he is a junior at Otterbein College. He thinks perhaps the parish ministry is for him. He isn't dead sure, but he has been pondering it. He came to

the conference to get two questions answered.

"Can I do the work of seminary?" he wonders. The second consideration is more important, and it worries him even more than his first question. "Can a person who doesn't always like people really be a good minister?" The second one is the real poser. Until he finds some kind of satisfactory answer, he won't get any nearer a solution.

Not all who come are men. Women come to conferences on the ministry to answer their particular questions about the nature of their role in today's changing church. That ministry may be teaching in or directing a parish educational program, or serving on a mission area or in some form of social work.

Helen Arnold spent the night before the conference on a bus traveling from Stevens College, in Columbia, Missouri.

Helen came to Gambier looking

Seminaries help those interested in the ministry.



The Rt. Rev. John M. Burgess, Suffragan Bishop of Massachusetts, says Galileo helped lay foundations for materialism.



Wives, conferees, and seminarians give rapt attention as Bishop Burgess spells out the

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for some further clues in her search for some kind of satisfying pattern of meaning for life. She has, she says, seen something in other Christians that is not only attractive, but compelling. She means to find her way toward this quality which she calls commitment.

Just how she will find this sense of direction and purpose, Helen is as yet unsure. Until it comes, she will put herself in the way of whatever help is available. She has thoughts of some special work in the church. She will probably go to seminary. Somewhere along the way, commitment will come.

A woman's ministry may be choosing, with a layman husband, to prepare for the parish ministry. Wives bring along many questions, doubts, and uncertainties.

"I don't picture myself as a priest's wife," says a young spouse. "I can see him as a priest, but I can't see myself as a priest's wife.

I don't know whether I can get used to the idea that other people will have a right to demand my husband and his time, sometimes ahead of me."

The problems seem endless. Where will we live? Are the schools good here? What will we do with our piano?

The older men wonder: "Can I keep up the pace with these younger men who are fresh out of college?" "What on earth will we do for money?"

Often the questions that are asked and the things that are joked about mask the deeper problems that lie hidden underneath what conferees say. These questions of vocation, commitment, and the reason and purpose of life somehow must be met before a decision is reached.

Bishop Burgess set those deeper questions in perspective right after dinner on Friday night. "Galileo and his men," he said, "divided the world into two ways of looking at things. They said that the only things that

really matter are what you can know about with your senses. The Church, then and since, has held to the view that what is most important is precisely what you cannot see or touch. Both of these views are right—and both are wrong.

"The question of the ordained ministry," he continued, "is not a special isolated question. It begins where all other questions about the meaning of life begin: what is real, what is important? After these questions are answered, the question of ministry is answered. Then, every Christian must decide what form his ministry shall take. The ordained ministry is only one of these, of course."

Bishop Burgess talked about the specific nature of the ordained man's task in the simple terms of one man in the community who has the time to take an interest in the individual person and to listen to him. "In its ordained ministry what the Church needs is a man who understands the world and is happy being a man in



issues, problems, and dimensions of Church's ministry. Christianity, he reminded them, makes "ministers" of all baptized.



Jess Barker, (right) greets Bishop Burgess after lecture, asks a question as others wait to meet speakers.

this kind of world." Such a man lives with zest in both the world he can see and the one he cannot see—in the world of Galileo's view and, at the same time, in the world of the Church's vision. Such men will minister, and some of them will be ordained.

Does such a conference achieve its purpose? No one can ever be quite sure. When Sunday morning came, most of the people at the Bexley conference who had come with questions knew that they were going home with questions.

For some who came with questions nearly satisfied, the decision had jelled. Another talk with the bishop at home, and they would soon be mailing one of the two or three seminary application blanks picked up at the conference.

To the question, "Have you been able to make a decision?" Don Green, who teaches electronics in Detroit and is the father of three teen-agers, answered frankly, "I don't know. It's a lot bigger proposi-

tion than I had thought. Sally and I are going home and think some more about it."

Some, like Mike Cochrane, go away still unsure about whether they could be good pastors even though they might not like all the people committed to their charge. Helen Arnold is fairly sure now that she wants to go to seminary along the way toward whatever it is she will ultimately decide she must do.

A conference on the ministry is a place for hard thinking. It is a place for uncovering the genuine issues, for clearing away the cloudy, emotional fogs that obscure the matters which are really at stake.

Beyond the issues and the decisions, beyond clear questions and sharply etched answers, is the real mystery of just how such a decision is reached and just who makes it. But, after such a conference, it is clear that the shape of a man's destiny is partly molded beyond the reach of his own powers of understanding or decision. ◀



Harold Deeth, former mining engineer, now a Bexley Hall senior, is enthusiastic about his new vocation—the ministry.

Where to, Vatican II?

A distinguished Anglican Observer to Vatican Council II offers his impressions and summary of the sometimes stormy third session.

ST. PETER'S is the largest church edifice in Christendom. It is 610 feet long. The facade stretches 375 feet across; the dome rises 435 feet. It covers three and one-half acres. This building, where the three sessions of the Vatican Council have taken place, is first and foremost a monumental shrine for the tomb of the Prince of the Apostles. It is not a cathedral; the Pope's cathedra, as Bishop of Rome, is in the Lateran Basilica, dedicated to Christ, on the other side of Rome.

The basilica of St. Peter's is for everybody. It has been aptly called the "audience-hall of the modern

papacy." Make no mistake about it. The Roman Catholic Church is its most catholic here. Whatever one may think about this or that object in it, or this or that ceremony that goes on in it, one has to acknowledge that it is still what Constantine intended St. Peter's to be—namely, a place of witness and testimony to what God has wrought in Peter, in Peter's successors, in Peter's fellow believers, in Peter's fellow sinners. One has to take sides, make a decision about fallibility and infallibility—what it means, where it is, what it can or cannot say. One has to face the Rock, against which the gates of hell shall not prevail.

That is the glory of St. Peter's. It is not just a Roman Catholic possession. It belongs to everybody. It

judges not merely the curious tourist or the devout pilgrim or the history student; it judges me.

What is the Christian religion about, and what is it for?

Now this question is exactly what makes the Second Vatican Council so exciting and so important. Here in St. Peter's nave, for the third consecutive year, 2,500 bishops and prelates, leaders of half of Christendom, met to pray and to debate and to vote on what the Gospel of Jesus Christ—ever old and ever new—has to say to the modern world.

If statistics tell us anything, it is simply this: Christianity is now more widespread throughout the world than ever before in its history. But it is also losing ground and is more and more being put on the defensive.

Conferees line the long, majestic nave of St. Peter's Basilica, setting for all of the sessions of Vatican Council II.



This is not due just to the demands of a population explosion in which the Church cannot raise enough money or get enough priests to keep up with the babies who are born. Neither is it due solely to the militant attacks upon it by atheistic materialism or communism—nor to the resurgence of the great non-Christian religions, which have, in a sense, been awakened to new life by a century of bold Christian mission.

Christianity's problem today is one of communication. The miracles of communication media are, of course, the most obvious scientific fact of the modern world—what distinguishes it so markedly from all previous ages of history.

Theoretically, the Vatican Council holds its sessions in secret. The doors of St. Peter's are locked at 9:00 A.M., when the Mass begins, and remain locked throughout the morning debates and voting. No one is admitted without a passport or properly signed credentials. The *schemata* or texts that are the basis of discussion are distributed only to authorized personnel—the bishops, the observers, the official lay auditors.

By press conference time at 3:00 P.M., however, there are no secrets. The whole world knows what has happened, and most of the real reasons why it happened. Actually, the Council is blessed by the competent job done by the communications media. The world is not allowed to dismiss this meeting as of no concern to it.

I had a personal insight into this miracle of communication. A few days before I left Rome, I was interviewed by a C.B.S. reporter and tape recorder. This interview was broadcast while I was winging my way home on a fifteen-hour plane flight from Rome to San Francisco—well over 9,000 miles. Before I was safely

home in my own bed, my next-door neighbors had heard my taped comments; in fact, they had *seen* me at the concluding service in St. Peter's, as the TV cameras switched hither and yon in the basilica.

But the problem for Christianity is not the scientific fact of communication—though it is sad that the Council's *schema* on the communications media, passed at the second session, has probably been its poorest achievement. Responsible press people have described it as "a step backward . . . vague and banal. . . . It deals with a press . . . unrecognizable to us . . . with moralistic emphasis and simplistic treatment." The real problem lies much deeper.

So many in our world hear the Gospel, but do not listen; and if they listen, they do not understand. If by chance they understand, they cannot or will not accept. It is easy to blame all this on hostility or indifference or materialistic values. These sins of sinful men have always been with us; they are not new. What is so painful is the knowledge of the deep longing and searching for the right word of grace and promise and hope, and the ache and fear and torment in the human heart. The Church seems unable to answer either clearly, relevantly, or convincingly about the salvation that is in Jesus Christ.

Where is the root of the problem? Some think that it lies in the outmoded medieval and feudal structures of the Church; others find it in the archaic language of the creeds and theological systems, the tortuous casuistry of moral disciplines, the loss of pastoral zeal. Whatever the cause, it adds up to a failure in mission—of that poverty of spirit, of meekness and gentleness born of unconquerable faith and courage and willingness to suffer for Jesus' sake. The Church's means have all too much become its ends. Yet there is



Italian seminarians greet Cardinal Marella outside Council.

only *one* end: "what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake" (II Corinthians 4:5 RSV).

No one in his right senses can accuse the Roman Catholic Church of wanting in missionary zeal or in charitable works of utmost generosity. Its good works are the astonishment of the world. It is great because it serves. Every non-Roman Catholic ought to admit this and judge his own tradition accordingly.

Admittedly, the Roman Church has its gifts wrapped up in all sorts of antique, worn-out baggage. Who of us has not? It loves power and influence. Who of us does not? It has a kind of worldly flair for advertising itself. Who of us is not—deep down inside—envious? This is no time to throw stones.

What is really impressive about the Vatican Council is simply the fact that the bishops and fathers of the Roman Church know that the Gospel is in peril, and they are trying—trying very hard indeed—to find answers. Amid all the diversities of opinion and outlook of "conserva-

Where to, Vatican II?

tives and progressives," they are possessed by an urge to be what God calls His Church to be—a witness and a testimony, a servant and ambassador of Him who is the Light and Life of men. We should judge, as God certainly will judge (and overrule), this Council, not so much by its outward accomplishments, but by its spirit of dedication to find and know and believe and give witness to the truth as it is in Jesus.

Here I must insert, all inadequately, a word of profound gratitude and appreciation for the innumerable kindnesses and friendships extended to all of us who were "Protestant" observers. It was much more than any official courtesy.

The Secretariat for Promoting Christian Unity, headed by Augustin Cardinal Bea and Bishop Giovanni Willebrands, were our designated hosts and mentors. They were busy indeed, since so many of the *schemata* presented at this session were their responsibility. But somehow they managed to make us who were guests come first. They anticipated our every need; they arranged all sorts of pleasant excursions; they patiently listened to every query and suggestion.

The bishops, too, made us feel that we were welcome, and that our presence was important and effective. And the bishops' "experts"—the *periti* or advisers—went all out to assist us, explaining the ins and outs of what was going on, arranging interviews and exchanges, sharing hopes and doubts and satisfactions and disappointments.

One comes home from the Council bearing a great deal more than memories and mementos. A specially treasured memento is the Pope's gift to each of us observers of a beautiful edition of the New Testament in Greek and Latin—which all of us used in our daily devotions. One comes home with a bond of love and faith in Christ with many new-found friends in all parts of the world, for whom and with whom one prays every day.

Communication was not difficult

despite the diversity of tongues and languages. These obstacles dissolve in the atmosphere of prayer and liturgy, in handclasps that convey concern for the things that differ, in the close contact of refreshment at the crowded coffee bar, in the luncheon conversations over *pasta* and *frutta* and *formaggio* and *vino*. The sun in Italy is one way God melts the heart!

Language is no barrier for Christians. A little English, French, or Italian goes a long way. The Council sessions—and the ponderous documents—are, of course, all in Latin. Observers have the help of translators. But most of us could read it, and we were not alone always in difficulty of understanding it when spoken. It is not so much the Latin itself; it is the variety of pronunciations. I found the English and German bishops more easily comprehensible in their Latin speeches. The Americans were fairly easy, since they spoke haltingly and with my own accent. I thought the French utterly unintelligible; others had the same problem with the Spanish and Portuguese. The Africans spoke marvelously well—we were told that they had good training in Rome. Only the Irish were humorous in solemn debate.

Some speeches were memorable. I think especially of Cardinal Bea's wondrous pleas for honesty in the use of Scripture; of Paul-Emile Cardinal Leger of Montreal, who never failed to say something important and relevant. Bishop Fulton J. Sheen rose to one dramatic moment of appeal for mission. Giacomo Cardinal Lercaro issued a courageous summons not to be afraid, and to love Christ in all apostolic poverty and simplicity. Bishop Emile Josef Marie De Smedt of Bruges offered a ringing oration for religious liberty, that brought on repeated waves of applause upon applause, and unprecedented ovation.

I arrived at the Council in mid-course, replacing among the Anglican observers Professor Eugene R. Fairweather of Toronto. The Fathers were just beginning the debate on the

schema, "The Church in the Modern World." It was admittedly not a very satisfactory document; too many committees had a hand in it. No one thought that in its present form it would be read by the world at large; but it was accepted as a basis for further work and revision.

This *schema* demonstrated all the problems that ecclesiastics face when they try to make pronouncements on subjects the laity know and feel so much better. Most speakers thought that the laity should have had a larger participation in its preparation. Perhaps they will in its revision for the fourth session.

The *schema* touched in particular upon the problems of the family in the population explosion, upon world poverty and hunger, and upon nuclear warfare. It is easier to set up principles than to apply concrete solutions. It is clear that the Church's rigidity on birth control is going to be modified; but it will doubtless come about through a new and involved reasoning about the natural law.

On poverty and hunger, one missed a certain note of realism, despite the deep concern. Too much appeal was made to charity—of the "haves" for the "have nots." One of the lay auditors was given the unprecedented privilege of speaking to the Fathers on this theme—though he had to do it in Latin. He was the only voice to remind the Council that technology, not charity, will wipe out hunger. Charity can only alleviate it. Today the world has the resources for ridding mankind of this curse. But harnessing such resources means that Christians will have to get involved in political action—and this always disturbs the pious.

On nuclear warfare, there was much confusion. Bishops from the weaker countries were all against it, desiring an absolute ban. American and English bishops, possibly primed by their state departments, warned that nuclear weapons are here to stay. The problem is one of responsible exercise of power to preserve peace and freedom. It is easy for

A Council Father catches up on news from home and, like most of the Bishops in Vatican Council, well knows what goes on in the world.

churchmen to make blanket statements. We must remember before God the statesmen who have to make decisions in our kind of world.

Then there was the exciting debate on "Missions." The original *schema* had been reduced, as directed by the higher powers of the Council, to a set of propositions. Pope Paul made a personal appearance to commend the document—for this Pope has a deep passion for mission. But the missionary bishops almost to a man were upset. One Irish bishop in Africa said, "We hoped to have an arsenal of modern weapons, and all we have received are bows and arrows." The whole thing was sent back for thorough reworking.

This was heartening. The Roman Catholic Church today is in the same bind about missionary work as are all other Christians. The old methods and techniques no longer avail. The Church is not even sure of its

theology of mission, strange as it may seem.

Again and again, I seemed to hear echoes of our own Anglican charter on Mutual Responsibility and Interdependence. The younger Churches have grown up; they are mature; they want to be treated as equals; they have a mission also; there must be receiving as well as giving, sharing and partnership.

Christian unity is an absolute priority. The Church needs a worldwide strategy. The Western world is as much a missionary field as are Asia or Africa. All these themes cross and interweave. The prospects for ecumenical mission are disturbing, challenging, and exciting. Will our age be witness to a new and creative outburst of mission? Or will Christianity retire into a safe ghetto of traditional doctrine and piety? This is the one big issue. And all Christians, whatever our sign or

badge of allegiance, must take counsel together.

As a seminary professor for most of my ministry, I awaited eagerly the discussion of the propositions on Training of the Clergy. But somehow I had heard it all before: "The seminaries are out of touch with the modern world; the young men do not get a training that makes them competent to face reality. There is need for experiment and adaptation to various cultures and situations."

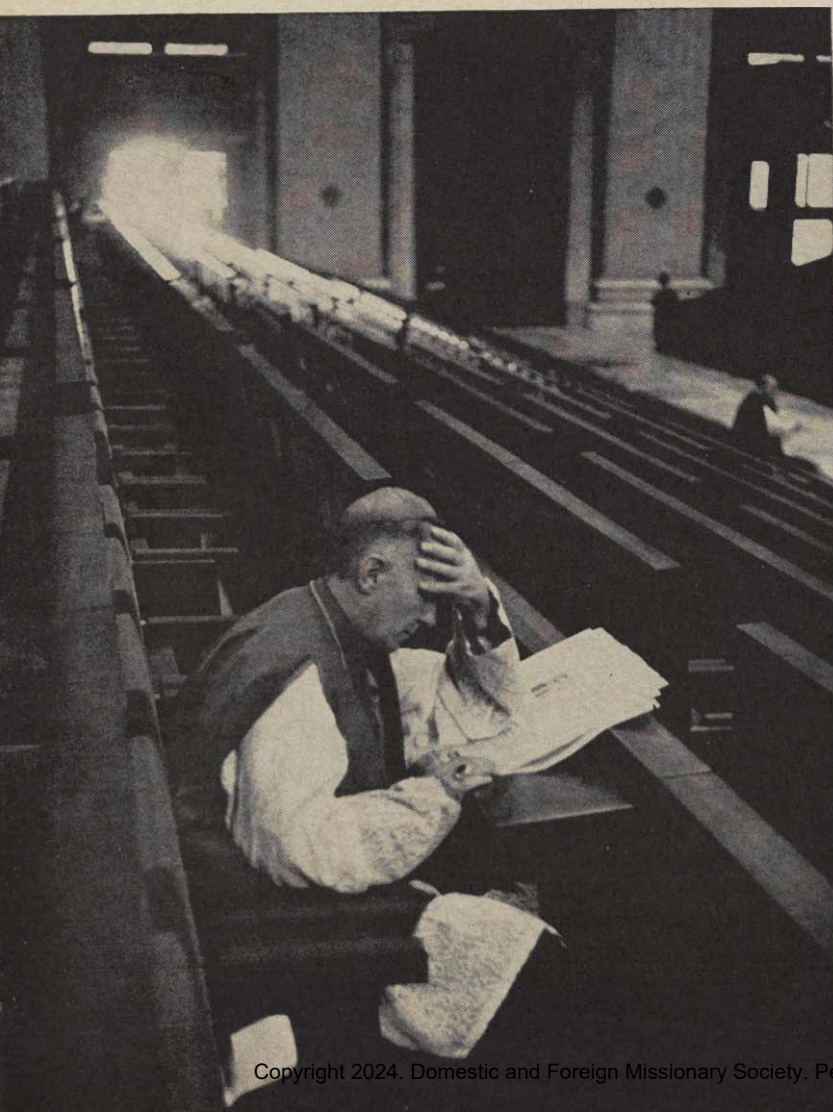
Nobody disagrees. But who has the answers? Yet it was encouraging to note how many prominent cardinals and bishops admitted that St. Thomas Aquinas was not the last word on all theological and ethical questions.

I was not present when the Council discussed, in earlier sessions, the *schema* on the Church, with its affirmation of the "collegiality" of bishops. I was there only for the final voting. This *schema* is the great theological document of the Council—the finishing of the work begun at Vatican Council I in 1870. It is hard to know how significant it is, for so much depends upon how it will be implemented in the years ahead. There is no doubt that the bishops consider themselves "full" partners with the Pope. But the *schema* guards—almost as it were desperately—the primacy of the Pope; and again and again the Pope in public utterances has reassured himself and the faithful that no derogation of his supremacy is involved.

This brings one to an uncomfortable judgment upon Pope Paul himself. Opinions differ even among the Fathers about him—whether he will be strong or weak, resolute or indecisive. In all fairness, it is too soon to make any such judgment. The Pope must inevitably wait until the Council is over before he can make any changes, whether moderate or radical.

Pope Paul has publicly promised to internationalize the bureaucratic Curia. How he may do this remains

Continued on page 53



Should You Offer Teen-agers

WHEN you give a party for teen-agers in your home, should liquor be served or not?

My own answer is a firm, ringing NO, and I know that already I have started an argument with a great many people in their late teens, besides many adults who themselves enjoy drinking and who are considered sophisticated, civilized, and well boned up on child psychology. Standing here figuratively with the empty bottles whizzing by my head and the beer cans bouncing on the floor around me, I shall try to present my arguments as best I can.

First of all, let's turn the question around. Why on earth should adults serve liquor to teen-agers?

"Because all my friends are allowed to," many teen-agers say. "Because it's better for children to learn to drink at home than in bars," scores of parents chorus. "Because a mystery shouldn't be made of liquor, and children should be allowed to experiment with it under supervision," a thoughtful father explains. "Because rules set down by parents are meaningless anyway," a dejected mother adds. "Who can control teen-agers nowadays? It's better not to appear old-fashioned and to give the children what freedom we can. There are social pressures. . . ."

All of this seems to me to be utter hogwash. Of course, if a father feels he should set no rules for his children and couldn't enforce them anyway, there's no point in bringing up the specific question of alcohol. But common sense, as well as a lot of ponderous research, tells us that of course parents *should* set rules and had better learn how to enforce them, in

their own homes at least. Children expect parents to have strong ideas on important subjects, and they have little respect for parents who exercise no controls. The father or mother who gives up on trying to teach children anything about alcohol might as well give up on teaching any morality or any useful knowledge at all. The children of such defeatists are the ones who throng juvenile courts from California to New York.

Of course, a full, resounding NO about teen-age drinking won't be enough, no matter how firmly it is uttered, unless good explanations go with it. Adolescents are reasoning people, sometimes more so than adults. But after all the reasoning is over and all the questions answered, parents must have the courage to make a decision and enforce it, if only to maintain their self-respect, as well as the respect of their children.

What arguments can be used against teen-age drinking? The child who says, "all my friends are allowed to . . ." is easy to answer. In the first place, it's probably not true—all his friends probably are not allowed to drink, only the ones he sees drinking at parties. And even if all a youngster's friends do drink, a boy or girl has to learn someday not always to follow the crowd. It's fairly easy to be an individualist, if one is sure of one's reasons. The parent must try to convince the child that it's better not to drink during adolescence, not just lay down the law.

The argument that it is better for the child to learn to drink at home than at bars is no more valid than the argument that lying and cheating would perhaps be better done at

home than in school or that experimentation with pep pills is better in the living room than in the poolroom. One's hope is to teach the child at home how to behave outside of the home.

By serving liquor to teen-agers in the home, the parent seems to be giving his blessing to it everywhere, no matter what he says about it. Actions always speak a thousand times louder than words.

The idea that children who are allowed to experiment with liquor at an early age won't overdrink later on has been disproved thousands of times. Brendan Behan, who became almost more famous as an alcoholic than as a playwright of genius, wrote, shortly before his untimely death, "I first learnt the use of whiskey at the age of six from my grandmother, who said: 'Give him the sup of it now, and he will never know the taste of it when he grows up,' which, I suppose, is the biggest understatement of all time; in my case, anyway." (*Brendan Behan's New York*, published by Bernhard Geis Associates.)

As for appearing old-fashioned, that seems to me the most ridiculous argument of all in favor of drinking. Alcohol has been both a boon and a problem for thousands of years. Either the teetotaler or the heavy drinker may be wrong, but neither is modern or old-fashioned.

Fundamentally, the question of whether to allow a youngster to serve liquor at a party in his home is related to the question of whether a parent allows his children to drink in the home when there is no party in progress. A parent would have to be fairly cynical to offer liquor to his

Drinks in Your Home?

BY SLOAN WILSON

neighbors' children while denying it to his own, and a young man or woman who honestly believed that it is better to wait until one is twenty or so before drinking might feel hypocritical or worse as he mixed Martinis for his peers or juniors. The home reflects the standards of its owners, and if a parent believes that alcohol is bad for teen-agers, that means all teen-agers while they are under his roof.

What arguments can be used honestly to convince teen-agers that they should wait before experimenting with liquor and that they should not encourage their friends to do otherwise?

First of all, there are the facts about alcohol itself, which has come to have a lot of phony meanings to some people, especially adolescents. To some, it is a symptom of maturity—children can't drink but adults can, and therefore anyone with a glass in his hand must be pretty grown-up, many youngsters reason, forgetting that adolescent alcoholism is a rising problem in many European countries where children have commonly been allowed to drink wine the moment they leave milk. To others, alcohol is supposed to be a sign of virility—the he-man in the movies can toss down one whiskey after another, while the effeminate dude sips root beer. Actually, of course, the facts are quite the other way around. The mature man, confident of his virility, is not the one who is liable to turn into an alcoholic. It's the infantile man, unsure of himself, who seeks frequent solace in the bottle, as countless studies have shown.

The desire to testify to his maturity and virility may start a boy drinking, and a desire to be a "sophisticated" member of the crowd may start a girl, but these secondary reasons aren't what keep them at it. Youngsters, like adults, commonly use alcohol as an antidote for tension. As a physician recently said, if alcohol had just been discovered, instead of

being almost as old as man, it would be proclaimed as a great new tranquilizer—until the side effects were studied. It has the power to act most disastrously on disturbed people, individuals who are seething with emotions they find difficult to explain or control. Alcohol removes restraints, takes off the brakes, and allows a person to act as he really wants to act, without regard to his own future or to others.

Here is the nub of the whole question concerning alcohol for teen-agers. For most, if not all, people, adolescence is a disturbed time of life. Not only are there glandular and massive physical changes to reckon with, but there is the strain of figuring out a personal code of sex morality at a time when few stereotyped codes are passed intact from one generation to another.

As if this weren't enough to cope with, many young people are under great pressure in school nowadays. The competition for good marks and for admission to good colleges has never been so tough. Adolescence is the time when choices must be made which will affect lifelong careers. It is also the time when children begin to see their parents in some perspective, when the godlike images of mother and father fade, to be replaced by awareness of fallible human beings. No wonder so many teen-agers show signs of tension, and no wonder so many teen-agers become unruly when they get drunk.

Almost all doctors and members of Alcoholics Anonymous say there are certain adults who are under so much pressure of one kind or another



Best-selling novelist Sloan Wilson, who lives in his native Connecticut, was educated at Harvard, in World War II commanded a Coast Guard ship, and was a reporter for the Providence Journal, English teacher at the University of Buffalo, and Education Editor of the New York Herald Tribune. The father of three teen-agers, he writes with more than academic interest on the subject of alcohol and its use in the home.

Continued on page 34

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Should You Offer Teen-Agers Drinks?

Continued from page 31

that they simply never should drink because they don't know how to stop. Teen-agers aren't reformed alcoholics, but they share a certain element of strain with that group. If they wait until they are older before experimenting, they have a much better chance of treating liquor sensibly and of avoiding dangerous episodes. They will then be able to enjoy the very real pleasures of moderate drinking—taste, relaxation, sociability—without disruptive overtones.

The fact that teen-agers don't, as a group, hold their liquor very well has been documented by beach riots last summer in many parts of the nation. Anyone who has served as a chaperon at school or even church dances knows that the first appearance of a bottle in some boy's pocket often is the beginning of trouble.

Naturally, there are some teen-agers, just as there are many adults, who can drink sensibly and enjoy it without serious consequences, but the younger the drinker, the higher the probability of tensions breaking out in an uproar. Especially with youngsters one does not know well but who may turn up at a party given by one's own children, why take a chance? In some states, such as Connecticut, it's against the law to serve liquor to minors outside of one's own family, but such laws are rarely enforced. Regardless of law, how would any parent feel if a boy or girl were killed or injured while under the influence of alcohol offered by a supposedly sensible adult?

To face the question realistically, parents of different kinds probably will find it necessary to discuss alcohol in different ways with their children. The key word here is *discuss*, not order or ignore. Parents who themselves are teetotalers may find it all too easy to say, "do as we do"—they should go on and explain fully why they chose to abstain, and they should take into account a child's natural curiosity about everything, including alcohol. Parents who are

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hard drinkers and who can't help themselves should not imagine that they are concealing their problem from their children. Most doctors agree that in families where alcoholism exists, there should be no fear of discussing this illness frankly with teen-age children. The alcoholic father or mother has the best argument of all: "Honey, if I had the measles, I wouldn't give them to you, and I don't want to give you this."

The youngster who drinks against the will of his parents may be showing one aspect of many problems which should be talked out with a clergyman or physician if stubborn silence or defiance sets in when the parents approach the subject themselves. The parents have the difficult job of proving that they are always on the youngster's side in the battle for happiness and serenity, as well as for good behavior.

If the lines of communication between the parents and children can be kept humming warmly, the problem of how to give parties for teen-agers without alcohol can turn out to be surprisingly manageable. One of the endearing peculiarities of teen-agers is their quest for truth, their disdain for hypocrisy of all kinds. The father who explains the dangers of liquor for teen-agers and who bluntly refuses to serve it to them in his home is likely to earn more respect from his children than the weak-willed parent who vacillates or refuses to discuss the facts of the matter at all. ◀

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Worldscene

Enlarged Executive Council Asks More Help in Racial Crisis

New in name and number, the Executive Council of the Episcopal Church met in Greenwich, Connecticut, on December 8-10 to take several important actions as it began the three-year program launched by the Church's Sixty-first General Convention. With both Presiding Bishop Arthur Lichtenberger and Presiding Bishop-elect John E. Hines seated at the president's table, the Church's interim governing body convened at Seabury House for the first time since its name was changed from "National" to "Executive" Council. A major part of the time at the three-day meeting was spent in orientation of the record twenty-one new members, eight of whom represented the recent enlargement of the Council from thirty-two to forty persons. In addition to the general education for the new leaders, the Council passed several key resolutions.

Church and Race Fund—Chief among these was the establishment of a Church and Race Fund for 1965. After reviewing operations of a similar fund for last year which received over \$80,000, the membership voted to issue a new \$100,000 special appeal in 1965 to supplement the contribution of \$25,000 by the women of the Church to aid U.S. Negroes in their fight for racial equality. The women also plan to allocate an additional \$50,000 for this concern in 1966-67. During a debate in closed session, the Council added the condition that these funds can be spent in a particular diocese or district only if the jurisdiction's bishop first approves.

For the Spanish-speaking—Turning to another minority group, the Council agreed to allot the entire domestic portion of the 1965 Church School Missionary Offering to work with the Spanish-speaking people within the continental U.S.A. Two initial projects were approved, one costing \$25,000 in South Florida, and the other costing \$21,000 in West Texas. Further actions included the approval of a Companion Diocese relationship between Maryland and the Virgin Islands. Later the members went on record as opposed to legalized gambling (see page 43). The Council also voted to participate in two important forthcoming conferences concerning world order and world education.

Vice-Presidents Report—The Rt. Rev. Stephen F. Bayne, Jr., former Executive Officer of the Anglican Communion and now director of the Episcopal Church's Overseas De-

partment, was elected first vice-president of the Executive Council. In accepting this additional post, Bishop Bayne urged the Council to help lead the Church into new overseas relationships and to learn through Mutual Responsibility and Interdependence how they can better work with the rest of the Anglican Communion. Noting that some 350 overseas projects have been given top priority for aid, he remarked that "it is now time to put the responsibility back where it belongs, with the people who need to serve their fellow Christians."

The Council's second vice-president, Mr. Warren H. Turner, Jr., in his report to Council members, warned them that the Church must really learn to plan ahead if it is to act intelligently in the modern age. After a thorough outline of the functions and duties of the Executive Council and its staff, he said that they must project themselves at least ten years into the future to keep pace properly with the world.

New Chairmen—Several new department and division chairmen were named at the first Council meeting following General Convention. They include: Mrs. John H. Foster, West Texas, Overseas Department; the Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania, Home Department; Mr. Hugh C. Laughlin, Ohio, Finance Department; Mrs. Robert H. Durham, Michigan, Women's Work; Mr. L. Dale Pederson, Oregon, Laymen's Work; and the Rt. Rev. G. Francis Burrill, Bishop of Chicago, Research and Field Study.

Staff Changes—A number of staff changes were also announced. Mr. John W. Reinhardt, for eleven years director of the Promotion Department, will leave the Council in May to establish his own public relations consulting firm in Philadelphia, Pennsylvania. The Rev. Joseph G. Moore will leave the Strategic Advisory Committee to become regional planning officer for the new Ninth Province (Caribbean). A former missionary in Cuba, Mr. Paul A. Tate, has become the new associate director of the Overseas Department. Joining the staff for the first time are Mr. Edmund B. Partridge, as a new associate director of the General Division of Laymen's Work; Mrs. Ernest E. Rucker, who will replace Miss Elizabeth C. Beath as the associate director for the United Thank Offering in the General Division of Women's Work; the Rev. Reinhart B. Gutmann, as an executive secretary in the Department of Christian Social Relations; and Mr. Arthur Greer, as assistant treasurer of the Council.

As the Council concluded its business, the members reluc-

tantly said farewell, and enthusiastically voted their appreciation to Bishop Lichtenberger. It was the last time that he, with his characteristic charm and gentle wit, was to preside over the Council. He will have retired as Presiding Bishop and stepped down as the Council's president when it next assembles at Seabury House from February 16 to 18.

Canadian Named Deputy to Anglican Executive Officer

The Rt. Rev. Ralph S. Dean, Executive Officer of the Anglican Communion, has announced the appointment of the Rev. W. Ernest Jackson, of Toronto, to serve as Deputy Executive Officer. In his new post, effective on February 1, Dr. Jackson will have a share in the duties and responsibilities which Bishop Dean, as Executive Officer, recently assumed in succession to Bishop Stephen F. Bayne, Jr. The work involves the coordination and extension of missionary strategy and developing the liaison between the eighteen independent Churches with a total membership of 44,000,000, comprising the worldwide Anglican Communion. Dr. Jackson will be particularly concerned with the coordination of the missionary needs and resources of the Anglican Communion, and the preparation of Regional Directories.

From Ireland—The new Deputy Executive Officer, an eloquent preacher and able administrator, is a genial Irishman, born in Londonderry fifty-eight years ago. He has spent more than half his life in Canada. He had a major role in planning the 1963 Anglican Congress, acting as executive assistant to the Rt. Rev. F. H. Wilkinson, Bishop of Toronto and Chairman of the Congress. At the conclusion of the assembly he became executive secretary of Anglican World Mission for the Canadian Church, relinquishing the post on December 31, 1964. Dr. Jackson has been rector of Christ's Church Cathedral, Hamilton, Ontario, and Dean of the Diocese of Niagara. He also served in the Dioceses of Saskatchewan and Rupert's Land. He came to Canada in 1928, and was graduated from the University of Saskatchewan. He took his theological training at Emmanuel College, Saskatoon.

The Eighty-Ninth Congress: Religious Affiliations

The new Eighty-Ninth Congress includes 404 Protestants, 108 Roman Catholics, 17 Jews, and six members who list no religious affiliation, a recent survey reveals.

Roman Catholics Predominate—With 94 members in the House of Representatives and 14 in the Senate, Roman Catholics outnumber members of any other denomination. They are followed by a total of 94 Methodists—70 in the House, and 24 in the Senate.

In the House—Thirteen members of the House of Representatives listed their religious affiliation as simply "Protestant." Of those who specified denominational ties, the House includes 76 Presbyterians; 70 Episcopalians; 55 Baptists; 24 members of the United Church of Christ; 16 Lutherans; 13 Unitarian Universalists; and 10 Disciples of Christ—President Johnson's denomination.

In the Senate—Senators include 14 Episcopalians, 12 Baptists, and 11 Presbyterians. The fourteen Episcopal Sena-

tors are: Gordon Allott of Colorado; Daniel Brewster of Maryland; Harry F. Byrd of Virginia; Peter Dominick of Colorado; Carl Hayden of Arizona; Thomas Kuchel of California; A. S. (Mike) Monroney of Oklahoma; Thruston Morton of Kentucky; Claiborne Pell of Rhode Island; William Proxmire of Wisconsin; Hugh Scott of Pennsylvania; Milward Simpson of Wyoming; Stuart Symington of Missouri; and Kenneth Tydings of Maryland.

Other Denominations—Other denominations represented in the new Congress are: Church of Jesus Christ of Latter-day Saints [Mormons], nine; Churches of Christ, six; Christian Scientist, three; Society of Friends [Quaker], two; the Evangelical Free Church, two; and one each from the Apostolic Christian, Brethren in Christ, Christian Reformed, Cumberland Presbyterian, Reorganized Church of Jesus Christ of Latter-day Saints, Mission Covenant, Reformed, Seventh Day Baptist, and Schwenkfelder Churches.

Moderator and Archbishop



Garbed in eighteenth-century trappings—knee breeches, lace frills, and stockings—Dr. Duncan Fraser, Moderator of the (Presbyterian) Church of Scotland, pays an informal call in London on the Most Rev. Arthur Michael Ramsey, Anglican Archbishop of Canterbury.

Experiment "Expo 67"

When the Montreal World Exhibition—called "Expo 67"—opens two years hence, it will feature neither a Vatican Pavilion, nor a Protestant and Orthodox Center.

Instead, a major display at Expo 67 will be a unique "Christian Pavilion," sponsored jointly by Roman Catholics, Protestants, and Orthodox.

Sponsors—The decision to undertake this unprecedented ecumenical venture was announced recently in Montreal by representatives of the seven cooperating Churches. Signers of the joint declaration, and the Churches they represent, were: His Eminence Paul-Emile Cardinal Leger, Roman Catholic Archbishop of Montreal; the Rt. Rev. E. M. Howse, moderator of the United Church of Canada; the Rt. Rev. R. Kenneth Maguire, Anglican Bishop of Montreal; the Very Rev. C. Ritchie Bell, Clerk of the Presbytery, the Presbyterian Church in Canada; the Rev. Emrys Jenkins, moderator of the Eastern Association of Churches of the Baptist Convention of Ontario and Quebec; the Rt. Rev. Timotheus, Bishop of the Greek Orthodox Diocese of Canada and Alaska; and the Rev. Earl J.



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Worldscene continued

Treusch, executive director of the Canadian Lutheran Council.

Architecture: No Booths—Although it is too early for any specific descriptions of the pavilion's architecture, the sponsoring Churches have agreed on a single theme, rather than a series of individual booths bearing seals of separate denominations.

"In the Christian Pavilion," said the Rev. John Martucci, secretary-general of the project, "the Churches will preach not about themselves, but Christ. . . . Painting, sculpture, music, songs, tapestries, stained-glass windows, photographs, cinema . . . all these valuable means of expressing human reality will be used."

Budget—Although no specific budget has been announced for the ecumenical pavilion, it is expected that the Montreal exhibit will cost less than either of the two religious displays at the New York World's Fair: the \$7,000,000 Vatican Pavilion; and the \$3,500,000 Protestant-Orthodox Center. Advance reports indicate that the Canadian groups will seek support for their ecumenical experiment from associations, companies, and corporations rather than from the seven Churches.

"Neither Divisions . . . Nor Unity"—Further describing the goals the pavilion will aim for, Mr. Martucci has said, "The churches will show neither their divisions, which are many, nor their perfect unity—which would be an illusion—but the Gospel that makes us one. . . . Through the common proclamation of a same Gospel in one pavilion, the project will try to fulfill Christ's wish 'that they may be one, so that the world may believe.'"

Pioneering in Poteau

St. Barnabas Episcopal Mission in Poteau, Oklahoma, recently acquired its first full-time, resident clergyman. In the process, Poteau—population, 4,428—made history as the scene of a series of ecumenical "firsts."

No Room—It all started because the newly assigned minister, Halbert Daniel Edwards, was yet to be ordained. The ordination of Mr. Edwards was scheduled for St. Barnabas, but the Mission, housed in a quonset structure, was too small to accommodate the ordination service.

Solution: A Milestone—At what is believed to be the first time a Roman Catholic church has been offered for the use of a non-Roman group in such a ritual, Poteau's Roman Catholics made available their own Immaculate Conception Church for the ceremony. The invitation was made with the approval of the Rt. Rev. Victor J. Reed, Roman Catholic Bishop of Oklahoma City and Tulsa; it was accepted with the approval of the Rt. Rev. Chilton Powell, Episcopal Bishop of Oklahoma.

More Milestones—On the day of the ordination service, most of the Immaculate Conception parishioners joined their Episcopal guests in the pews. Along with some fifty Roman Catholic laymen, four Roman priests were present, and a Benedictine monk walked in the procession.

Since the Episcopal service of ordination includes the Holy Communion, Oklahoma's Bishop Powell became, so far as is known, the first Episcopal bishop ever to celebrate the Eucharist in a Roman Catholic church.

Following the service, the newly ordained Father Edwards observed the custom of blessing the congregation;

Continued on page 40

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Worldscene continued

receiving the blessing along with his Episcopal parishioners were the Roman Catholic hosts, both laity and priests.

Final Note—A final, unexpected note in Poteau's pioneering day came when a member of a third local church arrived to attend the service. Upon invitation, the Methodist visitor served as an usher and assisted with the offertory.

Bishop Gibson Named Head of Church's New Joint Unity Commission

The first meeting of the new Joint Commission on Ecumenical Relations—a merger of the three former joint commissions on Ecumenical Relations, Approaches to Unity, and Cooperation with Eastern Churches—was held recently in Washington, D.C. During the meeting, which centered on organizational matters, the following officers were announced: the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia, chairman; the Very Rev. John V. Butler, Dean of the Cathedral of St. John the Divine, New York, vice-chairman; the Rev. James W. Kennedy, director and editor of Forward Movement publications, secretary; Dr. Paul Anderson, treasurer. These four officers will also serve on the Executive Committee of the Commission, along with the Rt. Rev. J. Brooke Mosley, Bishop of Delaware; the Rt. Rev. Lauriston L. Scaife, Bishop of Western New York; the Rt. Rev. Stephen F. Bayne, Jr., head of the Church's Overseas Department; and Mr. Peter Day, the Church's Ecumenical Officer.

Committees—Presiding Bishop John E. Hines and Dr. Clifford Morehouse, President of the House of Deputies, will serve as ex-officio members; Bishop Bayne and Mr. Day will serve as consultants. The following committees within the Joint Commission were also established: the Council on Relations with the Eastern Churches; the Committee on Relations with the Roman Catholic Church; the Committee on Unity Consultations; the Committee on Relations with Pentecostal and Conservative Evangelical Churches; the Committee on Councils of Churches; the Committee on Jewish-Christian Dialogue; and the Theological Committee. The next meeting of the Joint Commission will be held June 23 and 24.

Raising the Roof

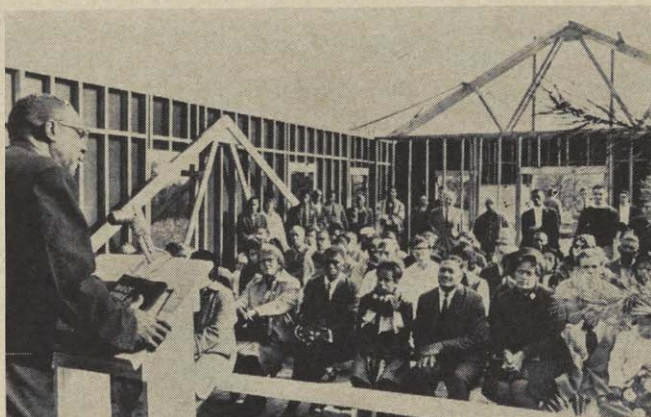
While every church has occasional repair work, two Anglican churches—Old Christ Episcopal Church in Philadelphia, Pennsylvania, and St. Mark's in Stoke-on-Trent, England—recently encountered some extraordinary roof troubles.

The Tennis Ball—In the English church, a tennis ball on the roof resulted in a \$70,000 repair project. The ball, probably thrown by a lad in the parish, lodged unnoticed in a drain on the roof; in time, this caused rain water to flood and destroy tons of roof timbering, and to damage roofing and plaster. It was not until water began dripping into the church that the guilty tennis ball was found.

Routine to Dilemma—Old Christ Church, Philadelphia, is 200 years old and a national shrine. Recently it undertook a relatively routine project to repair worn parts of its copper roof. In quick succession, workmen discovered that not only did the entire roof need to be replaced, but that the underlying beams were rotten, and steel trusses were

needed to keep the walls plumb. The cost of correcting this series of problems has soared from an initial estimate of \$25,000 to \$150,000.

Carpenters for Christmas



Gathering with members of the Antioch Baptist Church near Ripley, Mississippi, college-student "carpenters" pause from their labors as volunteer construction workers to hear the Rev. John R. McDonald preach a Christmas sermon. The students, most of whom attend Oberlin College in Ohio, spent their school vacation helping to rebuild the church, which was burned to the ground last October 30 after it was the scene of a civil rights rally.

Race Relations: From South to North

A new program to help alleviate racial injustice in the North, and to serve as a counterpart to church-sponsored efforts already under way in the South, was among the key items approved during the recent meeting of the policy-making General Board of the National Council of Churches.

Meeting in subzero weather in Des Moines, Iowa, some 154 representatives from the interdenominational council's thirty-one member denominations also directed their attention to the war against poverty, expressed concern for missions and missionaries in troubled areas overseas, and heard a detailed report on the Delta Ministry now in progress in the South.

Race Relations—In approving plans for the northern program in areas—primarily urban—of racial tension, the National Council initiated a new phase of activity for its Commission on Religion and Race. The Commission, which presented the proposal for the Chicago-based northern project, also gave a detailed report on the Delta Ministry program launched last year.

The Delta Ministry, expected to extend over a three-year period, is already conducting five pilot projects in the South. Programs now in progress, or soon to begin, include health education, relief work, adult literacy classes, and community centers. Budgeted to receive a total of \$518,000 over a three-year period, the Delta project is unique in that it is the first United States-based, church-sponsored program to be assisted by overseas Churches. To help support it, the World Council of Churches has set

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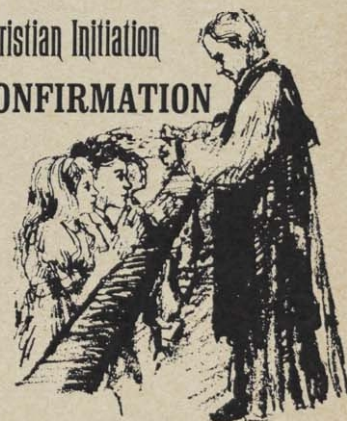
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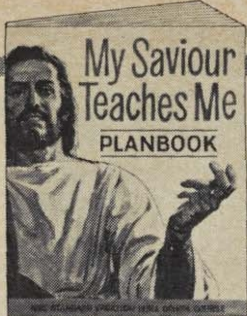
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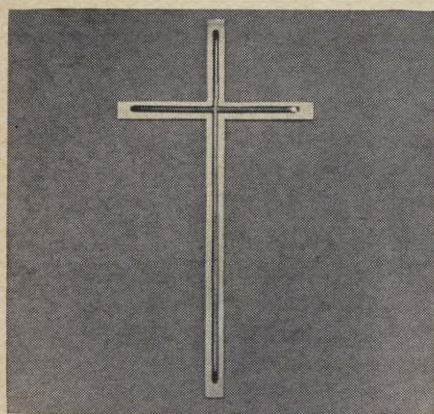
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Worldscene continued

a contribution goal of \$207,000, to be raised by European, Asian, and African Churches as "a manifestation of interdependence and common responsibility of Christians all over the world."

Poverty War—To help local churches find meaningful ways to conduct antipoverty programs, the General Board also established some guidelines for education and action. Particularly stressed was the importance of involving those people whom an antipoverty effort is designed to serve, so that they can help develop their own solutions to their problems.

Mission—In passing a 1965 program totaling over \$16,000,000 in cost, the General Board delegates earmarked more than half for cooperative mission and service projects overseas. Aside from the \$8,900,810 allocated for overseas mission and service, the General Board also authorized a program costing \$1,962,460 for the Council's cooperative work in the United States.

Ecumenical First at Cambridge



In Cambridge, Massachusetts, these Episcopal and Roman Catholic clergymen recently cooperated in an unprecedented ecumenical service on the First Sunday of Advent. They are, from left: the Rt. Rev. Anson Phelps Stokes, Jr., Episcopal Bishop of Massachusetts; the Rt. Rev. Thomas J. Riley, Roman Catholic Auxiliary Bishop of the Boston archdiocese; the Rev. Gardiner M. Day, rector of the Episcopal host church, Christ Church, Cambridge; and Msgr. Augustine Hickey, vicar general of the archdiocese.

Church and Synagogue Membership: Uptrend

A record 64 percent of all Americans—120,965,238 individuals—are members of churches or synagogues, says the newly released 1965 *Yearbook of American Churches*. The statistics, based on 1963 figures, indicate an upsurge in church membership; for the first time since 1960, religious organizations as a whole registered a more rapid growth than the U.S. population.

Protestants Lead—Protestant groups reported a total of

66,854,200 members in 1963, a gain of 3.2 percent over the previous year. Six denominations listed memberships of more than three million: the Southern Baptist Convention reported 10,395,940 members; The Methodist Church, 10,304,184; the National Baptist Convention, U.S.A., Inc., 5,500,000; the Episcopal Church, 3,336,728; The United Presbyterian Church U.S.A., 3,279,240; and the Lutheran Church in America, 3,227,157.

Roman Catholics Gain—With a total of 44,874,371 members, Roman Catholics registered an advance of 2.4 percent over 1962. These figures, however, include all baptized persons, while most denominational groups—except Episcopalians and Lutherans—count only communicants in their listings.

Other Statistics—The new *Yearbook* indicates the following membership figures for other religious groups in the United States: Eastern Orthodox, 3,094,140; Jews, 5,585,000; Old Catholics, Polish National Catholics, and Armenian Orthodox, a total of 497,527; and Buddhist, 60,000.

Shared Time, Building—The *Yearbook* also reported that 4,316,921 Roman Catholic children attending public schools were registered for released-time religious instruction. Using a table compiled by the U.S. Department of Commerce, the new publication reveals that the value of new religious buildings decreased in 1963. While the total value reported in 1962 was \$1,035,000,000, the 1963 figures totaled forty million dollars less.

Historic Decade—The *Yearbook of American Churches*, the statistics for which were compiled by the Bureau of Research and Survey of the National Council of Churches, reports that the World War II years still mark the period of greatest growth in church membership in any twentieth-century decade. During that time, church membership grew from 49 percent of the population in 1940 to 57 percent in 1950.

Legalized Gambling: Weal or Woe?

Gambling with its attendant evils undoubtedly dates back to the time when mythical Pandora opened a box and set loose the world's problems. Lately, the weals and woes of wagering have again attracted considerable attention, both in the pulpit and at the ballot box.

Nevada to New Hampshire—From the New Jersey race-tracks to the Nevada casinos, legalized gambling in various forms has existed in a number of states for some time. Last year, however, New Hampshire's decision to establish the first state-run lottery to appear in this country since 1894 stirred considerable concern, particularly among churchmen. The November, 1964, decisions of Arkansas, California, and Washington to prohibit legalized gambling reflect, at least in part, church efforts to oppose such legislation.

Episcopal "No"—At a meeting of its Executive Council in Greenwich, Connecticut, the Episcopal Church recently voiced opposition to legalized gambling for the first time since 1922. In a resolution proposed by the General Division of Laymen's Work, the Executive Council cited "the historic position of the Episcopal Church in opposition to legalized gambling." The resolution also requested that an interdepartmental committee, to be appointed by the Presiding Bishop, draft a paper reflecting in contemporary terms the Episcopal Church's opposition to gam-

FAMILY MEMO

The Rev. Rogers S. Harris, rector of the Church of the Good Shepherd, Greer, South Carolina, has found *THE EPISCOPALIAN's* Parish Plan "very worthwhile." The church has had regular communication with all parish families for three years.

"We are very fortunate to have such a high-quality magazine," Mr. Harris writes in the December issue of *The Piedmont Churchman*, publication of the Diocese of Upper South Carolina.

"To have the church news and inspiring articles coming into every home every month in itself is a tremendous boost to the Christian education program of the parish.

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The Department of Christian Education of the Diocese unanimously endorsed the Parish Plan as a valuable instrument for Christian education.

A Pleasant Discovery

The Rev. A. Murray Goodwin of Trinity Church, Hartford, Connecticut, needed photographs for two television programs about the life and work of the Episcopal Church, for WTIC-TV, Hartford.

He consulted his file of back issues of *THE EPISCOPALIAN* and made a pleasant discovery.

"Almost without exception, every point which we tried to make in the two programs," he writes, "had been covered at some time or another by word and picture in *THE EPISCOPALIAN*."

"What better way for a member of the Episcopal Church to get a well-rounded education in faith and action? Surely this is a magazine to be commended to all Episcopalians."

Through the Parish Plan nearly 500 families in Trinity Church keep in touch with the whole Church. Mr. Goodwin is assistant to the rector, the Rev. E. K. Van Winkle, Jr.

The Parish Plan Makes Sense

"Our subscription should run forever," says the Rev. Leopold H. Hoppe, in renewing the Parish Plan of Grace Church, Ottawa, Kansas.

"We never intend to retreat from the Every Family Plan," is the note struck by the Very Rev. Malcolm E. McClenaghan, of Sacramento, California, in renewing Trinity Cathedral's Parish Plan.

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Worldscene continued

bling. At present, the Church is on record simply as opposing "games of chance" as a source of church funds.

National Perspective—Shortly before the Episcopal Executive Council meeting, leaders from thirteen denominations and thirteen state councils of churches gathered in New York to hold the first National Consultation on Legalized Gambling. The purpose of the conference was to explore the implications of legalized gambling, and to consider possible objectives for future national action programs against it.

The two-day sessions, called by the National Council of Churches, featured addresses by a U.S. Circuit Court judge, a U.S. Justice Department official, a British clergyman, and a labor official. While each spoke on a different aspect of gambling, all agreed that legalization brings more woe than weal.

"Easiest Business"—Speaking to the argument that legalization of gambling removes it from underworld control, the Hon. George Edwards, of Detroit, Michigan, U.S. Court of Appeals Judge for the Sixth Circuit, told the churchmen, "Rather than getting rid of crime . . . [legalized gambling] puts organized crime in charge in an even bigger way. Gambling is the easiest business to run dishonestly."

Citing the "crucial role" of the churches in the recent passage of the civil rights bill, he called for an all-out "church-led war on organized gambling and organized crime."

"Fictional" Bookies—The "fiction" that a bookmaker is "just a small operator acting entirely on his own" was assailed by Mr. Edward T. Joyce, head of the U.S. Justice Department unit on interstate gambling. "We know that the small bookmaker cannot exist without the services furnished by organized gambling," he said.

British View—Describing the effects of a vote to legalize gambling in his own country, the Rev. Gordon E. Moody, general secretary of the British Council of Churches' council on gambling, said, "Most gambling in the United Kingdom is now a response to commercially offered opportunity, and does not spring from an absolute inward impulse. Parliament intended to legalize gambling without increasing it, but the increase has been immediate and considerable."

Labor Voice—Stating that it is time for "more businessmen and union leaders to get acquainted with the facts," Mr. Gordon H. Cole, editor of *The Machinist*, weekly newspaper of the International Association of Machinists, AFL-CIO, told the gathering, "Too often, in recent years, intelligent citizens have consented to legalized, commercial gambling without bothering to find out what it's all about."

Most labor organizations oppose gambling, Mr. Cole said, because it constitutes "a drag on the economy." While gambling is now "the nation's largest industry," he claimed, it was once legal in every state, and lotteries were common. "Gambling became illegal because it was bad business and because it was bad for business. The nineteenth-century revolt in many communities was led, not by the clergy, but by business and civic leaders."

Pointing out that one reason for this historic opposition was the lawlessness and corruption gambling encouraged, Mr. Cole said, "Judging by the experience of Nevada, they haven't changed." Earlier, the conference had been told that this state, which has the most open policies on gambling, has the highest per capita crime rate in the Union.

In Person

● Governor **John B. Connally** of Texas was the major speaker at a recent testimonial dinner honoring one of the state's most prominent adopted sons, the Rt. Rev. **John E. Hines**. After nineteen years as Bishop of the fifty-seven-county Diocese of Texas, the South Carolina-born Episcopal leader was preparing to take over his new duties as Presiding Bishop of the Episcopal Church. Citing Bishop Hines's outstanding career as both church leader and citizen, Governor Connally paid particular tribute to the Bishop for his service on the first Board for State Hospitals and Special Schools in the state, established to "give Texas a mental health program worthy of the name." Some 1,000 guests at the dinner also heard the Governor tell the Bishop, "you may be living in Connecticut and working in New York, but you are still a Texan as far as we're concerned." The Very Rev. J. Milton Richardson, Dean of Christ Church Cathedral, Houston, is the new Bishop-elect of the Diocese of Texas.

● Two seminarians, both students at Seabury-Western Theological Seminary, Evanston, Illinois, and both recipients of dual scholarships, are currently on a one-semester leave of absence for special studies in the Holy Land. Mr. **Carl W. Babcock**, of Oroville, California, and Mr. **Timothy J. Hallett**, of Rochester, Minnesota, are being sponsored by the American Institute of Holy Land Studies, which is providing funds for tuition, and the Rotary Club of Jerusalem, which is underwriting their living expenses abroad. The American Institute of Holy Land Studies sends clergymen, and in a few cases undergraduate students, from all over the world to study at Jerusalem's Hebrew University. The students also travel in the Holy Land, take part in archaeological expeditions, and live with students and ministers of other denominations.

● The Rt. Rev. **Roland Koh**, former Suffragan Bishop of Kuala Lumpur, Malaysia, has been appointed Anglican Bishop of Jesselton, Sabah. Born fifty-six years ago in the diocese he will now head, Bishop Koh has a colorful and remarkable background of service and achievement. It was not until 1930, when he had passed his twentieth birth-

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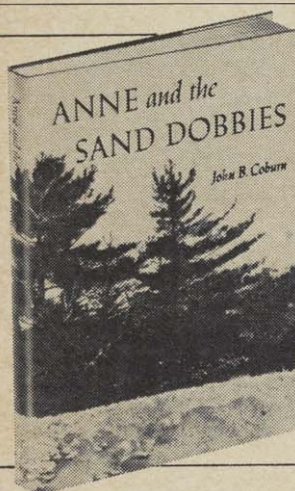
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In Person continued

day, that he relinquished the Buddhist faith of his family and became a Christian. Eleven years later, in 1941, he was ordained to the ministry, and served extensively in China until the Communist takeover. From 1947-54, he was vicar of St. Mary's, Hong Kong, and served the four following years as vicar of All Saints, Kuala Lumpur. In 1958 he was consecrated to be Assistant Bishop of Singapore, and in 1961 was named Suffragan of Kuala Lumpur. Married and the father of four children, Bishop Koh holds a doctorate in divinity from the American International College in Springfield, Massachusetts—and is a former tennis champion of North Borneo. The Jesselton diocese covers the whole of Sabah, the part of Malaysia formerly known as North Borneo. It was created in 1962, when the former Diocese of Borneo was divided into the two dioceses of Jesselton and Kuching.

● Mr. **Albert Hay Malotte**, eminent composer of more than eighty pieces of music and best known for his musical setting for "The Lord's Prayer," died recently at his Hollywood, California, home. Mr. Malotte, whose compositions include oratorios, ballets, and motion picture scores, once served as a choir boy in St. James' Episcopal Church, Philadelphia, Pennsylvania.

● Miss **Faith Pomponio**, former public relations director for the Protestant Council of the City of New York, has assumed new duties as head of the World Council of Churches' public relations office in New York. Miss Pomponio succeeds Miss **Betty Thompson**, who was recently named executive secretary for the Section on Communication, Joint Commission on Education and Cultivation, the Methodist Board of Missions. The Georgia-born Miss Thompson, well known for her role in arranging press coverage of a number of international religious meetings, such as the 1961 World Council of Churches Assembly in New Delhi, India, is the author of a book and several magazine articles, and was recently named an editor-at-large of **The Christian Century**. Miss Pomponio, a native New Yorker, has previously served as director of press relations of the American Baptist Convention.

Saint in Striped Pants?

IF ANYONE thoroughly familiar with Europe were asked which nation was least likely to produce a Christian mystic in the grand tradition, the chances are that he would unhesitatingly answer, "Sweden."

That country, famous for its high standard of living, its enlightened social arrangements, and its secularization of life, has seemed to many observers an advance model of a world in which the "God hypothesis" becomes irrelevant because society has found adequate means of doing the work formerly attributed to the Creator. Something of a benign "Brave New World" quality is visible in Sweden, and many a social scientist or social worker has hailed it as the earthly paradise that prefigures mankind's future.

Like all national stereotypes, this picture of Sweden is partly false—there are countercurrents in the national life that are less evident to the casual eye than the idyllic housing developments and the universal availability of adequate medical care. But the stereotype is not wholly false. It has enough truth in it so that when Dag Hammarskjöld's "diary" titled *Markings* (Knopf, \$4.95) was posthumously published, some of the Swedish reviewers responded with a mixture of bewilderment and outrage.

They did not know what to make of Hammarskjöld, who to the outward eye was the perfect ideal example of dedicated, rational, wholly secular

civil servant raised to an international level. They were not at ease to find that the world had had in its midst a St. John of the Cross or a Meister Eckhart in the striped pants of a diplomat.

But what, exactly, is the book *Markings*? The title is a free translation of the Swedish *Wägmärken*, which means trail marks or guideposts, words that—as author W. H. Auden wisely points out in his foreword—suggest Boy Scouts or religious emphasis weeks. Still, the original Swedish title points to the purpose of the diary. It is *not* a daily chronicle of Hammarskjöld's activities—the UN is not so much as mentioned. Rather, it consists of his thoughts, over a period of several decades, on man's relation to whatever is ultimate, and in particular on the will of God so far as it can be perceived. The "guideposts" are those the author erected for himself along the path of his own spiritual evolution.

The Whitsunday entry for 1961, not long before his death on a peacemaking mission in Katanga, refers backward to some unidentified moment when he consciously willed himself to be the instrument of God: "I don't know Who—or what—put the question. I don't know when it was put. I don't even remember answering. But at some moment I did answer *Yes* to Someone—or Something—and from that hour I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal."

Two themes dominate the book, becoming clearer and more insistent toward the end. One is that the individual must brush aside his own ego and become God's instrument—"Not I but God in me." This concept, so central to Christian understanding of any man's destiny, is developed in passage after passage. There is no trace of megalomania in all this, no hint that the UN secretary confused himself with the God who was "in" him. He writes with a sober matter-of-factness, almost like a junior civil servant listening carefully to the directives of his superior.

The other theme is the way of the Cross, which gripped and fascinated Hammarskjöld. W. H. Auden, who with Leif Sjöberg translated the work from the Swedish, suggests that there is a touch of the morbid in the many passages that brood on the likelihood of death and sometimes seem to reflect a certain relish in the idea. Perhaps.

On the whole, however, it is the centrality of the Cross in the life of any man who tries to obey God that stands out most sharply, not the preoccupation with death *per se*. It is almost as though Hammarskjöld knew with some deep intuition that his way of obedience would end with the desperate flight to Katanga and the fatal accident. Whether he knew or not, he was prepared.

A book such as this inevitably arouses controversy on several levels. In the first place, is the religious ex-

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BOOKS continued

perience described in it "authentic"? God Himself must judge, but so far as this purely human reviewer is concerned, the experience rings completely true. The voice of one specific man speaks throughout the book, a man who has his spiritual ups and downs, who very slowly, but with a massive inevitability, comes to the point where he soberly puts himself at the service of God.

At the same time, it is a man who functions supremely well in the busy and chaotic world of public events, and who there shows no signs of delusions and self-deception. Your taste buds determine whether you consider an apple sound or rotten; my own taste buds render a verdict of "sound" on this book. If Hammarskjöld was indulging in some vast self-deception, then I will also turn St. Paul over to the amateur psychoanalysts.

The second question, asked by several reviewers, is whether the experience, even if authentic, is relevant to a twentieth-century world of technology, science, and Cold War. The question is asinine. "By their fruits ye shall know them." Hammarskjöld functioned with an almost superhuman skill and insight; he endured a crisscross fire of abuse and misunderstanding; he continued to function. The secret of his efficiency is now revealed. He was working to please not Americans, not Russians, not the uncommitted nations, but God. This gave him a peculiar balance and perspective, as well as a toughness that nothing could destroy. Mysticism may be the most practical thing available in such a world as the one we inhabit.

Still, he remains an unusual type, unless there are others like him whose diaries have not yet been discovered. Historically, the mystic has been little associated with the broad and tumultuous affairs of nations. Perhaps Hammarskjöld represents the emergence of the completely modern mystic, the one who takes the God within him into the halls of the UN and the jungles of the Congo. Perhaps—here again God must judge—he is the prototype of the future's saints.

At any rate, he has bequeathed us one of the half-dozen unmistakably major devotional books of our century.

—CHAD WALSH

NUN, A Gallery of Sisters, by Kathleen Elgin (Random House, \$4.95). This beautifully printed and illustrated

book recounts romantic life stories of nuns chosen as typical in Roman Catholic orders. Some are contemporaries; some, like St. Teresa, are founding saints. The author's emphasis is on the activist elements of the vocation, but the book offers too little indication that the cultivation of the interior life through prayer and Sacraments is part of the religious life.

—ELIZABETH BUSSING

From Lady Junkies to Lambeth

Sometimes a man's most eloquent sermon is his biography. This could be true of two priests, both of whom were challenged by the pitiful plight of people on the lowest level of humanity.

Father Daniel Egan, S.A., whose story is told in *The Junkie Priest*, by John D. Harris (Coward-McCann, \$4.50), was angered, and shocked into action, by the fact that no help was available for women drug addicts except delivery to prison. On their release, they were given twenty-five cents and a baloney sandwich as materials for building a new life. Vivid case histories leading up to the founding of a halfway house for these unfortunate women make absorbing reading and leave the reader grateful that there are men with Father Egan's compassion and dedication.

A similar ministry among desperate people, carried on by an Episcopalian, the Ven. Canon A. E. Saunders, is described in *Chaplain of the Waterfront*, by Van MacNair, Jr. (Seabury, \$3.50). The injustice and brutality of the treatment given longshoremen aroused Father Saunders' concern. He has been welfare worker, legal representative, and shepherd to these men and their families for over thirty years.

Working with equal efficacy, but at the opposite end of the social ladder, was Samuel Drury, Headmaster of St. Paul's School. His biography, *Drury and St. Paul's*, by his son, Roger W. Drury (Little, Brown, \$6.00), reveals an extraordinary amount of the personal conflict and motivation of his life. This account of human frailty and failures does not diminish his stature in the eyes of the reader, but evokes admiration for his twenty-seven years as a successful Rector. A generous sprinkling of humorous anecdotes helps to offset what, for the average

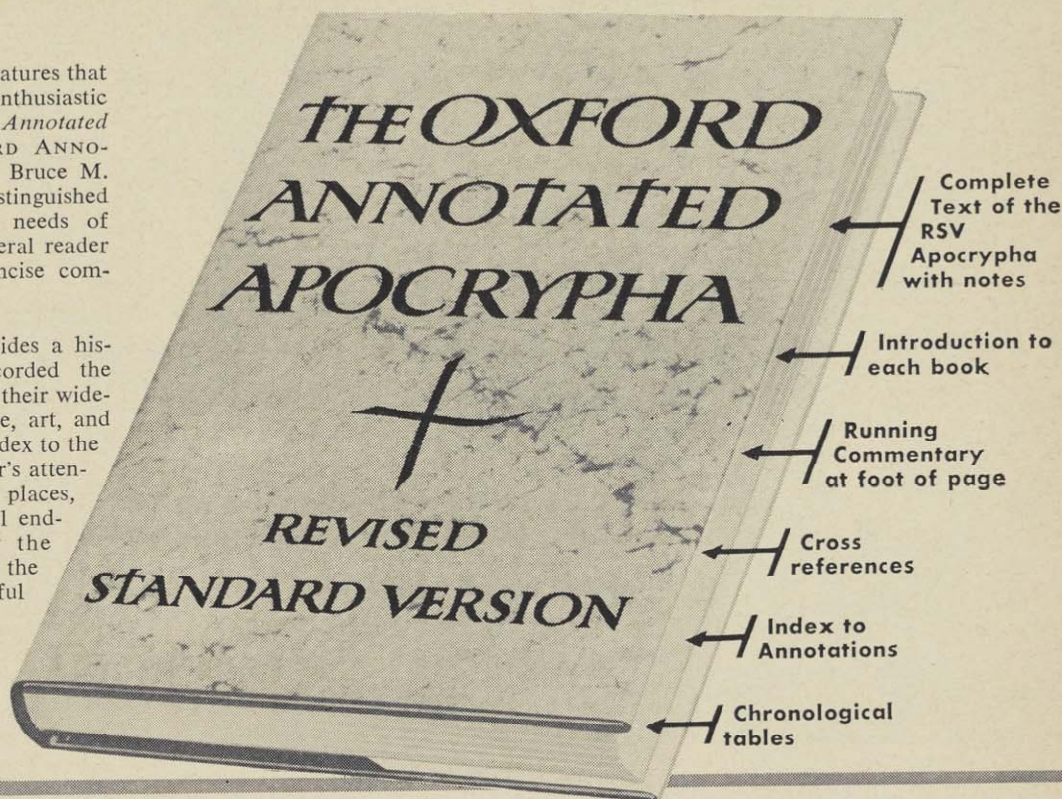
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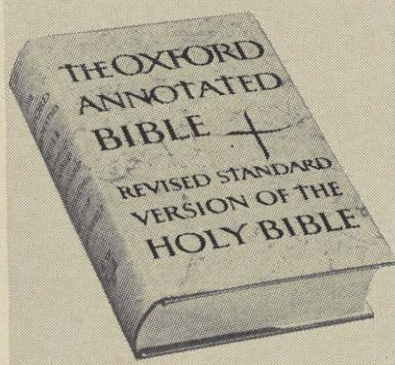
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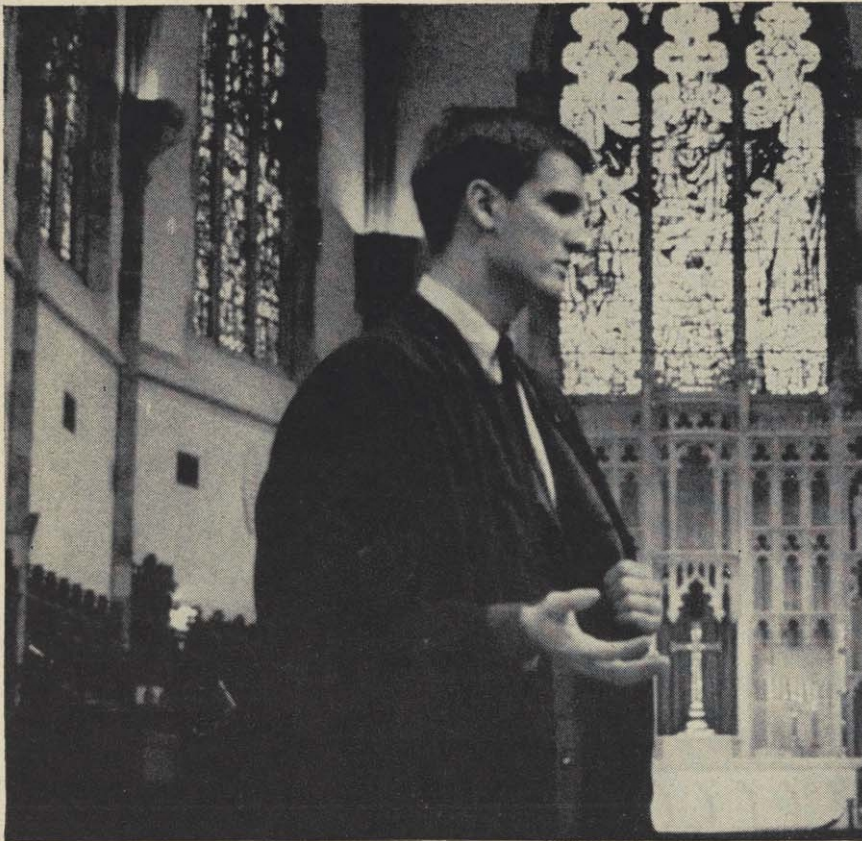
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BOOKS continued

person, is sometimes a rather too lengthy account.

Outstanding among the group for its literary quality as well as its subject is *The Hundredth Archbishop of Canterbury*, by James B. Simpson (Harper and Row, \$6.00). Arthur Michael Ramsey was colorful as a schoolboy and became increasingly so in his progress to his present status. The writer has captured the sense of excitement and pageantry which accompanied his appointments to posts as a priest, a Cambridge professor, Bishop of Durham, Archbishop of York, and finally Michael, *Cantuar*. This account of a great man's life is stimulating, and its historical background makes thrilling reading even for those who are not Anglophiles. —MARGARET B. TIMS

THE Q DOCUMENT, by James Hall Roberts (*Morrow*, \$4.75).

This absorbing tale of "international intrigue" has as its central theme the explosive threat of refuting the Resurrection faith.

Author Roberts has done research in Biblical criticism, and interposes some theological esoterica so as to offend neither the informed nor the casual reader.

His rather lifeless characterizations are stereotypes at best, but somehow do not detract from the enjoyment of the swift-moving plot laid in Japan. There are romance, bathos, and numerous sinister plots, including a struggle between agents of Communist China and the Vatican with the credibility of Christ as the prize.

This book is recommended for light reading, but not to scholars as a contribution to Biblical scholarship.

—THOMAS FLETCHER

GIFT OF A GOLDEN STRING, by Josephine Moffett Benton (*United Church Press*, \$3.95).

This book contains a recipe for oatmeal bread as well as quotations from such widely spaced writers as Salinger and Thomas à Kempis, Laura Ingalls Wilder and Aldous Huxley. The whole is tied together with running comment by the author into home-style meditations that are both broader and deeper than they may seem at first glance. Good day-by-day reading for housewives, it is excellent for that five minutes after breakfast when everyone else has just left the house for work or school.

—M.M.

Men on the Moon

ONE recent movie, *Fail Safe*, did away with New York City and Moscow. Another film, *Dr. Strangelove*, decided to go whole hog and just blow up earth. Now, a much more modest film entry—bearing the illustrious title of an H. G. Wells story, *First Men in the Moon*—clears us straight out of earth altogether and springs us to the moon.

A United Nations crew smartly arrives on the moon, making a perfect landing. As fate would have it, an American (a Hoosier from Indiana, in fact) is the man chosen by lot to be the first to set foot on the strange terrain. News of his accomplishment reaches earth, where everybody from Fifth Avenue to Red Square goes crazy with happy delirium.

But then something completely absurd occurs. A crew of men, setting out to explore the surface, discovers a small British flag, with a note claiming the moon in the name of Queen Victoria. The date of the note, which bears a man's signature, is 1899.

While this development is deemed inexplicable to the point of lunacy, nonetheless the evidence is clear and direct. So, back on earth, a top UN committee is dispatched to locate the gentleman who signed the note. They manage to discover him in an old people's home where he is held to be mad but harmless. After all, he talks about his trip to the moon all the time.

But his trip to the moon, in 1899, was a reality. He had gone with his fiancée and an eccentric scientist

who had really thought up the whole thing. So we move into a flashback and, being pulled back into 1899, we make the first trip to the moon with the three earth people. The rocket employed for the trip would make a rationalist shudder, but the trip is a success. The two men leave the lady in the rocket and set out to explore the terrain.

At first they see only the moon's flat surface with its jagged rocky inclines. But then the surface breaks, and they are thrust into a fantastic, labyrinthal world. They discern signs of superior intelligence and creativity and then, suddenly, are confronted by moon inhabitants. The visitors from earth call these creatures simply "moon people." But they really aren't people; they resemble insects. As a matter of fact, when their labor is not needed for an immediate task, they are sprayed with a liquid which wraps them in a cocoonlike substance, and they go to sleep standing on their feet.

WHILE the men have been moving about in the bowels of the moon, some moon people have dragged the rocket down into a subterranean cavern. Here all three earth people are reunited and seek to reach a consensus about strategy. But the eccentric scientist wishes to try communicating with the moon people, while the young man and his fiancée desire to return to earth.

We get a chance to look carefully at the moon people. At some moments, in certain situations, they



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MOVIES continued

seem capable of making decisions and even practical judgments concerning right and wrong. They also seem to be capable of kindness as well as cruelty. They are marked by a strong instinct for self-preservation but are almost totally conformist, moving always in groups or packs.

Finally the scientist speaks directly with the leader of the moon people. He is informed that violence is alien to the moon and not wanted there. The leader asks pointed questions about war. He wonders why men on earth fight each other, and if they enjoy doing it.

In a certain sense, the movie seems to be saying that man on earth possesses virtually limitless powers; for example, by his own strength and skill, he can steer his way through space and reach the moon. But moral problems develop. The young man from earth will not permit the possibility of communication with moon people. At his first encounter with them, he hurls several to their death, acting out of fear and lack of faith in the alternative of peace. Then he seizes a gun his fiancée has brought along and, in a climactic scene, starts shooting at all the moon people in sight.

Science fiction is always with us, and we are generally grateful. The actors in this movie—Edward Judel, Martha Hyer, and Lionel Jeffries—don't try very hard to be good, however, and scenarists Nigel Kneale and Jan Read have really not improved on H. G. Wells. The director, Nathan Juran, must have had fun, though, with the moon scenes which are, naturally, the best parts of the film.

Was God on the moon, as we briefly looked at it? The movie doesn't say. But men were there, and exercised their free wills in making moral decisions. Man's free will is, we know, an inestimable gift of God. Indeed, can a man, if he leaves the tiny planet of earth to visit the moon or any other part of the universe, leave God, Creator and Redeemer, waiting behind? He may, but he can't. ◀

to be seen—as does whether or not he will form some kind of “senate” of prelates from all parts of the world to advise in policy and strategy. The Pope is known to be well informed, and progressive in his sympathies. But he is determined to hold the disparate forces together; his whole background and training are in diplomacy.

Pope Paul is surrounded by, and for the time being must depend on, men who are sincerely conservative, many of whom honestly fear unusual change. We must pray for him, and pray for his advisers. I think most of us are afraid, too, of radical changes whose issues we cannot clearly foretell. The Roman Catholic Church is not the *only* conservative Christian body.

Yet there is a peculiar problem that the Roman Church faces in *aggiornamento*—i.e., updating itself. Except for the hard core of Protestant fundamentalists (and there are more of them than we Anglicans care to admit), it is the Roman Catholic Church which has, until the present time, the most consistently resisted coming to terms with the issues set going in the eighteenth century by what is called the Enlightenment. Throughout the nineteenth and early twentieth centuries it has persistently rejected and condemned all forms of “modernism.” Now it has decided that it must come to a more positive assessment.

If we know anything about history, we know that Christianity has an ambivalent record of inner renewal and reformation. In every generation it faces the challenge not only of how to maintain the faith once delivered, but to serve that faith by creative response to the ongoing changes and processes of human society.

A good example of the present torment and ferment concerns the question of “religious liberty.” The Church in all ages, whether Catholic or Protestant, has officially taught the inviolability of a man’s conscience, that only God is final Judge, that no one can be saved against

his own will. But how does one work this out in concrete personal relationships, in issues of social order and political peace?

Protestants have no clean record on this score, with all their mouthings about liberty of conscience and of prophesying. Protestants have always been ready to accept political privilege and dominance when it was to their own advantage. Again, let us not throw stones.

There was, of course, disappointment in those last, tense days of the Council, when the declaration on religious liberty was shelved for the second consecutive year. No one was more disappointed than were the American bishops—yes, and the Canadians, and Latin Americans, and French and Germans, and Asians, and Africans, and even many of the Spaniards.

The ovation given Bishop De Smedt was not for nothing. The 850 and more signatures of protest over the issue taken to the Pope by Albert Cardinal Meyer, Joseph Cardinal Ritter, and Cardinal Leger will not be lost.

There is no question of the ultimate outcome. Pope Paul has said that the religious liberty declaration must be first on the agenda of the fourth, and last, session, which is scheduled to convene on September 14, 1965. As Bishop De Smedt said, with rounds and rounds of applause, the Church depends solely on its witness to the truth and the authority of Christ himself. Our faith has to be grounded on nothing other than truth and love and faithful obedience to our Lord.

Through it all, we rejoiced to sing again and again, at the ceremony of Enthronement of the Gospels—when the book of the four Gospels was solemnly placed upon the altar before each morning’s debate, symbolizing the presidency in the Council of our Lord Himself, and not St. Peter or the Pope or the Cardinal presidents—the ancient acclamation:

Christus vincit—Christ conquers!

Christus regnat—Christ reigns!

Christus imperat—Christ rules!

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Letters continued from page 8

My husband is Episcopalian, while I am Roman Catholic. . . .

I was anxious to read about the Ecumenical Day you held in St. Louis. I was really thrilled to read about it till I came to the unbelievable quote of one R.C. layman. I am sure someone said it—he shouldn't have. . . . You could have found someone else to quote who would have typified the sincerity, the appreciation of your efforts to plan that day, and the respect we have for others. . . .

MRS. G. HOLLISTER SPENCER
Greenwich, Conn.

I was rather shocked to see such a phrase as "Lichty, We Love You" in our church magazine. This is certainly not the way anyone should refer to any clergyman, let alone our Presiding Bishop. An expression of affection is a fine thing, and the article itself was very good. However, it certainly showed a lack of respect for the Bishop. . . .

KENNETH A. LEE
Metairie, La.

REDUNDANCY NOTED

. . . an odd expression has been creeping into use in our church publications. Even THE EPISCOPALIAN has used it on page 2 of the December issue.

It is "worship service."

Is there any Prayer Book service not one of worship? . . .

HERBERT J. MAINWARING
Wollaston, Mass.

ON CAPITAL PUNISHMENT

I have . . . read with a great deal of interest the article entitled "Move in the Right Direction" under . . . "Capitalscene" in your November issue. I am not too sure that a blanket endorsement by the Church is in the best interests of society. I believe it is incontrovertible that the death sentence should be abolished where it is used as an instrument of revenge; however, I do believe that we should examine all facets of this question before coming to a final decision.

The person who commits a crime of passion and who is a reasonably good bet to lead a blameless life thereafter certainly should not be put

to death. Clearly, the death sentence here would be revenge against the unhappy offender. I do not believe it can be argued that it would serve any other purpose in such a case. But, there are other offenses where the criminal is a habitual offender who has killed again and again or has committed sexual crimes again and again. Such a criminal, I believe, should be put to death. If a life sentence really meant what it says it is, i.e., if it would keep such a person in jail for the rest of his natural life, then I would be wholeheartedly in favor of your stand. Unfortunately, whatever else a life sentence may represent, the one thing it is not is a sentence for the lifetime of the jailed person.

I think we owe as great a debt to society as we do to the criminal, and while putting such an offender to death may not deter others from following in his footsteps, I can assure you that it will definitely prevent him from committing any further crimes.

S. H. SIGLER
Wyndmoor, Pa.

TO "P.B." OR NOT TO

Can't we give the highest office in the American Church the dignity of his title? Must it be the "P.B." like some brand of soap?

MARGUERITE B. TARRANT
Columbus, Wis.

CALLING ALL CHOIRBOYS

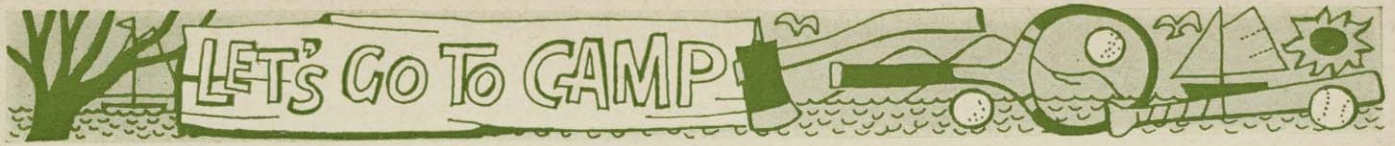
An article in your September issue on G. Mennen Williams, stating that he had been a . . . choirboy, gave me the idea that you and your readers could provide some valuable information.

I am doing a book on Episcopal choirboys, with emphasis on their training and its ultimate, beneficial effects on their later lives.

I would appreciate any information regarding former choirboys who have achieved success . . . dating back as far as possible and including present-day figures. Anyone who can supply such information need only list the name of the former choirboy and his . . . attainments on a postcard addressed to me at Blackwell Avenue, Route 12, Morristown, New Jersey.

ROBERT WYNDHAM
Morristown, N.J.

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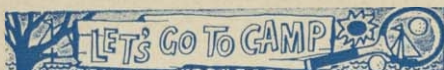
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CALENDAR OF PRAYER—FEBRUARY

Dioceses of the Anglican Communion and Their Bishops

- 1 The Churches of the Wider Episcopal Fellowship, in Intercommunion with Churches of the Anglican Communion
- 2 **Auckland, New Zealand:** Eric Austin Gowing, *Bishop*. (For St. John's College, seminary for the ministry; for St. Stephen's College [boys] and Queen Victoria [girls]; for the diocesan project of establishing interdenominational parishes in new housing developments.)
- 3 **Ballarat, Australia:** William Auchterlonie Hardie, *Bishop*. (For increased commitment of the Church in Australia to witness to the Gospel in South-east Asia and the Pacific isles.)
- 4 **Bangor, Wales:** Gwilym Owen Williams, *Bishop*.
- 5 **Barbados, West Indies:** Edward Lewis Evans, *Bishop*. (For Codrington College, where clergy are trained; and for the brothers of the Community of the Resurrection who have charge.)
- 6 **Barrackpore, India:** Ronald Winston Bryan, *Bishop*. (For the nine schools of the diocese.)
- 7 **Basutoland, South Africa:** John Arthur Arrowsmith Maund, *Bishop*. (For the Basuto workers who find it increasingly difficult to get work in South Africa.)
- 8 **Bath and Wells, England:** Edward Barry Henderson, *Bishop*; Francis Horner West (Taunton), *Suffragan*; Fabian Menteath Elliot Jackson, *Assistant Bishop*. (For closer cooperation of the Missionary Societies of the Church of England, and their coordination through the Overseas Council of the Church Assembly.)
- 9 **Bathurst, Australia:** Ernest Kenneth Leslie, *Bishop*.
- 10 **Bendigo, Australia:** Ronald Edwin Richards, *Bishop*.
- 11 **Benin, West Africa:** Agori Iwe, *Bishop*. (For the Rural Training Center at Asaba.)
- 12 **Bermuda:** John Armstrong, *Bishop*. (For growing racial integration; for a higher moral standard in the island.)
- 13 **Bethlehem, U.S.A.:** Frederick J. Warnecke, *Bishop*.
- 14 **Bhagalpur, India:** Philip Parmar, *Bishop*. (For the student center at Patna; for development of church unity plans in North India.)
- 15 **Birmingham, England:** John Leonard Wilson, *Bishop*; David Brownfield Porter (Aston), *Bishop*; George Sinker, *Assistant Bishop*.
- 16 **Blackburn, England:** Charles Robert Claxton, *Bishop*; George Edward Holderness (Burnley), *Bishop*; Anthony Leigh Egerton Hoskyns-Abrahall (Lancaster), *Bishop*. (For the diocese's evangelistic and educational work; for church schools, the new University of Lancaster, the Church Teachers' Training College in Lancaster.)
- 17 **Bloemfontein, South Africa:** Bill Bendyshe Burnett, *Bishop*. (For the mission to Africans in gold fields and mine compounds; for better transport in African reserves, especially to help the sick to clinics and hospitals.)
- 18 **Bombay, India:** Christopher James Gossage Robinson, *Bishop*.
- 19 **Bradford, England:** Clement George St. Michael Parker, *Bishop*. (For enlarging the ministry in new housing areas; for an effective ministry to the Indians, Pakistanis, and West Indians working in Bradford City.)
- 20 **Brandon, Canada:** Ivor Arthur Norris, *Bishop*. (For the Indian work and development of an Indian ministry.)
- 21 **Brechin, Scotland:** John Chappell Sprott, *Bishop*. (For ministry to university students; for more vocations to the priesthood; for the Religious Orders of women who do pastoral work in the diocese.)
- 22 **Brisbane, Australia:** Philip Nigel Warrington Strong, *Archbishop*; Wilfrid John Hudson, *Coadjutor*. (For the Clergy of the Bush Brotherhood of St. Paul; for St. Francis College, training school for the ministry; for new churches for new housing areas.)
- 23 **Bristol, England:** Oliver Stratford Tomkins, *Bishop*; Clifford Leofric Purdy Bishop (Malmesbury), *Bishop*. (For training lay leadership; for the industrial mission in Bristol and Swindon.)
- 24 **British Columbia, Canada:** Harold Eustace Sexton, *Archbishop*. (For the Columbia Coast Mission.)
- 25 **British Honduras, West Indies:** Gerald Henry Brooks, *Bishop*. (For more vocations to the ministry; for resources to build churches and schools.)
- 26 **Bunbury, Australia:** Ralph Gordon Hawkins, *Bishop*.
- 27 **Calcutta, India:** Hiyaniirindu Lakdasa Jacob de Mel, *Bishop and Metropolitan*; John Richardson (Car Nicobar), *Bishop*. (For Bishop's College, the provincial seminary; for the proposed Diocese of Andamans and Car Nicobar.)
- 28 World Relief and Interchurch Aid Programs

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TWO CENTS FOR HELL



WHEN I was a child I used to go to Sunday School, as it was then called, with something less than enthusiasm and usually convoyed by my older sister. On one of these occasions the end of the journey seemed even less than ordinarily attractive, and I decided to bolt. It was not difficult, and soon I found myself walking down deserted city streets filled with Sunday morning calm.

It was refreshing and in a small way exhilarating, a little declaration of independence. It was also a bit lonely. There was no one with whom to make conversation or with whom to make a common front, however tentatively, against authority. There was almost too much freedom, escape pleasant but formless.

After a while I came to a drug-store, closed and silent, with a gum and chocolate machine standing in the entrance way, inviting pennies. I put my hands in my pockets and contemplated it. My fingers touched the little pink envelope intended for the Sunday School collection, one penny for us, one for the "heathen." Speculatively I drew it out and wondered if I dared. In a sense I had cut myself off from "us" by my act of re-

bellion, but I felt some identification with the heathen.

One might as well be killed for a sheep as a lamb. Slowly and deliberately I tore the envelope open and weighed the pennies in my hand. Would I do it? Yes, I would!

No crime was ever committed with more deliberateness. Into the slot the pennies went, one for gum, the other for chocolate. The plunger made a frightful noise, enough, it seemed, to announce my guilt to all the world. Momentarily I expected a shaft of heavenly lightning to strike me down for my sin of blasphemy.

But nothing happened, nothing at all.

In a way I was disappointed; God didn't seem to care. I walked down the silent street with my sinful booty. The chocolate was so waxy and hard I spat it out. The gum was tasteless and not very chewy. My rebellion had turned out to be unsatisfying. I felt small, and very much alone. It was too easy.

I have no memory of how the

morning ended, of what explanations were demanded or made. It must not have been very catastrophic. My memory, even now, is one of separateness, loneliness. Judgment would have been better, more satisfying. I had cut myself off, had spent the Lord's money riotously, and nobody seemed to care. Energy without joy. A universe without judgment was an unsatisfying one; it was, in fact, hell.

A universe without oughts is an unsatisfying universe, a godless one. So the struggle with conscience is a real struggle, not make-believe. Hell is the complete refusal of conscience; there are no oughts in hell. Everything is meaningless.

A word common to all accounts of hell is "they." It is "they" who lock the door, who drain out the meaning, who make the diabolical arrangements. Who are "they"? "They" are nobody or, if anybody, ourselves insisting on our own nothingness. It is a way of saying that we are unrelated to God the Creator and therefore unrelated to God the Judge.

Hell is abdication of responsibility. It is not only the bottom, it is our knowledge of the bottom. ◀

BY

ROBERT N. RODENMAYER

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Have and Have Not

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

The Chapel of the Good Shepherd, a new mission with limited funds, is in need of nine acolyte cassocks and cottas in various sizes. If you have some which are no longer being used, please write to Mr. Venaldo Simmons, Box 535, Custer, South Dakota.

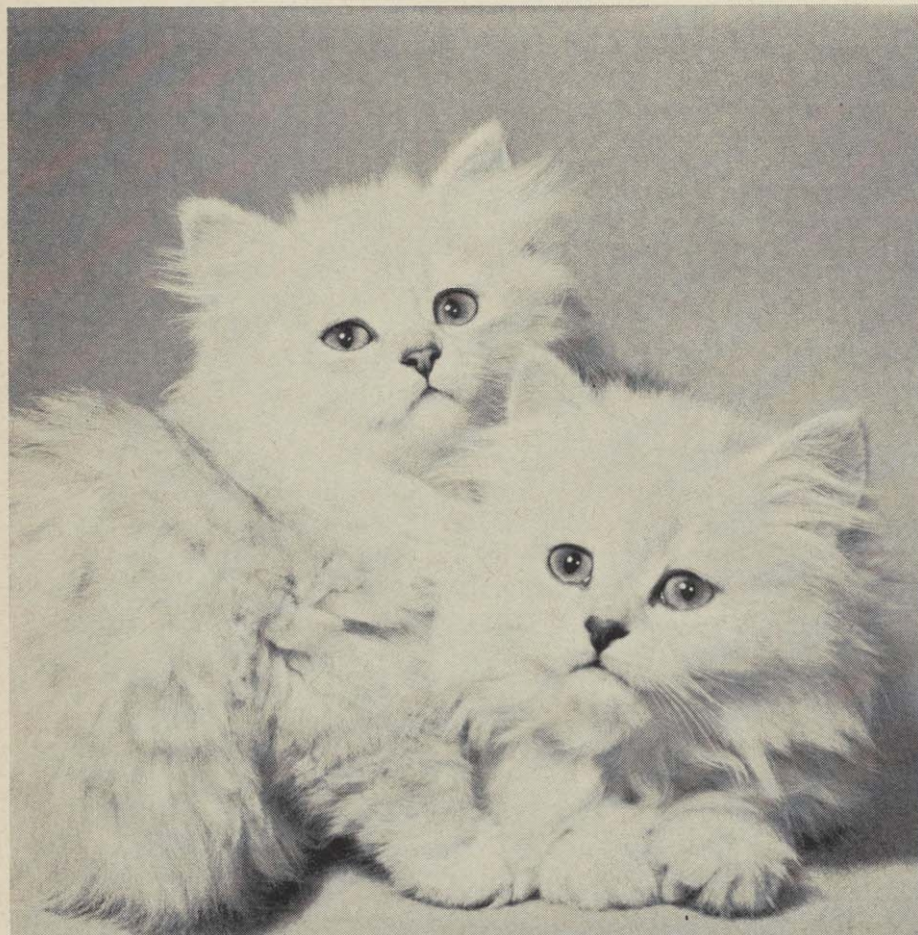
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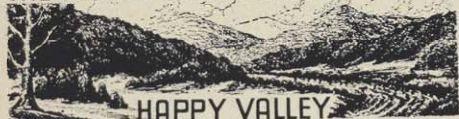
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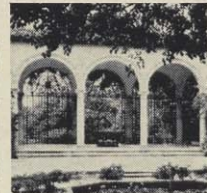
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- 2 Purification of St. Mary the Virgin
6 Workshop for organists and choirmasters at the College of Church Musicians, Washington, D.C. Subject: "César Franck and the Romantic Tradition in Church Music." Conducted by Dr. Preston Rockholt, Director of Studies at the college. The public is invited.
7 Fifth Sunday after Epiphany
11-15 General Division of Women's Work meeting at Seabury House, Greenwich, Conn.
14 Septuagesima
14 Race Relations Sunday
16-18 Annual meeting of the Executive Council of the Episcopal Church, Seabury House, Greenwich, Conn.
20 Dedication of screens and kneelers given by veterans of Iwo Jima for the War Memorial Chapel of the Washington Cathedral. The Marine Corps Color Guard and Brass Choir will participate.
21 Sexagesima
21 Universal Day of Prayer for students
21-28 National Brotherhood Week
24 St. Matthias the Apostle
28 Quinquagesima

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.

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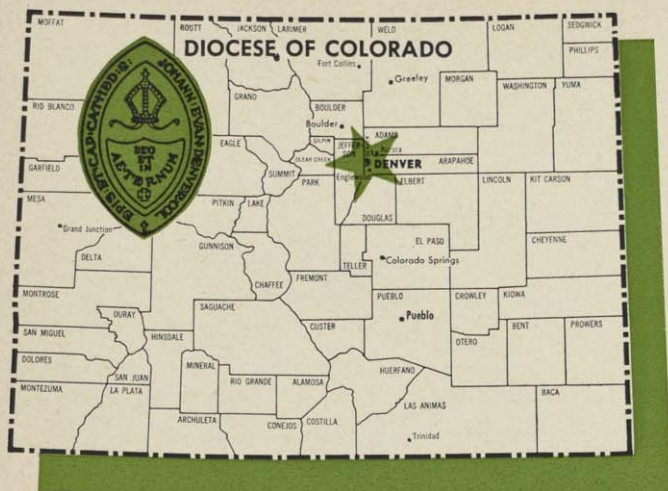
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Know Your Diocese

The Diocese of Colorado covers the state's entire 104,247 square miles. Some of the nation's highest mountain peaks (over 1,500 exceed 10,000 feet, and fifty-two are over 14,000 feet) are found here, with the Continental Divide splitting the diocese in half.

The first recorded Episcopal services were held in Denver in January, 1860, by the Rev. John H. Kehler. At this time, Colorado was part of the vast Missionary District of the Northwest. The Diocese of Colorado was organized and created in 1887. The early history of the diocese reflects that of the state: churches were founded and later disbanded as mining towns boomed and collapsed. The story of the Church in those days is a dramatic one, telling of heroic struggles on the part of a small number of dedicated men who traveled thousands of miles to minister to their congregations. For a period (1893-1919) the western part of the state became a separate missionary district, with interludes as part of other missionary districts. The area was reunited with the Diocese of Colorado in 1919.

Today the Episcopal Church in Colorado finds itself once again striving to meet the needs of an expanding population. In the last ten years, thirteen new missions have been established and fourteen missions have become parishes. At the end of 1963, records showed 41,958 baptized members (27,604 communicants) being served by ninety-seven clergymen and 281 lay readers.

A series of conferences are being held between the Episcopal clergy of the diocese and the clergy of the Roman Catholic Diocese of Pueblo. These began in 1963 after Bishop Minnis preached at a Knights of Columbus-sponsored Field Mass in Pueblo on the invitation of the Bishop of Pueblo. These meetings have created a remarkable spirit of ecumenicity among the participants.

The diocese is sponsoring a School of Theology for Laymen which began in September, 1964. Three different classes meet each week, with content similar to that offered by seminaries.

Two hospitals in Colorado are diocesan institutions: Parkview Episcopal in Pueblo, and St. Luke's in Denver, which has a school of nursing. A new diocesan institution, Spalding House, will open its doors during 1965, providing facilities for extended care and rehabilitation of the ill. In addition to the opening of Spalding House, the diocese

looks forward in 1965 to the building of churches in several areas where new congregations have already been formed.



On September 29, 1964, the Diocese of Colorado celebrated the tenth anniversary of the consecration of the Rt. Rev. Joseph Summerville Minnis, who became Bishop Coadjutor on that date in 1954. He became the sixth Bishop of Colorado when he succeeded the retiring diocesan, the Rt. Rev. Harold L. Bowen, in February of 1955.

Born in Terre Haute, Indiana, on January 3, 1904, Bishop Minnis received his B.D. from Nashotah House in 1929 and was ordained priest the same year. The seminary honored him with a D.D. degree in 1947.

After serving at the City Mission, Chicago, Illinois; at St. Mark's Church, Beaver Dam, Wisconsin; and as assistant at the Church of the Atonement, Chicago, Illinois, he was rector of Christ Church, Joliet, Illinois, and chaplain of the Illinois state penitentiary. He was vicar of the Chapel of the Intercession, Trinity Parish, New York City, from 1943 to 1954 and acted as rector of Trinity Parish from 1951 to 1952.

Bishop Minnis is a long-term Fellow of the College of Preachers at Washington Cathedral. President of the St. Luke's Hospital Association, Denver, and of the Parkview Episcopal Hospital, Pueblo, he is also on the Board of Trustees of Nashotah House.

Bishop and Mrs. Minnis, the former Mary Katherine Abell, are the parents of four children. Both sons were graduated from Nashotah House and serve in the diocese. The Rev. Joseph A. Minnis is vicar of the Chapel of the Holy Comforter, Broomfield, and of the Chapel of St. John Chrysostom, Applewood, Golden. The younger son, the Rev. William H. Minnis, was ordained deacon in June, 1964, and is vicar of St. Andrew's, Manitou Springs. The Minnis daughters are Mrs. Peter J. Hand, who lives in Pennsylvania, and Mrs. Alex Zimmerman, currently in Germany with her husband, an Air Force officer.

The Episcopal Church in 1965

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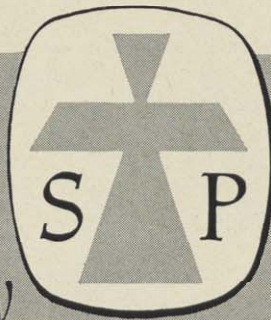
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