

Title: *The Episcopalian*, 1965

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THE EPISCOPALIAN



March, 1965

This Our Brother Elected

Confessions of a Do-Gooder

Putting the I in MRI

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Bishop Lichtenberger (right front), with other principals in the service, irons out details the day before the ceremony.



Bishop and Mrs. Hines's only daughter, Mrs. Taylor Smith, has a cab retrieve her hat, left on a plane from Manila.



On installation day, Bishop Hines rushes in to see his large family in the College of Preachers' library (see page 10).

This Our Brother Elected

In the midst of Christendom—and the world—the Episcopal Church's new Presiding Bishop is inducted and installed at Washington Cathedral.

The whole Church of God gathered in Washington, D.C., on January 27 to install the Rt. Rev. John E. Hines as the twenty-second Presiding Bishop of the Protestant Episcopal Church in the United States of America.

The Cathedral of Saint Peter and Saint Paul, known to most Americans as Washington Cathedral, provided the setting. It seemed to glow that day atop Mount Saint Alban in the bright winter's afternoon. People, hundreds of them, began arriving soon after noon to fill the unfinished nave and the soaring galleries and balconies. By 2:30 several hundred radio and TV cameramen, reporters, and technicians were in their places.

Music, gloriously and faultlessly performed, opened the service. It was provided by the Cathedral's resident choir and visitors from New York's Cathedral of St. John the Divine and St. Thomas Church, as well as organists and a small orchestra drawn from Washington's National Symphony.

First of the four formal processions came, naturally, from Texas, including laity and clergy from the new Presiding Bishop's former diocese.

The General Procession, as it was

called, made history as one of the most complete representations of Christendom ever formed. Representatives came not only from the World and National Councils of Churches, the Anglican Communion, the Episcopal seminaries, and the Executive Council, but also from twenty-seven national church bodies.

This dazzling diversity included Albanian, Antiochian, Bulgarian, Greek, Russian, Serbian, and Syrian Orthodox leaders from the U.S.A.; Baptists, Disciples, Friends, Lutherans, Methodists, Moravians, Polish National Catholics, and United Presbyterians; Anglicans from Canada, England, and Wales; officials of the Assemblies of God, the United Church of Christ, and the Roman Catholic Church. Their ceremonial finery, or the lack of it, made the diversity obvious—but they prayed, sang, stood, and sat together in eloquent proximity.

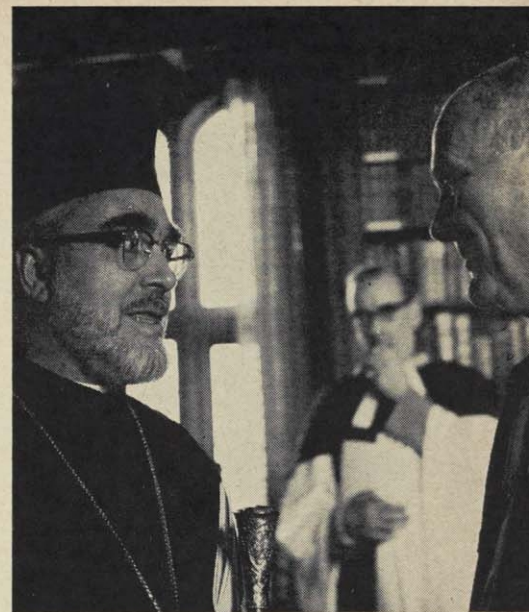
The Bishops of the Episcopal Church, some ninety in all, formed the third procession to enter the Cathedral. The members of the American Episcopate took their places far up in the Cathedral's Great Choir near the High Altar.

A stunning flourish of trumpets announced to all that the final pro-





Bishops Sherrill, Hines, Creighton, and Moore (above, left to right) have lunch as the guests of the College of Preachers' Warden Frederick Arterton (right). At right, the Bishops of Albany, Tennessee, and Florida vest prior to the ceremony.

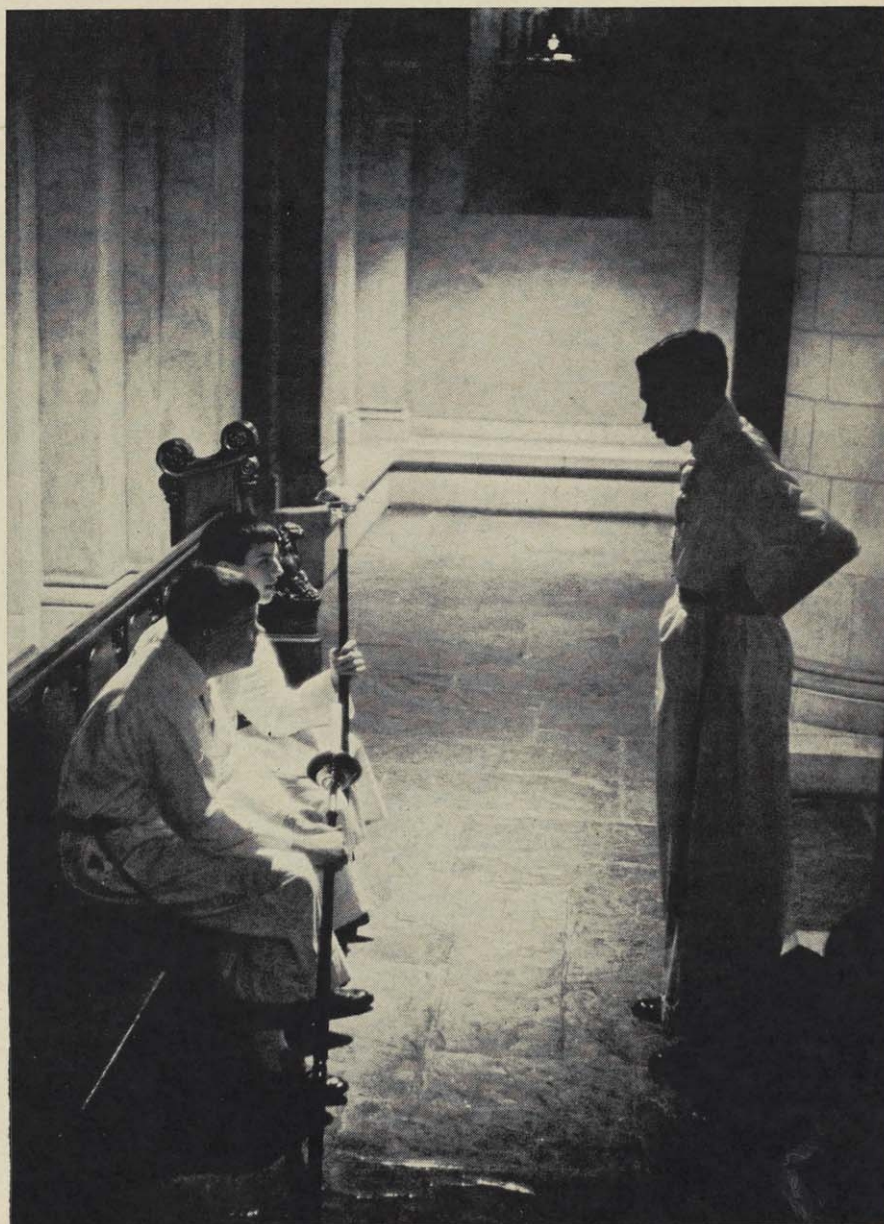


The Most Rev. Archbishop Iakovos, Greek Orthodox leader, greets Presbyterian Eugene Carson Blake (right).

cession had reached the West Door. Behind the cross and tapers were the Secretaries of General Convention's Houses of Bishops and Deputies; the President of the Deputies, Mr. Clifford P. Morehouse, and the Vice-Chairman of the House of Bishops, the Rt. Rev. Nelson M. Burroughs, Bishop of Ohio; and the Bishop of Washington, the Rt. Rev. William F. Creighton. Bishop Hines and his chaplain were followed by the retiring Presiding Bishop, the Rt. Rev. Arthur Lichtenberger, attended by his chaplain and the Bishops of Maryland and Southern Virginia, the Rt. Rev. Harry Lee Doll and the Rt. Rev. George P. Gunn, respectively.

Bishop Hines was welcomed by the Dean of the Cathedral, the Very Rev. Francis B. Sayre, Jr., and then conducted to the Cathedral Crossing, where certificates of his election in St. Louis, Missouri, last October were read by the Vice-Chairman of the House of Bishops and the President of the House of Deputies. This done, the members of the Bishop's procession were conducted to their places in the Great Choir.

Past Presiding Bishop Henry Knox Sherrill read from the majestic vision of Isaiah and from St. Paul's



This Our Brother Elected



At left, participants stream toward the Cathedral's south door. Below, Bishop Lichtenberger (left center) installs Bishop Hines in the Office and Chair of the Presiding Bishop, presenting him the Primatial staff. Deputies President Morehouse, (behind Bishop Hines) prepares to declare installation complete.



timeless admonition to Christians at Rome to be "... one body in Christ, and every one members one of another."

The some 3,500 assembled Christians stood to sing the new Presiding Bishop's favorite hymn, "Awake, thou Spirit of the watchmen," and to declare their common faith in the words of the Apostles' Creed. They went to their knees for prayers and a litany, led by the Bishop of Ohio, which asked the blessing of the Lord upon "This our Brother elected to the Office of Presiding Bishop. . . ."

Bishop Hines went to the prayer desk before the altar to offer prayers. Then, in solemn ceremony, the custodian of the Book of Common Prayer, the Rev. Canon Charles M. Guilbert, brought the Standard Book from its place on the altar, and President of the House of Deputies Clifford P. Morehouse administered the oath of office.

Retiring Presiding Bishop Lichtenberger, with President Morehouse, then escorted Bishop Hines to his Chair in the Cathedral. Bishop Lichtenberger pronounced the words of induction and installation and delivered to his successor the staff of the Primate. President Morehouse declared Bishop Hines installed.

During the singing of the Old Hundredth Psalm, Bishop Creighton of Washington escorted Bishop Hines to the Great Choir screen and presented him to the people.

Throughout the majestic movement of ceremony and song, the discreet clicks and whirrs of overhead cameras recorded the events for millions who could not be present. Time and space—those limits on the corporateness of the Church—were being contracted and bridged by technical wonders.

Bishop Hines, standing in the pul-

pit for his inaugural sermon, was transferred in voice and semblance, through a hundred lenses, winking lights, and microphones, to strips of jiggling film, electrons, and dancing waves of light and sound. Such means pushed aside the walls of Washington Cathedral and placed a solemn moment in church history squarely in the world.

"When we manage," said Bishop Hines, "to corrupt the 'essential disinterestedness' of Christian worship in order to preserve the *status quo*, or to freeze the social order, or to avoid a 'costly involvement' in the tragedy and misery of human life, we have produced something less than the Christian faith—something demonic and self-destroying.

" 'What the world expects of Christians,' " continued the Bishop, quoting the words of Albert Camus, " 'is that Christians should speak out, loud and clear . . . and confront the bloodstained face history has taken on today. We need men to speak out clearly—and to pay up personally.' "

But the new Presiding Bishop did not make his sermon just a stirring call for courage, imagination, and involvement. He concluded with a reminder of the radiant, compelling character of the Christian victory. "Here," he said, "is the exhilaration . . . the emancipation, the urgency, the joy of the Herald of God's Good News in the world."

Amid the singing of the anthem, "Sing, my soul, his wondrous love," Bishop Hines was conducted to the altar for prayers for a church with a new leader. He ended by pronouncing over all the ancient "Peace."

With the joyous notes of the "Te Deum Laudamus," the processions began to move from the Cathedral. A moment in history had passed, but would never be forgotten. ◀



Escorting Bishop Hines, now inducted and installed as Presiding Bishop, to the Great Choir screen, Bishop Creighton of Washington (center foreground) proclaims "Christian Brothers, I present unto you the Presiding Bishop. . . ." The people respond in unison: "The Lord be to thee a strong tower!"

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LETTERS

TWO ON SEMINARIES

I thought the cause for Episcopal seminaries was very well presented by Dr. Pusey in his article, "Let's Get on with the Job."

I wonder if an evaluation of the existing seminaries as to the overlapping of geographical locations might not be considered. Consolidation of some could help cut overhead costs, increase the size of libraries (due to consolidating), and increase the faculty of the remaining. This overlapping of location has been studied by other denominations for their seminaries, with resulting consolidations and the above advantages.

HENRY SAKRISON
Long Beach, Calif.

In regard to Dr. Nathan M. Pusey's article in [THE EPISCOPALIAN], January, 1965, . . . I would like to ask:

First: Why is not the first item on the National [Executive] Council budget the cost of educating our ministry? . . .

Second: Why do we need eleven seminaries for some 1,100 seminary students? . . .

Isn't it time to look realistically at these problems in our Church?

MRS. THOMAS LYNCH
Greensburg, Pa.

IS ABSTINENCE THE ANSWER?

Alluding to the timely and much needed discussion in the February [issue of THE] EPISCOPALIAN as to whether alcoholic drinks should be served to teen-agers, I feel that Mr. Sloan Wilson has not helped the issue by picturing in such glowing terms "the very real pleasures of moderate drinking—taste, relaxation, sociability," as if these desiderata could not be equally well obtained by serving some delicious soft drink. By this alluring description he but leads the young people to seek the sooner this privilege of the adult world, since it is their aim to seem grown-up and sophisticated as soon as possible.

A more telling argument, perhaps the only telling one, would be the example of abstinence on the part of the parents, since even in moderation alcohol is harmful to health and detrimental to performance (athletes interested in their game never touch it) and, in one drinker in ten, results in addiction and alcoholism. . . .

GRACE H. TURNBULL
Baltimore, Md.

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D-2

Department of the Ministry Survey Shows **MINISTERS INCOME** Lags

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Ministers have those same financial problems that face all of us but *with an income considerably less* than that earned by the average layman.

A recent survey deals with the income of Protestant clergymen in the United States in 1963 and covers 15 major communions. It is an amazing collection of fiscal facts, with both national and local implications. No section of our country stands out as being particularly generous to its ministers.

One conclusion evident from the survey is that ministers' salaries are not realistically aligned with their years of experience. The average salary and allowance of a newly ordained minister with 1-4 years' service is \$5814*. The average reported for a minister with 20-24 years' service is \$7317*. The \$1503 difference represents an annual wage increase of \$75.15.

A private industry with this outlook would find it impossible to hire or hold a specialist in almost any position.

To make this comparison even more pointed, the survey matched clergy with laymen, ages 25 and over, each having a like number of school years.

With 17 or more years of school, the average income for the layman is \$8434. Ministers with an equal number of years in college and seminary have a cash income, on the average, of \$5322, a whopping difference of \$3112.

Still another way of looking at the problem is to contrast the 1963 median salaries of these ministers with 1963 Census figures of median income of full time male work-

ers, ages 14 and over.

Twelve occupational classifications were used and clergymen ranked 9th in the rating. The following table shows the relative positions:

COMPARISON OF PROFESSIONAL INCOMES

Teachers . . . (elementary to college) . . .	\$6950 (to \$8163)
Engineers	\$9512
Self employed professionals (including Medical)	\$10,932 - \$12,678
CLERGY	\$6358

The median salary of clergymen was just \$815 above the 12th and lowest position. Actual cash income of the clergy was less since the \$6358 included an \$1800 allowance for rental, utilities and fees.

The survey has no answer, makes no recommendations. It is a problem to be faced and solved by each congregation. For the clergyman there is no "Help Wanted-Ministers" on the classified page. There are no bargaining tables, picket lines or contracts.

The decision rests in the hands of the thoughtful laymen in each congregation. It is one that must be confronted and resolved at regular intervals.

What better place to say . . . "Do unto others . . ."

*These figures include the median rental value of the parsonage at \$1300 annually.



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FOR YOUR INFORMATION

Our cover picture of the Rt. Rev. John E. Hines was taken by Irving Sherman during a family reunion which preceded the installation of the new Presiding Bishop on January 27. The moving and solemn installation ceremonies (see page 4) followed a "gathering of the clan" for the far-flung family.

For some of the Hines relatives who met in the College of Preachers and the Alban Towers, in Washington, D.C., the reunion offered a first glimpse at new grandnieces and grandnephews, and an opportunity to catch up on the latest bit of news from the Philippines, where daughter Nancy Hines (Mrs. Taylor K.) Smith lives with her husband and children.

All four of the John Hines's sons made the ceremonies: John Moore (called "John Mo"), Christopher, Michael, and Stephen; and all of the Bishop's five older sisters were on hand: Mrs. Dana Harris, Mrs. Everette Hall, Mrs. L. Earl Beard, Mrs. William Briggman, and Miss Leola Hines. In addition, brothers-in-law, grandnieces and grandnephews, and old friends such as the Rev. and Mrs. Charles A. Sumner, of St. David's Church, Austin, Texas, joined the group.

It was a gay, warm, happy day, a day full of nostalgia as well as good-natured joshing. The five sisters took their "baby brother" to task for referring to them in a news story as "schizophrenic," i.e., part Episcopal, part Presbyterian. Bishop Hines, in turn, joshed brother-in-law Earl Beard, a Presbyterian layman, for dipping into Episcopal tomes in the College of Preachers' library. The whole family listened with pride and pleasure to eleven-year-old Martha Carter recite her own poetry for her distinguished uncle's benefit. It provided a warm sidelight on a man who will be much in the public eye, but who is a true family man.

in the next issue of THE **EPISCOPALIAN** FIFTH ANNIVERSARY EDITION

- Inside the City
- The Women: Minus and Plus
- A Look at Seabury Press
- Anglican Origins, Part 3:
The Growing Years
- Words for Today

FAMILY MEMO

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

The number of Parish Plan churches using THE EPISCOPALIAN for regular communication with each family about the life and work of the whole Church is nearing the 900 mark.

During 1964 more than 300 churches and missions enrolled through the action of vestries and mission committees. A growing number each month are recognizing that the Parish Plan is the practical, economical way to share the information and inspiration provided by THE EPISCOPALIAN with every member.

The Church's national magazine now has more than 140,000 families as subscribers, with seven out of every ten of these families in Parish Plan churches. With THE EPISCOPALIAN in every home, Parish Plan churches find many ways to use it as a Christian education tool. Study programs are based on the magazine's articles on a wide variety of subjects, notably practice and belief, social issues, and the Church's newest concern—Mutual Responsibility and Interdependence.

This explains why so many parishes regard the Every Family Plan as a top priority in their adult education and stewardship programs year after year, and why more and more rectors and vicars think of the magazine as a helper calling regularly on every family.

From the mailbag:

"I want to thank the staff for doing more to keep communicants informed than any other medium. It makes one realize what his duties are outside of his parish and, Heaven knows, we need that."—Mason F. Richards, warden of St. George's, Fredericksburg, Virginia, a new Parish Plan church.

"The Parish Plan is a tremendous teaching opportunity for our church."—The Rev. Richard F. Ebens of St. George's, Manchester, Maryland.

"I think I am justified in saying that THE EPISCOPALIAN is a must for St. Michael's, Noblesville, Indiana. To me it is more than a magazine; it is a tie between Church and people."—Albert C. Peters, treasurer.

continuing

FORTH and

The Spirit of Missions

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THE EPISCOPALIAN

A Journal of Contemporary Christianity Serving the Episcopal Church

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THE EPISCOPALIAN, March, 1965, Vol. 130, No. 3, published monthly by the Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. 35¢ a copy. \$3.50 a year; two years, \$6. Foreign postage 75¢ additional per year. Second class postage paid at Washington, D.C., SUBSCRIPTION ORDERS, CHANGE OF ADDRESS, and all other circulation correspondence should be sent to THE EPISCOPALIAN, Box 2122, Philadelphia, Pa. 19103. Allow 6 to 8 weeks for changes; please include old address label and zip code number. ADVERTISING OFFICES: 1930 Chestnut St., Philadelphia, Pa. 19103; MILWAUKEE: R. W. Morey Co., Inc., P.O. Box 177, Elm Grove, Wis. © 1965 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. The publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN is a member of the Magazine Publishers Association, the National Diocesan Press, the Associated Church Press, and Religious News Service.

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Putting the **I** in **MRI**

Mutual Responsibility is not just another brave, new plan for money-raising. It is as basic and demanding as the Gospel itself.

THE PROGRAM of Mutual Responsibility and Interdependence in the Body of Christ was enunciated at the Anglican Congress which met in Toronto in August, 1963. It was presented in the form of a brief manifesto issued by the metropolitans and archbishops who assembled there along with many of our bishops, priests, laymen, and laywomen.

The Rt. Rev. Stephen F. Bayne, Jr., then Executive Officer of the Anglican Communion and now head of the Overseas Department of our own national Episcopal Church, heralded it as "the high water mark of the life of our communion." He called its acceptance by our recent General Convention "the most important decision in our lifetime." He would, I am sure, say as much about its acceptance by a diocese, a parish, a mission, a vestry, a bishop's committee, guild—and, most certainly, by any individual priest or lay person. He sees this as the choice of our future as a worldwide communion, as national Churches, as dioceses and local churches, and as individual members of the Church. Certainly nothing is fermenting more enthusiasm among Anglicans than is MRI.

But ours is an age of novelty. New gadgets, new ideas, new programs literally cascade uninterruptedly upon us from all directions and in all areas of life. We are constantly assaulted by the appeals of what is latest, different, and unique. Seemingly old things continuously pass away before us, and all things are rapidly made new.

Thus we find ourselves surfeited with the novel. Unremitting change in the direction of newness has jaded our spirits, making us more than a little sophisticated, if not outright cynical. We find it increasingly difficult to become genuinely excited over what purports to be new and different. There is always the gnawing suspicion that somehow we have been through this before, and that, after all, it is not gloriously revolutionary. Much that has been commended to us on the virtue of its novelty has not lived up to its

initial promise, leaving us unsatisfied and feeling perhaps positively cheated.

Somewhat Hesitant

Against this spirit of the times I find myself somewhat hesitant about sounding the clarion call to Anglicanism's most recent standard: "Mutual Responsibility and Interdependence in the Body of Christ." I recognize some secret doubts about the eagerness of the ears upon which such a rallying cry will fall.

These doubts, indeed, I confront in myself. After all, I have been in the ministry something over a quarter of a century, and I have seen a brave succession of new programs rise and fall. Many of them, unveiled with impressive fanfare, were guaranteed to save the Church, if not the world. In time and in turn each of them disappeared, often without a trace. Repeated exposure to such experiences has given me a powerful immunity to their blandishments. With each successive anniversary of my ordination I become more resistant to the infection of their enthusiasm.

I suspect that many of you who have been geared into the ecclesiastical machinery as long, or even longer, than I have enjoy the benefits of a similar immunity. You may covertly look upon the latest outpouring of the zeal of our Anglican prelates with a veteran jaundiced eye. Already we have begun to domesticate this latest program by giving it a nickname: "MRI." These initials have a cozy and congenial sound—even a suspiciously neat public relations sound.

Is it possible—and I know that you would ask this question with all due respect for the episcopate—that our right reverend fathers in God who drew up the manifesto in Toronto were actually engaged in "gimmick-try"? If they were willing to come clean (and certainly this is not an unreasonable expectation of our bishops), isn't this just the latest scheme for dipping more deeply into the pockets of the laity? Won't it, like all its predecessors, quickly run its course, thus

clearing the way for our inevitable next question: What else is new?

It is, of course, possible that such cynical expectations may be fulfilled. If they are, let me make clear at the outset, it is my considered judgment that this would be tragic. It would be tragic not alone for the Anglican Communion, not alone for the whole Church of God, but tragic for each one of us who has been called to be a Christian—and, most importantly, tragic for our world.

If such a tragedy overtakes us, it will be because we have neither understood nor accepted the profound significance of Mutual Responsibility and Interdependence. It will be because in self-defense we chose to make it just another in a long series of transitory programs which have their day and then pass away.

The problem, then, is to crash the barrier erected by our jaded and program-weary spirits. The essential precondition for its effectiveness is a fundamental humility deep enough to conquer our initial suspicions and our sophisticated resistance. We need first to pray earnestly that God will give us ears to hear.

Foster Open-Mindedness

The urgent preliminary task confronting those of us vitally concerned with the development and the message of "Mutual Responsibility and Interdependence in the Body of Christ," whether in the diocese or in the parish or mission, is the fostering of open-mindedness, of receptivity, of thoughtful and honest consideration. If we fail here, we fail totally.

Underlying the program of MRI are certain fundamental truths. These are not fresh or newly-discovered truths. As a matter of plain fact, they are very ancient truths—as ancient as God's revelation of Himself, of His will and purposes, in Holy Scripture. MRI demands, therefore, a revival of the study of the Bible and of Biblical theology by both clergy and laity, if it is to have any reasonable chance for success. When we become a truly Biblically informed and Biblically shaped people, we shall be equal to the challenge of Mutual Responsibility and Interdependence.

Let me attempt to delineate the more basic truths which MRI expresses.

First, the Church is mission, all mission and nothing but mission. As the basic statement issued by the primates and metropolitans at Toronto says: "The Church exists to witness, to obey and to serve. . . . The Church is not a club or an association of like-minded and congenial people." Therefore, every constituent congregation is called upon by this enabling document "to test and evaluate every activity in its life by the

test of mission and of service to others, in our following after Christ."

Hardly Startling

This is hardly startling. After all, God called the Old Israel to be a light to lighten the Gentiles. Our Lord Himself declared that He came not to be ministered unto, but to minister and to give His life a ransom for many. "I am among you as he that serveth."

One of my favorite books, and one to which I find myself turning again and again, is *The Relevance of the Church*, by F. R. Barry, now Bishop of Southwell, England. It is not a new book; its substance was written thirty years ago. Yet in it Bishop Barry is constrained to wrestle with a theme which he summarizes in these words: "The Church is in the world to redeem it. A Church true to its character and mission will be looking outwards upon the world, not inwards upon its own system. . . . The Church is a Body, not an idea. We must never allow ourselves to forget that no mere extension of membership, nor even the achievement of reunion, is an adequate aim for believers in the Church. . . . [The Church] must penetrate and not merely increase. That the Church should cover the earth's surface with an organization of Christians is not enough. Its task is to redeem the world's life."

Somewhat more concretely Bishop Bayne echoes the same truth in his book—now eleven years old—*The Optional God*: "I do not know why we have to spend so much time housekeeping in the Church. It is not the vocation of the Church to worry about herself; it is her job to keep her eyes outward, where people are, working and living and dying. That is the spirit of the Church."

The extremism which now troubles the Church arises from abysmal ignorance of the Biblical definition of the Church as mission. Those who stridently demand that the Church stay out of politics and exist in complete unawareness of, and in irrelevance to, the pressing social issues of our time, ignoring the religious and moral dimensions of the real needs of real people in real situations, betray their oft-times total lack of understanding of what God has in mind for His Church. Actually, they attack the fundamental nature of the Church, attempting to turn it into an introverted coterie of the pious—a self-centered ecclesiastical institution remote from living issues and hence safe and non-controversial.

Curiously enough—or perhaps not so curiously since extremes tend to meet—the far right is trying to make

Putting the "T" in MRI

the Church what the far left understands it to be—"the opiate of the people." Both radical positions see the Church's true character as a self-serving guardian of the *status quo* of the privileged. Both fear and seek to destroy the Church as mission.

To understand the program of Mutual Responsibility and Interdependence in the Body of Christ, we must not only recover our awareness of the Church as mission, but we must also recognize with equal clarity that there is only one mission which engages the whole Church wherever it exists on earth and however it seeks to be faithful to its vocation.

Our Anglican Communion is at work all over the world. In its work there are differences of administration, differences of methods and forms, differences of language and culture. Yet the totality of the broad scope of its work constitutes itself as an indivisible unity. Therefore, in our various places and in our several ways we are all working at identically the same jobs. There is one Lord of the Church. Our one Lord has one will and purpose for His Church as the servant of all mankind. It is in terms of the unity of mission that we need to see afresh that we are all one in Christ.

Single Missionary Task

What it means for us to be bound together with all our Anglican brethren in "a single missionary task" was defined by Bishop Plinio Simoes of Southwestern Brazil in his address to our recent General Convention in St. Louis. "There are," he said, "no boundaries in the Church of God. It is no longer a matter of your asking: 'What can our church do to extend the work in Brazil?' Nor is it a matter of my asking: 'What can my church do for your church?' It is not my church here and your church there, but rather it is our Lord's Church everywhere. We must ask therefore: 'What can we do together to strengthen our Lord's Church in its single, common task of pursuing its mission?'"

We profess profound allegiance to the creedal declaration that the Church is one. Does this liturgical affirmation, however, shape our thinking and determine our action? When the chips are down and there is a concrete decision to be made, we clergy and vestrymen often act as if the local parish has one mission and the diocese another. We are, of course, very clear about which one is the more urgent and important. So we will take care of our assessments when all the other bills are paid.

We frequently look upon assessments as a bill, as something alien and added. They support someone else's mission; they actually weaken our own mission. How much more we could do for the Church if we didn't have the melancholy duty of meeting assessments! We do not realize, God help us, that such an attitude fragments the Body of Christ, estranges us as Christians

from our more-or-less distant Christian brethren with whom we share but one single mission.

The Church is mission, and the Church is engaged in but one single, common mission. From the full recognition of these truths it is but a short and obvious step to our recognition of our interdependence in the Body of Christ. In terms of the one mission incumbent upon us all, we need each other. We need each other desperately. We need not only to give; we need to receive. "Mission is not the kindness of the lucky to the unlucky; it is mutual, united obedience to the one God Whose mission it is. The form of the Church must reflect that." So said our metropolitans at Toronto.

The form of the Church as God has created it is that of interdependence. This is the plain, unvarnished fact, and it is a fact that we cannot change. We do not have to get compulsively busy trying to make ourselves interdependent. That is precisely the way we are, like it or not. No one individual, no one diocese, no one national Church, no one part of the Anglican Communion has all the gifts and graces and resources required for the acceptable pursuit of mission. We need to give and to receive, sharing what we have not only in money and manpower, but in faith, in knowledge, in insight, and in experience. None of us is rich, nor is any poor.

A Response of Freedom

Interdependence is a fact. Mutuality, however, is a response of freedom. Simply because God made me the dependent creature that I am and set me in an interdependent society, I do not have to offer myself to others in the spirit of mutuality. I can withdraw from the demands of giving and receiving. I can seek to isolate myself from others, if not physically, then spiritually. No one can make me want to live in love and charity with my neighbors, not even God Himself. No one can prevent me from deciding with which neighbors I wish to live in love and charity. In short, there is absolutely nothing to compel me to be my brother's keeper. Mutuality is my free response to give or to withhold. I cannot do anything, therefore, about the fact of my interdependence; it's here, and it's here to stay. All I can control is my willingness to take the risks of seeking to live in mutuality.

The truth of the MRI program lies deep in the heart of the service of the Holy Communion. It is profoundly sacramental and eucharistic. The Holy Communion is indeed a celebration of our mutual responsibility and interdependence in the Body of Christ. It's all there, and it has been there ever since the first Maundy Thursday. These truths of MRI, as I have said, are not new truths, but old truths, as old as our Biblical faith.

What MRI is calling the Church to do is to say in

attitudes, in deeds, in structure, and in organization: "This is my Body, which is given for you. . . . Take and [share] this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving." We must first learn anew to say this to each other as Anglicans and then as Christians of all traditions—to say it concretely by sharing our lives with each other. Then, perhaps, we can say this so convincingly to the world that men will be able to hear it and, in hearing it, find God's grace and redemption.

More accurately, we must learn to say this in deed and in truth to each other for the very sake of saying it simultaneously to the world. The Church which in its own life and work is not a Holy Communion, not a eucharistic fellowship, cannot hope to call men by God's grace to that Holy Communion and eucharistic fellowship which is God's consuming will and purpose for His world.

What MRI turns out to be, then, as Bishop Bayne said at our recent General Convention, is a program about ourselves, about our own stewardship, and about our own witness in the Church and in the world. Each of us is the "I" to be put into MRI. Or, as Prime Osborn has said: "MRI must begin with me." Indeed, if it doesn't begin here, it will never really begin at all. It will simply be what some of us may have been suspicious that it was—another of the transitory, short-lived programs of the Church that hopefully might revive us briefly, only to be forgotten in the early future.

Awaken Us All

The great promise of MRI is that it may, by God's grace, awaken every single one of us, and every single Anglican, to a new and permanent obedience to mission, both in our individual and corporate lives. What is new about MRI is not the truths upon which it is based, but rather the breakthrough under the leading

of the Holy Spirit in our time. We have been given power to lay fresh hold on these foundation truths, to dare to take them with radical seriousness, to seek to live out their practical implications for today.

The question for each of us is: Will I accept it? Am I willing to learn to participate in God's one mission for His Church in complete mutuality? Am I willing to help my parish and my mission to do it? Am I willing to help my vestry, my bishop's committee, my guild, to do it?

MRI is, then, a call to renewed obedience to mission. As the Archbishop of York said at the end of the Anglican Congress: "I see the [MRI] document as a test of the seriousness of our discipleship." His closing prayer asked therefore not that "The peace of the Lord be always with you," but "May the disturbance of the Holy Spirit move you all."

The document faces the fact that "each church [and we may appropriately add: each member of the Church] must radically study the form of its own obedience to mission and the needs it has to share in the single life and witness of our church everywhere." This means that this must be your job and mine, both in the privacy of our own souls and in the fellowship of our own particular congregation. We must put our own unique and irreplaceable "I" in MRI. Renewal for us and for the Church can come only after submission to judgment and only after a recovery of radical obedience to the Lord Who has called us into His Church for the sake of the redemption of the world.

Archbishop's Warning

"The Church that lives unto itself will die by itself." These were the deathless words of the Archbishop of Canterbury at Toronto. The Christian who seeks to live unto himself will die by himself. This death will be the death of his discipleship, of his usefulness to God. In like manner this will be true of any congregation, any diocese, any national Church, any regional part of our communion, or any communion in Christendom.

To put the "I" in MRI, each of us must confront the Cross and become obedient unto death—the death of self, the death of irresponsibility, the death of unconcern. This is the only true point of beginning for us in what will be, by God's grace, a long process of achieving Mutual Responsibility and Interdependence in the Body of Christ. This is as practical as St. Paul's dictum: "If we be dead with Christ, . . . we shall also live with him."

MRI, then, is essentially dying to self that we might in company with the whole Church, and ultimately with all mankind, rise to newness of life. I do not know precisely what this means for you in the givenness of your situation. I am, I trust, trying humbly and honestly to learn through the illumination of the Holy Spirit what this will mean practically for me. The only "I" that I can offer to MRI is my own personal "I." I pray God that I may be given the courage and the faith to do this acceptably. ◀

ABOUT THE AUTHOR

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TROUT IN THE DESERT

Christian cooperation brings
hope to a Chilean town.

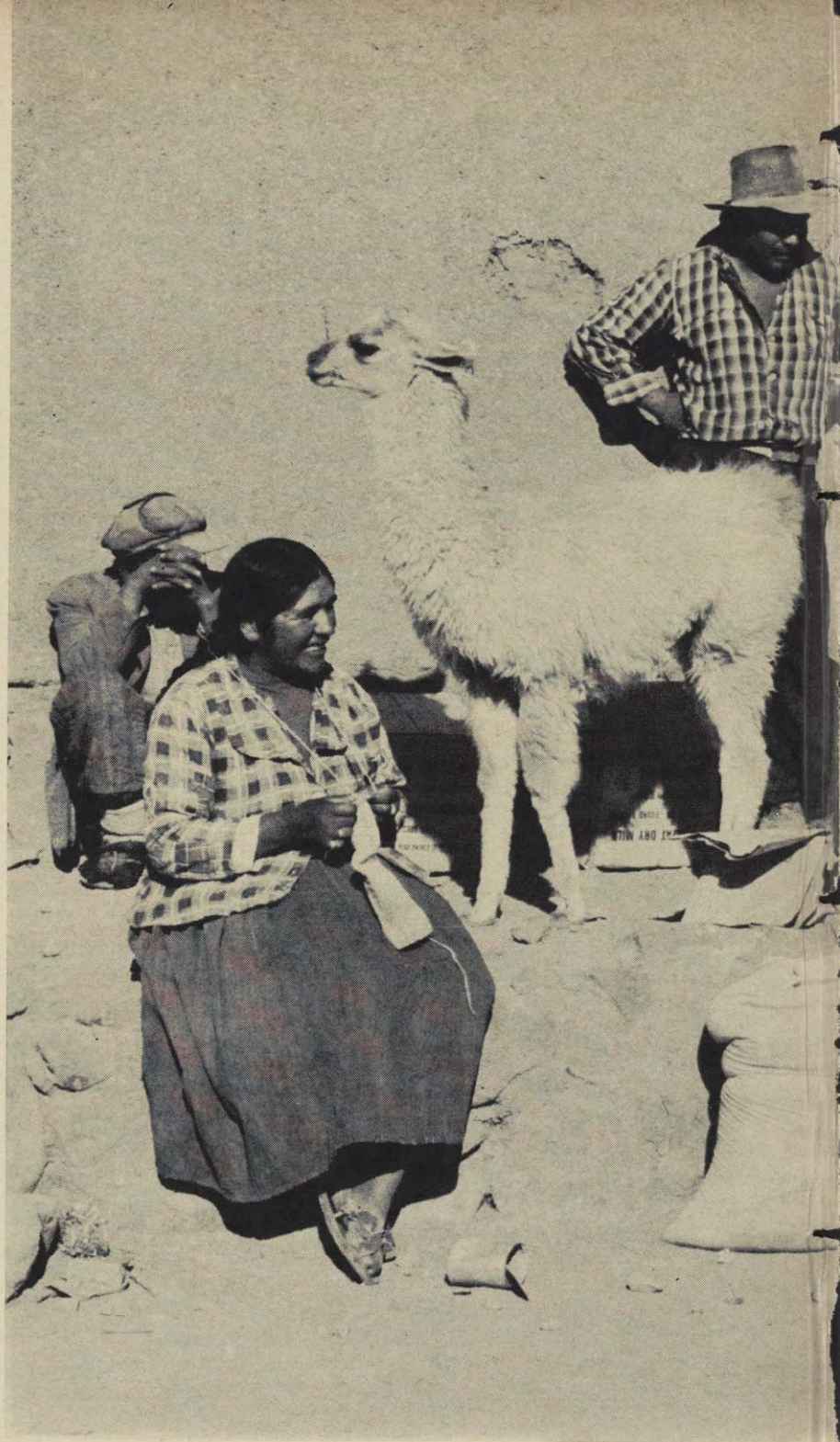
BY BARBARA G. KREMER

IN THE parched vastness of Chile's northern desert region, the oasis town of Calama—elevation: 7,400 feet—stands as a beacon of hope, and a symbol of disillusionment.

Calama's promise lies eight miles distant, at the rich Chuquicamata copper mine. Seeking work at the mine, thousands of people—many from Chile's impoverished northern highlands, others who come from Bolivia

via the hazardous Andes route—flock here, only to find that the copper mine's payrolls are filled. For the luckless, impoverished job-seekers, the dream of work turns to bitter despair in Calama's overcrowded slums.

As early as 1960, this sad pattern had reached serious proportions. Calama and twenty-three slum areas in and near it swelled to a population of 30,000. As the newcomers settled





Payday—in the form of food distributed through Church World Service—arrives for road builders in northern Chile.

in makeshift shacks, local church people realized that the situation was doubly dangerous: as the hungry communities gradually abandoned hope, economic suffering produced spiritual poverty, in the forms of crime, prostitution, alcoholism, and plain futility.

In the last five years the problem has become worse, with an additional 10,000 people in Calama. Hunger is acute and pervasive, for in this arid

land, most food must be imported, and prices are too high for all but a few. It became clear that help was desperately needed. Now, in the form of a \$110,000, three-year, church-sponsored community development program, help is being given.

A pilot project, the Calama program is jointly supported by the people of Chile through such agencies as their interchurch council; by the

member Churches of the World Council of Churches; and, in the United States, by the member communions participating in Church World Service. To help guide this program, which operates on the principle of minimum funds and maximum ingenuity, three Christian workers and their families are now living in northern Chile.

Mr. Justo Maccario, an agricul-

Trout in the Desert

tural expert and veterinarian sponsored by the World Council of Churches, initiated one project after seeing what he thought was a mirage: in the desert dust, he spotted two fishermen carrying fourteen-pound rainbow trout. Befriending the anglers, he discovered that their catch was indeed real; it had come from a trout stream, stocked and later abandoned by an American executive at the copper mine. Mr. Maccario eagerly investigated the trout stream, which proved to be too salty for irrigation, but perfect for trout.

Why not, he suggested to the fishermen, build additional fish pounds, stock them with trout already in the stream, and sell the fish in Calama? The men agreed, formed a cooperative that soon numbered forty men, and set out to construct 100 pounds, each containing 1,000 trout. Their business venture will also be a boon

to the rest of the community, for the protein-rich trout can be sold at one-fourth the cost of meat.

Aside from Mr. Maccario's expert guidance, the only contribution from the Calama Project fund was the cement used to build the pounds. By this and similar examples of ideas joined with action, the fund is being stretched incredibly far. The trout cooperative has sparked plans to form groups to raise cattle, pigs, poultry, and rabbits; land contributed by the Chilean government is being used to demonstrate how even this hostile soil can be tamed and used to grow crops. In addition, community centers, adult literacy classes, and schools are being established.

Calama and its nearby slums are not the only areas in Chile which are recognized as opportunities for Christian cooperation. Sixty miles away, the remote villages of Rio

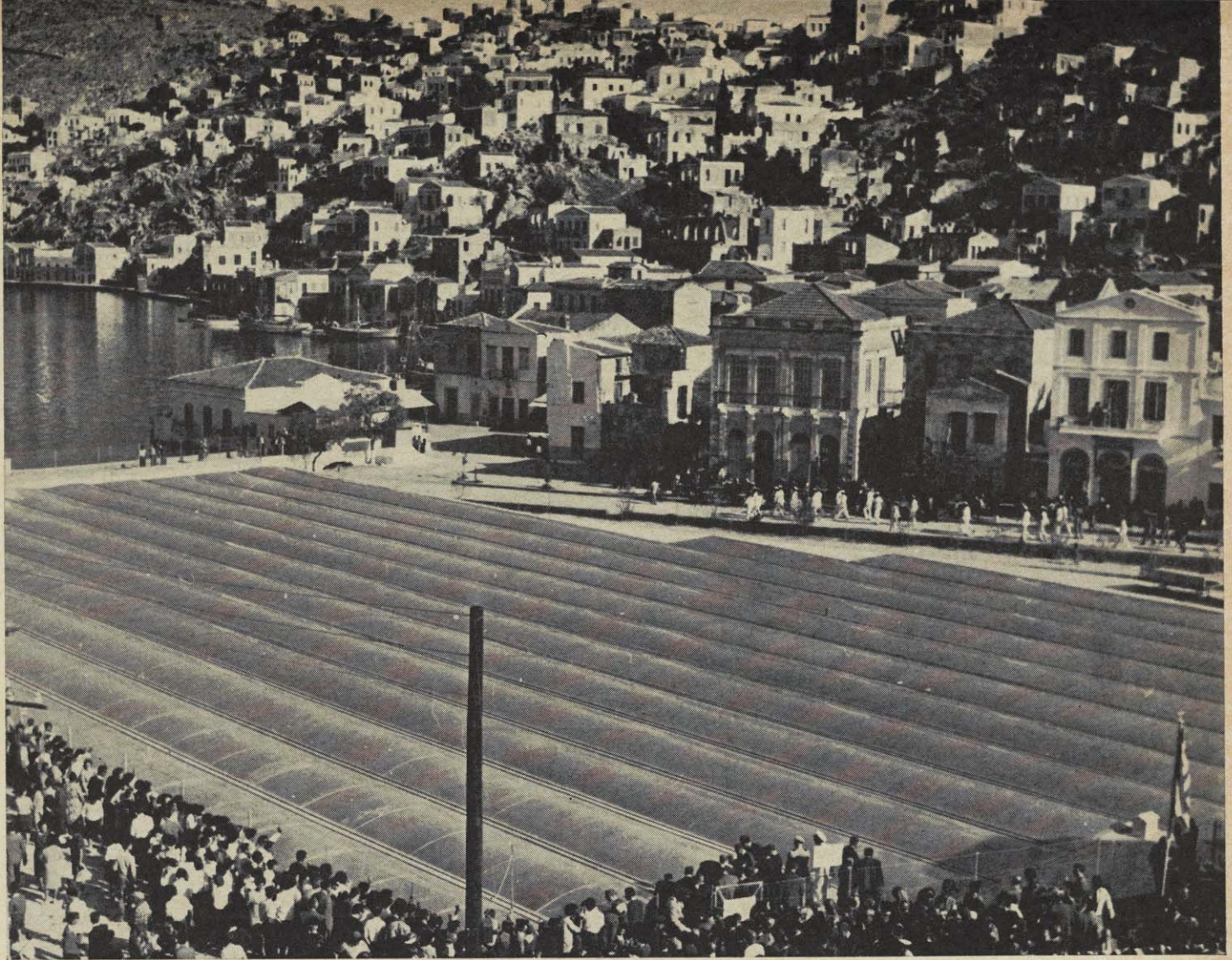
Grande and Machuca have been joined by a twelve-mile-long road built by local residents whose salaries for backbreaking labor consisted of gratefully earned food-for-work from Christian sources.

Through contributions during One Great Hour of Sharing, the once-a-year time which comes in 1965 on March 28, Episcopalians will be able to share in the vital Chilean project, in disaster relief to flood victims in Brazil, in emergency food programs for refugee children in Hong Kong.

One Great Hour of Sharing supports disaster aid and self-help programs (*see next page*) conducted in more than forty countries. Episcopal participation in this worldwide, interdenominational mission is provided through gifts to the Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York City, New York 10017.



These orderly trout beds carved in the desert provide work for local residents, as well as badly needed food.



So simple it can be run by hand, this water-conversion unit heralds new future for water-starved Greek island of Symi.

THE STILL IN THE VILLAGE SQUARE

VILLAGE squares generally feature a monument, or some other treasure the local residents consider important. Thus it is appropriate that the village square of the tiny Greek island of Symi proudly displays a giant "still"—a unique water-conversion unit which, for this parched island, means new life and vitality.

For Symi's residents, "water, water, every where, nor any drop to drink" has long been a bitter condition of life. Surrounded by the blue—and salty—Mediterranean, Symi's only natural source of potable water is from the brief rainy season, when fresh water caught in cisterns provides woefully inadequate supplies.

A seafaring people, the islanders prospered for many years on the sponge industry; at one time, Symi numbered 34,000 residents, most of them Greek Orthodox church mem-

bers. Then synthetic sponges eliminated their source of livelihood from the sea. The water-starved island could not be cultivated or developed; Symi dwindled to 3,000 inhabitants.

Learning of Symi's plight, Church World Service offered to help the islanders install the first water-conversion unit of its kind ever to be constructed. This revolutionary device

operates on the simple principle of using the sun's rays to heat sea water under a sheet of pliofilm so that the evaporated water condenses as distilled fresh water. In response, Symi offered not only volunteer labor to construct and build the still, but also its village square as a site.

From the gala first day it was set into operation, the solar still doubled the island's water supply with an additional 6,500 gallons per day. In time, its output will be increased to furnish even larger quantities. Once almost sure of becoming a ghost village, Symi is now buzzing with plans for the future: one major dream is to establish a tourist industry. One Symi teen-ager expressed his view of tomorrow in this way: "Now I believe most of us will think twice about leaving the island, and start thinking about building a future here." ◀

The day the "still" started, the whole island toasted it with fresh water.





CONFESSIONS

A middle-class, Anglo-Saxon American describes her journey from illusion to reality as a volunteer worker in an urban slum.

FULL OF self-righteous humbleness, I pushed open the door to the Neighborhood Center and beheld the poor slum children I had come to aid.

The youngsters were supposed to be dancing, but their gestures and movements made the Twist seem as innocent as the Waltz. Awkwardly, grotesquely, their hips wiggled and thrust forward; their hands moved suggestively over their bodies. My desire to rush onto the floor and stop them died in confusion. The obvious sexuality about them frightened and embarrassed me.

My first impulse at the sight before me was to turn and leave. The task of transforming these writhing, shouting creatures into clean-cut American boys and girls

seemed the ultimate absurdity, even for one so infused with goodwill as I.

Nothing in my life had prepared me to view such a scene dispassionately. My work with teen-agers in the public schools and in church groups belonged to another world. Whatever the social malady that affected these children, its corrosive action had progressed so far that cure seemed impossible. But I had promised to come regularly to the meetings, because the Neighborhood Center was a social-work program of my church, and it needed volunteer workers.

For weeks I wondered if it really needed *me*. I could see that the children had desperate needs. Their clothes were cheap and ugly; their manners were offensive; their com-

plexions bore evidence of neglect and poor nutrition; their behavior was crude. I tried to motivate the girls to sew their own clothes and learn about good taste; but I could not compete with the beating music and the pallid, lost boys the girls would fight over. I tried to talk about manners and being ladies and gentlemen, but they didn't listen to me. I felt useless and ignorant. I seemed to know nothing that was of value.

The professional discussions that followed every session made little sense to me. The social workers would note such seemingly inconsequential things as, "Mabel seemed calmer tonight, don't you think?" I kept my opinion to myself, but "calm" was the last adjective I would have used to describe Mabel. I had seen her tackle one of the boys on the dance floor and make him dance with her.

Or they would say, "Starr is beginning to relate to Sharon, I believe."

"So what?" I thought. "What Starr really needs is to wash her hair."

I tried to interject a note of practicality into the conversation by suggesting activities such as discussion groups about religion in life and dating behavior. The social workers always listened carefully to whatever I had to say and gave me permission to try anything I wanted to, but my attempts to start any of my groups were abortive. The director of the Center, a social worker with a Master's Degree, and great experience which I eventually began to ap-

OF A "DO-GOODER"

preciate, said that such programs could not succeed at this point because the children at the Center were not a group and, individually, they had not yet accepted me.

I could not keep my objections silent. "How do they dare not accept me?" I asked angrily. "And how could they be anything but a group?" The whole idea seemed utter nonsense. The director suggested some sociology textbooks for me to study and, grudgingly, I borrowed them from the library and began to read.

A group, I discovered, was made up of people who had some sort of common purpose, and a group had leaders. It seemed obvious, but it really wasn't. Defined in this way, the concept explained why so many public meetings and church groups were ineffective. The common interest was assumed and not real, and the chairman did not lead.

The children at the Center had no common purpose, except perhaps survival, and there were no leaders among them. There were "heroes," such as Vincent, who hid out from the police for a week and was severely knifed in a gang fight; but Vincent was a lone wolf and, though he was admired, no one followed him. No group existed in this sense.

The primacy of sexuality that had been so repulsive to me I gradually began to see in a new light. The books categorized my own standards as "middle-class morality." At first, this made me quite angry and defensive. I lived the way I did because it was right, and for the books to indicate subtly that my firm con-

victions about how to behave were not right for everybody seemed to stand in opposition to Christianity. Then I read that in some extreme slum areas an illegitimate child was a status symbol. The money provided by welfare agencies for children of unwed mothers offered the only hope of income for unskilled and unacceptable girls. The men in this socioeconomic group could not accept the responsibility of a family because they could not find permanent jobs. Illicit sex relations were part of the accepted social pattern. Was this an unforgivable sin?

I was confused. My upbringing had been bounded by sexual taboos and ruled by "doing the right thing." Would I have to give up my own code to find this acceptance the director had said I lacked? If so, I had no hope of succeeding; for I could not, and would not, change. I could not raise my children to believe that there was nothing wrong with sexual relations outside of marriage. I was a Christian, and a Christian was moral. How could I condone immoral behavior and still remain true to Christianity? I felt that I had reached an impasse. If the choice was between remaining true to what I believed or succeeding with the children, then I should have to fail. The alternative, leaving them as hopelessly immoral as I had found them, seemed equally unthinkable.

I had been making progress that I was unaware of. Week after week I had come to the meetings. I had learned to know the children by

name, and with names had come identities. The whole group to which I had assigned generalized characteristics was shifting into a number of clearly defined individuals, and I was finding the individuals more comprehensible than the group had been. This child was being raised by a blind grandmother; that one had no father. This one had been unfairly expelled from school; that one was Chinese-American and fitted neither into the Negroes nor the whites. I could more easily understand and sympathize with their problems, but I could not rid myself of the feeling that everybody had problems and that, if these children had any gumption at all, they would rise above their surroundings and begin to live moral lives. "Rise above" was a significant portion of this idea, because, as I realized with some surprise, I felt that they must *rise up* to my level, that I was above them.

I stood on an elevated peak. The sides of the mountain which held me aloft were crowded with underprivileged people who were trying desperately to climb the slick slopes. That they could, rather, be milling around at the bottom, building peaks of their own and not knowing or caring that I was waiting graciously at the top to receive them, never occurred to me.

I accepted or rejected people on the basis of how well they would fit into my home, how nice their manners were, what kind of language they used, and how intelligent and well-educated they were. By these criteria I had been, and would have to

Confessions of a “Do-Gooder”

continue, rejecting the children at the Center, and I had to admit that they would not accept me.

But I wasn't sure how to accept them. I tried to ignore their more distasteful aspects and to love them because they were children of God, but this was unsuccessful also, for in *trying* to ignore and to love, I was still upon my peak. I had to feel completely that they were as good as I was. Theoretically and intellectually, I could accept this concept, but practically, when I looked at the faces around me, at the differences between me and the children, it seemed ridiculous.

I had to grasp again at the idea that none of us were “good,” but the “middle-class morality” the textbooks spoke of so disparagingly again presented a barrier. I felt that I was pretty good; at least, I wasn't very bad. I had never committed adultery, never killed, never stolen, rarely lied, and always honored my parents. But as I ran down the list of the Ten Commandments, I remembered the Great Commandment in the New Testament and, in all the implications of loving God completely and loving my neighbor as myself, I was forced to find myself lacking.

Though my subtle and subjective failings seemed pale in the face of the overt sexuality around me, I tried desperately to remain conscious of my own sin and see beyond the clothes and the manners of the children to find the basic humanness that would have to be the common bond between us.

I could not help them unless they let me, and they would not let me unless I truly offered help. I would have to discard my original intention of making them into clean-cut American boys and girls who would fit into my world. I had to try to understand theirs. The clothes I wanted them to wear would make them conspicuous in their own group; the social graces I wished to teach would make them look ridiculous; my standards of education were

unrealistic for them. Much as my middle-class heart rebelled, my task was to help them adjust and live well in their existing environment and social system. Until I could change that environment or take them all home to live with me, they would not, and could not, be middle class. Nor could I continue to insist on special privileges and courtesies because of accomplishments and possessions that were not relevant to the children at the Center. My status in my own group could not be transferred.

I had to allow myself to be judged by different criteria. I had to divest myself of the protection of “middle-class morality” and try to stand as a Christian. For me to make moral judgments on them was unnecessary and useless. Society had already ruled them unacceptable children. “Nice people” didn't bother with them, and they screamed and rebelled against a social system that incessantly taunted them with riches they couldn't touch, that came bearing gifts that had no meaning, that had seemingly condemned them without a trial. They were angry, hurt, and disbelieving, and they had no recourse. The cure for their malady was not on the druggist's shelf, and neither I nor anyone else had the time or the money to find it for them. The ultimate solution had to come by a vast effort from the many.

I finally realized that the most, and the least, I could do for the children was to accept them as they were without reservation or judgment; to listen compassionately to what they said; and, as much as I was able, to show them, by sincerely and unselfishly caring about them, what Christian love was. As I began to approach them in this manner, they began to accept me. They greeted me when I came into the Center; they would trust me with their hats or pocketbooks while they raced about the room; they began to speak freely in front of me, without seeking for inoffensive words and editing and concealing what they

were really thinking. I began to hear what was really being said in spite of the language in which it was expressed.

At this point, I understood that I did not have to change anything about the way I lived, but only to change my superior, condemning attitude toward those who were different from me. The children did not expect me to become one of them. When I could speak to them as people and not as members of a damned social group, I could freely express my horror at what they did; I could call them down when I thought they were misbehaving too badly. As long as I respected them, they respected me.

The progress made by this undertaking was not spectacular. It was difficult to evaluate. A few onlookers always felt that we were coddling the children. I found myself in as strange a relation to the uninvolved as I had been initially with the boys and girls in the Center. I could not explain why the project was important and what it was accomplishing. The words that I used had no meaning to those to whom I spoke. I had unwittingly become a liaison between two worlds, and I realized that anger against one was as useless as anger against the other.

I had, in one respect, taken a circuitous route to this larger meaning of Christian love, but it was the only way for me to go. I *had* to try to do *for* the children. I *had* to bring *things* and try to *give*. I *had* to see my conventional pose as Lady Bountiful prove useless. I *had* to try—and fail—in order to learn that what was needed was not “doing” but “being.”

The miraculous conversion that I had envisioned for the children had instead happened to me. I had come bearing not love, but condescension. The children had challenged my human right to do so and had forced me to become not a generous giver of trivia, but a grateful companion in the universal struggle toward God. ◀

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ANGLICA

IN 1563 Queen Elizabeth of England wrote to the Holy Roman Emperor Ferdinand: "We and our people—thanks be to God—follow no novel and strange religions, but that very religion which is ordained by Christ, sanctioned by the primitive and Catholic Church and approved by the consentient mind and voice of the most early Fathers."

Although many varieties of Christians might make the same claim, Elizabeth's words have a distinctively Anglican flavor. But what did these words mean to Anglicans in the years between 1558 and 1689—years in which they were discovering their identity as a body of Christians within the Church Catholic?

The Church of All Englishmen

In these years, Anglicanism was the Church of England and nothing more. The English Church had broken all ties with Rome at the outset of Elizabeth's reign. The Emperor wrote the English Queen on behalf of Englishmen who remained loyal to the Pope. He proposed that she allow English Roman Catholics the use of one church building in each of the major towns.

From our standpoint today, this was an eminently reasonable request. But Elizabeth replied: "To found churches for diverse rites . . . would be but to graft religion upon religion, to the distraction of good men's minds, the sorry blendings of the functions of church and state, and utter confounding of all things human and divine in this our now peaceful state."

We would argue today that civil governments ought to tolerate different Churches and that, when they do *not*, they are interfering with religion. Elizabeth argued the other

way around. She insisted that if the government permitted Churches not conforming to the Church of England, it was thereby meddling in religion.

Elizabeth in this respect moved in a world much more like that of the Middle Ages than that of today. For her the English people formed one unified society: from one point of view, the political body of the nation; from another, the spiritual society of the Church. This was the dream of the medieval Christian commonwealth writ small within the confines of one nation.

Elizabeth entrusted the spiritual care of her people to the bishops and their clerical assistants. If the government were to order Churches established which were *not* under the bishops' jurisdiction, by that action it would interfere with the pastoral care of their people. The same people comprised the English nation and the English Church.

Not all Englishmen agreed with the settlement of religion reached in the opening years of Elizabeth's reign. Not only did some remain resolute in loyalty to the Pope; another zealous minority believed that England had only begun to reform her Church. The Church of England, according to them, retained so many "dregs of popery" that it must be purified after the fashion of the "best reformed churches" on the continent—above all, after John Calvin's Church of Geneva. These Puritans, as they came to be called, also wanted a national Church, but a properly reformed Church instead of the Anglican "mingle-mangle" of popery and the Gospel.

In less than one hundred years after the death of Elizabeth, the dream of a national Church had col-

lapsed. Like Elizabeth, James I and Charles I and II retained the Church of England as the only legal form of Christianity in the kingdom. But when, in 1689, in the place of James II, Parliament brought his Anglican daughter, Mary, and her Dutch Presbyterian husband, William, to rule, one of the first bills to be passed was the Toleration Act.

By permitting Protestants of all sorts to worship under relatively mild limitations, the Act repudiated the policy of Elizabeth and her successors to enforce uniformity in religion on the people of England. Protestant nonconforming churches became a normal part of English life, and even though Roman Catholicism was still officially outlawed, in actual practice its devotees were not bothered if they practiced their religion quietly.

At the very end of the period we are considering, England openly acknowledged itself to be the religiously pluralistic society we know today. The Church of England was a Church among Churches in its native land, and Elizabeth's theoretical union of Church and nation was dead. Henceforth, only with important qualifications could English Anglicans claim their Church to be the single Catholic Church of the land.

Struggle Against Opponents

During the years that the Church of England lost its identity as the Church of all Englishmen, it gained another kind of identity as a self-confident, independent Church, sure of its foundations in Scripture and history.

Part of that self-confidence developed because of the struggles and actual wars which Anglicans fought against both Roman Catholics and

NS: *The Formative Years...*

Protestant nonconformists. We shall never understand the depths of the present divisions of Christians if we do not frankly face the fact that our Anglican ancestors fought and died for their religion in the same way that men of our own century have fought and died for *political* freedom. These wars, of course, involved many factors other than religion, and religion frequently served as a cloak for human greed and ambition.

It seems incredible to us that men made war on each other in the name of the same Prince of Peace, but we can place such wars in better perspective if we keep two points firmly in mind.

First, for people dominated by the notion of one religion in one society, religious war was the attempt of each such group to gain freedom

for itself. That freedom for one form of Christianity inevitably involved curtailment of freedom for another was taken for granted. The Puritans who suffered from the intolerance of Anglicans in England came to the shores of the New World for religious freedom, and promptly persecuted those who did not conform to their religious standards.

Second, religion was much more closely interwoven into the social, economic, and political warp and woof of society than it is today. Along with religious toleration has come religious indifference, the often unexpressed powerful belief that religion has little to do with the real day-to-day business of our lives.

I trust that none of us would want to return to the religious intolerance and bitterness between Christians in

the sixteenth and seventeenth centuries; at the same time, let us hope that we Christians today can more effectively relate our faith to the entirety of human life than we have yet been able to do. In view of our own failure, perhaps we can at least look with some degree of understanding and charity at our Christian forebears who waged wars on behalf of their understanding of the faith.

England and Rome

We can understand the growing Anglican self-confidence only when we see it against the background of the religious wars and the political struggles of which they were a part.

First, let us consider the struggle of England with its Roman Catholic enemies. Elizabeth's sister and predecessor, Mary Tudor, had returned England to papal obedience and the Latin liturgy. Although the country recoiled from the persecutions and the burning of heretics that earned Mary the title of "Bloody Mary" in Protestant annals, probably at the beginning of Elizabeth's reign most Englishmen would have been content to continue in the Roman Catholic religion.

Six months after Elizabeth's accession to the throne, a papal confidant wrote to Pope Paul IV that the new Queen was torn in matters of religion between what he called her "pernicious learning," for she had been tutored by reformers, and "her fear of losing the state." In his view, the safe political course was for Elizabeth to remain a loyal daughter of the Pope. She did not; and the most dangerous threats to her rule came from rebels who wanted to replace her with a Roman Catholic monarch. These efforts reached their height with the attempt of the



This sixteenth-century portrait of Queen Elizabeth of England at her coronation on January 15, 1559, shows equal powers of spiritual and temporal lords.

Anglican Origins: The Formative Years

Spanish Armada in 1588 to conquer the heretic nation and return it to the papal fold.

Before the Armada sailed, every man from the Captain-General to the lowliest cabin boy made his confession, received Holy Communion, and heard read to him the indulgence granted by the Pope to all who took part in the holy crusade. The expedition failed, as did the more modest plots hatched time and again against Elizabeth and her successor, James I.

At long last, in 1685, English Roman Catholics thought that they had their chance, for James II, who then ascended the throne, was an open and zealous Roman Catholic. But he was one hundred years too late. When James locked up the Archbishop of Canterbury and six other bishops for blocking his schemes to favor the Roman Catholic religion, the storm of protest was so great that James was forced to flee the country, and Parliament called William and Mary from Holland.

In 1558 Elizabeth had followed a Roman Catholic queen and preserved her crown against Roman Catholic opponents only by skill and tenacity. In 1689 William and Mary followed a king who lost his crown precisely because of his Roman Catholic policies. In these intervening years, the overwhelming majori-

ty of the people of England had been thoroughly won to a Christianity free from the rule of the Pope. The bitterness of this struggle against Roman Catholics has left its mark even to this day in Anglican attitudes toward the papacy.

England and the Puritans

To turn to Anglicanism's other struggle during these years, within ten years of Elizabeth's settlement of religion, one Puritan wrote to a continental Protestant Prince:

"You perceive . . . most excellent Prince, the wretched aspect of the church of England; you perceive into what an unsightly state it has fallen. For there being three chief parts of the church, wholesome doctrine, the pure administration of the sacraments, and a rightly constituted ministry, which . . . includes a vigorous discipline; the doctrine of our church, though sound in most respects, is . . . lame in others. . . . What kind of church . . . must you think that to be in which you can neither hear of the pure administration of the sacraments nor indeed of any ministry whatever?"

When James VI of Scotland came to rule England as James I, the Puritans joyously welcomed this king nourished in the Scottish Kirk on the pure doctrines of John Calvin. They anticipated his eagerness to "redress the divers abuses" of the English Church. To their dismay, James supported the bishops and the Prayer Book with vigor, and his son Charles I was even more rigidly opposed to their demands for reform. When Civil War in England broke out in 1642, the Puritan protest was both the initial cause and the banner under which Parliament raised revolt against the King.

Episcopacy was abolished in 1643; the Prayer Book fell the following year. Archbishop Laud was executed by the Parliamentary government in 1645, and his monarch, Charles I, followed four years later. Under the rule of the Lord Protector Cromwell, the Commonwealth of England tolerated all forms of Chris-

tianity except what they called "popery and prelacy"—in other words, all except Roman Catholicism and Anglicanism.

Outlawed in England, Anglican Christianity continued only privately and secretly within the land and more openly among the English exiles on the continent. When Charles II was restored to the throne in 1660, Anglicanism returned substantially in the form of the Elizabethan settlement.

Never had the religion of the Prayer Book been so popular as when it came riding in on the crest of enthusiasm for the return of the King. Its supporters in Parliament passed a series of measures penalizing nonconformists, and the reaction against these oppressive measures paved the way for Protestant toleration two decades later, after the arrival of William and Mary.

The oppressive legislation was an excess of Anglican zeal. The sufferings of Prayer Book churchmen during the Civil Wars and Commonwealth had done more than temper the strength of these episcopalians who refused to compromise their principles. It also proved to England—and to the world—that the episcopal Church of England was something more than a branch of the civil government.

Far from disappearing when its legal foundation disintegrated, its loyal clerics and laymen not only practiced Anglicanism but, by the written and spoken word, defined and defended its principles with determination and ability. Anglicanism proved itself to be what we know it today: a vigorous, vital, and viable expression of Christianity apart from the support of the establishment.

In the struggle and wars with Roman Catholics and Puritans, Anglicans assured themselves of their continued existence and gained a self-confident place among the Churches of Christendom.





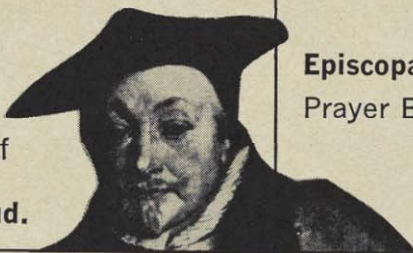




Attitudes Toward Rome

The Church of England discovered
Text continued on page 28

About the Author

The Rev. Dr. William Paul Haugaard is professor of church history at the Episcopal Theological Seminary of the Caribbean, Carolina, Puerto Rico. Born in Forest Hills, New York, in 1929, and educated at the Horace Mann School and Princeton University, he was graduated from General Theological Seminary in 1954, ordained deacon in May of that year, and priest in November. After service in Brewster, Washington, during which time he was an examining chaplain in the Diocese of Spokane, Dr. Haugaard returned to General Seminary, where he was a Fellow and tutor until his call to *El Seminario del Caribe*.

ANGLICAN IDENTITY: THE YEARS FROM 1558 TO 1689

YEAR	RULER	POLITICAL HIGHLIGHTS	RELIGIOUS HIGHLIGHTS
Before 1558	MARY TUDOR		Reestablishment of Roman Catholic Obedience Persecution of Protestant "Heretics"
1558 1559 1563 1570 1588 1593-97	ELIZABETH I 	Excommunication of Elizabeth by Pope Pius V. Defeat of the Spanish Armada	Elizabethan Settlement: Independence of the Church of England and the Adoption of the Prayer Book. Adoption of the 39 Articles of Religion. Publication of John Jewel's Apology of the Church of England Publication of Richard Hooker's Ecclesiastical Polity
1603 1604 1611	JAMES I (James VI of Scotland)		Prayer Book revision Publication of " King James Bible "
1625 1642 1643 1644 1645	CHARLES I 	Outbreak of Civil War Execution of Archbishop William Laud. 	Ascendency of "Caroline Divines" Episcopacy abolished Prayer Book Outlawed
1649	Commonwealth under OLIVER CROMWELL.	Execution of Charles I.	Toleration of all Churches except "popery and prelacy." 
1660 1662	CHARLES II 	The restoration of the Monarchy	Anglicanism restored to England. Prayer Book Revision. Attempt to put "nonconformists" under strict penalties.
1685 1688-89	JAMES II 	Imprisonment of the Bishops, the Glorious Revolution, and the flight of James II.	Attempts to grant privileges to Roman Catholic Church.
1689	WILLIAM AND MARY 		Toleration Act. Failure to establish a "comprehensive church" to include Presbyterians.

The Formative Years

her identity not only through struggles with other Christians, but also through the writings of her theologians and leaders. In their attitudes toward other Churches, we can learn much about their understanding of themselves. The greatest religious division in these centuries lay between Christians who rejected papal authority and those who continued in Roman Catholicism.

Early leaders of the Elizabethan Church insisted that they repudiated Rome because they believed many of her teachings and practices wrong. John Jewel, a bishop who prepared the first great *Apology of the Church of England* in 1562, wrote:

"We have truly renounced that church wherein we could neither have the word of God sincerely taught, nor the sacraments rightly administered, nor the name of God duly called upon. . . . We have forsaken the church as it now is, not as it was in old time. . . . Let us compare our churches and [Roman

Catholic churches], and they shall see that [they] have most shamefully gone from the apostles, and we most justly have gone from them. For we [follow] the example of Christ, of the apostles, and [of] the holy fathers."

Some Anglicans of Puritan sympathies even denied Roman Catholics the name of Christ. Three such clerics in 1566 referred to the "Jewish, Turkish, Christian, and Popish religions." Their attitude was not typical.

Queen Elizabeth once told a French ambassador that her religion and that of the French King were "different in some words, but by no means contrary in substance."

Not many clerics would have gone as far as their Queen in expressions of unity with Roman Catholics, but most leaders of the Church of England were careful not to accuse Rome of having lost her Christian character. The great Elizabethan theologian, Richard Hooker, put it

this way: "So far as lawfully we may, we have held and do hold fellowship with [Roman Catholics]. . . . We dare not communicate concerning . . . her gross and grievous abominations, yet touching those main parts of Christian truth wherein they constantly still persist, we gladly acknowledge them to be of the family of Jesus Christ."

In the seventeenth century, Anglican writers were more open in their recognition of the Christian and Catholic character of the Roman Church. Archbishop Laud insisted that "Protestants have not left the Church of Rome in her essence, but in her errors. . . ."

In contrast to Puritan views which set papal religion in opposition to Christian religion, a steady stream of Anglican opinion insisted on distinguishing between the errors of Rome and the Christian truth which she maintained. They did this in an age when Roman Catholics posed the

Continued on page 49



The pro-Romanist James II learns that William III of Orange has landed in England with an army, and that he must flee.

Some practical advice on a subject we all encounter sooner or later.

LET GEORGE DO IT



BY MARY MORRISON AND
MARTHA MOSCRIPT

THE TELEPHONE rang just as Mary Smith's husband came in the front door. She gave him a quick kiss and picked up the receiver. "Hello! How are you, Lucille? . . . Well, I really don't know. I'll have to look at my calendar. I just finished collecting for one drive, and the neighbors must be tired of seeing me on the doorstep asking for money. Well—if you can't get anybody else, I'll think about it. Let me call you back tomorrow."

John Smith lowered his paper. "I hope you're not going to be out every night *this* week. Why don't you 'let George do it' for a change?"

"Well," said Mary, "the prospect of another week like the last one doesn't appeal to me, either. Maybe you have some ideas as to who George might be? I don't."

"What about the new neighbors? You gave them a hand when they moved in—you're still baby-sitting for them. It would give Mrs. Brown a chance to meet people. And who knows—she might even contact a few teen-agers who would like to baby-sit for her."

Our neighborhoods are full of Georges—people who would be happier making some of the contributions, becoming involved in the community, or just plain standing on their

own feet instead of remaining on the receiving end indefinitely. Usually they don't want to be ignored—it's the rest of us who won't give the Georges a chance.

Who is George? He or she may be:

- The brand-new neighbor with three children and no telephone as yet.
- The working mother of school-age children.
- The new widow or widower.
- The older person living alone.
- The younger and newer members of a parish or community, who may be longing to help, but have no idea where to start.
- Perhaps even your parent, child, husband, or wife.

Shouldn't we help George? Cer-

tainly. By all means welcome the new neighbor with a casserole, an offer to baby-sit, and the use of the telephone. But when she is settled and the phone is in, help her to find other baby-sitters, make other friends, and help someone else. Stand by for emergencies when your working neighbor's children need you; but unless you quietly assume that she makes her own arrangements or will ask for specific help when she needs it, you may find yourself interfering.

The newly bereaved need love, support, and concern; but eventually they need to make a new life which will involve new friends, new patterns of life—and which may not include so much of your time and attention.

The best service you may offer an older person living alone is to help him find a useful place in the community, and a chance to turn his attention away from himself.

Your family needs your work and thought; but in the long run they need even more to acquire the strength to help themselves and the sensitivity to help others.

As a grandmother, you may offer to baby-sit sometimes, because you enjoy it. Soon, however, you may find yourself canceling your own engagements to do it, but feeling put upon. Your children aren't telepathists,

DISASTER'S TWISTED FACE...

For Filipinos, 1964 was the "Year of Storms." Thirty-one tropical storms, a record number, tore through the Philippine Islands, leaving shattered lives and twisted ruins. Worst of these storms was last November's Typhoon Louise, whose 93-mile-an-hour winds brought death to more than 250 men, women, and children; left 100,000 homeless; and destroyed crops and property worth millions of dollars.

Filipinos living in the areas ravaged by Typhoon Louise are working hard planting new crops, building new homes and new fishing boats. But recovery from devastation is a full-time job and, until the economy is restored, there is little money available to rebuild cherished houses of worship which must remain heaps of rubble.

The Philippine Independent Church turned to the Presiding Bishop's Fund for World Relief for money to rebuild and repair the damaged churches and church schools that serve these people. Part of the needed money was sent immediately. However, more money is urgently needed.

Your generous contribution to the Fund will bring help in the midst of disaster. Please send your check today.

The Presiding Bishop's Fund for World Relief
Episcopal Church Center
815 Second Avenue, New York, N.Y. 10017

Enclosed is my contribution to provide food, clothing, medical supplies, and rehabilitation programs for those who need them for a better life.

Name _____

Address _____

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35

Let George Do It

and no doubt they would have been happy to make other arrangements if you had told them. Or as Mrs. Overbusy, who is president of the PTA or the Altar Guild, or who teaches Sunday school or collects for the Red Cross, you may feel tired and stale, but persist year after year because, after all, somebody has to do it. Mrs. Newcomer may be eager to do something, but all the jobs are filled.

How do situations like these come about? They often begin with our generous and Christian response to a real need. They continue because we don't recognize or bother to find out when the need is past.

Sometimes we jump impulsively into a situation without asking ourselves how much George can do with it himself. Then we proceed to perpetuate a situation that, without our well-meaning but ill-advised assistance, would never have existed at all. Sometimes we take on a job ourselves because it is less work than rounding up others to help out. Sometimes we are responding not to someone else's distress, but to our own need to give or do, or feel important. C. S. Lewis said of one such person: "She's the sort of woman who lives for others—you can always tell the others by their hunted expressions."

What are the signs that George ought to be doing it? If a doubt appears in the back of your mind, better give the whole situation a really fresh look, trying to see what may have changed about it since you first entered it. Or if you begin to feel irritated about the demands being made upon you, don't thrust the feeling aside as unchristian—it may be the most Christian thought you have ever had.

You may be overworked, tired, and irritable. You may be fed to the teeth. But—even more important—you may be doing incalculable harm to other people by persisting in this blind and bullheaded charity.

Don't withhold the helping hand. But let George do it when he can. He needs to, too. ◀

ONE OF the finest directorial talents in the motion picture industry has been revealed by George Stevens in a number of memorable films.

Challenged by the subject of Christ's life and ministry, Mr. Stevens poured into the enterprise *The Greatest Story Ever Told* his talents, many millions of dollars, and years of research. He cast in the role of Jesus Christ one of the most admired film actors of our time, Max von Sydow.

The result is often breathtaking in its sheer visual scope. Some of the photography frames certain scenes with almost classic beauty. Yet the film sadly does not succeed. The reason is that *The Greatest Story Ever Told* remains essentially pop religion and another Hollywood spectacular dealing with a religious subject.

One must surely sympathize with Mr. Stevens concerning the complexity of the task he set himself. How can Jesus Christ be "portrayed" on the screen? It would be necessary, first, to depict His being the Christ, as well as the historical Jesus. One would have, with intuition and skill,

to catch the fleeting moods and reactions—not so much on other faces as in the personality of Jesus Himself—to reveal some of the subtleties and broad strokes of this central fact.

Such a film would demand *silences*—long and short—so that, without the distractions of any filmmaker's art, the personal confrontation between a viewer and a portrayal of the Lord might occur. But *The Greatest Story Ever Told* is inexplicably loud and noisy; the sound track is permitted, or manipulated, to be overwhelming rather than helping.

The music is one of the devastatingly wrong factors about the film. Probably there should have been little or no music at all; the sound keeps intruding, making possibly real scenes into artificial, make-believe Hollywoodisms.

Much of the casting takes on a similarly distracting quality. Important stars were cast in cameo roles. This may have seemed a good idea initially, but it serves to break the

Nathanael, Judas, and Peter follow Jesus (portrayed by Max von Sydow), as he travels to the fishing village of Capernaum for the second time.

BY MALCOLM BOYD

THE GREATEST STORY



The Greatest Story

continuity of action about Jesus Christ's life. Someone in the darkened theater whispers (as Veronica wipes the Lord's face), "*There's Carroll Baker.*" Pat Boone, seated in Jesus' empty tomb on the morning of the Resurrection, is a jarring sight, but others fare better. Sidney Poitier, as Simon of Cyrene, quite simply and expeditiously carries off his assignment; Jose Ferrer makes a human figure of Herod Antipas; Ed Wynn is moving as Old Aram, but his reintroduction into other scenes (including the Crucifixion itself) is tawdry sentimentality.

Roddy McDowall as Matthew seems the best of the actors in a disciple role. Dorothy McGuire is made just to *be there*, in her portrayal of Mary, and has no opportunity to develop her role or give it dimension. Charlton Heston is a smooth, athletic John the Baptist with a beard and a costume of fur. One waits in vain for the *passion* underneath the shouted words, the *prophecy* in the prophetic speaking.

Von Sydow is Jesus Christ. This had seemed, from the outset of the venture, a distinctive and promising casting. In fact, one doubts if any other actor could bring more talent and less personal celebrity to the role.

That he does not succeed does not mean he fails. He weeps when Lazarus dies, but one cannot really identify with him. Is it because of the overwhelming bigness of production surrounding any individual scene in the picture, or because this task—for any actor—is impossible? He seems at his best when he smiles enigmatically at a moment of Peter's denial of him, and, walking in the country with his disciples, when he is warm, human, and laughing with them.

The events marking the Crucifixion are a flat charade; the words from the cross lack even the kind of impact they inevitably possess in capable Good Friday preaching. Certain miracles of Jesus are presented with an explicit fundamentalism, while the "miracle" of the washing

of the disciples' feet is not included at all. The miracle of Lazarus being raised from the dead takes on the mantle of mere magic due to the technical use of sound and music coupled with an inability to permit the viewer faith itself. God permits men to see with eyes of faith, and to exercise freedom in this regard, but the movie producer leaves nothing to such eyes.

Mr. Stevens and his associates have curiously taken considerable liberty in changing details of Biblical narrative and yet, at the same time, have remained strangely bound by a literal treatment of other details. Thus we find Judas committing suicide by throwing himself (one could think only of a self-immolating Buddhist monk) into a burning fire, and we are startled to meet, from time to time throughout the film, "the Dark Hermit" who is obviously a conceptualization of the Devil. Some of the miracles might have gained a sense of holiness and grace by being permitted a more implicit quality; similarly, the force of evil might have been increased in strength by a less overtly literal approach.

The task confronting Mr. Stevens was gargantuan as he entered the maze of conflicting Biblical translations and interpretations, coupled with varying denominational and sectarian views within our pluralistic society. After all, he was making a big, \$20,000,000 movie for mass consumption and entertainment. This reviewer believes that the filmmakers have done just about the best possible job in making this picture in terms of their concept of Christianity. But it is precisely this concept of Christianity, at least as it is portrayed in the film, which must be open to hard, prophetic criticism by the Church.

At the finale of the movie we see an immense, Dali-like head-and-shoulders of Christ emerging over the universe. Then He is swallowed up in swirling clouds in the skies. But is God only *up* there?

Honest exposition and entertainment seem to be in conflict from the



film's start to its finish. This is most irritating when Jesus is seen praying in Gethsemane before His betrayal. During his agony, we hear the sound of the thirty pieces of silver being counted into Judas' hand, one by one. But the thirty pieces did not even comprise Judas' motive—as the film does make clear. This dramatic device, or gimmick, lacks integrity.

Ultimately the film is defeated by its sheer length in terms of its pacing. One looks at outdoor scene after outdoor scene—vivid, beautiful—but action and character development do not follow. We never know the disciples, for example, as we should like.

We do not enter into a profound involvement with the Lord. Artifice



Joanna Dunham, as the woman taken in adultery, cowers in foreground as Jesus offers a stone to anyone without sin.

has robbed us of the reality of *knowing* Him better, and sharing some of His feelings in a kind of authentic solidarity with the Son of God who is about to be crucified for the sake of redeeming mankind.

Mr. Stevens deserves respect and thanks for *The Greatest Story Ever Told*. The film shows conclusively how little real contact exists between such a film craftsman as Mr. Stevens, on the one hand, and theologians and artists inside the Church, on the other. Couldn't the occasion of the *event* of this movie give rise, at least, to possibilities of a new and creative dialogue between persons who evidently are engaged in very little, or very superficial, communication with one another? ◀



"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." John the Baptist, portrayed by Charlton Heston, baptizes Jesus in the River Jordan.



the episcopal church foundation

The Episcopal Church Foundation was—and is—a great concept! It has to do with money, of course, but it also has to do with a philosophy of "acting in the Church." The Foundation brings together marvelously well qualified personnel capable of exploring pertinent needs of the Church, and capable of charting a response to at least some of those needs. One of the areas for exploration may be one of the most important the Church can face: Theological Education—not in its narrower institutionalized sense, but in its vast reaches and powerful potential.

It will be exciting to enter in upon such an inheritance fathered by Bishop Sherrill, aided by Bishop Lichtenberger, and nourished by lay people of great perception and strength. And it is one in which each and all of us can have a significant part.

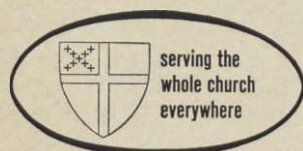
John E. Hines

As Bishop Hines takes on the leadership of The Episcopal Church Foundation, I would like to express my appreciation to the Foundation for its support of various Church projects.

At this time Theological Education is a major program in the Foundation's work and is of great importance to the whole Church.

I am confident that Bishop Hines will bring new challenges and strengths to the Foundation and will enjoy his work with the Board as its Chairman, and with the newly formed Advisory Council of the Foundation.

Arthur Lichtenberger



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The New Presiding Bishop Looks at the Church

The Rt. Rev. John Elbridge Hines, baptized and confirmed in a tiny mission church in Seneca, South Carolina, was elevated to the Episcopal Church's highest office in the vast, vaulted magnificence of Washington Cathedral on January 27 (see page 4). In a crowded press conference the afternoon before his installation, the sturdy, fifty-four-year-old former Bishop of Texas discussed some of the principles upon which his service to the nation's 3,500,000 Episcopalians will be based.

How did he feel on the eve of his elevation? "More relaxed than I was in St. Louis," where his election took place last October. And he looked relaxed, even though he had left New Mexico for Washington at 2:00 o'clock that morning.

Conservative and Progressive—His manner with the press was simple, warm, and direct. He described himself as a conservative in theological matters, and a progressive in social ethics, "and I do believe these are compatible in the world today." He described the Church as "having an obligation to the community," as having been called by God to a particular mission—no less than "God's kingdom here on earth." Justice and brotherhood must prevail, said Bishop Hines. He believes that the Church is committed absolutely to help all those in want and need. Although the Episcopal Church has a "bluestocking, upper-middle-class image," he believes that this image will gradually change.

On Collegians—He did not agree with a reporter from Syracuse University that present-day college students have little interest in religion. "In my experience as Coadjutor in Texas, I found real concern about the *Christian faith* on campus—though there was some doubt that the *institutional Church* was worth its salt." Students were always ready to listen to someone who was intellectually keen, he felt—and students were among the first to recognize, and reject, a phony. "I consider their skepticism healthy, and do not regard it as a decline. The substance of religion will benefit from this questioning."

On Human Rights—For parish clergy who find shortages in pledges and congregations because of firm stands on the civil rights issue, Bishop Hines had both support and a reminder: "My first advice would be to their superiors—to back them up to the hilt, whether they agree or not," he said. "The Church must speak with an unmistakable voice on this question, because it has a commitment to

Christ. . . ." To clergymen in such situations, he said they should remember that they are committed by their calling to stand and deliver; but they must be realistic about what it is they face, and be prepared to "take it." "This may break bonds of friendships, it may break parishes, it may cost your families dearly. This should *not* be so, but it is there."

Federal Aid to Education—Bishop Hines expressed some concern for the proposed Johnson education bill because of its aid to parochial school students, and added that he is a "firm believer in the absolute separation of Church and State." He fears the power of the purse strings, he went on, and voiced the hope that any education bill would get close scrutiny, and would emerge buttressing Church and State safeguards written into the Constitution. "Nevertheless, the Church must be professionally concerned not only with our own education—but with all education."

On civil disobedience Bishop Hines was unequivocal: it is proper to demonstrate when a man's conscience so dictates. On the role of the Church in politics: it is correct, and even necessary, for individuals to be free to express their opinions. It is not correct for the institutional Church to take a position for or against any individual candidate.

Bishop Hines was asked about Mutual Responsibility and Interdependence. He felt that the response to this doctrine of Anglican leaders in Toronto was one of hope, but also one of confusion. He added that while he believes that "the Church which lives to itself will lose all that it has," this vision requires real brains, plus a real assessment of the Church's life today. "I doubt that this is a short-term thing," he went on. "I believe this will either be the forerunner of a real revolution, or, unless we move quickly, it will be just another bubble that bursts."

On Christian Unity—On unity, the new Presiding Bishop said he agreed with Eugene Carson Blake, Stated Clerk of the United Presbyterian Church, that renewal among the Roman Catholics has made it necessary for Protestant communions to push past "conversations," and move toward some kind of action. In the Episcopal Church action cannot be considered, however, at the earliest until the next General Convention in 1967, since any moves must be ratified by General Convention.

What is the greatest problem facing the Church today? "The Church cannot continue to be the Church," said Bishop Hines, "unless it solves the problem of communicating with the bulk of the people." What does he hope to be remembered for when his term ends? "Simply having survived," he said.

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Worldscene continued



New Portrait of Bishop Lichtenberger

“I want to paint that man’s portrait.” These were the first words the noted Capitol portrait artist, Betty Beaumont Brown, said after seeing a photograph of retiring Presiding Bishop Arthur Lichtenberger. Mrs. Brown, wife of U.S. Air Force General (Ret.) C. Pratt Brown, has been doing portraits since World War II. She has studied portraiture in Brazil, and at American University in Washington, D.C., near her present home in Bethesda, Maryland. Both she and her husband are members of St. Patrick’s Episcopal Church, Washington, D.C.

Mrs. Brown made the first sketches for the portrait of Bishop Lichtenberger from a Bachrach photograph. The Bishop sat for further sketches in New York. On January 27, 1965, the 34-by-47-inch portrait was presented to Bishop Lichtenberger in informal ceremonies at the home of the Rt. Rev. Angus Dun, retired Bishop of Washington, D.C. It is scheduled to be hung in the Episcopal Church Center in New York. The chair in the painting is one used by President Abraham Lincoln to sit for several of his portraits. The photograph which inspired Mrs. Brown’s gift to the Church appeared in the December issue of *THE EPISCOPALIAN*.

World Council Central Committee Meets in Nigeria

An appeal for a ten-million-dollar fund for mission in Africa, the impact of Vatican Council II on the ecumenical movement, and a stymied effort to choose a successor to Dr. W. A. Visser ‘t Hooft, outgoing general secretary, were major items on the agenda of the recent meeting of the policy-making Central Committee of the World Council of Churches.

During the ten-day session held recently in Enugu, Nigeria, church leaders from all over the world also directed their attention to racial tensions in the United States and South Africa, explored ways to strengthen rela-

tions with "conservative evangelical" traditions outside the World Council, and heard reports on work already in progress, including the new \$3,000,000 Christian Literature Fund and plans for a World Conference on Church and Society, proposed for 1966.

Africa—The Central Committee's call for "urgent and maximum support" sets a goal of \$10 million over a five-year period, to be used for refugee programs, youth service work, agricultural projects, teacher and vocational training, and education projects. To be called the "Ecumenical Program for Emergency Action in Africa," the special fund would be an extension of an earlier appeal, launched last year, for one million dollars to support relief and rehabilitation programs in Africa.

Islam in Africa—In another report the delegates heard African churchmen warn of the rapid advance of Islam throughout their countries. "The percentage of Moslems [in Africa] is at least equal to, if not greater than, that of Christians," said the Rev. Jean Kotto, of Cameroon. Another clergyman, the Rev. E. A. Adegbola of Nigeria, told the delegates the reason why few figures are available concerning Islam's progress: "Islam doesn't stop to count pagans like we do," he said. "They just convert them."

Visser 't Hooft to Remain—Some three years ago, Dr. W. A. Visser 't Hooft, executive head of the World Council since its founding in 1948, announced his wish to retire upon reaching his sixty-fifth birthday in September, 1965. Last year, the World Council's Executive Committee nominated the Rev. Patrick C. Rodger, a Scottish Anglican and executive secretary of the Council's Faith and Order Department, as Dr. Visser 't Hooft's successor. To most observers, this nomination was tantamount to election.

Thus one of the most surprising developments in Enugu was the Central Committee's decision, after a two-day closed session, to hold off on making a final choice. A new nominations committee, named by a joint committee of Executive and Central Committee members, will submit its recommendations next year.

A Central Committee spokesman stressed that the nomination of Mr. Rodger had not been rejected, and that the decision to ask Dr. Visser 't Hooft to extend his stay until August, 1966, was made because "we are at a critical moment in church relations, partially because of the unexpectedly swift changes emerging in the Roman Catholic Church. There also are tensions in church relations between East and West."

Roman Catholics and Ecumenism—Evaluating the progress of Vatican II to date, a report to the delegates noted: "There are many affirmations . . . to which we will want to respond positively," while "there are others about which we have serious questions. . . . It would seem that the time has come for a conversation about our relationships and about the possibilities of cooperation at specific points."

The Central Committee then approved the establishment of a "working group" to study principles and methods of cooperation with the Roman Catholic Church. The group will probably consist of eight World Council leaders working with the Vatican's Secretariat for the Promotion of Christian Unity.

Continued on page 41

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DOUBLEDAY



Members of Central Africa Team, the Rev. Aidan Demadema and Bishop Kenneth Skelton (left), and Mr. Leonard Kombe and Mr. Maxwell Zingani (right), talk with Dean Sherman Johnson (center), of the Church Divinity School of the Pacific.

Africa Team Visits West Coast

THE BISHOP of Matabeleland and three African colleagues are the first churchmen to visit the United States specifically as part of the Mutual Responsibility program adopted by General Convention in October, 1964. They are rapidly building a bridge of friendship and understanding between their branch of the Church and ours.

Episcopalians in the Diocese of California were fortunate in being the first to be visited by these winsome and articulate Anglicans from halfway around the world. It was a time of spiritual fellowship, soul-searching, and joy as we on the West Coast became more aware of ourselves as part of the whole Church of God, and not merely as Episcopalians. We who had thought we had something material to give less affluent Churches are now happily on the receiving end.

As official guests of Province 8, the team reached San Francisco on the Feast of the Epiphany, January 6. They stayed six days and then continued their safari to other parts of the West Coast. Their trip was arranged

and scheduled by the Department of World Mission of the Province, of which the Rev. Canon Francis Foote is executive secretary.

The Africa team is composed of the Rt. Rev. Kenneth Skelton, Bishop of Matabeleland; the Rev. Aidan Demadema, of the same diocese; Mr. Leonard Kombe, headmaster of the Livingstone Day School, Republic of Zambia; and Mr. Maxwell Zingani, of the Diocese of Malawi. They represent dioceses in the Province of Central Africa, an independent Church of the Anglican Communion founded in 1953 with its own canons and government.

Bishop Skelton's Diocese of Matabeleland in Rhodesia (formerly Southern Rhodesia) alone comprises 217,000 square miles—almost as large as the states of California and Oregon combined. It contains four million Africans, 217,000 "Europeans"

—and some 3,000 elephants. Much of the terrain is dry brush with thinly interspersed farms, but some areas are industrialized and largely urban.

Rhodesia has a fairly large percentage of "Europeans," which is the local term for all whites. Differences in languages are widespread; as many as four dialects may be used in one Christian service. Churches are integrated; in fact, the Central Africa Team points out that the Church is the one organization best adapted to help bring about racial integration in the whole society. This huge diocese is served by seventeen African, and thirty-four European, priests.

While the Africa team made formal speeches describing their countries and the Church there, they also met many individual Episcopalians informally. They were so popular that they were scheduled for three or four places a day.

Some of us feared that they were getting the American "rush" treatment more appropriate for college freshmen than for mature men. This may have been partially responsible for the Bishop's saying, in response

A SPECIAL REPORT ON MUTUAL RESPONSIBILITY

to the inevitable question about what African churchmen could do for us, "The African can give the Westerner more understanding of meditation and quietness. I learn a lot in Africa just watching how people sit and are quiet, something that we of the Western world seem to have lost the power to do altogether. The ability to be silent and know that God is God, to approach things in peace—a great Christian word—this is something which Africa can give."

Mr. Zingani, of Malawi (formerly Nyasaland), added that perhaps Africans are not harassed by time itself and by the complexities of modern life in the West, and therefore have a greater opportunity to dwell upon matters of the spirit.

The Bishop was asked if he were critical of the emphasis on activism in the American Church. He replied that activism in itself is not evil; it depends on the type. He said, "If by activism you mean a bustle and fuss within the parish walls, where you are just being busy as an excuse to enjoy one another as a sort of 'ingroup'—I think that is sterile and unchristian behavior. But if you mean going out into the world and being the Christian leaven which leaveneth the whole lump of secular society, that kind of activism is our Christian duty."

"But," he added, "I think we must all be careful to remember that such activism can be effective only if it is grounded in prayer. We must constantly withdraw from the world to be with God in order to return. Then our work will be animated by the love and wisdom of God, and not by ego drive or an effort to make society the way we want it. We return from worship to the world in order to help create God's world."

"But we must also remember that we are not all of the same temperament in our prayer life."

... Some of us operate better by throwing ourselves into the problems of our time. By doing the best we can, we are thrown back to prayer to seek God's wisdom and strength. Both methods are Christian prayer.

"I do think that in a slower-paced and less complicated society like Africa, we understand these things and can help you appreciate them," Bishop Skelton continued. "And you, with your great efficiency and technological knowledge, can help us build a society that is better housed, more adequately fed, and has a more healthful environment."

The contrasts between the American and the African levels of living crept often into the question periods. The Bishop said that he sometimes wondered if our fine parish houses, costly offices, and multiple organizations were absolutely necessary.

"I am not finding fault," he said, "but I think one thing we could do to help you is to assist you to ask questions about yourselves and what you are doing. Is all this necessary? We have had periods of self-evaluation just as you have, asking ourselves if each building and activity really contributed to bringing in the Kingdom of God. Perhaps we could help you to a deeper self-evaluation, and you could help us, too. We have to sit down together for a period to do this, however. Can't you get a team to come and live with us?"

Often we wondered, as the Africans went around in our churches and homes, if they thought of their meetings where no halls existed. Or whether, in a California guest room, the Bishop remembered his stay in a windowless hut during an episcopal visit—a hut where the cattle ate the thatch off the roof and rubbed noisily against the walls all night long.

Continued on page 40

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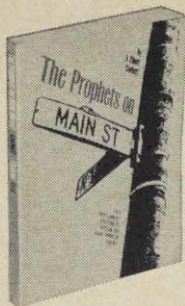
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Africa Team continued

"The most important thing we have to give you," Bishop Skelton said, "is perhaps to lead you to think of yourselves as part of the whole Church of God, and not merely as Episcopalians in the U.S.A. We have been on the receiving end so long—being partially dependent for funds from outside—that we have made it our business to know something about other parts of the Anglican Communion. But you, being so large and self-sufficient, and having such vast resources, have not had much reason to look beyond yourselves."

"John Donne was right; none of us lives to himself. But it is a lesson we need to relearn. We are all bound together, and we must bear one another's burdens. We speak to you of this out of our own experience of interdependence."

The team brought true spiritual stimulus to their hosts. At one meeting a Californian remarked that, whenever he had felt isolated or spiritually parched, someone from afar had come to his hometown who seemed to be living in the Presence of God, and whose sympathy and strength were a comfort. He wondered if this were a common experience. "Yes,"

the Bishop said, "I think that it is. Perhaps that is what St. Paul meant by predestination. It does not mean merely destiny in the next world; it refers to God's providence and guidance to us in our daily life in this world."

The visitors made warm friends in California. Mr. Zingani summed it up with simplicity and sincerity the night before they left by saying at a parish gathering, "I came here frightened to go halfway round the world—so far from family and home. I wondered what it would be like. Now I know; I have never left home at all—you are my family, and I love you."

We in California love him and his companions, too. We have been blessed and encouraged by these churchmen whose geography and social and political life are so different from ours, but whose spiritual life gives us much to emulate. The meaning of Christian fellowship has acquired new depth; we can no longer think of it as a convivial coffee hour. We know now a little more clearly that we are members one of another, bearing one another's burdens and joys in the interdependence of the Body of Christ.

—ELIZABETH BUSSING



The Rev. John Larson (left), of the East Bay Clericus of the Diocese of California, greets the Rt. Rev. Kenneth Skelton, Bishop of Matabeleland (right), and the Rev. Aidan Demadema, another member of the Africa team.

Worldscene continued

Unity Week: The Biggest Ever

Christian Unity Week, January 18 through 25, was celebrated by church groups across the United States with more all-out zest than ever before in history.

Protestant, Roman Catholic, and Orthodox leaders and people engaged in pulpit exchanges, joint services, seminars, conferences, and even, in Pottstown, Pennsylvania, in a first-century-style *agape*—a love feast modeled on the type of early Christian gathering which caused historian Flavius Josephus to exclaim, "Observe these Christians—how they love one another!"

Through the Ice—Pottstown's *agape* celebration, set in motion by the Rev. Wilfred F. Penny, rector of Christ Episcopal Church, drew a crowd of 1,600 worshipers who braved icy highways to attend. Music was provided by a mass choir of 250 voices, with Lutheran and United Presbyterian organists. Speakers included the Most Reverend John J. Graham, auxiliary bishop of the Roman Catholic Archdiocese of Philadelphia; and the Rev. Dr. James E. Wagner, vice-president of Ursinus College and former president of the United Church of Christ.

In Seattle, Washington, some 5,000 Protestant, Roman Catholic, and Orthodox Christians gave a dramatic demonstration of "oneness" at a gathering to pray for Christian Unity. Nonliturgical, it was held in Seattle's huge Center Arena, and it had as participants clergy, members of religious orders, lay leaders, and seminarians. Speakers included Dr. Robert McAfee Brown, United Presbyterian minister and professor of religion at Stanford University; and the Rev. William Greenspun, a leader of the Roman Catholic Confraternity of Christian Doctrine. Seattle Christians hope to make this an annual event.

In Latrobe, Pennsylvania, Roman Catholic and Jewish leaders gathered for a weeklong colloquy in St. Vincent's Archabbey, under the auspices of the American Benedictine Academy and the National Conference of Christians and Jews. The Rev. John F. Cronin, S.S., urged the gathered scholars to search out joint or parallel action which "would greatly strengthen the effectiveness of our work in community programs." Rabbi Robert Gordis, of the Jewish Theological Seminary, told the group that religious traditions which take seriously their functions in a pluralistic society are obligated to give full effort to the development of a "religiously oriented theory of religious liberty." He also pointed out that "religious freedom cannot rest securely if it is dependent on secular society alone for its support."

Sir Winston Churchill: A Debt Unpaid

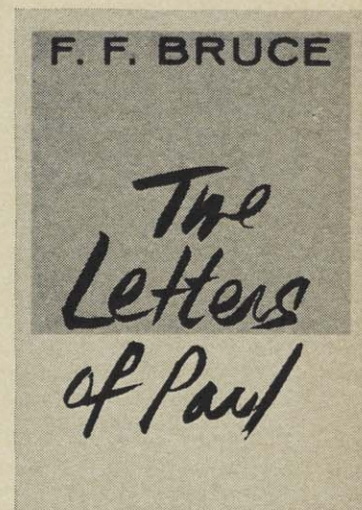
In a memorial statement issued in New York on January 25, Presiding Bishop John E. Hines paid tribute to his great fellow Anglican, the late Sir Winston Churchill.

The British leader's personal and political contributions can be evaluated, said Bishop Hines, by modification of one of Sir Winston's most memorable phrases: "Seldom in the history of mankind have so many owed so much to one moral human being." Bishop Hines praised Sir Winston for "restoring to men's understanding the charismatic nature of the gifts of decisive leadership."

Said the Bishop, "He was more than an architect of

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—BISHOP GERALD KENNEDY



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Education Bill Draws Praise and Fire

President Johnson's \$1.25 billion education bill appeared to be in for some rough sledding as church groups took positions ranging from unanimous approval through slight reservations to outright concern that the bill would infringe on the First Amendment to the Constitution and become a wedge in the wall between Church and State.

Although the carefully designed bill won unqualified approval from Roman Catholic laymen and clergy, rumblings of dissatisfaction were heard from some prominent Protestant and Jewish leaders, and from such national organizations as the ACLU (American Civil Liberties Union) and POAU (Protestants and Other Americans United for Separation of Church and State).

Move to Sidestep—Joining the chorus on the "pro" side, the distinguished ecumenical journal *Christian Century* denied that the bill seeks to deceive the public on the controversial issue and declared it "the most adroit effort yet made to sidestep the religious issue."

Any solution to the religious problem in Federal aid to education can be "only a compromise, and the willingness to endure some dissatisfaction is of the essence of compromise," the *Century* said in its January 27 issue.

● A Roman Catholic Congressman generally credited with killing the Federal aid-to-education bill offered by Kennedy expressed approval of the Johnson measure as "a great step forward" in contrast to the Kennedy measure, adding that in this case "the child, not the school" becomes the beneficiary. He predicted early passage of the Johnson bill.

● Glenn L. Archer, executive secretary of POAU, former public school superintendent, official of the National Education Association, and law school dean before taking his current post, termed the proposals "unconstitutional," charging that the Supreme Court has ruled against indirect aid as well as direct aid to religion, and "has made it clear that what the Constitution directly forbids may not be done indirectly."

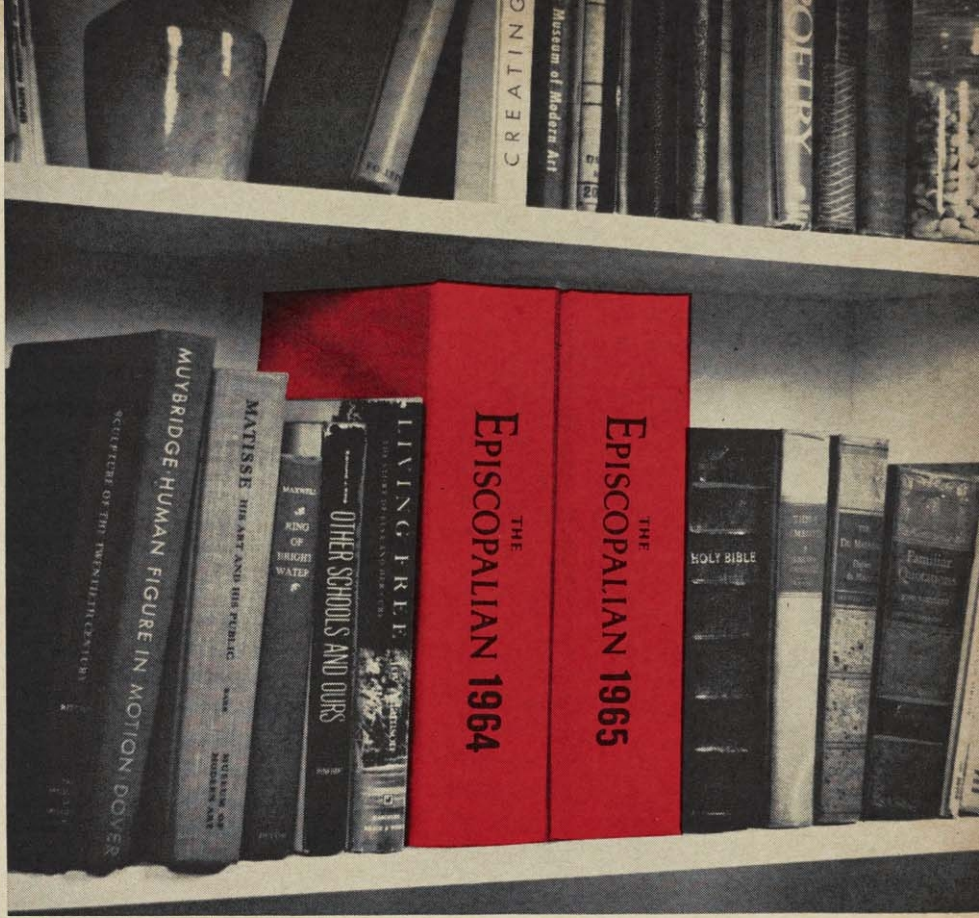
● Rep. Charles E. Goodell of New York attacked the President's plans, not along Church-State implications, but on possible Federal pressures in curricula and textbooks. Questioning Education Secretary Anthony Celebrezze, this member of the House Education subcommittee asked what the Federal Government would do, for instance, if a school district selected books that endorsed segregation.

● Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, told an audience in Palo Alto, California, that the "overwhelming mandate" given to President Johnson during the election "does not mean that everything which is labeled 'the Great Society' should be summarily rushed into law," and declared that the education program "could lead ultimately to the mushrooming of fragmented church schools and the undermining of public education."

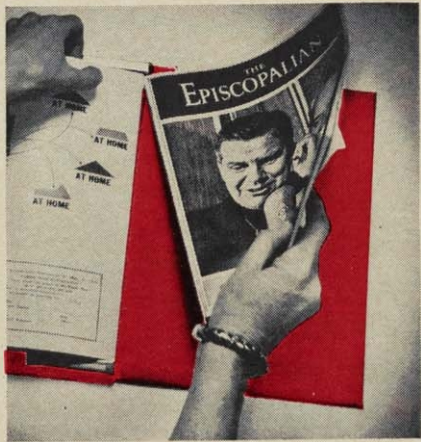
In Person

► Three Episcopal and three Church of England priests have been selected by the Rt. Rev. Arthur Lichtenberger, recently retired Presiding Bishop of the Episcopal Church, and the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, to exchange parishes for one year under the Wates-Seabury Program. The clergymen, who will serve for one year commencing this summer, are: the Very Rev. **Lloyd E. Gressle**, Dean of the Cathedral of St. John, Wilmington, Delaware, who will exchange duties with the Rev. Canon **Peter deD. May**, vicar of St. Mark's, Portsmouth, Hants; the Rev. **Robert W. Kem**, rector of St. Andrew's, Des Moines, Iowa, with the Rev. **John Hodgkinson**, vicar of St. John's, Ermine, Lincoln; and the Rev. **John W. Drake, Jr.**, rector of St. Paul's, Greenville, North Carolina, with the Rev. **Neil Pritchard**, vicar of Holy Trinity, Blackpool. The Wates-Seabury Program was started six years ago by an Anglican layman, Mr. Norman Wates, and the Episcopal Executive Council. Its purpose is to provide clergymen from the United States and England with firsthand knowledge of differences and similarities in church life and ministry in the two nations, and to create better understanding between American parishioners and their British counterparts. Candidates for the exchange program are nominated by their respective bishops. While an exchange priest is not an official emissary of his church or nation, he must be fully qualified to represent his home church. When possible, exchanges are made between parishes of similar type, size, and location.

► An Episcopal chaplain from Dalhart, Texas, was named post chaplain at the United States Military Academy in West Point, New York. He is Major **Porter H. Brooks**, who has been on active duty—except for one year, 1953-54, when he served as rector of St. Matthew's Episcopal Church, Pampa, Texas—since he was ordained in 1951. Chaplain Brooks succeeds another Episcopal clergyman, Lt. Col. **Gordon Hutchins**, who will become assistant post chaplain at the Nuremberg Military Post in Nuremberg, Germany. Lt. Col. Hutchins, who received a number of military citations for his World War II service as



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In Person

a chaplain in the European Theater, had been at the West Point post since 1960.

► **Mr. George K. Reeder**, a retired Texas businessman with wide executive experience, has been named chairman of Laymen's Work for the Seventh Province. His appointment to this full-time post was made by Presiding Bishop Arthur Lichtenberger on the recommendation of the Rt. Rev. George H. Quarterman, Bishop of Northwest Texas and President of Province VII. In his new duties, the 62-year-old layman will visit every bishop in the twelve jurisdictions of Province VII to help establish wider and more effective programs for laymen. He plans to attend every meeting of laymen in the various dioceses and to work with diocesan chairmen, and will also serve as a member of the Episcopal National Council's General Division of Laymen's Work.

► The Board of Trustees of the new, Episcopal-related St. Michael's College, University of the Pacific, has appointed **Mr. Warren H. Page** as director of development. In his new post, Mr. Page will help establish and administer a development program for St. Michael's, a four-year liberal arts college which will become the next "cluster" college in the University of the Pacific complex. Mr. Page, a native of Iowa, most recently served as executive vice-president of the Western Independent Colleges Foundation, Inc., an association of six private church-related liberal arts colleges in the Rocky Mountain area. His career also includes a stint on the development and public relations staff of Westminster College, Salt Lake City, Utah.

► **Dr. Chad Walsh**, professor of English at Beloit College, Wisconsin, priest of the Episcopal Church, and poet, won the \$1,000 Prize for Wisconsin Writers. The award was presented on January 30 at the Pfizer Hotel in Racine for two books of poems published in 1964: *The Psalm of Christ* (Westminster Press) and *The Unknowing Dance* (Abelard-Schulman). Reviews by Dr. Walsh have appeared in *THE EPISCOPALIAN*, as well as *The Saturday Review*, *The New York Times Book Review*, and other publications.

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Mission and Renewal: Two Perspectives

BISHOP Stephen Neill, in the sixth volume of the Pelican History of the Church, *A History of Christian Missions* (Penguin Books, \$2.25), shows how a religion of the Middle East changed its character, without changing its essence, by becoming the dominant religion of Europe. He goes on to show how it is changing its character again and becoming a universal religion increasingly free from the bounds of geography and of Western civilization. Bishop Neill reinterprets the life of the Church in terms of "mission," a word that for many people conjures up a picture of kindly Victorians patronizingly distributing muumuus and Bibles to South Sea islanders.

Stephen Neill is no stranger to American readers. A former missionary in India—where he was Bishop of Tinnevely; one of the architects of the Church of South India; and an exponent of church unity—he is one of the ablest and most prolific scholars in the Anglican Communion.

A clear and exciting narrative of Christian expansion from Jerusalem throughout the world, Bishop Neill's latest book covers the entire history of the Church down to 1962. Written with the author's usual remarkable clarity of expression, the book represents the first attempt in English to provide a one-volume, readable account of Christianity's growth from a small Jewish sect to a religion embracing a billion

members in every continent and nation.

Bishop Neill, though well-versed on antiquity, does not neglect the recent past or the challenge of the present. The Ecumenical Movement had its start in the mission field, and the concept underlying Mutual Responsibility and Interdependence is not an isolated Anglican invention; it emerged with the coming of age of overseas Churches.

Early in the twentieth century, the old terms, "sending Churches" and "receiving Churches," gave way to "older" and "younger" Churches. Now these, too, are obsolete. In 1947 the Whitby Conference recognized the full spiritual equality of the younger Churches and spoke of "Partnership in Obedience" to a common calling—to make Christ known to the ends of the earth and the end of time.

The Reformation, by Owen Chadwick (Penguin, \$1.95), is an admirable book by the distinguished professor of ecclesiastical history at Cambridge University. It is volume three of the Pelican History of the Church (of which Dr. Chadwick is also the general editor). Like its predecessors, it provides a good introduction to a complex subject, based on sound scholarship, yet enlivened by a readable style and a happy selection of short quotations from original sources.

First Dr. Chadwick presents the problem: the crying need for reform in the

Latin Church of the West. He shows how the Councils of the fifteenth century failed to correct abuses, and how the Papacy failed to provide leadership. These, together with the rise of national states, resulted in piecemeal reform by concerned persons, the common unit of reform being the territory ruled over by a king. Other factors such as the "New Learning" directed the enterprise along Scriptural lines.

The author then tells how each of the great Reformers—Luther, Calvin, and Zwingli—went about the job, and how the Reformation in England proceeded along unique lines for historical reasons. Lastly, he depicts the results of the Reformation on church life, the acceptance of a divided Christendom, the rise of toleration, the decline of ecclesiastical power, and the general raising of standards of the Christian ministry everywhere.

Here is a fine new pair of books for anyone who wishes better understanding of the history of mission and of the Reformation.

—A. PIERCE MIDDLETON

On Silence, the King, and Brownie Points

Scholars seem to me to come in three kinds. One ventures off alone into the wilds of an esoteric subject, never to be seen again in the paths of common

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BOOKS continued

humanity. A second enjoys the comradeship of a small circle of experts whose pleasure is talking to one another in a shorthand language no one else understands. For the first, I have awe; for the second, distant admiration.

There is a rare third type. These seem never to have lost interest in the ordinary round of daily human concerns—at the same time, however, they know a great deal about their own special subjects. The unique thing about such people is that they talk and write about their provinces of expertness with a quality of understanding and enthusiasm that reaches me. A good paleontologist of this sort can talk with a bus driver, and the bus driver will tell his wife about it when he gets home, without having heard or learned to pronounce *paleontology*.

Robert C. Dentan, Olive Wyon, and Marianne H. Micks are all scholars of the third sort. Professor Dentan has written Seabury Press's Lenten book for 1965 under the title *The King and His Cross* (\$3.75).

The scheme of the book is rather simple. It answers the question: What Christian meaning is conveyed by the Old Testament lessons for Holy Week?

Professor Dentan puts the considerable weight of his great learning at the disposal of the reader in an unobtrusive and practical manner. Here is an example of a good teacher who has mastered the art of teaching another what he knows, never forgetting what his reader does not know.

A careful reading of the result will bring several rewards. This book fully illustrates the very great value, which we may sometimes forget, of the Bible and of a serious and thorough study of it. *The King and His Cross* is not merely a book about the themes of Holy Week or about Christ's redeeming work; it is a book that makes one put his finger between the pages and stare out the window more than once. What the reader muses about will be his own life. These matters unravel one's life fabric somewhat and rearrange one's outlook.

Olive Wyon's performance in *The Grace of the Passion* (Fortress Press, \$1.50) is in the same professional league. We have few people about today who write so well about prayer. Miss Wyon's subject is grace, and she treats it, as St. Paul does, as God's ever offered active love that comes to

every man, acknowledged or not. Miss Wyon's knowledge and experience are never explicit, but always in the background of every page of her rich discussions on the grace of prayer, suffering, silence, love, and victory.

Marianne H. Micks, author of *Introduction to Theology* (Seabury, \$4.95), is another scholar who teaches with grace and persuasiveness. Her book is not specifically "for Lent," but it has few equals as a place to begin studying one's theological abc's. This author has that rare gift that enables her to discuss Richard Hooker and Brownie points in the same breath. She has obviously homogenized two things: the world of theological discipline and the world we get up in every morning. She makes it clear how we may learn to do the same. Religion is not, in Miss Micks's world, a subject. It is one dimension of her existence.

Her book consists of five chapters each on the three subjects of the Bible, Tradition, and Reason and Relevance. Her style is lively and witty. Those who have been waiting for a really good layman's introduction to theology need not wait any longer. —E.T.D.

A Child's Way of Death

Anne and the Sand Dobbies, by John B. Coburn (Seabury, \$3.95), is an account of a real family facing the great fact of death with honesty and love.

Dean Coburn tells the story in unstilted language, the kind families use; no one is a plaster saint. Because they are a real family, they face doubt, despair, anger, hope, compassion, and the transformation that comes with shared grief. It is a loss shared in Christ, which through Him becomes, in the ultimate sense, a gain.

We have long needed a book which would face the question which cannot be indefinitely postponed. Little help has been offered in this area, and parents tend either to evade the questions or offer watered-down, sentimental answers which unconsciously deny the love of God and His part in our dilemma. We can easily end by being thoroughly unrealistic and pagan.

This is no mere storybook which glosses over everything, or puts it in a rosy mist. A child dies, a pet dies. The fairy element added by the presence

of the "sand dobbies" is not intended to remove reality, only to remind us that there is, even here, a dimension of life we have not penetrated, and which becomes knowable and visible only to those whose eyes are clear.

It should not be handed out like any amusing story, and will be best appreciated in many cases by being shared as a family. If it causes a few tears, they are tears we must all shed at some time or other. If we are not ashamed of them, they can be a source of renewal and joy.

This is a rare book, it will stir the readers deeply, and I hope it will be widely read. —DORA P. CHAPLIN

NOT A CLOUD IN THE SKY, by Josephine Lawrence (Harcourt, Brace & World, \$3.95).

Although this novel takes place in 1975, it contains no men or machines that would be impossible in 1965. *Not a Cloud in the Sky* is a utopia planned by the young for the old. This turns out to be a perfect example of *dystopia*—the word Chad Walsh coined to express the opposite of utopia. Miss Lawrence's characters are delightfully warm and alive. The story unfolds as the oldsters set about trying to convince the youngsters why their carefully planned community for senior citizens is a kind of purgatory to its inhabitants. This sprightly tale uses tart, satirical humor to speak out against the tendency of some people to assume that they can decide without consultation what is "good for someone else," and against the habit of considering people in bunches—pigeonholing, categorizing, and labeling human beings. It points with unerring accuracy to the invasion of privacy and affront to human dignity that are often the result of the activities of well-meaning, unthinking do-gooders. A piece of fiction that deserves a place on parish library shelves, it is thought-provoking and rousing good fun. —M.C.M.

UNDERSTANDING THE GOSPELS, by John S. Ruef (Seabury, \$1.25).

This admirably compact book, apparently designed for beginners, is based on the premise that "the task of the Christian is not to read the Scriptures with an eye to literal acceptance, but

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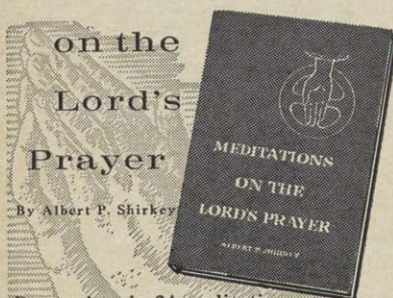
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TEILHARD DE CHARDIN: *Pilgrim of the Future*, ed. Neville Braybrooke (Seabury, \$1.25).

The subtitle of this book comes from a description of himself by de Chardin, quoted in the B.B.C. radio script with which the book ends: "I am a pilgrim of the future on the way back from a journey made entirely in the past." Two essays in this illuminating collection are by the paleontologist-prophet himself; the rest are by friends, fellow scientists, and students of his writings, focusing on various aspects of his life, personality, and thought. —M.M.

FENELON, *Letters of Love and Counsel*, selected and translated by John McEwen (Harcourt, Brace and World, \$4.95).

One of Christianity's great spiritual guides is here presented in a readable new translation which adds to the familiar letters of counsel a selection of his less-well-known letters to family and friends. This picture of Fénelon is an appealing one—though time-bound in his hypochondria and attention to manners and style, above it all he remains wise and perceptive about people and faithfully concerned about their growth toward God. —M.M.

THOUGHTS AND CONTEMPLATIONS, by Thomas Fuller (Seabury, \$1.50).

SELECTED WRITINGS OF RICHARD ROLLE OF HAMPOLE, tr. by John G. Harrell (Seabury, \$1.25).

These excellent paperbacks are concerned with two great, but relatively unknown, figures in English religious life. The selections in each are well chosen to give a picture of the author's work. A biographical introduction in both books sets each man in his own history and relates his time and mind to ours. Thomas Fuller, especially, has a good deal to say to modern readers. —M.M.

REBELS WITH A CAUSE, by Frank S. Mead (Abingdon, \$2.75).

This incongruous collection of irreverently written "lives of religious non-conformists" wryly reminds us that tomorrow's saints are apt to be today's eccentrics and heretics. Not for those who must equate sanctity with perfection, saintliness with stuffiness, this extremely readable book nevertheless has an engaging tone of affection for its subjects. —J.W.

THE FUTURE OF MAN, by Pierre Teilhard de Chardin (Harper and Row, \$5.00).

This is "the cry of one who thinks he sees"—a call to new heights, depths, and breadth of vision by a modern prophet and scientist who seeks to awaken our faith in the future. To him, the present rapid multiplication of the human race and its unification into larger and closer social entities speak of an evolutionary journey not back to the anthill and beehive, but forward toward the promised fulfillment of oneness in Christ. —M.M.

PORTRAIT OF THE CHURCH: WARTS AND ALL, by R. B. Garrison (Abingdon, \$3.00).

This highly recommended book takes a loving and acute look at some of the blemishes of the Church—both those in public and those in private places. Like any probing at sore spots, this book will make readers wince. And what begins as relief—that not all the blemishes are "ours," though clearly all are recognizable as "theirs"—concludes with the rueful recognition that the relief just experienced is one of the rest of the warts. —J.W.

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most serious threats to the security of England.

In the radically different situation of our own day, are we not obliged as Anglicans to listen with eager hearts and informed minds to the charitable and self-critical voices in the Second Vatican Council?

Attitudes Toward Others

In spite of the intensity of the Anglican struggle against English Puritanism, the attitude toward foreign Protestant Churches was warm. Incidentally, English churchmen of the sixteenth and seventeenth centuries unhesitatingly used the word *Protestant* to describe their Church. As one who regards the word misleading today, in treating of these early decades of independent Anglicanism I apply the name in the accepted sense to any Western Church which repudiated papal authority.

The division between Roman

Catholic and non-Roman Catholic was of the greatest political importance throughout Europe, and other Christians usually attempted to stand united against Rome. The major reformed Church would have nothing to do with the dangerously radical sectarian Anabaptist groups who rejected state involvement in religious affairs and who withdrew from national life as much as possible. With this exception, the non-Roman Churches, Lutheran, Calvinist, and Anglican, often tended to draw together.

On the continent, it is true, the disputes between Lutheran and Calvinist were long and bitter. But from the calm and safe perspective across the English Channel, the leaders of the Elizabethan Church minimized those differences, although in a choice most would have favored the Calvinists. Bishop Jewel wrote of the disputing Protestants: "They of both

sides be Christians, good friends, and brethren. They vary not betwixt themselves upon the principles and foundations of our religion. . . ."

Bishop Jewel here assumed that the Church of England was linked with these continental Protestant groups by a common understanding of the Christian faith; he wrote to a theologian in Zurich that "we do not differ from your doctrine by a nail's breadth."

The Puritans kept bringing up the example of foreign Protestant Churches in their demands for further reform in England. In response, Richard Hooker freely admitted the Puritan claim that some practices of the Church of England were closer to those of Rome than to those of foreign Protestants: "Where Rome keepeth that which is ancients and better, others whom we much more affect leaving it for newer and changing it for worse; we had rather fol-

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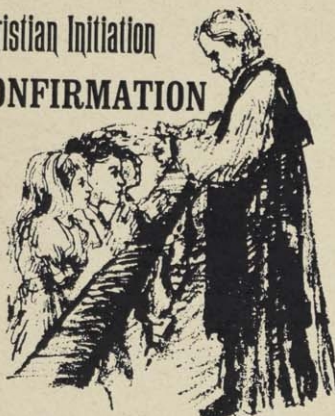
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The Formative Years continued

low the perfections of them whom we like not, than in defects resemble them whom we love."

Hooker refused to apologize to other Protestants for the ancient rites and customs preserved in the English Church. He represented the growing number of Anglican leaders in the later part of Elizabeth's reign who began to assert the superiority of Anglican ways to those of other Protestants.

In the matter of the ministry, Puritans insisted that the Church of England had no true ministry because the Church failed to adopt the Presbyterian system. Hooker not only scoffed at Presbyterian insistence that their form of ministry and theirs alone could be proved by Scripture; he further asserted that the English threefold ministry of bishop, priest, and deacon itself "had their beginning from Christ and his blessed Apostles themselves."

Hooker granted foreign Protestants the right to order their own ministry and did not try to separate the English Church from them on this account. But he insisted that Scripture and history supported the traditional Catholic order of Anglicanism rather than the newer Presbyterian arrangements.

The Caroline Divines of the seventeenth century generally emphasized the ministry of bishops and the apostolic succession from Christ through the bishops. They considered the lack of such episcopacy in foreign Protestant Churches a definite irregularity and deficiency. Few of them, however, regarded the deficiency serious enough to hinder intercommunion with these Churches.

At the time of the restoration in 1660 and again at the Glorious Revolution in 1689, some English churchmen sought to broaden the Church of England so that the more moderate English Presbyterians might be conscientiously included. These attempts failed. While Anglicans remained cordial toward foreign Protestants, their struggles with Puritanism had deepened their confidence in the Biblical and theological

soundness of the Elizabethan settlement.

All during the years the English Church was becoming more assured of her own foundation, her leaders never claimed her to be the only true Church in Christendom. In the Roman Church, in the Greek Church, and in foreign Protestant Churches, they believed that the Gospel of Christ was revealed in varying degrees of clarity.

Anglicans of different ages and of different tempers have often disagreed with one another about the relative merits of other Christian bodies. But not even the rigors and the bitterness of foreign and civil wars could blind them to the reality of a greater ecumenical Church beyond the confines of *Ecclesia Anglicana*. The leadership of Anglicans in the ecumenical movement of our own century is firmly rooted in this tradition.

Characteristics

The change in national laws from those imposing uniformity in religion to toleration, the struggles of Anglicans against Roman Catholic and Puritan, and the gradual definition of Anglican attitudes toward Roman Catholic and foreign Protestant Churches form the background for the development of Anglican identity in the years between 1558 and 1689. I suggest that we can understand that identity under five headings: (1) national, (2) historical, (3) doctrinal, (4) liturgical, and (5) internal.

Although in 1689, the Church of England could no longer claim to be the Church of all Englishmen, it was still a national Church established by law. If all the British were not Anglicans, nearly all Anglicans were indeed British (or Irish).

Elizabeth rejected her father's title of "supreme head" of the Church of England for that of its "supreme governor." She exercised her governorship in such a way that she prevented the Church from becoming a political football of the pressure groups in Parliament and in Privy

Council. Elizabeth was determined that the Church should be governed through its own prelates, and not as a civil department of state. This tradition of independent self-government was never completely extinguished in later centuries.

Even after the Toleration Act, the old spirit of a single unified loyalty to Church and nation remained strong among churchmen. The success of the English nation in withstanding intrigues within and armed attacks from without proved to many countrymen that God was indeed English.

For American Anglicans the Revolutionary War largely broke this national identity of Anglicanism. But for many of our sister Churches in the British Commonwealth, this national identity provides a large measure of its appeal to people of English parentage—and a serious block to many who are not.

Historical Identity

The first Elizabethan Archbishop of Canterbury wrote a series of biographical sketches of his predecessors back through 960 years to the first Archbishop of Canterbury. His work evidences a characteristically Anglican frame of mind. Indeed, Anglican historians combed the records of Christianity in Britain to find evidence of English independence from Rome in the centuries before Henry VIII. This sense of Catholic continuity was sacramentally expressed in the ministry with its careful retention of the succession of bishops back through the centuries to the Apostles.

The old medieval machinery of a variety of church courts, of a hopelessly complicated and unjust distribution of church income, and of an unsystematic and inefficient division of dioceses clanked on in the sixteenth and seventeenth centuries much as it had in the fourteenth and fifteenth. This excess ecclesiastical baggage the Church of England has been gradually casting off.

Part of our problem in the dialogue with other Christian

Churches today is to distinguish between what is essential to the Catholic continuity and what is the mere chance accumulation of the peculiarities of English history.

Doctrinal Identity

Many Churches regard a full statement of doctrine as the primary ground for Christian unity.

When Lutherans meet others in ecumenical discussions, they first ask, "What are your doctrinal standards?" Lutherans find their unity with one another in their adherence to the Augsburg Confession—their statement of the Christian faith adopted in 1530. Similarly, Presbyterians look to John Calvin's *Institutes of the Christian Religion* and various national reformed confessions and catechisms.

Lutherans and Presbyterians are "confessional Churches" in a way which Anglicans are not. The Supremacy Act of Elizabeth defined heresy as teaching which contravened the express and plain words of the Bible or the first four ecumenical councils held in the years between 325 and 451. Scripture as interpreted by the Catholic creeds and the ecumenical councils are the fundamental standards of Anglican doctrine.

It was only after four years of independent life that the English Church under Elizabeth even got around to the thirty-nine Articles of Religion which set the limits for the teaching of clergy and schoolmasters. In framing these Articles, the Elizabethan bishops used the forty-two Articles drawn up in the last year of Edward's reign, but they modified them to be slightly more acceptable to those of traditional Catholic convictions.

In succeeding years every attempt to bind the English Church to a stricter doctrinal standard failed. Anglican theologians were not then—nor are they now—bound to any theological master; they—and we—are free to look for guidance from writers in any century of Christian history. Anglicans have resisted



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Liturgical Identity

The liturgical identity of Anglicans is expressed in the familiar *Book of Common Prayer*.

The pattern of Sunday worship was set early in Elizabeth's reign and remained quite constant: in the morning, Morning Prayer and the Litany, followed either by the full Communion service or the first part of the service through the Prayer for the Whole State of Christ's Church. In the afternoon, Evening Prayer was sung. If the priest were licensed, he preached his own sermon; if not, he read a prepared homily from a book.

The Prayer Book was designed with at least a weekly celebration of the Holy Communion as the norm, but the Prayer Book also insisted that there must be a "good number" to communicate with the priest. Englishmen had been trained by the medieval Church to make their Communion normally only at Easter, and they resisted frequent celebrations. Therefore, in most places Holy Communion was celebrated only quarterly, every other month, or, occasionally, monthly.

In Elizabeth's reign, only the Queen's own chapel and a few cathedrals maintained a rich and elaborate ceremonial to accompany the Prayer Book rites. In the seventeenth century, to the dismay of Puritans, such rich ceremonial became much more common. Monthly Communion became usual, and even weekly celebrations became the practice in many places.

Along with other Protestant Churches, Anglicans retained Baptism and the Holy Communion as the Sacraments of the Gospel. Of the other five of the seven medieval Sacraments, all except extreme unction found a place in the sixteenth-century Church of England. Confirmation, marriage, and Holy Orders had their Prayer Book services. The form for sick visitation and one of the exhortations for Holy Communion provided for auricular confession and absolution by a priest. Although

no longer required of any, confession remained available, and we have evidences of its use in these centuries.

Liturgical identity, if taken in its broadest implications, remains basic to Anglicans today. If someone from another Christian body asks you to help him understand Anglicanism, you might start by showing him the church at worship. More than anything else in our common life, the *Book of Common Prayer* remains the chief bond of Anglican unity.

Internal Identity

Finally, during these years from Elizabeth to William and Mary, Anglicanism achieved what I have called its "internal identity." By this I mean the tension between men who agree on certain fundamentals and yet differ in the emphasis they place on them. Although such inner tensions can be found in every Christian body, I suggest that in no other Christian communion have they played such a consistent role.

By 1689 three fairly distinct Anglican positions are clearly evident.

First, those Anglicans closest in sympathy with the Puritans believed that the continental reformers provided the best norm for Christian teaching and practice. A good portion of the bishops in the early part of Elizabeth's reign would have fallen into this group. Before the Civil War, all the Puritans who reluctantly conformed to the Church were part of it. The restoration in 1660 dashed the hopes of Puritans to introduce further reforms, and as a result many Puritans left the Church for nonconformity. Those who remained constituted this group which was the ancestor of those later known as "low church," or evangelical, Anglicans.

A second group of Anglicans emphasized those features of the settlement which distinguished the Church of England from other Protestant Churches: the threefold ministry, apostolic succession of bishops, the centrality of the Eucharist, minor sacramental rites, devotion to the writings of the fathers of the first

centuries, and dignified liturgical ceremonial. Most of the Caroline Divines who dominated the episcopate under Charles I and Charles II belong to this group.

The Catholic continuity of the Church of England was a living fact to them, and they emphasized it in their teaching and worship. These men were the ancestors of those who were later known as "high church" or Anglo-Catholic, Anglicans.

Just before the English Civil War, we find a third group of Anglicans developing into a coherent body. Meeting at Great Tew, the estate of one of their members, they insisted that man must use his *reason* to understand the ways of God. One of them declared that a Christian has no more right to rely on the opinions of others than he dare "call for the use of other men's arms and legs." They believed that the only doctrines which can be called fundamental are those on which all Christians are agreed.

These men of the Great Tew circle, together with a group of Cambridge dons, paved the way for the growing popularity after the Civil War of those who were called "Latitudinarians." They insisted on the widest possible latitude for religious opinions and emphasized morality rather than doctrine. These Latitudinarians, dominant in the episcopate of William and Mary, are the spiritual ancestors of the "broad church" or liberal Anglicans of later centuries.

These three emphases of evangelical, catholic, and liberal Anglicanism secured a permanent place in the life of the English Church. Indeed, this internal identity, with its proven ability to hold together men of diverse tempers and different opinions, may be one of Anglicanism's great contributions to Christendom.

In the 130 years from 1558 to 1689 the Church of England found its identity: national, historical, doctrinal, liturgical, and internal. Making allowances for the different conditions three hundred years later, all except national identity remain part of our heritage today. ◀

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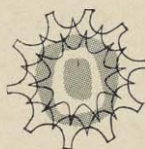
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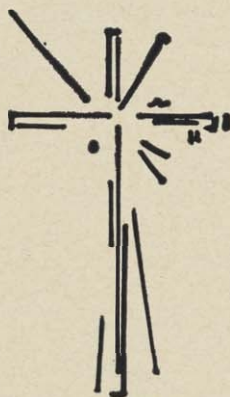
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Dioceses of the Anglican Communion and Their Bishops

- 1 The Anglican Executive Officer and Regional Officers.
- 2 **Caledonia, Canada:** Eric George Munn, *Bishop*. (For sufficient workers to meet growing population; help in neglected Indian villages; and especially the missions on Queen Charlotte and Dolphin Islands, where sects actively oppose the Church.)
- 3 The Presiding Bishop and Executive Council, Protestant Episcopal Church, U.S.A.
- 4 **Calgary, Canada:** George Reginald Calvert, *Bishop*. (For the Cathedral and twenty parishes and missions of the growing industrial community in Calgary; the Indian mission at Gleichen; work among the Japanese in missions about Lethbridge and Coaldale; the ministry to residents and visitors in Banff National Park; the Sunday School by Post to scattered families.)
- 5 **California, U.S.A.:** James Albert Pike, *Bishop*; George Richard Millard, *Suffragan*; Richard Ainslie Kircoffer, *Assistant Bishop*.
- 6 **Canberra and Goulburn, Australia:** Kenneth John Clements, *Bishop*. (For the Church's ministry to government and diplomatic personnel.)
- 7 **Canterbury, England:** Arthur Michael Ramsey, *Archbishop and Primate of All England*; John Taylor Hughes (Croydon), *Suffragan*; Anthony Paul Tremlett (Dover), *Suffragan*; Stanley Woodley Betts (Maidstone), *Suffragan*; Alfred Carey Wollaston Rose, Kenneth Charles Harman Warner, Norman Harry Clarke, *Assistant Bishops*. (For St. Augustine's College, center of inter-Anglican study.)
- 8 **Cape Town, South Africa:** Robert Selby Taylor, *Archbishop*; Patrick Barron, *Suffragan*; Gilbert Price Lloyd Turner, *Assistant Bishop*. (For the new Archbishop, his colleagues, and his people.)
- 9 **Cariboo, Canada:** Ralph Stanley Dean, *Bishop*, and *Anglican Executive Officer*. (For Bishop Dean in his duties for our Anglican Communion; for the clergy of the diocese and the Indians, lumbermen, and ranchers they serve.)
- 10 **Carlisle, England:** Thomas Bloomer, *Bishop*; Sydney Cyril Bulley (Penrith), *Suffragan*. (For Rydal Hall, diocesan conference and retreat house; Grey-stoke, a pre-theological college; St. John's in-the-Vale, diocesan youth center.)
- 11 **Cashel and Emly, Waterford and Lis-more, Ireland:** William Cecil de Pauley, *Bishop*. (For ordinands training at Trinity College, Dublin.)
- 12 **Central America:** David Emrys Richards, *Bishop*.
- 13 **Central New York, U.S.A.:** Walter Maydole Higley, *Bishop*; Ned Cole, Jr., *Coadjutor*.
- 14 **Central Tanganyika, East Africa:** Alfred Stanway, *Bishop*; Musa Kahuranaga and Yohana Madinda, *Assistant Bishops*.
- 15 **Chekiang, China:** Kwang-Hsun Ting, *Bishop*. (That the churches may have a sufficient supply of clergy.)
- 16 **Chelmsford, England:** John Gerhard Tiarks, *Bishop*; William Frank Percival Chadwick (Barking), *Suffragan*; Frederick Dudley Vaughan Narborough (Colchester), *Suffragan*; Thomas Geoffrey Stuart Smith, *Assistant Bishop*.
- 17 **Chester, England:** Gerald Alexander Ellison, *Bishop*; David Henry Saunders-Davies (Stockport), *Suffragan*; Tom Greenwood, *Assistant Bishop*. (For resources to build churches in new housing areas; St. Bridget's Home for unmarried mothers.)
- 18 **Chicago, U.S.A.:** Gerald Francis Burrill, *Bishop*; James Winchester Montgomery, *Suffragan*. (For guidance in the racial tensions of the urban area; for the Urban Training Center.)
- 19 **Chichester, England:** Roger Plumpton Wilson, *Bishop*; James Herbert Lloyd Morrell (Lewes), *Suffragan*. (For Bishop Otter Training College for Teachers; the Church's work in the new University of Sussex.)
- 20 **Chile, Bolivia, and Peru:** Kenneth Walter Howell, *Bishop*. (For more national clergy; Anglican literature in Spanish; greater vision of English-speaking Anglicans regarding the work.)
- 21 **Chota Nagpur, India:** Sadanand Abinash Bishram Dilbar Hans, *Bishop*. (For the Clergy Training School at Murhu, and for increase of candidates for the ministry; the Church's ministry to people of different languages coming from all over India to find work.)
- 22 **Christchurch, New Zealand:** Alwyn Keith Warren, *Bishop*. (For more vocations to the ministry; work with university students; the rebuilding of Christchurch College.)
- 23 **Clogher, Ireland:** Alan Alexander Buchanan, *Bishop*. (For guidance in problems raised by emigration from rural areas to cities.)
- 24 **Colombia (with Ecuador):** David Benson Reed, *Bishop*.
- 25 **Colombo, Ceylon:** Charles Harold Wilfred de Soysa, *Bishop*. (For Bishop de Soysa, who was recently consecrated; for appreciative and constructive dialogue between Christians and Buddhists.)
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- 27 **Connecticut, U.S.A.:** Walter Henry Gray, *Bishop*; John Henry Esquirol, *Suffragan*; Joseph Warren Hutchens, *Suffragan*.
- 28 **Connor, Ireland:** Robert Cyril Hamilton Glover Elliott, *Bishop*.
- 29 **Cork, Cloyne, and Ross, Ireland:** Richard Gordon Perdue, *Bishop*.
- 30 **Coventry, England:** Cuthbert Killick Norman Bardsley, *Bishop*; John David McKie, *Assistant Bishop*. (For the newly rebuilt Cathedral Church of St. Michael.)
- 31 **Cuba:** Romualdo Gonzalez-Agueros, *Bishop*. (For all Cuban Christians, that they may never lose sight of the significance of the Cross of Christ; for the Union Seminary in Matanzas, in which Methodist, Presbyterian, and Episcopal Churches share equal responsibility; for financial assistance, interrupted by circumstances beyond the Church's control.)

AS LITTLE CHILDREN?

LITTLE children . . . love one another" (John 13:33-34). What could be simpler? The language is elementary; the thought, uncomplicated. It is one of Jesus' gentlest and most charming teachings, a first-rate text for the church-school primary classroom.

But it was not spoken to children. It was spoken to grown men meeting a moment of great crisis in their lives, men confronted with the task of finding their way through the night of that great symbolic darkness and betrayal outside the Upper Room.

For adults it is not a simple message at all—if we put full value on every word of it.

Children. And not only that, but *little* children. Two years old and under seems like a fair guess at what Jesus meant. "The kingdom of God belongs to such as these," he says. (Luke 18:16 NEB)

These are hard words for adults. How are we to unmake ourselves? How are we to turn and become like children, as Jesus tells us we must?

In his novel, *Descent into Hell*, Charles Williams offers a suggestion: "It may be a movement toward becoming like little children to admit that we are generally nothing else."

Take a two-year-old. Watch him for half an hour. He trots here and there (a map of his path would look like a tangle of string dropped on the floor), veering from one interest to another—picking up things, dropping them, wanting this, wanting that. He is laughing one minute, crying the next. He lies down, gets up, climbs into a chair, clambers down

again, falls, picks himself up, then suddenly sits down on the floor with a thump, and laughs. An April day of a person. In fact, he is hardly a person at all by our standards of personality, for the only consistency and continuity of character he offers are his unflinching energy and drive, the surge of fresh life that is in him.

And are we so much more consistent? We can do pretty well, perhaps, compared to a two-year-old; through an hour, a day, a week (with luck and no upsetting circumstances) we can present some kind of organized imitation of a person to ourselves and others. But if we looked at ourselves over a year, or five years, or ten, we would recognize in ourselves that small child, running from one attractive thing to another, full of changing emotions and short-lived interests. Anyone who doubts this might ask himself how he would like to have pressed upon him now the one thing he wanted passionately twenty years ago—or ten—or five.

We have no idea how unstable we are, how wobbly in wants and feelings. We can be generous; we can be stingy. We can be friendly; we can be cold. We can be trusting and paranoid, gentle and cruel.

None of this would do us any harm if we were aware of it. But we cannot afford awareness. Unlike the two-year-old, we are self-conscious; and in order to produce within ourselves an imitation of the continuity of purpose and consistency of character we feel grown-ups ought to have, we have fallen back on fooling ourselves.

And we fool ourselves well. We rationalize our moods and disguise our likes and dislikes as reasoned judgments. What we do not like in ourselves we block off from our consciousness. We sit safely within our ideal of ourselves and, looking at a murderer or an adulterer or a thief, feel comfortably sure that we would never do anything like that—totally unaware that nine-tenths of us are innocent only because temptation and opportunity have not come our way. A child can get angry and strike out, and so can we. A child can grab what it wants, and so can we.

We are children—little children. And when we admit the fact to ourselves, a door opens—the door of the kingdom of God, which Jesus has told us we cannot enter unless we turn and humble ourselves, and become the children that we are.

We are little children. When we realize it, we can stop judging one another by our usual standards of phony personality, and begin living with and knowing one another as we are.

We are little children. When we know it, we can see in other people's immaturity and unsteadiness, in their anger and tears and laughter, the hope that we share with them. We can feel breaking forth in us the fresh spring of life that is in all children. We can open ourselves to the power of growth that will, if we let it, bring us to the measure of the stature of the fullness of Christ. We can love others as we do ourselves—as little ones who have been given the power to become children of God. ◀

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.

St. Asaph's Church, Bowling Green, Virginia, offers an altar and retable to any church, mission, or other group willing to pay shipping costs. The altar, with removable retable, is 70" long × 31" wide × 34" high. The retable is 8" wide × 7½" high, with the words of the Sanctus on the front in letters 4" high. Both altar and retable are sturdily built of wood and are very handsome. Anyone interested should write to the Rev. Ralph E. Fall at the church.

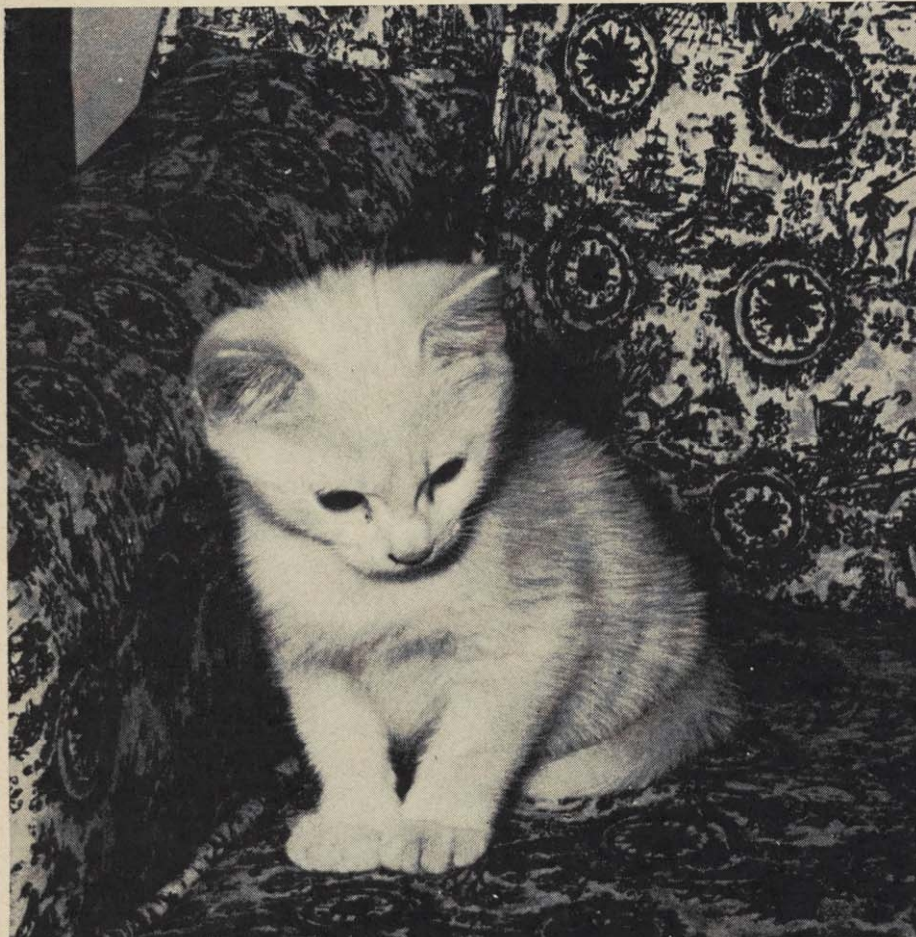
St. Stephen's Church in East New Market, Maryland, has organized a

small choir and needs black cassocks and cottas for the choir as well as for the acolytes. If your parish has vestments no longer needed which could be used at St. Stephen's, please write to lay reader Harold B. Higgin, Box 97, R.F.D. 2, Hurlock, Maryland.

St. Andrew's Chapel, Woonsocket, Rhode Island, has twenty-five small Books of Common Prayer and thirty-five small Hymnals which will be sent postage paid to any mission or parish which can use them. Some of the books are slightly worn, while others are in good condition. Anyone interested should write to Mrs. Norman Priestley, 710 Third Avenue, Woonsocket, Rhode Island 02895.

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

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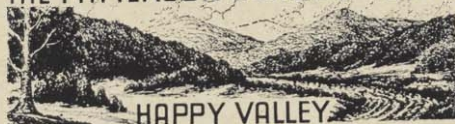
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For additional
SUMMER SCHOOLS
and
CAMPS

See pages 54 & 55.

MARCH

3 Ash Wednesday

5 World Day of Prayer, sponsored by the United Church Women, National Council of the Churches of Christ in the U.S.A.

7 First Sunday in Lent

10, 12, Ember Days
13

11-13 Meeting of chaplains and teachers of religion in church schools, held at Seabury House, Greenwich, Connecticut

12-14 Conference on the Ministry for Married Couples, held at the Protestant Episcopal Theological Seminary, Alexandria, Virginia

14 Second Sunday in Lent

21 Third Sunday in Lent

25 The Annunciation

28 Fourth Sunday in Lent

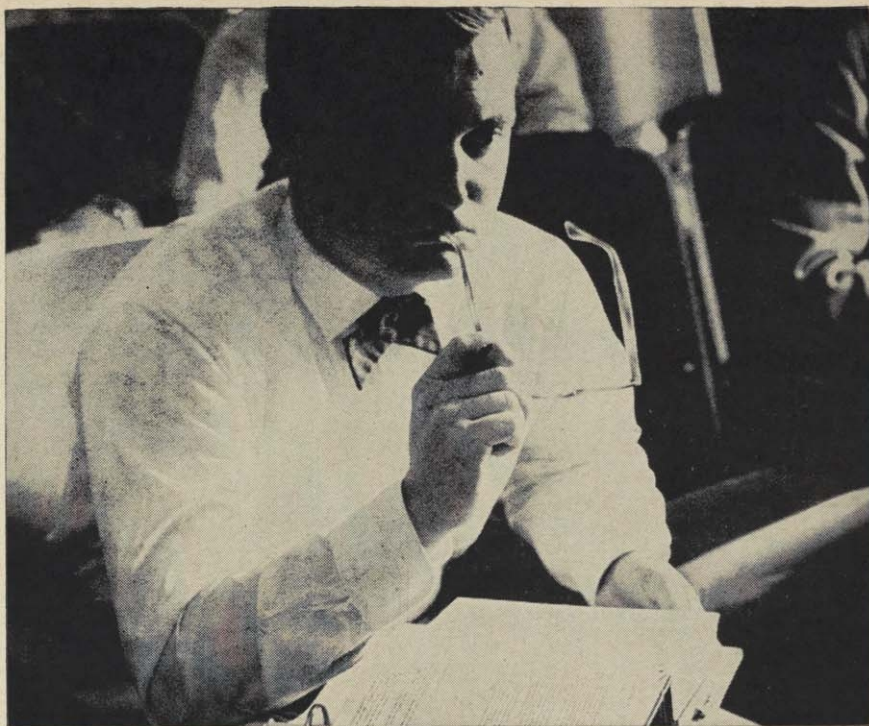
28 One Great Hour of Sharing
(see page 16)

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

Radio and Television

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

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



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Bexley Hall, the Divinity School of
Kenyon College, Gambier, Ohio
Church Divinity School of the Pacific,
Berkeley, Calif.
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Church in Philadelphia, Philadelphia, Penna.
Episcopal Theological School, Cambridge, Mass.
Episcopal Theological Seminary of the Southwest,
Austin, Texas

The General Theological Seminary,
New York, New York
Nashotah House, Nashotah, Wisconsin
School of Theology of the University
of the South, Sewanee, Tenn.
Seabury-Western Theological Seminary,
Evanston, Ill.
Virginia Theological Seminary,
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THE EPISCOPAL SEMINARIES

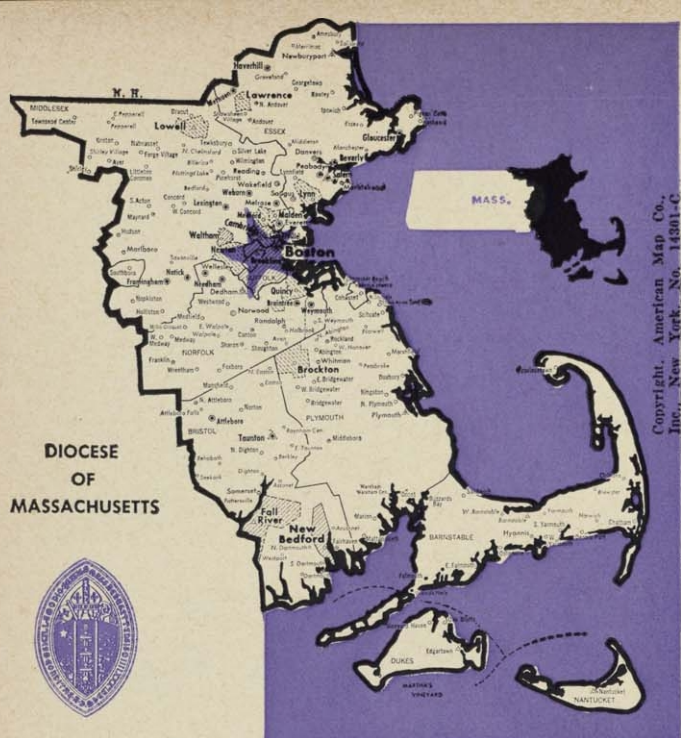
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Know Your Diocese

establishment there of extension courses in theology for the laity.

The diocese is presently restudying the whole question of the Church's responsibility in social services. Although the diocese does have some agencies and institutions of its own, it has traditionally worked with secular agencies. Massachusetts has long been a pioneer in dealing with social concerns, and sponsored the Church's first department of Christian Social Relations.

The highly successful 1964 Diocesan Advance Fund campaign stressed "fabric." During preparations for a special mission to be held next year, the emphasis will be on "faith and function." The diocese plans to allocate 10 percent of its Advance Fund receipts for overseas mission programs.

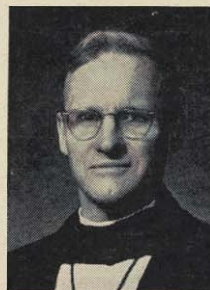
On June 15, 1686, Massachusetts' first Episcopal parish, King's Chapel, Boston, was organized. It did not have a building of its own until June 30, 1689, when the first service was held in a small wooden church. Thirty-four years later, in 1723, Massachusetts' second parish came into being when Christ Church, the "Old North Church" of Revolutionary War fame, was built.

Part of the historic Eastern Diocese until 1843, the State of Massachusetts was divided into two Episcopal jurisdictions in 1902. The eastern 3,613 square miles became the Diocese of Massachusetts, and the remaining section became the Diocese of Western Massachusetts. Today the Diocese of Massachusetts has 193 parishes and organized missions with 359 clergy and 247 lay readers ministering to 142,090 baptized persons (83,643 communicants).

Its Division of Missionary Development, under the leadership of Suffragan Bishop John M. Burgess, makes plans for area visitations. For the visitations, two of the diocese's three bishops spend three or four days in an area, confirming classes and meeting informally with groups of men, women, and young people. The bishops, local clergy, and lay readers visit factories, newspaper offices, political officials, schools, hospitals, and other institutions to observe how Episcopalians earn their living, to learn about problems of the entire community, and also to show the Church's concern for the whole life of Church and community.

Suffragan Bishop Frederick C. Lawrence guides the Departments of Christian Education, Social Relations, Laity, and College Work, has special responsibility for problems arising under the marriage canon, and is presently working with a newly set-up diocesan salary committee working for greater equalization of clergy salaries.

A series of conferences for business leaders on Christian ethics in business was initiated by the diocese in cooperation with Harvard University's Graduate School of Business Administration. The conferences use actual case problems in industrial situations and try to develop solutions compatible with Christian ideals. Fall conferences on theology for laymen organized by the diocese and held at the Episcopal Theological School, Cambridge, have led to the



The Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts, was born in New Haven, Connecticut, on January 11, 1905, the son of the Rev. and Mrs. Anson Phelps Stokes.

He was educated at St. Paul's School, Concord, New Hampshire; Corpus Christi College, Cambridge, England; Yale University, from which he was graduated in 1927; and the Episcopal Theological School, Cambridge, Massachusetts, from which he was graduated in 1932 with the B.D. degree. In June, 1953, he was awarded the D.D. degree by Kenyon College, Gambier, Ohio, and in January, 1954, the S.T.D. degree from Columbia University, New York. He spent one year (1929-30) in travel in Russia, China, Japan, the Philippines, India, and the Near East.

Ordained deacon in 1932 and priest in 1933, Bishop Stokes started his ministry in 1932 as assistant minister at St. Mark's Church, Shreveport, Louisiana. The following year he became the associate rector. From 1937 to 1945 he was rector of Trinity Church, Columbus, Ohio.

From 1945 to 1950 he was canon of St. Andrew's Cathedral, Honolulu, and rector of the cathedral parish. While there, he was in contact not only with local residents, but also with the many visitors to the islands, and those serving in the Armed Forces.

In November, 1950, he became rector of St. Bartholomew's Church, New York City, where he served until his election as Bishop Coadjutor of Massachusetts in 1954. He was consecrated on December 4, 1954, and was installed as Bishop of Massachusetts on November 1, 1956.

Bishop Stokes married the former Hope Proctor on July 10, 1943. They have two daughters: Carol, a student at Briarcliff Junior College; and Mary Elizabeth, an elementary school student.

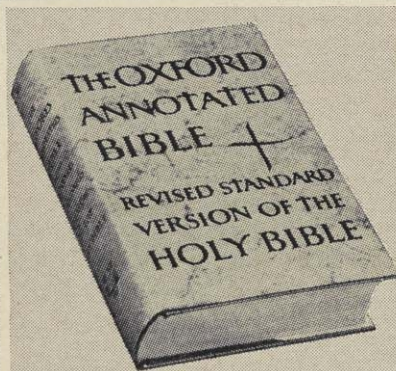
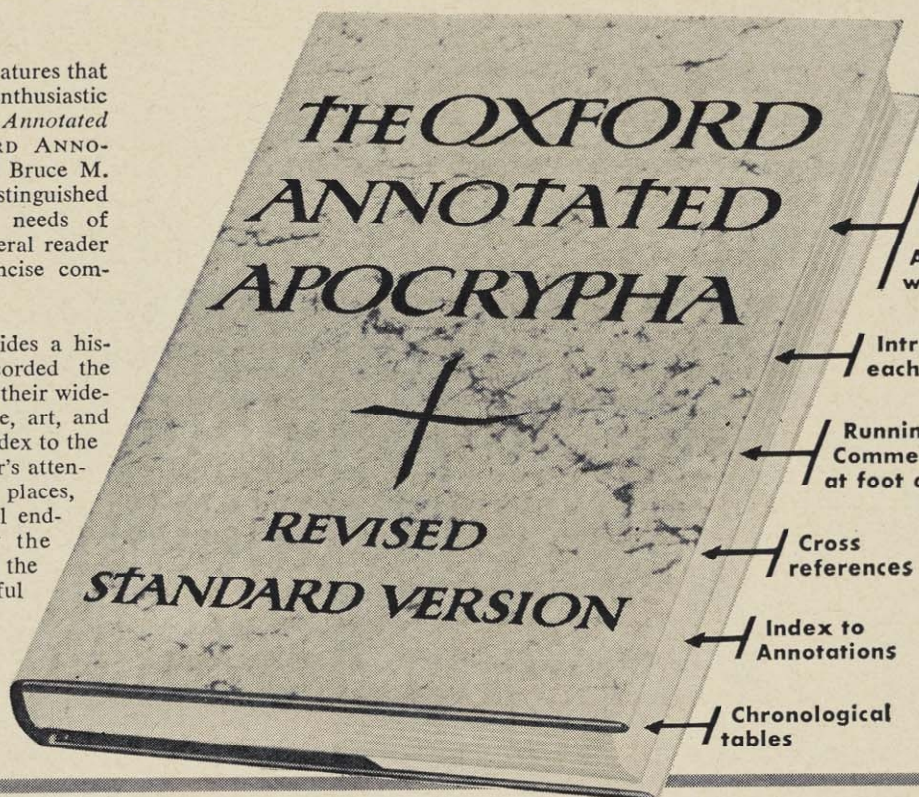
Now on a six-month sabbatical, Bishop Stokes and Carol departed in February for a trip around the world. Mrs. Stokes and Mary will join them this June in Great Britain.

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