

Title: *The Episcopalian*, 1965

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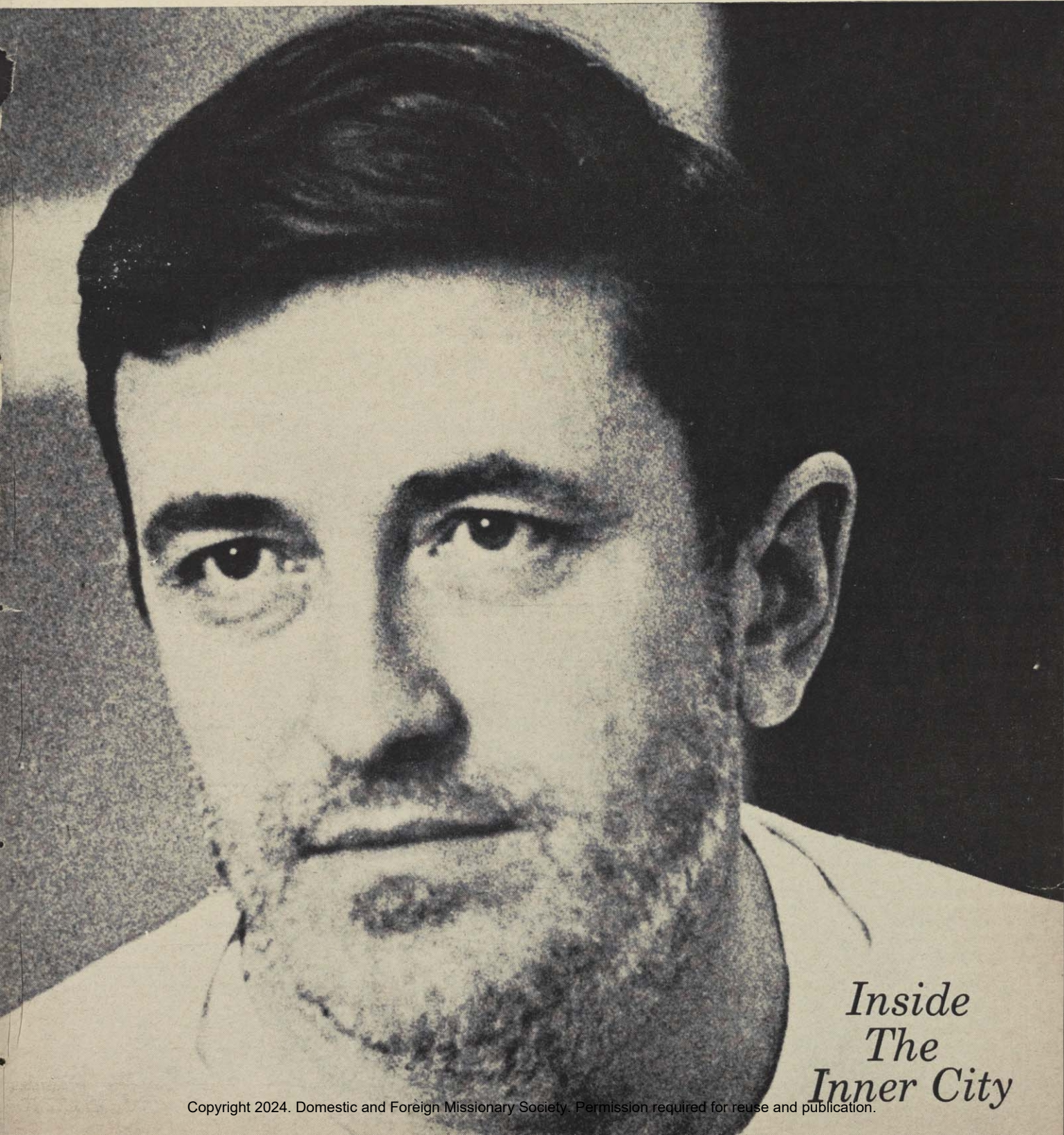
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THE EPISCOPALIAN

APRIL 1965

A look at Seabury Press • The Women • Mr. Katzenbach • 2 x 4's



*Inside
The
Inner City*



HILWA'S HAPPY DAY

*A Brother's Visit Lets A Deaf Child Show How
Love—And Help—Are Changing Her Future.*

BORN DEAF, the child of an Arab family living with thousands of others in the drab poverty of a refugee camp, Hilwa was a sad, withdrawn youngster who might have retreated forever into soundless despair.

But Hilwa had one important advantage—the unflagging devotion of her older brother, Khalil. Khalil comforted her when she screamed in anger because she could not hear or speak. He never faltered in his belief that Hilwa's handicap masked a quick intelligence.

Hilwa was eight when Khalil learned that a new school, the Institute for the Deaf, had been opened some miles distant in Jamhour, Lebanon. With difficulty, the boy persuaded his father—a once-prosperous landowner, now displaced and unemployed—to accompany him to the local office of the Near East Christian Council. The Council field worker found that the Institute did have room for a little girl.

Khalil's hopes dimmed for a moment when he learned the tuition fees, utterly impossible for a family with no money. Then the field worker said that a special fund, supported by Christians all over the world, existed to aid handicapped refugee children. In a few weeks, the news came: Hilwa qualified for this help.

The pictures on these pages show what happened three months later, on a day when Khalil, missing his sister and worried about her, sneaked away from his own school to see her.

Case histories similar to Hilwa's can be told by the thousands. In more than forty countries, dozens of programs such as the one that helped Hilwa are supported by the many United States churches which participate in Church World Service and its two major annual appeals—One Great Hour of Sharing, this year on March 28, and Share Our Substance. Episcopalians share in these projects with their contributions to the Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, New York 10017.

BY BARBARA G. KREMER

THE EPISCOPALIAN, April, 1965, Vol. 130, No. 4. Published monthly by The Episcopalian, Inc., Box 2122 Philadelphia, Pa. 19103. 35¢ a copy, \$3.50 a year; two years, \$6. Second class postage paid at Washington, D.C.

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▲ Overjoyed to see her brother, Hilwa insists that he listen as she recites. When Hilwa says the word “fam”—Arabic for “mouth”—Khalil beams with pride. This is the first time he has ever heard his eight-year-old sister speak. ▼

Hilwa and her teacher show Khalil how the deaf “hear” and duplicate sounds. One hand on her teacher’s throat, the other on her own, Hilwa “hears” vocal chord vibrations, then repeats them, with lip movements studied in the mirror.





Because rhythm and pitch are important in understanding speech, Hilwa studies music. She interprets sound vibrations of the trombone into high and low, quarter and half notes. Khalil discovers that Hilwa is right most of the time.



Hilwa shows Khalil another newly acquired skill—writing. In Arabic fashion, she works from right to left on the paper.



In the Institute's dining room, the principal and Hilwa teach Khalil sign language for "home." Indeed, it is time for Khalil to go home, where punishment awaits the truant. But seeing Hilwa, and her swift progress, has been well worth the penalty. The complete story of Hilwa and Khalil is available in a twenty-minute color and sound filmstrip for \$3.50 from Church World Service, Room 832, 475 Riverside Drive, New York, New York 10027.

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77. Songs of Triumph—Back to the Bible Broadcast Choir and Quartet: Going Home to Live With God, He Wore a Crown of Thorns, 11 more.*



79. Dual Tones in Brass—Clarence and Howard Jones: trombone and trumpet; Like a River Glorious, Open the Gates of the Temple, 10 more.*



32. 16 Singing Men Vol. 6—16 Singing Men sing: Give Me Jesus, I Am Not Worried, To Be With Him, Only One Life, 8 others.*



70. I Will Trust and Never Be Afraid—Paul and Bob, country style duets: Count Your Blessings, Tell Mother I'll Be There, It's Not an Easy Road, 9 more.*



48. The Teenage Touch—Al Kuhnle, gifted "specialist" with young people, talks to teens.



91. Unto Thee Will I Sing—Jack Holcomb, with electric organ; In Times Like These, Only Jesus, Some Golden Daybreak, 8 more.*



57. Praising the Lord in Song—Alan McGill, baritone sings: Standing on the Promises, I'm Just a Singing Pilgrim, Show Me the Way and 9 more.*



30. Softly and Tenderly—Helen McAlerney Barth sings: God Did a Wonderful Thing for Me, Blessed Calvary, Give Me Jesus, and 9 others.*



75. The Song of a Singing Heart—Dorothy and Howard Marsh, inspirational duets: Ivory Palaces, Beyond the Sunset, 10 more.*



69. Pipe Organ Melodies and Bird Calls—Lorin Whitney & Ralph Platt: Lord, I Adore Thee, Hiding in Thee, Sweet Will of God, Melody in F, 8 others.*



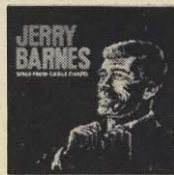
61. Country Style—Slabach Sisters quartet: Without Him, That Glad Reunion Day, Heaven Came Down and Glory Filled My Soul, Surely Goodness and Mercy, 8 more.*



65. Organ Reflections—Curt Davis on the Hammond: I walked Today Where Jesus Me Walked, Abide With Me, Ivory Palaces, Rock of Ages, 8 others.*



60. The Swanee River Boys Finest—Swanee River Boys Quartet: Tribulation, Wade in De Water, Lower Lights, By and By, A Man Who Is Wise, 7 more.*



82. Songs From Cadle Chapel—Jerry Barnes, baritone sings: I Belong to the King, Give Us This Day, I Must Tell Jesus, Above All Else, 8 more.*



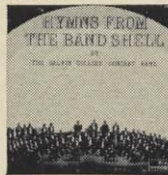
29. Bob Shepard Choral—Bob Shepard Choral sings: Close to Thee, The Old Time Religion, O Lord Most Holy, Steal Away, 9 others.*



63. This Is My Story—115-voice First Baptist Church Choir, Dallas: This Is My Story, And Can It Be?, Under His Wings, When We See Christ, 10 more.*



86. Beside the Still Waters—Keller York Musicians, instrumental and vocal: Until Then, It Took a Miracle, In Times Like These, A Home Up in Heaven, 8 more.*



83. Hymns From the Bandshell—Calvin Concert Band: Onward Christian Soldiers, Nearer My God to Thee, A Mighty Fortress Is Our God, 15 others.*



36. Radio Kids Bible Club sing: Jewels?, Let the Sunshine In, Praise Him, Praise Him, Can a Little Child Like Me, Burdens, 16 more.*

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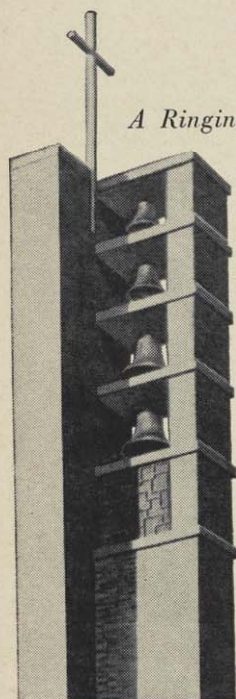
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LETTERS

OFF OUR PEDESTAL

Congratulations on that excellent article, "Confessions of a Do-Gooder." More of us need to experience what Mary Burnette Giles has experienced, and to discover, as she did, that in trying to help deprived people we need to get off our pedestal and become transformed ourselves.

MRS. VIRGINIA B. GUNN
Oxford, Pa.

CALENDAR WILL CONTINUE

. . . I am in charge of the altar at St. Thomas' Episcopal Church in Holton, Kansas. I would like you to know how much your Christian Year calendar helps me in this work. I would be lost without it, so I hope you will continue to publish it for many years.

MRS. ANNA M. WHITE
Holton, Kansas

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MRS. CAROL DAVIS
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GATEWAY TO FREEDOM

Couldn't help feeling very compassionate about Robert Rodenmayer's childhood experience the day he played "hooky" from Sunday School ["Two Cents for Hell," February issue]. I also remember how I hated the boring Sunday School sessions and how they seemed so in opposition to the "birds of joy and adventure" in my soul. . . . I guess we are only given as much

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 Diocese of Erie, in northwestern Pennsylvania, leads THE EPISCOPALIAN's Parish Plan Honor Roll.

A higher percentage of communicants (four out of ten) receive the Church's national monthly magazine through the Parish Plan in the Diocese of Erie than in any other jurisdiction, except the Diocese of San Joaquin.

San Joaquin is in a class by itself. The central California diocese enjoys 100 percent communication through a unique Diocesan Plan, in effect since THE EPISCOPALIAN began publication five years ago.

The Honor Roll is based on Parish Plan enrollments as of December 31, 1964. Ten jurisdictions lead in the effort to send THE EPISCOPALIAN home to every family through enrollment of individual churches and missions in the Parish Plan: (1) Erie; (2) Delaware; (3) New Mexico and Southwest Texas; (4) Northern California; (5) Kentucky; (6) Vermont; (7) Western Kansas; (8) North Dakota; (9) Oklahoma; (10) Missouri.

The second ten, in order, include: Kansas, Idaho, Honolulu, Pennsylvania, Rochester, West Virginia, Bethlehem, Iowa, Quincy, and Northern Indiana.

Sends to All Members

A Parish Plan church in Oklahoma sends the magazine to all members. "I feel it is a mistake," says the rector, "to confine the magazine to pledging members, because those who do not pledge need it even more than those who do pledge."

(A minimum Parish Plan sends the magazine to all pledging households—usually about one-third of the communicants—but there is no maximum. Parish Plans frequently include non-pledging, nominal, and prospective members; young people away at school or in the Armed Forces; libraries, hospitals, and other institutions.)

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LETTERS continued

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handle. . .

MRS. G. W. HARMAN
San Mateo, Calif.

FROM LITTLE ROCK WITH LOVE

I don't know who wrote the article
"From Little Rock with Love" . . .
[February issue], but I do want to
express my appreciation both for the
title and for the article itself. . .

THE RT. REV. ROBERT R. BROWN
Bishop of Arkansas

In the February issue of THE EPISCO-
PALIAN, an error has been made on
page 6 in the article "From Little Rock
with Love," which states: "Dallas has
purchased ten motor bikes for its com-
panion, Puerto Rico, and hosted a visit
from Bishop A. Ervine Swift of Puerto
Rico." . . .

THE REV. FRANK E. JARRETT
Dallas, Texas

*Thank you. Our error. The Diocese
of Dallas now has a companion rela-
tionship with the Philippine Independ-
ent Church, not Puerto Rico. Supreme
Bishop Isabelo de los Reyes of the
Philippine Church was the guest in
Dallas, and funds for the motor bikes
were sent to the Philippine Independ-
ent Church.*

THE EDITORS

In reading over the MRI projects in
the February issue, I noticed that no
mention whatsoever was made of the
American Indians. They certainly need
help on their desert reservations. . .

MARGUERITE C. BISLAND
Houma, La.

in the next issue of

THE

EPISCOPALIAN

- The Pope Who Started
a Revolution
- Fish Who Want to be
Caught
- Dead Sea Scrolls in
America
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FOR YOUR INFORMATION

The subject of this month's cover is the Rev. Clarence Colwell, a United Church of Christ clergyman who learned about skid-row dwellers, and their needs for the Church's ministry, by becoming one of them. As photographer Kenneth Thompson's picture shows, Mr. Colwell was deeply affected by his rugged experience. And as the companion articles beginning on page 10 explain, this direct involvement in the inner life of the inner city is part of the program of the new Urban Training Center for Christian Mission, Chicago, Illinois. The Center is sponsored by thirteen denominations—among them Episcopalians, Baptists, Lutherans, Mennonites, United Church of Christ, Presbyterians, Reformed Church in America, and the Church of the Brethren.

The author of "INSIDE THE INNER CITY," first of the companion articles, is **Stephen C. Rose**. A Chicagoan, Mr. Rose is the editor of *Renewal*, nationally known publication of the Chicago City Missionary Society. The second article, "A PRIEST TAKES THE PLUNGE," page 13, was written and photographed by associate editor **Thomas LaBar**, who is now in East Africa collecting material for a special series of articles.

Devotees of the pint-sized, often profound cast of the celebrated *Peanuts* cartoon strip will find "WHEN TWO-BY-FOURS GO TO CHURCH," page 30, a special treat. The cartoons are by **Charles M. Schulz**, *Peanuts'* creator, and the text by **Kenneth F. Hall**, an editor for The Warner Press, Anderson, Indiana.

"TIGER WITH A HEART," page 20, comes to us from **Hans Knight**, a staff writer for the Sunday magazine of the Philadelphia *Bulletin*. Born in Austria and reared in England, Mr. Knight has been writing since he was a teen-ager. In 1947, he was an interpreter at the Nuremberg Trials; the following year, he came to the United States. Starting as a copy boy for *The New York Times*, Mr. Knight served newspaper stints in Montana and the State of Washington before joining the *Bulletin* staff.

"WORDS FOR TODAY," page 40, were culled from the past year's issues of THE EPISCOPALIAN.

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THE EPISCOPALIAN

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INSIDE THE INNER

Christians are learning by doing in Chicago's new, cooperative Urban Training Center.

IN THE center of one of Chicago's worst slums stands a giant church building, with seats for 2,000 persons. Its steeple is visible for miles. Its organ is one of the nation's largest. Not many years ago, massed choirs gathered here to sing majestic oratorios before crowded audiences.

But one day someone noticed that the great congregation had disappeared; the worshipers had moved to "better neighborhoods," fleeing the tide of Negro and Spanish-speaking newcomers. The stately town houses surrounding the church decayed into crowded tenements for the poor. The organ played on, but there was scarcely a soul to listen.

Today part of this once great edifice is the site for a new vitality and power growing in downtown Chicago. The old parish house is now headquarters for a bold ecumenical, interdenominational project, The Na-

tional Urban Training Center for Christian Mission. Its goal: to train laymen and clergymen for what the Episcopal scholar, the Rev. Gibson Winter, calls "a mission to the metropolis."

Early in 1962, some thirty representatives of denominations and ecumenical agencies met in Chicago. The conveners of this meeting—representatives of such diverse groups as the Episcopal Church and the Missouri Synod Lutherans—faced up to the Church's inner-city problems: urban churches were declining; frustrated city and suburban pastors clearly were unable to cope with the changing metropolis; and some new kinds of ministry were obviously necessary to reach the people of the city.

They also took a long look at the festering troubles of the inner city: segregation; the breakdown in city-suburban communication; unemployment; inadequate housing; and poor schools. Perhaps worst of all was the paralyzing specter of hopelessness for those caught in the vicious squeeze of dependency on one hand, and limited opportunity on the other.

After this group faced the facts, the vast majority of them agreed that one way to get started was to set up some special training in urban work to supplement what is available in seminaries and local parishes.

As a base for such training, these churchmen proposed a national operation located in a typical "problem area." It would offer a program that combined intensive seminars with direct involvement in met-

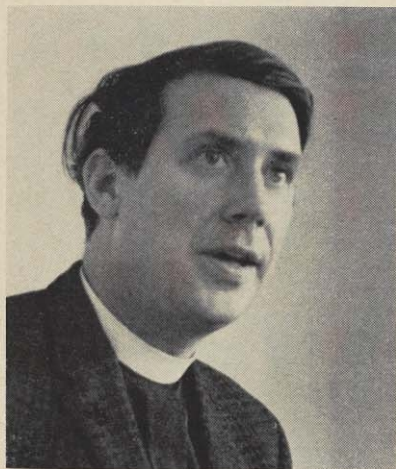
ropolitan life. Chicago, a city with all the problems of every other metropolis in the nation, was chosen by the group to serve as a vast social and institutional laboratory for the training center.

Thirteen denominations rallied behind the idea, and, aided by grants from such large foundations as Sealandic and General Service, they agreed to back the Urban Training Center. Participating denominations were assigned quotas roughly determined by their own communicant strength in metropolitan areas. The leading contributors are the Episcopal Church and the United Church of Christ, each of which gives \$24,000 annually to the total of \$90,000 provided by the thirteen denominations. Foundation grants fill out the Center's present budget of \$225,000 per year.

This venture represents a new brand of ecumenical undertaking. These denominations, all with a stake in the city's future, frankly admitted that they could no longer "go it alone." A spirit of mutual mission supplanted the usual competitive denominational self-interest.

Obviously, so unique an undertaking required strong leadership. This it has had during its brief life, which includes several months of planning for courses that officially began in September, 1964. The first director of the Urban Training Center was the Rev. C. Kilmer Myers, an Episcopal clergyman whose pioneer work on New York's Lower East Side is recorded in his compelling book, *Light the Dark Streets*.

Subsequently, Father Myers ac-



To train people "who can look at the city with hope, instead of running away in defeat," is a goal of the Rev. James Morton, director of the Chicago Center.

CITY



A "live-in" at the office of the West Side Organization—a Chicago agency formed to help the unemployed—is part of the Rev. Barry Bloom's course at the Urban Training Center. For all its students, the Center stresses such experience.

cepted election to be a Suffragan Bishop of Michigan on January 1, 1965. The mantle of leadership passed to the Rev. James P. Morton, a young former architect who came to Chicago on November 1, 1964, after serving as coordinator of the Joint Urban Program of the Executive Council of the Episcopal Church.

Now, with some months of experience to draw on and a full staff to guide its way, the Urban Training Center is rapidly exploring new and creative answers to the question of revolutionizing the Church's metropolitan ministry. By June, one hundred students will have completed courses offered by the Center. Each year, the number will grow until by 1969 three hundred students are expected to be trained annually. Students at the Center, selected by their individual denominations, must qual-

ify by meeting high standards.

The Center has gathered a skilled and experienced staff. The director and associate director of mission development are the Rev. J. Archie Hargraves and the Rev. Carl Siegenthaler, respectively. Mr. Hargraves, a United Church of Christ minister, is a veteran of years of inner-city work, and one of the founders of the famed East Harlem Protestant Parish. Mr. Siegenthaler, a United Presbyterian clergyman, is an experienced social worker.

These two men see that students get varied experience with a wide variety of urban agencies and experiments. A student may do night duty with a policeman in a depressed neighborhood, work with a civil-rights group, or hammer out answers to ethical questions with downtown businessmen in a large corporation. Where metropolitan life is, they go.

Another of the Center's basic aims is to help the students learn the cold facts about what it is like to be homeless, broke, and unemployed in the big city. Every trainee, therefore, must take what is called "the plunge." Each student is handed \$1.50 to \$2 per day to support himself for varying periods of time, depending on the course he takes. Recent courses have included a stay, or "live-in," with a Chicago family—poor or well-to-do. The home may be that of a politician, teacher, social worker, or relief-roll member.

On the first day of the "plunge," the student in effect lives the life of a derelict (*see page 15*). "For some," says Carl Siegenthaler, "it is a remarkably meaningful experience."

When the trainee begins to know, by brutal firsthand experience, what

Continued on next page

BY STEPHEN C. ROSE

PHOTOS BY KENNETH THOMPSON AND THOMAS LABAR



The Rev. Carl Siegenthaler conducts a briefing session for a student group at the Urban Training Center. The program is set up to divide the student's time between seminars and field work.

Below: Students also stay with private families. Here, Ohio Episcopal priest Hugh Carmichael (left) enjoys a meal with the family in the home of Civil Court Judge Mark Jones.



Inside the Inner City

city life is like for the poor, the Center offers him a chance to reflect on it. He puts his "plunge" side by side with the Gospel, in staff-conducted seminars.

The seminar half of the program is directed by Dr. Richard Luecke, a Lutheran theologian who believes that the Church is really the Church when it is "on mission in the world."

Research at the Center is handled at present by Episcopal clergyman, Dr. Niles Carpenter.

The Center's director, the Rev. James Morton, feels that by founding the Center, the participating denominations—whose numbers may

soon grow from thirteen to sixteen—are committing themselves to new and experimental ministries.

These ministries, he believes, will develop in two directions. "First," he says, "there will be consolidated and visible structures for worship, administration, training, and communication." Then there will be what Morton calls "invisible gatherings" of trained Christians working in such areas as industrial life and the community.

Where will the Center be in five years? Says Father Morton: "We hope we will have trained a group of men and women who look at the

city with joy and hope, instead of running away defeated. It will be a group of people who understand the complicated organization of metropolitan life. They will have learned that we *can* be relevant to the city."

If, a decade hence, the Church has learned to live with and understand the people of America's cities and has finally begun to shoulder their daily problems with them, the parish house at 40 North Ashland Avenue, next to the great empty church building, may be recognized as one of the places where a realistic and vital ministry to the inner city began. ◀

A PRIEST TAKES THE PLUNGE

Editor's note: "Taking the plunge" into rock-bottom poverty is one brief, but unforgettable, part of a month-long study program conducted by the Urban Training Center. The students are clergymen and laymen who wish to equip themselves for inner-city work; in order to give them a direct experience of what life on skid row is like, the Center sends these men and women out to live as derelicts. In the following report, associate editor Thomas LaBar describes what happened to one young priest during his twenty-six-hour "plunge" into skid row.

MY ASSIGNMENT was to follow the Rev. Barry Bloom, an Episcopal priest from Oakland, California, while he was living on skid row. I found him a pleasant, athletically-built young man who, despite the fact that he was still in his early thirties, was already gray-haired. He told me that he had left his wife, Linda, and three small children at home on the West Coast while he came to Chicago for the Urban Training Center course.

In Oakland, Barry works with an East Harlem Protestant Parish-type effort, which focuses on the problems of unemployment. This Chicago experience, he felt, would broaden his understanding of the whole range of urban problems, and make his own work more effective.

We agreed that since I had to carry a camera, there was no hope of my posing with him as a down-and-outer. Instead, we decided, I would simply be an unknown photographer, assigned to take pictures of an urban renewal project, or the Clark Street traffic pattern.

The important thing was that I should not scare off the notoriously camera-shy denizens of skid row; Barry would just happen to be passing by when I was taking a picture.

This arrangement worked out surprisingly well. For the most part, I was ignored; only once did someone

offer to break my camera or my head, whichever I preferred, and he was too drunk to catch me.

Barry changed to khaki trousers, an old sweater, and work shoes, then left the Center. I followed about half a block behind. He spent his first thirty cents for an elevated ride around the Loop to Clark Street, where he got off the train and walked up to North Avenue. Along the way he stopped several shuffling men and asked them where he could get a cheap meal, a flop for the night, and a job. None of them offered much help, but one did point out a "For Men Only" sign over a crumbling doorway.

Barry climbed the rickety stairs to find the rates began at ninety cents for a couple of bug-ridden blankets on the floor of a large room with fifty or sixty other men. He decided that this was too much for too little, and left.

Outside, he met a fellow, full of wine, who seemed to be enjoying himself. He told Barry the place to get a flop was with some church outfit over on the other side of town. Barry asked if he'd have to attend a service first, and the man replied, "Sure, sure, there'll be a lot of pray-

ing and singing. But you'll learn to just shut your ears to all that, and after a while they'll get tired and then you eat and maybe get a sack for the night."

Barry thanked this wayside Samaritan and moved on down the street. It was getting dark by now, and a cold wind was blowing in off the lake, so he stepped into a Puerto Rican pool hall and spent his next quarter for a set or two. He turned out to be a pretty good cue man, and while he was playing he asked some of the others around the table if they knew where he could get a job. They just looked at him sullenly, broke into torrents of Spanish, and moved away.

Barry found more warmth, almost too much, at a bar a few doors down. As we entered, a woman with a mop of wiry hair jumped up on the bar and began kicking her escort in the face. Over in one corner, a man seemed to be running a numbers game, while in another part of the room both male and female prostitutes were openly soliciting.

Everyone seemed to like Barry. As he began asking where he could find work, one patron gave him a drink.

Text continued on page 16

For a skid-row drifter with nothing to do and nowhere to go, there is plenty of time for park-bench conversation, the Rev. Barry Bloom (left) soon learned.



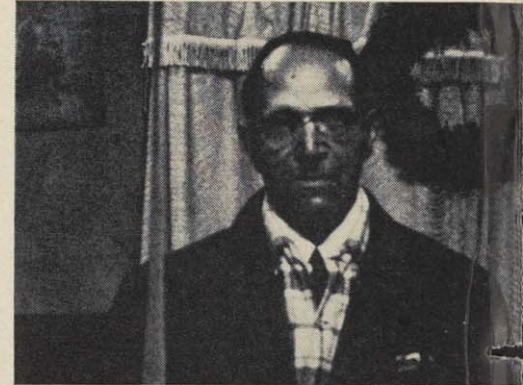
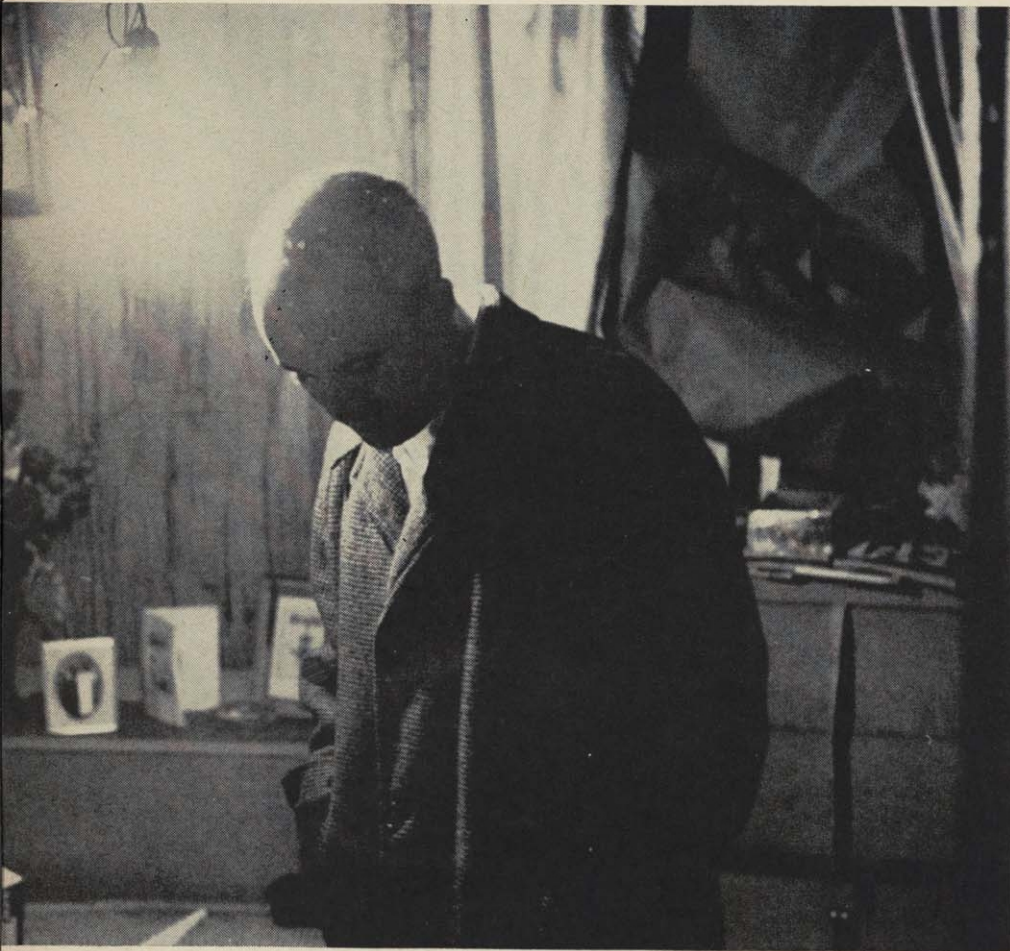


Above: After changing to the shabby clothing of a derelict, Barry Bloom leaves the Center for twenty-six hours on skid row.

Right: Barry, with two dollars to live on, searches skid row for cheap places to eat.



"That's what the Church



Above: The Rev. E. P. French, although poor himself, was the only churchman who offered to help Barry.



Above: Barry enters an unlocked, abandoned tenement, gutted by a pre-Christmas fire, to find only a few holiday cards and a tree draped with scorched tinsel. Right: This church—and many others Barry found on skid row—was locked. The few times his knock was answered, he was sent away without the help he sought.



Barry familiarizes himself with the skid-row bars, storefront churches—and aimlessness. Occasionally he stops to ask a passerby where he can find a job. No one seems to know.



Checking out rates and facilities at a flophouse, Barry decides against splurging ninety cents for a “sack”—two blankets on the floor of a room shared with many others.

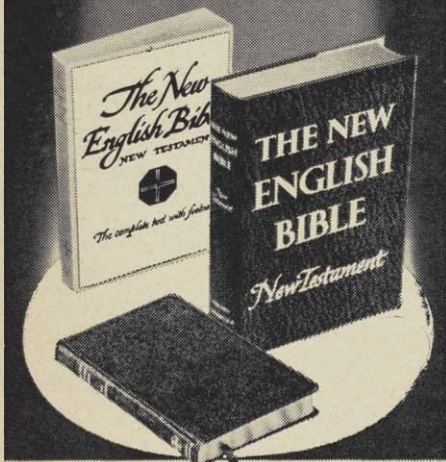
is for,” said Pastor French.



Above: Barry encounters another fellow drifter. Barry ends up giving the man the newspaper-wrapped lunch Pastor French had prepared. Right: His “plunge into poverty” ended, a weary Barry discusses the meaning of an experience that will strengthen his own inner-city ministry.



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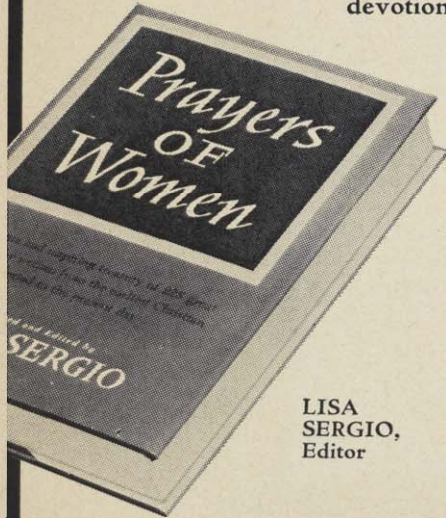
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A Priest Takes the Plunge

A woman threw her arms around him and gave him a large wet kiss. Others fell into deep conversation with him. But none was able to offer a concrete lead to a job.

At this point, Barry started around asking for help from the churches in the area. He went from Presbyterian to Roman Catholic to Greek Orthodox to storefront Pentecostal, asking for food, a bed, or a job. Time after time, he found that either the doors were locked, or the people who answered were hostile, or full of useless advice.

After hours of this weary search for help among the churchmen, Barry came to the little, bedraggled storefront Community Baptist Church. He went in, telling me that if this didn't work, he was going to give up on the churches and go back to the flophouse.

Inside, he found the Rev. E. P. French, a hunched, old Negro clergyman who was feeding scrap lumber into a potbellied stove—the congregation of his church could not afford coal, so they each brought bits and pieces of lumber—to warm up the room in time for the evening service.

Barry said that he was from California, passing through Chicago, had only two bucks in his pocket, was hungry, and wanted work. Pastor French eyed him sharply for a few minutes, then said he'd left his dinner midway to fire the stove, and told Barry to go downstairs and finish the rest of the meal. Barry said he couldn't take food out of the old man's mouth, but Pastor French insisted, saying, "That's what the Church is for."

Later, at the service, Pastor French told the congregation of Barry's problems and asked them to pray for their white visitor. Barry noticed that their prayers were very specific in asking the Lord to help him find work. These people knew what it was to be out of a job.

The pastor took up a collection amounting to three dollars and fifty cents, after telling his flock, "I know you love your pastor. I'm an old man and don't have too much longer

to live, and when I die, I know you'll send me flowers. I'm asking you to give me those flowers tonight."

After the people had filed out, Pastor French took Barry by the arm and said, "Come along home with me. I'll find you a place to sleep." When Barry objected to causing this imposition, the old man repeated, "But that's what the Church is for."

When they got to Pastor French's basement apartment, he introduced Barry to Mrs. French, and then busied about, heating a can of peas and warming some chicken necks and serving them, along with a glass of milk, to Barry.

He showed Barry to a bed which, although lumpy and frayed, was clean and warm. The next morning, eggs and coffee were waiting for Barry. Then Pastor French fixed two bread and butter sandwiches and wrapped them up in a newspaper with a chicken wing. Handing this lunch to Barry, he said, "You get mighty hungry when you're going around looking for work."

As we had agreed the preceding night, I met Barry that morning at the hiring hall, where he told me the story of his night's stay. "I don't know what Jesus Christ looks like," Barry said, "but I'll be willing to bet that he looks something like Pastor French."

After this, the rest of Barry's day was anticlimactic. He couldn't get a job at the hiring hall, so he went into a skid-row eatery, and over a cup of coffee he said, "I have Pastor French's address, and when this is over, I'll make an anonymous contribution to the Community Baptist Church to cover what I cost them."

After leaving the eatery, Barry began to wander the streets, stopping to look at a burned-out tenement, halting to exchange a word with this drifter and that drunk.

After a while, we began to see the same faces over and over again, and we realized that we were a part of a whole community of lost men, who walked endlessly from street to street to street, moving on and on and going nowhere. —THOMAS LABAR

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TIGER WITH A HEART

Episcopalian Nicholas Katzenbach brings courage and calm to one of the nation's toughest assignments—Attorney General of the United States.

NOT LONG before he was sworn in as Attorney General of the United States, Nicholas deBelleville Katzenbach made two speeches.

The Government, he bluntly told the Senate Judiciary Committee, was "barely keeping its head above water in the fight against organized crime."

On race relations, he was equally outspoken.

"The test of our future in civil rights," he declared at the University of Pittsburgh, "is not how compassionately we treat some Americans because they are Negro . . . but rather how well we can respond to the problems of Negroes—and whites—because they are Americans."

In crystallizing two of the most urgent tasks facing the country, Mr. Katzenbach also dramatized the formidable scope of the job he now holds. With rampant crime and searing racial conflict, the office of Attorney General has seldom commanded greater import or demanded deeper dedication.

What kind of man, then, is the new Attorney General?

Mr. Katzenbach, who was born in Philadelphia, Pennsylvania, forty-three years ago but has spent most of his life in New Jersey, stands six-foot-two and tips the scales at 215 pounds. He has blue eyes and a generously profiled head that is saved from total baldness by a border of light-brown hair. He is physically rugged—perhaps a legacy of his hockey-playing days at Oxford University, where he was a Rhodes Scholar from 1947 to 1949. "I played goalie," he admitted in a re-

cent interview, "because I couldn't skate fast enough for any other position."

His associates in the Justice Department, most of whom call him Nick, frankly chide him as one of the most casual dressers in Washington. "He's been known to come into the office with his elbows sticking out of his shirt," said a fretting secretary, "and he's genuinely surprised when someone draws attention to it."

But, such gentle critiques apart, most who work with him seem to see him as a happy mixture of Einstein, Dutch Uncle, and Superman.

Even as deputy, and later acting, Attorney General, Mr. Katzenbach was one of the Government's top troubleshooters. He was a chief architect of the Civil Rights Act. He drafted the controversial Satellite Communications Bill. He was one of President Kennedy's righthand men in the Cuban missile crisis, and he helped bring about the release of the Cuban prisoners after the Bay of Pigs disaster.

It was Katzenbach who commanded the Federal forces on the University of Mississippi campus when James Meredith became the first known Negro to enter "Ole Miss"; and he faced down Governor Wallace when the Governor barred the University of Alabama's door to Negro students.

The spectacular confrontation brought him worldwide notice. Recently he recalled his feelings about it.

"Well," he said, "it was hot, over 100 degrees. I hadn't slept the night before because a friend of mine had

come into my room to chat. I felt angry and frustrated, because Governor Wallace was forcing us to put on a show. I knew he would back down, of course, but the spectacle made him a big man. And, of course, I had to act dignified. . . ."

The two Negro students did enter the University that day, as Katzenbach was determined they should.

When James Meredith's entry into "Ole Miss" touched off a fifteen-hour riot, Attorney General Robert Kennedy sent his aide to the scene to direct the army of Federal marshals and National Guardsmen.

"It all happened so fast," Katzenbach recalls, "I didn't have time to pack a toothbrush."

All through the riot, Katzenbach kept in touch with the White House over a pay telephone. "This sort of thing teaches one always to keep a dime in one's pocket," he later commented.

There is no record that Nicholas Katzenbach ever lost his composure under fire. As one close associate puts it, "He is not only one of the smartest men in Washington, he's one of the coolest." When the Cuban missile crisis broke, Katzenbach was called to the Justice Department from his home where he was relaxing with his family. The President wanted him to draft a legal brief supporting a quarantine around Cuba. Katzenbach dashed to his office and began dictating to relays of girls at top speed.

At dawn, one of the girls slumped at her desk, fast asleep. Her notes were illegible. Katzenbach calmly repeated the tired girl's work for the next girl. Said an observer: "It was



the coolest performance under stress I ever saw."

Episcopalian Katzenbach's most severe trials still are likely to be ahead, and the delicate but grueling nature of his task may well expose him to sharper criticisms than he has thus far experienced. So far, however, the bouquets outnumber the brickbats.

A longtime staff member describes Mr. Katzenbach as a man "who isn't afraid of anything except hurting another person's feelings. Once we were working on a brief in his office, and Nick said, 'Maybe you should stand up to get a better perspective.'

"Then, noticing my short stature, he said with a grin, 'Oh well, I guess you couldn't get much perspec-

tive that way, either.' Suddenly he realized what he'd said and apologized. He was actually blushing, and looked crestfallen."

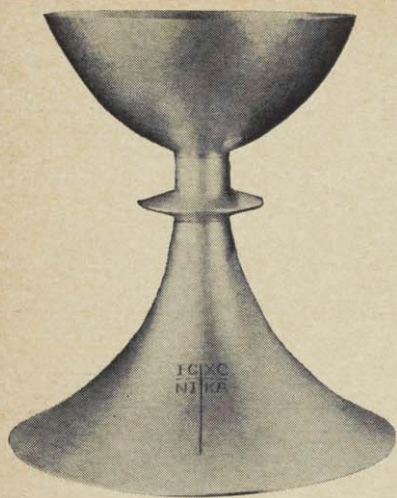
Asked about his early youth, Mr. Katzenbach describes his childhood as "rather routine." The son of devout Episcopalians, he was baptized by the Rev. Hamilton Schuyler at Trenton's Trinity Church—long since torn down—and confirmed by the Rt. Rev. Paul Matthews, seventh Bishop of New Jersey.

He never wanted to be anything but a lawyer—his late father was Attorney General of New Jersey—but when the Japanese attacked Pearl Harbor, young Katzenbach quit Princeton University in his junior year and went off to war. Rejected by the Navy because "my blood pressure was either too high or too low, that day," he was ultimately accepted by the Army Air Corps. Ironically, he was sent for training to Montgomery, Alabama, which he was to visit again years later under different circumstances.

On his nineteenth mission as a navigator, his bomber was shot down over the Mediterranean. "We were badly on fire," he recalls, "and going down fast. I grabbed an iron rail in the plane and just held on, like a straphanger in a subway. It was ludicrous."

Navigator Katzenbach and the crew survived the impact on the water and were picked up twenty hours later by an Italian ship. Eventually he wound up in a POW camp near Chieti, Italy, and promptly decided to escape. A guard spotted him crawling through the barbed wire

Continued on page 22



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and opened fire. Katzenbach crawled back and was put into a jail cell. The Germans then loaded him and some companions on a train to Germany.

"The train arrived at Bolzano near the Swiss-Italian border just as the American Air Force was bombing the railroad station. In the confusion, three of us took off and wandered into the town.

"We were sauntering along the street when we saw a column of German soldiers heading toward us. We stepped into a doorway. Unfortunately, it happened to be the entrance to the German headquarters. The soldiers strode in, and we started to chatter at them in Danny Kaye Italian, and they shooed us out."

Outside, the trio went strolling again—straight into the arms of a squad of Italian carabinieri. To them, they talked in pseudo-German. The Italians obligingly escorted them back to German headquarters. This time, the Germans kept them.

Airman Katzenbach spent the rest of the war in Stalag III south of Munich. He pondered his interrupted education. "There wasn't much to do," he recalls, "so I read."

His reading paid off. When the war ended, Katzenbach, having received the Air Medal, returned to Princeton, wrote a thesis, and passed his junior and senior exams, all in six weeks.

After graduation *cum laude* from Yale Law School, he spent his two Rhodes Scholar years at Oxford, then practiced law for a while in Trenton. He was in Illinois, teaching international law at the University of Chicago, when he received a Ford Foundation Grant to study at the University of Geneva. He was still in that city of grand illusions when President Kennedy drafted him as assistant to Byron White, a fellow Episcopalian and old Yale Law School classmate, in the Justice Department. When Judge White was named to the Supreme Court, Mr. Katzenbach moved up to become

Attorney General Robert Kennedy's chief aide.

The new Attorney General talks of his accomplishments with genuine reluctance. "If there is one thing I am proud of," he has said, "it is the part I played in helping get the Cuban prisoners freed after the Bay of Pigs. We owed it to them to negotiate, even though we didn't like Castro. . . ."

Of his former boss, Robert Kennedy, Mr. Katzenbach speaks with warm admiration. "Outsiders," he has said, "tended to think of Bob Kennedy in a stereotype—as a prosecutor and zealot. They didn't realize that he put the Department of Justice for the first time in the business of looking out for the rights of defendants, and not just the prosecution."

Off-duty, the Attorney General spends his time with his brunette wife, Lydia, and their four children—Christopher, fourteen, John, thirteen, Maria, ten, and Anne, four—in a remodeled, Victorian-style home in North Washington's Cleveland Park. The family worships at Washington Cathedral, where Mrs. Katzenbach's late uncle, the Rev. Anson Phelps Stokes, once was a canon. Her cousin, the Rt. Rev. Anson Phelps Stokes, Jr., is Bishop of Massachusetts.

For recreation, Mr. Katzenbach likes to take the family sailing on the Potomac in their thirty-foot yawl, *Honya*. He is also apt to sing and hum folk songs, preferably of the Irish variety.

A recent visitor, after leaving Mr. Katzenbach's office, commented to an aide on the Attorney General's gentle, almost self-effacing manner.

The aide thought for a moment. "That's the thing about Nick," he told the visitor. "He doesn't have to act tough, because he *is* tough. He doesn't throw his weight about, but you know he's there."

In the days to come, the mixture of gentleness and toughness should stand Nicholas Katzenbach—and the nation—in good stead. ◀



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religious and general titles for church and secular bookstores.

A far cry, this, from the infant Seabury Press operation born in 1951. For it was less than fourteen years ago that the Episcopal Church set up its own publishing house—the last major denomination to do so.

Seabury Press is a full-scale publishing house, not a printer. Like all publishers, it performs the myriad miracles necessary to ready a manuscript for the printer. Authors—published ones, at least—learn that finishing the last sentence on the last page of a manuscript is just the beginning of a book.

A mountain of work remains—selection of type, page size and design, covers, dust jackets and “blurbs,” not to mention rewrites, copy editing, and proofreading. Even safe delivery of the final galley proof to the printer isn't the finale; there is still the vital matter of marketing the book.

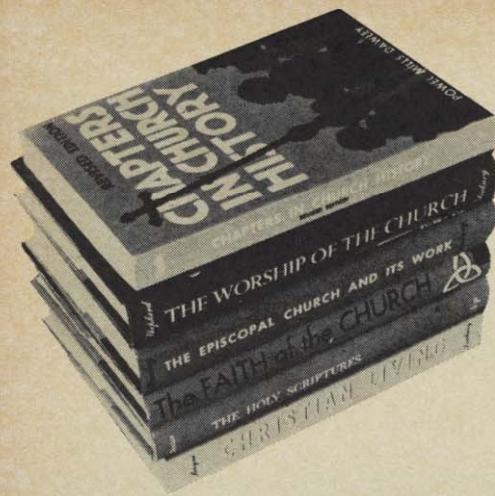
These functions of Seabury Press, however, were only a distant gleam in the eye when the Press was conceived. At that time it was primarily a replacement for the Publications section of the Department of Christian Education, and an agency of the latter.

Today it is a separately constituted agency of the Church. The publication of curriculum materials for the Department of Christian Education, however, continues to be a prime concern. And time and vision have made possible the enlarged operations at Seabury's new offices in the Episcopal Church Center in New York City.

One of the hardest things about growing up, as most of us can well remember, is getting one's family to

Bright, inexpensive paperbound best sellers are typical of the new spirit brought to Seabury Press by its new president, John C. Goodbody (above).

BY JEANNIE WILLIS



The six-volume "Church's Teaching Series" is the all-time, top best seller of the Seabury Press publications.

recognize the fact. The infant Seabury was a thriving, healthy, happy prodigy. Some relatives deemed it a spoiled child, a veritable "enfant terrible." But as is often the way of relatives, much of this was because they expected the child to behave like a full-fledged adult. Today the problem is just the reverse. The family sometimes seems not to notice that the child is, in fact, growing up.

What actually was Seabury Press doing in the early 1950's?

It was doing well. Tucker House in Greenwich, Connecticut, was headquarters both for the new Press and for the Department of Christian Education.

The new Press began with a first assignment to publish three study guides for the church school curriculum. Five years later, manager Leon McCauley announced, with proper pride, an annual sales volume of over a million dollars. In the five-year period, 1951-56, Seabury Press has sold over eight million items of published materials.

This fifth year of operations was special in several ways. Seabury Press climbed to a place among the top fifty publishers in the U.S.A. The last of the six-volume Church's Teaching Series was published. And the first courses of the Department of Christian Education's Seabury Series went on the market.

Also in 1956, Seabury began to publish *Findings* for the Department of Christian Education. Previously a

Seabury Press continued

four-page bulletin distributed free to clergy and workers in Christian education, it was expanded to a larger, monthly magazine.

The years following this early expansion did not continue to demonstrate the same progress. The problem of inadequate capital caught up with Seabury. The Press could not invest in its own future. To support both the cost of such a rapid growth and at the same time to repay its obligations was impossible.

Dollars and Sense

Standing before the House of Deputies at General Convention in St. Louis last fall to report on the Press's progress, President John Goodbody opened with the quiet statement, "You will all be glad to know that Seabury Press made a profit of \$58,000 in the fiscal year of 1964."

To one unfamiliar with the story, the resulting shouts and applause would have been mystifying.

When the House calmed down, Mr. Goodbody continued, "There are, of course, more sophisticated ways of making a financial report, and this is oversimplified to the extreme. But it is our belief that this summary is your greatest concern. . . ."

In a wry way, this was all too true. For the statement was indeed oversimplified, and failed to indicate the debt-backlog—\$402,000 at the close of 1964—which still has to be amortized by Seabury Press. Yet the happiness was justified. The Press is now in a sound enough financial condition to begin to retire its outstanding indebtedness.

More can be read, though, into the happy tumult caused by Mr. Goodbody's announcement. His statement also expressed the common conviction that Seabury Press should be a profit-making concern. On the surface this is an understandable and worthy conviction. What makes it utterly confusing is the equally common conviction that Seabury Press materials should be less expensive than those of other pub-

lishers. This split-level thinking can be translated to read, "The church's publishing house should make money—but not on me."

Such attitudes in the Church greatly compounded the confusion and difficulties for the young Press. Because Christian literature is recognized as a vital missionary tool, General Convention set up this church-owned and operated publishing house. Yet its financing was not to be included in the General Church Program budget. The original arrangements were that all finances must come from outside sources. Press clippings about the new venture included stern admonitions that Seabury Press "cannot expect any annual appropriations from the missionary budget."

Necessary gifts and loans were forthcoming, but almost at once the problem of prices was encountered. *The Living Church*, in January, 1952, stated that "higher prices will be necessary on Seabury Press publications than the prices previously charged by the Department of Christian Education," and concluded, "business is business, even when the Church is engaged in it." The difficulty was that publishing overhead had never before been figured into prices.

In 1962 Seabury Press undertook to refinance its operations on a more realistic basis. The operations for 1964 and for 1965 evidence the wisdom and success of the new plan. Without any undue optimism, the Press can now expect to meet its obligations on schedule, and still have elbow room for growth.

The key person in this story is John Goodbody, Seabury Press president since 1961. Mr. Goodbody is a distinctly new broom who defied the cliché and did not immediately houseclean. With humility and prudence he has merely whisk-broomed his way through these years. His external fidgetiness belies an inner calm, his warm personality belies both his considerable coolness and confidence.

Like all of us, his hindsight is

excellent. In his case, however, this does not cloud his clear vision of Seabury Press in the "black" and up with the other major publishers.

Mr. Goodbody has had experience in thinking big. A former vice-president and administrative officer of the Colonial Williamsburg organization, a special assistant to John D. Rockefeller III and director of project planning, he has had a varied and interesting career, including service as a war correspondent in China.

In addition, Seabury Press is blessed with a Board of Trustees which is a powerhouse of top-level publishing people and practical expertise. Most recently elected members are: J. Randall Williams, senior vice-president of Little, Brown and Company; John P. R. Budlong, president of New American Library, and formerly a vice-president and general manager of McGraw-Hill

Book Company; and the Very Rev. John B. Coburn, Dean of the Episcopal Theological School in Cambridge, Massachusetts.

Justification by Works

Faith in Seabury Press is being justified by the work it is producing. Some of the sales accomplishments are impressive.

The single best seller has been *Our Prayers and Praise*, a Prayer Book text. Curriculum and gift editions of this third-grade reader have sold well over 150,000 copies.

Best-selling (total, 204,000) author is Dr. Reuel L. Howe: *Man's Need and God's Action*, over 110,000 copies; the somewhat later *The Creative Years*, almost 65,000; and *The Miracle of Dialogue*, almost 30,000. *Saints on Main Street*, by Peter Day, has also had a remarkably large and continuing sale. *Salty*

Christians, by Hans-Ruedi Weber, has sold over 60,000 books.

Seabury's Lenten Books were started in 1954. Not counting this year's selection, Robert C. Dentan's *The King and His Cross*, these annual Lenten Books together have sold some 90,000 copies.

Now perhaps you are thinking of the drugstore bookrack where you recently noted that there are over 20 million of Ian Fleming's James Bond books in print. No religious book has ever achieved comparable sales figures, except the original one, The Bible. The dismal fact is that a sale of three to four thousand copies is considered good by every publisher in this field. (And speaking of other publishers, it should be noted that Seabury compares equitably with all of them as to item-by-item production costs, and amount of promotion and publicity.) *Continued*



The Seabury Press's only retail bookstore is located on the ground floor of the Episcopal Church Center in New York.

Seabury Press continued

The six volumes of the Church's Teaching Series have had, then, a phenomenal success in the realm of religious books. Three-quarters of a million copies have been sold since the first of the series appeared in 1949, not including copies translated into Japanese, Portuguese, and Spanish. One of the series, *The Holy Scriptures—A Survey*, by Robert C. Dentan, has sold over 180,000 copies, with *The Faith of the Church*, by James A. Pike and W. Norman Pittenger, a close second. Their re-issue in the attractive new paper-

backs will undoubtedly spur these figures on to new records.

Some three-quarters of a million copies of Prayer Books, Hymnals, and combinations of these have been sold by Seabury since 1952. Working with four basic sizes, Seabury was soon able to offer some sixty styles by using different papers and bindings, and a variety of extras, such as bound-in baptismal, confirmation, or marriage certificates. Actually, ninety styles are now available, ranging in price from \$2.75 for a small Prayer Book to \$18.00 for a combination Prayer Book and Hymnal bound in the finest pinseal morocco.

Considerable stir was created recently within the publishing world when Seabury produced the pew-sized combination Prayer Book and Hymnal printed for the first time by a process called "web-offset." While this has innumerable technical advantages, the prime interest to the person in the pew is an improvement in quality. Production manager Mrs. Kay Jerman says of it, "Never before have we had a printing so uniform in color, so free of broken type and other irregularities." It is symbolic of the new status of Seabury Press that it can now be an innovator in its own field.

The Seabury Series—of closely graded curriculum material, nursery through grade eleven—has sold well over a million and a half units. This does not include the adult, youth, or group material. This Seabury Series, produced and distributed by the Press for the Department of Christian Education, is now in use in some 30 percent of Episcopal parishes.

Irons in the Fire

Achievements like this don't just happen. They represent long-range planning and a closely knit organization working as a team. All staff of Seabury are professional and experienced people, and organizational details have been worked out so that all fulfill their highest potential.

The present job of Seabury, to

quote John Goodbody again, "is what it has always been—to produce, promote, and sell." The merchandise, however, wears a new look.

Handsome, modern cover designs and lower prices on the paperbacks make these high-caliber products eligible to compete in the marketplace, as well as on church book-tables.

Attractive new juveniles, quite apart from the curriculum series, will be appearing regularly. The first of these, *Anne and the Sand Dobbies*, written by the distinguished Dean John B. Coburn, came out last fall. On the list for this fall are *Raminagrobis and the Mice*, written and illustrated by Harold Berson; *Elephant on Ice*, by James Playsted Wood; and *I'd Rather Stay with You*, a thirty-two-page book written and illustrated in four colors by Charlotte Steiner.

Among general books of interest this spring is *Portrait of a Rebel*, by Maria Minor. A biography of a missionary bishop, Robert Lewis Paddock, it makes fascinating reading.

The Press has contracted with the German publisher, Calwer Verlag, for a series of basic Bible commentaries. The first volume, on Isaiah, by Walther Eichrodt, is scheduled for 1966. Seabury expects it to generate considerable excitement in the field.

Additional projects add to Seabury's hopes for larger sales through the new arrangement with Harper & Row to sell and distribute Seabury Books.

A new and more flexible arrangement with England's Society for Promoting Christian Knowledge provides for increased exchange of manuscripts and titles. Also, SPCK, the Anglican Book Center in Canada, the General Board of Education in Australia, and Seabury Press are working in close cooperation on printed materials for the Mutual Responsibility program.

Yes indeed, Seabury Press, now a charming thirteen-year-old, is growing up. And she promises to be a beauty.



Seabury Press people include (left to right, top to bottom): C. Edgar Phreaner, Jr., Vice-President and General Manager; Arthur R. Buckley, Trade Editor; Morrell Gipson, Juvenile Books Editor; Kay Jerman, Production Manager; John E. Weir, Treasurer; and Lucy M. Holmes, Promotion Manager. These six combine at least eight decades of experience with several of America's major book publishers and banks.

WOMEN AND THE FRANCHISE

Thirteen Changes in Twelve Months

SINCE APRIL, 1964, thirteen dioceses have recognized women as lay persons and have taken steps to make them eligible for elective office. In the seven dioceses where the action was effective immediately, the color of those dioceses on the map (page 29) has been changed to indicate the new status of women there. If a confirming vote is required at the next diocesan convention to make the action final, the color on the map is the same, but a circle has been superimposed to indicate that the first step has been passed.

The map does not show, however, that a resolution to allow women to be delegates in South Florida was defeated after long discussion, or that the women failed by narrow margins to receive the right to serve on vestries and as delegates in Florida, or the right to serve on vestries in Virginia.

Further action is under way. In 1964 the Diocese of Eau Claire referred the question back to its parishes and missions and will vote on it at the 1965 convention. Kentucky, Maine, and Tennessee took no vote, but asked for study of the question of changing canon law to permit women to serve in a greater elective capacity and for a report to

the 1965 conventions. A number of dioceses report that resolutions concerning a change in the voting status of women will be presented to their May conventions.

The material which follows is based on the report of the April, 1964, EPISCOPALIAN, brought up to date by a just-completed survey this year. This information is divided into five categories describing generally the degree of participation of women in the elected leadership of parish and diocese. These divisions are:

NO; NO, BUT; ALMOST; YES, BUT; and YES!

NO

In four dioceses women do not have the franchise. Specifically, they may not be elected as delegates to diocesan convention, and they may not serve on vestries or on mission committees. In a few parishes they are allowed to serve as vestry treasurers or clerks but without vote. In one instance women may serve on the committees which organize a mission, but lose this right once the mission is organized. In Mississippi they may serve as "co-opted" mem-

bers; that is, members to fill vacancies when no men are available. In 1964 there were six in this category. The four dioceses now saying "No" are:

Mississippi Upper South Carolina
Northern Indiana South Florida

NO, BUT...

In seventeen dioceses women are prevented by canon law from serving on vestries or as delegates to diocesan convention. But in every case they may serve on mission committees, which are local governing groups performing the same function for an organized mission performed by a vestry for a parish. In 1964 there were twenty-seven in this category. Ten have now moved to other categories. The seventeen which say "No, but . . ." are:

Alabama	Maine
Albany	New Jersey
Arkansas	New Mexico and
Colorado	Southwest Texas
Dallas	Northwest Texas
Eau Claire	Quincy
Florida	South Carolina
Fond du Lac	Springfield
Kentucky	West Missouri

Continued on page 28

Women and the Franchise: big

YES, BUT...

Eight dioceses are labeled "Yes, but . . ." because their female communicants either may serve on vestries but not as delegates to diocesan convention, or may serve as convention delegates but not on vestries.

In 1964 six belonged in this category. This year three have been added, and one has moved to the "Yes!" category. Although Oklahoma has to wait for a second reading before the women may be delegates to convention, they became eligible to serve on vestries immediately following the 1965 January convention. Those allowing women to serve only on vestries are:

Connecticut North Carolina*
Long Island Oklahoma*
Louisiana*

Those allowing women to serve only as delegates to convention are:

Milwaukee Virginia
Tennessee

YES!

Forty-four dioceses and all twelve missionary districts in the United States of America now recognize women as lay persons and by canon law allow women to be eligible for any and all lay positions within the parish or diocese. In 1964 there were thirty-nine in this category. This year Ohio, Rochester, Southern Virginia, and West Texas have been added, and Spokane is now a diocese, making a total of forty-four. The forty-four dioceses are:

Arizona	New York
Atlanta	Newark
Bethlehem	Northern California
California	Northern Michigan
Central New York	Ohio*
Chicago	Olympia
Delaware	Pennsylvania
East Carolina	Pittsburgh
Easton	Rhode Island
Erie	Rochester*
Harrisburg	San Joaquin
Indianapolis	Southern Ohio
Kansas	Southern Virginia*
Lexington	Southwestern Virginia
Los Angeles	Spokane
Maryland	Vermont
Massachusetts	Washington
Michigan	West Texas*
Minnesota	Western Massachusetts
Missouri	Western Michigan
Montana	Western North Carolina
Nebraska	
New Hampshire	

The twelve missionary districts are:

Alaska	Puerto Rico
Eastern Oregon	South Dakota
Honolulu	Utah
Idaho	Virgin Islands
Nevada	Western Kansas
North Dakota	Wyoming

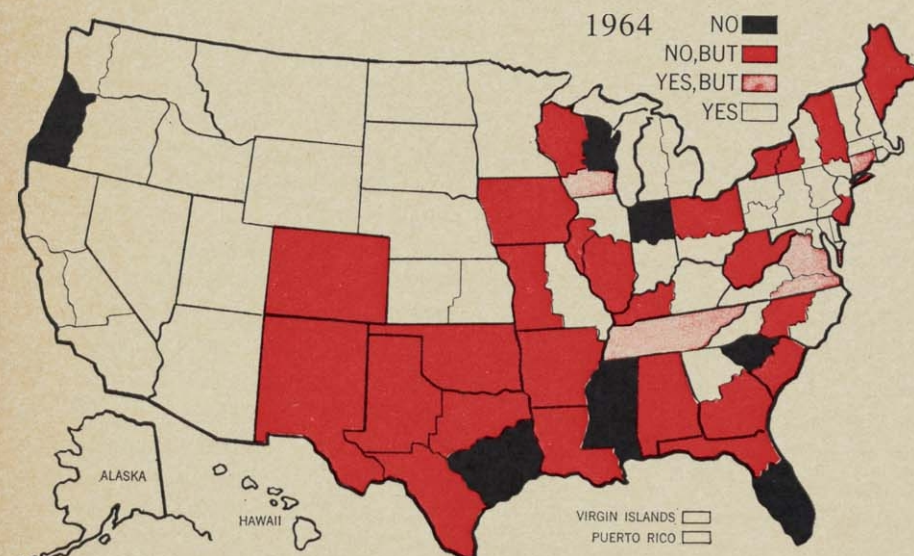
ALMOST...

When the changing of diocesan canon law to make women eligible for elective office involves changing the diocesan constitution, the resolution must be voted upon and passed at two succeeding conventions. Seven dioceses have passed their first readings. If the resolutions pass at the next convention, five will move to the "Yes!" category. They are:

Iowa Texas
Oklahoma Western New York
Oregon

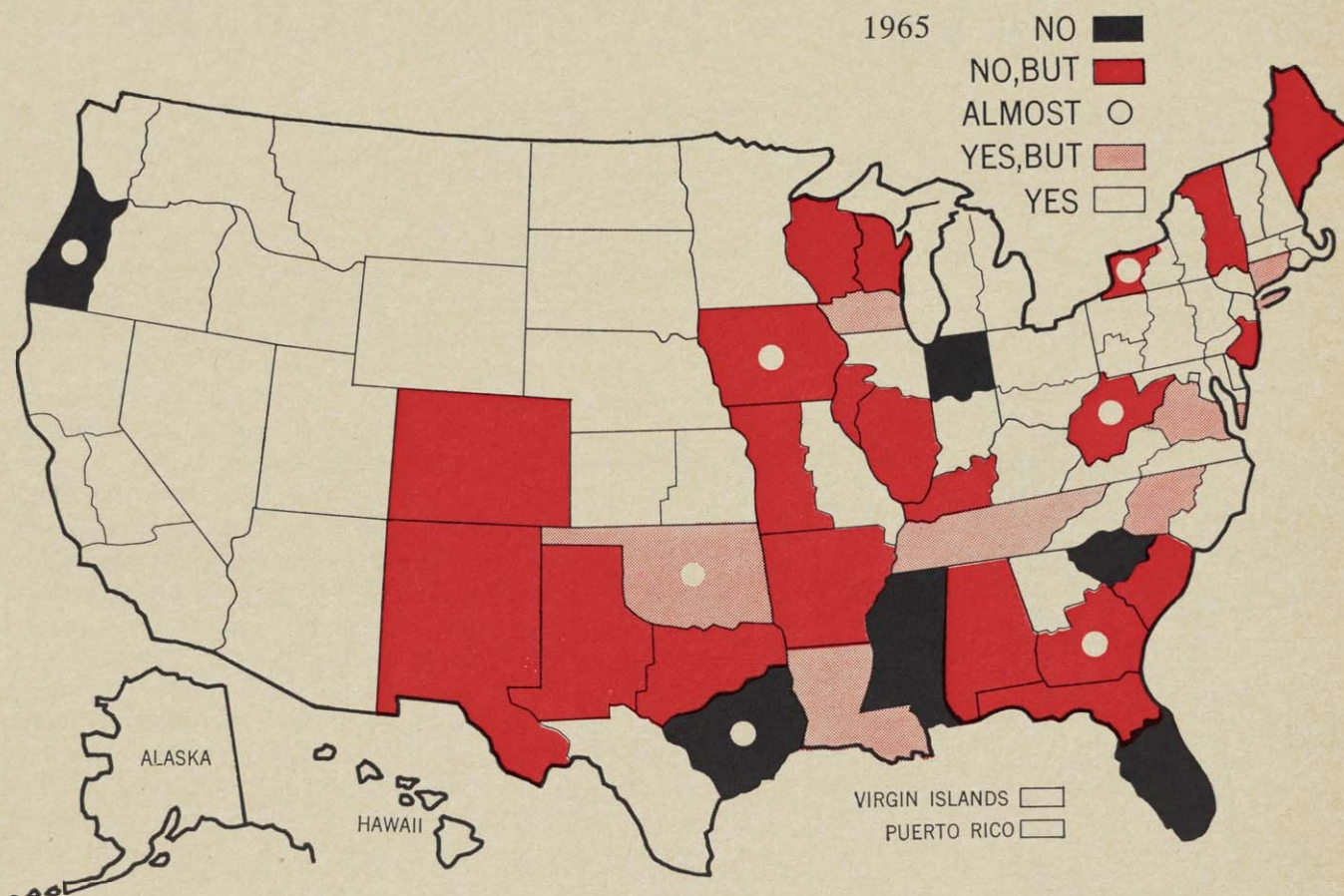
Two will move to the "Yes, but . . ." category, with women allowed to serve in diocesan conventions but not on vestries. They are:

Georgia West Virginia



* These dioceses have made a change in the status of women in the last year.

changes in the picture this year...



CONCLUSION

Whether a first step or final action has taken place, the dioceses are rapidly moving to accept the fact that women are part of the whole laity and that in the twentieth century this means they are entitled to opportunities for service equal to those for laymen.

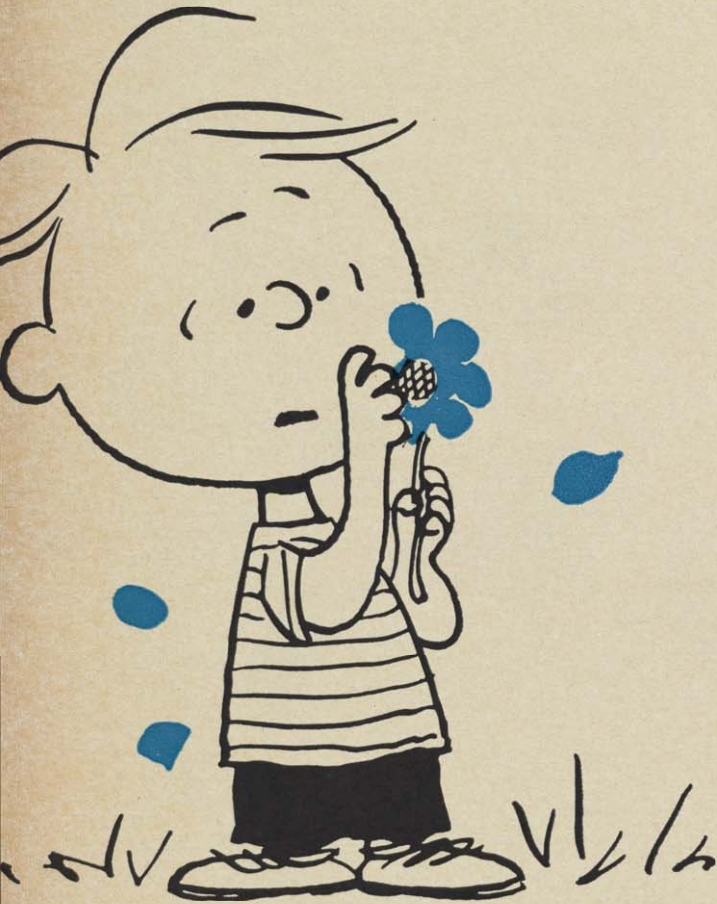
—Compiled by Martha Moscrip

Minnesota Adopts an Open Door Policy

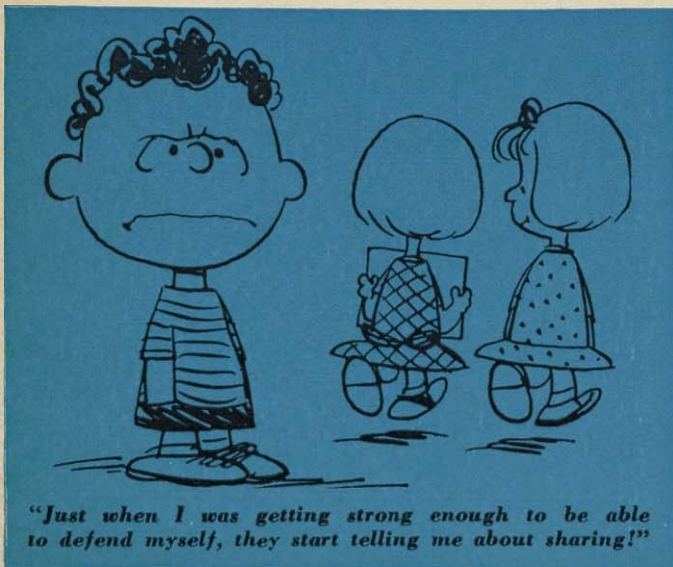
The delegates to Minnesota's diocesan convention heard a unique resolution. Minnesota has no need to be concerned about the elective status of the women in its parishes. This diocese appears white on the map, for it is one of those permitting women to serve on vestries, as delegates to diocesan convention, and on the Bishop and Council. For Minnesota this is not enough.

The resolution notes that, in spite of legal permission, "women very seldom, if ever, have been elected to the various governing bodies of the Diocese," and goes on to resolve that, "this Convention directs future Nominating Committees to present candidates for all elective offices without regard to sex." The resolution was adopted by the convention on February 2, 1965.

WHEN TWO-BY-FOURS GO



"God loves me. . . . God loves me not. . . .
God loves me. . . . God loves me not. . . ."



"Just when I was getting strong enough to be able
to defend myself, they start telling me about sharing!"

Charles M. Schulz, creator of the "Peanuts" people, and Kenneth F. Hall, Book Editor of Warner Press, have illustrated and written a deceptively simple book, titled *two-by-fours*, about the world adults build around two-, three-, and four-year-olds. The following excerpt may remind us that we often forget how the church appears to those young Christians who can't always see over the pew tops.—THE EDITORS

IF YOU were a small child and were to look around some church buildings, you might almost get the notion that you weren't welcome. The pews don't fit. The sermon doesn't fit. The songs don't fit. Only over in a dusty corner under the basement stairs has some kind of nursery been set up for you. Everywhere the grown-ups look stiff and somber, and they frown at you when you drop your dime for the offering.

Fortunately, this isn't a true picture of most churches these days. Oh, the pews in the sanctuary may still not fit, and the sermon may not fit. After all, the church does have to minister to some full-sized people, too. But the church that takes seriously its ministry to all people does try to serve the youngest people who come to it.

The church sets out to say to Two-by-Fours, "Our church is such a happy place." The place where nursery children come on Sunday morning is just as bright and beautiful as people in the congregation can make it. Nursery workers, dressed in their neatest, most cheerful clothes, try to make the small child welcome, help him feel that he really matters, and that this is a place where it is fun to be. There are men here because we don't want the small child to grow up feeling that church is just a place for women and children. Both men and women work here, too, because this service is just as important as can be offered anywhere else.

A real sense of purpose governs the situation as these nursery children come together on Sunday morning. This is not just a glorified baby-sitting service. Here they find adults who really love them and accept them, no matter how they act. The activities are satisfying to the children, not just busywork to keep idle hands and voices from upsetting the rest of the studying, worshipping congregation.

The adults serving here know how to use pictures and stories, music and playtime activities to keep things

Excerpted from *two-by-fours*, by Charles M. Schulz and Kenneth F. Hall.

TO CHURCH

from getting dull. If a dozen jets fly overhead, these leaders are ready to change their plans to tie in with the children's interests of the moment.

What can you teach a child as small as a Two-by-Four? Don't expect too much—for right now; don't accept too little—for the future. And don't expect these moments at the church to do what really should be done in the home, which is still the focal point of the small child's life. Yet, the small child is learning at church that people do talk with God, that the Bible is an important book, and that Jesus loves boys and girls.

Church begins to seem important. Down underneath are boiling those great, profound questions he may soon be asking outloud: Where did I come from? Why was I born? Will God punish me if I am bad? Why did our neighbor die? The basis for sound answers to questions like these is being laid here.

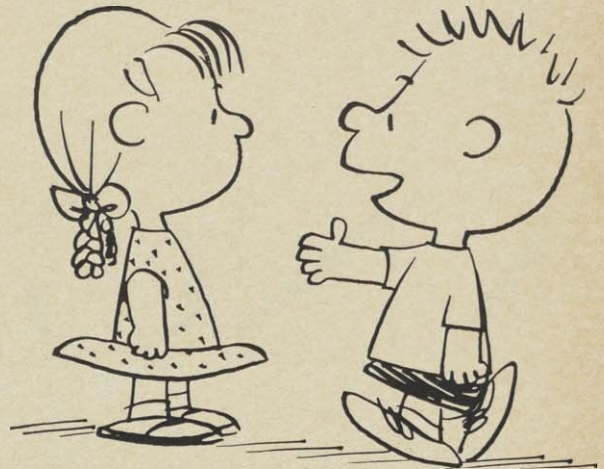
The child learns in a way he may never leave behind that God loves him. He may sometimes be lonely, but God still cares. When the cat scratches, God loves him. Alone at night, he remembers that God loves him. It may only have been a simple song he used to sing at church when he was barely able to walk on his two feet, but it has been an experience to go with him through the years.

The church building is an interesting place to the small child, quite different from his home. He loves to explore the place. He learns that there is no danger of the minister pushing the pulpit over, after all. He discovers what the organ pipes sound like up close.

He finds out that the minister has an office lined with books where he prepares his sermons and talks with people who need help. He learns all about the supplies the janitor uses to keep the place clean and shining. He comes to love the building as a sort of second home, and he recognizes that in some special way it is God's house, too.

The Two-by-Four may not understand everything he hears at church. But across the weeks and months he learns to love it. He knows that it is an important place where grown-ups come to be with each other to worship God, and to learn how better to serve God's cause.

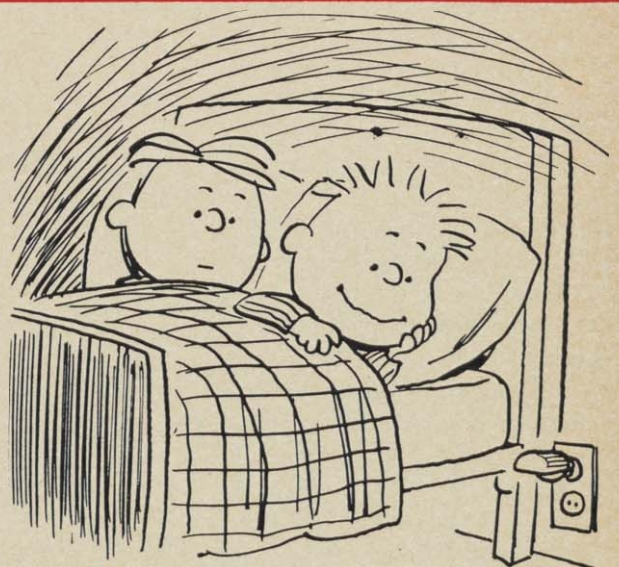
Small wonder that so many Two-by-Fours these days begin asking their mothers on Monday morning, "Is tomorrow church day?"



"Hi! I've just been told that I'm one of God's children. . . . Who are you?"



"We have a Sunday school teacher who talks pretty loud."



"I think I'm beginning to understand. . . . Going to church is something like having a night-light!"

ANGLICAN

... The Awkward Years

IT IS typical of Anglicanism to preserve spiritual antiques—eighteenth- and nineteenth-century antiques. Some people even seem to seek our churches for this very reason, to enjoy the romantic escape into this period which our style evokes for them. Others avoid us. Our tradition too often looks to our contemporaries like a strange Georgian or Victorian ghost, living a weird existence in the present—perhaps fascinating, but irrelevant.

We have often given cause for this impression. So many of our attitudes, so many of our concerns, so many answers which we give to twentieth-century questions are from this past. But let us look back at these centuries again, reading their history in a different way.

Perhaps you come from a nice, decent, respectable, so-called “low” parish. Then maybe you have heard this tale.

“Once upon a time, there was in England a great dearth of true religion. Then came a great prophet whose name was John Wesley. He preached mightily, but was not accepted by the stuffy bodies who were then bishops. As a result of this he had a hard time and, perhaps because of a little failure of understanding on his part, too, thousands of exasperated Christians left the frozen old Church to found their own warmhearted church. Left be-

hind with Wesley, however, was a residue of true religion which was the only hope of the future for Anglicans. But against this true religion those other people, the ‘high church’ formalists, have fought.”

Perhaps you come from a nice, decent, respectable, so-called “high” church. Then maybe you have heard this tale.

“Once upon a time, in the early eighteen hundreds, most Anglicans did not appreciate the fact that they belonged to a proper Catholic Church. They had their great, great cathedrals in England, but their services were few and dull. In fact, their buildings were sometimes used for lumber storage. People did not go much to Holy Communion. Everything was drab and terrible. Then came the great apostles of the Oxford Movement, whose names included John Henry Newman, John Keble, Richard Hurrell Froude, and

Doctor E. B. Pusey. Then all this was changed, and we got our Church back. But this has been resented by all those other people, the ‘low church’ minimizers, and we have to be watchful lest we lose it once again.”

In such tales fascination and enthusiasm blend together with an effective appeal to our fallen nature. It is not surprising that we tell the story of our past with this sort of patriotic partisanship. But it is not necessarily the truth. It is now time to look again at these two centuries, and to learn from them without too much emotion.

Certain scholars are now engaged in reinterpreting this history in the light of new knowledge.

For instance, the Oxford Movement was not a development unique to England and the English Church, but part of an ecclesiastical and sacramental tendency manifest throughout Europe. So were other movements, schools, and parties of Anglicanism of that time which also need to be studied afresh.

Aspects of Anglicanism

The eighteenth and nineteenth centuries in Anglican history have much more in common with each other than they have with our time. This may be because of three aspects of the Church in that period: it was *British, established, and expanding.*

How does the history of the eighteenth and nineteenth centuries reveal the characteristics of Anglicanism?



Unwelcome in most pulpits, John Wesley preached outdoors to British working-people for over forty years.

Anglicanism was *British*. Its center was in England. Its tradition was English in spirit. Without disparaging our own past in America, it has to be said that during this period, much of our best was the reflection of what was happening in England. And many Anglicans today are still spiritual colonials.

Anglicanism was *established*. This is a naughty word in America. It is twice naughty: first, it suggests an evil relationship between Church and State; and second, it implies association with a fixed order of society—its stabilities, status symbols, and respectabilities—when events are rapidly changing. But there is no other word. *Established* is good and useful as applied to the situation which existed in England, and was characteristic of our church relations in many other places.

Matters of religion then were matters of public importance. The Church of England, a religious fact, was a national fact; a religious event was, therefore, a national event. In Gladstone's published correspondence this becomes clear. He can pass from his responsibilities as a statesman to his responsibilities as a churchman without the slightest evidence of transition.

In this socioreligious complex the ancient universities had their effective function. Here we see the establishment idea in its most concrete form. The two strongest spiritual movements of this era, Wesleyanism and the Catholic Revival, originated in Oxford.

Such a situation is well-nigh incredible to a present-day American because of the contrast between our Christian predicament and that of

the British two centuries ago. Then there was no great schism between the life of the soul and the life of the community, and this unity imparted a great potential to Anglicanism.

Anglicanism was *expanding*. In the nineteenth century it could finally be said that the Anglican episcopate had been established on every continent. In 1867 the first Lambeth Conference was held. Our bishops from throughout the world gathered together for a new kind of episcopal meeting, not a legislative assembly, but an effort to find the common mind of the Church in problems of faith and policy. Anglicanism had become a global reality.

Anglicanism became *articulated* in the eighteenth and nineteenth centuries. "Articulated" is the right

ANGLICANS . . . THE AWKWARD YEARS

word because it means at once “enunciated” and “jointed.” Anglicanism—in meaning and structure—was distinctly developed in these two hundred years. And our characteristics were revealed in their glory—and in their shame.

Anglicanism is Evangelical

Very roughly the eighteenth century was the time of the Evangelical Revival. In saying this, we must, of course, understand the meaning of “evangelical.”

It does not mean revivalism—emotional preaching and hymn singing—and especially not fundamentalism. It is, rather, that concept of the Christian faith which is Biblically grounded in the Evangel, the Gospel, in the Good News which comes to us in the appearance of Jesus Christ as our Savior. It gives man new hope, the assurance of the forgiveness of his sins, and eternal life.

Thus the Christian's life is not filled with religious ideas alone, but with religious experience. The knowledge that Jesus Christ is his own Savior makes him warm with faith. It makes him deeply and emotionally attached to God. Therefore, evangelical Christianity is a religion of personal commitment. It is a Biblical point of view. It is a preaching form of religion. It knows a sermon to be a declaration of the Word of God in the presence of those who can eventually be saved by Him.

The evangelical is a man with a great tradition. He knows that God has shown Himself thus in times past. His reading of Christian history is likely to focus on certain great periods of Gospel proclamation—the Apostolic Church, then a great jump to the Reformation, then to some prophet contemporary with himself.

Evangelical Christianity believes in the possibility, the necessity of the transformation of human nature. It is a religion of conversion. Some-

times it is a special, powerful experience; sometimes it may be equally a gradual transformation by the patient work of the Holy Spirit. But always it is change known to be wrought by the power of God alone, not by our own achievement.

This type of religion came to great glory in the eighteenth century. The focus of the movement was in the Wesley brothers, John and Charles. Both experienced the transforming grace of God in a rather cataclysmic way in definite conversion. Such men, of whom there were hundreds, accepted the validity of this experience, and were at one with a similar movement in continental Europe.

John Wesley, for example, came directly under the impact of Count Zinzendorf, the great light of the Moravian Brethren. Wesley actually visited the Lutheran community in Herrnhut, Germany, seeking that peace of soul he had witnessed in the Count's followers. Still an Anglican, he found that he could accept an infusion of new life into his own religious heritage.

Wesley began to proclaim the Gospel with warmth and zeal, as did his followers, only to encounter opposition from Anglican officialdom. He was forbidden pulpits, so he preached in the fields. The Church of England resisted the invasion of “enthusiasm.” Gradually the connection between Wesleyanism and Anglicanism loosened. But John and Charles Wesley lived and died priests of the Church.

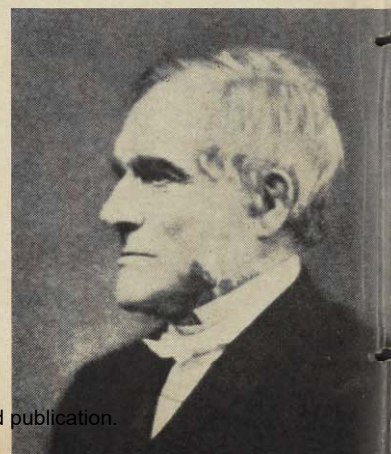
George Whitefield, who had earlier experienced the same sort of conversion, went farther in his mission. He actually died in Newburyport, Massachusetts, where he had established himself in his later years. This was the man who disturbed the soul of New England. If you go to the ancient Whipple House in Ipswich, Massachusetts, you will see the

*In the 18th
and 19th
century*

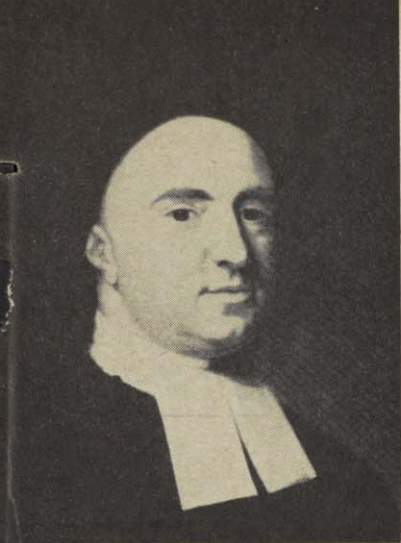
**THESE
MEN
SHAPED
ANGLICANISM**

Frederick Denison Maurice (1805-1872)

Priest, professor, chaplain to lawyers. The most formative influence in current thought about Anglicanism and unity. “Mr. Anglican” of the nineteenth century.



Text continued on page 36



George Berkeley (1685-1753)

One of the master philosophical minds of the Western World. Bishop of Cloyne in the Church of Ireland, and, incidentally, founder of the Yale Graduate School by a bequest.



Joseph Butler (1692-1752)

A theologian and moralist. His *Analogy of Religion*, currently a paperback, remains a classic in the philosophy of religion. Bishop of Bristol and Durham.



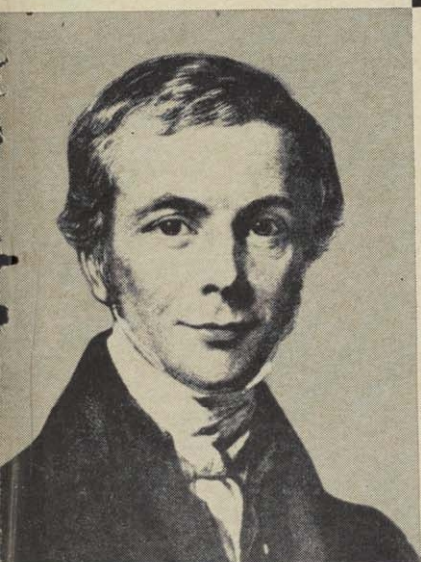
John Wesley (1703-1791)

Priest of the Church of England until his death, evangelical preacher, father of the Methodist movement.



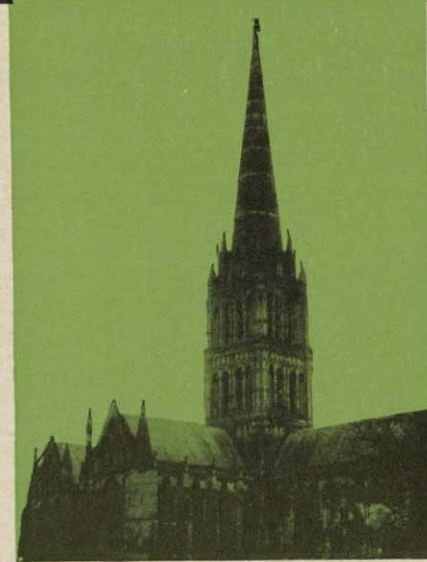
Samuel Taylor Coleridge (1772-1834)

Scholar, poet, one-time opium addict, lay theologian. His *On the Constitution of Church and State* has had a profound effect on the image of Anglicanism.



John Keble (1792-1866)

Parish priest, poet, and Tractarian. His Oxford University sermon triggered the Catholic Movement.



John Henry Newman (1801-1890)

Enthralling preacher, theologian, leader of the Oxford Movement until his conversion to the Roman Church.



Charles Gore (1853-1932)

Founder of the monastic Community of the Resurrection, Liberal Catholic theologian, prodler of Anglican social conscience, Bishop



ANGLICANS . . . THE AWKWARD YEARS

portrait of this astonishing Anglican priest. He was never forgotten because of the sensation he caused on his visit to this town where his preaching reduced hundreds to tears.

This experience was typical of the evangelical revival. Think of Wesley in Cornwall, preaching to the miners in Gwennap Pit at four o'clock in the morning as they came up out of the mines. It is said that their faces, black with coal dust, were washed white by their tears.

The Church, and England itself, were forced to decide about this. They decided sometimes yes, and sometimes no. But this power could not be put down. From that day on, Anglicanism has had within it an evangelical force. Different from the religion of the Reformers, different from the old kind of Puritanism, it was a warm, enthusiastic affirmation of faith.

Later in the nineteenth century Evangelicals like Charles Simeon came on the scene. They were *Church* Evangelicals. The present Archbishop of Canterbury has recently contributed an excellent piece commemorating Simeon, published in his *Canterbury Essays and Addresses*.

Dr. Ramsey recalls the terrible treatment Simeon endured. When he arrived at Holy Trinity, Cambridge, the pewholders disliked the idea of an evangelical vicar so much that they all stayed away. Benches were provided for outsiders who came, but the cantankerous churchwardens removed them. In the afternoon a lecturer was employed to preach against the new vicar. When Simeon tried to hold a service in the evening, the wardens locked the church.

But Simeon persevered and lived to exercise an unparalleled influence over young men at Cambridge. It was this Evangelical, not some later Anglo-Catholic, who started the custom of the "early celebration" of the Communion every Sunday of the year. This was to him an evangeli-

cal devotion prompted by deep feeling for personal religion.

The later history of the Evangelical Movement developed tragically into a form of partisan activity and sanctimonious humbug. It became political in its leadership and behavior, and a harmful influence in

About the Author



The Rev. Dr. Robert E. Terwilliger is associate minister of All Saints' Church, New York City. Born in Cortland, New York, he was graduated from Syracuse University and Episcopal Theological School, and received his Doctorate from Yale University and a Masters in Sacred Theology from General Theological Seminary. After his ordination in 1943, he served churches in Massachusetts, Connecticut, New York, and California. Dr. Terwilliger is in wide demand as a lecturer. The author of *Receiving the Word of God*, he is currently at work on a book about the Eucharist.

the Church in the mid-nineteenth century.

It must never be forgotten, however, that the Evangelical Movement made a tremendous impact on the moral life of the English nation. William Wilberforce, an Evangelical, was responsible for the end of slavery. Lord Shaftsbury, an Evangelical, forwarded the reform movement in English politics. Moral concern

was the direct result of evangelical faith.

Anglicanism is Catholic

The great, essential word "Catholic" can be dangerous in its usage. It is seldom used, particularly by Anglicans, without emotion.

First, "Catholic" does not mean the opposite of "Protestant." The opposite of "Catholic" is "heretic." It is quite possible to be Catholic and Protestant at the same time, as any Lutheran or Presbyterian who recites the Creeds knows quite well.

Second, "Catholic" does not imply "Roman." This any Eastern Orthodox Christian would maintain to the end. Catholic churchmanship in Anglicanism is not basically an attempt to make our Church approximate the Latin Church, though there have been some "Catholics" who in all sincerity believed it desirable, just as some "Evangelicals" wished to have our Church approximate Congregationalism. Any tendency of this sort is rapidly losing force in the presence of a Rome daily becoming less "Roman."

Finally, Catholic is not adequately defined as "universal." "Universal" is not full enough in that it gives a connotation primarily of geographical extension.

"Catholic" means "whole," "entire," "complete." It gathers up not only the worldwide scope of the Church, but also its historical depth. It means that the Church is, and should manifest, the fullness of God's revelation in every generation. A Catholic is never guilty of the pride which thinks that now, any "now," Christians have "come of age," and can get along without their fathers.

Catholicism also means that the Christian Church offers a faith for the whole man, body and soul. It emphasizes the incarnational, the sacramental elements of our religion as God's own way of dealing with His creation naturally as He made it. Therefore, the Catholic seeks to

think, believe, and pray corporately, not just individually; historically, not datedly. He values all the great continuities of the Church as means whereby God reaches men. In such a sense, Anglicanism has shown itself Catholic.

As the eighteenth century may be roughly considered the century of Anglican Evangelicalism, the nineteenth century is the century of Anglican Catholicism.

This is not to say that there were no Catholic-minded Anglicans before that time. The eighteenth century had a profound Catholic churchmanship in those called the Nonjurors. These were churchmen of such principle that they would rather be separated from the establishment than take an oath of loyalty to William of Orange, whom they considered a spurious king.

This small movement, with its deep moral sense, also had a liturgical sense. Their amazing awareness of the Eastern Orthodox Churches' liturgical practice influenced the form of the Scottish Liturgy, which in turn became the precedent for our American Eucharistic rite. The American Prayer Book is thus indebted to this movement.

All of these events are stories in themselves. The fact remains that in the seventeen hundreds, Catholic thought and practice did not come to dominate Anglicanism. It remained for the next century to articulate this characteristic.

What happened? The standard date is 1833; the event, the Rev. John Keble's sermon before the Judges of Assize in the University Church of St. Mary the Virgin in Oxford.

Keble recalled the English Church to an awareness of its apostolic nature, its apostolic inheritance. The Church was not to be thought of just as the ecclesiastical department of the state, as though an Anglican were an Englishman first and a Christian second. The Church of England was,

rather, the ancient Church of the English people which had its own rightful freedom.

This sermon took hold in a shockingly surprising way. This was the beginning of what is known as the Oxford Movement. It started a great concern, especially in Oxford, for the state of the Church.

The Church was, indeed, in a miserable condition, though that can be exaggerated. Dean Richard Church, in his classic study *The Oxford Movement*, speaks of the clergy of this period as being well represented in Jane Austen's novels. They were men greatly respected, but hardly aware of the greatness of their calling. They stood for a religion which fostered a beautiful home life. They were men of intelligence. But the evil of the Church was "a certain quiet worldliness."

A meeting was held, as meetings are so often held at the beginning of great movements, at Hadleigh Rectory. Keble and his friends were there; they had come to plan action, and action they took.

They decided on action which now sounds quite unexciting. They decided to write tracts, not tracts as we think of them, or as they had thought of them formerly. They were to be *Tracts for the Times*. The phrase itself has passed into common parlance because of the effectiveness of their project. These *Tracts* discussed the nature of the English Church, recalling its clergy in particular to remember what they were. In substance, these were tracts on "Anglican identity," approached from all directions.

The first tract was not calculated to please the episcopate. It said that bishops were Bishops of the Church of God, and were it not for inconvenience to Church and episcopate, the writers could wish the bishops nothing better than the spoilation of their goods and martyrdom. This was meant to shock. It was meant

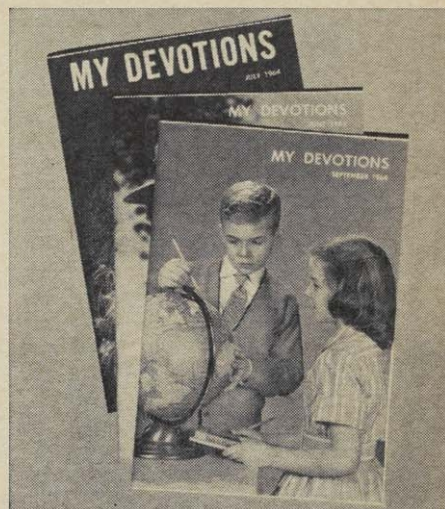
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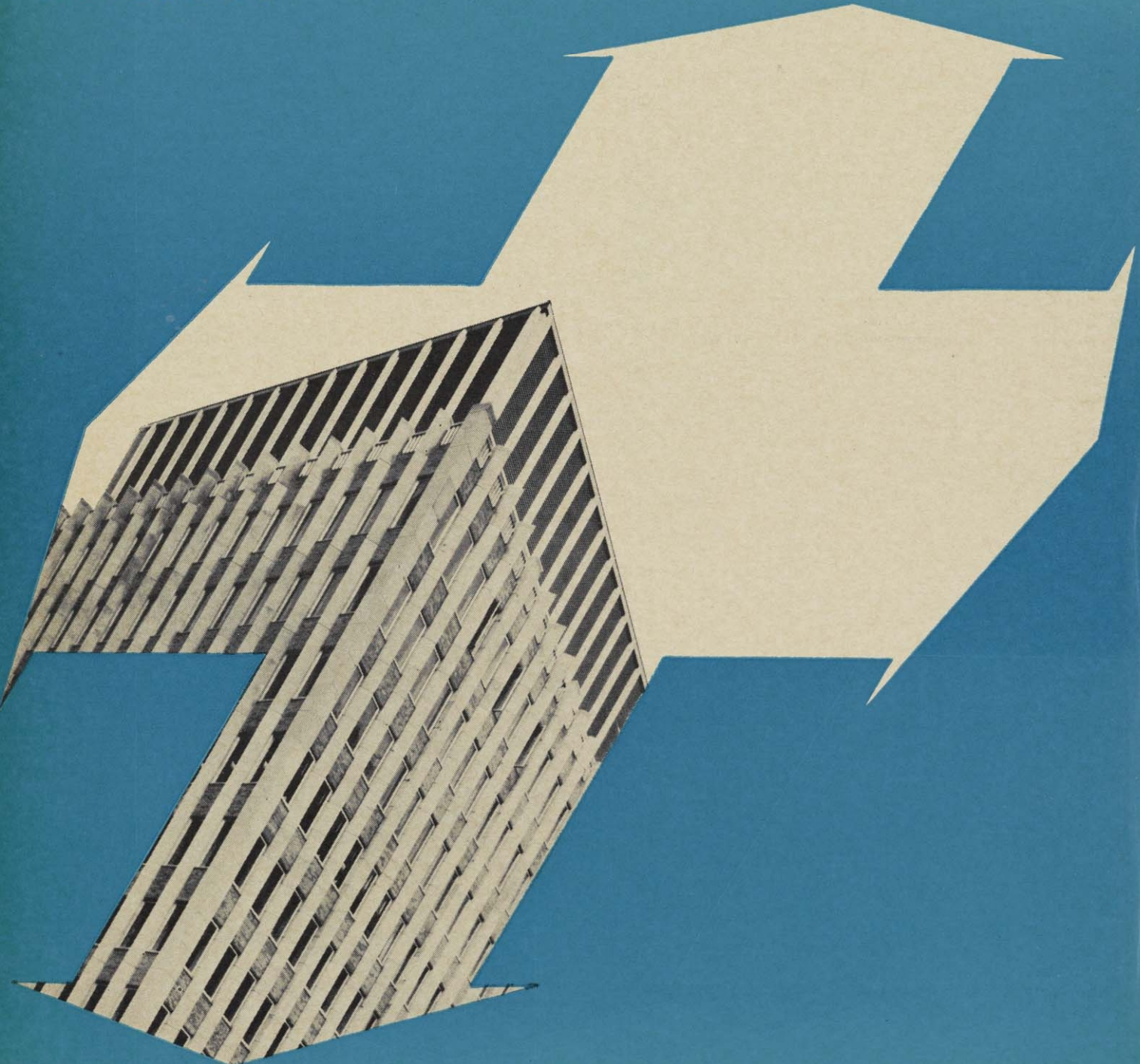
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VOLUNTEERS FOR MISSION is a program offering an unusual opportunity for the young adult to become more involved in the mission of the Church today. The Executive Council committee sponsoring this program is seeking skilled young people to serve as youth workers in inner-city parishes in the United States or to teach in secondary schools or do other work overseas. Do you qualify? You do if you are a communicant of the Episcopal Church, a college graduate who has not been graduated for more than three years, or a person with comparable training, unmarried, in good health, and emotionally mature. If you meet these requirements and believe you have a place in this program of encounter, write: Committee on Volunteers for Mission, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

CHOOSING YOUR DRAFT

CLASSIFICATION is important reading for every young man preparing to register with the Selective Service System. This handy folder presents options for military service and tells a young man how to get specific information about ways of meeting his obligation. In addition, it contains special facts about classification as a conscientious objector: what the law says; what the Church says; and what procedure to follow to meet both Church and state requirements. All eighteen draft classifications are listed with helpful explanations. Never before has the Church made available in one, useful publication so much information about this important decision.

THE GOOD FRIDAY OFFERING calls for generous response from Church people so the Church can expand its needed ministry in the Holy Land and nearby countries. Many people in this part of the world benefit from this ministry of reconciliation. Political refugees living in camps would be forgotten were it not for the Church and other serving agencies. Represented in Jerusalem are many of the historic branches of the Body of Christ, all of them participating in the ecumenical dialogue which the Good Friday Offering encourages. Children are educated, nurses are trained, and dedicated men and women are prepared for ministries within the Church because Episcopalians support this Offering. Above all, the Gospel is made a more vital part of the hopes of all these people for a better life. Plan to give your fullest support to the Good Friday Offering in your parish.

P.E.I.—PROFESSIONAL EMPLOYMENT INFORMATION. The new abbreviation is a convenient name for the Executive Council's Professional Personnel Reference Service. Through this service, the Church and Church-related agencies and institutions have access to the names of professional lay people qualified to fill currently available positions, as well as the names of clergymen trained formally for specialized ministries. Neither a placement bureau nor an employment agency, P.E.I. simply gives the name of an interested professional person to a Church organization reporting an opening for which he is qualified by education and experience. P.E.I. initiates the contact; the institution and the professional person take subsequent action and make their own decisions about employment. This information exchange makes available a wider scope of vocational opportunities than the Church has ever known before. For more information, write: P.E.I., Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

KNOWING THE TIME gathers in one volume the inspiring and relevant addresses heard by the Women of the Church at their Triennial Meeting last October. The Rev. Massey Shepherd cites the historical and biblical evidence for God's action in the world. The Rev. Daisuke Kitagawa and Prof. Charles Willie of Syracuse University describe the changes taking place in our world and in our nation. Mrs. Harold Kellerman, associate professor at Virginia Seminary, speaks of the place of women in the world as it is now. Mrs. Theodore O. Wedel gives a summary of discussions prompted by these addresses.

Although originally presented to women, these addresses deal with matters of timely concern to everyone else in the Church. *Knowing the Time* is valuable for individual use or for group discussions. Costing \$1.50, this publication is available from the Episcopal Church Women in your diocese. You can also obtain a copy by using the Seabury Bookstore coupon.

MUTUAL RESPONSIBILITY AND INTERDEPENDENCE

describes an idea which is surging through the Anglican Communion from its frontier endeavors to its ancient establishments, bringing new possibilities of life to the Church everywhere. This idea has always been part of the Church's nature, but emerged with special significance at the 1963 Anglican Congress in Toronto. The proposals which accompanied were accepted by the General Convention last October.

Mutual Responsibility and Interdependence in the Body of Christ is the book that presents these proposals, together with related documents. It was edited by the Rt. Rev. Stephen F. Bayne, Jr., formerly Executive Officer of the Anglican Communion, and now Director of the Executive Council's Overseas Department. This has become one of the essential documents for understanding life in the Church today. Copies cost 75¢ each. Use the Seabury Bookstore coupon to order yours.

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"We can turn to God as we are now, with all our doubts and uncertainties, with all our fears, jealousies, prejudices, and hatreds, with all our demonstrations of unfaithfulness to God. No explanations are required, and excuses are out of order. Our Lord welcomes us as we are *now*."

Arthur Lichtenberger

"If one adult Episcopal communicant in seven turned over to the church what he pays for 100 cigarettes—or five packs—a week, we would have over \$22 million a year towards implementing the great vision set before us in the document on 'Mutual Responsibility and Interdependence in the Body of Christ.'"

"Is this a pipe dream?"

Charity Waymouth



"The first duty of love is to listen."

Paul Tillich



WORDS FOR TODAY

"The truth of the matter is that men and women are equally loyal communicants of the Church, and the practice of segregation by sex is no more admirable than that of segregation by race or color."

Clifford P. Morehouse

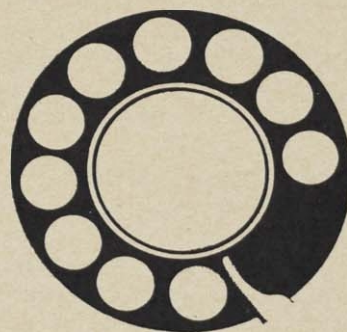
"I certainly wouldn't have a single friend if I treated people the way I treated God."

Sarah Patton Boyle

"We can no longer look on our largesse as a one-way street. We cannot give money with a sanctimonious feeling of having discharged our responsibility to God. We cannot call on the sick and feel that we have done a great Christian act. We cannot accept the job of teaching a Sunday school class of ten-year-olds and think what a great sacrifice we are making."

"All these are good—yes. But it is only half-way. We must do these things with the heartfelt knowledge that we are receiving as much, if not more, than we are giving."

Prime Osborn



"Christianity is a call to live dangerously. Let us trust God and go forward."

**Lakdasa Jacob de Mel,
Metropolitan of India,
Pakistan, Burma,
and Ceylon**

"We tend to practice a split-level religion that separates the Church from everyday life. It is a split-level religion which holds that Christianity is not concerned with the problems and challenges of the secular world—for this is just where key decisions are made; this is just where lay men and lay women *are* the Church."

Sam Welles

"This journey [of life] holds a surprise in store for us: an encounter with the Word of God come into the world as man: an encounter with the Incarnation. Our experience of the created world is transformed into an extraordinary adventure, into a magnificent revelation."

Pope Paul VI

"Sufficient stress cannot be placed on [the] relationship between the Christian and his world neighbors. It has to be as complete and personal as the concern of Christ. It is the heart and soul, the essence of Christianity."

Albert J. Nevins

"Instead of asking yourself whether you believe or not, ask yourself whether you have this day done one thing because He said, *do it*, or once abstained because He said, *do not do it* . . ."

George Macdonald



"Some people feel guilty about their anxieties and regard them as a defect of faith. I don't agree at all. They are afflictions, not sins. Like all afflictions, they are, if we can so take them, our share in the Passion of Christ."

C. S. Lewis

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

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

Roland Allen



A MATTER OF DEATH AND LIFE

*The Presiding Bishop's
Easter Message*

1965

WHEN A traveler who has landed at Kennedy or LaGuardia Airport chooses the route of the airline bus into midtown New York, he has placed himself in position to understand the meaning of Easter. At one point along the route he will become aware of the fabled Manhattan skyline, its forest of stone and steel against the horizon. And the eloquent testimony borne by it to the dynamic creativity of men is overwhelming. But when his eyes shift to the foreground, the traveler may feel the kind of shock that can only be produced by the witness of a cemetery. For on both sides of the road are seemingly endless echelons of tombstones, each silently guarding the "mortal remains" of a man, a woman, or a child who, at some time, walked the earth as vital and alive as the traveler himself.

For the reflective person, this experience is bound to be a sobering one. Indeed, the dialectic which unites (or separates) Man as creator and Man as creature is dramatically stated in this contrast. For the testimony of the tombstone over against the soaring reaches of the skyscraper is simply this: "No matter how skillfully men unlock the secrets of the material world, and regardless of their struggle to make themselves invulnerable (symbolized in skyscraper towers of Babel), they all end up here!"

This is why I believe that the most effective service for evangelism this Church possesses is precisely the Prayer Book Office for the Burial of the Dead. For it is only in the light of the inescapable fact of death that a person can adequately engage and enter upon the mysterious fact of life. The death of any man compels the living to face and to seek abiding answers to the seminal questions, "Who am I?" and "Whither—for me?" When he has fought his way



through the depths of such a query, he is better able to respond in gratitude and joy to the mighty reassurances of Christian Gospel: "I am the resurrection, and the life," saith the Lord; "he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Only sentimentalists fall for the false hope that there is no death. Mere survival beyond the grave is a dubious doctrine of immortality. The bright proclamation of Easter for Christians is that God has destroyed the tomb's final mastery over human hopes and, by His mighty intervention in Christ Jesus, has turned sunset into sunrise for such as in joyous obedience bear a cross into, and through, the "tomb's dark portals." The Good News is not survival, but triumph! Not that death is nothing, but rather that through faith in Christ Jesus "death is swallowed up in victory." Alleluia.

—John E. Hines

From the Anglican
Cheering Section*



John Habgood

TRUTHS IN TENSION

New Perspectives On
Religion and Science

SOME of our best friends are Episcopalians, or so it would seem, judging from the acclaim for a remarkable new book. The author, a Cambridge biologist who studied theology at Oxford and is now rector of a parish church, wrote *Truths in Tension* for the reader who is a layman in both of the areas he explores. No wonder it is being welcomed by professionals who share either of his callings.

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"OUTSTANDING. Habgood is not concerned to deny or minimize the tension which inevitably exists between religion and science, and realizes how much the theologian has to learn from the scientist."

— *The Church Times* (London)

* There is also an ecumenical cheering section. ROGER SHINN calls *Truths in Tension* "wise, witty, and penetrating." And to HAROLD K. SCHILLING, it is "the product of an original, well-informed, and courageous mind."

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FIFTH ANNIVERSARY EDITORIAL

WHOSE REVOLUTIONS?

IT'S NOT easy being in the middle of a revolution. Ask the citizen trying to register for voting in Alabama. Ask an Episcopal vestryman in Mississippi. Ask a copper miner in Zambia. Ask a Peace Corps worker in Bolivia. Ask yourself.

Perhaps the most difficult decision we face in the middle 1960's is that of becoming active revolutionaries. Some of us already are. Some of us want to be. Most of us are resisting the inevitable with every excuse at our command.

Which revolution, we ask. Science and Technology? Communications? Radical Social Change? Race? Morality? Where do we jump in, if we have to?

Our Lord said, "I am the way, the truth, and the life." Isn't this the command we are searching for? Isn't the Church the best training ground for revolutionaries today? God, in His wisdom, began the revolutions that now grab the whole earth when He sent His Son to be with mortal men.

In this fifth anniversary issue of *THE EPISCOPALIAN*, we talk of John Wesley and John Keble, of earnest young men on skid row, of the nation's new Attorney General, of a small, deaf Arab girl. Widely separated in time and geography, these persons are unmistakably linked together by God's design.

We do not know where God will lead, but we do know He will. In the months to come, we will continue to search for evidence of His way in persons, in events, and in the obvious and obscure places of His world. Thank you, our 150,000 reader families, for your support and your interest in this search.

—H. L. M.

THE EPISCOPALIAN

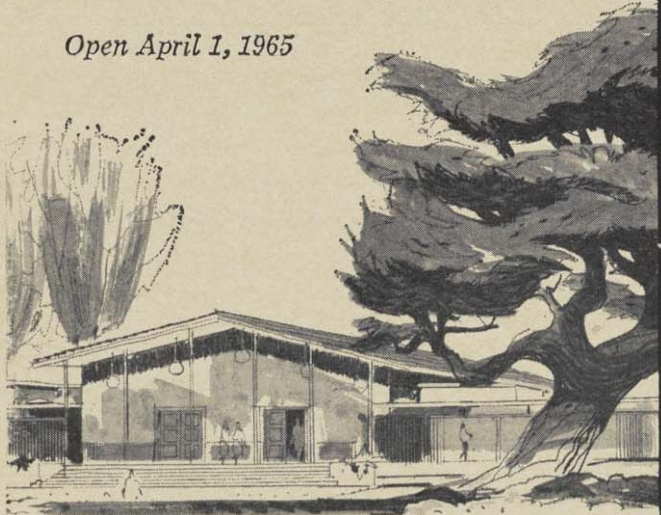
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Executive Council Approves Largest Mission Program

Race relations, programs and budgets, aid to education, and the Armed Forces ministry were among the major subjects considered at the February meeting of the Episcopal Church's Executive Council at Greenwich, Connecticut.

Presiding Bishop John E. Hines chaired the meeting, his first since the Rt. Rev. Arthur Lichtenberger retired as Presiding Bishop and president of the Council.

During the three-day session, the forty-one members who serve as the Church's *ad interim* governing body between General Conventions did the following:

—**Approved** the largest General Church Program in history. The national and worldwide operations of the Episcopal Church in 1965 will cost \$12,904,639, or only a little more than five cents out of each dollar contributed to the Church. Some \$5,500,000 of this total is allocated for the work of the Overseas Department, and more than \$3,300,000 for Home Department service.

—**Noted** that General Church Program funds received from individual gifts through congregations and dioceses reached a new high of \$10,753,076 in 1964, and that pledges for the 1965 program had gone over the eleven million dollar mark for the first time.

—**Clarified** church policy on race relations programs after considerable debate (*see next page*). Episcopalians working in race relations programs, particularly those under interchurch sponsorship, should now notify, and consult with, the bishop of the area into which they are being sent.

—**Established** a Church and Race Fund for 1965, and authorized an appeal for \$100,000 to support the Fund. Sunday, May 2, was set as the day during which Episcopalians throughout the nation might contribute to the Fund. The appeal for \$100,000 will supplement a contribution of \$25,000 given by the Women of the Church.

—**Reaffirmed** Executive Council's "support of the National Council of Churches, specifically in the work of the Commission on Religion and Race and the Delta Ministry," and approved financial support from the Religion and Race Fund—\$45,000 for the Commission, and \$20,000 for the Delta Ministry.

—**Adopted** a statement on aid to education backing President Johnson's Education Bill and stating, "We welcome

the inclusion of all nonprofit schools in the proposals for assistance in the purchase of books for school libraries and for student use. The propriety of such assistance," the statement continued, "was recognized by the action of the 1964 General Convention of the Episcopal Church."

—**Voted** to discontinue the Armed Forces division of the Home Department, since its work is now the responsibility of the Bishop for the Armed Forces, the Rt. Rev.

Good Friday Offering Earmarked For Work of Church in Holy Land

As has been the Episcopal Church's custom since 1889, the Good Friday Offering for 1965 will be dedicated to work in the Holy Land. Ministry in this troubled area has been a concern of the entire Anglican Communion, and is essentially a ministry of reconciliation, whereby men of different creeds and factions are brought together.

The offering serves the Anglican Archbishop of Jerusalem, the Most Rev. Angus Campbell MacInnes, in several ways. It supports the Church of England's Jerusalem and the East Mission; provides the Episcopal Church's share of Inter-Anglican support for the Archbishop's work; continues the work of St. George's Theological College, Jerusalem; and meets the expenses of the Rev. Canon John D. Zimmerman, an American priest on the Archbishop's staff.

The offering also supports work in Jordan, Lebanon, Syria, Egypt, Libya, the Sudan, and Iran. Anglicans in these areas are making an intensified effort to witness to the Gospel, despite their small numbers. Much of this work consists in building and staffing schools, training nurses, and aiding refugees.

In addition, the Good Friday Offering has made it possible to enroll an Arab student in the Church Divinity School of the Pacific. After his ordination he will return to the Near East to minister to Arab refugees in Israel.

Arnold M. Lewis, whose post was created at General Convention in October. Bishop Lewis serves as Suffragan to the Presiding Bishop. The Council honored the Rev. Robert J. Plumb, executive secretary of the Armed Forces division since 1954, for his distinguished work with chaplains and service personnel around the world.

—**Heard** an interim report of the Church's new, national Mutual Responsibility Commission. The Commission was created by General Convention in October, appointed in December, met in January to organize and consider its tasks, and adjourned to meet again on April 19 in New York.

The members elected four officers at their January meeting in Washington, D.C.: the Rt. Rev. Thomas H. Wright, Bishop of East Carolina, chairman; Mrs. Harold Sorg, Berkeley, California, vice-chairman; the Rev. Canon Charles M. Guilbert, New York, secretary; and Mr. Lindley M. Franklin, Jr., New York, treasurer. The Presiding Bishop will soon appoint a staff officer for the Commission.

—**Learned** that interchurch aid support through the Presiding Bishop's Fund for World Relief, and emergency appeals, reached \$890,000 in 1964. This year, however, total needs are expected to be more than a million dollars. Already-documented requests to the Episcopal Church from various parts of the world totaled \$845,000 as of the middle of February.

The Church and Race: A Healthy Discussion

When the Church's Executive Council clarified its position on race relations programs at its most recent meeting (*see previous story*), the result was a victory for the whole Church.

In the good spirit which prevails at Council sessions, churchmen from every part of the country, and with differing points of view, spoke out honestly on the difficulties of turning the Church's resolutions on human rights into action. The historic discussion occurred during a special order of business set by Presiding Bishop John Hines.

The specific issue was a Council resolution approved at its December meeting. The general issue was the Episcopal Church's support of interchurch race relations programs, with the Delta Ministry project now under way in Mississippi the case in point.

December Decision—The December resolution authorized a \$100,000 appeal for a 1965 Church and Race Fund.

The problem which brought up Bishop Hines's special order in February lay not in the Race Fund approval, but in the conditions attached. These were: first, that the Race Fund should not be used for projects in specific areas without the local bishop's consent; and second, that Episcopal clergymen engaged in such projects would be required to obtain the local bishop's consent. These two conditions seemed, to some, to hamper Episcopal participation in the Delta Ministry project.

The Delta Ministry—This project, started last fall, is a long-range effort in such areas as health education, relief, voter

registration, and training in literacy and citizenship. It is the first U.S.-based program ever to receive support from churches overseas through the World Council of Churches.

Chairman of the Delta Ministry project is the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, D.C. The director, the Rev. Jon L. Regier, is executive secretary of the National Council's Division of Home Missions. Delta Ministry programs are now under way in three Mississippi communities—Hattiesburg, McComb, and Greenville.

Reactions—Although most of the Executive Council members who voted for the December resolution felt at the time that they were strengthening and bringing order to Church race relations operations, many churchmen disagreed. Thus the Presiding Bishop placed the now-controversial resolution on the Council's February agenda for reconsideration, and invited several interested parties to share in the Council's discussions. The guests included the Rt. Rev. John Maury Allin, Bishop Coadjutor of Mississippi; Bishop Moore; the Rev. Robert Spike, director of the Commission on Religion and Race; and the Rev. Harry J. Bowie, Episcopal priest who is acting director of the Delta Ministry program in McComb, Mississippi.

Highlights—The Rt. Rev. Robert L. DeWitt, Bishop of Pennsylvania and chairman of the Home Department, began the discussion. Some of the highlights:

Bishop DeWitt—"We are without question in a revolutionary situation, . . . wherever it comes out, and with whatever pain we cover the journey, we *do* know the position of the Negro will not be the same. We do *not* know what will be true of us who are white—whether we shall have learned or not, whether we shall have grown or not, whether we shall have died inside, or come to some new life. But the time is long past when the issue is whether whites in the United States will, out of their kindness, be decent to Negroes—that sort of condescension simply will not be tolerated."

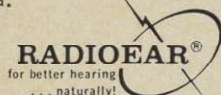
Bishop Allin—"I beg you all to remember the local situations. You all assume that any move made by the General Convention or this Council informs the grassroots—informs the church on the level we find when we get back home. I would like to inform you that you can get *leaders* to come to agreement—but this does not automatically reach down to the grassroots churches. They're the ones we have to deal with when we get back home. They are also the ones, at least in Mississippi, who this year oversubscribed our pledge to the work of the Church—and this in the face of our questions, sometimes, as to where that work is taking us. I think we should address ourselves to this problem of interrelationships and communication."

Prime F. Osborn, Executive Council member from Jacksonville, Florida—"Love can apply both ways—I ask your understanding of the situation we face in the South. Many of you say you understand it. If you haven't lived there, I doubt that you'd understand. . . . We need some indication of your knowledge of this problem. We need your help."

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Worldscene continued

Council's General Board Calls for Vietnam Peace

A plea to the Johnson Administration to "engage in persistent efforts to negotiate a cease-fire" in Vietnam was issued by the policy-making General Board of the National Council of Churches, meeting in Portland, Oregon, on February 26. Recognizing that "there are many difficulties and dilemmas facing our country in negotiations for political settlement," the statement called attention to "the seriousness of the prolonged military conflict, the danger of escalation, and the possibility of a Third World War." The U.S. Government was urged "to utilize United Nations assistance in achieving a solution and in seeking to reduce the area of conflict by effective border control and internal policing." The Council's General Board asked the Government to give "bold and creative leadership" to a broad international development program for the Mekong River region, and to continue full-scale U.S. economic and technical assistance where necessary.

Conference on Liturgy To be Held April 26-28

The fourth national liturgical conference in the Episcopal Church will be held in New York City, April 26-28. Sponsorship is being shared by the Associated Parishes, the Cathedral Church of St. John the Divine, and the parish of Trinity Church, New York City. The sponsors have invited members of other denominations to attend and share with Episcopalians both mutual and varying concepts of liturgy. Sessions will be held in the Waldorf-Astoria Hotel. On the Sunday preceding the opening of the conference, the Rev. Dr. H. Boone Porter, Jr., will give a preview of the purposes of the conference at the Church of the Incarnation, New York City. At the conference's conclusion, the students of St. Luke's School will give a performance of T. S. Eliot's *Murder in the Cathedral*.

Nation Mourns Death Of Episcopalian Nat Cole

Nat (King) Cole, singer, jazz pianist, and devoted Episcopalian communicant, died on February 15 in St. John's Hospital, Santa Monica, where three weeks earlier he had undergone surgery for the removal of a cancerous left lung.

He was to have been honored for his work in the Church at ceremonies at Hobart and William Smith College, Geneva, New York, on June 13, it was disclosed after his death. A member of St. James' Church, Los Angeles, Nat Cole sang in the choir whenever his professional engagements allowed. He was active in fund-raising and other church activities—a natural result of his upbringing as the son of an Alabama Baptist preacher. Several times Mr. Cole visited Episcopal mission operations overseas when he had singing engagements nearby.

Not known as a militant civil-rights crusader, Mr. Cole worked for the cause of integration and acceptance in

his own way. After a rebuff in Alabama, he refused ever again to appear in the South. He did have to fight for his right to own and maintain a suburban home. He did this with equanimity, with humor, and with that great fund of personal charm which made him one of the nation's best-known and respected entertainers.

Burial took place in Forest Lawn Cemetery, following services attended by thousands at St. James' Church. Mrs. Cole, the former Maria Ellington, had asked that in lieu of flowers, contributions be made to the Eleanor Roosevelt Cancer Foundation. As February drew to a close, announcement was made of the formation of another cancer fund—the Nat King Cole Cancer Fund. It was founded by Capitol Records, for whom he had made such hits as "Mona Lisa" and "Nature Boy." Capitol made the initial contribution of \$10,000.

Archbishop of Canterbury on World Tour



The Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury, stops in San Francisco on a world tour of Anglican churches. Dr. Ramsey made short stops in New York and California before continuing to Hawaii, the Fiji Islands, New Zealand, Australia, and Singapore.

President Asks Revamping Of Immigration Laws

President Johnson has asked Congress to adopt new immigration laws that will abolish the present system of quotas based on national origins. This action has long been supported by most of the nation's church groups. Hearings began on February 10 in the New Senate Office Building before Senator James Eastland of Mississippi, on proposals with the following provisions:

- Quotas to be eliminated by 20 percent a year, over a five-year period, with the quota numbers going into the general pool.
- Visas to be allotted from this pool on a preferential basis, the first going to skilled or gifted persons.
- The President to have power to restore a portion of the cuts suffered by nations now favored, i.e., Germany, Great Britain.
- Present safeguards to be continued against undesirables and security risks.

Government spokesmen felt that the new law might eliminate heartbreakingly long waits in countries discriminated against by the forty-year-old law now in operation. The effect would be to increase immigration from 300,000 to 350,000 annually.

Continued on page 52

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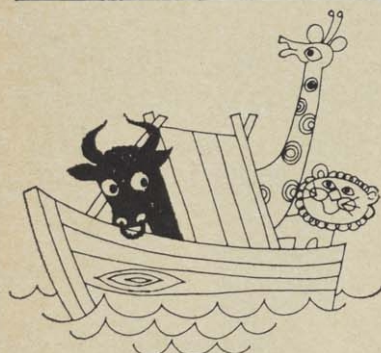
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Digging Ditches Is Not Enough: Christian Educators Meet in Louisville

"We get older, richer, and more conservative as the majority of the world's population gets younger, poorer, and more radical. What does this mean for a Church trying to define its mission in the world under the Lordship of Jesus Christ?"

This is the question the Rev. Dr. Eugene L. Smith asked some 2,000 delegates attending the recent annual meeting of the National Council of Churches' Division of Christian Education in Louisville, Kentucky. Dr. Smith, executive secretary of the United States Conference for the World Council of Churches, addressed the educators in plenary session.

The Theme Is Mission

"Mission: the Christian's Calling" was the theme for the program, which brought together lay and ordained specialists in Christian education from forty Anglican, Protestant, and Eastern Orthodox communions in all fifty states and Canada. They met in fifteen simultaneous sessions, representing as many educational interests, to discuss ways to make religious education more relevant and effective in today's changing world.

The participants also found their horizons widened as they listened to talks by outstanding specialists. Dr. Samuel Southard, Professor of Psychology of Religion at Southern Baptist Theological Seminary, Louisville, spoke on the question, "Dare the Church Speak Out Today?" and concluded by saying, "In 1965, churches are speaking out with courage and conviction, or with complacency and compromise. There is no place to hide in a nation on the move."

The Spice of Life

The fifteen separate sections, the wide variety of topics covered, the many special events, illustrated the statement of Dr. Gerald E. Knopf, associate general secretary for Chris-

tian Education of the National Council of Churches, when he said the conference "will emphasize the tools and procedures of an expanded Christian Education concept which goes far beyond the traditional Sunday school room to meet some of today's most pressing needs."

In fact, the adult and children's sections went out into the streets of Louisville to learn. Two hundred adult section members visited places of business and government, institutions, and even taxi stands and street corners to meet and talk with adults at work in an effort to examine how the Church affects their daily lives. The group specializing in children visited agencies ministering to deprived children and families. Dr. Anna Arnold Hedgeman, coordinator of special events for the National Council of Churches' Commission on Religion and Race, and author of *The Trumpet Sounds*, told this group that not only the poor, but Christians in America, are culturally deprived because they have failed to comprehend that Jesus "was the tough guy of His era," and that His life was spent working with the "multitudes."

Episcopalians

Among the Episcopalians taking a prominent role as leaders or speakers were: Dr. David Hunter, deputy general secretary of the National Council of Churches; Dr. Randolph C. Miller, professor at Yale Divinity School; the Rev. John H. Peatling, coordinator of Children's Work Planning, Research, and Development, Department of Christian Education, Episcopal Executive Council; Dr. Cynthia Wedel, executive director of the Division of Christian Unity, National Council of Churches; and the Rev. Dr. Theodore Wedel, chairman of the Department of Ministry, Vocation, and Pastoral Services of the National Council's Division of Christian Education.

Roman Catholics Contribute

Several Roman Catholics contributed to the weeklong program. Notable among these was the Rev. Theodore C. Purcell, acting director of the Institute of Social Order at St. Louis University. He spoke on "Work Motivation, Business Ethics, and Catholic Theology."

Father Purcell told his audience that "profit-making is not the only purpose of business . . . some businessmen are sincerely wrestling with the problem of values in business." He deplored the average clergyman's lack of understanding of the American economy, pointing out that the cleric is unprepared to counsel on problems of business ethics or values. Reginald A. Neuwien, director of the Study of Catholic Education at the University of Notre Dame, reported some of the highlights of the three-year study. Roman Catholics have made of their elementary and secondary

schools in order to find how well they are succeeding in developing religious knowledge in their students.

Digging Ditches?

In addition, the subjects of higher education, family life, social work, missionary education, government, administration, and communication were touched upon as these educators looked at Mission as it relates to the Christian, his calling, his church, and his education. As Dr. Smith said, "I assume we are committed to Mission—if there is any doubt about this, the best contribution we can make to the Church is to go back to digging ditches."

Two thousand people may have felt that they had worked that hard in Louisville, but they were not ready to dig ditches. Not with the opportunities before them in making Christians conscious of the Church's changing mission in the late 1960's. —MARTHA MOSCRIP

Villagers Build Church in Ten Hours



Greek Orthodox in a village near Menidi, Attica, built this church in ten hours, working from 7:00 A.M. to 5:00 P.M. on a Sunday. Other parishioners sold candles to help raise money for the new parish. The church was erected without a license from the government, which refused to grant the permit after church authorities in Menidi objected on the grounds that there was no need for another house of worship. Following an evening liturgy in the new church, villagers guarded the building all night, determined to continue their vigilance while any threat of state-ordered demolition existed.

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Worldscene continued

Marriage and Divorce: Words of Warning

After reviewing several hundred marriage licenses and divorce cases in his community, a Canton, Ohio, Domestic Relations Court judge concluded that Protestant churches have been weak in the areas of premarital and marriage counseling. One result of his findings was an effort to spur interreligious discussion on the problem.

Judge John R. Milligan, Jr., a United Presbyterian layman, found in his survey of court records for 1963 and 1964 that, while 96 percent of all first marriages have clergymen officiating, 50 percent of those suing for divorce were attending church. Of divorce petitioners, 66 percent were Protestants, 15 percent were Roman Catholics, and 19 percent reported no church affiliation.

Young Marrieds—He also discovered that 61 percent of all divorces involved teen-age marriages, 44 percent of the divorces occurring before the third anniversary.

Relating his somber findings to an upcoming panel discussion on "Marriage and the Family" sponsored by the Canton Ecumenical Confrontation, Judge Milligan wrote a letter urging local clergymen to attend the conference. **Tightening the Belt**—"We simply can't go on this way," the letter said. "Frankly, I am concerned that the invocation of God's grace at the time of marriage is often no more than a shallow formality, and that the spiritual implications of marriage quickly lose their effect upon many young people. . . . I believe we can—we must—do something to tighten the spiritual belt on marriage."

On another occasion Judge Milligan, speaking before a gathering of Ohio Presbyterians, cautioned, "Although the Church involves many clergymen dedicated to preserving marriages and saving families, the facts, coupled with personal experience, indicate that the Church is . . . irrelevant to the matter of marriage."

Christian Unity: Steps in the Southwest

As the spirit of ecumenism gains in concreteness—becoming action rather than theory—the forms it takes become increasingly practical, creative, and unexpected. A number of ecumenical "firsts" have in past months occurred in various parts of the United States, with two of the latest—and most notable—coming from New Mexico and Texas.

Santa Fe Story—One of the most widely heralded ecumenical events came from Santa Fe, New Mexico, when the Roman Catholic Archdiocese of Santa Fe joined the New Mexico Council of Churches. Although individual Roman parishes have previously become members of local councils of churches—in Tulsa, Oklahoma, for example—this was the first time a Roman diocese had taken such a step.

The other members of the New Mexico council are: the Episcopal Church, The United Presbyterian Church U.S.A., The Methodist Church, the Disciples of Christ, the Lutheran Church of America, the Evangelical United Brethren, and the United Church of Christ.

Recently the first meeting with Roman Catholic members present was held in Santa Fe. "We just talked about mutual areas where we can take action," said one Protestant mem-

ber of the council. "Our hope is to bring to bear a united Christian witness . . . here in New Mexico."

Dateline: Dallas—Another ecumenical note was sounded in Texas, when the Rt. Rev. Robert K. Gorman, Roman Catholic Bishop of Dallas-Fort Worth, recently witnessed the licensing of some 100 Episcopal lay readers. During the licensing ceremony, Bishop Gorman occupied a seat inside the altar rail; later, he addressed a dinner meeting of Episcopal laymen and clergymen.

Bishop Gorman stressed the growing role of laymen in the Church. He also said, "It is pleasing to realize that friendly, understanding dialogue between the different Christian families on a worldwide basis is beginning to take the place of the old mutual suspicions and acrimonious controversies of 400 distressing years."

Later, Bishop Gorman accepted an invitation for the clergy of his diocese to attend a joint luncheon with the Dallas Pastors' Association. There some 150 Roman clergymen joined with an equal number of Protestant ministers to hear a Methodist theologian, Dr. Albert C. Outler, report on his experiences as a delegate-observer at Vatican Council II.

Two Leaders in Ecumenical Dialogue



Augustin Cardinal Bea (left), distinguished head of the Vatican Secretariat for Promoting Christian Unity, chats with Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, on arriving in Geneva. Visiting the Council's headquarters, Cardinal Bea announced the Vatican's acceptance of a W.C.C. invitation to hold joint talks on possible collaboration in various fields.

Youth and the Church: Bravo. Science Students

The scientific mind and a religious outlook are distinctly compatible. This conclusion was developed in a survey of more than 300 outstanding high school science students who attended the National Youth Conference on the Atom, held in Chicago. The percentage of religious affiliation among the students queried was much higher than the norm: fully 85 percent stated that they were church members, worshiped regularly, and were active in their church organizations.



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In Person

● Presiding Bishop **John E. Hines** will return to his alma mater and his home province from June 10 through 16 for the Sewanee Summer Training School, a conference of laity and clergy of the Fourth Province. Among the other outstanding churchmen who will appear at the summer school of the University of the South are the Rt. Rev. Stephen F. Bayne, Jr., former Anglican Executive Officer and present director of the Overseas Department of Executive Council; and Bishop Reuben Miller, president of the National Council of Churches. The theme, "The Church, the Mission and Unity," will include courses and workshops with special emphases for laity as well as clergy. One course for the laity will be under the direction of Mrs. Seaton Bailey, chairman of the General Division of Women's Work.

● General of the Army **George C. Marshall**, U.S. Chief of Staff and global leader during World War II, gave the details of his first "job change" to the Rev. Bernard C. Newman, vicar of Trinity Episcopal Church in New York City, in a letter recently made public.

When Mr. Newman was rector of St. Peter's Church, Uniontown, Pennsylvania, in 1943, he wrote General Marshall in an effort to track down the details of the General's presumed career as choirboy in his young days at Uniontown. Not so, Episcopalian Marshall replied.

"You are wrong about my singing in the choir. Up to the present day it would be quite impossible for me to qualify for such service. I did engage in church work, soliciting funds, doing odd jobs, but more particularly in pumping the organ until, to be perfectly honest about this business, I was discharged for failing to provide air at a critical moment, having become deeply engaged in a Nick Carter novel. Miss Fannie Howell was my boss upon whom this unpleasant duty fell, but I suffered more at home after the event than from Miss Fannie."

The clergyman has given the letter to a special display in the George C. Marshall Research Library, Lexington, Virginia.

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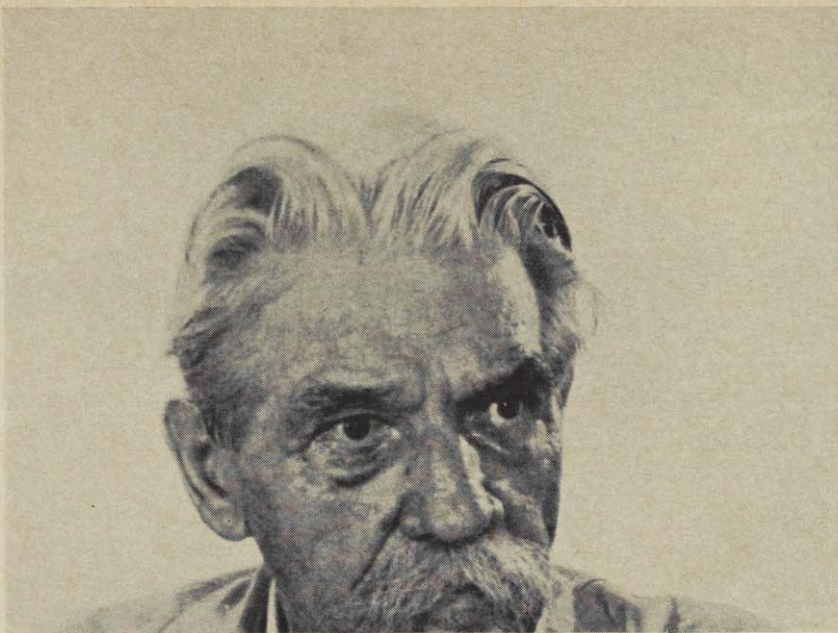
BOOKS

Contributing Reviewers

Eva Walsh

Edward T. Dell, Jr.

Ruth Malone



Schweitzer: Saint or Fraud?

HERE ARE two books on Albert Schweitzer written from completely different angles of vision.

Erica Anderson is Schweitzer's close friend and is chiefly known for her fine photography. Her book, *Albert Schweitzer's Gift of Friendship* (Harper & Row, \$4.95), is her narrative of their relationship during some seven years while she filmed the story of his life.

The film won an Oscar for the best documentary of 1959. Obviously she cherishes his friendship and represents him as a unique and great human being. Her book is warm with personal anecdote and adds further weight to the affection which so many people feel for Schweitzer. Her comments are made richer by her many fine photographs of him reproduced in the book, which were taken over the years.

Verdict on Schweitzer, by Gerald McKnight (John Day, \$4.95), requires more lengthy treatment because it is essentially an exposé. In the first place, the title is offensively pretentious. One can hardly hope to render a verdict on such a many-faceted human being during his lifetime. Even the doctor's most fervent admirers realize that the man is not perfect, and that there are certain areas where legitimate questions can be asked, and perhaps answered in the negative.

One such question, most certainly, is why he stubbornly chooses to maintain the hospital in such a primitive and even unsanitary state. Another is to suggest that his effectiveness is diminishing because he has never outgrown a patronizing attitude toward the Africans.

But in raising such questions, one must remember that when Schweitzer first went to French Africa in 1913, he was transcending his time. He is now ninety years old, and rare is even the genius who can maintain a youthful flexibility after the successful patterns of a lifetime.

If Mr. McKnight let his charges rest on such issues, his book might have some value. But the weight of his analysis is on a more personal and disturbing level. He questions Schweitzer's motives in going to the jungle in the first place, claiming that they were much more selfish than we realize—the doctor was such an egomaniac that he wanted to go somewhere where he would have a completely free hand. He indicates that Schweitzer's knowledge of medicine is fairly primitive, and that he knows so little of what is going on in the medical end of his hospital that he is unaware of the ethics of some of his staff.

Having sharpened his knife, McKnight now plunges it closer to the

bone. Isn't there something a little strange, he asks, in the many women who have flocked to Lambarene to dedicate their lives to the doctor, though most of the male staff members leave when their terms are up? He continues by pointing out that Schweitzer is not an orthodox Christian, and that in his family relationships he has ridden harshly over the needs of his wife and daughter, using them only for his own purposes.

I find speculation of this sort distasteful and shoddy. Of course Schweitzer has a strong ego—have you ever known a great man who didn't? As for the women, they seem more content to stand in the shadows and serve while men are less willing to subordinate their drives to others. The difference between the sexes might well answer Mr. McKnight's weighted suggestion.

More than that, Schweitzer's private life is his own domain. One might just as well berate Socrates for not being a better provider, or charge that Jesus would have been a more dutiful son had he remained in Joseph's carpenter shop. Such charges have no place in the assessment of a man's achievement. Whether Schweitzer is a Christian or not (has he ever claimed to be?) is surely a matter better left to God. From his inadequacy in deal-

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Books continued

ing with Schweitzer's theology, I doubt that Mr. McKnight has the proper basis for judgment. I must report that McKnight selects the wrong points on which to base his verdict.—EVA WALSH

Poverty: Sunless and American

By this time, Michael Harrington's study of the nation's five million "invisible poor," titled *The Other America* (Penguin, 95¢), has become a modern classic. Its busy and dedicated author is not only serving as consultant to the nation's "Poverty Corps," but is a popular speaker.

His hard-hitting indictment of the unwittingly ignored poor—the migrants, the rural poor, the out-of-work coal miners, the city slum-dwellers—has become a "must" on the reading list of any church or secular organization involved in social work, particularly in the increasingly emphasized "inner-city" situations.

Harrington, a free-lance writer who has been a frequent contributor to *Commonweal* and other magazines, has a writing style far superior to what we have become used to in the sociological treatises or the "cause" publications. Lean, spare, it has an inner rhythm which takes its beat from his passionate concern with the issue.

The Other America is not only good—it is beautiful. In its surprising and disturbing way, it seems likely to become one of the very few of that stream of books being turned out today which will be read by our succeeding generations to their pleasure and advantage.

The collection *Poverty in Plenty*, edited by George H. Dunne (Kenedy, \$3.95), covers the same ground, but far more unevenly. Contributors include Wilbur J. Cohen, assistant secretary of the Department of Health, Education and Welfare; Mr. Harrington; Dwight Macdonald, staff writer for *The New Yorker* and film critic for *Esquire*; economist Robert Theobald; Oscar Ornati, professor of economics at the New School for Social Research; Leon H. Keyserling, chairman during the Truman administration for the President's Council of Economic Advisors; and Gunnar Myrdal, the Swedish economist whose classic work, *An American Dilemma*, first brought to the world's attention

the smoldering scandal of our Negro problem.

The book breaks about fifty-fifty: while all of the writers approach the subject with unexceptionable motives and with admirable sentiments, in most cases the writing can be described only as "reference work" American—solid, but dull—Harrington, Macdonald, and Myrdal excepted.

Woody Klein specializes in housing, civil-rights, political, and social-welfare reporting for the *New York World-Telegram and Sun*. His book *Let in the Sun* (Macmillan, \$5.95) is an unsparing account of the life and hard times of the New York City slum dwelling in which he lived as an "undercover reporter" in 1959.

Let in the Sun is as scathing an indictment of man's inhumanity to man as one is likely to find in this day and age. The author's conclusion: "All slums, no matter where they are, exemplify man's depravity in the twentieth century." The foreword is by John V. Lindsay, U.S. Congressman from what has heretofore been known as New York's "silk stocking district." —R.M.

Washing Off the Garbage

Paradox is the darling of theologians. When Dietrich Bonhoeffer coined the phrase "holy worldliness," he set in opposition two obviously unmixable ideas. The effrontery of Bonhoeffer's phrase is, and is meant to be, a violent artillery shell landed smack in the middle of pious, conventional misunderstandings of the New Testament.

Nearly everything we do and say as Christians has repeated the trite and deadly division of holiness and worldliness for painful centuries. The mistake has ruined our music. It has made a spectator sport of our worship and tortured and disfigured the ministry. It has made us grimacing role players at religious things, and irrelevant Christians elsewhere.

David Head's Lenten book, *Seek a City Saint* (Macmillan, \$2.95), is an ordinary Joe's book about what holiness in the big city might be. In form, the book is a set of letters to a city Joe who wants a plain man's straight, unvarnished talk about the everyday life of a homely Christian.

What this book achieves is an artful introduction to the original meanings of the holy, the saint, and the world as the author resurrects them from the ash heaps of history, with all the gar-

bage and refuse washed away.

David Head is a contemporary man. *Seek a City Saint* is a contemporary book. The oil-and-water imagery of holiness and worldliness, under his clever hand, is masterfully transformed. The result is eminently readable and most welcome. —E.T.D.

LENT WITH JOHN WESLEY, *selected by Gordon Wakefield* (Morehouse, \$1.75).

John Wesley, that towering eighteenth-century Anglican genius, has a stature that still defies measurement.

English Methodist Wakefield has set out in this book forty powerful and apt excerpts from the rich legacy of Wesley. As a practical, devotional guide, Wesley has few equals. —E.T.D.

THE ZAMBESI DOCTORS, *David Livingstone's Correspondence with John Kirk, 1858-72* (Aldine, \$4.75).

Reading other people's mail is not only rude—it is apt to be extremely dull. The genuine greatness of David Livingstone is nowhere to be gleaned in this correspondence. A researcher's triumph, perhaps, but not a treasure to read. —J.W.

ULTIMATE QUESTIONS, *edited by Alexander Schemann* (Harcourt, Brace & World, \$6.50).

An excellent selection of the characteristic writings of Russian Orthodox minds, almost all of them unknown in the West. —PAUL B. ANDERSON

ENGLISH CHURCHES, by *Basil Clarke and John Betjeman* (London House & Maxwell, \$10.00).

A brief and meaty outline history of English ecclesiastical architectural styles from Saxon days to the present. The 262 photographs are remarkable for their clarity and the sweep of their coverage. —E.T.D.

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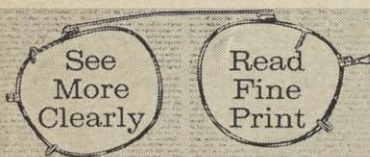
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MOVIES | BY MALCOLM BOYD



The Year's Best

OSCAR time has come again, and with it the annual presentation of awards by the Academy of Motion Picture Arts and Sciences in Hollywood.

Before Hollywood makes its choices on April 5, this reviewer would like to offer his comments on the cinema's passing parade of 1964.

The National Board of Review has cited Anthony Quinn and Kim Stanley as giving the year's best performances by a motion picture actor and actress. This reviewer agrees.

Anthony Quinn portrays the exuberant and vital hero of Nikos Kazantzakis' *Zorba the Greek*. Michael Cacoyannis has directed the picture with style and vigor.

"Life is trouble. Only death is not," exclaims Zorba, who faultlessly gets into constant, and complex, trouble—or, at least, deep involvement in life. Alan Bates plays Basil, the young British author who meets Zorba while waiting in Athens to catch a ship to Crete.

"Take me with you," says Zorba. Basil, ruminating that his decision represents madness, acquiesces to Zorba's wish. But Zorba lays down one important condition in their relationship. He will obey Basil's orders only in work; he will remain

a free man in the rest of his life. Basil accepts this condition.

Lila Kedrova and Irene Papas also give noteworthy screen characterizations in *Zorba the Greek*. The people of Crete, and the island itself, figure prominently in the film, which contains several haunting scenes. One depicts the death of an old woman. Another shows us the murder of a young widow. Taking their vengeance, peasants hurl stones at her as she runs in circles on a barren field, while the voices of chanting—and uninvolved—priests are heard from a nearby parish which dishonors God by being "of" the world, but not "in" it.

The picture does not end in despair, however. It transcends the trouble of life in a triumphant conclusion of joy and renewal.

Kim Stanley gives the year's best performance by an actress in *Seance on a Wet Afternoon*. The picture, highly experimental in nature, is a success because of the direction of Bryan Forbes, and memorable portrayals by Miss Stanley and Richard Attenborough.

Miss Stanley plays a medium who holds a séance each Wednesday afternoon in her home, when she and

her paying guests attempt to communicate with spirits from beyond the grave. Complications arise when the medium and her husband kidnap a rich young child.

At one level, the picture is a superior thriller, but its real significance must be discovered in its profound study of human character. Miss Stanley gives a great performance of a person who has succumbed to the drives of self. She manipulates her feelings and energies, along with the weaknesses of other persons, to dominate life ruthlessly. But, of course, a moment of reckoning with reality does come, and it is a blinding revelation of harsh truths amid cobweb fantasies.

This reviewer's choice of the year's finest film is *Dr. Strangelove* (reviewed in THE EPISCOPALIAN, May, 1964). It makes cinematic history because it breaks through anti-intellectual and anticreative taboos by smashing them. It makes a statement both about genuine and about double-standard public morality. It poses terrifying alternatives to human existence. It is a movie that makes people think, react strongly, and take a definite stand *for* or *against* it. It was directed by Stanley Kubrick.

The best documentary of the year is Jacques-Yves Cousteau's *World Without Sun*, which shows us how man is moving not only into outer space but undersea to the hitherto unexplored floor of the ocean itself. This great documentary film allows us to participate in the life and work of the oceanauts.

As members of the audience, we see the undersea base which the oceanauts constructed in order to do their scientific explorations. We observe the daily life of these men undersea as they adapt themselves to new conditions. Then we see what *they* see—and it is an unbelievably exciting new world which awaits our view. James Dugan, Al Ramrus, and Jim Schmerer wrote the commentary for the film. Serge Baudo has provided a distinctive, first-rate musical score, and the oceanauts themselves are the performers. ◀

APRIL, 1965

"Lewis was primarily an imaginative writer...He had the character of a seer as Coleridge had...and his style unlike Coleridge's, was unfailingly felicitous."


—ALEC VIDLER, *Book Week*

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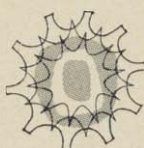
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ANGLICANS . . . THE AWKWARD YEARS

Continued from page 37

to shock in the right places, not necessarily episcopal places, but in the areas where people had deep concern for the Church. Clergy delivered these tracts on horseback from country vicarage to country vicarage. A movement started. Those who did not like it feared it as a conspiracy. But it grew in power.

One of the strengths of the Oxford Movement was its preaching. Those who think that Catholic churchmanship had no place for preaching should read about John Henry Newman's sermons on Sunday afternoons when he was vicar of the University Church in Oxford.

Here is the account given by Principal Shairp, a Scottish Presbyterian minister:

"The center from which his power went forth was the pulpit of St. Mary's. . . . As the hour interfered with the dinner hour at the colleges, which was deliberate, most men preferred a hot dinner without Newman's sermon to a cold one with it, so the audience was not crowded. The service was very simple. No pomp, no ritualism, for it was characteristic of the leading men of the movement to leave these things to the weaker brethren. . . .

"When he began to preach, a stranger was not likely to be much struck. Here was no vehemence, no declamation, no elaborate arguments . . . the one who came prepared to hear his great intellectual efforts was almost sure to go away disappointed. . . . His power showed itself deeply in the way in which he touched into life all truths, moral or spiritual, which all men acknowledge, yet which most have ceased to feel. . . ."

The movement grew till it became countrywide, threatening the security of many people in the establishment. It grew amidst the universities and the nation, until the crisis.

In 1845 John Henry Newman, and some of his followers, "went to Rome." Their conversion to Roman Catholicism seemed to be the final tragedy—the debacle. But not all was over. The Oxford Movement did

not die. It simply passed out of the universities into the world.

Now the ritualistic movement began. The services of the Church were elaborated to express the new sense of the historicity, the sacramentalism, the Catholicity of Anglicanism. So many of the things we think of as "high church" began at this time rather than before. For the Catholic Movement is not basically a ceremonial movement, but a movement of faith.

Eventually this movement, like the Evangelical Movement before it, degenerated. It became too imitative of Roman practices. It began to think of the English Church unreally as two provinces separated from the rest of the "Western Church" (meaning the Roman Catholic Church). The duty of Anglicans was then to look and to act as much as possible like their Latin counterparts in order to be true Catholics. Then came other diseases: rigidity of mind, exclusiveness, a degradation from the great concept of Anglican Catholicism.

In the latter nineteenth century a new life came into the Catholic Movement. This new liberal Catholicism appeared in the universities. Its great prophet was the Rev. Charles Gore, later Bishop both of Worcester and Oxford, the founder of the Community of the Resurrection, a monk, a scholar, a man of God. Under his guidance a symposium, *Lux Mundi*, was put forth. This book represented an amazing gathering of genius. Seldom has there been such a common effort by first-class theological minds to reveal Anglican Christianity as "the Religion of the Incarnation." This great intellectual accomplishment leads us to consider a third characteristic articulated in this epoch.

Anglicanism is Humanistic

The word "humanistic" is a great word, but it is often abused. Here we use it in its classic sense of the quality of respect for all things having to do with the human being. It

reveres the greatness and the grandeur of the life of man, things of body and soul, concerns of social and economic order, and particularly the things of the mind. In the eighteenth and nineteenth centuries intellectual life in Anglicanism flowered. In fact, simply as an intellectual phenomenon our Church has to be dealt with in this period.

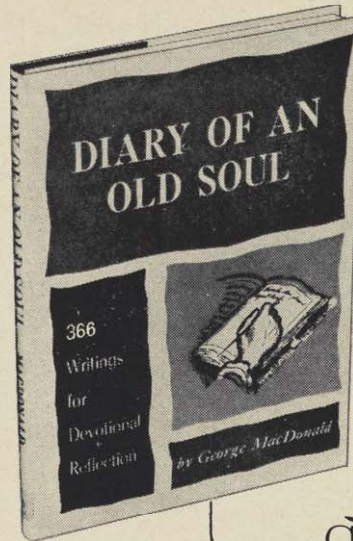
Think, for instance, of the Rt. Rev. George Berkeley, eighteenth-century Bishop of Cloyne in the Church of Ireland. In every introductory course in philosophy a student has to struggle with Berkeley's criticism of common-sense perception. He still delivers a shock, a salutary shock to our calm assumption that reality is actually what things seem to be. He was, incidentally, the founder of the Yale Graduate School; that is to say, he left his farm in Rhode Island, where he lived in his latter years, to the College for the support of men seeking their "second degree."

There is also the Rt. Rev. Joseph Butler, Bishop of Bristol and later of Durham, best known for his prodigious work, *The Analogy of Religion*. Written as a polemic against Deism, it remains a permanent contribution to natural theology. His great sermons on morality, difficult to secure now, reveal him also as a prophet of the conscience of the English people.

There are others. Samuel Taylor Coleridge is well known as a poet, but also wrote about taking opium. Actually, his most important work was as an Anglican intellectual of the early nineteenth century. His large essay *On the Constitution of Church and State According to the Idea of Each* was a pondering of the basic religious and political relationships as they should exist essentially. His influence was colossal. As one historian has said of Coleridge, "His was the only first-class mind to grapple with all or nearly all the problems of that tumultuous age."

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ANGLICANS . . . THE AWKWARD YEARS

the great revolution in biological science. Darwin's *The Origin of Species* appeared in 1859, bringing with it all the well-known problems for Biblical study. A year later, a symposium of liberal Anglican theologians, *Essays and Reviews*, appeared. A real attempt to deal with the relation between Christianity and then modern thought, it stood for the independence of science from religious interference. Darwin's theories were recognized and mentioned. For the time it was a bold book, and it did provoke denunciation, but the denunciation did not prevail. One of the authors of *Essays and Reviews* lived to be Archbishop of Canterbury.

Because of the work of such men, their freedom from fear of truth in the great humanist tradition, Anglicanism has never experienced a real problem with fundamentalism.

The spirit of true humanism has permeated both Evangelical and Catholic thinking. In fact, it was maintained that a man must be a liberal *something*. He can be a Liberal Evangelical or a Liberal Catholic. He cannot be just a Liberal.

Among the characteristics of Anglicanism articulated in the eighteenth and nineteenth centuries, one is evil. It is *divisiveness*. Anglicanism has been divisive.

The fact is, we have shown a horrid tendency to set up one characteristic against another. Schools of thought have been turned into parties; movements, into wars.

Wesley preached, and he preached like an angel, but he was literally stoned. True, it was the work of the mob, but a mob approved by authorities who believed that he was getting what he richly deserved. Wesley the Evangelical was not persecuted primarily by high churchmen; he was persecuted by smug churchmen.

Then came the Catholic Movement, and more of the same. Dreadful episodes of party conflict occurred, in the parishes, in the universities, in the courts. In the ritual riots in London, trained dogs were

let loose on the priests celebrating the Eucharist because these clergymen did frightful things such as using candles, wafer bread, and chasubles.

Anglicans in these centuries developed that divisiveness which made churchmen think of themselves not as belonging to the Church, to the Holy Catholic Church, or the Church of England, or the Episcopal Church, but to a piece of it. Men were not Episcopalians, but "high church Episcopalians"; not Episcopalians, but "low church Episcopalians."

Or even "broad church Episcopalians," because in the midst of this a new "party" emerged which was called "the party of no party." It rejoiced over and above such chaos that Anglicanism was so "comprehensive." It rejoiced in the name "broad church."

When we look again at these two centuries, we can see that typing the great leaders is not so easy after all. They do not fall easily into the stock categories of churchmanship.

Consider the Wesleys. They were both Evangelicals, yet John began as a high churchman called a "Methodist" because of the rigor of his observance, and Charles wrote his eucharistic hymns so richly sacramental that they could be sung with enthusiasm at a Solemn Mass. Newman experienced an evangelical conversion, and the leaders of the Catholic Movement also had a touching personal piety and deep Biblical religion. A Lutheran bishop and historian has remarked that, taking these two centuries as a whole, the Evangelical Movement provided the meaning, and the Catholic Movement the form, of Anglicanism.

One figure stands out supreme in this span of two centuries as God's apostle for Anglicanism—the Rev. Frederick Denison Maurice. He was not a leader of a movement; he was not a man of great position in the Church. He was a passionately committed priest of the Church of England, who preached, and taught,

THE EPISCOPALIAN

and wrote. He is often remembered for his proclamation of the social implications of the Gospel. His greatest work was interpreting the meaning of the Church.

Maurice perceived the inherent, unfulfilled potential for unity which God has given to Anglicanism. He realized in his own experience that Evangelical, Catholic, and humanist convictions naturally are one. He sensed bitterly that the evil within Anglicanism is its divisiveness, its party spirit. He himself had suffered because of it, for he was understood by none who led the party movements.

He taught that Anglicans can be churchmen of the whole Church and not of a part of it. The Church of Christ, he taught, is nothing less than a kingdom, the Kingdom of Christ; a family, the family of God. He knew that in its full sense, the Church is catholic, whole, the unity in which all the movements of the Spirit live together. He saw the evil of becoming sectarian, turning our partial apprehensions of the Gospel into systems: an Evangelical system, a Tractarian system, a Broad Church system. He was perceiving enough to see that this happens in Rome, and that Rome was sectarian with a Roman system. He would do away with our systems, our parties, our divisions. He was an Anglican, and he knew the greatness of his calling.

This, then, is the conclusion to which God surely brings us as we realize the characteristics of Anglicanism. The ecumenical hour of the Church is now. Our first vocation now is to realize the unfulfilled potential for unity within our own tradition—Evangelical, Catholic, humanist. The characteristics of Anglicanism, save for our sins, are God-given. The study of these two hundred years confronts each Anglican with a question. And this is the question:

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- 8 **Derry and Raphoe, Ireland:** Charles John Tyndall, *Bishop*. (For priests to serve in sparsely populated areas; a growing ecumenical spirit.)
- 9 **Dominican Republic:** Paul Axtell Kellogg, *Bishop*. (For a stable political life and economic advance; a more Dominican Church in language and orientation; more locally born clergy to extend the Church's work.)
- 10 **Down and Dromore, Ireland:** Frederick Julian Mitchell, *Bishop*. (For the Church's extension in fast-growing areas; the Retreat House and Youth Center; more cordial relations of Roman Catholics and Protestants.)
- 11 **Dublin and Glendalough and Kildare, Ireland:** George Otto Simms, *Archbishop and Primate of Ireland*. (For Trinity College of Dublin University, where most Irish clergy are trained; the Training College at Rathmines Castle, for primary school teachers.)
- 12 **Dunedin, New Zealand:** Allen Howard Johnston, *Bishop*. (For missionary work in Melanesia and Polynesia.)
- 13 **Durham, England:** Maurice Henry Harland, *Bishop*. (For those in new housing areas; leaders of industry, especially in mining and shipbuilding; the Diocesan Retreat House, St. Cuthbert's Low Fell; the expanding University of Durham.)
- 14 **East Carolina, U.S.A.:** Thomas Henry Wright, *Bishop*.
- 15 **Eastern Oregon, U.S.A.:** Lane Wickham Barton, *Bishop*.
- 16 **The Jerusalem Archbishopric:** Angus Campbell MacInnes, *Archbishop*. (For more fellowship among the Orthodox and separated Churches of the East; the Archbishopric's work in fostering understanding and respect of non-Christian religions; St. George's College, Jerusalem, for ordinands from the Middle East and scholars from abroad.)
- 17 **Eastern Szechwan, China:** Fu-chu Tsai, *Bishop*. (For the Christian Church in China, still maintaining its witness.)
- 18 **Easter Day**
- 19 **Easton, U.S.A.:** Allen Jerome Miller, *Bishop*. (For the Dorchester Missions at Preston, Hurluck, East New Market, Vienna, and Church Creek; the plan to help aided parishes obtain basic needs.)
- 20 **Eau Claire, U.S.A.:** William Wallace Horstick, *Bishop*.
- 21 **Edinburgh, Scotland:** Kenneth Moir Carey, *Bishop*. (For spiritual ministrations in the new town of Livingstone; work in the University of Edinburgh and in the Theological College; more clergy; unity and goodwill among Christian traditions in Scotland.)
- 22 **Edmonton, Canada:** William Gerald Burch, *Bishop*. (For more clergy and lay workers to meet rapid expansion; more vocations of Christian teachers to serve in public schools.)
- 23 **Egypt and Libya, Jerusalem Archbishopric:** Vacant. (For the primary school, hospital, and welfare center for mothers and babies in Cairo; the primary school in Merrouf; the hospital in Menouf; close cooperation of the small Anglican communities with other Christian groups.)
- 24 **Ely, England:** Edward James Keymer Roberts, *Bishop*; Gordon John Walsh, *Assistant Bishop*. (For the Church's work at Cambridge University; the Universities' Mission to Central Africa.)
- 25 **Erie, U.S.A.:** William Crittenden, *Bishop*. (For the Ball Home in Erie for aged women; St. Barnabas' House, North East, for destitute, chronically ill, and crippled men and boys.)
- 26 **Exeter, England:** Robert Cecil Mortimer, *Bishop*; Wilfrid Arthur Edmund Westall (Crediton), *Suffragan*; Wilfrid Guy Sanderson (Plymouth), *Suffragan*. (For clergy ministering to small, isolated communities; St. Luke's College, Exeter, for teacher training.)
- 27 **Florida, U.S.A.:** Edward Hamilton West, *Bishop*. (For healing of racial disorders; Christian unity of all people.)
- 28 **Fond du Lac, U.S.A.:** William Hampton Brady, *Bishop*. (For the development of St. Joseph's Retreat and Conference House in Sherry.)
- 29 **Fort Hall, East Africa:** Obadiah Kariuki, *Bishop*. (For more clergy and workers for the growing industrial towns and rural areas; adequate stipends for these men; supplies of good literature suitable to African readers; help to the Bishop in sending clergy to study overseas.)
- 30 **Fredericton, Canada:** Alexander Henry O'Neil, *Archbishop*. (For more vocations to the ministry, diocesan and missionary; Rothesay Collegiate School, resident church school for boys; the Church's chaplains at the University of New Brunswick and Mount Allison University; the Port chaplaincy for seamen; the Maritime Home for Girls.)

LORD BE MERCIFUL



THIS PEW gets harder the older I get—wish I had thought to bring a cushion. And I wonder why we're so slow beginning. I don't have my watch, but we must be late—there's Mrs. Jones just coming in, and she's never on time. . . . And there's Mrs. Brown across the aisle, looking pretty baggy under the eyes, poor thing. Thank God alcohol isn't one of *my* temptations! Churchgoing must be new to her; she still doesn't really know when to kneel; and she listens to the Gospel readings as if she had never heard them before. Maybe she hasn't. It must make it harder when you haven't learned things as a child. When I think how we spent one whole year in Sunday school going over and over the parables of Jesus—we hated it at the time, but now I'm glad I know some of these things and don't have to fumble like Mrs. Brown.

What am I saying? What am I doing? Jesus has a parable about this:

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other." (Luke 18:10-14)

Well—I was thinking exactly the same thoughts as that Pharisee, there's no doubt of that. And he *is* pretty revolting, there's no doubt of that, either.

But what are we supposed to do, he and I? Every word we have said is true. Here I am—what I am, what God has given me, what life has made of me, and what I have had the good luck and good sense to make of myself. I *am* in less trouble than Mrs. Brown; I *have* done more and better with what I have been given.

After all, Jesus has another parable, the story of the talents—about the man who doubles the money his master left in his care, and who is told, "Well done, thou good and faithful servant" (Matthew 25:21). We're supposed to make something out of what we have been given. So then why does Jesus turn around and slap us both—the Pharisee and me—down with that other story about the two men praying?

How are we supposed to pray, the Pharisee and I? Are we supposed to grovel over misspent lives when we haven't misspent them? Are we supposed to pray a lie?

It looks as if only a publican can say a prayer.

And maybe that's true. Maybe that's the spot we Pharisees stand in when we try to pray—a spot where we have nothing to say to God, nothing to ask of Him, but are praying merely "with ourselves," as the parable puts it.

And if that's so, then we are in worse need of mercy than any pub-

lican who ever lived, much worse off than all the Mrs. Browns in the whole world.

God, be merciful to me, a Pharisee.

That's it. That's our prayer, the Pharisee's and mine. We can stand in this posture of righteousness before God and bow our heads and beat our breasts and ask Him to be merciful to us who need His mercy more than anyone else because we are doing fine. We can ask to be delivered from smugness and complacency and pride. We can ask for the open heart that will enable us to get around our own image blocking the way to the Kingdom; to find that small gate that we are too big in our own eyes to be able to see; to be the poor Pharisees that we are and so make ourselves able to be rich with the same gifts of grace that the publicans receive.

In the parable of the Prodigal Son there is an older brother, a good, solid, stay-at-home who does his work well. He is not even aware of the heritage that has been his all along until the day when, troubled by his ne'er-do-well brother's return, he gives his father the opportunity to say, "Son, thou art ever with me, and all that I have is thine" (Luke 15:31).

"All that I have is thine"—that is what God wants to tell us, too. He wants to give us His riches; but He cannot until we stop talking to ourselves and turn to Him to say, "God, be merciful to me, a Pharisee."

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.

Twenty altar boys at Santa Maria Academy in the Philippines would like to have cassocks and surplices. If your parish has vestments not being used which would fit boys about 5' tall, please write to Jose D. Barrion, Santa Maria Academy, Santa Maria, Laguna, The Philippines.

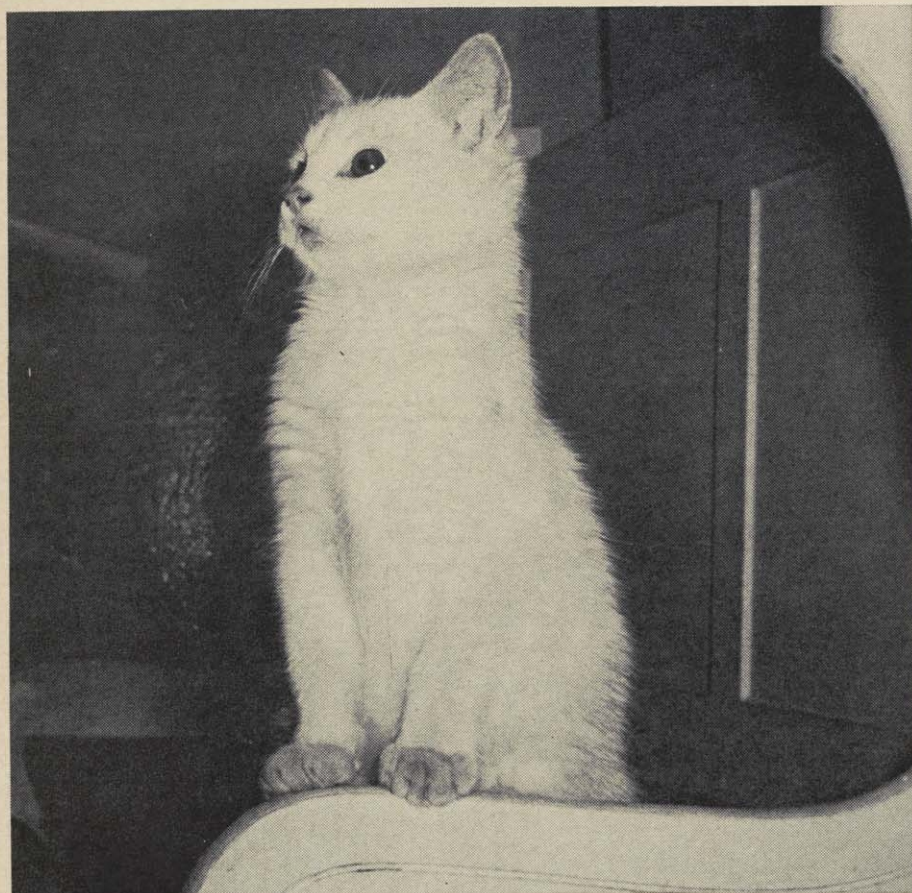
St. Mary's Guild of the Episcopal Churchwomen of Christ Church, Stroudsburg, Pennsylvania, has a number of back issues of THE EPISCOPALIAN. Anyone who would like to have the copies should write to the Guild at the church, in care of the Rev. Charles A. Park, Rector.

The Rev. G. W. Lewis, of the Church of St. James the Apostle, Layou, St. Vincent, British West Indies, requests old copies of church lesson leaflets, Sunday school papers, devotional booklets, teachers' manuals, and any other materials the children could take home to read. These will be used for several hundred children in two Sunday schools. The parish does not have money to send away for such items, and there is no source of supply on the island.

Mr. James McClellan, acting director of St. Michael's Farm for Boys in Picayune, Mississippi, requests cassocks, cottas, Hymnals, and books for the boys. He would appreciate having such materials sent to him at P.O. Drawer 640, Picayune, Mississippi.

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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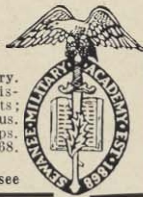
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APRIL

- 4 Passion Sunday**
 2- 4 Spring Retreat of Windham House, Seabury House, Greenwich, Conn.
 5- 8 Consultation on Church Union, Lexington, Ky.
11 Palm Sunday
12 Monday before Easter
13 Tuesday before Easter
14 Wednesday before Easter
15 Maundy Thursday
16 Good Friday
17 Easter Even
18 Easter Day
19 Easter Monday
20 Easter Tuesday
 20-22 Episcopal Churchwomen of Province I, Seabury House, Greenwich, Conn.
 23-24 World Council of Churches' Division of World Mission and Evangelism, Seabury House, Greenwich, Conn.
25 First Sunday after Easter
 25 National Christian College Day
26 St. Mark the Evangelist
 27-29 Episcopal Churchwomen of Province II, Seabury House, Greenwich, Conn.
 28-30 Annual Meeting of the U.S. Conference for the World Council of Churches, Buck Hill Falls, Pa.
 30 Society of the Companions of the Holy Cross, Seabury House, Greenwich, Conn.

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

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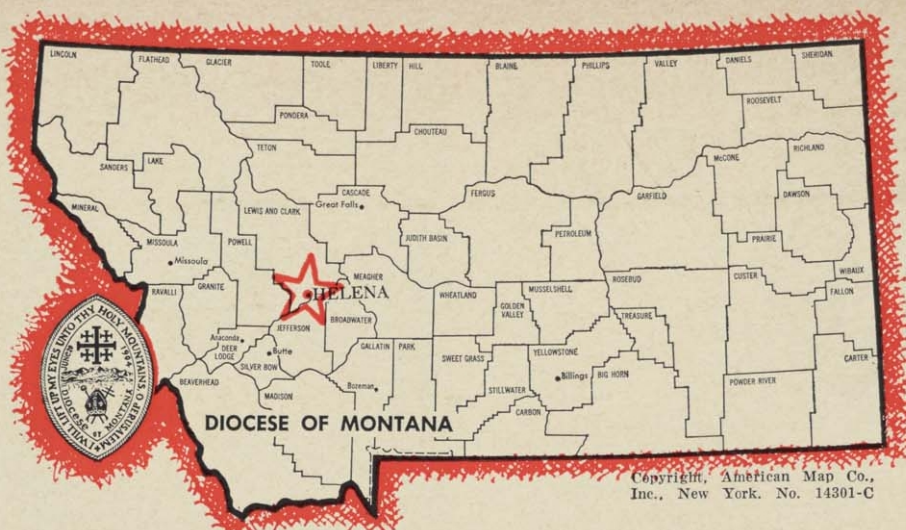
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Know Your Diocese



The Diocese of Montana became part of the North-West Diocese in 1859. It was grouped with Colorado, Idaho, and Utah in 1865; and with Idaho and Utah in 1867. The whole state was constituted as a Missionary District in 1880, and in 1904 was organized as a diocese.

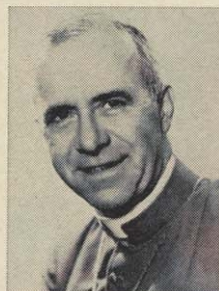
In 1964, forty-one clergy and fifty-two lay readers ministered to 12,453 baptized persons (7,262 communicants) in Montana. Eight years before, only twenty-three clergymen were active in the diocese. Within those eight years, diocesan giving increased 113 percent and giving to the Church's work outside the diocese increased 172 percent. The net gain in communicants during this period was 11.4 percent—an increase larger than that of the state's population.

Out-migration in some areas of the diocese is creating severe problems. To dispel rumors that struggling missions are being closed, at the diocesan convention last May Bishop Chandler W. Sterling said that he and the diocesan executive council "have walked the second mile with all the congregations and will continue to do so where there is the least spark. . . . We are experimenting with new ways of ministering to the scattered . . . congregations. . . . We are not retreating." The diocese has requested that the Division of Research and Field Study of the Church's Executive Council make a survey of the outlying and rural areas of Montana.

Nearly everyone in the diocese becomes involved to some degree in one of the most exciting areas of diocesan life—the camp and conference center on the west shore of Flathead Lake. Known as "Lindisfarne," the center's name comes from the Celtic *lindis*, "creek," and *farne*, "a place of retreat." Lindisfarne is a center of activity for groups of all ages and interests. Though recreation is not neglected, it is not the primary purpose of the programs: emphasis is on a prolonged period of intensive instruction on all aspects of Christian life. Four years ago the Exodus Hikes into Glacier National Park became a part of the summer program. A new concept in church camping, the hikes emphasize physical fitness, scientific inquiry into the processes of creation, and living together as a Christian community.

With the consecrations of the Rev. George T. Masuda as Bishop of the Missionary District of North Dakota and the Rev. Robert C. Rusack as Suffragan Bishop of the Diocese of Los Angeles, the number of Montana clergymen to enter the episcopate has reached five. The others:

the late Rt. Rev. Henry H. Daniels, who was fourth Bishop of Montana; the late Rt. Rev. William Fisher Lewis, who was the past Bishop of Olympia; and the Rt. Rev. Norman L. Foote, who is Missionary Bishop of Idaho.



The Rt. Rev. Chandler Winfield Sterling, fifth Bishop of Montana, was born on January 28, 1911, in Dixon, Illinois, the son of Robert Winfield and Mary Eleanor Sterling. He was graduated from Northwestern University in 1932 and from Seabury-Western Theological Seminary in 1938. He was ordained to the diaconate in June, 1938, and to the priesthood in December the same year.

Before his consecration as Bishop Coadjutor of Montana in October, 1956, Bishop Sterling served as rector of Grace Church in Chadron, Nebraska. He became the diocesan in 1957 on the retirement of the Rt. Rev. Henry H. Daniels. Prior to 1951, he had served parishes in Milwaukee, Wisconsin, and in the Chicago, Illinois, suburban area.

Bishop Sterling's ministry emphasizes pastoral relationships with youth. He makes a practice of identifying himself with their interests, including sports groups and youth organizations. In addition, he works closely with law enforcement and social agencies and the courts. He has participated in Religious Emphasis weeks on college campuses and has been a faculty member at summer college conferences throughout the country. In January, Bishop Sterling attended a Colloquium on New Movements in the Churches at the University of Notre Dame.

Bishop Sterling has conducted many teaching and preaching missions throughout the nation, and is one of the leading evangelists of the Episcopal Church. In the past two years, he has preached in California, Florida, Illinois, Texas, Oregon, Washington, Kansas, and Georgia, as well as in Canada, France, and Germany. He is the author of numerous articles for secular and religious magazines. He is on the board of the National Parks Ministry.

Bishop Sterling was married on June 17, 1935, to Catherine Ricker of Chicago. They have eight children: Mary, Margaret, Katherine, Ann, Elizabeth, Sarah, Jonathan, and Julia.

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