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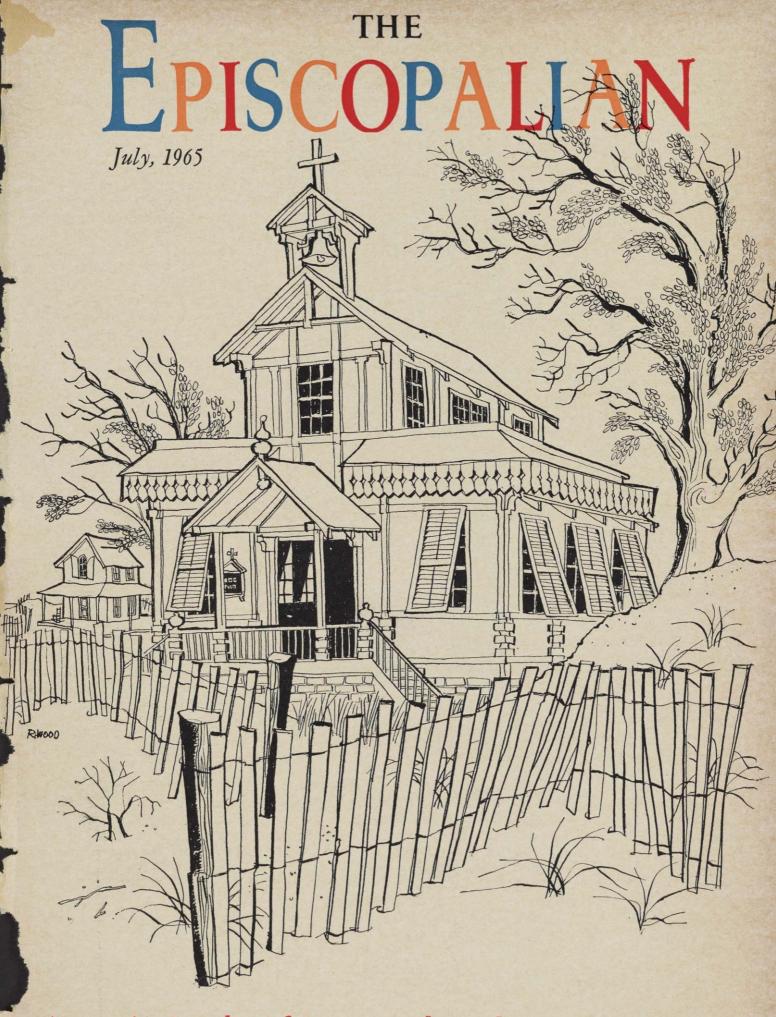
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WHO CAN make more impossible demands than Jesus? Take this, for instance:

"If any one strikes you on the right cheek, turn to him the other also; and if any one would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles." (Matthew 5:39-41 RSV)

We treat the demand with respect because we respect its maker; but if someone our own spiritual size made it and we were replying honestly, we would probably mow him down as follows: "That doesn't even make sense! What happens to society if the bully-boys aren't resisted? What happens to justice if no one stands up for it?"

But is Jesus talking about society, or right and wrong, or justice here? What are the areas being encroached upon? "If any one strikes you on the cheek"—that is encroachment upon your own body. "If any one would take your coat"—that is encroachment upon your own possessions. "If any one forces you to go one mile"—that is encroachment upon your own time and energy.

This is familiar territory, home territory—the protective circle we draw round our own precious selves, at the center of which stands like a Maypole that one-letter pronoun "I." Here, at a minimum, we meet the man who steps on our toes in the subway; the clerk who shortchanges us; the person who phones during the one hour that we had hoped to have free for something else. Here, at a maximum, we face loss of life, of possessions, of freedom. But minimum and maximum alike lie within the area of one's own cherished, protected self.

And Jesus is saying, "Don't cherish, don't protect. Open the gate, take down the Maypole." But who can do such a thing? That cheek, that coat, that mile—they enrage us. We do not usually retaliate outwardly; we might possibly (with Jesus'



saying firmly fixed in our minds) grit our teeth and manage not even to resist outwardly. But what good is all that if we remain enraged inwardly, if inwardly we are resisting, even retaliating, with hate and anger and resentment? It's impossible. Maybe Jesus can do it, but we can't.

Or can we?

After all, there is one part of our lives within which we all can let go of this touchy self of ours quite naturally, at least sometimes—with people we love dearly; especially with our children. The whole process of

bringing up children offers encroachment at a near-maximum: upon time at any hour of the twenty-four and sometimes all of them; upon energy, sometimes every bit of it and always most of it; upon possessions from marked-up wallpaper to carefully nurtured bank accounts; even upon the physical body sometimes, with an angry kick or mischievous bite. Most of the time we drag along under a weight of poorly concealed resentment; but now and then a day -or a morning-or an hour-comes when for one reason or another we rise above the narrow self-protectiveness of our outlook.

And then a door opens, and we are free. We have come out of our small I, whose borders we are always jealously defending, into the freedom of a larger I-not a cornered animal, but a free person, able to give to the life around us what it needs from us in the way of love, thought, and action. We have come out of our cave, and the sun is shining on us, that bright generous sun that shines on the just and the unjust. And when the rain falls on us, that is a gift too; for we know ourselves to be more than the small I that minds the cold and the wind and the wet. With such knowledge that cheek, that coat, that mile become for us things of no importance except as gifts that we can make gladly, and that make us rich as we give them. These moments do not last long, but the world they show us lasts forever, and waits for us to find it forever.

In Sartre's play *No Exit*, Hell is presented as a room in which three people are condemned to live through all eternity—three people trapped forever in the no-exit world of their own small I's, and interacting upon one another in a closed circle of encroachment, resistance, counterattack, and hatred.

Perhaps Jesus' impossible demand is not a demand at all, but a promise—the promise of an exit from this Hell.

continuing

FORTH and

The Spirit of Missions

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EPISCOPALIAN

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### FOR YOUR INFORMATION

Question: What is your bounden duty

as a member of the Church?

Answer: My bounden duty is to fol-

low Christ, to worship God every Sunday in his Church

The little frame church sketched on our cover will, we trust, remind our vacation-bound readers of the Prayer Book command quoted above. All over the United States, from Maine to the West Coast, Episcopal churches and summer chapels like the one shown here are available to travelers every summer Sunday.

The drawing itself is the happy result of the fact that, even on vacation, our art consultant takes along his sketchbook. Robert Wood caught this pen-and-ink vignette in Cape May, New Jersey. The shutters, tilted just enough to keep out sun but still admit sea breezes, provide a clue that services are being conducted inside.

Taking us from familiar events in North America to important developments in South America is "New Day FOR BRASIL," page 17. Editor Henry L. McCorkle traveled to Brasil to prepare this first report on the nineteenth and newest link in the worldwide chain of autonomous but partner Churches in the Anglican Communion. Some readers will wonder why we have spelled "Brasil" with an "s" instead of a "z." The reason, of course, is that this is the correct and official spelling of the word in Brasil and in most of the rest of the world.

### In the next issue

### Flames from the Bad Tree

the first in a series of on-thescene reports from East Africa

### MRI: from A to Z

- a report by Bishop Stephen F. Bayne, Jr.
- questions and answers
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## LETTERS

### HOW TO SHARE FAITH

Bishop [Wilburn C.] Campbell's article, "What does it mean to be a Christian?" in the May Episcopalian was extraordinarily impressive. I think the reason is that he listens to and engages in dialogue with lay people and does not merely exhort or "tell us." Consequently we can hear and understand him when he shares his faith with us.

Theodore M. Switz Chicago, Ill.

### A VIEW ON CHURCH UNION

Now that the newspapers are reporting that the first steps have been taken to unite some six Protestant denominations, including the Episcopal Church, I think it is time that a layman should speak out and say why he believes the move would be a very serious spiritual mistake.

The efforts to unite these Churches ... spring from the ecumenical spirit of the times and reflect a very real spiritual urgency. ... But they reflect, too ... a misunderstanding of ecumenism and the real meaning of that ideal. ...

The first principle of ecumenism, I think, is the ideal of universal and mutual recognition. . . .

The second principle . . . is the ability to yield to the view that there may be valid differences of opinion between others and ourselves. . . .

The third principle . . . is the spirit of the dialogue . . . of cooperation and mutual scholarship. . . .

To adhere to this spirit . . . is far superior to uniting as a single body, and I shall try to explain why:

Religious sects represent far more than mere bodies of organized belief. More importantly, they represent cultural units. Liturgical practices, for instance, bore deeply into psychocultural responses to the natural world. . . .

Mergers also imply the inevitability of compromise. If we Anglicans insist, for instance, that our bishops ordain the ministers of noncatholic sects, there is no reason whatever to deny their clergy the right to counterordain our priests. Such an action, of course, makes an absurd shambles of the entire doctrine of the apostolic succession. Nor can we avoid the inevitable loss of liturgical and sacramental practices. . . .

If the purpose of the ecumenical movement is to unite the Christians of

the world, the proper way to do it is to unite in spirit and in the search for truth. It isn't to merge and compromise and delete and destroy.

JOHN FULTON TAYLOR Baltimore, Md.

### AFTER THE CRUSADE

Thank you so much for the fine article in the May issue on the recent "Bishops' Crusade" here in the Diocese of Georgia. The good coverage and kind words by Mrs. Jeannie Willis will themselves play a large part in adding to the effectiveness of this our "Year of Evangelism."

Incidentally, the total amount of the offerings taken during the Crusade was \$6,449.08, which has been forwarded by Bishop Stephen Bayne on to the U.S.P.G. (formerly the S.P.G.) as a part of Georgia's participation in the program of Mutual Responsibility and Interdependence in the Body of Christ.

THE REV. JOHN L. JENKINS Hawkinsville, Ga.

### **OUR ANGLICAN ORIGINS**

I have just read the excellent article in the May issue by Canon West ["Anglicans: The Coming Years"]. Although this request is not strictly in your line, perhaps you might pass it along to whoever might be concerned. I would suggest that the article be published as a tract, so that it might be the more widely circulated among Episcopalians, and members of other Churches. Perhaps the entire series should be done in paperback. . . .

THE REV. ROBERT F. UNDERWOOD Scranton, Pa.

### ONE MAN'S OPINION

I can't stand your magazine any more. It's too liberal and too far to the left.

ROBERT W. HATFIELD Northport, N.Y.

### **PURRRR**

We wish to let you know how much we enjoy [The Episcopalian]. It does keep us so well posted on the activities of our Church over the nation. First thing we do on receiving our magazine is look for the cats. They are just adorable. . . .

ELEANOR L. HUNTER SALLY L. CRANN Hollywood, Calif.

The Episcocats shock some folks. But they "tickle me pink."...

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MRS. MARY LOUISE WALLACE

Herkimer, N.Y.

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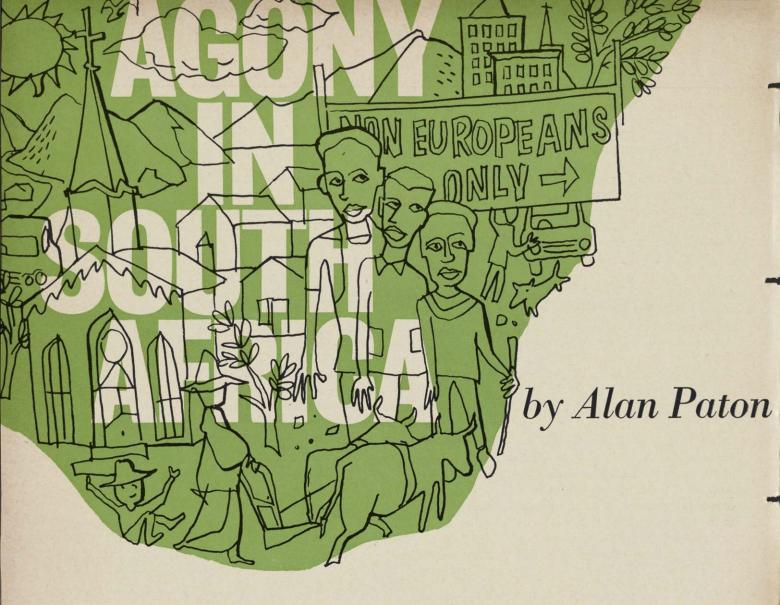
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FIVE YEARS ago I would have reported differently. At Sharpeville, in the Transvaal, on March 21, 1960, sixty-nine Africans were shot dead after a demonstration which, while frightening to the white police because of its sheer size, was unarmed. As a result of this, Africans marched in great numbers into Cape Town and Durban. A nationwide emergency was declared, in which a number of my friends and associates were imprisoned, and months later released without charge, trial, or verdict.

The anger of the outside world, including the West, was intense. Money poured out of the country. The markets tumbled. It seemed that great changes were imminent. It seemed as though the Nationalist Government under Dr. Hendrik F. Verwoerd would have at last to make

concessions and to relax its inflexible policies of *apartheid*, the colour bar, and racial separation, with their attendant cruelties.

### Rogue or Fool

In 1965 my report is quite different. There has been no second Sharpeville. I am certain that the police have received the strictest instructions to guard against panic in mob situations. The anger of the countries of the West has cooled, many of them having been rebuffed in Africa. The anger of the other African countries is seen to be less dangerous, because of their military and economic weakness, and because of their own dividedness. Money has poured back into the country. The markets have recovered, and we have been passing through a period of unprecedented economic prosperity. It seems as though Dr. Verwoerd will not need to make any concessions, but will, on the contrary, be able to proceed unchecked with his racial programme, and to act more and more drastically against his political opponents who, whatever their policies may be, are either deemed to be communists, or are deemed to be furthering, wittingly or unwittingly, the aims of communism.

A person like myself, for example, is thought by a great number of white South Africans to belong to one of these categories. It would avail nothing to tell them that one sees no solution in violence and that one does not believe in totalitarian rule, because such an assertion would brand one as either a rogue or a fool.

White South Africa cares little what Russia or China or any country

Christians in Africa's southernmost republic are today faced with three hard choices on the race issue. The author of "Cry, the Beloved Country" reports on how they are choosing.

of the East or Africa thinks of her policies and practices of apartheid. She cares only for the good opinion of the countries of the West. When, however, she is criticised by one of them, she is offended and points to the moral decadence of the West, declaring that Christianity and decency find their last stronghold in the Deep South of Africa.

It is doubtful whether there is a country in the world so convinced as is white South Africa of its rightness, of the beauty of its (white) girls, of the happiness of its citizens (except those, of course, who are unjustifiably dissatisfied, largely because they are exploited by agitators), of the harmony of its race relations. And indeed one who questions these convictions is not a searcher after truth, but a communist, an agitator, a hater of the good, a creator of chaos for some unspeakable end.

### Swing Right for Privilege

Our Government's status in the eyes of the West has certainly not deteriorated since 1960. In some respects it may have improved. The restlessness of Africa, the cool and sometimes hostile attitude of some of the new countries toward America and Britain, the chaos of the Congo, the increasing influence of Russia and China in the African continent, all these things have improved our image.

The South African Foundation, established largely by businessmen, invites Western leaders, mostly businessmen, to visit South Africa, and many of these visitors praise our stability, admire our industry, and either commend our racial policies or tell us that they are our own concern.

Since 1960 white South Africa, also influenced by events in Africa, has moved massively to the right; that is to say, to the side of

white supremacy, apartheid, and authoritarian state powers. White immigrants from Kenya, Zambia, Rhodesia, and Tanzania have strengthened this swing, and although most of them are English-speaking, they find no difficulty in supporting the Afrikaner Nationalists, largely because they themselves seem to have developed an intense dislike of Britain and all things British. This is also true, though to a lesser extent, of immigrants from Britain herself, who soon adapt themselves to the racial situation, and who soon realise that it is the colour bar that protects their privileged position.

### Laughter and Granite

It is the boast of white South Africans that in a restless continent, their own country is a haven of prosperity, peace, and order. Up to a certain point this boast is justified. Visitors who have been influenced by scare stories and exaggerated anti-apartheid propaganda are genuinely surprised when they find that black people are not shot and thrashed in the streets, that the racially mixed crowds in the cities move about their business with a minimum of friction, that Africans laugh and talk with great vivacity, that in every city great new buildings are being erected, that the road system for a country of this size and population



This article is one in a continuing series of TriPLE Features published jointly by *Presbyterian Life*, *The Lutheran*, and The Episcopalian. The Paton report is also being carried by *Commonweal*, the Roman Catholic weekly review.

is quite remarkable, that the air services are splendid, that South Africa is a modern, vigorous, highly industrialised society.

Whatever other motives there may be for the swing to the right, one is undoubtedly the fear that this prosperity and efficiency might be destroyed if the policies of apartheid, with their underlying assumption of white supremacy, were relaxed in any way whatsoever. Dr. Verwoerd has said that white South Africa, in resisting any such change, would be "like granite."

### Riveted Pot on the Fire

It is necessary to examine further the contention that South Africa is a land of law and order. In 1960 I might have described it as a volcano, or as a pot whose lid was being riveted down on forces which would ultimately be uncontrollable. Today it does not appear to be so. Today the forces seem to be controllable.

Our rulers contend that more and more nonwhite people are accepting the policy of separate development, and that apart from the disturbances of agitators, satisfaction reigns.

My own view is otherwise. This outward appearance of peace is due to the tremendous powers at the disposal of the Government to silence its opponents, to banish them to remote places, to confine them to restricted areas, to deny them entry to schools, colleges, factories, courts of law, and other places, to forbid them to attend meetings, to order them to stay home for any daily period up to twenty-four hours—all this without charge, trial, or verdict.

Many of these opponents are dealt with under the Suppression of Communism Act, though they have never had any connections with communism. And there is no doubt that the protests of some American critics



A tribeswoman, helped by her son, plows a field. The husband, a servant in Cape Town, returns for six months every few years.

### Agony in South Africa

die away when they are told that some person has been silenced under an anti-Communism Act, for according to that vicious proverb, where there is smoke, there is fire.

### Only for Murder

The great power of the Government has also been shown in other ways. The Communist Party was banned in 1950; the African National Congress and the Pan-African Congress were banned in 1960. But now one hears every few days of some new trial that is beginning, of persons who refused to give up their political work and continued it in secret.

The penalties are severe, and it seldom happens that a person is charged on only one count. It must also be noted that one simply cannot start a new organisation, because it is also a serious offence to further aims *similar* to the aims of a banned organisation.

Others have done more than continue organisational work. They have planned, and in some cases carried out, sabotage. They have trained others in sabotage. They have left the country without passports and have undergone military training abroad. The sabotage trials were the feature of 1964, and heavy sentences were imposed, from five years to life imprisonment. Contrary to reports abroad, no one has yet been executed for sabotage unless murder was also involved.

Many of these saboteurs were young white men and women who, frustrated by the absoluteness of the Government's power and angered by the use of that power to cripple legitimate political opposition, thought—foolishly and tragically—that they could persuade it by violence. Many of them were products of our universities, and one can only guess at the depth of the frustration that allowed them to believe that they could shake white supremacy by toppling over a couple of pylons.

The most tragic case of all was that of John Harris, a young white schoolmaster. Harris thought that he could shake white supremacy by planting a bomb in the white concourse of the Johannesburg railway station and, consequently, he caused the death of an elderly woman and grave injuries to others. Up till then his record had been one of outstanding service to the cause of non-racialism in sport. For his act of sabotage, he was hanged.

Some of these saboteurs were members and banned members of the Liberal Party of South Africa, and the damage they have done to the cause of liberalism is incomputable. They made it easier for the Government to ban other Liberals who had never contemplated sabotage, but who were actively opposed to apartheid and did what they did largely because they wanted to show that there were white people prepared to suffer for the liberation of black people.

### Persons vs. Preservation

The security measures adopted by

the saboteurs were extremely inefficient. But it was not only that which enabled the police to uncover the entire organisation. The police were aided by a new law which empowers them to detain any person for a period of ninety days in solitary confinement, without warrant or charge, and to detain such a person for subsequent periods of ninety days (until he or she "answers satisfactorily" the questions put to him or her).

Many of us fear that in some cases the questioning was carried out brutally and with violence. Two detainees committed suicide, and others attempted to do so. The results were all that the police could have desired. They soon had detainees willing to give evidence for the State, willing to reveal the names of accomplices not yet discovered, willing to testify against accomplices whom they themselves had brought into the organisation.

One would think that the Christian world would regard with horror this interference with the very springs of human personality. But many white South African Christians feel no such horror. Law and order have been preserved. Communists and Liberals have been routed.

### Crosses, Corruption, and Church

God, who desires order and who has placed magistrates in authority over us, has been well served. Why should one pity those who have betrayed their own comrades? Would they not have created chaos had

they been able? Why pity the criminal when one should be thanking God and the authorities for his punishment, even his death?

The problem of Church and Christian in a secular society is, of course, not peculiar to South Africa. If I should therefore criticise Church and Christian in the South African society, I must not be imagined to believe that Church and Christian are not corrupted in other societies, nor must it be imagined that I consider myself uncorrupted.

Only a few Christians like Francis of Assisi have carried out Christ's teachings in their purity. Only a few Christians have died because they chose to obey God rather than man, and only a few Christians ever find themselves in such a situation. "If any man will come after me, let him . . . take up his cross, and follow me" is not only the hardest of all commandments; it is the one which Christians in general take least seriously.

Yet one should always be conscious of the corruption. There should always be a tension between what we are and what we wish to be, and by a tension I mean a fruitful and creative one. There should always be a tension—and this is a statement that would shock many white South Africans—between Church and State, and between Christian and society.

### Compatible Separation

The Church in South Africa is situated in a colour-bar society, and has been profoundly affected by it. The Church is placed in a society in which, as a result of the laws of separate development, contact between races has lessened; each racial group has its own group areas. I, for example, being white, may not visit a friend in an African group area without permit. Separate development and separate group areas make interracial worship difficult. It must, however, be honestly stated that even before the advent of the group-areas laws, interracial worship was not a general practice.

Christianity is essentially a nonracial religion, but it finds itself here in a society whose rulers abhor nonracialism and who legislate to destroy it altogether. Therefore, white South African Christians can do one of three things. They can welcome the laws and regard enforced racial separation as completely compatible with Christianity; they can through fear or apathy submit to the "authority of the magistrates"; or they can honestly try in thought and action to reject any kind of racial discrimination.

### The Tension Shortage

Sometimes all three kinds of Christians are found in one and the same congregation, and this confronts the minister with the danger that if he condemns racial discrimination, he will be accused of dividing the church and of bringing politics into religion. This, indeed, has happened to some, in both Afrikaans- and English-speaking churches.

What I am, in effect, saying is that the problems of the Church and the Christian in a colour-bar society such as exists in South Africa are immense. But I am also saying that the corruption is immense, too, and that the tension between what we are and what we earnestly wish to be is nothing like as great as it should be. Indeed, for many white Christians there is no tension at all, because society as it is is precisely what they wish it to be; they fear change more than they fear God.

### Sects and a White God

Are nonwhite Christians also corrupted by living in a colour-bar society? In a different way, yes. They have established more than two thousand religious sects, some of which have only a Christian veneer, and some of which are certainly, even if not overtly, antiwhite. One of the reasons for this proliferation is the colour bar upheld by so many white Christians.

Right through Africa are to be found Africans who, once Christians, have renounced, some the Church, some Christianity, some even Christ Himself. They felt they could not work and plan for liberation while being Christians, or they despised the Church for being hypocritical and

acquiescent in evil; sometimes they began to hate God as a white God and Christ as a white Christ, and urged a return to the tribal religion.

Yet I am not primarily concerned here with the corruption of black Christians and black Christianity. I

### About the Author



There was a time, about thirty years ago, when Alan Stewart Paton had dreams of great social reforms for his homeland. He thought to bring these about through the usual channels of political power.

He was then principal of the Diepkloof Reformatory for delinquent boys, seven miles from Johannesburg, which he slowly and painfully changed from a barbed-wire prison to an open school. Paton exercised compassion, but measured the results scientifically. Little by little he sold his penal reform ideas to South Africa's leaders, only to have them scuttled at the outbreak of World War II.

Paton's talents are many. He was a brilliant science student in his college days. Before college he won honors in English and Mathematics, and wrote exceptional poetry. A man of great energy, he took prizes in five-mile races, and could hike, on ordinary camping trips, thirty-five miles a day.

How could Paton best serve his "beloved country"? During a world tour he took after the war to study prison reform, he had his answer. While in Norway, he began to write, and after three months completed Cry, the Beloved Country.

Since then Anglican lay reader Paton has been showered with honors and prizes for his books. These include: Too Late the Phalarope (1953), South Africa in Transition (1956), and Tales from a Troubled Land (1961). Two of his works have been adapted for the stage. This fall Scribners will publish his South African Tragedy: The Life and Times of Jan Hofmeyr.

Mr. Paton and his wife, the former Doris Francis, live in Natal.

am writing about the corruption of what are usually called "the Churches" and the corruption of white Christians. And the reason I write about them is that they still have power and could materially change the situation.

On the whole, the tension between Church and State is least noticeable in the case of the Dutch Reformed Churches, of which there are three, one large and two small. Half of South Africa's three million white people adhere to the Dutch Reformed Churches, and the overwhelming majority of these Christians are Afrikaans-speaking; they vote for Dr. Verwoerd; they believe in policies of separate racial development; and they believe in separate racial churches, though the big Dutch Reformed Church has declared that its services are open to all.

### Census Sense

The big Reformed Church accepts its prophetic role, but in its dealings with the State "the tried method of negotiation will be used without public display." Whether intended or not, there is here an implied rebuke of those Churches whose leaders have protested publicly, perhaps against apartheid itself, perhaps against laws thought to be unjust.

These Churches, insofar as their white membership is concerned, are overwhelmingly English-speaking, and to them adhere one million white people. They are the Anglican, Methodist, Roman Catholic, Presbyterian, and Congregational Churches. They also have about three million non-white adherents, while the Reformed Churches have about half a million (according to the census of 1960), and this doubtless is relevant to the question of protest.

### Not Elected for Tea

One must not suppose, however, that the members of the English-speaking Churches are united in their opposition to the policies of apartheid and separate racial development, and to the assumption of far-reaching

powers by the State. Most of those who are articulate in their opposition are members of the clergy, but that is to be expected. It would be difficult to say what percentage of the white laity supports such opposition, but I will hazard the guess that it is not more than twenty.

Recently a Methodist minister in a Transvaal country town aroused anger when he entertained both black and white Christians at tea in his house; he was subsequently transferred to another district. Yet this year the president of the Methodist Conference in South Africa is an African, the Rev. Seth Mokitimi, the first African president in the history of the Methodist Church.

### **Omit Permit**

In Cape Town, also recently, the Council of St. George's Anglican School refused to admit the son of a coloured Anglican, yet the Anglican cathedral in that city has a prominent notice-board announcing that all races are welcome there. Still more recently, the Council of Herschel, the Anglican girls' school in Cape Town, admitted the daughter of the same applicant, but it is not

Population of the Republic of South Africa: 17,000,000

African 11,000,000+
White 3,000,000+
Indian 500,000+
Coloured\* 1,500,000+

\* Coloured persons are of mixed race.

known yet whether the Government will permit a coloured pupil to attend a school in a white group area.

The Dean of Cape Town has recently announced that he will not seek official permission to hold mixed gatherings on Cathedral premises; this was his response to recent Government action forbidding mixed audiences at sports and entertainments unless by permit.

### Clerical Colour Cheques

There is another matter which must be mentioned in any honest discussion of Church and society. In South Africa we have all become accustomed to different standards of living for different racial groups. This affects the payment of stipends to ministers. In general, the stipend of an African minister is from one third to two thirds of the stipend of a white minister. In 1963 the Johannesburg Diocesan Synod accepted a proposal to equalize stipends.

In the Roman Catholic Church the stipends of all parish priests (as distinct from missionaries) are equal, but of course the celibacy of the priesthood has made the attainment of equality easier. Inequality of stipend is the cause of much bitterness amongst African ministers in the big churches. This bitterness, because it is not becoming to a Christian, is often concealed, but when it is revealed, its depth is shocking.

### New Diet for Lions

This is the bewildering picture of the Church in South African society. It is certainly not the picture of a transforming or crusading Church. Some of us look wistfully to America, where churchmen seem to us to be playing an active and creative part in the civil rights campaign. It is a fact that those South Africans who have in the last ten years suffered for their beliefs and for their rejection of apartheid have in the main been members of political groups, not churchmen.

If one believes *apartheid* to be evil, the fact becomes melancholy.

# HOLY COMMUNION

# at the Walderf

BY EDWARD T. DELL, JR.

Pollowers of the liturgical movement are seeking changes. We want the Church to change, and we want the world to change. Furthermore, we want these changes to begin now."

The young man who nearly shouted these words into the microphone was standing on the Grand Ballroom stage of the Waldorf-Astoria Hotel in New York City. Before him an audience of nearly a thousand persons listened. They looked somber and conservative, dressed in clerical garb, unobtrusive business suits, and the habits of a half-dozen religious orders. A sprinkling of well-dressed ladies, and an occasional bearded layman in casual clothes, provided some color to the predominating grays and blacks.

The response of the group was not what might have been expected from their clothing and appearance, however. They greeted the speaker's words with cheers, laughter, and thunderous applause. The man behind the words was the Rev. Dr. H. Boone Porter, Jr., Professor of Liturgics at General Theological Seminary, New York, and the chief program architect for the fourth in a series of national meetings on worship in the Church.

The New York Liturgical Conference, which met from April 26 to 28, 1965, at the Waldorf-Astoria, was sponsored by The Associated Parishes, Inc., a voluntary association of Episcopal priests and laymen committed to liturgical renewal. For this conference they were joined by two New York cosponsors, the Cathedral Church of St. John the Divine, and the Parish of Trinity Church.

A few dozen yards away, outside the Waldorf, Con Edison men were digging yet another hole in Lexington Avenue. Traffic was snarled, taxi drivers were snarling, and New Yorkers continued to rush and look bored simultaneously. An Episcopalian who might have wandered off the street into the conference, whether he came from St. Bartholomew's in the same block or from St. Michael's in Cedar Rapids, Iowa, would have been a bit confused by the activity inside the Waldorf.

At 7:15 the next morning, a visiting churchman would have seen, in the rather unlikely rococo setting of the Waldorf's Grand Ballroom, a dazzling sight by anyone's standards.

Central to the scene was a sixteen-foot temporary altar. The symbols on its frontal cloth were a fish and a star of David. The two candles and altar book were familiar enough, but behind the Communion table a row of thirteen chairs faced the congregation. Sitting in them were twelve priests from the Diocese of New York with the Rt. Rev. Mervyn Stockwood, Bishop of Southwark, England (which includes London south of the Thames River), in the central chair. Deacons and subdeacons in unusual-looking cream-, coffee-, and mustard-colored vestments, matching those of the Bishop, sat opposite either end of the holy table. A choir of seminarians sat at one end behind these assistants, while a small organ and orchestra filled out the other end.

Our bemused visitor then would have heard musical settings by a Canadian Roman Catholic, the Rev. Joseph Gelineau, S.J., and lively orchestral music from the "epistle" side of the altar. The service began with what seemed to be sections of Morning Prayer, and suddenly became the Holy Communion.

The order of service seemed familiar until the offertory, when lay persons carried plates of strange-

A global ground swell of change in worship is underway. What does it mean to Episcopalians today?



### Holy Communion at the Waldorf

looking flat loaf bread, wine, water, and the alms from the rear of the ballroom to the altar. As soon as this was done, the Bishop and his twelve assisting priests surrounded the table on three sides. The Bishop offered the usual prayers and the absolution. For all the world it appeared that thirteen men were celebrating the Holy Communion together. Things settled down to "normal" again-after one became used to the fact that the bishop and priests were facing the congregation.

At Communion time, there was another burst of unfamiliar activity. Twelve priests and twelve deacons carried the elements to stations around the perimeter of the ballroom where the some thousand worshipers gathered in long lines to receive the Eucharist, standing.

To the visitor this concelebration, as this multiple celebration of the Holy Communion is called, might have appeared merely bizarre. At best it looked unfamiliar. Was this, then, the renewal that Dr. Porter had called for the day before?

"When we speak of change," Dr. Porter had said later on in his address, "we are not inferring merely the change of a prayer or two, or a few slight alterations in the cut of vestments. We are seeking, rather, a revitalization of the Church's entire life."

On the evidence, the Episcopal Church could use some revitalization. In 1963 the Church's nearly 2.2 million communicants dug into their pockets and brought out not quite \$83. for their annual church offering. Of this their vestries allocated less than five dollars per communicant to carry out the national and international work that General Convention had outlined for them. It is no secret that the Episcopal Church is not growing nationally as fast as the general population of the U.S.A. The Episcopal Church, however, has no monopoly on these and other problems. The vast majority of Christendom's denominations suffer the same general malaise.

In many places, however, Christians do show signs of awakening to their true condition. Pope John XXIII set the wheels of Vatican II in motion to begin what he called an aggiornamento, or updating, of the Roman Catholic Church. To date, the single most dramatic change Vatican II has put into practical effect at the parish level is a liturgical reform that began in November of 1964.



Bishop Stockwood of England's Southwark diocese, and twelve New York diocesan priests, at left, concelebrate Holy Communion at a temporary altar during the New York Liturgical Conference.



Above, lay persons, symbolizing each worshiper's offering of his life and action during the Eucharist, carry bread and wine to the altar during the service.

The liturgical-movement people in the Roman Catholic Church have been vocal, and so far, more successful in moving their members along the road toward the same kind of renewal and revitalization called for by Episcopalians in New York.

Translating most of the Roman Mass into the language of the people where it is celebrated is one of the several changes Mr. John Mannion, executive secretary of the Liturgical Conference of the American Roman Catholic Church, discussed in his speech before the New York conference. These changes, he said, have a pastoral aim. They are helping the laity take part again in the parish Communion, where for centuries they have been little more than spectators. These first changes, he pointed out, are "only the beginning" of those still to come in the future.

The liturgical movement has its adherents in every major Christian communion in the world. They hold in common that the troubles which afflict the Christian world can be traced to the worship of the Church. Their reasons for thinking so are difficult to dismiss.

For well over a century a wide variety of Christians have been deeply worried about this visible, progres-



Each worshiper receives the Sacrament, standing, administered by a concelebrating priest and a deacon, at stations around edges of ballroom.

### Holy Communion at the Waldorf

sive deterioration in the quality of the life of the Church. Some of the heroes of the liturgical movement began as scholars and were appalled at what their research uncovered. Others of them were ordinary priests and monks who became scholars to explain to themselves what was happening to the Church. The scholarship had to do with church history and Bible study, and the relation of both of these disciplines to the history of the Church's worship. Their study was aided mightily by the new methods of scientific research and by the new means all scholars have had to share with each other the results of their research.

Slowly, these people began to fit together a reliable picture of the long history of the Church. They could compare the worship and life of the Christians who lived before the time of Constantine with that of medieval, renaissance, and contemporary men. The picture was shocking. Considered by a dispassionate observer, the evidence sometimes made it difficult to believe that contemporary man and his brothers in the second century were practicing the same religion.

During the early stages of these discoveries some persons mistakenly supposed that if the Church could reproduce again the ceremonial and ritual details of second-century worship, the Church would be healthy once again. But the experiments have not noticeably strengthened the mission of the Church.

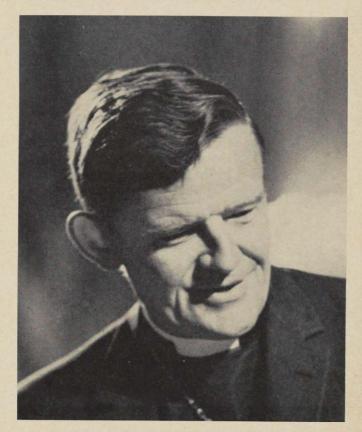
The scholar-pastors dug deeper. They traced the decay of the Church through its art, music, and architecture. These visible expressions of what men through the ages thought that the Church was supposed to be, made it clear that the ministers, monks, and nuns were regarded more and more as the really holy people, and that the ordinary members of the Church were regarded as less and less holy.

One graphic illustration of this belief is built into most of the great cathedrals and abbey churches of Europe. Between the choir and altar and the nave of such edifices as Canterbury Cathedral and Westminster Abbey are massive "choir screens" which make it impossible for the ordinary worshiper to see what is going on. Imitations of such ideas persist in our own time. Under construction at this moment are church buildings which will place long rows of vested choristers between the people of the congregation and the altar of the church. This separation taught Christians that they had no part in their worship other than as onlookers. It also said, by inference, that the churches were holy places and the world outside was unholy. Men could not be blamed, therefore, if they began to think that God, being holy and isolated, kept clear of the unholy world.

Looking at the Christians of the earliest centuries of the Church's life, the liturgical scholars began to understand some of the troubles of the contemporary Church. It was obvious that the early Christian had a lively place in his worship. He saw himself as taking a part in the drama of Holy Communion every Sunday. Not only did this Christian believe that Christ was present in the bread and wine of the Communion; he also believed that this same Christ was equally present in the world outside the service, as Lord of that world and all that went on in it. These were the Christians who spread Christianity throughout their world in a scant 300 years. When the liturgical scholar set the quality and performance of the early Christian along-side that of himself and his contemporaries, the twentieth-century Church looked sick by comparison.

What, then, is the liturgical movement's diagnosis of this sickness of today's Church? The Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, put it to the conference succinctly. He said, "A layman . . . with a stethoscope [held to his own chest] hears a cacophony of thumpings and gurglings. A doctor, however, knowing what to listen for, can sense the presence or absence of injury or disease within the same cacophony, because he knows the pattern of health. A sick Church cannot discern God's action in the world without a pattern of health. The Eucharist is the pattern of health."

If today's Christian cannot see a pattern of health in Holy Communion by which to diagnose the sickness of his world, is he in any position to perceive the pattern of health in his worship? Liturgical-movement scholars and adherents believe that simple changes



Washington, D.C.'s, Suffragan Bishop, Paul Moore, Jr.—"... the Freedom Movement is of the Spirit."

in the way the services are done will make the layman's part in worship clearer. The unusual ceremonial of the service at the Waldorf and in the revised Roman liturgy both aim at giving the layman a new understanding of what he does at Communion.

The worship of the Church, and the Holy Communion in particular, he believes, need not so much to be changed as they need to be retrieved from the mountain of rubbish under which a thousand years of misunderstanding have buried them.

Some thirty generations of misuse seem to have convinced many worshipers today that Holy Communion is celebrated for the personal benefit of the members of the parish by a lone specialist who is then authorized to distribute the miraculous result. What too many laymen do not realize is that they are concelebrants of the holy mystery for the benefit of the world outside their church doors.

Today's liturgical scholar has at his command an impressive exhibit of scientifically buttressed historical, sociological, and anthropological facts. They are not merely theories or opinions. With the facts, placed in the kind of showcase the New York Liturgical Conference was designed to be, he hopes to awaken his brothers in the Church to the force and importance of his facts and the illness they diagnose.

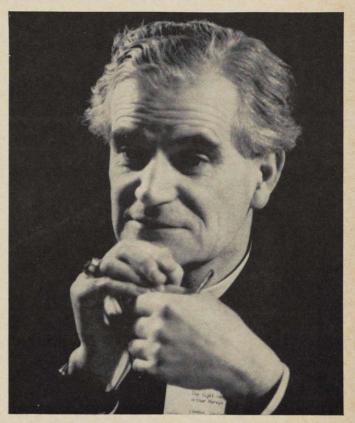
The array of speakers filling that showcase at the New York Liturgical Conference was varied and impressive. Visiting Bishop Stockwood outlined the pastoral teaching about worship that he provides for the people of his English diocese, as well as some of the experiments in worship and ministry now going on there. Special discussion groups led by experts in the fields of art, music, architecture, drama, and films and TV were featured at the conference.

The Rev. Canon Edward N. West of the Cathedral Church of St. John the Divine, in addition to designing the vestments for the special concelebration of the Eucharist, spoke on the relation of worship to the daily life of the Christian. The Rev. Nicholas Kouletsis, an Episcopal priest from Los Angeles who is president of The Associated Parishes, Inc., outlined the particular liturgical insights of the priest in urban work. The Rt. Rev. Jonathan G. Sherman, a Suffragan Bishop of Long Island, preached on the responsibilities of bishops in a changing society. Dr. Margaret Mead delighted the conference with an anthropologist's view of man's scientifically verifiable "cosmic sense," or need and desire for meaning in the universe. She related this to the liturgy of the Church. Bishop Moore drew fascinating contemporary parallels between the nature of Eucharistic worship and the civil rights movement.

The growth of the liturgical movement is but one indication that a new age of honesty, openness, and search for renewal has begun within Christendom. Around the world there is a new spirit of cooperation



Dr. Margaret Mead, anthropologist and Episcopalian—"... man's need for meaning ... is as real as his need for love."



Bishop Stockwood of Southwark—"In ten years' time test the conference on how well lay people live in the world."

### **FAMILY MEMO**

The District of Nevada has gone all out for better communication in response to the Presiding Bishop's letter urging enrollment in the Parish Plan. By action of the annual convocation, all churches and missions are planning to enroll in the Parish Plan this fall

Nevada is the first missionary district to take such action. It means that some 3,000 members in thirty-six parishes will be able to keep in touch with the whole Church through monthly visits of THE EPISCOPALIAN. Three churches are now enrolled in the Parish Plan.

The unprecedented action had the strong support of the Bishop, the Rt. Rev. William Godsell Wright; John P. Thatcher, district finance chairman; and the diocesan representative, the Rev. Henry Jesse, rector of St. Stephen's, Reno, a Parish Plan church.

### **New Diocesan Representatives**

Many jurisdictions in recent weeks have responded to the action of General Convention by appointing Diocesan Representatives to disseminate Parish Plan information. THE EPISCOPALIAN welcomes the following to the growing list of Diocesan Representatives: Alaska-The Rev. Glen M. Wilcox Georgia-The Rev. Eric Heers Idaho-The Rev. Stanton D. Tate Indianapolis-R. M. Reahard Los Angeles-Jack Lyons Maine-Rodney E. Ross, Jr. Maryland-Mrs. James Lee Michigan—Charles Heistand Northern California—Charles Hurley N. Indiana-The Rev. J. G. Greer, Jr. N.W. Texas-The Rev. Charles Peder-

S.W. Va.—The Rev. Wm. D. Henderson

Tennessee—Mrs. H. H. Work
W. Va.—The Rev. William M. Kirkland

General Convention at St. Louis formally asked each jurisdiction to appoint representatives. It recorded its "conviction that THE EPISCOPALIAN has provided an outstanding and increasingly effective magazine for the use of the whole Church." Diocesan Representatives are now serving in fifty-seven of the eighty-seven jurisdictions.

### Holy Communion at the Waldorf

and reevaluation of the Church's mission, including Anglicanism's search for Mutual Responsibility and Interdependence in the Body of Christ. Mission efforts that formerly included denominational rivalry are now cooperative, friendly ventures. Missionary areas are becoming independent of the Churches that came to bring the Gospel, and are becoming free, responsible national Churches (see page 17). The calls for cooperation, common strategy, a spirit of unity and union between denominations grow more frequent by the month.

These indications of change are usually based on action "at the top" among the leaders of Churches. The rank and file members of the churches of the world often do not know about, do not understand, and sometimes bitterly oppose the changes coming. A spirit of renewal and revitalization has captured the vast majority of the leadership of the Churches. The liturgical-movement people believe that it is high time for this spirit of renewal to overtake the man and woman in the pew.

Renewal and revitalization are polite, churchy words for conversion—for a change of heart. Bishop Moore described the condition of many a Christian when he said to the Conference, "A thinness in belief has characterized the Church in recent years, a tendency to separate belief from passion. . . . Training for the ministry has been academic. Training for Baptism has been pedagogical. Into the passion vacuum left by a senile Church new demonic passions flow. Nazism, Communism, and . . . fits of nationalism . . . a twisted sexuality, or a hundred lesser kicks. . . . But the true Eucharistic passion is belief in God, a passion for God Himself . . . total and complete."

That passion, and the vision of such an awakened Church, is what the liturgical movement is all about. ◀

### DO YOU HAVE AN EPISCOCAT AT YOUR HOUSE?

We invite our readers to submit 5" x 7" or 8" x 10" black and white glossy photographs (no negatives, please) of cats, kittens, or other members of the feline family. We shall also consider canines and equines. Suggested captions may be submitted along with photographs. Payment of \$5.00 will be made for each photograph accepted for use. Please enclose a self-addressed, stamped envelope for return of any not accepted. Thank you for your help.

Closing date: September 1, 1965

Please send all entries to:

The Episcopalian Box 2122 Philadelphia, Pennsylvania 19103

# NEW DAY FOR BRASIL

E PISCOPALIANS in the great subcontinent of Brasil have just begun the fourth—and most important—phase of their growth as members of the world Christian community.

Late in April, during meetings and ceremonies participated in by the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church in the U.S.A., the Brasilian Church adopted a new constitution, elected a primate, and declared its independence.

By so doing, the new *Igreja Episcopal do Brasil* (Episcopal Church of Brasil) has formally become the nineteenth autonomous Church of the Anglican Communion, and the fourth na-

tional Anglican Church in the Americas. The other three are the Anglican Church of Canada, the Episcopal Church in the United States of America, and the Church in the Province of the West Indies.

Bishop Hines's presence in the skyscraper-studded southern city of Pôrto Alegre symbolized the importance of the move not only for Brasil but for the United States. For the first time in history, a new national Christian body has been created entirely from missionary districts affiliated with the Episcopal Church in the U.S.A.

Phase one of the Episcopal Church's mission

Greetings for a guest. The Rt. Rev. Plinio L. Simoes (left), Bishop of Southwestern Brasil and president of the Brasilian Church's General Synod, welcomes the U.S.A. Church's Presiding Bishop, John E. Hines, to Synod session.



On its 75th birthday, the Episcopal Church of Brasil declares its independence and takes its proper place as the nineteenth partner Church in the worldwide Anglican Communion.



The Rt. Rev. Egmont M. Krischke, Bishop of Southern Brasil, is new Church's first primate.

to Brasil began seventy-five years ago when two young Virginians fresh from the Church's seminary in Alexandria, the Rev. Lucien Lee Kinsolving and the Rev. James W. Morris, held Trinity Sunday services in a rented house in Pôrto Alegre.

Phase two came in 1907 when General Convention established the Missionary District of Southern Brasil, with Pôrto Alegre as the see city and the Rt. Rev. Lucien Lee Kinsolving as first bishop.

Phase three occurred in 1949, when the Brasilian Church was divided into three jurisdictions—Southern, Southwestern, and Central—and began to operate with its own General Synod and national organizations. The Brasilian Church requested its independence in 1963, and was granted it by action of the House of Bishops at the General Convention of 1964 (see The Episcopalian, December, 1964).

The Anglican Communion's newest member is small in size but large in potential and determination. With its some 40,000 baptized members, including more than 12,000 communicants, and its eighty clergymen, almost all of whom are Brasilians, it serves today approximately 150 congregations and mission points covering an area larger than the continental United States of America.

The new Episcopal Church of Brasil expects to build on this scattered but solid base in the years immediately ahead. As the Church's new *Bispo Primaz* (Primate), the Rt. Rev. Egmont M. Krischke, said in his em-

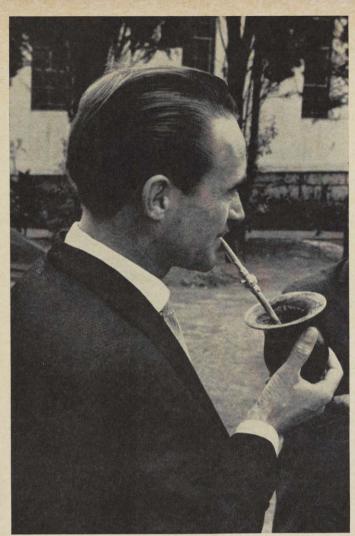
Text continued on page 22



Members of the General Synod vote to approve sections of the Church's new constitution. The twenty-one Synod delegates—bishops, priests, and laymen—sat and voted together.



Visitors attending the historic meetings in Porto Alegre include leaders of the developing "companion" relationship between Brasilian Church and three U.S.A. dioceses in Midwest. From left are: Mr. Charles Battle, Indianapolis; Dr. Carlos Tietboehl, Brasil; Mrs. Stanley Plattenburg and the Rev. Stanley Plattenburg, Southern Ohio; the Rev. Leslie Hallett, Ohio.





Map indicates extent of Brasilian Church's operations. Crosses note see cities of the three dioceses. At left, Synod delegate Luiz Ferreira, treasurer of Southwestern Brasil diocese, sips herbe mate, the strong herb tea common to the State of Rio Grande do Sul. Below, U.S.A. Presiding Bishop Hines (third from right, front row) poses for historic photo with leaders of the Brasilian Church during break in meetings.



### Bishop Hines spends a busy weekend in Rio Grande do Sul-Brasil's "Texas."



The Presiding Bishop surveys vast skyline of Porto Alegre (population 700,000), capital of Rio Grande do Sul State. City, built where five rivers meet, serves as industrial and marketing center for Brasil's Gaucho (cowboy) country, and is headquarters for Diocese of Southern Brasil and the new primate, Bishop Krischke.



Delegation from Brasilian Church's General Synod comes out to greet Bishop Hines (center) and escort him to meeting in Porto Alegre's Diocesan Center.



Member of Brasilian young people's group (right) interviews Bishop Hines through interpreter, the Rev. Sydney Ruiz of Porto Alegre.



The Rev. Jose Del Nero of Sao Paulo, a Synod delegate and one of Church's leaders in Central Brasil, delivers fiery speech on independence. Bishop Simoes (left) chairs Synod.



The choir of the Church of the Redeemer, Pelotas, leads procession of Synod delegates, clergy, and bishops down a steep Porto Alegre side street toward Holy Trinity Cathedral, scene of services and ceremonies commemorating independence of Brasilian Church. Cathedral, with almost 600 communicants, grew from Brasil's first Episcopal congregation.

### A NEW DAY FOR BRASIL

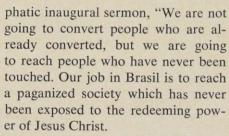


Bishop Krischke (left) takes oath as Bispo Primaz. The Rev. A. R. Kratz holds Bible.



The Rt. Rev. Edmund K. Sherrill, Bishop of Central Brasil, reads U.S.A. House of Bishops' resolution granting Brasilian autonomy.

### Cathedral service climaxes visit



"We want the Episcopal Church of Brasil to be more than a name.
... We believe we have a lot to contribute to Brasil," Bishop Krischke said. "We have the Sacraments, we have the history and the traditions of the Church. ... May all of us—clergy and lay persons alike—understand what we have to give, and make the sacrifices which are necessary."

BY HENRY L. MCCORKLE



Primate Krischke delivers inaugural address to more than 600 jammed into cathedral.

# SECURITY AND THE FULL LIF

in Retirement Residences Sponsored by The Episcopal Church

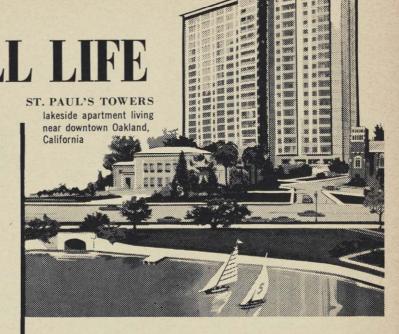
The most comprehensive health and medical plan ever provided...your own spacious living quarters...superb meals, maid service, recreation facilities...a calm, unhurried life in gracious surroundings with congenial companions. This is the way of life provided by two new retirement residences sponsored by The Episcopal Church in the Diocese of California.



CANTERBURY WOODS garden community in Pacific Grove on Monterey Bay, California

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# What's all this

ME OF the most controversial matters to come out of the recent General Convention in St. Louis was a resolution of the House of Bishops, the so-called "Open Communion" Resolution, which was finally referred to the Joint Commission on Ecumenical Relations for its consideration and report to the next General Convention. The original resolution of the House of Bishops says:

"Whereas, The House of Bishops believes the time has come when Christian Churches should recognize as a fundamental principle that all Christians duly baptized by water in the Name of the Holy Trinity and qualified to receive the Holy Communion in their own churches, should be welcomed as guests at the Lord's Table in all Christian Churches, be it therefore.

"Resolved, The House of Deputies concurring, That the General Convention accept this principle, affirming the right of Bishops to apply it in their own jurisdictions; direct the Standing Liturgical Commission to present to the 1967 meeting of General Convention appropriate rubrical and other amendments to the Book of Common Prayer expressive of this principle; and request the Committees on Constitution and Canons of the House of Bishops to present to the same meeting such constitutional and canonical changes as may be necessary fully to establish this principle in this Church; and be it further

"Resolved, The House of Deputies concurring, That in so altering our discipline, the General Convention in-

tends to clarify and emphasize this Church's understanding of Confirmation as a response to and fulfillment of Holy Baptism and not a mere prerequisite to the Holy Communion; to reaffirm our wish and prayer that this effectual sign of the gift of the Holy Spirit might be everywhere gladly accepted as a rightful part of the preparation and strengthening of every Christian for ministry; and to state plainly, once again, our solemn intention to press resolutely toward that unity in Christ in which painful separations at the heart of the Church will be impossible."

### What It Does Not Say

First of all, let us examine what the resolution does *not* say. It does not recommend Open Communion in the generally understood sense of a "free-for-all." The key words in the resolution state that members of other Churches who are duly baptized with water and in the Name of the Holy Trinity, and who are communicants in their own churches, shall be "welcomed as guests."

One of the intents of the resolution is to regularize a practice which at one time or another occurs in *all* of our churches—that of communicating the stranger who presents himself at the altar rail. Certainly, no priest would lean over a stranger at the rail and ask, "Have you been episcopally confirmed?" any more than he would be likely to ask any-

BY GERALD F. BURRILL

one, "Are you prepared?" It has always been a major pastoral responsibility of every parish priest to urge upon regular visitors the importance of clarifying and regularizing their status.

In recent years, the House of Bishops has recommended to its members that permission be given, under unusual circumstances such as isolation (the Arctic, foreign countries, etc.) or occasions of high ecumenical importance, to make exceptions to the Confirmation rubric and to communicate without reference to their church affiliation, baptized persons who are desirous and prepared. The Armed Forces chaplain communicates nonchurchmen on the basis only that they are baptized Christians, strangers uprooted from their normal contacts and separated from their regular church affiliations. The Church has always permitted the communicating of baptized Christians (even those under discipline) "in extremis," that is, in peril of death.

The House of Bishops' Resolution is a frank recognition, based on traditional Catholic sacramental theology, that the basic requirements for reception of the Blessed Sacraments are that one be baptized with water, in the Name of the Father, and of the Son, and of the Holy Ghost, and that one be prepared and desirous of making one's communion.

### A Permissive Procedure

The resolution does not say that all baptized members of other Christian Churches may communicate habitually at altars in Episcopal

# about "OPEN COMMUNION"?

Should visiting Christians be invited to receive Holy Communion in Episcopal churches?

A commentary by the Bishop of Chicago.

churches. The resolution seeks to provide a permissive procedure that would clarify our present uncertain practices of communicating qualified strangers within our gates.

There are real problems, however, for the strangers within our gates. Simply to "welcome" is neither a'dequate hospitality nor sufficient caution. Of course, the words, "Ye who do truly and earnestly repent . . ." do set forth the conditions of worthy reception for our own people, but these, for a stranger, need further amplification.

Some consideration, for example, must be given to the problems of welcoming visitors who would, because of divorce and remarriage, be unable to communicate if they were members of this Church. It is for these reasons, among others, that the resolution of the House of Bishops asked for the proper authorities in the Church to consider and recommend careful study of the Canons and rubrics which pertain to such disciplines.

Many people have asked why this action of the House of Bishops was supported by an overwhelming majority (only eleven Bishops voted in opposition). Some of the reasons have already been stated, but certainly the most important is the al-

most unanimous agreement that Confirmation should no longer be thought of simply as a disciplinary barrier to admittance to Holy Communion.

The present Confirmation Rubric, on page 299 of the Book of Common Prayer, which states that "there shall none be admitted to the Holy Communion, until such time as he be confirmed," has led most of our laity, and some of our clergy, to think of Confirmation as being only a service of admission to Holy Communion. In their minds, the Bishop comes on his visitation to them members of Church." This notion has tended to reduce Confirmation to a sentimental "graduation" from instruction classes, a ceremonial "coming out," a religious "debut" before proud parents and curious friends.

### Confirmation Not a Hurdle

Confirmation is the laying on of hands with prayers by the Bishop to convey the sevenfold gift of the Holy Ghost to a baptized member of the Body of Christ. It is a kind of ordination to the lay ministry of the people of God, but it is *not* intended to be simply an admission to Holy Communion.

No other Christian Church has

used Confirmation as we understand and practice it as a hurdle before Holy Communion. Roman Catholics are normally admitted to Holy Communion before Confirmation. The Orthodox confirm with chrism at the time of Baptism and admit the infant Christian to Holy Communion immediately.

It is well to remember that for 150 years the Episcopal Church itself communicated its people without Confirmation, because the Church had no resident Bishop in the Colonies until after the Revolutionary War.

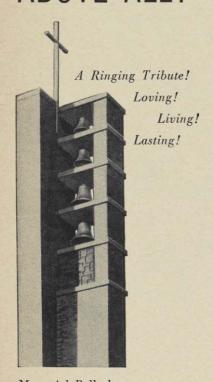
Baptism, Confirmation, and Holy Communion should be held each in proper regard and relationship. It is my opinion that the Joint Commission should recommend that all baptized members of this Church be admitted to Holy Communion, after they can be rightly instructed by the parish priest and *before* they are confirmed, so that this whole sacramental order may be clarified for our people.

There are those who feel that the removal of the Confirmation Rubric will leave the Church without effective discipline for worthy reception of the Blessed Sacrament of our Lord's Body and Blood. For those who are regularly baptized members of this Church, there should be no difficulty at all. It still is the responsibility of the parish priest to see to it that his people are prepared for reception of the Blessed Sacrament, and it must be obvious that Confirmation itself does not guarantee such preparation.

In some quarters, this historic res-

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### What's all this about "Open Communion"?

olution has been thought of as an irresponsible toying with Anglican heritage. It is only for the shortsighted and the thin-skinned Anglican that such an interpretation will suffice. The implications of this resolution are so multifaceted that it will take at least one triennium to discover the scope of the questions.

### Light and Fresh Air Needed

Whether the House of Bishops realized the full scope of its resolution or not is impossible to assess at this writing. It becomes increasingly clear each day that this resolution has "opened windows" upon areas of our Church's practice and discipline which have needed clear light and fresh air for many years.

If the Holy Spirit has chosen to use this means of calling us to review and evaluate our sacramental practices, we can thank Him and submit our study and self-examination prayerfully and obediently to His direction.

Meanwhile, we may embark with confidence upon the study, discussion, examination, and debate of these matters which are imperatives of the Faith. It is clear that we seek not to diminish the import of any of the Sacraments, but rather to exalt each to its indisputable rank in the hierarchy of Divine Grace.

We do not act to emasculate the discipline of membership in the Episcopal Church, nor do we subscribe to the notion that any act of baptism makes a person "a Christian at large." Rather, we seek to discover membership in the Body of Christ in terms of an obedient commitment to the one Head of that Body, through whom we find our fellowship with all others whose ultimate loyalty is to Him.

### Prospects for Separated Men

In this spirit, the Eucharist will be rediscovered in a dimension beyond our measurements. It will mean more than the device by which individual Christians achieve sacramental union with Christ. It will mean even more than the visible seal upon that unity which all Christians seek to achieve.

The Eucharist will come into the full-bloom of the seed planted by our Lord for His Church in the food and fellowship of the Upper Room. The Eucharist will effect that unity in Christ already initiated in Holy Baptism. Together, Baptism and Eucharist will bring mankind—at large and separated—into that one Body which is Christ Jesus Himself.

Toward the consideration and study of such prospects, the House of Bishops' resolution is devoutly dedicated.

### About the Author



The Rt. Rev. Gerald Francis Burrill, Bishop of Chicago since 1954, is known throughout the Church for his effort to revive tithing as the norm of giving. A native of Bangor, Maine, Bishop Burrill served churches in New York City and Williamsport, Pennsylvania, before being elected Suffragan Bishop of Dallas. He was graduated from the University of Maine and holds S.T.B. and S.T.D. degrees from General Theological Seminary. He has also been awarded D.D. degrees from the University of the South and Seabury-Western Theological Seminary. Bishop and Mrs. Burrill have two married sons and two grandchildren.

Bishop Burrill's article first appeared in Advance, the official monthly publication of the Diocese of Chicago, and is published by permission.



### Rome and the World Council: Fourteen Men in Switzerland

It was billed simply as a meeting of a "working group," that conference held recently in Bossey, Switzerland. With only fourteen members present, it could hardly be called a sizable gathering.

Yet for all its modest outward appearance, this small session marked one of the most significant new developments in the fast-moving ecumenical movement. This was the first time in history that the 209 Protestant, Anglican, Eastern Orthodox, and Old Catholic Churches represented in the World Council of Churches, and the Roman Catholic Church, had ever come together for an official effort toward "practical collaboration."

Eminent Emissaries—Though small in size, the "working group" was large in stature. The eight World Council emissaries and the six Vatican appointees are ranking church leaders in the world today.

The following men were named by the World Council: Dr. W. A. Visser 't Hooft, general secretary of the World Council, and one of the key figures in launching the joint working group; Dr. Lukas Vischer, a Swiss Reformed clergyman, World Council official, and a World Council observer to the Second Vatican Council; the Rev. Paul Verghese, of the Syrian Orthodox Church in India, and well-known ecumenical spokesman; the Rt. Rev. Oliver Tomkins, Anglican Bishop of Bristol, England; Dr. Edmund Schlink, professor of dogmatic theology at the Uni-

versity of Heidelberg, and an observer to the Vatican Council from the Evangelical Church in Germany; Dr. Nikos Nissiotis, a Greek Orthodox layman and theologian and associate director of the World Council's Ecumenical Institute at Bossey; Dr. R. H. Edwin Epsy, general secretary of the National Council of Churches of Christ in the U.S.A.; and Archpriest Vitaly Borovoy, representative of the Moscow Patriarchate of the Orthodox Church of Russia to the World Council's headquarters in Geneva, Switzerland.

Representatives from the Vatican are: Msgr. Thomas Holland, Bishop of Salford, Great Britain; Msgr. Jean G. M. Willebrands, Titular Bishop of Mauriana and secretary of the Vatican Secretariat for Christian Unity; Msgr. William A. Baum, executive secretary of the Bishops' Commission for Ecumenical Affairs, Washington, D.C.; Msgr. Carlo Boyer, secretary general of Caritas International; the Rev. Pierre Dupré, of the Society of Missionaries of Africa, and undersecretary of the Secretariat for Christian Unity (Oriental Section); and the Rev. Jerome Hamer, assistant to the General Master and general secretary for studies in the Dominican Order.

Guidelines, Not Decisions—The fourteen members of the "working group" are not authorized to make decisions; their job is to work out "the principles which should be observed in further collaborations and the methods which should be used."

While no official statement was released from this initial meeting, reports indicate that the talks proceeded in a

Below are five members of the "working group" which met recently in Bossey, Switzerland. From left are: the Rev. Jerome Hamer; Dr. W. A. Visser 't Hooft; the Rt. Rev. Jan Willebrands; Dr. R. H. Edwin Espy; and Msgr. William Baum.



### Worldscene continued

spirit of "Christian understanding," and that particular emphasis was placed on the growing number of ecumenical conversations now going on all over the world.

The Job Ahead-In future sessions, the fourteen-member group is expected to discuss such topics as "practical collaboration in the fields of philanthropy, social and international affairs; theological study programs which have a specific bearing on ecumenical relations; problems which cause tension between the Churches-i.e., interfaith marriages, religious liberty, proselytism; and common concerns with regard to the life and mission of the churchi.e., laity, missions, etc."

Making Haste—As noteworthy as the unprecedented meeting itself was the speed with which it was arranged. Part of the groundwork was laid last year, when the third session of Vatican II formulated its "Decree on Ecumenism." The actual plan to establish the joint group was proposed last January, during the meeting of the World Council's Central Committee in Enugu, Nigeria. One month later, Augustin Cardinal Bea, the peripatetic, widely-loved head of the Vatican Secretariat for Promoting Christian Unity, arrived in Geneva for a visit in itself hailed as another ecumenical "first." Cardinal Bea's mission, successfully accomplished, was to deliver to Dr. Visser 't Hooft the official Vatican approval of the plan.

Soon afterward, both the World Council and the Vatican announced the names of their representatives, and less than one month later, the fourteen men met in Bossey, with Dr. Visser 't Hooft and Bishop Willebrands as cochairmen.

### Episcopalians Act on Appalachia Program

After more than a year of planning and preparation, eight Episcopal bishops in six mid-South dioceses have announced the beginning of a major regional program, Appalachia South, Inc. At the same time, they announced the appointment of the Rev. James Y. Perry, Jr., of Arden, North Carolina, as executive officer of the new organization.

The Rt. Rev. William E. Sanders, Bishop Coadjutor of Tennessee and president of the nonprofit enterprise, describes the goals of Appalachia South as "not only the strengthening of the life of the Church itself in our geographical area, but also a responsible and concerned ministry to the vast human needs which confront us throughout our region."

Director's View-Commenting on his new assignment, scheduled to start next September 1, Executive Officer Perry said, "We need to begin where any work of this scope must: by studying things as they are, in order to learn where and how the Church can best focus its resources."

Mr. Perry, who is currently executive secretary of the Diocese of Western North Carolina, went on to say that "the economic, social, and cultural problems of Appalachia South couldn't be more complex, either in causes or in possible remedies. It's too soon to predict specific forms our task may take, but surely a portion of it will be educational and motivational. We hope to draw on the forces of the Church, corporate and individual, as well as on those of other groups, for the means and skills vital to the relief of the region's problems."

Mr. Perry is a native of Columbia, South Carolina, and a grandson of the late Bishop of South Carolina, the Rt. Rev. Alexander Guerry. After studying at the University of the South, St. Luke's School of Theology, and Berkeley Divinity School, he began his ministry as deacon-in-charge of Grace Church, Waynesville, North Carolina, eleven years ago. From 1954, when he was ordained, until 1959, he was rector of Grace Church; in 1959, he became assistant to his bishop. Mr. Perry also served as a deputy to the last three General Conventions of the Episcopal Church, and to the 1963 Anglican Congress.

The Incorporators—Appalachia South, Inc., will be financed by the six partner dioceses and by the Home Department of the Church's Executive Council. Its Board of Governors includes the eight bishops responsible for forming the organization, plus one appointed priest from each of the six dioceses, and one representative from the Home Department, the Rev. W. Francis Allison of Roanridge, Mis-

The eight bishops are: the Rt. Rev. John Vander Horst, Bishop of Tennessee; the Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia; the Rt. Rev. William H. Marmion, Bishop of Southwestern Virginia; the Rt. Rev. Matthew G. Henry, Bishop of Western North Carolina and vice-president of Appalachia South's Board of Governors; the Rt. Rev. William R. Moody, Bishop of Lexington; the Rt. Rev. Robert F. Gibson, Jr., Bishop of Virginia; the Rt. Rev. William E. Sanders, Bishop Coadjutor of Tennessee; and the Rt. Rev. Samuel B. Chilton, Suffragan Bishop of Virginia.

### Graduation Day. National Cathedral School



Sharing the spotlight with the fifty-eight members of the graduating Class of '65, National Cathedral School for Girls, was this distinguished group of Americans: at left, Mrs. Lyndon B. Johnson; in center, foreground, President Lyndon B. Johnson, shaking hands with the Very Rev. Francis B. Sayre, Jr., Dean of Washington Cathedral; in the background, next to the President, the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church; and, directly behind Dean Sayre, the Rt. Rev. William F. Creighton, Episcopal Bishop of Washington.

Dean Sayre conducted the service; the Presiding Bishop read the lesson and gave the benediction; and Bishop Creighton distributed the diplomas. The President, attend-

Continued on page 32

THE EPISCOPALIAN



# Religion at TheFair'65

The Protestant and Orthodox Center at the World's Fair.

OPENING Day, New York World's Fair '65, second and last round, drew over 158,000 visitors—or three times the number who journeyed to Flushing Meadow for the Fair's debut last year.

This increase was reflected in the eight religious pavilions dotted over the 646 acres of sights to see and things to do, and strengthened forecasts that the religious displays would top last year's collective attendance of 22,500,000. When the Fair closed last fall, the religious groups and agencies did not register the disappointment generally expressed over the Fair's pulling power. On the contrary, the religious exhibits had done quite well, with more than 80 percent of the 27,100,000 Fair visitors having made it a point to take in one, or some, or all of the religious pavilions.

The eight religious pavilions are varied. The Vatican Pavilion is devoted to one faith. The Protestant and Orthodox Center, which includes displays by twenty denominations and other groups-among them, the Episcopal Church, represents a cooperative effort. The 2,000 Tribes Pavilion-sponsored by the Wycliffe Bible Translators, an American organization which works with primitive tribes to transcribe never-written guages into written form-is devoted to a particular aspect of Christian work. The other religious pavilions are Billy Graham; Mormon; Sermons from Science; Russian Orthodox Greek Catholic Church in America; and Christian Science.

### Changes: Some, But Not Many

Religious displays at the '65 Fair remain essentially unchanged, so that the first-time visitor will be able to see what he missed last year. There will, however, be enough new additions to lure some 1964 Fairgoers into a return visit.

In the Protestant and Orthodox Center, for example, the two major attractions are still the famed charred Cross of Coventry, and the contemporary film *Parable*. New features inside the white structure, which is approached via an avenue of tall, stark columns honoring Christian leaders, include four works of religious art attributed to old masters.

The four paintings, loaned to the Protestant and Orthodox Center by Mr. and Mrs. Robert Gregory of Manhattan, are: "Christ Among the Doctors," by Leonardo da Vinci; "Christ with the Samaritan Woman," by Michelangelo Buonarroti; "The Transfiguration," by Raphael; and "The Four Evangelists," by van Dyck.

Offering a variety of general features, along with displays by

specific religious groups and agencies, the Protestant and Orthodox Center sometimes inspires a visitor to ask, "Who built it?" The answer is that all the groups represented helped, with the Protestant Council of New York coordinating the tremendous fund-raising job. Of the \$3,000,000 total cost of the pavilion, \$600,000 comes from the free rental for exhibit space provided by the World's Fair; the rest of the total came from Protestant, Anglican, and Orthodox groups throughout the United States. Denominations rent display areas of 60 to 800 square feet.

This pavilion itself covers 33,000 square feet, and includes a 375-seat theater, a children's nursery where toddlers can enjoy supervised play while their parents enjoy the Fair, counseling rooms, a music and meditation garden, and a small, usually occupied chapel, where some visitors meditate while others move silently across the back of the room to study the almost lifesize wood carving of the Last Supper, by contemporary sculptor Domenic Zappia, that occupies the entire front of the chap-

Of special interest to Episcopalians is their own Church's exhibit, which uses a series of striking enlarged photographs, wall texts, and a world map with nineteen linked crosses symbol-

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### Religion At the Fair '65 continued

izing the independence and interdependence of the worldwide Anglican Communion. Last year, some 1,500 visitors a day moved through this area.

Among the several exhibits within the Center, only that of the Lutheran Churches has undergone a complete change: last year's sound-and-light presentation has given way to an audiovisual display featuring paintings of Christ.

### The Vatican Pavilion: Sharing

With Michelangelo's magnificent "Pieta" as its major attraction, the Vatican Pavilion in 1964 drew a record attendance, exceeded only by the popular General Motors exhibit.

Sheathed during the fall and winter by a protective covering of asbestos and a steel cage, and further safeguarded by a burglar alarm system and armed guards, the 466-year-old marble masterpiece is once again visible behind its bullet-proof plexiglass screen.

This year, the "Pieta" has been joined by a smaller, less celebrated statue, "St. John and the Lamb." The subject of some debate among art experts, some of whom attribute it to Michelangelo, the "St. John" statue is nonetheless a major work of art.

Another new addition to the Vatican Pavilion brings with it both aesthetic and ecumenical significance: it is the Gutenberg Bible loaned to the Roman Catholic exhibit by the Episcopal Church's General Theological Seminary. Produced between 1451 and 1456, the priceless book

is one of the twenty-one complete copies known to exist. It was loaned across denominational lines, says Dr. Neils H. Sonne, librarian of the seminary, "as a gesture of goodwill" and "because [they] showed an interest in it."

### "Secular" Religious Displays

Along with the exhibits expressly sponsored by religious groups, the alert observer and art-lover visiting the Fair will find treasures—carvings, relics, manuscripts, paintings—in many of the international pavilions, where Christian, Buddhist, Moslem, and Jewish religious symbols show how closely a nation's life is tied to its religious heritage.

### Proselytism? No

Whatever the criticisms leveled at the World's Fair—and the religious pavilions have received their share, from the initial storm over the *Parable* film to quibbles over the lighting of the "Pieta"—these varied exhibits have drawn visitors by the millions.

Perhaps this fact is as fair a measure as any of the role religion still plays in American life. The pavilions do not exist to gain converts, or to compete with each other, but to show that, along with cars of the future, electronic wonders, and the gamut of discoveries in the space age, man's religion still belongs with him in his brave new world.

-LUCILLE E. HEIN

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### The Churches' Readin' and 'Ritin' Revolution

A MERICA's churches, always in the forefront of the battle for universal education, are finding new ways to help carry on the job.

Episcopal churches which offered many social services in the early part of this century gradually dropped them as city, state, and Federal governments all developed agencies and programs to handle the problems more efficiently. As the churches withdrew from some areas of social service, they began to minister to other human troubles and needs.

Recognizing that every boy and girl in American society needs the minimum of a high school education, and recognizing the need to do something positive about the school dropout problem, many churches are now offering intensive tutoring programs. For some time now a few churches have been quietly providing tutoring and supervised evening study halls for students living in areas where home help and home study are difficult if not impossible.

In 1964 more churches became involved in this effort as well as in summer tutoring programs devised to help potential dropouts be better prepared for school in the fall. Building on the experience these pioneer parishes gained during last summer and fall, many more dioceses and parishes have announced plans for this summer that are staggering in both number and diversity.

Many programs include supervised study halls with tutorial help for first grade through high school, remedial reading programs, and cultural enrichment aided by volunteer specialists and field trips. Churches are expanding their work with preschoolers rapidly in an effort to equip young children with the background needed for kindergarten. Aid for preschoolers frequently includes classes for the youngsters' parents to remedy their own illiteracy.

In many dioceses, parishes well endowed with money and educated lay persons are providing volunteers, funds, and other resources to assist the less well-equipped parishes. Frequently Episcopalians discover that the best way to get the job done is a joint effort with their local Council of Churches, or with congregations of other denominations.

Dioceses with lay people currently involved in all or some phases of this educational explosion include Bethlehem, Central New York, Chicago, Colorado, Connecticut, Delaware, East Carolina, Indianapolis, Los Angeles, Maryland, Massachusetts, Milwaukee, Newark, New Jersey, Oregon, Pennsylvania, Quincy, Rhode Island, Rochester, Southern Ohio, Tennessee, Virginia, Washington, West Missouri, Western New York, and Western North Carolina.

Three examples of this quiet revolution in the Church illustrate the diversity and the creative imagina-



The joys of sharing in learning and of being needed are often experienced as a by-product of one-to-one tutoring.

tion behind them. In Sewanee, Tennessee, Otey Memorial Parish, St. Mark's Mission, and the University of the South joined forces to help young Negroes who are having scholastic difficulties following the integration of the schools.

In Denver, Colorado, the diocesan Christian Social Relations Department is operating study halls, tutorial classes, and a library visiting program in cooperation with the local public schools. The program began with one project, and is still growing. The department hopes that it will serve as a model and inspiration for others.

In Chicago, a group of young faculty wives, many of them Episcopalian, at the University of Chicago asked themselves the question, "What chance does a child have for success in school when his mother can neither read nor write?" Acting on the obvious answer, a preschoolers' project which includes one-to-one teaching of the children's mothers has been launched at Christ Church, Woodlawn. This "Tutoring Project for Mothers" meets every Thursday morning for two hours.

Christ Church, Dayton, Ohio, has adopted an elementary school located in the lowest socio-economic area of the city. The parish not only planned evening study halls, but provided sports equipment, musical instruments, and in some instances clothing and food, so that none of the youngsters would be deprived of a full education for economic reasons.

Churches were in the forefront of the educational effort when this country was founded. Church schools were offering children education long before public schools existed. It seems fitting that today, amid the new educational challenges and new needs of all America's children, Christians are again leading the way.

-Martha C. Moscrip

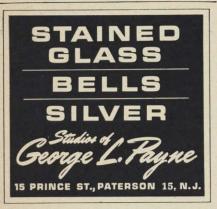
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### Worldscene continued

ing the commencement exercises both as the proud parent of graduate Luci Johnson, seventeen, and as principal speaker, commented that "few challenges could compare with the exacting demands of speaking before the graduating class of your own daughter." Later, in the nationally publicized address, the President defended his Vietnam policies, and told the graduating seniors that "it will be asked of you, and it will be asked of me: What did you do—you, the children of abundance . . . to help those who were hungry, and those who were sick, and those who were fatherless, and those who were homeless?"

### The Church and Race: More Debate in Council

Should the Episcopal Church use General Program funds when it participates in civil rights activities, or should such money come only from voluntary gifts in the Church and Race Fund? What procedures should be followed when Episcopalians from other parts of the nation go into southern dioceses to participate in civil rights demonstrations? What kinds of action can the Episcopal Church take about the race problem in South Africa? These key questions came up during two prolonged debates in the Church's Executive Council during its May meeting at Seabury House, Greenwich, Connecticut.

The longest exchange came in response to a letter sent to the members of the Council from the Rt. Rev. Charles C. J. Carpenter, Bishop of Alabama, who questioned the legality of sending Executive Council staff officers into his diocese without properly consulting him, and the use of General Church Program funds to support their participation in the civil rights march from Selma to Montgomery this spring.

South Africa-An earlier discussion had taken place in Council when the Christian Social Relations Department, referring to the last General Convention's denouncement of South Africa's apartheid policy, suggested that the Rt. Rev. John E. Hines, Presiding Bishop of the Church, appoint a special committee to meet with the senior officers of the various banks which have a relationship with the Executive Council and at the same time have "substantial business involvement in the South African economy." The numerous questionners of this resolution warned that it was the first step toward an economic boycott, a technique they thought unwise. The equally numerous supporters of the plan claimed that this was not the case. Summing up the latter position, Mrs. Harold Sorg of Berkeley, California, rose to say, "We of the Church pass general statements, but back away when things get sticky. We must grasp the nettle."

When a motion was made to table the measure, the result was a seventeen-to-seventeen tie vote, an occurrence unique in recent Council history. Bishop Hines, the Council's president, broke the impasse by voting to keep the measure before the Council. Later, however, there was near unanimity in deciding to return the resolution to the department for further study.

Advise and Consult—The second and lengthier exchange sprang up after the reading of Bishop Carpenter's letter. The Bishop of Alabama said that he had not been adequately consulted before the staff officers entered his jurisdiction. He was referring to a resolution adopted by the Executive

Council during its February meeting, when the members, sensing the need for even greater church participation in the racial crisis, had reversed an earlier stand requiring a diocesan's consent before Episcopalians financed by the Church and Race Fund could enter his diocese for civil rights work. The new ruling requires that such visitors need only "advise and consult" a diocesan bishop before arriving.

The Rt. Rev. George M. Murray, Bishop Coadjutor of Alabama, and a member of Executive Council, offered a motion that the money already expended from General Program funds for the purpose of officers' travel be reimbursed from the special Church and Race Fund. Bishop Murray's motion was defeated after long discussion. Among objections, it was stated that use of the voluntary fund in reimbursing the Council budget in effect would seem to remove the Church from official participation in that demonstration.

After a good deal more debate, the Council finally passed a resolution, omitting any restraint on General Church funds for use in civil rights demonstrations, but admitting "a serious lack of precise understanding of the meaning and application of the phrase 'advise and consult.'" The Council also adopted a directive written by the Council's Vice-President, Mr. Warren H. Turner, Jr., which helps define procedure for civil rights activities in the future, and ordered that it be sent to all diocesan bishops.

The Council called on the Presiding Bishop to acknowledge "with appreciation" Bishop Carpenter's letter and to inform him that procedures for the dispatch of Council officers to demonstrations have been clarified as a result of his letter and the discussion. The Council also conveyed its "regret" to Bishop Carpenter that, while acting in the interest of the whole Church, it appeared "to have added to the burden of the Church in Alabama, while endeavoring to support it in the bearing of that burden."

### Wedding in a Strife-torn City



The Rt. Rev. Paul A. Kellogg, Episcopal Bishop of the Dominican Republic, conducts a wedding ceremony as bursts of gunfire sound outside in Santo Domingo's troubled streets. The wedding couple are Miss Stella Orgill, a United States Embassy secretary from Memphis, Tennessee, and Mr. V. Harwood Blocker, 3d, an Embassy officer. Mr. Thomas Mann, assistant secretary of state for economic affairs and a friend of the Blocker family, serves as best man. The unusual service was held at the residence of U.S. Ambassador William T. Bennett, Jr.

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### Worldscene continued

### Council Says No Dice To Organized Gambling

The Executive Council of the Episcopal Church has gone strongly on record against organized gambling, both legal and illegal. At its last meeting, the Council voted overwhelmingly to oppose further legalization of off-track betting, slot machines, casino games, and lotteries. Further, the Council instructed the Department of Christian Social Relations to prepare informational materials on the effects of organized gambling generally to be disseminated through appropriate channels of the Episcopal Church, including the General Divisions of Women's and Laymen's Work.

This action was stimulated by a background paper prepared by Mr. Edgar T. Mead of the General Division of Laymen's Work. Some of Mr. Mead's charges against organized gambling are: (1) "The actual cost to the betting public . . . the annual total gambling revenue—amounts to a . . . staggering \$50 billion"; (2) "In the states where organized gambling flourishes, rent money, welfare funds, and grocery money, according to well-documented reports, are frequently channeled to gambling"; and (3) "According to officials of the Federal Bureau of Investigation, about 90 percent of gambling is controlled by organized crime."

### The Vatican's Goodwill Ambassador



Augustin Cardinal Bea, widely loved and much-traveled head of the Vatican Secretariat for Promoting Christian Unity, is shown above, shortly after he arrived in New York City for a U.S. visit. Behind him is the Rev. Arthur C. Barnhart, interreligious consultant to the Philadelphia Fellowship Commission. The Episcopal clergyman escorted the ecumenical leader to Philadelphia, Pennsylvania, where Cardinal Bea was presented with the Fellowship Commission's international award for outstanding contributions to interreligious understanding.

PICTURE CREDITS—A. C. Barrett: 28. Wesley Bowman Studios, Inc.: 26. Edward T. Dell, Jr.: 12-15. Charles Del Vecchio: 38 (right). George de Vincent: 38 (left). Barbara G. Kremer: 44. Gilbert L. Larsen Studios: 47. Lensk: 9. Henry L. McCorkle: 17-22. Religious News Service: 29, 34. Leif Skoogfoors: 31. Constant Stuart-Black Star: 8. Wide World Photos: 33.

### In Person

During the recent West African Provincial Synod in Cape Coast, Ghana, the Executive Officer of the Anglican Communion, the Archbishop of West Africa, fifteen bishops, 100 clergymen, thousands of church members, and a number of guests from non-Anglican churches participated in special services commemorating the 200th anniversary of the ordination of the Rev. Philip Quaque, the first African ever to enter the Anglican priesthood. The Rt. Rev. Ralph S. Dean, Anglican Executive Officer. Communion preached the sermon at Christ Church, the Cape Coast parish church. Later, the Most Rev. C. J. Patterson, Archbishop of West Africa, led a torchlight procession as part of the observance in honor of Father Quaque, who died in 1816. Philip Quaque was one of three African youths whom Thomas Thompson, a pioneer Anglican missionary to the Gold Coast, sent to London in 1754 to train for the ministry. The other two boys died, but Mr. Quaque completed his studies, was ordained to the priesthood in 1765, and returned to the Gold Coast for a career as priest, missionary, and teacher that spanned more than half a century.

► The Rev. C. FitzSimons Allison will be the preacher for the forthcoming Parish of the Air series, broadcast by the Episcopal Radio-TV Foundation and scheduled to begin on July 11. Dr. Allison is associate professor of ecclesiastical history at the School of Theology of the University of the South, in Sewanee, Tennessee. Each thirty-minute program in the series also features fifteen minutes of music; this year, the choir chosen for the broadcasts is that of Hobart and William Smith Colleges.

► Miss Ruth Weber, formerly managing editor of The Bulletin, monthly publication of the Episcopal Diocese of New York, is the new editor of The Church Woman, monthly magazine of the Department of United Church Women of the National Council of Churches. Miss Weber, who attended Columbia University, has a wide background in journalism, including a stint of almost nine years as a reporter and religion editor for the Mount Vernon, New York, Daily Argus. A member of the Church of the Ascension in Mount Vernon, she serves on the vestry, sings in the choir, and helps out with the parish newspaper. She is also a member and former secretary of the board of directors of the Mount Vernon Council of Churches.

► The Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, recently announced the appointment of the Rev. Daisuke Kitagawa as executive secretary of the College and University Division of the Episcopal Executive Council's Home Department. Since 1962, Dr. Kitagawa has served as executive secretary of the Division of Domestic Mission. In his new post, he will be charged with leading an intensive effort not only to continue the support of the Church's present campus ministry, but also to communicate the major and significant trends within higher education.

The son of a priest in the Nippon Seikokai, Dr. Kitagawa was born fiftyfive years ago in Taihoke, Japan. He completed studies at St. Paul's University, Tokyo, in 1933. Four years later he came to the United States, and in 1940 was graduated from General Theological Seminary.

Shortly after his ordination to the priesthood in 1940, Dr. Kitagawa was interned at a relocation camp in California, where he served as priest and pastor to many Japanese-Americans. He joined the staff of the National Council of Churches in 1943, and later served as director of the United Christian Ministry to Japanese-Americans in the Twin Cities, Minnesota. After stints with the Episcopal Diocese of Minnesota, and the World Council of Churches, he joined the Executive Council in 1962.

Dr. Kitagawa is a widely published author. His most recent books are Race Relations and Christian Mission and The Pastor and the Race Issue.

A United States citizen since 1954, he is married to the former Fujiko Sugimoto. They have two children.

► A twelve-year effort to allow women to enter the ministry in the Presbyterian Church in the U.S. (Southern) culminated recently in Richmond, Virginia, when Dr. Rachel Henderlite was ordained. The ordination service was held in All Souls Presbyterian Church, whose congregation is predominantly



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## In Person continued

Negro, and was witnessed by some 300 people, both white and Negro. Called an "extraordinary candidate," the fifty-nine-year-old churchwoman is the daughter of a Presbyterian minister, holds a Ph.D. in Christian ethics from Yale Divinity School, and has served on her denomination's Board of Christian Education. Next January, Dr. Henderlite will score another "first," when she assumes duties as a professor at Austin Theological Seminary, thus becoming the first woman to hold a professorship in a seminary of the Presbyterian Church U.S.

- ▶ Mr. Ernest L. Homewood of Toronto, Canada, was recently elected to a two-year term as president of the Associated Church Press. Mr. Homewood, managing editor of the United Church of Canada's United Church Observer, succeeds Mr. Henry L. Mc-Corkle, editor of The Episcopalian, as president of the religious press organization. The Associated Church Press, founded some fifty years ago, represents 168 Protestant, Orthodox, and nondenominational newspapers and magazines, with a combined circulation of more than 19,000,000.
- ➤ A thirty-one-year-old elected official in Kentucky, State Senator Robert P. Layne, has announced that he will forsake the legislature for the ministry. Calling the desire to enter the Episcopal priesthood "an intellectual awareness [that] won't let you alone," Senator Layne says that, as a priest, he will hope to "articulate a Christian viewpoint on the political and social issues of the day." The Rt. Rev. C. Gresham Marmion, Bishop of Kentucky, has accepted the young legislator as a postulant to enter Virginia Theological Seminary. Acknowledging that his two young daughters "are a little disappointed that their father isn't going to be a senator anymore," Senator Layne says that his wife "realizes this is something I have to do." In beginning his candidacy for the priesthood, he will quit his job as a housetrailer salesman, along with resigning from the legislative seat. The executive committees of the Democratic and Republican Parties in Kentucky will nominate candidates to fill out the two remaining years of the term of Senator Layne, who was elected on the Republican ticket.



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## BOOKS

(Left) Washington, D.C., "is dotted with playgrounds, parks, and picnic grounds . . ." (Right) ". . . near the Capitol, the supervised play space is just one fifth the national minimum standard."

## Colonialism Beside the Potomac

These two pictures are a fair sample of what greets the eyes of a newcomer to the capital of the United States. No matter how worldly-wise, the visitor is likely to be shocked to his depths by the appalling contrast between the shining marble, the cherry trees, the fountains, and the rot of the inner city of Washington, D.C. The blatant hypocrisy of affluent America is nowhere so blood-chilling as here. And yet, in this place is assembled more talent, power, and dedication to democratic ideals than can be found anywhere else.

The basic block to community action in the District of Columbia is rule by Congress. The most powerful man in the District, far more powerful than any mayor, since he is not subject to votes of the District's quasicitizens, is Senator Robert C. Byrd of West Virginia, chairman of the Senate District Appropriations Committee.

This rule by Congress is inefficient. It takes the time of men who should be concerned with other things. It also becomes an excuse for inaction on the part of Washington's citizenry.

Nowhere have I seen a more dramatic presentation of a social problem than is found in the paperbound book O, SAY CAN YOU SEE, A Bi-Focal Tour of Washington, by Helen B. and Philip M. Stern (Colortone Press, \$1.50). The Sterns are part of a doggedly concerned group which labors mightily for District betterment. But the problems are so overwhelming that conditions are deteriorating faster than improvements are made. Ranged over against those who work for improvement are certain sections of the business community and Southern legislators.

Some examples of the problems: A father, if unemployed, must desert his family before they are eligible for welfare. The national median of money spent annually per child for books in elementary school is \$3.00; in Washington, it is 50¢. The schools are 90 percent Negro. School budgets are constantly pared back. One high school was scheduled for replacement in 1948; it still stands, with 300 more children than it was built to house. There are no funds to run a play-

ground which is a memorial to President Kennedy.

I hope O, Say Can You See covers America, for as long as we in Washington do not have home rule, the District's problems are the nation's problems. The names of the controlling Congressional Committees are listed at the back of the book. If you are a constituent of any of these Congressmen, it will help those who live in Washington if you will write your Congressman after reading the book.

The timing is good, for there is a resurgence of concern for welfare reform. A vigorous new group pursuing it is called The Coalition of Conscience.

I hope that others will use the effective format of this book to expose social problems in their own communities, although they will be hard put to it to equal the quality of George de Vincent's photographs and the pungency of Mr. and Mrs. Sterns' prose.

-Paul Moore, Jr.

## Among the Chalk and Sneaker Set

If you have wondered what keeps schoolteachers teaching year after year, UP THE DOWN STAIRCASE, by Bel Kaufman (Prentice-Hall, \$4.95), is your answer. This excellent novel weaves together two themes. The first is the life and operating techniques of an overcrowded, underequipped, falling-apart city school which nevertheless has working within it the mystery and miracle of genuine teaching and learning. The second is the learning process of a brand-new, but "born," teacher.

The book's pages are alive with recurrent phrases, which have a tuningfork authenticity, such as, "Hi, teach," "It has come to my attention," and "Consider it a challenge." But the real charm of the novel lies in the author's jigsaw-puzzle prose. At first glance, her pages look like a jumble of all the bits and pieces that cross one teacher's desk. There are irreverent notes from students, notes from other teachers, endless mimeographed sheets of jargon from the office, themes, exams, study plans, reports, and specimens of light verse from a frivolous colleague. Curiously, these create the life of the school right there on the page.

Every one of the characters is instantly recognizable if you have ever attended a school, taught in a school, or sent a child to school. Take, for instance, this portrait of the principal:

"The ceiling fell? The ink ran dry?
A student dared to smile?
Of every new disaster
I prove myself the master
By sending out more circulars,
More circulars to file."

This story is so funny and so real that the smell of chalk dust, gym sneakers, and crowded adolescents actually assails the nostrils as one turns the pages and moves from laughter to tears and back again. We salute Mrs. Kaufman, who has created a fine novel and a long overdue tribute to our public school teachers.

-M.M. and M.C.M.

## The Machine: Monster or Menial?

A battle rages among the world's intellectuals over whether the spirit and creations of technology work for a larger freedom or a deeper enslavement of the individual. Marxists generally, most voices from underdeveloped countries, and some Westerners like C. P. Snow and Daniel Bell, argue that technology is freedom-enlarging.

Many Western intellectuals, however, especially those in the existentialist tradition such as Paul Tillich, Karl Jaspers, Gabriel Marcel, and now, most forcefully, Jacques Ellul in his THE SOCIETY TECHNOLOGICAL (Knopf, \$10.95), see technology as a demonic power enslaving the individual. Ellul eloquently describes technology as a faceless, cold, implacable force which is gradually reducing the individual to a tool of economic, political, social, and spiritual efficiency. He sees "means" triumphant over "ends."

But Ellul's unrelieved cataloging of present and impending technological disasters for man is finally as self-defeating as the Marxist's technological utopianism. At the start of each new chapter, the reader soon starts asking, "What new form of technological demonism will Ellul describe now?"

Both positions are abstractions from history which are proved wrong by the sheer weight of history itself. For example, James Reston, in commenting on the role of mass communication and transportation in the Selma Freedom Movement, said, "We are told by our philosophers and sociologists that our machines are enslaving and debasing us, but in this historic battle over voting rights these very machines are proving to be powerful instruments for equality and justice" (New York Times, Friday, March 19, 1965).

Both Marxist utopianism and the Existentialist despair of people like Ellul are really ideological gambits for avoiding our real task. We should be busy developing a stance from which coherent, yet imaginative and flexible, judgments on contemporary history can be made. This stance, as I have argued in my book, The Crisis of Cultural Change (Seabury, \$3.95) is what Christians are called and empowered to offer to a world in the midst of rapid social change.

-Myron B. Bloy, Jr.

### Correction

TEILHARD DE CHARDIN: Pilgrim of the Future, edited by Neville Braybrooke (Seabury Press), reviewed in the March issue, was inadvertently listed with an incorrect price of \$1.25. The correct price is \$3.50.



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J	L	е	П	е	rs

GOD I H S

### 4 Letters

ALMS
AMEN
DEAN
HOST
HYMN
LENT
PEWS
TEXT

### 9 Letters

ASCENSION CATHEDRAL COMMUNION VESTMENTS

### 10 Letters

ALTAR CLOTH ALTARPIECE ECUMENICAL EVANGELIST PROTESTANT REPENTANCE SCRIPTURES

### 11 Letters

LORD'S PRAYER
PREPARATORY
(PRAYERS OR SERVICE)

## 12 Letters

COMMON PRAYER

### 15 Letters

TEN COMMANDMENTS

BY WILKINS W. WHEATLY

### 5 Letters

ALTAR BREAD LAITY PATEN TITHE

### 6 Letters

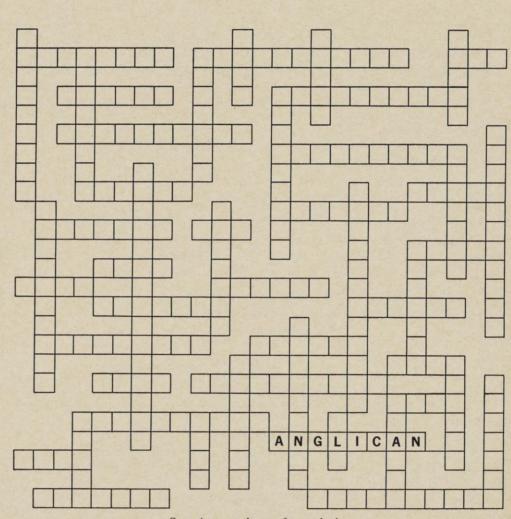
ADVENT AGENDA CLERGY ETHICS HEAVEN PSALMS SUNDAY

### 7 Letters

ACOLYTE
CHALICE
CHANCEL
DIOCESE
GOSPELS
INTROIT
PENANCE
PRAYERS
THE ACTS
TRINITY

### 8 Letters

ALLELUIA ANGLICAN OBLATION



See August issue for solution.



## No bridges for the funny time





MOVIES

BY MALCOLM BOYD

L mond Massey, and cool weather are part of that stream of exports Americans are accustomed to welcome from north of the Canadian border.

Now, from the National Film Board of Canada, comes a searching full-length feature on the tensions between teen-agers and their parents. It is titled *Nobody Waved Goodbye*.

The cast will be recognizable to anyone who knows a teen-age person.

Peter is eighteen, going to school, dating a girl he likes, and living pretty well with his affluent, suburban parents—and then he smashes the pattern of his life.

Take Peter's mother. Her daughter will soon be married and seems happily well-adjusted. But the mother is concerned about Peter. He is on the verge of flunking out of school. He plays his banjo and sings with friends late into the nights, seems entirely too serious about his girl, and cuts his classes. Then—and largely because of his tensions over a quarrel between his mother and father—Peter (who doesn't have a driver's license) playfully swipes the car and is arrested for speeding.

Peter's dad is very, very busy downtown. He makes important money. He doesn't understand what he considers his son's foolishness and, partly because of his own insecurity, but also as an effort to discipline Peter, he responds to his son in an authoritarian way, rather than humanly. He can't seem to make it with Peter on a father-son, man-to-man basis. So communication between the two collapses.

Peter's girl has been going steady with him for about a year. "To be an individual, you must give yourself to others," she tells Peter. "You can't stand alone in this world."

Take Peter himself. "I really don't know where I want to go, but I can't tell you where I don't want to go," he says. He doesn't want any part of his parents' values, yet he hasn't decided what his own are. He breaks away from his home, takes a room in a boarding house, and finds a job, first as a dishwasher and later as a

## HUNGER TAKES NO HOLIDAY



Your own quiet, peaceful days of summer may lull you into thinking that "all's right with the world." But it isn't. Tonight millions will go to bed hungry. Famine stalks the world, taking no vacation.

While it may be fun for you to sleep in a tent under the stars on a summer camping trip, there are tens of thousands who know no other home summer or winter . . . and have no prospect of anything better.

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## Movies continued

parking-lot clerk. Peter's need to get a satisfying or successful job means that he must buck the system, which menaces and finally hems him in.

One day Peter meets his mother for lunch downtown. She asks him to come home and recommence his studies. "I treated you like a little boy and forgot you were eighteen years old," she tells him. He seems on the verge of accepting when she promptly forgets again and insists that Peter not see his girl for a period of several weeks. The breach remains, and Peter doesn't go home.

Instead, he gets into trouble. What begins as simple shoplifting finally shifts to a hopeless slide into corruption. When he steals money, and a car, his girl breaks away from him. "I was hoping we'd get married and have a good start," she tells him. "This isn't any kind of start at all."

Peter's final confrontation with his father is equally a dead end. Pressed for time, father meets son in a barbershop. Without intimacy, or even the barest context of privacy, Peter blurts out his request for money, is rebuffed by his father before the barber, and literally kicked out.

Peter Kastner provides a memorable performance as Peter Marks, while Julie Biggs plays his girl. Claude Ray portrays Peter's father; and Charmion King, his mother. Don Owen wrote and directed the film.

Nobody Waved Goodbye is a study in human dead-ends, with communication careening dangerously off of shrill conversational heights, smiling faces, and unreachable assertions of ego. The film offers no bridges across the chasms between either persons or generations, but it honestly depicts the size of such chasms. This very depiction is a kind of diagnosis. As Peter himself says, "It's a funny time when you're as old as I am. Things aren't clear. You don't know where you're going."

At the film's conclusion, Peter is fleeing—nowhere—down a highway in a stolen automobile. Having executed certain rejections without making positive affirmations in their place, he is lost.

## Calendar of prayer

## JULY

- 1 Anglican Churches in Europe: Convocation of American Churches in Europe: Stephen Fielding Bayne, Jr., Bishop; Fulham (North and Central Europe): Roderic Norman Coote, Bishop; Gibraltar: Stanley Albert Hallam Eley, Bishop.
- **2** Louisiana, U.S.A.: Girault McArthur Jones, Bishop; Iveson Batchelor Noland, Suffragan. (For courage and strength of clergy and lay people in dealing with racial tensions; missionary concern among the youth at the diocese's Camp Hardtner.)
- **3**Lucknow, India: Joseph Amritanand, Bishop. (For a greater spirit of respect and reconciliation between Hindus and Christians; increasing unity among all Christians in North India.)
- 4 Madagascar: Jean Marcel, Bishop; James Seth, Assistant Bishop. (For an increase of clergy; St. Paul's Theological College, Ambatoharanana; greater stewardship of the townfolk in helping the poorer peoples of the smaller villages; maturing of plans for a division of the diocese and development of an autonomous Church.)
- **5** Maine, U.S.A.: Oliver Leland Loring, Bishop. (For the special ministry to summer residents, to college students at ten academic centers, and to St. Mark's Home for Women, Augusta; increasing involvement in overseas mission.)
- 6 Manchester, England: William Derrick Lindsay Greer, Bishop; Kenneth Venner Ramsey (Hulme) and Edward Ralph Wickham (Middleton), Suffragans. (For imaginative and effective service to the industrial and commercial population of Manchester; adequate clergy and lay leadership in central redevelopment areas.)
- **7** Maryland, U.S.A.: Harry Lee Doll, Bishop. (For the breaking down of parochialism among the people and an increased sense of oneness with all members of the family of Christ.)
- 8 Masasi, Tanzania (East Africa): Ernest Urban Trevor Huddleston, C.R., Bishop; Maurice Douglas Soseleje, Assistant Bishop. (For the Theological College of St. Cyprian, Ngala; the Young People's Training College for agricultural development at Mahiwa, indirectly helpful to the Church's self-support by raising living standards; the mission among the Moslems in the Rufiji District.)
- 9 Maseno, Kenya (East Africa): Festo Habakkuk Olang, Bishop. (For wisdom in dealing with tribal tensions; improved educational standards; the work at the new city of Homa Bay, the administrative government center.)
- **10** Mashonaland, Southern Rhodesia: Cecil William Alderson, Bishop. (For more clergy, especially Africans who can meet matriculation standards for study for Holy Orders; increased clergy stipends; expansion of the Church in urban suburbs, especially the Arcadia mission near Salisbury among the outcast "coloured" people.)
- **11** Massachusetts, U.S.A.: Anson Phelps Stokes, Jr., Bishop; Frederic Cunningham Lawrence and John Melville Burgess, Suffragans. (For the college chaplains in Massachusetts and the students who come from all parts of the world.)
- 12 Matabeleland, Southern Rhodesia: Kenneth John Fraser Skelton, Bishop. (For the Church in Africa, especially

- its leaders, as they seek to speak the truth of God to their people.)
- **13** Mauritius: Alan Francis Bright Rogers, Bishop. (For this outpost of multiracial, multilingual people at a crossroads between Asia and Africa; the diocesan primary and secondary schools.)
- **14** Mbale, Uganda: Erisa Kabiri Masaba, Bishop. (For more men of high caliber in the ministry.)
- **15**Meath, Ireland: Robert Bonsall Pike, Bishop. (For the Church of Ireland's increasing response to MRI.)
- 16Melbourne, Australia: Frank Woods, Archbishop; Geoffrey Tremayne Sambell and Felix Raymond Arnott, Coadjutors. (For men and resources to meet the needs of population growth; wise and just immigration policies of the nation; greater cohesion and unity in the Australian Church.)
- 17 Mexico: José Guadalupe Saucedo, Bishop; Leonardo Romero Rivera (Monterey) and Melchor Saucedo (Guadalajara), Suffragans. (For an interdenominational theological study center.)
- **18** Michigan, U.S.A.: Richard Stanley Merrill Emrich, Bishop; Archie Henry Crowley and Chauncie Kilmer Myers, Suffragans. (For the diocese's projects now underway in other areas, and for the two priests sent to Brasil; the experiments in urban-industrial mission.)
- 19Mid-Japan, Japan: Paul Yasuo Kurose, Bishop. (For evangelistic work among a huge population; the diocese's agencies of service to the blind and ill, students and teachers, and workers.)
- 20 Milwaukee, U.S.A.: Donald Hathaway Valentine Hallock, Bishop.
- **21** Minnesota, U.S.A.: Hamilton Hyde Kellogg, Bishop; Philip Frederick McNairy, Suffragan. (For the development of companionship with New Guinea; the Indian missions of Minnesota.)
- **22** Mississippi, U.S.A.: Duncan Montgomery Gray, Bishop; John Maury Allin, Coadjutor. (For bishops, clergy, and laity in witnessing in the racial tensions.)
- 23 Missouri, U.S.A.: George Leslie Cadigan, Bishop.
- **24** Mombasa, Kenya (East Africa): Peter Mwang'ombe, Bishop. (For the progress of Christian witness in a strongly Islamic area; the Church's reconciling ministry in tribal and racial tensions.)
- 25 Monmouth, Wales: Alfred Edwin Morris, Archbishop. (For greater cooperation with other Christian bodies; missionary outreach; adaptation of the Church's life and liturgy to indigenous culture.)
- **26** Montana, U.S.A.: Chandler Winfield Sterling, Bishop. (For new ways of ministering to the scattered people of the state; the forthcoming meeting of the House of Bishops in Glacier National Park.)
- **27** Montreal, Canada: Robert Kenneth Maguire, Bishop. (For imaginative ways of meeting new living conditions and population shifts; closer cooperation with Roman Catholics and other Christians.)
- 28 Moosonee, Canada: James Augustus Watton, Bishop; Neville Richard Clarke (James Bay), Suffragan. (For the scattered people in the diocese: mining prospectors, Indians, the men in logging camps and paper mills.)
- 29Moray, Ross, and Caithness, Scotland: Duncan MacInnes, Bishop. (For a sufficient number of clergy; support and fellowship for those in sparsely populated areas.)
- **30** Nagpur, India: John William Sadiq, Bishop. (For a steady stream of candidates for the ministry to meet unprecedented opportunities of evangelism; a stronger witness of the laity in the parishes and in their different spheres of work.)
- **31** Nakuru, Kenya (East Africa): Neville Langford-Smith, Bishop. (For the three theological colleges in the Province of East Africa; greater cohesion and exchange in the dioceses of the Province.)

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## CALENDAR AND RADIO-TV ILILY

- 4 Third Sunday After Trinity
- 4 Independence Day
- 11 Fourth Sunday After Trinity
- 18 Fifth Sunday After Trinity
- 25 St. James the Apostle

## Radio and Television

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

"Viewpoint" guests for July

- 4 Dr. Francis J. Braceland, Psychiatrist-in-Chief, the Institute of Living, Hartford, Conn., and professor of psychiatry, Yale School of Medicine
- 11 Walter Sullivan, science editor, The New York Times
- 18 The Rev. Dr. Robert N. Rodenmayer, Executive Secretary, Division of Christian Ministries, Executive Council, Episcopal Church
- 25 Yurek Lazowski, choreographer

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

"The Good Life" guests for July

- 4 Dr. Alexander Gralnick, medical director, High Point Hospital, Port Chester, N.Y.
- II Elia Kazan, motion picture producer and director
- 18 Edith Dean, author and lecturer
- 25 William Stringfellow, attorney

The Division of Radio, TV and Audio-Visuals of the Episcopal Church's Executive Council has produced a new radio series, "The Witness." Robert Young is host for these fifteen-minute programs, and Art Gilmore is the announcer. Among the many stars to appear on "The Witness" are: Agnes Moorehead, Jayne Meadows, J. Carroll Naish, Parley Baer, and Gene Raymond. This dramatic series suggests ways every person can find meaning, purpose, and "a place under the sun" in today's complex world.

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## KNOW YOUR DIOCESE

The State of Wisconsin was one episcopal jurisdiction until 1875 when the Diocese of Fond du Lac was created by separating the northeast section from the rest of the state. The first bishop of the new jurisdiction was the Rt. Rev. John Henry Hobart Brown. The diocese's second bishop was the Rt. Rev. Charles C. Grafton, the first monk to become a bishop in the Anglican Communion since the Reformation. The Rt. Rev. Reginald Heber Weller, third Bishop of Fond du Lac, was consecrated with full Catholic ritual, marking a step toward the Catholic revival within the Church. Under the guidance of the diocese's fourth bishop, the Rt. Rev. Harwood Sturtevant, the diocese was firmly established in the worship and practice of the Catholic faith, and was put on a sound financial basis.

Today the diocese has thirty-nine parishes and organized missions with thirty-eight clergy and twenty-eight lay readers ministering to 10,218 baptized persons (7,796 communicants). Two priests and four nuns work with the Oneida Indians in the diocese.

In the autumn of 1962, the diocese held a successful canvass for a Capital Needs Fund. Gifts have been given to Nashotah House, Seabury-Western Theological Seminary, and General Theological Seminary. Gifts of \$2,500 each have been sent to the Rt. Rev. Cedric E. Mills, Bishop of the Virgin Islands, and to the Rt. Rev. Robert H. Mize, Jr., Bishop of Damaraland, South Africa, for use in their mission programs. St. Francis House, the Episcopal Student Center at the University of Wisconsin, received a gift of \$5,000; and Canterbury House, near the campus of Wisconsin State University at Stevens Point, was purchased for \$20,000. The new Episcopal Church Center building fund has been given \$15,000 from the diocese.

Even though the diocese does not yet feel ready to go on the voluntary giving basis for every parish and mission, only two of the diocese's thirty-nine congregations do not pay their "full share." Seven congregations overpay. This fact is significant when one realizes that for every dollar a congregation spends on itself, the diocese is sent fifty cents. As its first obligation, the diocese sends its suggested share—and usually more—to support the General Church Program around the world.

The diocesan camp and conference center is Camp Robinhood, on Green Lake. Another diocesan institution is St. Joseph's Retreat and Study House for laymen and priests. Grafton Hall, the diocesan headquarters, is on the site of a former girls' school of the same name which had been founded by the first bishop of the diocese as St. Monica's School. The school was discontinued in the early 1930's, and the building was razed in 1962. On its site was built the diocesan office building, a gift from Mr. and Mrs. Hamilton Roddis, the Hamilton Roddis Foundation, and members of their families.



Within the diocese there is much diversity and yet the greatest sense of family unity. On Maundy Thursday of this year, Bishop William Hampton Brady celebrated the Eucharist and blessed the oils at the cathedral. All the clergy of the diocese, except for one who was ill, were present to concelebrate with the bishop and to carry the holy oils back for ministrations among their congregations. Even though all of the priests had full schedules, and some had to drive as far as 500 miles, this was a diocesan family gathering, and the priests came.



The Rt. Rev. William Hampton Brady, fifth Bishop of Fond du Lac, was born in Aquasco, Maryland, on September 7, 1912, the son of Henry and Maude Brady. He was educated at Charlotte Hall Military Academy, the University of Maryland, and General Theological Seminary, from which he received an S.T.D. degree in 1954. Nashotah House conferred a Doctor of Divinity degree on Bishop

Brady in 1953.

Bishop Brady was ordained to the priesthood in November, 1938, and has served churches in New York City; Savannah, Georgia; and Alton, Illinois. He was elected to become Bishop Coadjutor of Fond du Lac on February 24, 1953, and became diocesan on November 1, 1956, following the retirement of Bishop Sturtevant. Bishop Brady has been a member of General Convention's Joint Commission on Approaches to Unity, and participated in the first meetings of the Consultation on Church Union.

Bishop Brady's reputation as a fine preacher, and his warm sense of humor, bring many requests for him to participate in preaching missions, retreats, and schools of prayer. He was one of the twelve bishops who took part in the Bishop's Crusade in Georgia earlier this year (see The Episcopalian, May, 1965).

On June 4, 1944, Bishop Brady and Margaret Lodge were married. They have four children: Mary, nineteen, a sophomore at the University of Wisconsin; Anne, seventeen, a June high school graduate; William, Jr., fourteen, and Bernard, thirteen, both in junior high school.

When Po Yan and her twin sister were born their mother died. Their father didn't have enough food for *one* baby, so he fed the girls boiled rice water.

Slowly malnutrition glazed the eyes of Po Yan. When the desperate father abandoned the girls at our Babies Home in Formosa the doctors gave them no chance at all. Yet somehow they stubbornly stayed alive.

Today Po Yan is alive—but you can see the hint of fear in her eyes—and what about her tomorrow?

Will she spend her life playing in gutters, without education, unwanted and unloved? Has she traded starvation—a killer that claims 10,000 people every day—for a life of misery, poverty, and fear?

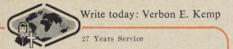
You can sponsor youngsters like Po Yan—and help give them a chance they deserve—for only \$10 a month. Your child will receive the basic necessities of life—plus love and security.

And you will receive the child's photograph, personal history, and the opportunity to exchange letters, Christmas cards . . . and love.

Since 1938, American sponsors have found this to be the beginning of a warm personal friendship with a deserving child, making it possible for Christian Children's Fund to assist children in orphanages, schools, and special projects around the world.

Won't you help? Today?

Sponsors needed this month for children in Korea, Japan, Taiwan, Hong Kong, India and American Indians (or let us select a child for you that most urgently needs your help.)



## CHRISTIAN CHILDREN'S FUND, Inc.

Richmond, Va. 23204

I wish to sponsor a □ boy □ girl in
(Country)
I will pay \$10 a month (\$120 a year)  ☐ monthly ☐ semi-annually ☐ yearly
I enclose my first payment of \$
Send me child's name, story, address, picture.
I cannot sponsor a child but want to give
\$
☐ Please send me more information
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