

The **+** WITNESS

OCTOBER 22, 1964

10¢



John E. Hines of Texas
Elected Presiding Bishop

Article

LBJ from Closer to the Inside

William M. Baxter

NEWS FEATURES: Coverage of General Con-
vention to October 17. Report of Meeting
of United Church Women in Kansas City

SERVICES

In Leading Churches

NEW YORK CITY

THE CATHEDRAL CHURCH OF ST. JOHN THE DIVINE

Sunday: Holy Communion 7, 8, 9, 10, Morning Prayer, Holy Communion and Sermon. 11; Evensong and sermon, 4.
Morning Prayer and Holy Communion 7:15 (and 10 Wed.); Evensong, 5.

ST. BARTHOLOMEW'S CHURCH

Park Avenue and 51st Street
Rev. Terence J. Finlay, D.D.

8 and 9:30 a.m. Holy Communion 9:30 and 11 a.m. Church School. 11 a.m. Morning Service and Sermon. 4 p.m. Evensong. Special Music.

Weekday: Holy Communion Tuesday at 12:10 a.m.; Wednesdays and Saints Day, at 8 a.m.; Thursdays at 12:10 p.m. Organ Recitals, Wednesdays, 12:10. Eve. Pr. Daily 5:45 p.m.

CHURCH OF THE HOLY TRINITY

316 East 88th Street
New York City

Sundays: Holy Communion 8; Church School 9:30; Morning Prayer and Sermon 11:00. (Holy Communion 1st Sunday in Month).

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square 9th Ave. & 20th St.
New York

Daily Morning Prayer and Holy Communion, 7 (7:30 Saturdays and holidays)
Daily Choral Evensong, 6.

COLUMBIA UNIVERSITY

SAINT PAUL'S CHAPEL
New York

The Rev. John M. Krumm, Ph.D.,
Chaplain

Daily (except Saturday), 12 noon; Sunday, Holy Communion, 9 and 12:30; Morning Prayer & Sermon, 11 a.m.; Wednesday, Holy Communion, 4:30 p.m.

ST. THOMAS

5th Ave. & 53rd Street

Rev. Frederick M. Morris, D.D.

Sunday: HC 8, 9:30, 11 (1st Sun.) MP 11;
Ep Cho 4. Daily ex. Sat. HC 8:15,
HC Tues. 12:10, Wed., 5:30.

Noted for boy choir; great reredos
and windows.

THE CHURCH OF THE EPIPHANY

York Avenue at 74th Street

Near New York Memorial Hospitals

Hugh McCandles, Vincent Anderson, Clergy

John Fletcher, Student Chaplain

Lee Belford, Philip Zabriskie, Thomas Gibbs,
John Danforth, Associates

Sundays: 8 a.m. HC; 9:30 Family (HC 3S)
Wed. HC 7:20 a.m.; Thurs. HC 11 a.m.
One of New York's
most beautiful public buildings.

ST. STEPHEN'S CHURCH

Tenth Street, above Chestnut
PHILADELPHIA, PENNA.

The Rev. Alfred W. Price, D.D., Rector
The Rev. Gustav C. Meckling, B.D.

Minister to the Hard of Hearing

Sunday: 9 and 11 a.m. 7:30 p.m.
Weekdays: Mon., Tues., Wed., Thurs., Fri.,
12:30 - 12:55 p.m.
Services of Spiritual Healing, Thurs. 12:30
and 5:30 p.m.

The Witness

For Christ and His Church

EDITORIAL BOARD

JOHN MCGILL KRUMM, *Chairman*

W. B. SPOFFORD SR., *Managing Editor*

EDWARD J. MOHR, *Editorial Assistant*

O. SYDNEY BARR; LEE A. BELFORD; KENNETH
R. FORBES; ROSCOE T. FOUST; RICHARD E.
GARY; GORDON C. GRAHAM; DAVID JOHNSON;
HAROLD R. LONDON; LESLIE J. A. LANG;
BENJAMIN MINIFIE; W. NORMAN PIT-
TENDER; WILLIAM STRINGFELLOW.

EDITORIALS: — The Editorial Board holds
monthly meetings when current issues before
the Church are discussed. They are dealt
with in subsequent numbers but do not
necessarily represent the unanimous opinion
of the editors.



CONTRIBUTING EDITORS

THOMAS V. BARRETT; JOHN PAIRMAN BROWN;
GARDINER M. DAY; JOSEPH F. FLETCHER;
FREDERICK C. GRANT; HELEN GRANT; COR-
WIN C. ROACH; BARBARA ST. CLAIRE; MAS-
SEY H. SHEPHERD JR.; W. B. SPOFFORD JR.



THE WITNESS is published weekly from
September 15th to June 15th inclusive, with
the exception of one week in January and
bi-weekly from June 15th to September 15th
by the Episcopal Church Publishing Co. on
behalf of the Witness Advisory Board.



The subscription price is \$4.00 a year; in
bundles for sale in parishes the magazine sells
for 10c a copy, we will bill quarterly at 7c a
copy. Entered as Second Class Matter, August
5, 1948, at the Post Office at Tunkhannock,
Pa., under the act of March 1879.

SERVICES

In Leading Churches

CHRIST CHURCH

CAMBRIDGE, MASS.

The Rev. Gardiner M. Day, Rector

Sunday Services: 8:00, 9:30 and 11:15 a.m.
Wed. and Holy Days: 8:00 and
12:10 p.m.

CHRIST CHURCH, DETROIT

976 East Jefferson Avenue

The Rev. William B. Sperry Rector

8 and 9 a.m. Holy Communion (breakfast
served following 9 a.m. service) 11 a.m.
Church School and Morning Service.
Holy Days, 6 p.m. Holy Communion.

PRO-CATHEDRAL OF THE HOLY TRINITY

23 Avenue, George V
PARIS, FRANCE

Services: 8:30, 10:30 (S.S.), 10:45

Boulevard Raspail

Student and Artists Center

The Rt. Rev. Stephen Bayne, Bishop
The Very Rev. Sturgis Lee Riddle, Dean

CHURCH OF ST. MICHAEL

AND ST. GEORGE

St. Louis, Missouri

The Rev. Jack E. Schweizer, Rector

Sundays, 8, 9:30, 11 a.m.

ST. JOHN'S CHURCH

Lafayette Square

WASHINGTON, D. C.

The Reverend John C. Harper, Rector

Weekday Services: Mon., and Thurs., Holy
Communion at 12:10. Tues., Holy Com-
munion at 7:30 a.m. Wed., Fri., and Sat.,
Noonday Prayers at 12:10.

Sunday Services: 8 and 9:30 Holy Com-
munion; 11 Morning Prayer and Sermon
(Church School); 4 French Service, 5:30
Evening Prayer.

Leaflets for Your Tract Display

HOLY MATRIMONY

By Hugh McCandless



BISHOP PARSONS ANTHOLOGY

Edited by Massey Shepherd



25¢ a copy
THE WITNESS

SHALL I BE A CLERGYMAN?

By Gordon T. Charlton Jr.



THE PRAYER BOOK Its History and Purpose

By Irving P. Johnson



Ten for \$2
Tunkhannock, Pa.

Story of the Week

John Elbridge Hines of Texas Elected Presiding Bishop

★ John Elbridge Hines, the Bishop of Texas, was elected Presiding Bishop on October 17 by the House of Bishops. The election was of course immediately concurred in by the Deputies who gave him a standing ovation when he was escorted to their hall to give his address of acceptance.

Bishop Hines was born in Seneca, South Carolina, on October 3, 1910 and therefore has sixteen years that he can fill the office before he reaches retirement age.

It is also not without significance that he is the first bishop from the southwest to be elected to the office.

He is a graduate of the University of the South and of the Virginia Theological Seminary. He was rector of Christ Church, Houston, Texas, at the time he was elected bishop coadjutor of Texas in 1945 and became the diocesan ten years later.

Prior to his rectorship in Houston, he was successively assistant at St. Michael and St. George, St. Louis; rector of Trinity, Hannibal, Missouri; St. Paul's, Augusta, Ga. He is also a member of the National Council, serving as the elected representative of the seventh province.

He was married in 1935 to

Helen Louise Orwig and they have five children.

Bishop Hines has taken a vigorous stand for intergration in the face of a great deal of opposition on the part of vestrymen and others in his diocese.

Under the present canons a newly elected Presiding Bishop is obliged to resign his diocese. He is elected for the remainder of his active episcopate, holding office until the 15th of November succeeding the General Convention which follows his 68th birthday.

He has an official seat in Washington Cathedral, where presumably he will be installed. He has a very fine office suite in the new Church House in New York — a pent house over it, also very fine which he can use as he likes — and a residence at Dover House, Greenwich, Conn.

We will have more about the new Presiding Bishop next week, including an account of his acceptance speech.

UTO OFFERING SETS A NEW HIGH

★ The women of the church presented a United Thank Offering at General Convention of \$4,790,921.51.

Presiding Bishop Arthur

Lichtenberger, who presided at the service, in an obvious reference to the women being refused seats in the House of Deputies, asked whether it was not "all a travesty."

Dr. Frederick Grant, in an article which arrived too late for this issue, comments; "The irony of it is that the districts which benefit most generously from the offering are the strongest in voting down the appeal (for seats in deputies). It is disgusting. All they want is the women's cash — 'All I want from you is love, Baby!'".

Our "Scratching" correspondent writes of the women's defeat; "A lot of angry ladies thought of ways and means to bear witness. Some suggested that the offering go to the peace corps, others wondered what MRI was all about, and still others suggested that, in all joint sessions, the women henceforth sit in the balcony, silently, until they have representation." (See page five)

TOO MUCH STRESS ON MRI MONEY

★ The committee on MRI held an open hearing on Oct. 15 and according to Bob Curry, a member, "the tendency was to talk almost exclusively in terms of money, quotas, etc., and this is not the point of reform and renewal within the body of Christ."

Theology and Politics Sharpens Debate as Convention Opens

★ Whatever else one is disposed to say about Bishop James Pike, diocesan of California, and William Stringfellow, attorney of New York, they generally made news. Bishop Pike preached in Christ Church Cathedral the day General Convention opened, of course on the invitation of Bishop Cadigan of Missouri and Dean William H. Mead of the cathedral.

He told a standing-room-only crowd of about 1,000 worshippers, including many who were in St. Louis for the convention, that some Christians have made idols of "outdated liturgical formulae." He described what he called a current "theological revolution" and said that many feel that "it is urgent that we rethink and restate the unchanging gospel in terms which are relevant to our day and to the people we would have heard it, not hesitating to abandon or reinterpret concepts, words, images and myths developed in past centuries when men were operating under different world views and different philosophical structures."

He said the Christian "is one who remembers two things: the Cross and the Resurrection — and in this remembering — primarily through baptism and the eucharist — the Christian constantly re-enters the eternal reality these mighty acts demonstrate. Now that is all there is to it — the rest is packaging."

In his sermon in St. Louis, he alluded to a sermon he had preached this summer in Trinity Church, New York, on the doctrine of the Trinity which he said was not among the original teachings of Christianity. He said, "Our Lord never heard of

it. The Apostles knew nothing of it" and expressed the opinion that the doctrine "tends toward tritheism."

This prompted an official of the American Church Union to say that a bishop is unalterably bound to defend basic Christian doctrine, adding that gifts had been offered to get up a fund to "unfrock" the California bishop.

Referring to this in his cathedral sermon, Bishop Pike commented: "The Apostles achieved the highest percentage of church growth in history though innocent of the niceties of the fifth century doctrine of the Trinity — nobody raised a fund to get them defrocked" and then called upon his listeners to "get up a defense fund — then give it all to MRI."

Commenting on the sermon, Bishop Cadigan, who took part in the cathedral service, said it was "great", adding that "this doesn't lessen the Trinity, it illuminates it."

The Rev. John Heuss, rector of Trinity Parish, where the controversial sermon was preached in the summer, observed, "The real issue is whether inside the Episcopal Church, irrespective of whether the local congregation agrees with Bishop Pike, it is vital that we keep a free pulpit in order that the gospel be proclaimed through the Holy Spirit."

Bishop Edward Welles of West Missouri had other views. He issued a statement in which he described Bishop Pike as "an angry, middle-aged rebel" with a "deep-seated compulsion to become a martyr."

Bishop Welles added that Bishop Pike would "probably like nothing better than to be

the central figure in a heresy trial."

Asked to comment on the statement by his fellow bishop, Bishop Pike said, "The issues are too important to deal with in ad hominem fashion. As to what my motives are, better let God judge. But I cannot picture the Church or myself enjoying a heresy trial."

Opposition to Goldwater

Several hundred bishops, clergymen and laymen signed a statement of conscience accusing Barry Goldwater and William Miller of "transparent exploitation of racism."

William Stringfellow, a Witness editor, distributed the statement at a press conference in St. Louis on October 13th, when he told newsmen that he had mailed the pronouncement to 1,100, and that it had been signed by 725 (it was later reported that more than 800 has signed).

Bishops to sign were four dioceses; Pike, Hallock of Milwaukee, Sterling of Montana and Barton of Eastern Oregon, and the following suffragans: Moore of Washington, Myers of Michigan, McCrea of Dallas, Persell of Albany, Wetmore of New York, Putnam of Oklahoma.

Stringfellow, not a deputy, said the statement would not be introduced at the convention, and officials stressed that the pronouncement had no official connection with either the convention or the Church.

"We are profoundly disturbed by the transparent exploitation of racism among white citizens by Sen. Barry Goldwater and Congressman William Miller," the statement said.

"They have proposed that the civil rights issue be removed from campaign debate . . . but themselves have introduced it in the exposure of restrictive

covenants to which candidates from both parties are, apparently, privy."

The statement said the GOP standardbearers "have sought to frighten citizens by equating the Negro struggle for freedom with crime and violence in the streets while . . . encouraging disrespect for law and order by their own expressed contempt for the federal judiciary, especially for the United States Supreme Court."

"They are ambitious to be elected by inheriting the votes of white racists, cultivating and harvesting the white backlash and by importing the fears and disquiets of white citizens toward social change in both the North and the South.

"We take our stand against that (violence) and that is precisely why we deplore and rebuke the manipulation of racism among white citizens by Senator Goldwater and Congressman Miller in this campaign."

Apparently because of Stringfellow's activities, the bishops issued a warning that church people should refrain from using the convention as a sounding board to express their personal views, political or religious. It was reported in the press room that bishops had been swamped with telegrams and calls from people who interpreted the Stringfellow pronouncement as official action by General Convention.

NO DEPUTY SEATS FOR WOMEN

★ The all-male House of Deputies again turned down a resolution to allow women to serve as Deputies. Thus the 1964 convention took the same action that was taken in all recent conventions by refusing to change the canons by substituting "lay person" for "layman".

The vote this time was close. It was a vote by orders — clergy and laity voting separately — with approval of both required. On this occasion the clergy approved and the laymen did not.

Chaplain John M. Krumm of New York told the deputies of "the good experience" the diocese had with women as delegates.

Layman Caldwell McFaddin of the diocese of Texas got both laughs and heckling by saying in opposing the change; "I am opposed, not that I have anything against the ladies, for after all I am happy in my relations with my wife and mother, but there are three reasons why I oppose the seating of women in the House Our major weakness in the church is that we have fewer and fewer men engaged in the work of the church. The men who say women haven't a voice are either naive or bachelors

"Second, in case you haven't noticed, there are psychological differences between men and women. When you differ with a man in debating an issue, it is objective debate, but when you differ with a woman, you differ with her personality.

"Third, the majority of women who might be elected are not truly representative . . . but are professional, social and church workers or the beautiful wives of our bishops and clergy."

President Morehouse, whose New York diocese was one of the petitioners for the admission of women, reminded the deputies that they were discussing a serious matter. However Mr. McFaddin's comments — repeating with a light touch the arguments that have been used for years — were effective with some of the lay deputies.

Interestingly enough, Mrs. Kellerman in her address to the

triennial, before the Texan presented his views, put her finger on the arguments that would be used when the matter came before the deputies. (See page 14).

P.B. Moved In

Following this defeat in deputies, the Presiding Bishop told a joint session the following day that he was "greatly disturbed" by the action. So President Morehouse of the deputies ordered an executive session to reconsider their previous action. The vote was 290 in favor and 288 against, but since a two-thirds vote is required on such action the women were again defeated.

LICHTENBERGER WILL BE PROFESSOR

★ It will be Prof. Lichtenberger, come the turn of the year. Following his resignation as Presiding Bishop, it was announced by Dean John Coburn of Episcopal Theological



School that the retired P.B. had accepted an invitation from the faculty and trustees to become professor of pastoral theology there.

His teaching assignments during his first semester will be in two areas. He will be responsible for the supervision of the men enrolled in the program of Anglican studies, a program designed for men who have completed basic theological studies in seminaries other than Episcopal and who are now preparing for ordination in the Episcopal Church.

In addition he will meet in small groups with members of the senior class to discuss how the ministry of the Church may best be exercised in the 20th

century and to relate the theological education that the men are completing to that ministry.

Bishop and Mrs. Lichten-

berger will take up residence at 13 St. John's Road, Cambridge, shortly after the first of the year.

Crash Program on Urban Work Gets Big Play in St. Louis

★ An expanded crash budget to enable the Church to make a significant impact on our urban culture has been one of the big items at the General Convention. Asking half a million for 1965 and moving up to \$1,116,262 for 1967, the joint urban program, which combines the resources of each department of National Council, plans to move into what is called "Operation Breakthrough".

This involves the appointment of seven pilot dioceses — Idaho, Los Angeles, Missouri, Rhode Island, Southern Ohio, Tennessee and Texas — which are representative of several categories of jurisdictions. Each pilot will experiment and evaluate by means of demonstration in three categories:

- Research, restructuring of diocesan and parochial relationships and the development of new ministries

- Communication of the results, primarily through a new quarterly journal, *Church In Metropolis*

- The training and education of both clergy and laity in new challenges, opportunities and programs of work for the Church in urban culture.

During the past triennium, the program has involved "Operation Wake-up" in which regional and diocesan conferences on the critical needs of the Church being more vital and realistic in urban culture have been communicated. During that time, an ecumenical urban training center, headed by the

Rev. James Morton, has been established in Chicago, and a national urban summer program of seminary training in this field has gotten underway.

The new phase will involve finding and exploiting new alignment of priorities for the Church, new types of ministries, new methods of mission, new forms of training and new structures which are effective in a rapidly changing age.

From 1966 on, "Operation Breakthrough" will translate into "Operation Renewal", at which time the intensive program of experimentation, evaluation, communication and training will be expanded to the whole Church.

Woodard Heads Team

The Rev. G. H. (Jack) Woodard, associate secretary in the division of domestic mission, has been appointed chairman of the joint urban team.

The appointment, effective November 1, was made by Bishop Daniel Corrigan, director of the home department. Woodard succeeds the Rev. James M. Morton, who on November 1 becomes director of the urban training center for Christian mission in Chicago.

In announcing the appointment of Woodard, who joined National Council staff several months ago, Bishop Corrigan said:

"Jack already has shown great perception and ability and I am altogether sure that he will grow in his capacities and in the

leadership which he gives us all in what is, without question, one of the most important programs in the entire National Council."

As chairman of the urban team, Woodard's job is to coordinate the whole planning program, which involves three National Council departments: home, social relations, and education. Serving on the urban team as staff members for the planning committee are five persons representing the three departments: Woodard and the Rev. George Lee, home; Frank Wood and Guy Bell, social relations; and the Rev. Lester McManis, education.

Within the framework of his job title — associate secretary in the division of domestic mission — Woodard's primary responsibility is to give leadership to the National Council's pilot diocese program, outlined above.

CHANGE IN NAME MOST LIKELY

★ The House of Bishops voted on October 16 to drop the word "Protestant" from the official name of the Church. It was a totally unexpected action since it reverses what conventions have refused to do for nearly a century. The vote for making the change was 79 to 56.

The House of Deputies will not consider the matter until October 19, but it is generally thought in St. Louis that they will concur in which case the change will become effective immediately, and henceforth we will be the Episcopal Church in the United States of America.

Dr. Curry's excellent reports from St. Louis arrived too late for this issue but, along with others from Dr. Grant and Mrs. Grant, will be featured next week.

EDITORIALS

Stirring Things Up a Bit

THE FIRST WEEK of a General Convention tends to be muted, so far as official proceedings and pronouncements go, since the committees and the general sessions are going through preliminary work. As a result the side-show attractions get most of the attention, at least as far as people at a distance are concerned.

At the St. Louis convention this is also the case. And side-shows under the circumstances get attention even though they consist largely of beating a somewhat lame horse.

As reported in this issue, under the prodding of William Stringfellow some 725 bishops, presbyters, and laymen have issued a statement, outside the convention, declaring that Senator Goldwater and Representative Miller are taking advantage of resistance to the civil rights movement to get votes. This assertion will be a rather obvious one to the anti-Goldwaterites, and at the same time rather uningratiating to the Goldwaterites, to whom it is also obvious.

Also reported in our news pages, Bishop Pike has been the object of attention, partly for something he has said, but, as usual, largely because of the response he has aroused. In a sermon in Christ Church Cathedral, St. Louis, a week ago Sunday he said, among other things, something to the effect that certain forms of conceptualizations of the Trinity were dated and ineffective in relating the gospel to contemporary life. Both he and many others have said this often enough before, and Bishop Cadigan of Missouri defended his right to say it. Bishop Welles of West Missouri however expressed the view that Dr. Pike has a compulsive desire to become a martyr and is seeking to be involved in a heresy trial.

So far as Bishop Pike is consciously aware of it nothing could be farther from his mind. Whether the intricacies of trinitarian formulations are as much of an obstacle to the Church's mission in contemporary life as Bishop Pike thinks they are is a matter of opinion. Very few, if any preachers of the gospel advance them as the basis for the plausibility or relevance of the Christian mission. Like Bishop Pike himself they preach God as creator, redeemer, and sanctifier, and leave the philosophizing to the writers

of books, now that there are no general councils to argue about it.

On the creative side the House of Bishops showed the Vatican Council what can be said on the matter of the involvement and guilt of Jews in the death of Jesus.

Some unfortunate wording in the gospel accounts and in other parts of the New Testament have led to the mistaken notion that "the Jews" were the cause of and had the guilt for the crucifixion of Jesus. That Jews were involved is unquestionable. But of the Jews living at the time of Jesus only half were in Palestine. Of these perhaps not more than 500 took part in the events leading to the crucifixion. At the same time, all but a few of the disciples — those who accepted and followed Jesus in varying degrees — were Jews.

Asserting that anti-semitism is a "direct contradiction of Christian doctrine", the bishops in their statement on the matter say:

"Jesus was a Jew, and, since the Christian Church is rooted in Israel, spiritually we are Semites. To be sure, Jesus was crucified by some Roman soldiers at the instigation of some Jews. But this cannot be construed as imputing corporate guilt to every Jew in Jesus' day, much less the Jewish people in subsequent generations. Simple justice alone proclaims the charge of a corporate and inherited curse on the Jewish people to be false."

Possible Dangers in MRI

POSSIBLE DANGERS are apparent in the structuring of MRI relationships through the use of regional project directories, six of which have been issued so far, according to Bishop Stephen Bayne, executive secretary of the advisory council on missionary strategy. Applauding the significant accomplishments of projects presented and accepted in ten months of activity, Bishop Bayne pointed out that nine Churches or regions have undertaken projects.

"The participation of so-called 'younger' or 'receiving' Churches is notable and underlines the mutuality of relationships between Churches," he said, "but defects in planning have appeared and also problems in relating resources to needs. Ecumenical perspective is disappointing but, in all, a fair start has been made in open planning,

stronger inter-Anglican partnership and practical expression of mutual responsibility."

Pointing out that the Canadian and New Zealand Churches have made the biggest impact in terms of projects accepted, and that some of the 'younger' Churches, such as Kenya, Central Africa, South Africa, Uganda and Polynesia have moved swiftly in the entire program, Bishop Bayne listed three dangers which have come to attention in the early days of the program. First, there is the possibility of the projects and directories being thought of as something different in kind from continuing overseas responsibilities, and, thus, there be developed yet another overseas agency and channel to further complicate coordination and planning.

Secondly, there is the danger that the projects may be thought of as a temporary measure, for the duration of some special fund-raising effort.

"The projects were born to document an immediate need for a 30% increase in overseas support and there is no hope whatever that this emergency transfusion can do away with the need for the realistic new program of needs and duties and relationships which still lies ahead of us."

"A third danger is that of separating overseas, inter-Church responsibilities from all other missionary responsibilities," he reported, "and I should think it would be perilous indeed if a Church's overseas projects were allowed to divert attention from its own posture and obedience in the mission at home."

Pointing out that it is probably impossible to devise any administrative structure which will hold the entire mission of a Church in a single frame of reference, he said it is surely dangerous to set up any procedure which will separate the fields of mission or fragment the united determination and response of the Church any more than is necessary."

Areas of Problems

REFERRING to the 580 current projects, to which there have been 148 responses, Bishop Bayne listed four areas of problems:

First, design or the actual, practical framing of a plan, since, often, cost estimates have been wrong and many of the projects have been merely conventional answers rather than significant missionary "break-throughs". Also, there has been little thought given to the continuation of the projects past a three-five year period on the part of the planners and, therefore, the "transfusion psychology" becomes dominant.

Secondly, decisiveness in determining priority

of needs is called for since, often, the planned projects seem to be merely "want lists" rather than a disciplined selection of cardinal frontiers.

Thirdly, there is the need of seeing a society, the Church and the available resources as a whole. "One may well question the persistence of certain institutions which plead to be kept alive — perhaps in the face of a society which does not need them," Bishop Bayne said, "and planning often seems to start simply from the issue of self-preservation, with no apparent consideration of the needs or resources of the whole."

Fourthly, there is some difficulty in getting a concept of mutuality accepted in the project stage. "One wonders what degree of mutual responsibility is expressed in many projects, where appeal is made to others with apparently little or no reference to the companions nearest at hand. Again, one wonders at the number of projects in which no local resources seem to be involved or the paucity of projects which ask for personal participation or, indeed, seem to ask anything more than a little money."

Stating that he was most concerned with this last point, Bishop Bayne said that "every project should be so framed as to make possible the maximum amount of communication, of mutuality, of deep and deliberate involvement, so that the responding Church can realize the privilege it is to have a share in the life of another Church and culture, and can gain in its own discipleship because it has given a little of what it is and what it has."

In this interim report, Bishop Bayne said that he deliberately enlarged on certain problems and needs rather than dealing with the astonishing accomplishments which have occurred within a year's time since it is his last report prior to becoming head of the overseas department of the National Council of the Church in the United States.

Needed: --- Living Agents

BORNEO is a long way from St. Louis but it is possible that the wisest words spoken at General Convention were by a man who is not there. Bishop Bayne, as executive officer of the Anglican Communion, sent a lengthy report from London just before leaving for the United States, ending with: "As I end this third review, which will be my final essay in such things, I do so with a profoundly thankful heart for the vision of truth which he has given us in these past

months, and for the companionship and patience and guidance of so many."

Aspects of this report are dealt with briefly in the editorial on page 7. But it was not Bishop Bayne's "final essay" since he sent a "supplement" a few days later which we assume was stressed when MRI was presented at a joint session on October 15.

The bishop of Kuching in Borneo had presented to the officer of MRI a number of projects which add up to a relatively small sum of money. He also sent a memorandum — the wise words mentioned at the start of this editorial.

"Quote"

In my judgement and in that of my advisers the absolutely essential need of this diocese is for the training — both before and after ordination — the maintenance, and the development — fostering of vocations — of the ministry. All the other needs of the diocese must be subordinated to this. The diocese is applying itself energetically to raising the money it needs, but it needs help from outside for a period of five years. At the end of that period the situation would have to be reviewed, but it is the minimum period for which help is asked, and asked urgently. We ask for an annual sum of \$17,000.

The diocese of Kuching is still a "missionary diocese", and the kind of judgments made in relation to more settled dioceses do not apply in this area where — apart from a few towns — the work of the Church is done in isolated areas, involving much travelling and — in view of the scarcity of priests — far too infrequent visits. The difficulties of such conditions, especially in regard to the teaching on "self-support", will be readily grasped by the discerning. The people are very poor, and many are lacking in formal education. These are important factors and illustrate the statement made above that the needs of the diocese should not be, and cannot rightly be, judged by urban standards.

It is surely unnecessary in this memorandum to emphasize the evangelistic background and tremendous opportunities still open in a "missionary" area such as this. They are there; and we are doing our best to cope with them. We can only do that if we have the men. We can only have the men if we have the money to support them; and we can only get the money if we have help from the Church overseas. It is help we ask; Help to help us help ourselves.

Half our priests are European and are recruited and paid for by the Society for the Propa-

gation of the Gospel. All the indigenous priests must be supported by the diocese, and through such help as it can get from elsewhere for such purpose. A big effort is now being made to increase contributions from individual Christians. To speak of "parochial assessments" in an area like this is almost a misnomer except in a few cases. The most sanguine of us realize that it will take several years to break even, and it is for that reason that we ask for urgent help now. It is worthy of note that the contributions made by parishes and individual Christians according to their means, will stand comparison with dioceses having a far longer Christian tradition.

In my judgment this kind of help — for "living agents" — is the most farsighted of any other kind of "missionary giving" at this moment. The project list contains many other urgent needs of this diocese — new churches, new classrooms, new schools and so on. They are needed; but the Church will go on living if the church building at X has to wait for a few years for its repairs, or the school at Y has to wait for the new schoolrooms it needs so much. But the Church will not go on living for long without a ministry — and it is that fearsome possibility that makes us ask for this help so urgently.

"Unquote"

Apply that where you are — a country mission, a city parish, a depressed slum area — whatever. The need, first of all, is for "living agents."

Scratching the Surface

By Wm. B. Spofford Jr.

The exhibition booths on the lower floor of the Kiel Auditorium serve as the 'midway' for this triennial 'gathering of the clan'. The normal comments are: "You haven't changed a bit"; "it's been a long time"; "how goes the battle?"; "Let's get together for some coffee or . . ."; and, interspersed, "what's the dope on the new P.B.?" and "is it L.B.J. or Barry in your section?"



As usual, this is an expensive show. In welcoming the Convention, host bishop, George Cadigan, said: "Sometimes we have asked ourselves what justification is there, in the midst of this so tragic world, for a church convention which costs \$70,000, whose visitors will spend nearly \$4,000,000, in which an untoward number of hours will be spent in gossiping, political

maneuvering and expensive dining and drinking? Does not a General Convention pretty much fulfill the image of what we really are?"

☆

A forceful attack on extremists was interpolated in the concluding presentation of the National Council's report to Convention by Bishop Henry Louttit of South Florida. Anchor man in a too-long and pseudo-dramatic three-hour presentation of the program of the Church, Bishop Louttit said that it was not hard to understand why these persons attack efforts at inter-church relations and fellowship.

"Satan has put it into the hearts and minds of certain ignorant, misled, and hateful fundamentalists, who are heretics, understanding neither the Christian doctrine of God, nor the Christian doctrine of man; who believe the good God manipulates man whom he has created in his image and called his child. Because it is impossible to convince intelligent, educated folk of the fundamentalist idea, they have joined in an unholy, demonic conspiracy with die-hard segregationists and professional patriots. A professional patriot earns a good living by speaking and writing half-truths and untruths, while waving the flag as The anti-Communist. They seek to destroy confidence of our people in government, military, higher education and classic churches. How better bring about the downfall of the U.S.?"

☆

HOST BISHOP, George Cadigan, got a response from a partisan St. Louis crowd at the opening service when he suggested that, in return for hospitality of the diocese, Convention attendors might pray for the success of the Cardinals in the series. Stunned by Ken Boyer's grand-slammer, which won the fourth game, the minority of Yankee fans sat on their hands.

☆

The Episcopal Society for Cultural and Racial Unity greeted the attendors at the opening service with a silent witness. Standing for more than an hour in prayer and meditation in front of Kiel Auditorium, the group held blank signs "because the church has done too little in ridding itself of racism and in support of the freedom revolution".

☆

During the prayers for missions and the unity of the Church, at the opening service, a small baby bawled lustily. With a capacity crowd standing quietly, the cry had a penetrating, symbolic quality.

The Presiding Bishop's opening sermon was read by Bishop Ned Cole, coadjutor of Central New York, who had been dean of Christ Church Cathedral, St. Louis, during Bishop Lichtenberger's episcopacy in Missouri.

☆

Three Roman Catholic observers have been appointed to the Convention by Cardinal Ritter of St. Louis. They are the Very Rev. Colomba Cary-Elwes, Fr. Robert Coever and Mr. Carl Gaertner.

☆

"Laws may not force men to love me, but it can prevent them from lynching me," said the Rev. Martin Luther King, president of the Southern Christian Leadership Conference, to an overflow banquet of the Episcopal Society for Cultural and Racial Unity. In an impassioned plea for the whole Church to accept the necessity for leadership in the area of intergroup tensions, he pointed out that interracial difficulties were not to be divorced from other human problems, such as poverty, disarmament, and the establishment of a good life for all men.

Earlier, Dr. King received an ovation from the House of Deputies, although a small minority of the delegates voted against his appearing before the group. In that situation, Dr. King criticized churchmen who say that 'time' is the solution to racial problems. They fail to realize, he said, "that time is neutral and such an attitude makes it an ally of social stagnation and irrational emotionalism."

Especially honored at the banquet was the Rev. Joseph Pelham, retiring president, and in-coming president, Malcolm Peabody, Jr.

☆

Peter Day, ecumenical officer of the National Council, and this correspondent were appointed a committee of two to keep the House of Deputies informed of the World Series scores and to bear the greetings of the House to the Triennial ladies. Baseball and women struck us as the most pleasant assignments that could be handed out.

☆

Delegates early discovered that the place to go in St. Louis is Gaslight Square, a reconstructed area featuring good jazz and other night-life. The local Church Federation runs an ecumenical coffee house there in an attempt to enter dialogue with the hordes of teen-agers and young people who descend on the area nightly.

☆

Greetings to Pope Paul VI and the Second Vatican Council from the Convention included the prayer for the Council that "the Holy Spirit

may guide all its deliberations and decisions, to the salvation of souls, the further refreshing and invigorating of the Holy Church, and the good of all men everywhere."

☆

The presentation of the National Council's program which dragged on for a full morning did not truly get through to the joint meeting of the Convention. People were weary half-way through, and running for the exits.

☆

Lawyer Bill Stringfellow's statement — see news pages in this issue — brought this comment from Cliff Morehouse, president of the House of Deputies, when asked if he had any reaction; "If any such thing as this were to be presented to the House of Deputies or the House of Bishops, it probably wouldn't last very long. Someone would move it be tabled and that would be it." Bishop Louttit commented: "I haven't read the statement, and I certainly wouldn't care to comment unless I had read it thoroughly. He's pretty bright; he's a lawyer, so I'd have to be pretty careful. I don't mind sticking my neck out, but only when I know what I'm talking about."

One of the local Roman Catholic bookstores, close to the headquarters hotel, featured a large sign in its windows: "Welcome to our Christian brothers of the Episcopal Church. Come inside. Free coffee."

☆

Canon Donald Wattley, chairman of the committee on canons, and Clifford Morehouse exchanged quips in fine Abbott-Costello style as the first committee report came into the House of Deputies. In the process, several canons, enabling the National Council to become the Executive Council, were passed.

☆

Now that the World Series is over things are a bit more normal in all three houses of convention — three, because the women seemed as interested in the games as the men. Most everybody was pulling for the Cards, figuring among other things that they could use the money to better advantage than the millionaire Yanks. Some of the diehard segregationists however didn't like to see Bob Gibson steal the show.

☆

We'll pick it up from here next week when we can report some finished action we hope.

LBJ FROM CLOSER TO THE INSIDE

By William M. Baxter

Rector of St. Mark's, Washington, D.C.

SOME PERSONAL ASPECTS THAT MOVE THE RECTOR OF THE CHURCH HE FREQUENTLY ATTENDS TO SUPPORT HIM

I AM ANGRY at my friend and colleague Frank Sayre, as many of us are, for his way of handling his particular feelings at this point in the presidential campaign. Since the weight of most articles written to this magazine will be heavily placed in balancing and discussing the political issues, I would choose to address myself to some personal aspects that move me to give my support to the President.

My authority for speaking on the personal issues resides in my experience with the Johnson family at their home in Texas before the assassination, their response to attendance at St. Mark's Church on Capitol Hill since the President was Senate majority leader, my respect for friends on his staff, and my deep admiration and affection for Mrs. Johnson.

Coming from Massachusetts, being raised in the immediate area of Boston, I am well acquainted, I believe, with the hurly burly of precinct, ward, and district politics. It is a rough game and it is played in all kinds of ways. Too often it is crude and cruel, but I have come to understand also that whether a man aspires to office from an Irish ward or from a blue stocking district, there is no difference in the basic issues and the way they are handled. There is a radical difference in the style and strategy, but politics means the management of power by those who aspire to be managers. Pressure, compromise, ambiguity are the stuff of political decision and action. Wherever there is partisanship, wherever there is opposition, whether a man speaks in the cultivated accent of an Ivy League college and

quotes poetry, or speaks with twang characteristic of a rural county, or uses the nasal vocabulary of a crowded city area, there is no escaping from the necessity to weigh and balance unsatisfactory alternatives, to push and pull, to incur debts and pay off debts.

A Man That Grows

I HAVE A NOSTALGIA for poetry and I prefer the game of politics to be played in a way that will fit more comfortably around me and my ways, but this is a sentimentalism that evades responsibility. Any history of Lyndon Johnson will reveal his own scars and the scars of wounds he dealt others in his rise on the Texas political scene. To visit Texas and to feel the rough spirit of politics there is simply to acknowledge that a man who rises in politics there fights his way to the top. I don't wish to minimize the moral ambiguity implied in this suggestion or the judgment to which all candidates are subject; but I want to make the point very clearly that in Lyndon Johnson's rise to the presidency there has been a continuing change from the narrowest sectional loyalties to an almost naive patriotic sense of the greatness and vastness of our nation, and in the latter phases of his Vice Presidency a discovery of the needs and sorrows of the world, almost "New Dealish" in its innocence of revelation.

In the few moments I spent with him after the assassination of President Kennedy and in the months between, I have been more and more impressed with the serious decisiveness and responsibility with which he attacks his task. Two stories might illuminate what I mean.

He has surrounded himself with able, brilliant men. Once appointed he trusts their theoretical capacities and supports them in their decisions. His mode of address to those from whom he seeks advice takes this form: "Tell me what you know about such and such a problem." The person so questioned lays out his own evaluation of the issues involved. Then comes the inevitable second question: "Given your estimate of the situation, what are the decisions that should be made from the data?" Now there are many men in government and out who would rather theorize about a problem than face the pain of risking what they know to the actual testing of history, so this pointed question separates the chaff from the wheat. If a man takes the risk and explains an answer that his analysis implies, there is a third question from the President, and that is,

"How could we explain or interpret this to the people?"

His political brilliance lies not in his capacity to theorize but in the almost uncanny gift of sifting the right decision out of the evidence presented by his advisors and their opinions on what decision ought to be made. Some special sense, some comprehension, some awareness that is the product of years of facing and accepting the realities of politics have given him such a capacity.

The Home in Texas

A SECOND STORY, an important one to me, is the feeling of "home" I received when I visited the Johnsons on the ranch. The press have played up the Johnson family's feeling for this place, but this is caught by any visitor. The newsmen found themselves disarmed and quite properly so. The house is filled with photographs, symbols, and mementoes of Johnson history and includes without embarrassment mementoes of defeats, pictures of victorious opponents, symbols of lost campaigns as well as the triumphs. The household help are not patronized, and nothing of family living is hidden from the guests, once there. Being a New Englander myself and more easily reserved than gregarious, and deeply suspicious of "put on hospitality," I became particularly aware of the genuine nature of my inclusion in the household.

Church and Coffee Hour

THE PRESIDENT to me is a paradox of the simple and the complex. I honestly know he enjoys his dancing, showing people the ranch, and reminiscing about Roosevelt and Rayburn. He feels deep pride in his daughters, is perhaps too easily hurt by unjust criticism, and is sometimes wistful about reducing complex problems to simple platitudes. In personal conversation he talks in stories and parables.

Except for the company of very old friends, it is obvious when he comes to coffee hour and church that he is the easy companion of children and not the comfortable, polished social conversationalist that a momentary brush with somebody elicits. There is no doubt when you meet him that he is a man. He speaks in each situation with a good deal of clarity about what he wants and how long he should stay, and where he is going next.

Career in Washington

ANYONE who has made a serious study of the congressional form of government under which

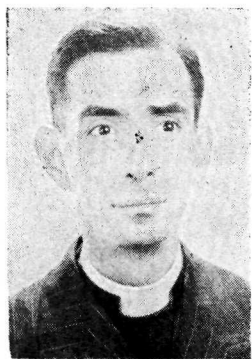
we live confesses that it is unwieldy and has a tendency toward inertia. It favors by a wide margin those who don't want to move, those who wish to restrict, those with narrow sectional interests. Any man who has done so much with such a body has gained a type of experience that is absolutely necessary for the fulfillment of American constitutional government. He has had to meet and deal with every conceivable kind of opposition, petty temperament, silly posture and attitude as well as the most responsible kind of opposition, temperament, and attitude.

Lyndon Johnson's colleagues on both sides of the aisle while he was majority leader gave him full authority to lead them during the Eisenhower administration. They remain his friends to this day. Only the phonies, the demagogues, the lazy, the posturing, are uncomfortable around him. I have witnessed this.

As he has moved on to the executive the same holds true. In the few men that I know who are intimates of his on the policy making level, — men like Horace Busby and Bill Moyer — I have found a depth of character and sensitivity that give me great confidence in his power to discriminate and to trust. He listens to them and heeds them. He challenges them and, I suppose, often hurts them, but knowing them and their respect for him, and, more than that, knowing their respect for themselves, gives me an unmistakable feeling that there is something very good at the heart of this administration. I predict that it will be a great one.

Truth Found in Jesus

"GOD SPEAKS and acts now," asserted the Rev. Massey H. Shepherd in an address at the opening session of the Triennial Meeting of the Women of the Church at General Convention. Dr. Shep-



herd, who leaves for Rome to be an observer at the current Vatican Council after his St. Louis engagement, based his address on the fact that the words of Jesus are the word of the living, eternal God, and the word of God is also the deed of God.

Jesus' words were divisive; men were either for or against him, and had he died on the field of battle his death would have been regarded as heroic —

not shameful, the liturgical scholar said.

"No thriller of our contemporary cinema or tv", said Dr. Shepherd, "can compete with the prophetic scenario of the New Testament . . . The imagery is obvious to any child today who has read a piece of science fiction — which is not too fictional after all. Surely the apocalyptic language is intelligible to those who have witnessed Hiroshima or Nagasaki. Surely the fantasy can not be fantastic to those who seek to shoot a colony to the moon."

The speaker emphasized the fact that ecclesiastics prefer people to reach God through proper channels, but Jesus lacked "proper credentials" and as a result refused to believe their own eyes because a miracle of healing did not fit into their scheme of traditional teaching and practice. Not only did Jesus heal the outcasts, Dr. Shepherd said, but he sought them out. "He did not confine this mission of help to work through organized charities, and properly certified social agencies," he noted.

Dr. Shepherd went on to point out that the debates between Jesus and the chief priests and scribes were not debates with cynical men of the world, but with upright champions of churchly orthodoxy — about valid baptism and authentic ministry — all things which occupy the attention of the ecclesiastically minded today, the issues which divide believers into competing sects.

"We may be sure that the world-wide ferment of revolution is not merely due to reaction to western imperialism and colonialism, white supremacy, and the technological achievement of modern science. It is rooted primarily in the sacrifice and service of countless numbers of faithful missionaries of Christ, who in the past century and a half have encompassed the earth with the good news of the truth as it is in Jesus."

Outworn Theology

"THAT THE WITNESS of the Church has been heard is evidenced in the greater demand for human welfare, better housing, wider economic opportunity, more extensive education — the upsetting and disconcerting racial conflicts of our age are testimony to the ferment of mankind's oneness and unity in Christ. Above all, there is evident for the first time in centuries a sincere repentance for the disunity of Christians, and an eager search for the ways and means of breaking down barriers of institutional inertia and the prejudices born of outworn theological systems.

"The sound and fury of these images of cosmic

convulsion and human tumult were not given to lull us into reveries of mere adventurous imagination. They are the word of God spoken from faith to faith to arm us and sustain us in the crucial hour and moment of the coming of the kingdom . . . to the faithful they are words of life and peace and joy in the Holy Ghost."

War on Poverty

TO IGNORE the background of poverty out of which exploded the racial riots in New York, New Jersey, Philadelphia and other cities is "putting one's head into the sand," a noted sociologist and researcher said at General Convention.

"The poverty revolution is upon us and is crying out for intelligent direction," Dr. Charles V. Willie, associate professor of sociology and anthropology at Syracuse University, said.

He addressed more than 500 Episcopal Church women at their triennial meeting concurrently with the General Convention.

"The wealthy," Dr. Willie continued, "must help the poor in directing the poverty revolution as whites helped non-whites in prosecuting the civil rights revolution."

The former research director of the Washington, D. C., project of the president's committee on juvenile delinquency and youth crime urged church members to join in an anti-poverty campaign because "the Church has a responsibility to the world."

Calling the poverty revolution and its human relations implications potentially more explosive than any in recent years, Dr. Willie, who also is senior research associate for Syracuse University's youth development center, advised Americans to "equip ourselves with knowledge and techniques for directing change rather than waste our time resisting it. The elimination of the causes of poverty should be a major concern of the total nation," the speaker said.

Before turning to other aspects of revolution in American society, Dr. Willie added: "No single person invents a revolution and no single person can end it, but it is our responsibility to guide others down the pathway of the purpose of God as it has been revealed to this generation."

He then directed the churchwomen's attention to increased urbanization.

Describing the urbanization revolution as a 20th century phenomenon, he said that while neighborhood churches, schools, and other associa-

tions are becoming increasingly homogenous, the total urban community is becoming more heterogenous.

"With increased diversification," Dr. Willie continued, "there is also increased separation among residents of urban communities. Segregation is a dilemma of our present situation, which is alienating and interfering with the successful resolution of the contemporary urban revolution."

The goal of this revolution, he noted, "is to bring together the family of man." Here he stressed the unique role of the Church in assisting in the fulfillment of this goal.

Stressing the large degree of interdependence that now permeates American society — and the world — the sociologist and Episcopal churchman said that "Independency is not a virtue and dependency is not a vice."

"We all," he added, "must experience both at some period in life . . . We must accept each other in spite of our differences, for this is the nature of urban civilization."

Changing Role of Women

"WOMEN'S CLAIM to equality under God is based on no social program of women's rights. It is rooted in the doctrine of creation, the first inescapable meaning of which is that the image of God includes both male and female," declared Mrs. Harold Kellerman in addressing triennial delegates on the second phase of their program purpose: understanding the roles of women in Church and society. In a hard-hitting speech, sparked by a sharp humor characteristic of the lady from Virginia, who holds the position of associate professor of pastoral theology and Christian education at Virginia Theological Seminary, Mrs. Kellerman decried stereotypes of thinking about women's role, generally, in society and, particularly, in the Episcopal Church.

In referring to women being admitted as deputies, she said that she had listened to the debates on the subject at three conventions, which she characterized as "a scandal, and not in the sense in which the gospel is a scandal."

"It is trivial, with appeals to all sorts of ribaldry; it is ill-informed and platitudinous, full of such stereotypes as that men are rational and women are emotional, or that when you disagree with a man you have an argument, but when you disagree with a woman you have an enemy."

U.C.W. Meeting in Kansas City Issues Program for Action

★ American church women were asked to renew their efforts to secure racial justice, work and pray for Christian unity, and support government projects to eliminate poverty.

The formal message from the national assembly of United Church Women also called on every Protestant and Orthodox woman across the country to become a "servant of peace" by pressing for governmental policies of trade and aid for emerging nations and the creation of "effective international institutions capable of keeping peace and assuring just change."

A new 12-point program in race relations, approved by the 2,500 delegates to the assembly meeting in Kansas City, Mo., calls for efforts on many levels, but with special attention to "the slow growth" of integration in the church itself. A report disclosed that 173 of the 2,300 local councils of church women throughout the country are not yet integrated.

"Assignment race" has been the major emphasis of the United Church Women for the last triennium. The revamped program for the coming months will seek to implement the recently enacted civil rights act.

Negotiations, economic pressure and "peaceful demonstrations" are recommended as techniques to expand job opportunities, secure open housing and provide equal educational opportunities for minority groups.

The section of the message on Christian unity urges church women to "join the thousands of Christians around the world, Roman Catholic and Orthodox and Protestant, who daily and

especially during the week of prayer for Christian unity, pray that 'they all may be one.'"

Elimination of poverty was called for in a statement which said: "Today the causes of poverty lie primarily not with the individual, but with society.

Its continuance represents a failure of the national conscience and will." The church's "Christian compassion," the message said, "must be joined with social imagination and social responsibility."

An earlier resolution, voted by the assembly, requested all church women to exercise their franchise in the 1964 elections by informing themselves on the

New books of lasting significance from Westminster

A New Testament History THE STORY OF THE EMERGING CHURCH

By FLOYD V. FILSON. This companion volume to John Bright's popular *History of Israel* places the New Testament in its historical setting, covering the background of Judaism and non-Jewish religions and governments. It tells where, when, and why each book was composed, and gives its literary features. \$7.50

Redemption and Historical Reality

By ISSAC C. ROTTENBERG. A survey of Protestant, Roman Catholic, Anglican, and Orthodox views on the manner in which God acts in and through history. \$6.00

A new volume in *Westminster Studies in Christian Communication*

The Meaning of Christian Values Today

By WILLIAM L. BRADLEY. After defining the basic ethical principles of Christianity, Dr. Bradley shows how the church can communicate them to a largely skeptical public by first enlisting the aid of public leaders. \$4.50

A new volume in *The Old Testament Library* The Method and Message of Jewish Apocalyptic

By D. S. RUSSELL. From Daniel to the Dead Sea Scrolls, the Jewish apocalyptic writings are carefully examined, their differences and similarities made clear, and their influence traced in later Judaism and Christianity. \$7.50

Now at your bookstore

THE WESTMINSTER PRESS®
Witherspoon Building,
Philadelphia, Pa. 19107



candidates, platforms and issues.

Voters were urged to resist "name calling, accusation without proof, appeals to prejudice, wild promises that cannot be fulfilled and other demagogic methods often used in political campaigns." Policy statements and study documents of the National Council of Churches were recommended as "aids to thought" in clarifying "as Christians, our positions on the issues."

Christians have a particular responsibility to vote, the resolution noted. "Members of Christian churches have seen their churches bombed because they were centers for voter registration education."

Other resolutions condemned extremist organizations, sup-

ported the work of the United Nations, opposed legalization of gambling by state or local governments, and asked broadcasters throughout the nation "to take strong editorial leadership in full support of the civil rights act of 1964."

Condemn Extremists

The resolution deploring extremism and naming several groups as having "doctrines which breed suspicion, division and hatred" was overwhelmingly passed.

The assembly listed "white citizens councils, the John Birch Society, the Christian Anti-Communist Crusade, the Christian Freedom Foundation, the Church League of America, the Ku Klux Klan and the Communist Party. . . ."

At the same time, the resolution said the church women "rejoice in belonging to the company of Protestant and Orthodox Christians associated together in the National Council of Churches." The NCC has been sharply attacked by ultra-conservative groups.

Entitled "The Churches and Extremists," the resolution declared that in the past year "tragic events of terror and violence" in the nation have spurred some citizens to "resort to bitter denunciation of their fellow citizens, of their government and of the churches."

It said that America's international relations also have been affected.

"Attacks on the United Nations, irresponsible advocacy of unilateral actions that would bring us to the brink of war, and attempts to undermine treaties designed to guarantee peace through the control of nuclear weapons," the resolution said, "have bred fear and suspicion among some of the people around the world."

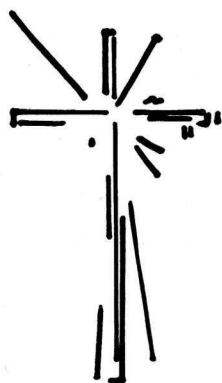
"In response to these developments churches have become increasingly forthright and assertive and, as a result, have been under increasing attack."

The resolution urged all Christians "to manifest a responsible witness to freedom to all men."

"We entreat all of our brethren," it said, "as we entreat ourselves, to seek after a fuller manifestation of the true gospel of justice and love in the spirit of Christian reconciliation."

STOP BEING NERVOUS SAYS KITAGAWA

★ The western nations "need not become nervous" about the seeming flirtation with the communist countries on the part of newly emerging nations,



Benefiting the whole Church

- | | | |
|--|---|--|
| <input type="checkbox"/> Life Insurance | <input type="checkbox"/> Fire Insurance | <input type="checkbox"/> Hymnals |
| <input type="checkbox"/> Lay Pensions | <input type="checkbox"/> Fidelity Bonds | <input type="checkbox"/> Prayer Books |
| <input type="checkbox"/> Group Insurance | <input type="checkbox"/> Fine Arts | <input type="checkbox"/> Prayer Book |
| | <input type="checkbox"/> Theft | <input type="checkbox"/> Studies |
| Other Coverages <input type="checkbox"/> | | Packaged Policies <input type="checkbox"/> |

We suggest you check fields of interest and return to one of the following at: 20 Exchange Place, New York, N. Y. 10005
Visit our Booth at General Convention where inquiries will be cordially received.

THE
CHURCH

FIRE INSURANCE CORPORATION
AGENCY CORPORATION
LIFE INSURANCE CORPORATION
HYMNAL CORPORATION

Subsidiaries of THE CHURCH PENSION FUND

declared the Rev. Daisuke Kitagawa, executive secretary of the division of domestic mission of the National Council at General Convention.

The emerging one-world society we see, Kitagawa said, needs "understanding of how natural it is for the now developing nations, so recently emancipated from western colonialism, to assert their independence" by proclaiming neutrality in east-west tensions, by turning to the east for some things. "The former colonies of the western powers are far more western in their politics . . . , cultures . . . than they would admit or we can see" he said.

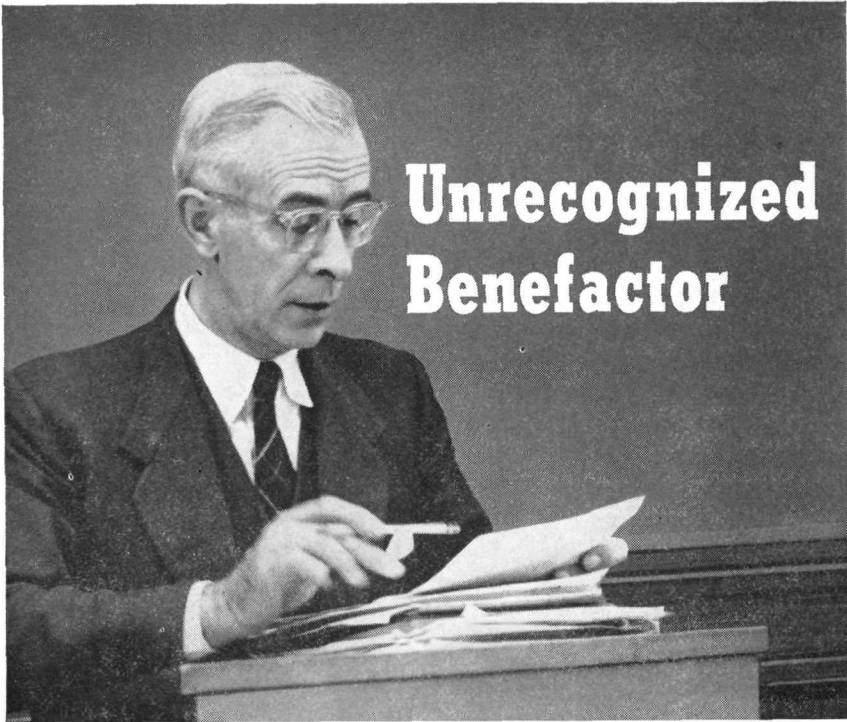
He addressed the triennial meeting of the Episcopal Church Women. The former World Council of Churches official spoke on "The world we live in: prospects and problems".

Nationalism among these new nations, Kitagawa continued, also needs to be understood for what it is — the genuine struggle of people to assert their identities and maintain their cultural integrity.

"It is imperative," he said, that this dynamic force be channeled into constructive patterns through "truly open conversations" between the peoples of the west and the rest of the world.

Additional characteristics of the world we live in, Kitagawa noted, are that "it is also the world that lives in us", one which is increasingly free of religious taboos, one in which the changing role of women is yet to be frankly faced, and one in which change is a constant factor.

Urbanism, Kitagawa concluded, is the ever-present way of life in our society throughout the world. It is in this secular and urbanized world that Chris-



This man is subsidizing our seminaries. If you knew his salary, you'd wonder how he does it. He's a seminary professor, you see. His gifts are his invaluable knowledge, wisdom, experience and inspiration. He donates them all cheerfully and at far, far less than their worth.

True, he gets much inner satisfaction from seeing his students grow into fine parish priests. But for this privilege he must often take on extra work to make ends meet . . . or ask his family to accept less in the way of education and basic comfort.

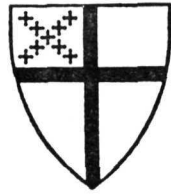
To make his salary more equitable, we must turn to you and your parish. Unlike some denominations, we have no General Convention grants. And, at most, the student pays less than a third of the \$3500 it costs us to have him in seminary for a year.

Why not send a special donation to a seminary? And ask your parish to do the same. Your gift will help us keep talented men on our staffs. It will also assure that when a new rector or assistant comes to your parish, he'll have benefitted from the best teaching.

DIRECTORY

- | | |
|--|---|
| Berkeley Divinity School, New Haven, Conn. | The General Theological Seminary, New York, New York |
| Bexley Hall, the Divinity School of Kenyon College, Gambier, Ohio | Nashotah House, Nashotah, Wisconsin |
| Church Divinity School of the Pacific, Berkeley, Calif. | School of Theology of the University of the South, Sewanee, Tenn. |
| Divinity School of the Protestant Episcopal Church in Philadelphia, Philadelphia, Penna. | Seabury-Western Theological Seminary, Evanston, Ill. |
| Episcopal Theological School, Cambridge, Mass. | Virginia Theological Seminary, Alexandria, Va. |
| Episcopal Theological Seminary of the Southwest, Austin, Texas | |

THE EPISCOPAL SEMINARIES
Division of Christian Ministries, Episcopal Church Center, 815 Second Ave., N. Y., N. Y. 10017



THE EPISCOPAL SEMINARIES, Div. of Christian Ministries
Episcopal Church Center, 815 Second Ave., New York, New York 10017

W

Please send me more information about the needs of our seminaries.

Name _____

Address _____

City _____ State _____

The Seminary I am most interested in is _____

tians are called "to be witnesses in our daily life . . . not within the walls of our local congregations, but out in the work-a-day world."

NEWS NOTES

Bishop Bardsley of Coventry, a headliner at General Convention, lead a week-long consultation of 400 persons of his diocese before coming to the U.S. They discussed reshaping the life of the C of E and proposed that children receive communion at eight and be confirmed ten years later. Other plans include training lay people to run parishes so as to free the clergy

for pastoral work. Also closing churches that are not functioning well was recommended, with parishes working together in team ministries.

Charles H. de Soysa, archdeacon, was elected bishop of Colombo, Ceylon, at a special session of the diocesan council. He is the first Ceylonese to be raised to episcopal rank in the history of the Anglican Church in the country.

Thomas Taylor, rector at Farmville, N. C., went to a Klan rally, along with Father Gordon Kendall, R. C. pastor, and the Rev. Jack H. Crum, Methodist who is director of social relations for the state's council of churches. They got home but only after being searched and threatened with beatings by Klansmen. Fr. Kendall was ignored when he protested that even officers of the law are required to have search warrants.

Herbert C. Shannon, North Riverside, Ill., is the new business manager and bursar of Seabury-Western Seminary. He was formerly business manager of the association of rehabilitation

centers with national offices in Evanston.

R. C. Priests should wear a colored conservative suit, white shirt and a tie, "complemented by a distinctive priestly lapel emblem." Eugene Bianchi, a Jesuit, so advocated in America, a weekly of which he is assistant editor. "There is much talk about orchestrating Christian freedom in the Church and in this minor matter of clerical dress, some steps could be taken. If a cleric decides that his apostolic work could be rendered more fruitful by an adaptation of dress, it seems that he should have some range of choice." Priests are not members of an army or a law enforcement agency, he said, but at present they have less option in dress than even soldiers or policemen.

Clergy of Albuquerque, N. M. are for LBJ by a large majority. Newspaper survey give him 24 to 4 for Senator Goldwater. Four ministers said they will preach sermons advising members to vote according to specific issues.

Robert L. DeWitt will be installed as diocesan of Pa. on Oct. 31 at the Church of the Advocate, Philadelphia. Bishop Moore, suffragan of Washington, will preach.

Lucien E. Brailsford, ninety next month, has been on the vestry of St. Matthias, Summer-ton, S.C. for 62 years and senior warden for 50 years.

THE PARISH OF TRINITY CHURCH New York

REV. JOHN HEUSS, D. D., RECTOR

TRINITY

Broadway & Wall St.

Rev. Bernard C. Newman, S.T.D., Vicar

Sun. MP. 8:40, 10:30, HC 8, 9, 10, 11.
EP 3:30; Daily MP 7:45, HC 8, 12, Ser.
12:30 Tues., Wed. & Thurs., EP 5:15 ex
Sat.; Sat. HC 8; C Fri. 4:30 & by appt.

ST. PAUL'S CHAPEL

Broadway & Fulton St.

Rev. Robert C. Hunsicker, Vicar

Sun. HC 8:30, MP HC Ser. 10; Weekdays;
HC 8 (Thurs. also at 7:30) 12:05 ex. Sat.;
Int. & Bible Study 1:05 ex. Sat.; EP 3; C
Fri. 3:30-5:30 & by appt.; Organ Recital
Wednesday 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.

Leslie J. A. Lang, Vicar

Sundays 8, 9, 11; Weekdays: Mon. Fri.
Sat. 9; Tues. 8; Wed. 10; Thurs. 7.

ST. LUKE'S CHAPEL

487 Hudson St.

Rev. Paul C. Weed, Jr., Vicar

Sun. HC 8, 9:15 & 11; Daily HC 7 & 8.
C Sat. 5-6, 8-9, by appt.

ST. AUGUSTINE'S CHAPEL

292 Henry St.

Rev. Wm. Reed, Vicar

Rev. Thomas P. Logan, (Priest-in-charge)

Sundays: 7 a.m. Low Mass, 8 a.m. Low Mass,
9 a.m. Morning Prayer, 9:15 a.m. Solemn
High Mass, 10:30 a.m. Low Mass in Spanish
5 p.m. Evening Prayer; Weekdays: 7:15 a.m.
Morning Prayer, 7:30 a.m. Low Mass, 5 p.m.
Evening Prayer.

ST. CHRISTOPHER'S CHAPEL

48 Henry Street

Rev. William W. Reed, Vicar

Sun. MP 7:45, HC 8, 9:30, 11 (Spanish),
EP 5:15; Mon. - Thurs. MP 7:45, HC 8
& Thurs. 5:30; Fri. MP 8:45, HC 9; Sat.
MP 9:15, HC 9:30; EP Daily 5:15; C Sat.
4-5, 6:30 - 7:30 & by appt.

CASSOCKS

EUCCHARISTIC VESTMENTS

All Embroidery Is Hand Done

ALTAR HANGINGS and LINENS

Materials by the yard. Kits for
Altar Hangings and Eucharistic Vestments

J. M. HALL, INC.

SURPLICE - CHOIR VESTMENTS

14 W. 40th St., New York 18, N. Y.

TEL CH 4-1070

SHARING

Christian Healing in the Church

Only Church magazine devoted to Spiritual
Therapy, \$2.00 a year. Sample on request.
Founded by Rev. John Gaynor Banks, D.S.T.

This paper is recommended by many
Bishops and Clergy.

Address:

FELLOWSHIP OF ST. LUKE

2243 Front St.

San Diego 1, Calif.

Write us for
Organ Information

AUSTIN ORGANS, Inc.

Hartford, Conn.

Study on Church Attendance Presented at the Convention

★ Do more women than men attend church?

Are teenagers staying away from the church in droves?

Is the Episcopal Church a "fat-cat" Church?

The answers to these and other similar questions were pointed to at General Convention in a survey released by the general division of laymen's work of the National Council. The study, conducted over a two-year period in the New York-New Jersey, Sacramento, and Houston areas of the country, sought answers to the Episcopal Church's alleged adult "drop-out" problem.

Of the more than 600 persons interviewed, most reported that they considered the Church to be primarily a self-help or social outlet. They indicated that their interest in the Church stems mainly from selfish or social reasons.

While Episcopalians generally are considered to be among the intellectual and economically affluent in their communities, the study totally obliterated this image. One third of all Episcopal families, the study noted, earn less than \$7,000 per year; within the nation, the average family earning power is estimated at \$8,151.

However, the survey stated that church attendance seems to improve with increased earnings.

On the intellectual level, researchers concluded that slightly less than half of the nation's three and a half million Episcopalians had ended their formal education with high school graduation.

In a look at age groups, the two that seemingly attend church more frequently are teenagers and persons between

the ages of 60-65. The poorest church-going habits are held by persons in the early twenties.

The popular belief that persons forced to attend Sunday school and church as children rebel against church attendance as they get older "can now be labeled as hogwash," the researchers concluded. Figures show that youngsters who were active in their teens grow up to be about evenly divided in adulthood between regular and occasional church attenders.

Of these, however, the child taken to church by his parents tended to be more faithful in later years than the child who was sent.

What does the clergyman's call mean to his parishioners? Of those interviewed, a majority listed three answers as to why they felt helped by the priest's house call. By far the biggest reason was that the clergyman is a pleasant, interesting guest and a "good guy."

Next, his call was valuable because he helped them solve personal problems and third, his

call showed them that they "were not forgotten by the church."

More women than men seem to be church-goers, the study continued, but this must be so because present population break-downs of the sexes show there are more women than men.

As for the current drop-out rate of every one of two communicants in the Episcopal Church, the surveyers reported that the Church's inadequate record-keeping of transfers in a highly-mobile population may be responsible.

This survey was undertaken by the general division of laymen's work in 1959, resulting from a set of statistics then current indicating that the Church loses, for undiscoverable reasons, 51 per cent of the persons its confirms. The survey was conducted by a professional research analyst.

JAMES KENNEDY TAKES PUBLICATIONS JOB

★ James W. Kennedy is the new editor of Forward Movement publications, leaving the Ascension, New York, where he has been rector for ten years.

The Hunger, The Thirst

BY MALCOLM BOYD

THE BLACK AND WHITE BLUES

Is there any solution to the racial problem in the United States?

THE DEATH CHARADE

How can a person be alive and feel so dead?

MAN, WHAT ABOUT GOD?

Are students growing toward, or away from Christianity?

Malcolm Boyd is a freedom rider, playwright, author, college chaplain, disturber of the peace! He has talked to students all over the United States. In **THE HUNGER, THE THIRST** he answers honest questions by students with honest answers. The subjects: **Racial Prejudice, Anti-Semitism, Double Standard Morality, Ethical Hypocrisies and the Separation of Religion from Life.** (A book for students, parents and the clergy.)

Paper, \$1.50

MOREHOUSE-BARLOW CO. 14 E. 41st St., New York, N. Y. 10017

Copyright © 2020 Archives of the Episcopal Church/DEMS. Permission required for reuse and publication.

Copyright 2020. Archives of the Episcopal Church / DFMS. Permission required for reuse and publication.