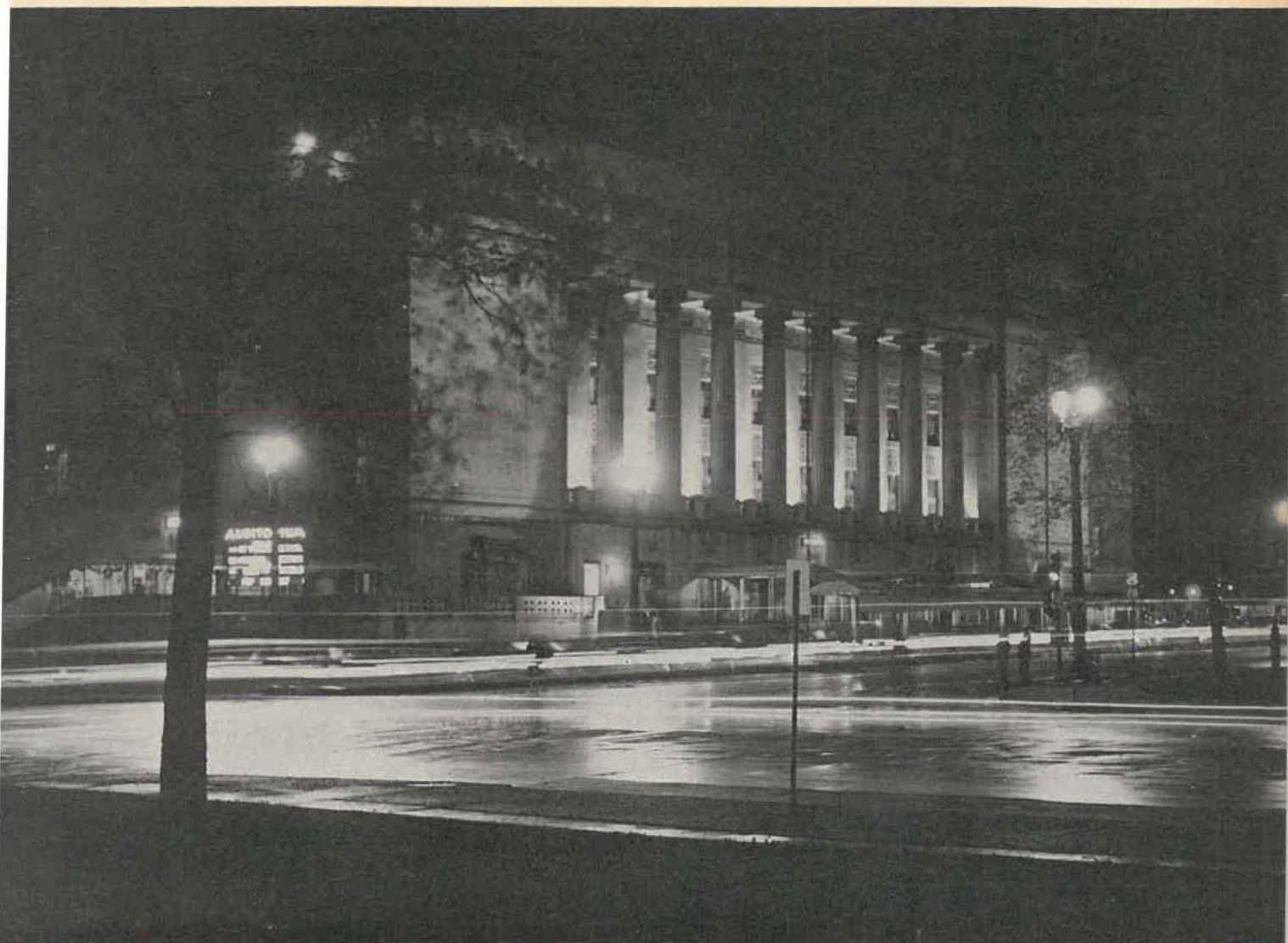


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October 29, 1961

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Looking forward from Detroit: Kiel Auditorium in St. Louis, where the 61st General Convention will take place [see p. 10]

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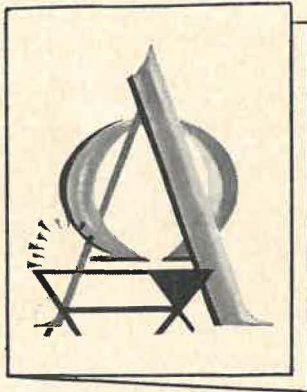
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Emergency Lessons

When it is necessary for the teacher to be absent for a Sunday, it is important that a worth-while session be provided for the class. It will not do for just any "nice person" to sit in, and "give them something." An old teacher has said, "One poor session, with a weak substitute teacher, can set your teaching back fully two meetings." Certainly the children, coming dutifully to church every Sunday, deserve to have a profitable experience every time. There are so few Sundays, so many things competing. Every Sunday counts.

This problem does not exist in up-to-date parishes which have a double staff — the teacher of every class assisted by a faithful "observer." This assistant knows the children, the course, and the exact state of the development of the class. If the regular teacher must be absent, the observer, if given enough advance warning, can fill in for the day with no loss of momentum, and no confusion or let-down in morale or interest. The children are used to the observer and carry on the familiar procedure, the same theme they have been developing.

A regrettable breakdown of this new system has been reported in a few cases when the two teachers made a pact between themselves to be present on alternate Sundays! This evident escape from responsibility is not only proof of a low estimate of the Church school program, but must surely result in giving the children isolated "lessons," tied to the week's chapter in the text. They must miss the fluid, cumulative sequence of weekly experiences under guidance.

Always a Substitute

Most good teachers have someone whom they can call on, when necessary, to take their class. Many parishes have a permanent substitute, always available. This may be a selfless, willing person who is always present but who has no class, and will fill in any gap. Under such an arrangement, teachers may be tempted to take absence on short notice, or even without phoning, knowing that "somebody will take my class." But the system has many weak points. In any case, there will always be the threat of a vacant class, and the need for a special lesson.

What shall a substitute teach? Off-hand, one might imagine that the solution of what to teach would be simple. Some imagine that the temporary teacher has only to be told the page in the textbook, to note the Bible passage, and to run over the suggestions quickly. But today's teaching is not that easy, and people who can thus step in and present

a Bible passage are rare. Clearly, a plan of single emergency lessons must be set up, as part of a thorough parish policy. Such lessons, with the necessary equipment, can be devised.

We urge that it be a definite understanding that the temporary teacher shall not try to present the "next lesson in the book," but be helped to conduct a special experience, suited to the age of the class, which will help them in their Church life. Time is wasted in trying to fit in to the regular course. There are all sorts of happy experiences, which might be given to a class, that the regular teacher might not be able to provide.

The regular substitute might even have one or two stock lessons to give to different classes on an off Sunday. Or, the school may have a place for materials for emergency lessons. This can be a shelf or drawer containing special story and picture books, games, and easy hand-work. But woe to the parish where the regular teachers sneak into this arsenal to make up for their own lack of preparation!

Something Different

Here are a few suggestions for special lessons, each worth-while as a separate experience under a visiting leader, and calling for participation by the pupils, as no story or set lesson can.

Drills: With Prayer Books in hand, count the number of times the Lord's Prayer is printed. Where do we find service for a wedding, a Baptism, an ordination? Notice the parts of any collect. What parts of the Bible are printed? Find Psalm 23 in both Bible and Prayer Book. Try it for choral reading. With Bibles in hand, find places. (A very important skill, almost entirely neglected.) Make a game of it.

Go into the church. Make a list of all the names: lectern, font, pulpit. List the memorials. Make drawings of the altar. Kneel at the altar rail and have prayers for special people and needs.

With hymnals in hand, find favorites. Teach the use of index of first lines.

After some talk about prayer, have the pupils write a prayer on any subject they wish.

On an outline map of the Holy Land, locate the important points.

Ask each child to recall some Bible story and tell it.

A filmstrip may be used, but only if there is a person who knows well the equipment and the film. (If well set up, with a working team and a good library of filmstrips, this might be the "special lesson" available when needed.)

The Living CHURCH

Volume 143 Established 1878 Number 18

A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THINGS TO COME

October

29. Twenty-second Sunday after Trinity

November

1. All Saints
5. Twenty-third Sunday after Trinity
12. Twenty-fourth Sunday after Trinity
18. World Council of Churches, Third Assembly, New Delhi, India, to December 5th
19. Twenty-fifth Sunday after Trinity
23. Thanksgiving Day
26. Sunday next before Advent
30. St. Andrew

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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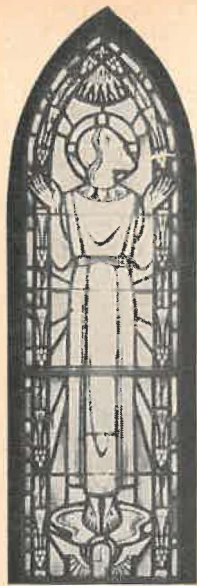
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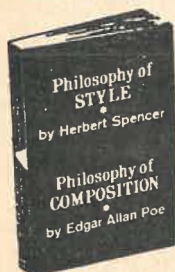
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BOOKS

The Rational Approach

ANGLICAN DEVOTION. Studies in the Spiritual Life of the Church of England between the Reformation and the Oxford Movement. By **C. J. Stranks**, Archdeacon of Auckland and Canon of Durham. Seabury Press. Pp. 295. \$6.

With the exception of a splendid chapter dealing with Traherne, Archdeacon Strank's new book largely concerns itself with the popular and ascetical side of Anglican devotional life. At this time, when many are thinking about Christian reunion, such a devotional survey takes on special importance since it narrates the long struggle which Anglicanism fought to escape both from mediaeval superstition and from depressing Protestant influence.

Immediately following the Reformation, during the Puritan ascendancy, devotional writers like Bradford and Bayly, taking advantage of the spirit of the times, were able to introduce into Anglicanism such alien concepts as the total depravity of man, the sinister dread of God, and the perversity of happiness in this present world. Considerable relics of this outlook still exist in the denominations.

The author indicates that, opposed to the then current Calvinistic tendencies, Jeremy Taylor made the first important efforts to unshackle the Church from the early Reformation approach to the spiritual life. Taylor's *Holy Living* and *Holy Dying*, followed by the anonymous *The Whole Duty of Man*, and Law's *Serious Call* reinstated in popularity basic elements of sound Catholic devotion in the Church of England. When, in 1797, Wilberforce published *The Whole Duty of Man*, the Evangelical position was far removed from that of Protestantism. Against this background, Keble's *The Christian Year* and the birth of the Oxford Movement can be easily understood.

Archdeacon Stranks' book contains valuable material for clergy and for laity. True, his work deals with passing popular and ascetical devotionals while, excepting Traherne, he largely neglects the Church's mystical tradition. But here is information through which it is possible to see how the past has shaped the present and by which threatening pitfalls of the future may be avoided.

In his summation, the author states:

"The kind of Bibliolatry which treats the sacred text as a magical formula was not to be countenanced nor could doctrines and practices be introduced without Biblical warrant, no matter how emotionally satisfying they might seem."

The first part of the statement will hard-

ly provoke any question but the second part, with its likely reference to the intercession of St. Mary, points out a widespread Anglican blind spot.

Anglican Devotion is worthy of study both for what it says and for what it must omit. In the continual process of reformation, according to the norms of Holy Scripture, the richness and the rational approach of Anglican spirituality can be seen to augur much for the future.

JOSEPH WITTKOFSKI

WORLD CULTURES AND WORLD RELIGIONS. The Coming Dialogue.

By **Hendrik Kraemer**. Westminster Press. Pp. 386. \$6.50.

This is an important, but a far from easy, book. Kraemer speaks and writes English fluently, but he has little feeling for it. As a result his style is confusing; there are frequent infelicities of phrase, and too often one must reread a passage to be certain of its meaning. Moreover, the American reader is unfortunately little familiar with his material. Inevitably there are many foreign names and technical terms in a variety of Asiatic languages, which form an undoubted obstacle to easy comprehension.

Nevertheless, the reader should recognize the difficulties and persevere, for the book demands attention, and should be required reading in every seminary course on missions. No intelligent student of modern Christian problems would fail to profit from Kraemer's enormous knowledge and great breadth of vision.

His thesis is that the Christian West has met the Asiatic cultures so far only superficially, and that the real encounter in depth has yet to come. However, the dynamic West and the ancient cultures of Asia have already had a profound effect upon each other. He examines this historically both for the cultural response of the East to the Western invasion and the Western response to Eastern cultures and religions.

His treatment of Islam is admirable, and every American should read what he has to say about the cultural tensions of the Meiji period in Japan, for this is basic to an understanding of the present situation. His section on Buddhism is somewhat too short, however, and he surely attaches more importance to Theosophy in the West than it possesses in fact. He has wise, and generally sympathetic, words about the impact of the missionary drive upon the Asiatic cultures, a subject on which the West has recently been perhaps more defensive than necessary.

Finally, he deals with the cultural-religious resurgence in Asia since World War II, "the coming world-civilization," and the terms of the new dialogue as he sees it. Each of these last three chapters is excellent, and one is glad to see him deal, in passing, quietly but effectively with Toynbee.

DENIS BALY

The Living Church

LETTERS

(Most letters are abridged by the editors.)

A Blank?

Your report, "Unstated Policy" [L.C., October 15th], has drawn a blank on General Convention's concluding action in the matter of approaches to unity. It corresponds to a singular lapse of memory on the part of THE LIVING CHURCH ever since the question was raised by Dr. Blake's San Francisco sermon. Not once, to my knowledge, have you mentioned the Statement of Faith and Order which was adopted in 1949 and is still this Church's governing decision on a basis for intercommunion or reunion.

The resolution which the deputies adopted as a substitute for Bishop Gray's was essentially a reaffirmation of this Statement. Had the Gray resolution prevailed it could have been regarded as superseding the 1949 action in favor of the 1920 version of the Quadrilateral, and we should have lost the only positive contribution of the long debate in 1946. In anticipation of this possibility I introduced a resolution calling for the republication of the Statement of Faith and Order. The Committee on Ecumenical Relations incorporated it with others in the resolution which was adopted.

It is not true to say, as your report does, that the deputies "softened" the bishops' resolution by asking the Joint Commission to "remember" this Statement and others, for they go on to say, "the Joint Commission on Approaches to Unity . . . is hereby instructed to make the historic position of this Church as defined in these several statements the framework for all unity conversations in which it shall be engaged." You couldn't ask for a much stronger statement than that.

The weakness of the Quadrilateral, in whatever form, is a semantic one. Words mean different things to different people in accordance with their different experiences with them. Thus "the historic episcopate" means one thing or several things to us; it could mean something very different to the Presbyterians. The 1949 Statement goes far to avoid this by defining the ministry in terms of its functions. Its expansion of the Quadrilateral's point on the Sacraments is equally important.

Your publication of the Chicago form of the Quadrilateral is a contribution to historical understanding, but it should not be inferred that the insertion of the word "Chicago" in our response to the Presbyterian invitation commits us to the whole Chicago statement, or to anything except the four points of the Quadrilateral itself. You would perform a greater service by reprinting the 1949 Statement, which is not much longer than the Bishops' Pastoral. Since the resolution, which you have treated so lightly, is effectively an addendum to our acceptance

ANGLICAN CYCLE OF PRAYER

October

- 29. Singapore and Malaya
- 30. Sodor and Man, England
- 31. Seroti, Uganda

November

- 1. South Carolina, U.S.A.
- 2. South China
- 3. South Dakota, U.S.A.
- 4. Southern Brazil

October 29, 1961

of the invitation, it is extremely important that others no less than our own members should understand what we conceive the framework of these conversations to be.

Surely no one doubts our determination to remain in communion with Canterbury, resolution or no! (Rev.) ERNEST J. MASON
Rector, Holy Trinity Church
Spokane, Wash.

Economics

I find much in your editorial, "The Church and the NCC," with which I am in agreement [L.C., September 3d].

The trouble with relieving need through the medium of government is that people soon begin to think society owes it to them and to make less and less effort on their own account. I am told that many people spend their own earnings foolishly — tobacco \$9 billion a year, liquor \$12 billion a year, gambling \$20 billion a year — and then look to relief for rent and food. I know some instances of this within my own personal acquaintances and I know many people who no longer seem to have any interest in saving for the rainy day but just depend upon government. We know there are large numbers of women who raise large families of illegitimate children because they find in it way of life and an assured income.

Responsible couples limit their families to the number of children they can support but less responsible people, having found that they can compel others to support their children, do not limit their families. Socialism is really the cause of the population explosion.

It seems to me that the Church in general and NCC in particular, or those who speak for it, are unaware of some of these basic facts — and I have suggested only a few out of many — and would be much more useful if their knowledge of economic problems was more profound.

HOWARD E. KERSHNER
President, Christian
Freedom Foundation, Inc.

New York, N. Y.

Wistful Hope

I have just finished preparing to read the Bishops' Pastoral letter to my Sunday morning congregation. There is no doubt it is a tremendously valuable contribution to Christ's Kingdom and I am most grateful for it. It is also questionable whether we could reduce its content. But it is simply not framed for reading aloud. One sentence has 57 words in it, and many of them polysyllabic.

Now I am not protesting the Pastoral Letter — it is splendid, and I will read it dutifully like the rest of the clergy of the Church — but in my mind, as I am sure in the minds of many others, will be the wistful hope that someday we may have a letter composed with readability aloud in mind. Perhaps we can have two letters, one for reading aloud with dramatic picture words and short pithy sentences, and the other for silent, meditative reading. The Church's message from its bishops should be a clarion call to light and life. It should have a ring to it when read aloud and I hope we can soon have such a letter for reading to our devoted Sunday morning congregations. (Rev.) ROBERT E. MERRY

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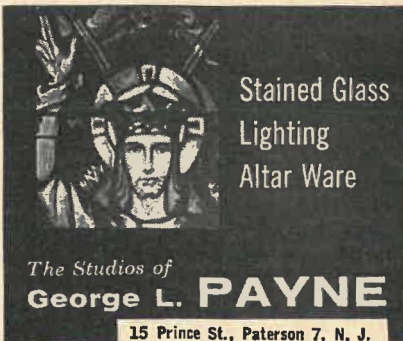
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The Living Church

Twenty-second Sunday after Trinity
October 29, 1961

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EPISCOPATE

Hands on Two Heads

Two bishops were consecrated in Washington Cathedral on October 19th, in a service lasting about an hour and a half. Both were elected at General Convention in Detroit [L.C., October 8th].

The Rt. Rev. Dillard H. Brown, formerly rector of St. Luke's Church, Washington, D. C., became Coadjutor of Liberia, and the Rt. Rev. Romualdo González-Agüeros, former dean of the cathedral in Havana, Cuba, became Bishop of Cuba. Bishop Harris of Liberia has announced his impending retirement.

The two men were consecrated by the Most Rev. Arthur Lichtenberger, Presiding Bishop. Co-consecrators for Bishop Brown were Bishop Dun of Washington and Bishop Creighton, Coadjutor of Washington. Bishop Blankingship, retired, of Cuba, and Bishop Bentley, director of the Overseas Department, were co-consecrators for Bishop González.

In preaching the sermon, the Rev. John H. Johnson, rector of St. Martin's Church, New York City, said that Bishop González would have to work for peace, and pointed out that Bishop Brown would be working in Africa, which, he said may be either the tombstone or the cornerstone of the world peace we all desire. He termed peace our one and only protection against thermonuclear destruction.

PUBLIC AFFAIRS

Shelter Immorality

The question of whether, in an atomic war, the owner of a fallout shelter would have the right to defend his family by killing anyone trying to invade his shelter, a question discussed in some periodicals recently, received a negative answer from Bishop Dun of Washington.

In an article by Louis Cassels, printed in the October 13th issue of the *Washington Daily News*, Bishop Dun said that asking each family to provide its own protection is wrong. He said that, if we need shelters to insure national survival, "they should be built on a community rather than an individual basis, and as a public rather than a private responsibility." He said:

"This business of preparing people to push their neighbor's child out of the shelter, or

NEWS FLASH: Bishop Bennison of Western Michigan has told THE LIVING CHURCH that the widely publicized story — Bishop de los Reyes' Communion in Washington Cathedral was his first in the Episcopal Church — is in error [L.C., October 22d]. As celebrant in St. Paul's Cathedral, Detroit, on September 24th, the bishop knows that Bishop de los Reyes received the Communion then.

Bishop Bennison said, "I think it very important for the people of the Church to realize that the Supreme Bishop of the Philippine Independent Church . . . consummated the action of General Convention . . . at the earliest possible date. . . . It was to me, and I think to Bishop de los Reyes, a very moving experience. . . . I, a bishop of the Episcopal Church, divided the consecrated Host and placed half of it in the hand of this dear man of God, also a bishop of the same one, holy, Catholic, and apostolic Church."

even to shoot down a neighbor who clamors for admission, is the most utterly immoral thing we could do."

Bishop Dun gave four reasons for favoring community shelters above a program of individually-built devices:

- ✓ The individual approach puts survival on a selfish, competitive footing.
- ✓ The individual approach discriminates against millions who lack means to provide such protection for their families.
- ✓ It is unrealistic to expect that individual initiative will produce enough shelters of the right kind, at the right places, to insure the continuation of a viable national community after a nuclear attack.
- ✓ Only community shelters will insure the survival of the kind of people who will be needed to rebuild a world.

Speaking to the last point, the bishop said that the fate "not merely of our nation but of humankind may depend on survivors who are young enough, and creative enough, to pick up such pieces as may remain." He added:

"We might be able to get such people into community shelters. But I suspect that the kind of man who will be most desperately needed in a post-attack world is least likely to dig himself a private mole-hole that has no room for his neighbor."

In a recent article in *America*, a Jesuit publication, the Rev. L. C. McHugh, S.J., a former teacher of ethics at Georgetown University, said that while a single man could give up his place in a shelter to someone else if he so chose, he considered it "the height of nonsense to say that the Christian ethic demands or even permits a man to thrust his family into the rain of fallout when unsheltered neighbors plead for entrance."

Bishop Dun said that "justice, mercy, and brotherly love do not cease to operate, even in the final Apocalypse. It would be infinitely better to go down decently to the final end than to survive as less-than-human creatures."

REFUGEES

A Cuban Priest in Miami

The flight of two Cuban priests, 20 Episcopalians adrift in gulf currents, more than a hundred Cuban Church refugee families settled in Miami — these are part of the way the Cuban political situation has affected the Church.

In mid-summer, the Rev. Max Ignacio Salvador, who was in charge of the Church of Jesús Nazareño, Santa Clara, and the Rev. Luis O. Arcacha, a former Jesuit who was in charge of the Church of Santa Cruz del Norte, Santa Cruz, Cuba, made their way to the United States. Fr. Arcacha, who has been in poor health, now lives in Tampa, Fla., and Fr. Salvador lives with his family in Miami, where he has undertaken a mission to refugee families there.

Fr. Salvador's work is carried on under the direction of the Very Rev. Frank L. Titus, rector of Holy Cross Church, Miami, and head of the Miami deanery. Fr. Titus found Fr. Salvador when he came to this country late in July, and encouraged him to start work among the Latin Americans in the area. Within a month, more than a hundred families had been embraced in this work, a vestry committee had been organized, a vested choir had been formed, and a chapter of Episcopal Churchwomen had been created. Since Holy Cross Church does not have space for two distinct congregations using different languages, the Latin American work is now sponsored by the board of missions of the diocese of South Florida. A Latin American Center, with a chapel named



The Salvadors in the U.S.: A warm welcome and a fruitful work.

Todos los Santos (All Saints'), is scheduled to be opened in Miami on November 5th.

The Salvadors left Cuba on July 28th, having decided that, for many reasons, coming to the U.S. was the best course. They have three children, aged five years, four years, and nine months. Mrs. Salvador's mother, father, and brother are all in the U.S. now. Fr. Salvador's father, however, the Rev. Maximiliano F. Salvador, priest in charge of St. Luke's Church, Ciego de Avila, Cuba, was planning to return to the island after serving as a deputy to General Convention.

In an interview with THE LIVING CHURCH, Mrs. Salvador said that she and her family have enjoyed a warm welcome, particularly from Fr. Titus and the parishioners of Holy Cross Church, and have been made to feel at home in this country. She said that the work of the Latin American Center has been growing rapidly, even before the center's official opening.

Refugees arrive in Miami daily, and it has been estimated that the number of Episcopal families among the refugee population of the city will have risen to 200 by the new year. They come in airplanes and in many kinds of marine craft.

A dory, nearly swamped, with a load of 20 Churchmen, was found drifting in the currents of the Gulf of Mexico early in October, its outboard motor useless. A tanker took the boat in tow and brought it to port in Florida, where its occupants are now a part of the Church in Miami.

Work among the refugees was hindered before Fr. Salvador's arrival for want of a Spanish-speaking priest. The Roman Catholic Church and a number of Protestant denominations have for some time maintained a reception service for incoming Cubans. Without any similar arrangement on the part of the Episcopal Church, Cuban Episcopalians had been going to the other reception centers and, for the most part, this Church was not aware of their presence. Fr. Salvador now serves as a receptionist for these Churchpeople.

RELIGIOUS ORDERS

Paulists in Jordan

His Majesty King Hussein of Jordan received two members of the Society of St. Paul, dressed in their full habits, this month, in a private audience at Ammon, capital of Jordan.

The Rev. René Bozarth, founder and rector of the order, and the Rev. Brother Andrew, S.S.P., prior to St. Jude's Home, Gresham, Ore., were accompanied by the Rev. 'Aql Ibrahim 'Aql, head of the Anglican Community at Ammon. They discussed the work of the society in connection with the Anglican hospital at Nablus, Jordan (reputed site of Jacob's well). King Hussein expressed his gratitude for the interest of the Paulists and his affection for the Anglican Church.

The audience with King Hussein was not the only event in the journey of the Episcopal Paulists to Windhoek, Southwest Africa, see city of the diocese of Damaraland. They made a number of visits to different places in the Holy Land, and on October 9th Fr. Bozarth celebrated the Eucharist in St. Abraham's

Brother Andrew and Fr. Bozarth with King Hussein: Gratitude and affection



Chapel, adjacent to the Holy Sepulcher, as the guest of the Greek Orthodox Patriarch in Jerusalem.

In Southwest Africa, the Society of St. Paul intends to open a new work next July, in assistance to Bishop Mize of Damaraland. The society has sent medical equipment and supplies to the diocese.

NEW YORK

Last Chance

Anyone wishing to rent a pew in St. Thomas' Church, New York City, will have to hurry. Beginning November 5, 1961, "all pews . . . shall be declared free," according to a letter sent by the church to its pew holders.

The letter, dated October 14th, said that it was clear "that what was once an accepted custom had now become a special privilege, and we know that none of us wants this in the house of God."

Another new policy at the church is that of keeping the church doors open

News Flash

On October 20th, the Rev. James L. Duncan, rector of St. Peter's Church, St. Petersburg, was elected Bishop Suffragan of South Florida on the fifth ballot.

Later, the Rev. Canon William L. Hargrave, executive secretary of the diocese, was elected second suffragan on the third ballot.

every evening until midnight. A recent count showed that as many as 600 people enter the church during one evening.

According to Religious News Service, rented pews are still in existence in New York City at St. Bartholomew's Church, the Church of the Incarnation, St. Stephen's Church, and the Church of the Heavenly Rest. Pew rentals were discontinued at the Church of the Transfiguration ("The Little Church around the

Corner") the day after the action of St. Thomas' Church was made known. Pew rentals have been discontinued in past years at Trinity Church, St. James' Church, and Grace Church.

INDIA

Misunderstanding

A Methodist bishop's reported allegation that Anglican bishops declined to attend a conference at Madras, India, "because Methodist bishops who, according to them, were not in the historical succession, were invited to it" [L.C., October 22d], was based on a misunderstanding, according to THE LIVING CHURCH's correspondent in India.

Methodist Bishop Gabriel Sundaram of Lucknow, India, reportedly suggested that his denomination reject a plan to form united Churches in North India and Pakistan, because the "decision of the Anglican bishops not to recognize the ministry of the Methodist Church leaves it no other option than to reject the plan."

THE LIVING CHURCH correspondent explains that the Madras meeting was unofficial and had no agenda, and that Anglican bishops were invited individually. Previous engagements and inability to pay for traveling caused the Anglicans to decline the invitations.

It is reported that protests have been sent, concerning the misunderstanding.

MINISTRY

Fast for Protest

For the purpose of expressing "his opposition to the resumption of nuclear testing by Russia," and to support students engaged in a fast, the Rev. Malcolm Boyd, Episcopal chaplain at Wayne State University, Detroit, has announced plans to subsist on a liquid diet (water, coffee, tea, fruit juices) for a period of one week. Fr. Boyd has expressed disagreement with those who assert that such individual efforts are without meaning or hope.

CHURCH AND LAW

Love and Justice

With words from Psalm 72—"He shall keep the simple folk by their right, defend the children of the poor, and punish the wrong doer"—the Rev. Canon Bernard C. Newman, vicar of Trinity Church, Trinity Parish, New York City, opened a service "for the blessing of God upon the courts of justice" on October 10th.

The service was sponsored by the Church Club of New York and the Protestant Council of the City of New York.

A congregation of about 200 watched approximately 25 judges, robed, process into the pews. About 20 of New York City's uniformed policemen participated

in the service, for which the men's choir of Trinity Church sang.

Speakers at the service included Hunter L. Delatour, chancellor of the diocese of Long Island and former president of the New York State, Brooklyn, and Nassau County bar associations; Orison S. Marden, president of the Association of the Bar of the City of New York; and Wilbur G. Katz, professor of law at the University of Wisconsin Law School.

Professor Katz said that "the law— notwithstanding all its defects—is a gift of God, an institution ordained to serve His purpose in the preservation and redemption of man," and that "man is created to live—within human limitations—a life of responsible freedom. If man should accept the limitations of his humanity, he would find in the service of God and neighbor his perfect freedom and responsibility."

On the subject of capital punishment, Professor Katz said that "it is impossible to justify the death penalty as a unique deterrent. Our continued use of capital punishment in the face of . . . evidence shows the limit of our compassion; it is the supreme expression of unforgiveness. As long as we leave in our law this symbol of personal rejection, we must not be surprised if criminals believe that our law is their enemy."

The Rev. Dan Potter, director of the Protestant Council, offered prayers during the service, and the Rev. John Heuss, rector of Trinity Parish, asked God to bless the courts of justice and the magistrates throughout the country.

SOUTH AFRICA

Refugees from Tristan

More than 200 refugees from volcanic activity on Tristan da Cunha gathered in St. George's Cathedral, Capetown, South Africa, to give thanks for their deliverance from the eruption that destroyed their homes on the British-owned island in mid-October.

Men, women, and children crowded into the cathedral along with sympathetic Capetonians. Some of the refugees held hands as they took their seats, still timid in their first experiences in a bustling city.

The service was conducted by the Rt. Rev. Roy W. F. Cowdry, Assistant Bishop of Capetown. It began with the singing of the anthem, "God Save the Queen," in which the islanders joined. This was followed by the hymn, "Lead us, heavenly Father, lead us," and many of the worshippers wept openly during the singing of the hymn. When it was time to go to the Communion rail, children knelt beside their parents.

The islanders have been invited to settle in the Shetland Islands off the northern coast of Scotland. The Rev. Charles Jewell, who has spent several years on Tristan da Cunha, hopes to accompany his parishioners to their new home in the northern hemisphere. [RNS]

GENERAL CONVENTION



BACKWARD LOOK

General Convention, 1889

" . . . times have really not changed, especially with regard to an attempt to change the name of the Church," was the comment of the Rev. Richard Winkler, rector of Trinity Church, Wheaton, Ill., in a recent letter to THE LIVING CHURCH. In support of his observation, the Rev. Mr. Winkler enclosed an article found in a time-worn copy of the Chicago *Daily News* of October 2, 1889.

"New York, October 2d — The General Convention of the Protestant Episcopal Church of America, held every three years, opened this morning in St. George's Church, Stuyvesant Square.

"This Convention is looked upon as one of the most notable ever held by the Church in this country. The centennial anniversary of the holding of the first General Convention as prescribed by that Constitution is to be celebrated. One of the questions to be settled at this session is the proposed change of the name of the Church. Another important change is that of proportionate representation. There are also 18 resolutions proposing "alterations and additions in the Book of Common Prayer," which were adopted at the Chicago Convention three years ago, and which will come up. . . . General Convention consists of two Houses — the House of Bishops, numbering 40 members, and the House of Deputies, consisting of over 400 lay and clerical delegates, two of each from each diocese.

"At 11 o'clock every seat in the church was occupied. The choir marched down the center aisle to the entrance, and was joined by several of the clergy. Meanwhile, the 40 bishops had assembled in the Memorial house on 16th Street, and from there marched in procession, clad in their silk gowns, lawn sleeves, and other insignia of their episcopal dignity. They were met at the entrance of the church by the committee of arrangements and the choir of men and boys. The procession marched slowly back to the chancel, followed by the bishops. The latter, on arriving at the chancel, took seats within it. At their head walked Bishop Williams. The simple morning service was then held, and Bishop Whipple of Minnesota ascended the pulpit to preach the sermon of the day."

PHILIPPINES

Speechless at Lunch

The deputation from the Philippines with others from that missionary district, numbering ten, lunched together at the Sheraton-Cadillac Hotel with former Philippine missionaries.

The bishops of the Episcopal Church and the Philippine Independent Church planned the meal for fellowship — no program, no speeches, only a few remarks by the bishops.

MISSIONS

An Army with Banners

Trumpets, banners and flags, a 600-voice choir, young people and old people, clergy and laity, monks and nuns, deaconesses and Church Army members, all came together in one evening in one place — one very large place, Cobo Hall — for the Missionary Mass Meeting. Bishop Bayne was the chief speaker.

Prefaced by trumpeting and brass ensembles, there was a vast procession beginning with the young people and concluding with the bishops. Proceeding to the platform were Bishop Kennedy of Honolulu, master of ceremonies; speaker Jack Dunn of Lansing, Mich., winner of the youth forensic contest; the missionary bishops of the Church, visiting bishops and primates, and the Presiding Bishop, who announced the \$4,339,190.81 UTO total.

Bishop Bayne based his address on *following*, which he said "is the commanding form of our obedience." Previously, the Presiding Bishop had given *obedience* as the Convention watchword.

"We follow Him in His love of this world and its people," said Bishop Bayne. Khrushchev's statement that he didn't believe in heaven, and didn't believe many Christians believed in it either drew fire from the bishop.

"Mr. Khrushchev should take a long look at the very movement which gives him the power he has; he should look at the hope of justice and the dream of dignity which is the soul of Europe."

He pointed out that this is an "uncomfortable time" to be alive. If we would follow Christ we must "be prepared to go where He went, love as He loved, to accept the pain and the stupidities and the sin and the perplexities and the anguish of people fighting their way to a better shake in the world than anything they've had before."

If we don't understand this elemental love of humanity we do not understand mission. "Our first obedience is to share that love, not to peddle theories or theologues or to win people to join our 'club' or to try to make the new nations of the world safe for us to manage," said the bishop, and continued,

"The American way of life is of no use to Asia. When children go to sleep hungry, when men sit up half the night trying to learn to read so they can devise a good constitution for their new nation, it isn't any good to tell them that they should be Americans.

"Christ is not an American, that's my point. He is a hidden, anonymous, emptied servant, Who is nobody and Who is everybody.

"The mission of the Church overseas shares that humility, that emptiness, or else it is not mission at all. This is equally true of the Church's mission at home. To follow Christ means to be anonymous, to be nobody, and to be everybody. . . .

"I said that God was not an American. This hardly needed saying. Perhaps it does not need saying either that He is not an Episcopalian. Nor is He a Christian. He is not our possession. He is not the chaplain of our group. He does not spend all His



time at Church services. He is not defeated when we fail Him. He is not shut out of human history by people who do not believe in Him or who are disobedient to Him. We do not lead God around on the end of a rope.

"We follow Him in Christ Jesus. For wherever mankind is — working, sleeping, eating, making love, dying, believing, hoping, imagining — wherever mankind is, He is already there."

NOON SERVICE

Detroit Nine

Nine speakers chosen by the Presiding Bishop drew eager listeners to a series of noon-day services at Mariners' Church in Detroit during Convention, indicating that Anglicans as well as "mad dogs and Englishmen go out in the noon-day sun."

Speaking at the novenary program were the Rt. Rev. Edward Wickham, Suffragan of Middleton in the diocese of Manchester, England; the Rt. Rev. H. L. J. De Mel, Bishop of Kurunagala, Ceylon; the Most Rev. Howard H. Clark, Archbishop of Edmonton and Primate of all Canada; the Most Rev. Joost de Blank, Archbishop of Capetown, South Africa; Dr. Dean K. Brooks, superintendent of Oregon State Hospital, Salem, Ore.; the Rev. William G. Pollard, Oak Ridge physicist; the Most Rev. Isabelo de los Reyes, Supreme Bishop of the Philippine Independent Church; Dr. F. Edward Lund, president of Kenyon College, Gambier, Ohio, and the Rev. Albert T. Mollegen, professor at the Virginia Theological Seminary.

The last three speakers all presented facets of the contemporary challenge to the Church.

Bishop de los Reyes said that the 2,800,000-member Philippine Independent Church needs the aid of the American Church's scholarship and experience in learning to help themselves in the face of current dangers and demands. His speech, which told the story of the PIC, came shortly after Convention acted to approve the concordat of full communion. He recommended Bishop Whittemore's book, *Struggle for Freedom*, as

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CONVENTION BRIEFS

WHATEVER WE THINK: "When I speak as a physicist, my audience is prepared to have me help them understand a reality that stands over against us both; they never think I'd give witness to a private physics of my own. On the contrary," said the Rev. William G. Pollard, nuclear physicist and priest, "when I speak as a priest, my audiences somehow expect me to do nothing but bear witness to my own private convictions, rather than do what in reality I am doing— assisting my hearers to understand another body of knowledge that stands over against us both in the same way science does, and is true, whatever we may happen to think about it." Dr. Pollard delivered a noonday address on September 25th in Old Mariners' Church, Detroit.



GRAMMATICAL SCHISM: At the end of a morning session of the House of Bishops, Bishop Moody of Lexington declared that "more infinitives have been split in resolutions of this House in this Convention than in any comparable gathering." The Presiding Bishop immediately appointed Bishop Moody chairman of a special committee on split infinitives. No meetings of the committee have been announced.



RANCORLESS DIFFERENCES: On September 22d, Clifford Morehouse, president of the House of Deputies, thanked the deputies for the high level of debate on the previous day (the main issue had been the question concerning the proposed Church of Lanka). Advised President Morehouse: "Differ in Christian brotherly charity; disagree without bitterness and rancor."



THE NAME IS "CHURCHWOMEN": Both Houses of General Convention approved a resolution making changes in the canons so that the old name, "Woman's Auxiliary," will now be rendered as "Episcopal Churchwomen."

ACU CYCLE OF PRAYER

October

29. St. Barnabas', Denton, Texas; Christ, Portsmouth, N. H.; Christ, Berwick, Pa.
30. Christ, Media, Pa.; Church of St. John the Baptist, Springfield Gardens, N. Y.
31. Grace Church in Phillipsdale, East Providence, R. I.; Church of the Ascension, Sierra Madre, Calif.; All Saints', Dorchester, Mass.; St. Stephen's, Providence, R. I.

November

1. St. Andrew's, Encinitas, Calif.; Church of St. Edmund the Martyr, Arcadia, Fla.
2. Christ, Port Jefferson, N. Y.
3. Immanuel, Racine, Wis.
4. Trinity, Ossining, N. Y.; All Saints', Los Angeles, Calif.

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giving an accurate view of the historical environment of the PIC.

Dr. F. Edward Lund, Kenyon College president, pointed out that about one fourth of the population is now enrolled in schools and colleges, but that much of what is being studied is overspecialized, trivial, and shallow, though a renewal of religious concern is shown in recent modes of teaching. He maintained that Christianity and secular education have in common the conviction that life must be consciously directed.

Dr. Mollegen of VTS, speaking on the international situation and the Christian world-view, said that it meant that we shall seek to save the West; that if it perishes, the Church will survive and seek to build anew, and that we shall do this because our lives participate in the life of the Eternal God Himself.

TRIENNIAL

Counterfeit Piety

"We do not mean what we say," the Very Rev. Paul Moore, Jr., emphasized in an address to the Triennial Meeting. Dr. Moore, dean of Christ Church Cathedral, Indianapolis, Ind., called the "paltry" support given overseas missions "almost a blasphemy."

"It were perhaps better to say we do not believe in missions than to say so much and to produce so little." He followed this remark by observing that missionaries go out without knowing the language or understanding the culture of the people to whom they are sent with the Gospel, "because we do not have faith that they will stay long enough to make such training worthwhile."

His remarks dealt in general with the Kingdom, and particularly with three crucial areas of the Church's work: the inner city, intergroup relations, and overseas missions.

He said that the Church claims to be concerned in reaching all men, but that it seems to have a pattern of deserting the inner city when evangelism gets tough, when the church is surrounded by people of varying backgrounds. He said that it is incredible that Churchmen can turn their backs on the slums of America, where "the sins of our culture are laid bare, and cannot be hid by cleanliness and affability."

On the matter of intergroup relations, he expressed his belief that there is not one Churchman who does not know in

THE COVER: Kiel Auditorium, photographed on a rainy night in St. Louis, Mo., is our "look forward" toward 1964. All events of the next General Convention (except the dinners) will take place in this auditorium in the heart of America.

his heart how far from the Kingdom his own parish is. "It is really ludicrous," he declared, "that we presume to call ourselves Christian, when it can be a major issue in a northern urban parish in the year 1961 whether a Negro can serve as an usher."

Diverse Gifts

Miss Eleanor Steber, Churchwoman, came to an afternoon session of the Triennial Meeting to sing as her contribution to Convention and Triennial. The opera star was introduced by the Rev. Elmer Usher, rector of Mariners' Church, where she had sung for a noon-day service.

There Is a Choice

"Women do not think you can hold a world food conference and never have to bake bread again," commented Dr. Margaret Mead, emphasizing the special contribution women can make to world peace.

"In a world where the bomb must be lived with," Dr. Mead said, "peace is something we have to work for every day. . . . Today peace is as necessary as daily bread. . . . There's a special place for women because every woman knows that the things that are necessary for human life have to be done every day."

The Churchwoman, who is associate curator of ethnology at the American Museum of Natural History in New York and a noted anthropologist, author, and lecturer, made these remarks in an address to the Triennial Meeting in Detroit.

Dr. Mead challenged the women of the Church to promote a favorable attitude toward the individual dedicated life and to interrupt the pattern of rushing young people into marriage on the premise that to be married is the one most important condition of human dignity and happiness.

"We are now committed," she said, "to marriage as the only possible state after the age of 15. We say nothing is so good as a life in the suburbs. I am not talking against the family or motherhood, but our culture leaves no room for dedicated individual activity."

She urged that young people be given a chance to become people before marriage.

Attracting later discussion was Dr. Mead's contention that there is a great need for a new kind of religious order for women over 50, to prevent the waste of "precious years" in which women, freed of their special responsibilities as wives and mothers, can take on a new and wider usefulness.

"We need," she said, "an order which will have several subdivisions, that would permit group living and the relinquishment of all material cares for those who wished to devote their energies to some form of service. We need, also, a division for those who could devote part of a year to such service, or those who, while still living at home, still



Dr. Mead: For women, more roles than one.

perhaps burdened with home responsibilities, could join with other women in a clear statement of dedication and willingness to work.

"Where the young novice vows chastity, poverty, and obedience, the woman past middle age can vow effort and a willingness to disentangle herself from the accumulated material pettiness which surrounds the residue of a home once made meaningful by growing children. But there must be work for her to do and ways in which she can use her skills, however high they be, or learn new skills, however simple, to continue to be an active, useful human being — her heart widened to a sky that arches over the entire world, over the children of friend and foe alike, all children of one Father."

Dr. Mead said that the support of the dedicated religious life can provide a needed counter-balance to the present-day emphasis on individual biological or pseudo-biological fulfillment. She said, "Specifically, the constructive cultivation of roles for single women, within convents, within parishes, within the life of the Church, could make a great contribution to changing this present climate of opinion in America, which is endangering the scientific, artistic, political, and spiritual development of our young people and our civilization."

She distinguished two roles for women, mentioning that either could occupy a lifetime. In one role a woman's attention is focused within the walls of a home, where "she devotes her life to the particular needs of particular human beings." In the other, "her life is dedicated to some wider task — to teach or learn, to nurse or cure, to pray or to prophesy on behalf of all mankind."

She said that children should be allowed to see as one of the possibilities for fulfillment the choice of the single dedicated life.

One of her remarks blamed women for promoting "the self-centeredness of the over-equipped home, the home that uses enough power to feed and clothe a whole village in some other part of the world."



Convention Digest

by Peter Day

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The 60th General Convention of the Protestant Episcopal Church in the U.S.A., meeting in Detroit, Mich., September 17-29, 1961:

CHURCH UNITY

✓ Made a series of important decisions in the area of Church unity including:

(1) **Full communion** with three Churches in other countries — the **Philippine Independent Church**, the **Spanish Reformed Episcopal Church** and the **Lusitanian (Portuguese) Church, Catholic, Apostolic, Evangelical**.

(2) Authorization of **four-way unity discussion** in the United States among **Presbyterians, Episcopalians, Methodists, and United Church of Christ**.

(3) **Conditional approval** of a Scheme of Union in Ceylon which will unite Anglicans, Methodists, Presbyterians, Baptists, and South Indians in a new "**Church of Lanka**."

(4) **Disapproval** of a similar union plan in **North India and Pakistan** which differs at certain key points from the Ceylon Scheme.

(5) Repeal of a canonical provision for **ordination** to the priesthood of **Protestant ministers** who would continue to serve in their previous denomination.

(6) Encouragement of **closer relations** with the **Eastern Orthodox** (who have no governmental means of establishing criteria for unity with other Churches except an ecumenical council).

In resolutions implementing these decisions, the Convention:

Philippines

✓ Accepted a concordat offered by the three-million-member Philippine Independent Church in the following terms:

"(1) Each Communion recognizes the Catholicity and independence of the other and maintains its own.

"(2) Each Communion agrees to admit members of the other Communion to participate in the Sacraments.

"(3) Full communion does not require from either Communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but implies that each believes the other to hold all the essentials of the Christian Faith."

✓ Invited *Obispo Maximo* de los Reyes to celebrate Holy Communion according to the PIC rite for a congregation of bishops, deputies, and Triennial delegates; the

service was held at Mariners' Church, Detroit, September 27th.

✓ **Set up**, subject to parallel action by the PIC, a **joint council** of the two Churches with the Bishop of the Philippines as chairman and a liaison officer resident in the Philippines. With a \$50,000-a-year-budget supplied by the Episcopal Church the joint council would:

(1) Pay for the liaison officer and Joint Council expenses.

(2) Support the program and personnel of the Central Office of the Philippine Independent Church.

(3) Provide retirement income for elderly bishops and priests of the PIC.

(4) Finance programs of both Churches in the Philippines in lay leadership and stewardship training, and youth and college work.

(5) Assist "pilot parishes" of the PIC to develop the parochial and pastoral structure of the local congregation upon a "sound theological and financial basis."

(6) Consider other projects in the life and work of the two Churches, including possible establishment of high schools and a college.

Spain and Portugal

✓ Invited the Spanish and Lusitanian Churches to enter into a concordat with

the Episcopal Church in the same terms as that with the Philippine Independent Church (substantially the wording of the "Bonn Agreement" with the Old Catholics of Europe.)

✓ Also agreed with the 850-member Spanish Church and the 1,200-member Lusitanian Church to "work together . . . and give such mutual assistance as they are able." (The two Churches have long received episcopal ministrations from the Church of Ireland, with which they are in full communion, and recently were supplied with bishops of their own in the Anglican succession.)

United States "Conversations"

✓ Accepted a proposal from the **United Presbyterian Church in the USA** to join with it in inviting the **Methodist Church** and the **United Church of Christ** (consisting of the former Congregational-Christian and Evangelical and Reformed Churches) "**to explore the establishment of a united Church truly Catholic, truly Reformed, and truly Evangelical**." The Presbyterian resolution asked that each Church appoint a committee of nine persons "to negotiate a plan of union." Instead, Convention authorized its 17-member Commission on Approaches to Unity "to conduct these conversations" on the basis of the Chicago Lambeth Quadrilateral and directed the Commission to invite representatives of the Polish National Catholic Church to participate.

✓ Continued the Commission on Approaches to Unity and authorized it to continue the separate discussions with the Methodists which have been going on for some years.

✓ Instructed the Commission to conduct its unity discussions within the framework of statements of Church's position in



F. W. Putnam
Supreme Bishop de los Reyes of the PIC and Mrs. Arthur Lichtenberger at Overseas Department dinner
With the three-million-member PIC, a concordat.



From the Philippines to Detroit: from left, Deaconess Evelyn Ashcroft; Miss Helen Boyle, secretary to Bishop Ogilby and delegate to Triennial; Bishop Benjamin Leano of the Philippine Independent Church; Miss Bienvenido Alonzo, delegate; Bishop Ogilby of the Philippines; Mrs. Evangeline Abalos, delegate; Supreme Bishop de los Reyes of the PIC; Mr. Timothy Chaokas, deputy to General Convention; Bishop Cabanban, Suffragan of the Philippines; the Rev. Alejandro Tauli, deputy.

the Chicago Lambeth Quadrilateral, the Lambeth Appeal to All Christian People, and the Statement of Faith and Order prepared by the Unity Commission on instructions of the 1946 General Convention.

Ceylon, North India, Pakistan

✓ Declared, "We anticipate thankfully recognizing the Church of Lanka, if organized on the basis of the proposed Constitution, as a Province of the Church Universal, holding the apostolic Faith and possessed of true bishops, priests, and deacons."

✓ Looked forward to establishment of full communion with the Lanka Church, "in anticipation that certain anomalies and contradictions in the proposed practice of the Church of Lanka will be satisfactorily resolved."

✓ Informed the Metropolitan of India, Pakistan, Burma, and Ceylon that the Episcopal Church cannot say that it would enter into full communion with the proposed Church of North India/Pakistan because of objections to the proposed service of unification and certain theological objections on Baptism, the ministry, statements of faith, and the Holy Communion. (The plan covers two distinct proposed Churches, one of North India and one of Pakistan, but is otherwise identical for both.)

Ordination in Special Cases

✓ Adopted a new Canon 36, replacing old Canons 36 and 38, eliminating the former provisions of Canon 36 for (1) ordination of Protestant ministers who wish **episcopal ordination** while continuing to serve as pastors of **non-Episcopal congregations**; (2) ordination to **dual ministry** in the Episcopal Church and a non-Episcopal Church. The new canon provides educational standards and testimonials similar to those required for Episcopal Church candidates, adapted

somewhat to the situation, and provides for recognition that the ordinand **has already been ordained "a minister of Christ."** From Canon 38, it preserves a provision for **conditional ordination** of episcopally ordained clergy whose orders are doubtful. (Canon 36 was originally adopted as part of an effort to enter into a concordat with the Congregationalists; but the concordat failed and no non-episcopal Church since has indicated that it desired its ministers to receive ordination from bishops of the Episcopal Church.)

Eastern Orthodox

✓ Called for **continued participation** of the **Episcopal Church with other Anglican Churches** in conversations with the **Eastern Orthodox Communion.**

✓ Encouraged clergy and parishes to maintain **friendly relations** with Orthodox churches in their communities.

✓ Continued the **Joint Commission on Coöperation with the Eastern Orthodox and Old Catholic Churches**, designating 15% of the Good Friday Offering for the Russian Orthodox Theological Institute in Paris and other purposes under the Commission's direction.

✓ Asked the National Council to clear up some **confusion about the Good Friday Offering** by a study of financial needs in the Holy Land and by making sure that promotional materials reflect the actual scope of the use of the offering.

✓ Provided that "**not less than \$15,000 annually**" from the Good Friday Offering be earmarked for the **Jerusalem and the East Mission** under the Anglican Bishop in Jerusalem, the remainder (after deducting the Commission's 15%) to be expended for work in the Near East under discretion of the National Council.

✓ Sent fraternal greetings to the Orthodox Conference at Rhodes, which met to make plans for a Pan-Orthodox meeting.

Ecumenical Machinery

✓ Provided for an **ecumenical officer** in the **office of the Presiding Bishop** to serve as his special assistant on ecumenical matters.

✓ Continued the Joint Commission on Ecumenical Relations with seven bishops (including the Presiding Bishop), seven priests, and seven laymen. The House of Deputies adopted a resolution asking Mr. Morehouse, president of the House, to reappoint himself as a member.

✓ Welcomed the proposal of certain Roman Catholic scholars for a translation of the Bible which would be acceptable to Roman Catholics and Anglicans and Protestants alike.

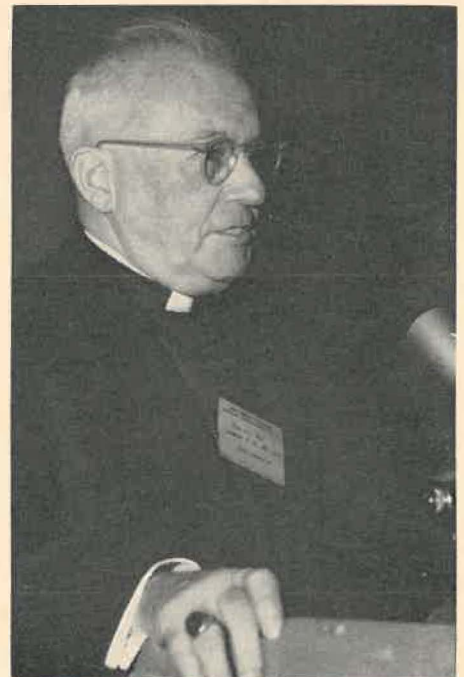
EPISCOPATE

✓ Elected three new missionary bishops: the Very Rev. **Romualdo Gonzalez-Agueros**, dean of the Havana Cathedral as **Bishop of Cuba**; the Rev. **Dillard H. Brown** of Washington, D. C., as **Bishop Coadjutor of Liberia**; and the Rev. **Charles P. Gilson** of Taipei, Taiwan, as **Suffragan of Honolulu for Taiwan.** (The House of Bishops elects and the House of Deputies confirms the election.)

✓ Subsequently gave the required consent to the "request of the missionary district of Honolulu for the election of a suffragan" in order to legalize Mr. Gilson's election. (He was consecrated at General Convention on September 28th, an unusual, but not unprecedented occurrence.)

✓ Accepted the missionary district of **San Joaquin** into union with General Convention as a **diocese.** Bishop Walters, the missionary bishop, automatically becomes the diocesan. (In the past 10

Continued on page 27



F. W. Putnam

Bishop Walters of the new diocese of San Joaquin

From Controversy To Concord

by Clifford P. Morehouse
President, House of Deputies



S. McGill Photo

Procession at opening service of Convention: The keynote was ecumenicity.

The 1961 General Convention was, in my opinion, a great one. Its keynote: ecumenicity. Its progress: from controversy to concord. Its outlook: hopefulness and determination to move forward, both at home and overseas.

One deputy said to me, near the close of the Convention: "I came to Detroit with fear and grave concern. There were so many controversial issues — the attack on the National Council of Churches, the 'Blake-Pike Plan,' the anticipation of a new fight on segregation versus integration, and others. Some of these had been the subject of rather nasty 'literature' sent to us in advance, by pressure groups. But we have weathered all of these, and the Church seems stronger and more united than ever. On some of the most threatening matters, we even arrived at a unanimous vote, after long but not bitter debate."

Keynote: ecumenicity. The Convention put the final stamp of approval on full communion with the Philippine Independent Church, and sealed it with the Holy Eucharist celebrated by the Supreme Bishop of that Church, at which many of us received the Blessed Sacrament from his apostolic hands. A reporter asked me, "Does this mean that the Episcopal Church has absorbed a small nationalistic splinter movement in a remote part of the world?" I replied, "Not at all. The Philippine Independent Church is many times the size of ours in the Philippines; if there was any absorbing, they have absorbed us." What it really means is that we have extended our

ecclesiastical horizons, and entered into equal partnership with another part of the One, Holy, Catholic, Apostolic Church in one of the most critical areas of the world. And the Philippine Independent Church, far from being a small splinter, is a national Catholic Church two-thirds as large as our Church in the US.

In addition, we have extended our hand in sacramental fellowship to two small but courageous Churches in Spain and Portugal, and have given encouragement to the formation of a united Church in Ceylon. Concern was expressed, and rightly so, about certain anomalies in each of these. Our action in regard to the Church of Lanka was restrained, and we shall take another look at it three years hence, in the hope that the anomalies may have been removed or resolved, and that we may then be able to negotiate a concordat of full communion with the new Church. But we quite properly did not feel that it was our place to sit in judgment upon another Church, but rather simply to determine what our relationship to it might be, in full loyalty to the Catholic Faith and in a spirit of Christian brotherhood. Let that Church which is without anomalies cast the first stone.

The so-called "Blake-Pike Plan" was not before us. What was presented to us was a gracious invitation from the United Presbyterian Church to join with them in inviting the Methodist Church and the United Church of Christ to enter upon conversations looking toward eventual unity in a Church that should be truly

Catholic, truly Reformed, and truly Evangelical. We made it clear that we would join in this invitation, to "explore the possibility" rather than to negotiate a full-fledged plan, and that we would do so on the basis of the Chicago-Lambeth Quadrilateral and in consultation with the Polish National Catholic Church "as well as from time to time representatives of any Church with which this Church is in full communion." With these safeguards, many who had previously been doubtful of the proposal found themselves able to vote for it.

Progress: From controversy to concord. The relationship of the Episcopal Church to the National Council of Churches was one of the "hottest" subjects to come before this General Convention. Bishops and deputies had been deluged in advance of the Convention with attacks on the National Council of Churches and demands that the Episcopal Church withdraw from membership in it. Pages were kept busy during the sessions delivering telegrams to the same effect. We were told that the NCC was riddled with Communism and atheism, that it falsely claimed to speak for 40,000,000 members of the Churches comprising its membership, and that the Episcopal Church wasted half a million dollars a year on it.

Open hearings were held, at which deputies were given full opportunity to attack or defend the National Council of Churches. A debate was held in the House of Deputies during which, over a period of two and a half hours, no less

than 15 amendments to a proposed resolution were presented. A few were accepted, most were defeated. And then — miracle of miracles — the deputies came to a unanimous decision: to ask the Commission on Ecumenical Relations during the coming triennium “to make a study of the structure, program, and finances of the National Council of Churches” and to “achieve more effective participation and leadership in the work of the departments, divisions, or boards; and to make more generally available to dioceses and parishes information concerning the activities of the National Council of Churches.”

Outlook: hopefulness and determination to move forward. The Church was challenged to rethink its ministry to men and women in industry; and a morning was given to visiting assembly lines to see for ourselves something of the problems involved. Attention was given to the Church's work among American Indians, and the Home Department was reorganized to make its work more effective. Problems of the “inner city” and urban renewal were studied, with the aim of making the Church more vitally concerned with the needs of a changing population. Overseas, provision was made in the budget for expanded work and in the program for greater national participation in planning the work of the Church. New bishops were elected for Taiwan, Cuba, and Liberia. New emphasis was placed on the unity of the Anglican Communion.

So one could continue with evidences of hopefulness and determination to move forward in every aspect of the Church's life and work. The size of the United Thank Offering and the enthusiasm of the women of the Church, the participation of the many fine young people in the Youth Weekend, are further evidences of vitality and hopefulness.

Bishop De Mel of Ceylon rightly said: “It is not a fear of Communism, of other religions, or of nationalism that concerns me. We have an answer to these. What scares me is the nominal Christian. The nominal Christian betrays the Church.” There were no “nominal Christians” at Detroit. And one hopes that the influence of the General Convention will help to wipe out the “nominalism” of Episcopalians at home, too.

Perhaps I may be permitted to close with a personal word. I felt highly honored to be elected to the presidency of the House of Deputies by unanimous vote. But it is also a hard and exacting task to preside over a House of 670 members, trying to accomplish three years' work in two weeks. The fine spirit and uniform courtesy of the members of the House of Deputies made the task a lighter one, and a genuine pleasure.

Yes, it was a great General Convention. But the final test of its effectiveness will be determined ultimately in your parish, and in mine.

CHURCH UNITY

WHAT LIES AHEAD?

by the Rev. Charles D. Kean

Secretary-treasurer, Joint Commission on Approaches to Unity

The 60th General Convention passed a number of very important resolutions in the area of Church unity. Together they added up to one of the most ecumenically minded and forward-looking Conventions in our Church's history. The question now is, what lies ahead?

The Four-Way Conversations

The Church accepted the invitation of the United Presbyterian Church in the USA to join with it in inviting the Methodist Church and the United Church of Christ to take part in four-way conversations looking forward to the establishment of a united Church “truly Catholic, truly Reformed, and truly Evangelical.” We have said we hope that the Polish National Catholic Church, with which we are already in full communion, will take part in these conferences and there is no doubt that the other participants will also wish to consider broadening the base.

The next step will have to be agenda-setting. Those in these post-war years who have followed American diplomacy as reported in the press should realize that the agenda-setting process is not simply a preliminary but a basic part of any serious conference. Indeed, to the extent the agenda-setting process is well done, the conferees are able to turn to the issues with some common understanding as to what these are. If, however, the agenda are not clear, the conference itself can turn into confusion. I would expect that executive committees representing the several concerned Churches will have to meet not only to schedule but, much more seriously, to plan the agenda for full-scale conferences.

At present there are no proposals at all. Agenda-setting does not mean lasting proposals. It means reaching some common understanding as to what issues must be faced before there can be any viable proposal.

We cannot expect those who confer with us to look at these problems from our point of view, but we can hope that there can be some measure of agreement as to what the problems are. This is where our Faith and Order Statement,

prepared by the Joint Commission on Approaches to Unity for the Lambeth Conference of 1948 and approved by the General Convention of 1949, will be of great usefulness. I, for one, would hope that the other Communion would produce similar statements setting forth their own positions rather than simply argue the details of ours.

In any event, two things are called for: one, patience; the other, across-the-board education of Church members. We should not expect any finally developed proposal before the Lambeth Conference of 1968, even though there should be general agreement as to directions before that time. If we can be patient in our expectations, we have the promise of much greater success. Again, we need also to be sure that the rank and file membership of all the Churches is allowed to share as far as possible what is going on, so that it will never be confronted simply with approval or disapproval of a proposal but will have a part in deciding what the proposal will be.

The Church of Lanka

The General Convention voted “to anticipate recognizing the Church of Lanka, if organized on the basis of the proposed constitution, as a Province of the Church Universal, holding the apostolic Faith and possessed of true bishops, priests, and deacons” and to look forward to the establishment of full communion on the basis of a Bonn Agreement concordat “in anticipation that certain anomalies and contradictions in the proposed practice of the Church of Lanka will be satisfactorily resolved.” The action of the Convention neither pointed a pistol at the head of the Ceylon conferees, insisting that our standards be met or else, nor, on the other hand, did it act as if these “contradictions and anomalies” were unimportant. Rather, it said we trust our brethren in Lanka, who know that they have our prayers and backing to deal with these problems themselves in the process of achieving their unity on the basis of what we have done together with the support of the Convocations of Canterbury and York.

There is every expectation that the negotiating Churches in Ceylon — Anglicans, 52% of the non-Roman Christians; Methodists, 25%; with a small number of Presbyterians, Baptists, and one diocese from the Church of South India — will move immediately toward making unity a fact.

The best analogy that I know for the feeling of the Ceylon Anglicans is that of a young man who is courting a girl. Certainly he wants to marry the girl and it is going to be his wedding, but he likes to feel that his family are behind him and he doesn't want to cut himself off if he can avoid it. We have told our fellow Anglicans in Ceylon, "You have the real backing of your sisters and your cousins and your aunts, who trust you to clean up the few outstanding problems."

The Philippine Independent Church

The General Convention approved a Bonn Agreement concordat with the Philippine Independent Church. Such an agreement establishes full communion on a basis of reciprocity and mutuality with a Church of 2,800,000 members, according to its Supreme Bishop. The important thing about the Philippine unity is that it makes possible a strong, autonomous, reformed Catholic Church of the Philippine people, with which we work in partnership.

The Philippine concordat will be implemented by a number of joint projects. Already there are 75 students of the Independent Church attending St. Andrew's Seminary in Manila, where theological education has been conducted for some time for both Episcopalians and *Independientes*, side by side. Now there will be a jointly directed program of Christian education for which leadership has already been trained. Also, plans are being made for a joint venture in stewardship training. In other words, everything that Episcopalians and *Independientes*

can do together will be done together, as the two groups share not only a common Faith but also a common life.

Both the concordat with the Philippine Independent Church and the anticipated recognition of the Church of Lanka represent a repudiation of religious colonialism by American Episcopalians. The future of Christianity in the emerging younger nations of our era will depend upon responsible native leadership making its own decisions for its own situation.

The Iberian Churches

The General Convention also approved Bonn Agreement concordats with the Spanish Reformed Church and the Lusitanian Church of Portugal. These at the present time are tiny groups. Yet, despite their small size and persecution by the Roman majority, they have both maintained loyalty to what Anglicans regard as the essentials of faith and order. The concordat just concluded will, first of all, enable them to have young men trained for the priesthood not in an English-speaking school in Ireland as in the past but at our Spanish-speaking seminary in Puerto Rico and our Portuguese-speaking seminary in Brazil.

National Council of Churches

The General Convention overwhelmingly voted its support for the Episcopal Church's continued participation in the life and work of the National Council of the Churches of Christ in America. At the open hearing held by the Ecumenical Relations Committee of the House of Deputies, not a single witness proposed withdrawal, although several asked that greater control be exerted over pronouncements ostensibly made in the name of this Church.

As a result of the Convention's action, the right and duty of the NCC to speak to the Churches about "contemporary social, political, and economic issues" are recognized. At the same time, no such pronouncement is to be regarded as the position of our Church unless our own Church authorities make it such. There is nothing new in this because the NCC's own formularies specifically state that it does not speak for its constituent Churches. A positive result of our Convention's action, therefore, will be to help the NCC clarify the process by which it carries out its own stated policy.

Another value arising from the General Convention's action, which may well be emulated by other Communion, is our insistence on a greater proportion of lay delegates, with the specific provision that laymen professionally employed by the Church not be regarded for this purpose as laymen in the ordinary sense. The Convention obviously wants more of its delegates to the National Council's General Board and Assembly meetings to be the type of people who are deputies to the Convention, and this should lead to better understanding all around.

Steps Toward

THE CHURCH OF LANKA

by

the Rt. Rev.

Lakdasa De Mel

Bishop of Kurunagala, Ceylon

The Church of India, Pakistan, Burma, and Ceylon, under its constitution, which takes cognizance of schemes of reunion, requires any such scheme to have two readings before implementation. After the advice given by the Lambeth Conferences of 1948 and 1958, the two dioceses of Colombo and Kurunagala presented the scheme for Church union in Ceylon to the General Council of the Church in 1961. By a vote of 15 to 0 of the bishops and 80 for and 3 against in the other house, the scheme was referred to the 16 dioceses for their vote in diocesan council. A two-thirds majority reporting favorably back to the General Council in 1963 or 1964 would enable the scheme to be implemented, provided that the other negotiating Churches in Ceylon — Methodist, Baptist, Church of South India, and Presbyterian — were likewise willing to go forward in the task of creating the Church of Lanka.

But the matter is not so simple. The two diocesan councils of Colombo and Kurunagala, for the greater security of the Anglican position, have bound themselves by resolutions of their own councils to a further proviso. We are not prepared to go on and create the Church of Lanka without the prior assurance of full communion from the majority of the Provinces of the Anglican Communion, in which our own Province, Canterbury,



F. W. Putnam

Bishop De Mel of Kurunagala, Ceylon
For the problems, prayers and backing.

and York must be included. It remains to be seen how Canterbury and York convocations deal with this whole matter, for without their good will the scheme drops, unless the diocesan councils were to reconsider whether partial communion would be adequate. Our whole intention in asking for full communion and posing Lambeth 1958 with the question was to have definite fellowship with maturer Churches with which we would be linked firmly in faith and order. The complaint has been made that we have confronted our sister Churches with a very difficult problem. They would rather have had more room for criticism or qualification; but the question is an index of our strong desire to keep faithfully the faith and order which we consider necessary for a stable Church.

It is good to have the sympathy of the American Church as expressed at the General Convention, in which the fundamental orthodoxy of the proposed Church of Lanka is accepted, though with a warning about certain anomalies in practice. It is helpful that the General Convention recognized that there was no anomaly in the faith, but only in the practice. It must, however, be remarked that with the crowning anomaly of a divided Church in the world, certain minimal anomalies are almost inevitable for a short period of time. Such anomalies could be narrowed down if similar schemes of union took place in other parts of the world. It is much to be hoped that Anglican negotiations with Churches stemming from the Reformation may be opened up in many countries so as to broaden the scope of Church union. The non-Episcopal Churches in Ceylon have been extremely understanding toward the Anglicans and were prepared to wait after Lambeth 1948 till Lambeth 1958 had also pronounced. While it is quite understood that these conferences are not canonical synods, it would quite naturally occasion some surprise and dismay among those who have negotiated so patiently with us, if nothing comes of all this. It may even be difficult to resume negotiations after a breakdown, the Anglicans having been so elusive! We must give ourselves to prayer as to what the will of God is, and all who read this are asked to remember the Christians in Ceylon in their prayers.

It is much to be hoped that the majority of the Anglican Provinces will say "yes" to the Lanka scheme. Failing that, we shall have to hold up negotiations in the hopes that we may receive a model scheme at the hands of those who are critical of us, which they themselves may take the initiative in negotiating in their own territories. Some seem to have overlooked the fundamental soundness of the scheme, which secures to them the very things which they assert should be secured. Is it possible that some people have read criticisms of the scheme without reading the scheme itself?

Reflections on

General Convention And The World Mission

by the Executive Officer of the Anglican Communion,

the Rt. Rev. Stephen F. Bayne, Jr.

I came away from Detroit feeling that the Convention had been quite extraordinary in a number of ways. For one thing, it was a notably ecumenically-minded or ecumenically-conscious gathering. This may have been simply the result of a pretty full ecumenical agenda — there were five major decisions in interChurch affairs to be taken — but I think it went deeper than that. For another thing, it was a notably decisive Convention. It succeeded in defining a "member" and a "communicant," for canonical purposes, which is as eschatological an act as I can imagine. That old chestnut has been making a regular appearance, along with the name of the Church, since the Iron Age I think. Suddenly this galvanized, crisp, decisive body had settled it and almost got the name changed to boot; and old men like myself wept incredulously into our beards.

This decisiveness was really only an aspect of a more important matter still, a notable sense of unity and integrity which seemed to carry us along. The Convention was patient and self-restrained, and all the fringe groups had their say; but once they had spoken, the Church then seemed to reassert its own prior unity, and moved without delay or serious difference to its decisions. It may even be that there was not even division or debate enough in the House of Bishops, but that is another story.

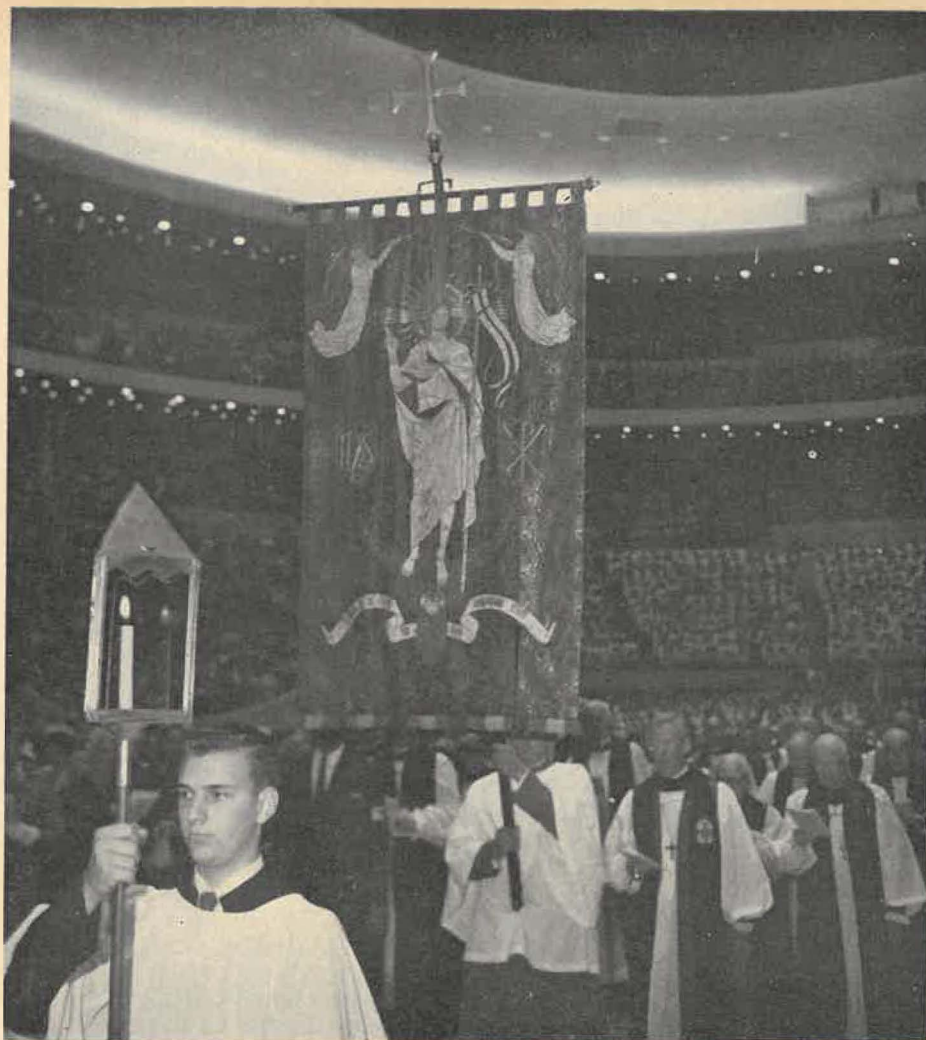
Perhaps most remarkable to me was the greatly serious sense of our being involved in a very wide world. I don't remember ever having been quite so aware of this before. It was expressed in the budget, for example — all through the long preliminary sessions of the Program and Budget Committee, through the careful presentation of the budget itself, and then through the astonishingly swift adoption of it, there ran a clear current of concern for our own overseas commitments and for our widening partnership with our companion Churches in the

world. This may have been helped a bit by the new, brief format of the National Council's report, and it certainly was not hindered in any way by the superb and subtle mission exhibit prepared by the diocese of Michigan.

But it stemmed from far deeper roots than what any one Convention could possibly supply. It stemmed from the inescapable facts of the history of our times, from the ever-clearer reality of our partnership with the Churches with which we share Christ's mission, and, principally, from a wonderful new seriousness about mission which may be — indeed I pray it will be — a determining and commanding truth in the next phase of our Church's life.

What are the elements of this sense of world involvement, of world mission? What are its implications? I can only sketch some answers to these questions, because I don't know more than a fraction of them. Certainly one element is the passing of the "success story" of overseas missions, an un mourned passing, I believe, and justly so. Nothing so wearied and affronted serious Churchpeople in other times as the steady reiteration that all was remarkably well in the missionary dioceses of the Church abroad, happy natives were learning their prayers in large numbers, goodhearted missionaries were filling schools, colleges, churches with the indigenous equivalent of the upper middle classes, etc. We suspected that this was largely rubbish; the immense convulsion of our present history has confirmed this suspicion. It is clear that any resemblance between the Africa of the "success-story" and the real Africa is purely coincidental.

And this new realism is deeply and wonderfully invigorating. We can get our teeth into the problems of real churches and real people, in Asia or South America or Africa or wherever — their needs we can understand and share, because we read about them in our newspapers every



F. W. Putnam

**Banner in procession at the Missionary Mass Meeting
What was once a remote ecclesiastical affiliation is now real and close.**

day, and we are daily trying to cope with them in thoughtful comradeship. And if mission is this comradeship, raised to the *n*th degree, then mission becomes real and urgent, too.

Another element particularly relevant to Episcopalians is the steady deepening of our knowledge of the Anglican Communion. What was once for most of us a cloudy, remote ecclesiastical affiliation has become, in a generation or less, a brotherhood vividly real and close. Many factors have combined to make this so; the important thing is that it is so, and that the unimaginably great opportunities for effective and humble and loving partnership with the younger Anglican Churches around the world are becoming daily more real to us.

A third element uniquely present in Detroit was the emergence into the forefront of our imagination of the "Wider Episcopal Fellowship." I make apologies for the dull little phrase, which is a weary "Lambethese" for that profound brotherhood of full communion which we are honored to share with a wide company indeed — Old Catholics abroad and at home, the little Churches of Spain

and Portugal and the Philippine Independent Church being the ones most familiar to American Churchmen. This wider brotherhood is one of the most exciting and richly promising adventures into ecumenical companionship of our time. And at Detroit its reality and its gifts to us and its demand on the best we can give to it in return were all astonishingly clear.

These three elements, all of them silhouetted against the brooding darkness of the times, undoubtedly played major parts in awakening and then sustaining this astonishing sense of responsible partnership in the world mission of the Church. What the implications of these things are is another matter, and a confusing one, too. That there is a budgetary implication is clear. Once we have secured the essential support of our own American overseas obligations, it is evident that we need to provide thoughtfully for this wider partnership, in men and money alike. But the budgetary implication is the easiest to see.

How do we take this new depth of relationship into our system? If "full communion" is to be anything more than a

sort of honorary degree to be trotted out on ceremonial occasions, how do we make it so? To many, membership in the Anglican Communion still means little more than the privilege of a kind of royal name-dropping. And full communion with the Old Catholic Church has been, for far too many, not much more than a prop to an uncertain faith in the validity of Anglican orders, or an excuse for exotic ecclesiastical exercises. I do not believe God led us to this profound sacramental companionship for any such shoddy ends. Rather it is our privilege, within the unity of full communion, to discover and develop and appropriate and yield ourselves to the full unity of Christ's Body, in every land.

To find the way to this, by widening our understanding of the scope of our "overseas" life, is a task for the coming triennium. Almost imperceptibly, overseas mission and ecumenical life and interChurch aid are coming more and more to be different ways of talking about the same thing. The *thing* is the unity of the Body and the oneness of Christ's mission. We shall need to find the right and helpful ways to fulfill this unity within our own administrative life, and I am sure we shall.

One final thought: A major implication of this new sense of overseas responsibility may be that we come to a far deeper understanding of our mission at home. American Churches, including our own, are presently undergoing a pretty noisy and some times disturbing attack, very often an attack from subversive groups among the fringes of our own membership. Rightly, the Convention had scant patience with these attacks. They are the price American Churches pay for the easy and luxurious religiosity of the past 20 years, when the popularity of the Church brought into its ranks, or at least into the suburbs of the Church, people who were wildly mistaken about what the Church was. They thought it was a club of like-minded people — safe people, substantial people, people to whom the status quo was dear — who came together to add a religious overtone to the preservation of the status quo. When they discovered their mistake, they took refuge in the bankruptcy and panic which found Communists in most pulpits and traitors in every meeting.

We are not done with this, alas; but it will presently cease to matter, for this kind of lunacy cannot coexist with a sober and Biblical obedience to God, who does not need to be kept in business by anybody, and whose work cannot be stopped by any quantity of club members who threaten not to pay their dues. And it is precisely this rediscovery of the great God and of our obedience in thankful penitence — of our following of Him — which may be the priceless consequence of what this General Convention saw so steadily and clearly. May it be so.

The Church

The Issues

by Michael Budzanoski

The 60th General Convention of the Protestant Episcopal Church, meeting in Detroit recently, unanimously decided that the Church must be a living everyday-Church and not an institutional Sunday-Church. This decision was evident by a vote on a resolution dealing with the relationship of our Church and the National Council of Churches. It proved that reasonable Christians, after thoughtful consideration and prayerful reflection, will always ultimately take the proper course and do what is right.

Seldom, in the history of our Church, have the deputies to a General Convention received such a deluge of correspondence on one issue as they did on the proposition as to whether or not the Church should withdraw from the National Council of Churches. Since about 95% of the letters and pamphlets urged withdrawal, it became increasingly evident that there was a concerted, organized movement by a certain element within the Church and, I suspect, an element outside the Church to accomplish this purpose. Many of those engaged in this misguided crusade were undoubtedly people of good intent who had been ill-advised and purposely misled. Some,

however, were sober but selfish parties interested in their own materialistic endeavors. As a deputy to the 60th General Convention [Pittsburgh] I was happy to see their efforts roundly defeated by a display of unanimity that was inspirational and heart-warming.

Our Presiding Bishop, in his keynote sermon at the opening service, laid the groundwork for the defeat of any resolution to withdraw the Church from secular affairs when he stated:

"The Church must be concerned with all that affects man's life in this world, with economics and politics and public morality. Those individuals and groups in our country today, who in the name of the Gospel and patriotism tell us that the Church must not speak out on such issues, do not, I submit, understand the Gospel or know the meaning of true patriotism. The Church cannot be a place of refuge from the disturbing and threatening events of our time, a shelter for like-minded people with common religious interests."

Many Christian leaders throughout the past 50 years have expressed the same thoughts in other words but no one has ever said it any more clearly or concisely than Bishop Lichtenberger.

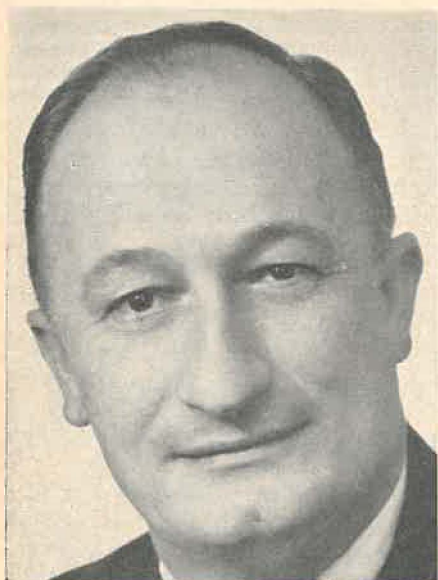
In the effort to accomplish the withdrawal of the Episcopal Church from the National Council of Churches the proponents of this action in their pre-Convention campaign did not hesitate to stoop to means that not only were un-Christian but actually bordered on the malicious. Half-truths were stated with vigor in an effort to make them whole truths; statements of the NCC were taken out of context and exploited; "guilt by association" and "name-calling" were resorted to frequently; and when a spokesman for the NCC did admit that possibly a mistake had been made, it was seized upon in predatory fashion and played up fully in order to achieve the last ounce of criticism from it instead of applying Christian charity as is usually the case where one openly confesses an error. The tenor of the pre-Convention mail on this subject was disturbing to many deputies.

These critics of the NCC emphasized that although there are 173 votes on the General Board, the pronouncements that it issues are frequently passed by an affirmative vote of less than half that number.

They maintained, and they are correct, that the pronouncement against "permanent, universal, military training" was passed with only 72 affirmative votes. They willfully neglected to state the negative vote which in this case was 3, with 2 abstentions. They stated that the pronouncement on "the Churches' concern for health services" was passed by just 48 affirmative votes. Again, they neglected to say that there were *no* negative votes and *no* abstentions. They waxed indignant that the so-called "Hartford appeal" pronouncement which deals with the right of the NCC to make pronouncements on economic, social, or political issues was passed by a mere 64 "yes" votes. They conveniently neglected to state that there were no negative votes and just one abstention. The dates of General Board meetings are set well in advance. The agenda is no secret; and it, too, is sent to all constituent Communications beforehand. Since the members of the General Board are all men of prominence who lead busy lives, it is not always possible for them to show up on the designated day. That is why the pronouncements have not received greater affirmative reactions.

When the Fifth World Order Study Conference was held, one of the statements emanating from this conclave suggested that it may be advantageous in the interests of world peace for Christians to support the entry of Red China in the United Nations Assembly. Since the study was sponsored by the NCC, its critics immediately seized upon it as being in the same category as a pronouncement from that organization; and the NCC was accused of being sympathetic to the Communist line. Any individual with a modicum of common sense can

Continued on page 31



Mr. Michael Budzanoski
The Church must be an everyday Church.

and The NCC

The Action

by Warren Turner, Jr.

The House of Deputies of the 60th General Convention devoted nearly three hours to discussion of the National Council of Churches of Christ in the United States of America (hereafter NCC) and the role of the Episcopal Church in that body. No single subject to come before the House received more attention; no topic was more thoroughly debated; no issue more troubled the House.

The occasion was a report of the Ecumenical Relations Committee of the House proposing for adoption a resolution which, *inter alia*: (1) set forth our commitment to the NCC; (2) affirmed the general responsibility of Christian leadership to bring Christian concern to bear on contemporary problems and issues; (3) directed a study of the NCC and our share in its work by the Joint Commission on Ecumenical Relations; (4) called for the development of more effective Episcopal leadership in the work of the NCC and its many units; and (5) urged increased lay responsibility for our share of the work of the NCC. As finally adopted, the resolution retained all the substance of the original; those amendments from the floor which carried served primarily to amplify or clarify. While there was sharp and sometimes narrow division on various proposed amendments, the final vote was virtually unanimous. The concurrence of the House of Bishops followed quickly.

Perhaps the most important thing about this action of the General Convention is not so much the action itself as what lies behind it. For, while the action charts a course that in some respects is new and different, it reflects not so much a determination to set a *new* course as it does a concern for responsible partnership in pursuing it.

What most clearly and evidently lies behind the action is the growing concern of Churchmen — particularly laypeople — for the role of the Church in society. Now, of course, the NCC is not a Church, nor does it give any evidence of thinking it is or of wishing to be. It is, rather, a partnership of Churches of varying backgrounds and traditions, banded to-

gether to do together what work they may agree to do this way and to bring to bear united witness to the fact that their given unity in Christ transcends their denominational separation. Nevertheless, made up as its governing bodies are of representatives of its member Churches, the NCC inevitably *seems* to have some of the characteristics of Churches. One of these is the concern its members' representatives are impelled to express as Christians for the social, economic, and political order and for the implications of issues arising in the contemporary world. This is where questions of the role of the Church in society are involved.

Let no Episcopalian imagine that there is unanimous agreement among ourselves on these questions (or that our denominational health would necessarily be better if there were!). By and large, however, Episcopalians happily accept the premise that the Church should not be a bystander at the parade of history, and that, according to the example of her Lord, the Church must be intimately and continually concerned with God's ongoing work of reclaiming the contemporary world for His own. We are clear that this is a task to which every Churchman in his own vocation and place is called. But we are not so clear on how best the organized "institutional" Church may share in this ministry. And even less of one mind are we on how a council of Churches may best play a part in it. One ought to observe that such ambiguity or apparent ambivalence typifies the human situation in many, if not most, areas of life. So, if we are sometimes unclear and uneasy about the role the diocese and national Church should play in providing ways and means to bring to bear Christian concern and convictions on world problems, it is little wonder that we are even more uneasy about the role of the National Council of Churches in the same regard.

The principal underlying issue, then, was not *whether* the NCC should have a role in this common ministry of all Christians, but rather how it may best and most properly take part in it. And, since we Episcopalians are among its responsible members, this raises the question of how and through whom we may most effectively provide the NCC with responsible leadership. In our own Anglican style

we entrust a major share of responsibility for Church government to representative lay persons, whether in parishes, dioceses, or national Church. The suggestion clearly made to the Church by General Convention is that even a larger share of our responsibility in the governing bodies of the NCC should be borne by lay people.

This matter of effective, responsible leadership entails some very basic problems that are common to many democratic or representative forms of government. One of these is that of effective representation of minorities. For the representatives of the Episcopal Church in the governing bodies of the National Council of Churches, according to a scheme of representation in proportion to Church membership, comprise less than

Continued on page 31



Mr. Warren Turner
The final vote was virtually unanimous.

Mr. Turner is a vice president of National Council and executive assistant to the Presiding Bishop.

The Church's Program

by the Rt. Rev. Gerald F. Burrill

Bishop of Chicago

**The budget
adopted in Detroit
is a financial statement
of our intention
to do a better job.**

What are the plans which were adopted at General Convention to forward the Church's work during the next three years? What do these plans mean in terms of personnel and money?

It is difficult in a few words to answer these questions in detail. A brief outline, however, may serve to show what the bishops and deputies believe to be the imperatives before the Church during the next triennium. The budget, in particular, indicates very clearly where the Convention wants the emphasis to be placed during these years.

The Convention by its actions shows its determination to place an ever greater stress on the overseas mission of the Church. The election of a suffragan bishop for Honolulu indicates the Church's purpose to intensify and extend her witness throughout the vast reaches of the Pacific. The Convention's acceptance of priority in capital fund grants and loans to missionary districts reveals the Church's intention to step up the building of churches, schools, and hospitals in overseas areas.

The opening of a new theological seminary in Puerto Rico heralds the beginning of an educational program wherein native clergy will be trained in their homelands for the priesthood in their own countries. Grants were made to the work of the Anglican Communion in such far-away places as Hong Kong, India, Korea, Pakistan, Singapore, and Uganda, Damaraland, and Capetown in Africa.

All these actions reflect our own Church's widening interest and concern for the Anglican Communion as a whole, a new emphasis which has resulted, in some measure, from work of Bishop Bayne, the Executive Officer of the Anglican Communion. Bishop Bayne has begun to lift our sights beyond the boundaries of the Episcopal Church, and the General Convention has begun to see our world-wide, Anglican responsibility for bringing the Gospel to all mankind everywhere.

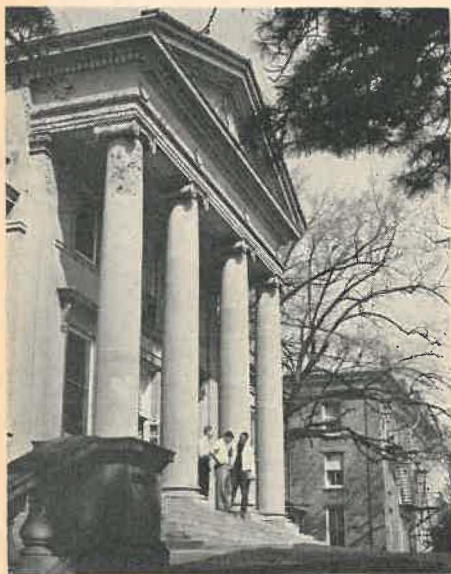
In terms of money, the budget of the Overseas Department of the National Council will be increased gradually from

the \$3,578,074 allocation for 1961, to \$4,581,145 in 1964.

The Church's domestic missions, that is, missions within the boundaries of the continental United States, also received fresh attention. The Convention recognized that our Church's long-time interest in work among the American Indians requires a new strategy. With the movement of Indians from their parched reservations to the asphalt jungle, new problems and special opportunities have developed. Steps were taken at Detroit to study and plan for work in these areas as well as for the strengthening of the work already under way. A new Division of Domestic Mission in the Home Department will coordinate and consolidate the Church's work in the many racial and cultural groups among whom we are beginning to realize our missionary responsibility.

Perhaps the area of greatest concern at the 1961 General Convention was the Church's mission to the inner city and the industrial community. For the first time in our Church's history, this work was recognized as a field for a new missionary strategy. The bishops and depu-

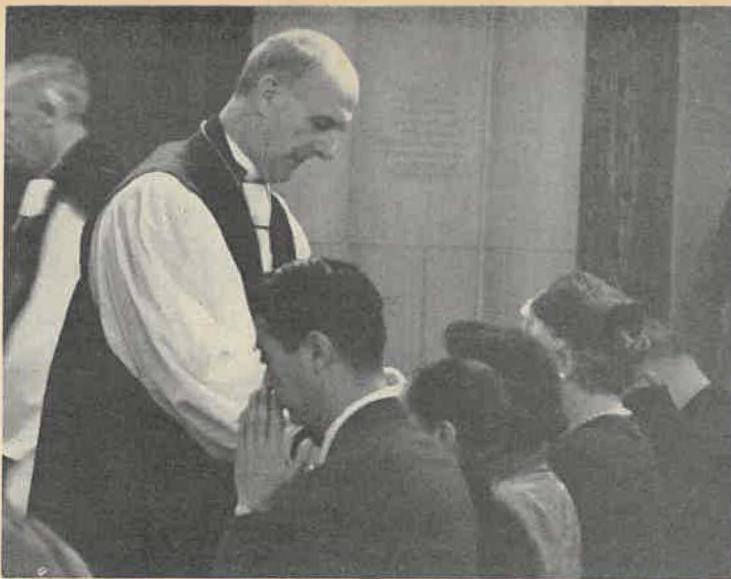
Continued on page 32



**The college campus
For a tremendous growth, a stepped-up increase.**



**The industrial community
For a mission field, research and pump-priming.**



S. McGill Photo

Churchmen from Taiwan receive Communion from Bishop Gilson, who was consecrated for Taiwan during General Convention Three times a year for good standing.

Canonical Changes

by Howard T. Foulkes

**The chancellor
of the diocese of Milwaukee,
a deputy
to General Convention,
discusses
the principal changes
in the law
of the Church**

The Constitution together with the Canons make up the law by which the Church is governed. The Canons are similar to the statutes of the secular government.

At each session of General Convention, numerous proposals are made to amend the Canons or to create new Canons.

All amendments to the Constitution must be adopted at one session and then be ratified at the succeeding Convention. At Detroit this year, the amendments to the Constitution which were adopted at the General Convention of 1958, and which appear on pages 240 to 246 of the Journal of General Convention, were ratified.

The amendments to the Canons become effective when passed by both the House of Bishops and the House of Deputies at one session of General Convention.

Only one amendment to the Constitution was adopted this year. Article X was amended to authorize for trial use any proposals for a change in the Book of Common Prayer, authorized by General Convention. This amendment will not become effective unless ratified in 1964.

Many of the amendments to the Canons are of minor nature, but the following are the principal changes in the Canons as adopted at Detroit:

At a number of places in the Canons, reference is made to "members," "members in good standing," and "communicants in good standing." However, there has been no definition as to what these phrases mean. Canon 16, "Regulations Respecting the Laity," now defines a member of the Church as a person who has been duly baptized and whose Bap-

tism has been recorded in this Church. Members of the Church in good standing are defined as baptized persons who have for one year next preceding fulfilled the Canon "of due celebration of Sundays" unless for due cause prevented. "Communicants in good standing" are members in good standing who have been confirmed and who have, unless for good cause prevented, received Holy Communion at least three times during the preceding year.

Canon 36, "On the Ordination of Deacons and Priests in Special Cases," has been criticized at previous Conventions and unsuccessful attempts were made to repeal it. At Detroit, this Canon and Canon 38, "On the Admission of Ministers Ordained by Bishops Not of This Church," were repealed, and an entirely new Canon 36 was created, entitled "Ministers in Churches Not in Communion with This Church," to cover the matters contained in both of the repealed Canons. In substance, the new Canon provides that where a minister of a Church not in communion with this Church desires to become a deacon or priest of this Church, he must first apply to the bishop, reciting that he has been duly baptized in the manner provided in this Church, that his credentials are valid and authentic, that he is of good character, and free of any vows or other engagements inconsistent with the exercise of his ministry in this Church, giving a statement of the reasons which moved him to seek to enter the ministry of this Church, and a certificate by two priests of this Church stating that his application is not due to any circumstances unfavorable to his moral or religious character. He must also furnish satisfactory evidence of his theological education in his

previous Communion and shall be examined by the Board of Examining Chaplains. The bishop may then ordain him on his promise to submit himself to the discipline of this Church. The letters of ordination may contain the condition "acknowledging the ministry which he has already received, and adding the grace of Holy Orders of this Church as exercised by the ministry."

Canon 50 was amended to provide that where a lay reader is to be assigned pastoral or religious responsibility in a parish supervised by other than an ordained minister, he shall be examined in a manner provided in this amendment.

When the bishops for the Philippine Independent Church were consecrated a few years ago, it appeared that some of them had not previously been made deacons and priests. To cover this situation, if it should again occur, Canon 42 was amended to provide that if a bishop so to be consecrated has not received ordination to the diaconate and priesthood, he shall be ordained to the diaconate and priesthood on successive days.

Canon 51 was amended to provide that every diocese, parish, or other organization employing a deaconess shall make provision for a pension upon her retirement at the expense of her employer through the Church Life Insurance Corporation, or some other plan providing equivalent or better benefits.

Canon 45 was amended to create a new section A, and the subsequent sections were renumbered accordingly:

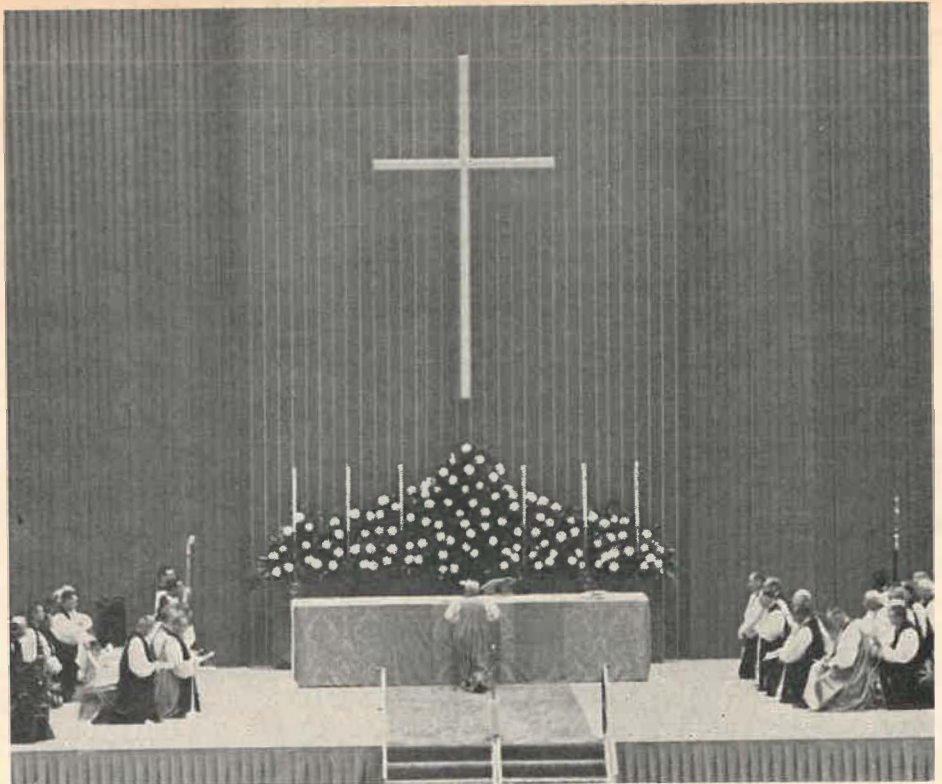
"A. Any priest of this Church desiring to serve as a chaplain in the Armed Forces of the United States of America or as chaplain for the Veterans Administration, with the approval of the ecclesiastical authority of the diocese in which he is canonically resident, may be given ecclesiastical endorsement for such service by the Armed Forces Division of the National Council of the Church.

"B. Such minister serving on active duty with the Armed Forces shall retain canonical residence in a diocese of this Church, and shall be under the ecclesiastical jurisdiction of the bishop of said diocese, even though his work as a chaplain shall be under the general supervision of the Armed Forces Division or such bishop of the Church as the Presiding Bishop may designate.

"C. Any such minister serving on a military installation or at a Veterans Administration facility shall not be subject to either Sec. 4(a) nor Sec. 6 of this Canon. When serving outside of military installations or of Veterans Administration facilities, such chaplains shall be subject to said section."

Canon 5 was amended to provide that the reports of the parish and the diocese, referred to in this Canon, should be furnished to the National Council.

Canon 35, "Of Ordination to the Priesthood," was amended to provide that no priest shall be ordained within two, instead of three, years of the date of his admission as a candidate unless the time is shortened by this Canon.



F. W. Putnam

Prayer of humble access during the United Thank Offering service at General Convention
The women were humbled by dedication and sacrifice.

CHANGE and CONCERN

The 30th Triennial Meeting

by Anne Douglas

Realization of the changing pattern of women's work in the Church and a deepening concern for the mission of the Church pervaded the 30th Triennial Meeting of Episcopal Churchwomen, held in Detroit, September 17th to 29th. When the presiding officer, Mrs. Paul F. Turner of the diocese of Delaware, declared the meeting adjourned *sine die* on Friday morning, the 29th, she said she felt the cruise, on which the women had embarked 12 days earlier, had been a fruitful and blessed one. What did happen on that cruise, and what does it portend?

Tangible results are difficult to assess,

but an atmosphere of good will and keen interest grew stronger, while out of inevitable confusion caused by hundreds of people trying to find their way came a sense of purposeful order as the program unfolded. Even exhibits proved to be sources of interest and information, from that of the National Association of Altar Guilds to the Japanese garden where the tea ceremony was celebrated, and the great commercial displays. The frustrations of wailing microphones and aching feet were forgotten in the excitement of pageantry and the growing sense of concern and responsibility. It is inconceivable that more than 6,600 women (dele-

gates, visitors, and workers) can labor and pray together, share their taxis and meals, and be an active part of that much larger body which includes bishops, priests, and loyal laymen who make up the General Convention of the Church, without becoming deeply involved. New depths of comradeship have been attained.

The magnificent pageantry of great services and mass meetings, the excellent music at services, the color of the native costumes of the overseas delegates, and the habits of the men and women of the religious orders — strange to many delegates — formed a rich backdrop for the serious business of the Triennial Meeting, which grew out of the triennial theme, "Even so send I you." Bishop Mosley's profound meditations on this theme undoubtedly strengthened the feeling of concern of all Churchwomen, as witnesses in their day-by-day activities in home, office, and community.

Awareness of changing patterns was emphasized in some specific instances, such as the policy governing United Thank Offering grants, explained by Miss Frances M. Young, Executive Director of the General Division of Women's Work, in her report. General approval was given to the "priority" system, whereby requests for United Thank Offering grants are referred to Department heads of the National Council before submission to the women of the Church. However, a request was made by the meeting that a study be made of the basic policy back of United Thank Offering grants, to be sure that the original purpose of missionary help has not been lost. That the women are not willing to accept decisions without question or examination of policy was evident in another facet of the United Thank Offering. This was the inclusion of an item of \$100,000 for the new headquarters building to be erected in New York.

Only when they were really con-



Mrs. Theodore Van Gelder, wife of the lay deputy from Mexico; Mrs. E. Cantú and Mrs. Imaldo Martinez, delegates from Mexico; Mrs. José Saucedo, wife of the Bishop of Mexico Prepared to participate.

vinced that this would truly help in the missionary work of the Church, in a way in which every woman might feel she had a share, did the women approve the grant.

A large majority of delegates were attending their first Triennial Meeting. There could be no more hopeful indication for the future than the keen and intelligent interest of these women. Obviously, too, the effort to have some pre-Triennial preparation in dioceses and districts has borne fruit, and most delegates came prepared to participate, not merely to observe, the action of the meeting.

A desire to be integrated into the life of the Church in every level of *lay* participation was evident in many ways. Rebuffed on their plea that the words "laymen" and "layman" be re-interpreted by General Convention to mean "lay persons" and "lay person," the women still demonstrated their anxiety that the best talent available be used, whenever and wherever it is found. But if the Episcopal

Churchwomen really believe that it is essential that they be welcomed in the session of General Convention it would seem that a change in strategy must be made, with proof that the women of the Church *are* really maturing spiritually and intellectually. However expressed, it is the wish of Churchwomen to be used in our Lord's service, wherever He leads them.

Concern was a dominant note of the Triennial Meeting: concern for girls, expressed especially through the program of the Girls' Friendly Society; concern for the aging, vividly stressed by the Rev. Herbert L. Lazenby; concern for the whole mission of the Church. Concern for women themselves, from the young widow with little children to the woman of middle age left alone, with energy and ability to be used, became the subject of discussion after the address of Dr. Margaret Mead. Dr. Mead's suggestion of gathering women into "orders to live under rule, either in the world, or partly

F. W. Putnam



Left, Mrs. Lily Chen, Altar Guild chairman; Mrs. T. C. Ouyang, Churchwomen's president of Taiwan. Below, Sister Esther Mary, CT, of Puerto Rico, and Mrs. John Renning, of Eastern Oregon Costumes and habits and a rich background.

F. W. Putnam



in the world," startled some of her listeners, and provoked their thinking. Recognition of the vital importance of proper standards for the training of professional women Church workers is another indication of progress. Those who felt the impact of the Very Rev. Paul Moore's address, "Into All the World," must have been jarred out of any shred of complacency that might have survived the preceding days.

Surely the women of the Church have

learned more of the great Anglican Communion of which they are a part, and have gone home from this 30th Triennial Meeting thrilled with its fellowship, awed by its magnificent pageantry, but — what is more important — humbled by the obvious dedication and sacrifice of fellow Churchmen from many lands. Missionaries and National Council staff members have become people to them. They have a greater realization of their responsibility as the laity of the Church. A deeper

understanding — or, at the least, an approach to a deeper understanding — of the mission of the Church, has been achieved, as well as an awareness of the absolute necessity of carrying the Gospel into the whole world — the world overseas, but also the world of our own communities. We pray humbly that we may be given the strength and the wisdom to obey Christ's call and follow Him and serve Him in whatever way He commands.

Redemption and Reconciliation

by the Rt. Rev. Romualdo Gonzalez-Agueros

Bishop of Cuba

In assuming the responsibility of the missionary diocese of Cuba as its fourth bishop, I do it with a sense of humility. My three predecessors were men endowed with great gifts.

It was Bishop A. W. Knight's lot, in 1904, to open the mission of the Church in the island with a handful of consecrated and capable missionaries, and his work was expertly done. Bishop H. R. Hulse found, on his arrival in Cuba in 1915, the ground already plowed, and he was able, through years of international and national tensions, through years of exorbitant economic inflations and depressions, to start consolidating, in the midst of shifting populations, the work of his predecessor. He did this by centering the work of the Church, as much as

circumstances permitted, on the Cuban people — the main objective of the mission — without ever neglecting the people of other nations sojourning in the island.

When Bishop A. H. Blankingship assumed the responsibility of the work in 1939, he set out to create a Cuban Church and to strengthen it through organization, in order that eventually it might go forward under the guidance of God and under the leadership of Cuban clergy and laypeople. Thank God for his vision and wisdom!

It is now God's will that I should carry forward the work of these three great spiritual leaders. Being familiar with the accomplishments of the three of them, I see myself as an anthill at

the foot of three great mountains.

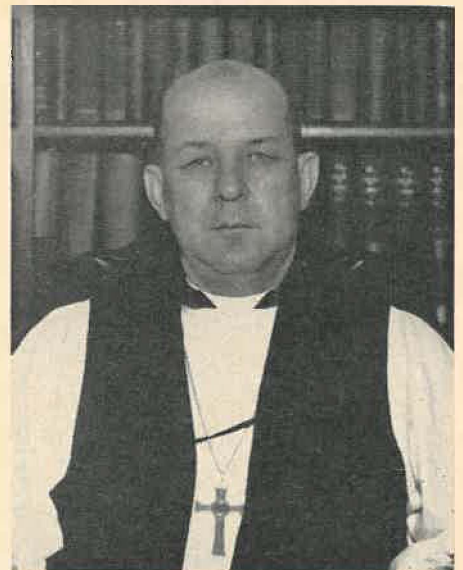
My experience has been that God at all times provides us with strength equal to the task He asks us to perform. It is with this conviction that I undertake with faith the responsibility of continuing the work of my predecessors, conscious of the eternal nature of the Church of Jesus Christ in the world, against which the gates of Hell shall never prevail, and conscious also of the fact that the prayers of the faithful shall always be with us — with me, with our loyal Cuban missionaries, with all our Cuban people. It is in the spirit of humility and prayer that I set out, as one that is being sent, to carry forth God's purpose for the world — the purpose of redemption and reconciliation, without which the world is but lost.



Bishop Knight



Bishop Hulse



Bishop Blankingship

Missionary opening; consolidation; local leadership — three great mountains in Cuba.

Announcing . . .

The 1962

Church School Essay Contest

Sponsored by *The Living Church*

Subject: What is a Well Informed Christian?

The subject may be dealt with on a broad scope, or narrowed down to a particular phase.

Eligibility: All undergraduates in Church-related primary or secondary schools offering courses for academic credit (not including Sunday Schools), except members or employees of The Church Literature Foundation and members of their families, are eligible for this 19th annual contest.

PRIZES

FIRST PRIZE: gold medal and **\$100**

SECOND PRIZE: silver medal and **\$50**

THIRD PRIZE: silver medal and **\$25**

Regulations. Essays to be typed (double spaced) or written in ink in legible long-hand, on one side of the paper. Length: 2,000 words or less. The manuscript must be mailed and postmarked not later than midnight, February 9, 1962, to Contest Editor, *The Living Church*, 407 E. Michigan St., Milwaukee 2, Wis., and received not later than February 16, 1962. On the title page, which is to be attached to the front of each manuscript, must be typed or written clearly the name, age, and grade of the writer, as well as the name and address of the school. Accompanying each manuscript must be a statement from an instructor of the student's school that the article submitted is the original work of the student. No more than three essays from any one school will be considered.

Bronze medals will be made available to schools which desire to conduct intramural contests. These medals will be awarded on the basis of the schools' own selections.

All manuscripts submitted become the property of the publishers of *The Living Church* and will not be returned to the writers. At the discretion of the editor, some of them may be published in *The Living Church* or elsewhere. Announcement of winners will be made in the April 1, 1962, Church School issue of *The Living Church*.

Each contestant should use his own approach to the subject, and write in his own style. The judges are not looking for essays written as they themselves might have written them.

EDITORIALS

Looking Back—A Little

On our 83d anniversary, we are happy to devote a major space to the theme of looking forward from General Convention. With the aid of distinguished bishops, deputies, and others who were a part of the proceedings, this issue provides a needed interpretation of the earth-shaking decisions made at Detroit the last two weeks in September and points to the next steps that must be taken to carry out the Convention's decisions.

Although looking backward is *verboten* in our anniversary issues, we feel that our readers will indulge us if we look only as far back as the Convention period itself. Many gratifying comments have been received about the speed, accuracy, clarity, liveliness, and completeness of THE LIVING CHURCH's Convention news reporting, and since the editor himself had only a minimal part in the whole process, he is glad to take this opportunity to give credit where credit is due.

On the scene in Detroit was Christine Fleming Heffner (Mrs. Edward A. Heffner), managing editor, coördinating the work of the Rev. E. W. Andrews,* House of Bishops; the Rev. G. R. Madson, House of Deputies; Anne Douglas (Mrs. Winfred), Triennial Meeting; and the Rev. Frederick W. Putnam, photographs, all on a full-time basis. In addition, many individual assignments were taken by LIVING CHURCH correspondents attending the Convention in other capacities: the Rev. Messrs. George L. Grambs of Newark; Ralph E. Hovencamp of Erie; John W. Norris of Vermont; Charles Rehkopf of Missouri; Mr. Arthur Ben Chitty of Sewanee; and Salome Hansen (Mrs. Mark Hansen) of Colorado.

*Bill Andrews is former executive editor of THE LIVING CHURCH, and still contributes the "Diary of a Vestryman."

In Milwaukee, during the Convention period, the issues were put together under the direction of Alice W. Kelley (Mrs. David Kelley), former managing editor, who with editorial staffers Jean Drysdale, Ray Wentworth, Lila Thurber, and Hester Brown worked many more than full-time hours to add new luster to THE LIVING CHURCH's reputation. The issues speak for themselves, but we shall quote one LIVING CHURCH reader — Bishop Lichtenberger — who in a brief note commented, "Your coverage of Convention was superb!"

This issue contains our triennial General Convention digest, covering every action taken except on the most inconsequential and routine matters, as well as important questions on which the proposed action was defeated.

As in the past we must extend our thanks to the secretary of General Convention, now the Rev. Canon Samuel N. Baxter, for his helpfulness in making the records available to us and in guiding us through the mazes of concurrences with amendments, and amendments of the amended concurrences.

Canon Baxter's distinguished predecessor, the Rev. Canon C. Rankin Barnes, was much missed by his friends and co-workers of the past. However, in the actual work of the secretary's office, he was still very much present in spirit as his principles and methods were put into effect by those who had worked under his benign and meticulous direction at past Conventions.

One concern of General Convention, easily forgotten in the midst of all the great issues, was the strengthening of the Church's scholarship through the encouragement of graduate theological study. In our 84th anniversary number, November 4, 1962, we are considering giving major attention to new trends and developments in theology and Church scholarship. The *Anglican Theological Review* and the new *American Church Quarterly* are doing some interesting work, and the vigor shown in these publications and in other areas suggests to us that things are happening in the theological field which every Churchman will want to know about.

On the scene in Detroit:

Fr. Andrews
House of Bishops



Mrs. Douglas
Triennial Meeting



Fr. Madson
House of Deputies



DIGEST

Continued from page 12

years, five domestic missionary districts have become dioceses.)

✓ Gave canonical consent to: election of: **John M. Allin**, as **Coadjutor of Mississippi**; election of **Joseph W. Hutchens** as **Suffragan of Connecticut**; the request of **South Florida** for permission to elect a **Suffragan** to replace the Rt. Rev. William F. Moses, deceased; the request of the same diocese for permission to elect a **second Suffragan**. (Between meetings of Convention such consents are obtained by mail from the bishops and the standing committees of the dioceses.)

✓ Asked the new **Strategic Advisory Committee** to study questions of erection of **new missionary jurisdictions** and election of **overseas bishops** in consultation with the **overseas committee of the House of Bishops**.

✓ Expressed concern (deputies) about **increasing activities and responsibilities** laid upon the **bishops**, and asked the House of Bishops to appoint a committee to study the problem; the bishops thanked the deputies for their concern.

✓ Sent greetings to the new **Archbishop of Canterbury** (Dr. Ramsey) from the first General Convention since his accession to the chief see of the Anglican Communion.

✓ Set aside Easter Even, April 21, 1962, as the day to celebrate the **175th anniversary** of the return of **Bishop William White** to Pennsylvania after his consecration at Lambeth, February 4, 1787, as the first American bishop in the English line.

✓ Provided by amendment of Canon 42 that when an otherwise suitable person is to be consecrated **Bishop for a foreign land** but has not been episcopally ordained to the diaconate and priesthood he may be so ordained on successive days.

CHURCH'S PROGRAM

✓ Adopted a **budget** for the missionary, educational, and social work of the Church, administered by the **National Council**, in the sum of **\$10,504,760**, for 1962; **\$11,496,615**, for 1963; and **\$12,104,147** for 1964, subject in each year to revision by the National Council in view of expected income, on the "pay as you go principle" (i.e., no deficits allowed).

✓ Urged that **missionary salaries** and salary increases and missionary travel allowances be the **last to be cut** in case of downward revision of the budget.

✓ Asked the **National Council** to assign to appropriate departments or units **responsibility for reviewing financial assistance to agencies not under its administrative control**.

✓ Required that **all Church organizations** organized by General Convention or National Council, or receiving funds from either, **file annual audited reports** with the treasurer of National Council.

✓ Urged all Church members to prac-

tice **tithing** as a "**basic Christian responsibility and privilege**."

✓ Asked **parishes and missions** to accept as a goal the giving of **half their ordinary income to work outside** the parish in national, diocesan, and local programs.

✓ Asked **dioceses and missionary districts** to accept the goal of giving to the **national Church an amount equal to their expenditure on diocesan or district programs**.

✓ Urged parishes and dioceses to give **10% of the amount raised in capital campaigns** for needs beyond their own boundaries.

✓ Set up a budget item of "**Revolving loan fund and grants**" (\$500,000, \$700,000, and \$900,000) and provided that in



Archbishop Ramsey:
The Convention sent greetings.

RNS

its use **priority be given to needs of missionary districts** and that in both dioceses and districts the fund be used only in cases of **inability to obtain funds from other sources** on reasonable terms. Money repaid is to be used for future loans.

✓ New budget funds for **work in the inner city** under the Home Department of the National Council were earmarked for experimental programs and research on the Inner City Church, for training clerical and lay workers, for stimulating vocations and encouraging local programs, under the guidance of an **advisory committee on the Church and the City**.

Industrialization

✓ Toured industrial Detroit and met in joint session to hear recommendations of the **Industrial Study Project** of the Joint Commission on the Church in Human Affairs.

✓ Instructed National Council to utilize "theological and scientific resources" in expanding present programs for **Church ministry in industrial society** and pioneering **new forms of ministry**. (Difference from "Inner City" emphasis is that In-

dustrial Study Project views all of society as equally involved in revolutionary changes of present day.)

Indian Work

✓ Adopted a **comprehensive policy and program for Indian work** in a set of nine resolutions resulting from a National Council study of the subject:

(1) Recognizing "the right of all peoples to self-determination" and the Indian as "a person who is culturally unique and yet fully sharing in American society," the Church intends to involve Indians constantly in the planning and conduct of Indian work; the Church's ministry is "to the total man" and concerned with education, employment, home community life, and full citizenship, as well as spiritual development; admitting fluctuation and some "apathy" in the past, the Episcopal Church is "resolved to atone for these failures in **renewal of its mission and ministry to the Indian people**."

(2) The Church demands a **just and consistent Indian policy** on the part of Congress and the Bureau of Indian Affairs; **opposes termination of federal services; urges development of reservation and community resources**. Resolution calls for the appointment of Church representatives to governmental and voluntary groups, with one representative appointed "to function in Washington."

(3) The National Council is asked to appoint a "**permanent advisory council on Indian work**," to designate a Home Department officer to carry major responsibility in this area, and to select clerical and lay consultants on Indian work to help orient and train personnel in the field.

(4) **New situations facing Indians** in urban areas in towns near reservations and in reservations themselves **require pioneer projects** which the Home Department is requested to set up.

(5) Steps are proposed to stimulate **vocations among Indians and non-Indians** for Indian work, and to provide training and retraining for workers.

(6) Additional funds should be made available for the repair and adaptation of **physical plants and equipment**.

(7) **Scholarships for Indians** should be the concern of a scholarship committee.

(8) **Leaves of absence for study** should be granted to Indian workers, clerical and lay.

(9) The Department of **Christian Social Relations** is asked to assist in a study of the **social problems** afflicting Indian community life.

National Council

✓ Elected two bishops, two presbyters, three laymen, and four women to six-year terms on the **National Council** as follows: Bishops **Louttit of South Florida** and **Hunter of Wyoming**; the Rev. Messrs. **Edward G. Mullen** and **Joseph S. Young**; Messrs. **Hugh Laughlin** of Ohio, **Stephen Shadegg** of Arizona, and **Byron S. Miller**

of Bethlehem; and (on nomination of the Triennial Meeting of Episcopal Churchwomen) Miss Leila Anderson of New York, Mrs. John H. Foster of West Texas, Mrs. John R. Newcomer of Arizona, and Mrs. Donald W. Pierpont of Connecticut. Mr. Ernest Greene of Washington was elected for three years to fill a vacancy.

✓ Defeated a proposal from the Joint Commission on Society and Alcohol to add an executive secretary for Alcohol Education to the Department of Christian Social Relations.

✓ Asserted that Evangelism is the concern of every National Council officer and Department, but asked the Presiding Bishop to "designate or appoint a qualified person" to coordinate evangelistic emphases in the Council; this was the Deputies' substitute for a resolution from the House of Bishops asking that an executive secretary for evangelism be appointed.

✓ Requested the National Council to conduct a study of the salaries of missionary clergy in missionary districts and increase them to meet rising costs.

✓ Re-elected Lindley M. Franklin, Jr., as treasurer of "the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America," which automatically makes him treasurer of the National Council.

Other Action

✓ Asked that a Sunday be set for each parish to take up an offering for the Episcopal Church Center, new headquarters building in New York which will house the National Council and other agencies.

✓ Created a Joint Committee to Study Quotas and methods of raising money for the Church's program.

✓ Created a Commission to consider status and nomenclature of missionary districts (a recommendation of the Gray report referred to Convention by the National Council).

✓ Expressed "grateful appreciation" to the Churchwomen for the United Thank Offering of \$4,339,190.81.

CHURCH GOVERNMENT

✓ Elected Clifford P. Morehouse as president of the House of Deputies, succeeding the Rev. Theodore O. Wedel, who was given the courtesy title of president emeritus. (Mr. Morehouse's was the first unanimous election of a new president in 108 years.)

✓ Elected the Rev. Samuel N. Baxter, Jr., secretary of the House of Deputies; re-elected the Rt. Rev. Nelson M. Burroughs as vice-chairman and the Rev. Alexander M. Rodger as secretary of the House of Bishops (each house elects its own officers).

✓ Elected by concurrent action as officers of Convention: the Rev. Mr. Baxter, secretary of Convention and editor of the Convention Journal; the Rev. Mr. Rodger,

registrar; Richard P. Kent, Jr., treasurer; the Church Pension Fund, recorder of ordinances; the Rev. Walter H. Stowe, historiographer.

✓ Defeated in both Houses proposals to change the name of the Church (Bishops and lay deputies voted against; clerical deputies voted for the change to "the Episcopal Church in the U.S.A."); Bishops also defeated a proposal from the House of Deputies for a Commission to study and report on the subject to the next Convention.

✓ Adopted definitions of Church member, member in good standing, and communicant in good standing after many years of unsuccessful attempts; under the new definitions:

A member is a properly baptized person whose Baptism has been "duly recorded in this Church."

A member in good standing is one who has for the past year, "unless for good cause prevented," obeyed Canon 19 which provides that "All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all godly and sober conversation."

A communicant in good standing must also have been confirmed or received by a bishop and have received the Holy Communion at least thrice in the past year.

✓ Resisted all proposals to change the frequency of General Convention or the composition of the House of Deputies, but kept the subject alive by referring it to a Commission for report to the next General Convention.

✓ Rejected a request from the Triennial Meeting of Churchwomen to amend the Constitution to permit women to be elected deputies to General Convention.

✓ Adopted a General Convention Budget of \$475,485 for the next three years, covering the Presiding Bishop's stipend and expenses, costs of General Convention and its Committees and Commissions, and a few other items.

✓ Made the Deputies' Committee on Expenses, which prepares this budget, a Joint Committee of the two Houses.

✓ Amended Canon 1 to provide that the treasurer's accounts may be audited at the direction of a committee instead of by the committee itself, and established a Joint Committee on Audit consisting of one bishop, one presbyter and one layman.

✓ Continued the Joint Committee on Committees and Commissions.

✓ Amended the Constitution in seven places to give the Convocation of the American Churches in Europe the same rights in General Convention as missionary districts.

✓ Amended the Constitution in two places to make overseas missionary bishops part of the quorum.

✓ Accepted the invitation of the diocese of Missouri to hold the 1964 Convention in St. Louis, October 11-23, 1964, and appointed a Committee on Arrangements. Appointed another Committee to look for a host diocese for the 1967 Convention.

✓ Made statehood for Alaska and Hawaii official by changing "territories" to "states" in Canon 8, which defines the area of provinces.

✓ Asked diocesan chancellors to send copies of any opinion construing the Constitution and Canons of the Church to the Presiding Bishop's office for possible circulation to other dioceses.

✓ Continued the Committee on Supplements to White and Dykman's Annotated Constitution and Canons. The Committee has under consideration a plan for renumbering the canons which will avoid changing the numbers of old canons when a new one is adopted.

✓ Made various small changes in Constitution and Canons, such as changing "Woman's Auxiliary" to "Episcopal Churchwomen" and "No new Diocese shall be formed which shall contain fewer than six Parishes" to "No new Diocese shall be formed unless it shall contain six Parishes."

✓ Revised Canon 5, on reporting Church statistics, to fit a new parochial report form prepared by the Committee on the State of the Church on instruction of 1958 Convention. "Other relevant information" included, and a copy of parish report must be sent to National Council as well as the bishop. (Modern business machines will be used for statistical analysis.)

PUBLIC AFFAIRS

✓ After long and lively debate in the House of Deputies, recognized "the importance of having the National Council of Churches speak to the Churches about the Christian implications of contemporary social, economic, and political issues," but declared that "no pronouncement can, without action by this Church's authority, be regarded as an official statement of this Church"; instructed the Joint Commission on Ecumenical Relations to make a study of NCC in relation to matters on which it has been criticized, and to increase Episcopal Church representation of lay persons "not professionally employed by the Church."

✓ Reaffirmed the Church's opposition to Marxist Communism as a "false, atheistic religion," and asserted (quoting Lambeth Conference): "It is the special duty of the Church to oppose the challenge of the Marxian theory of Communism by sound teaching and the example of a better way, and the Church, at all times and in all places, should be a fearless witness against political, social, and economic injustice."

✓ Warned Churchpeople "to examine carefully charges of disloyalty and subversion brought by extremist groups . . .

lest fear and suspicion destroy honest public debate and silence the expression of Christian faith."

✓ Asked **Commission of Human Affairs** to encourage "continuing research and discussion" at diocesan and parochial levels on **principles of theology and justice** involved in social problems; a whereas mentioned that "these issues now tend to focus in our life-struggle with Communism."

✓ Adopted, in joint session with the Churchwomen, a resolution expressing grief at the death of **Dag Hammerskjold**, United Nations secretary general, and thanksgiving for "his devoted life and his great work," followed by a minute of standing in silent prayer.

✓ Called on Churchpeople to **support** the president of the United States in his efforts to bring about a **closer relationship with the UN**.

✓ Urged that the Church eliminate "racial **discrimination** and segregation" from her own life, specifically in personnel appointments at "national, diocesan, and parochial levels," and by "encouraging studies in race relations and in the integrated society."

✓ **Failed to pass**, through non-concurrence by the Deputies, a resolution supporting the **Civil Defense** effort; the House of Bishops then made the resolution an act of that House alone.

✓ Reaffirmed a 1946 General Convention resolution **in favor of world peace**, a 1958 resolution against racial discrimination, and a 1946 resolution in favor of Christian homes.

✓ Reaffirmed a 1949 resolution **opposing use of federal or state funds** for private, parochial, or sectarian schools.

✓ Endorsed **Lambeth statements favoring family planning** "in such ways as are mutually acceptable to husband and wife in Christian conscience and secure from the corruptions of sensuality and selfishness" and approved the U.S. government's supplying birth control information to countries which request it where population control is a necessity; the resolution condemned abortion and infanticide.

✓ Urged **diocesan social relations departments** to compare their state **workmen's compensation laws** with federally recommended standards and standards "consistent with Christian concepts of social justice."

✓ Commended report of the **Commission on the Church in Human Affairs** to parishes and dioceses to aid in "making the Gospel an effective instrument in the lives of people searching for truth"; continued the Commission and provided for **liaison** with the National Council's Department of Christian Social Relations.

✓ Asked the National Council to provide an agency to protect the rights of Episcopal **conscientious objectors** to military service (this was done by a Joint Commission of Convention in World War II).

✓ Thanked Bishop **Peabody** and the

Rev. **William G. Pollard** and their co-workers for the successful completion of the campaign to provide a **nuclear reactor** for St. Paul's University, Tokyo, Japan.

ARMED FORCES

✓ Provided, by amendment of Canon 45, that **chaplains** serving on military installations and Veterans Administration facilities **do not need consent** of local clergy or license from the bishop, **except** when they wish to minister outside of such installations; chaplains will continue canonical connection with diocese from which they entered service.

✓ Requested the National Council to **strengthen its Armed Forces Division** and to consider appointing a Commission to assist the Division.

THE MINISTRY

✓ **Reorganized the Standing Joint Commission on Theological Education**, with the new name of the **Joint Commission on Education for Holy Orders**. In a complete rewriting of Canon 30, the Commission was given new composition, new duties, and new authority as follows:

(1) The **Commission** will consist of three bishops, the deans of General and three other seminaries, three examining chaplains, three other presbyters, and three laymen, with an executive committee of five or more, **representing all three orders**.

(2) It will **study needs and trends and report** to National Council and Convention.

(3) It will **determine**, subject to Convention approval, **whether a seminary shall be recognized** as a "theological seminary of this Church."

(4) It will **advise and assist seminaries** at home and overseas and promote inter-seminary coöperation.

(5) It will compile **statistical reports**. **Standards** for recognition of a seminary were defined in the canon as follows:

(1) Its **primary purpose** must be education for Holy Orders.

(2) It must offer through each normal academic year **the canonically prescribed courses** for preparation for Holy Orders.

(3) There must be **four full-time duly qualified professors**.

(4) There must be **20 students** taking the full course and 80% of students must have the B.A. degree or equivalent.

(5) Organization, finances, equipment, and facilities must be **adequate**.

✓ Called upon every parish and mission to observe **Theological Education Sunday** and to take an offering on that day or make other provision for the needs of the seminaries.

✓ Asked the Commission on Education for Holy Orders to study a plan of **national scholarships for theological education** and report to the next Convention.

✓ Asked the National Council's **Division of Christian Ministries** to study the need for **trained theological scholars** and empowered the theological education committee to bring the need of graduate scholarship funds to the attention of the Church.

✓ Recommended a **minimum salary for deaconesses** of \$3,000 a year plus housing, travel expenses, and social security.

✓ Approved a **retirement plan for deaconesses**, supplementing social security, paid by the employer at 9% to 11% of compensation, with benefits at the rate of 0.8% of her compensation at age 63 multiplied by the number of years she has been in the plan.

✓ Amended Canon 51 to require that **all Church units employing deaconesses** provide pension coverage under this plan or its equivalent.

✓ Set up a **Joint Commission to study the ministry of healing** and report to the 1964 Convention.

✓ Elected **trustees of the General Theological Seminary: Bishops Warnecke of Bethlehem, Stuart of Georgia, Armstrong, Coadjutor of Pennsylvania, Hines of Texas, and Scaife of Western New York; Rev. Messrs. John Butler, Herbert S. Brown, Henry P. Krusen, W. M. Moore,**

Students at GTS listen to Dr. Robert Dentan, professor of Old Testament
For theological education, standards and a new name.



Jr., and J. W. Montgomery; Messrs. Kempton Dunn, Leigh K. Lydecker, Byron S. Miller, Edwin F. Russell, and Richard F. Paynter.

CHURCH PENSION FUND

✓ Approved the Church Pension Fund's recommendation for an increase in minimum pensions for widows from \$900 to \$1200 per year, effective January 1, 1962.

✓ Requested the trustees of the CPF to study and report on medical expense plans covering all clergy, including both basic and major medical.

✓ Also requested trustees to study feasibility of a Churchwide retirement plan for deaconesses, directors of religious education, and other lay workers.

✓ Elected Church Pension Fund trustees for terms expiring in the years shown: 1964, Bishops Hart of Pennsylvania and



Powell of Maryland; 1967, Charles Dickey, Brinley M. Hall, and Bishop Creighton, Coadjutor of Washington; 1970, D. Nelson Adams, Daniel P. Davison, Joseph R. Eggert, Jr., James F. Hodges, James B. Knowles, Bishop Mosley of Delaware, Very Rev. J. Milton Richardson, Bishop Wright of East Carolina.

✓ Informed Pension Fund of Convention's desire to amend Canon 7, Section 2, to permit Church Pension Fund trustees to fill vacancies on the board (Canon on CPF can be amended by Convention, but only after prior notice to trustees and opportunity for them to be heard).

PRAYER BOOK AND DOCTRINE

✓ Reaffirmed the Church's adherence to the Faith of Apostles' and Nicene Creeds as represented in the Pastoral Letter of the House of Bishops at Dallas in 1960 (the Bishops amended a resolution from the Deputies to substitute a reference to the Creeds for one to the Councils of Nicea and Chalcedon, and the Deputies concurred).

✓ Approved trial use of revised Prayer Book services by action of one General Convention (requiring a vote by orders) as "an alternative to the Book of Common Prayer." A Constitutional amendment, this requires ratification by the 1964 Convention.

✓ Failed to pass on second reading a Prayer Book revision providing a calen-

dar and proper collects, epistles and Gospels for lesser holy days (the Book of Propers).

✓ Commended the work of the Standing Liturgical Commission and referred the Book of Propers to it for further study.

✓ Defeated (House of Deputies) a perennial proposal to permit laymen to administer the chalice in Holy Communion, but referred the matter to the Liturgical Commission for report in 1964.

✓ Authorized overseas missionary districts to substitute the name by which the Church is known in their language and area for "Protestant Episcopal Church in the USA" on the title page of translations of the Prayer Book; permitted other changes in relation to prayers for U.S. officials and national holidays such as Independence Day.

LAY MINISTRY

✓ Reworked Canon 50 on lay readers to provide special standards of training and examination for lay readers who serve congregations that have no ordained minister; new canon provides that women may serve as lay readers where no male is available, but departed substantially from original proposal of Laymen's Division for a canon that would require all lay readers to be trained and examined and make annual reports to the bishop.

✓ Authorized the General Division of Laymen's Work to prepare a revised lay reader's guide and a new training syllabus on the basis of the new canon.

✓ Considered, but did not act upon, a proposed canon on women Church workers, which was withdrawn by Commission on Women Church workers for further study; continued the Commission.

✓ Gave recognition to the standards of the Association of Professional Women Church Workers.

✓ Requested National Council's Division of Christian Ministries to set an advisory schedule of salaries for women Church workers.

ARTS, COMMUNICATION, ETC.

✓ Organized the Episcopalian, Inc., to publish the new Church magazine, the Episcopalian, as a separate, non-profit corporation with a board of directors appointed by the Presiding Bishop at each General Convention; provided it with subsidies of \$200,000 in 1962, \$192,000 in 1963, and \$159,000 in 1964 under the National Council budget; commended the magazine to Churchpeople.

✓ Commended the Forward Movement Publications for over 27 years of "ministry of printing"; authorized the Presiding Bishop to continue the organization and appoint staff.

✓ Directed the Secretary of General Convention to collate Convention actions of particular interest to congregations and make the material available through the clergy.

✓ Accepted the report of the Commission on Church Architecture and the

Allied Arts and continued the Commission; directed it to have plans drawn up for demountable Church structures for temporary use.

✓ Accepted the report of the Commission on Church Music and continued the Commission; future printings of the Hymnal will contain three new Communion services, several new chants, and a revised liturgical index; appended to the report was a 9,000-word essay, Recommendations for Church Music, prepared for guidance of Church musicians and the clergy. It will be published this winter in pamphlet form.

✓ Continued the Church Historical Society as official agency of General Convention for collection, preservation, etc., of records and furthering historical research.

✓ Ordered the transfer of certain Convention archives from the New York Historical Society to the Church Historical Society, with thanks to the former for its services.

✓ Transferred the Church Historical Magazine to the Church Historical Society, discontinuing the separate Commission on the magazine.

✓ Endorsed the American Bible Society and set aside the Second Sunday in Advent as Bible Sunday.

✓ Received with appreciation from Mrs. Bland Mitchell records of her husband's years of service in the early days of the National Council and the Every Member Canvass.

✓ Adopted (House of Bishops) a Pastoral Letter on the Ecumenical Movement which asserted, "Our deepest allegiance is not to the Episcopal Church, nor to the Anglican Communion, but to the one Catholic and Apostolic Church. . . . We are committed to the One Great Church



and must know ourselves called to be faithful to it. . . . We, your bishops, call you, therefore, to work and to pray without ceasing until by God's grace and in His time the divisions by which we dishonor our one Lord are done away." After the reading of the Pastoral to a joint session on September 29th by Bishop Dun of Washington, serving for the last time as chairman of the Pastoral Letter Committee, the 60th General Convention adjourned *sine die*.

NCC - ISSUES

Continued from page 18

easily differentiate between a pronouncement from the NCC and a statement from a study group, so this argument must fall on deaf ears. If we are to believe that anyone, or any group, or any country that supports the entry of Red China into the U.N. must necessarily be Communistically inclined, then all is lost, because most of our Western Allies, including Great Britain, have openly advocated this policy for several years, even though in deference to the United States they have voted with us on this issue at the U.N.

Much ado has been made of a reading list that a department of the NCC published several years ago in answer to several requests. This list was not generally circulated but instead was sent to people who specifically requested it for certain purposes. A spokesman for the NCC admitted that, because of the way the list and its purpose had been misconstrued and negatively exploited, it was a mistake to publish it. The list originally was for the purpose of providing all aspects of Negro life for those wishing to make an objective study of it. Certain works and certain authors were included in order to make this study as comprehensive as possible. Since some of these authors were of poor moral character, some of distinct Communistic leaning, and some had used foul and distasteful language in their writings, the reading list has come in for much criticism. As a case in point, Langston Hughes, a Negro poet of some stature in America, with reported Communistic leanings, was one of the authors listed. His blasphemous poem, "Goodbye Christ," that was sent to every deputy was out of print and had last been published in 1932 and had a poor reception from the general public. The critics of the NCC have seen to it that it has come into prominence. Yet by the same token, Rudyard Kipling is reputed to be as well known for poetry that couldn't be published as he is for his more eminent works. Oscar Wilde was a great poet, but his sojourn in "Reading Gaol" and his abnormalities preclude his company as being desirable. Shelley and Byron were eminent writers of their day and their personal lives were far from exemplary. The less said about the lives of many of the great French writers the better. Here at home Congressional Committees have investigated many of our prominent authors and found them to be all shades from "pink" to completely "red," yet this in no way detracts from the literary value of their literary efforts.

In the final analysis, the basic argument on the NCC question at the General Convention was whether or not the Church belonged in everyday life or only in the church building on Sunday. Jesus Christ believed in taking a stand on sec-

ular issues. On the major secular question of his day — the payment of taxes to Rome — He spoke out clearly and distinctly and He didn't try to side with the popular view. He spoke out in favor of the sanctity of collective bargaining agreements and also in behalf of property rights in His parable of the workers in the vineyard who received the bargained-for rate of pay and then were dissatisfied when others who started later received the same pay for the day. In a certain sense this parable establishes the principle of the minimum wages. Jesus Christ was emphatic that it is necessary to feed the hungry, clothe the naked, heal the sick, and provide shelter for the homeless. As He stated (Matthew 25:40), "And the King shall answer and say unto them, Verily I say unto you, inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me." The Church must always speak out in the interests of justice and freedom.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notations as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Korean Lepers

Previously acknowledged in 1961	\$243.00
N. C., Washington, D. C.	20.00
	<hr/> \$263.00

Cathedral Boarding School for Boys, Lebombo

H. F., Schenectady, N. Y.	\$ 5.00
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Sisters of Nazareth, Tokyo

Previously acknowledged in 1961	\$ 10.00
C. N., Los Angeles	2.00
	<hr/> \$ 12.00

Okinawa Discretionary Fund

J. T., Glen Ridge, N. J.	\$ 50.00
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Homeless Boys in Seoul, Korea

Previously acknowledged in 1961	\$163.00
J. N., Rutland, Vt., for E. S.	3.00
J. and E. W., Owego, N. Y.	5.00
	<hr/> \$171.00

Cuban Refugees

Previously acknowledged in 1961	\$123.01
J. and E. W., Owego, N. Y.	5.00
	<hr/> \$128.01

Hurricane Relief

B. M., South Gate, Calif.	\$ 10.00
E. W., Kansas City, Mo.	10.00
L. H., Morristown, N. J.	10.00
C. S., Chula Vista, Calif.	10.00
J. S., Racine, Wis.	10.00
K. U., Auburn, N. Y.	20.00
H. F., Greensburg, Pa.	5.00
L. H., Palo Alto, Calif.	2.50
J. W., Owego, N. Y.	5.00
N. J., Lincolnville, Maine	10.00
L. A., New York City	10.00
W. W., Surry, Va.	15.00
M. M., Auburn, N. Y.	15.00
L. W., Hattiesburg, Miss.	5.00
A. M., Salem, Mass.	10.00
L. J., St. Louis, Mo.	50.00
	<hr/> \$197.50

NCC - ACTION

Continued from page 19

4% of the total membership of these bodies. While we are familiar with the minority representation question in areas of civil government, in few areas of our organized formal life as a Church do we find ourselves having this problem. If the action of the General Convention reflects to some extent our restiveness in this situation, it nevertheless reflects our determination to accept and use it.

But there is something else which underlies this action which seems to me even more significant. It is the basic underlying determination, made on behalf of us all, to pursue the difficult, costly ecumenical course and to commit thereto the treasures of our heritage, while seeking to take our full share more responsibly, more effectively, and more wholly. How often have we heard that the cost of disunity is high! How often have we heard that obedience to our Lord's prayer that "they all may be one" is most surely costly in time, patience, money, and other things! We are realizing, perhaps still in a small way, how truly costly this obedience may be. Stating this is in no sense to equate the National Council of Churches with the ecumenical movement — how far from accurate would such an equation be! Nevertheless, it is essential to emphasize the importance of councils of Churches, especially the World Council and the National Council, in the ecumenical movement at this stage in the life of the Churches. It is principally for this reason that this particular action (but one of a half-dozen ecumenical decisions of this Convention) seems to signify in a unique and particularly important way the determination of the Episcopal Church to persevere in, and as God gives grace, to provide leadership for the ecumenical movement.

In the meantime, the action lays a truly heavy task on the Joint Commission on Ecumenical Relations. For to that body is entrusted chief responsibility for a full-scale survey of ways and means of achieving more effective Episcopal participation and leadership in the work of the National Council of Churches. The vote in the House of Deputies was recorded as unanimous. The vote indeed reflected unanimity of commitment, while recognizing and respecting the variations and divisions of opinion on various aspects of the main question.

The substance of the action and the spirit in which it was initiated and completed are most aptly reflected in the concluding paragraph of the Bishops' Pastoral: "Pray with us that our own beloved Church may be granted such wisdom and courage and such brotherly love for one another and for all our fellow Christians as may enable us to have a worthy part in healing the divisions among Christ's people in all the world."

CHURCH'S PROGRAM

Continued from page 20

ties devoted an entire morning to a tour of some of Detroit's automobile factories, after which they heard a presentation of the effect of industrialization upon both the personal life of the individual worker and the community life in which he participates.

The Convention took another look at a phenomenon of life in these United States, which until now had been pretty much taken for granted. This is the plight of small pockets of Churchpeople left behind by the parade from the city to the suburbs in every large metropolitan area in the United States. These faithful few are a remnant in decaying neighborhoods surrounded by thousands of newcomers who have little understanding of our Lord and His Gospel and less interest in His Church. To help these new Christian minorities to win their new neighbors to Christ through His Church is a challenge demanding the corporate effort and support of the whole Church in town, suburb, city, and countryside.

The budget provides for an expanded and intensified program of research, personnel training, and pump-priming for our Churches in the urban and industrial communities of our nation. A committee of leading Churchmen will be appointed by the Presiding Bishop to advise him and to relate the new program to the whole Church. Over \$300,000 has been budgeted for this work in the next triennium.

Mission to the Campus

The importance of our mission to the college campus, already well begun, was further recognized by large increases in the budget. The policy of ultimate parochial and diocesan support of college work has not been discarded, but the tremendous growth of college population demands special emergency assistance at this time in all areas where the future leaders of our world are being trained. The stepped-up annual increase for college work in the triennium is from \$334,000 in 1961 to \$482,900 in 1964.

Three years ago, the General Convention at Miami authorized the trial publication of a new Church magazine. The *Episcopalian* is now being widely distributed. General Convention felt that the work so well begun should be adequately financed in order that Church-wide coverage could be achieved, with the possibility of the magazine's becoming self-supporting in the near future. A total appropriation of \$551,000 on a decreasing scale for the next triennium is provided in the budget and it is hoped that as a result new achievements in the field of communication will develop in the years ahead.

General Convention gave approval for the *Episcopalian* to incorporate. Thus the

magazine will be completely independent of the National Council and will be responsible directly to the General Convention through the Presiding Bishop. This will enable the *Episcopalian* to be thoroughly objective in reporting the work of the Church.

The need for capital funds to buy sites for church centers and to erect buildings of all kinds continues to be an urgent part of the program of the Church. In this area, the strategy of the past three years will continue to guide the Church. While preference will be given to missionary districts, particularly in the matter of grants of money, the Church's work will be considered as a whole. Where dioceses with extraordinary opportunities and missionary districts with special needs have exhausted their own resources, the national Church's resources will be made available, as in the past, without interest charges. The demand for such loans is terrific and the opportunities for Church expansion are immediately pressing. For this critically important work \$2,310,000 has been budgeted for the next three years. As these loans are repaid, the funds will become part of a revolving loan fund.

Same Budgets and Programs

The other Departments of National Council, e.g., Christian Education, Christian Social Relations, Promotion, and Finance, are to operate during the next three years with about the same budgets and programs as in the previous triennium. This does not mean that very important new work could not be done through these Departments, much of which must now be deferred. It simply means that General Convention felt the areas described above must be given priority now. Provision has been made for new teaching material for the small Church school, for work to assist the Church in the attack on the problem of alcoholism, and for expanding the program in radio and television.

Secretary for Evangelism

A resolution passed by General Convention asked for the appointment and support of a secretary for evangelism. Although evangelism is the concern locally of every part of the Church, yet the development and dissemination, on the national level, of instructional material and evangelistic techniques seems of particular importance now.

The budget as a whole is both realistic and forward-looking. As the financial statement of our intention to do a better job for our Lord, it deserves the whole-hearted support of every Churchman, congregation, and diocese.

May God give us the will to be faithful to the tasks which we, through the action of our General Convention, have set before ourselves. May He give us the love to accomplish them to His eternal glory.

PEOPLE and places

Appointments Accepted

The Rev. Fulton B. Smith, formerly rector of St. Ann's Church, Dorchester, Mass., is now curate at Grace Church, Newark, N. J.

The Rev. Robert Southwell, who was recently ordained deacon and this summer attended the school for Army chaplains at Fort Slocum, N. Y., is now curate at the Church of St. Michael and All Angels, Portland, Ore. Address: 4920 N.E. Glisan St., Portland 13.

The Rev. Stuart M. Stewart, formerly rector of St. Agnes' Church, Sebring, Fla., and vicar of the church at Lake Placid, is now rector of Christ Church, River Forest, Ill. Address: 515 Franklin Ave.

The Rev. James M. Stoney, Jr., who formerly served St. Mary's Church, Madisonville, Ky., is now rector of Emmanuel Church, Warrenton, N. C., in charge of All Saints' Church, Warrenton, and the church at Ridgeway. Address: Box 366, Warrenton, N. C.

The Rev. John W. B. Thompson, Jr., formerly assistant at Christ Church, Cambridge, Mass., will in December become rector of the Church of the Good Shepherd, Mobile, Ala.

The Rev. Alan C. Tull, formerly vicar at St. Paul's Church, Vernal, Utah, in charge of St. Timothy's, Rangely, Colo., Holy Spirit Church, Randlett, Utah, and St. Elizabeth's Mission to the Utes, Whiterocks, Utah, is now a fellow and tutor at General Theological Seminary and may be addressed there.

The Rev. Alfred Vail, who has been serving as rector of St. James' Church, Downingtown, Pa., has been named to the newly created post of administrative assistant to the bishops of the Episcopal diocese of Pennsylvania. The Rev. Mr. Vail will assume some of the responsibilities of the Rev. Dr. Charles H. Long, who is retiring as secretary to the bishop and secretary of the diocese, having reached the age of 72.

The Rev. Mr. Vail is president of the Chester County Council of Churches and chairman of leadership training in the diocesan department of Christian education.

The Rev. Thomas A. Vanderslice, formerly associate rector at Trinity Church, Cranford, N. J., is now vicar at St. Ann's Church, Woodstock, Ill. Address: 526 W. Jackson.

The Rev. Charles M. Vogt, formerly assistant minister at St. Peter's Church, Ashtabula, Ohio, is now rector of St. James' Church, 62 E. Grand Ave., New Haven, Conn. Address: 14 Eldridge Ave., New Haven 13.

The Rev. Richard A. Wakefield, formerly assistant at St. Luke's Church, Tacoma, Wash., is now vicar at St. Matthew's Church, Auburn, Wash.

The Rev. Robert L. Walker, formerly chaplain at the State University of Iowa, is assistant at St. Stephen's Church, Manhattan, New York City.

The Rev. James C. Walworth, formerly associate chaplain at St. Luke's Hospital, New York, is now resident chaplain at St. Luke's Episcopal Hospital, Houston, Texas. Address: 4547 Old Richmond Rd., Apt. 3, Bellaire, Texas.

The Rev. Frederic V. C. Ward, formerly rector of Grace Church, Ellensburg, Wash., is now in charge of St. John's Church, Colville, Wash., and the Church of the Redeemer, Republic, Wash. Address: 234 E. Third St., Colville.

The Rev. Glen M. Wilcox, formerly in charge of Christ Church Mission, Anvik, Alaska, is now vicar of St. George's Mission, Cordova, Alaska. Address: Box 849, Cordova.

The Rev. Robert Eli Wilcox, formerly curate at St. James' Church, Alexandria, La., will on November 1 become chaplain at Canterbury House, Nashville, Tenn., serving as chaplain to Vanderbilt University and St. Augustine's Chapel, Nashville. Address: 200 Twenty-Fourth Ave., South.

The Rev. Harold M. Wilson, formerly canon missionary of West Virginia and chaplain of the Sandcrest Foundation, Wheeling, W. Va., is now rector of St. Thomas' Church, Somerville, Mass. Address: 269 Washington St., Somerville 43.

The Rev. John H. Wilson, formerly assistant at St. Mary's Church, Manhattanville, New York City, will be assistant at St. Peter's Church, Manhattan.

The Rev. Mason Wilson, Jr., formerly rector of the Church of the Messiah, Woods Hole, Falmouth, Mass., is now rector of St. Andrew's Church, Framingham, Mass. Address: 913 Salem End Rd.

The Rev. James E. Woodruff, formerly curate at St. Thomas' Church, Chicago, is now chaplain at St. Anselm's Episcopal Chapel, 2008 Meharry Blvd., Nashville, Tenn.

St. Anselm's, a center which ministers to Negro students, was completed last year. Until recently it was under the care of the Rev. James E. Williams, who served St. Anselm's in addition to his parish (Holy Trinity, Nashville). Students attend Fisk University, Meharry Medical College, and the Tennessee Agricultural and Industrial State University.

Ordinations

Priests

Rochester — On September 13, the Rev. David R. Carter, curate, Christ Church, Corning, N. Y.

Southwestern Virginia — On June 29, the Rev. A. Fraser MacCammond, in charge of four churches in Botetourt County, with address at Box 246, Buchanan, Va.

Deacons

Indianapolis — On September 30, Theodore Ray Kosco, curate, Church of St. Michael and All Angels, Cincinnati, Ohio.

Louisiana—On October 5, James Corey Bean, Jr. Olympia — On June 29, William M. Burnett, assistant, Church of the Ascension, Seattle, Wash.; and Paul E. Christensen, assistant, Church of the Resurrection, Lake Hills, Wash., and St. Margaret's, Newport.

South Florida — On September 9, Terrell T. Kirk, vicar, Church of the Intercession, Fort Lauderdale.

Depositions

Philip Eugene Pepper, presbyter, was deposed on September 14 by Bishop Scaife of Western New York, acting in accordance with the provisions of Canon 60, section one, and Canon 64, section 3-b, with the consent of the standing committee of the diocese; renunciation of the ministry; action taken for causes not affecting moral character.

Vernon Wolfe Robertson, presbyter, was deposed on September 7 by Bishop Marmion of Kentucky, acting in accordance with the provisions of Canon 60, section one, with the advice and consent of the clerical members of the standing committee; renunciation of the ministry; action taken for causes not affecting moral character.

Church Army

Capt. Fred M. Nussbaum of the Church Army, formerly on the staff of the Church of the Redeemer, Ansted, W. Va., is now director of St. Luke's Community House, 5601 New York Ave., Nashville 9, Tenn.

Diocesan Positions

The Rev. William C. R. Sheridan, rector of St. Thomas' Church, Plymouth, Ind., is now president of the standing committee of the diocese of Northern Indiana. Mail may be sent to the rectory in Plymouth.

Restorations

The Rev. Frederic Fox Bartrop was restored to the priesthood on September 11 by Bishop Stokes of Massachusetts, who remitted and terminated the sentence of deposition pronounced on January 23, 1945.

Armed Forces

The Rev. Richmond N. Hutchins, formerly supervisor of the Seneca-Tompkins mission field in the diocese of Central New York, with address at Trumansburg, N. Y., is now at the USAF chaplain school at Lackland Air Force Base, Texas. After November 12 he may be addressed: Chaplain (Capt.) R. N. Hutchins, 354th Air Base Group, Myrtle Beach Air Force Base, S. C.

Chaplain Hutchins commented: "At 39 I am taking advantage of a new Air Force regulation which permits clergymen not yet 40 to apply for the chaplaincy."

Chaplain (First Lieut.) Jon M. Lindenauer, for-

merly addressed at Fort Eustis, Va., may now be addressed: HQ and HQ Det., 48th T GP, APO 28, New York.

The Rev. Edward H. Manning, who has been rector of St. George's Church, Riviera Beach, Fla., is now a chaplain in the U.S. Navy.

Missionaries and Other Workers

New arrivals in Japan: Miss Ann Cobb, who will study Japanese in Tokyo, then teach in a girls' school; Miss Mary N. Davis and Miss Charlotte Thompson, who will be at St. Michael's School and Shoin Gakuin for Girls in Kobe; the Rev. Mr. and Mrs. Minor L. Rogers (and son John), who will study Japanese in Kyoto, then be assigned; and Mr. Richard Van Horn, who will assist the Rev. John Lloyd in Yokkaichi, then enter GTS.

The following returned to Japan with their families after furlough: The Rev. William B. Eddy, Mr. W. F. Honaman, the Rev. George Ross, the Rev. Lloyd Craighill.

The following have begun furlough from work in Japan: The Rev. William Draper and Mrs. Draper and the Rev. Richard A. Merritt, all of whom will return by Christmas; the Rev. Mr. and Mrs. Beverley D. Tucker, Jr. (and daughter), who planned to visit Europe before going to the United States; and the Rev. Kenneth E. Heim, who will teach a course on missions at VTS.

The Rev. Dr. and Mrs. Hikaru Yanagihara and their family have returned to Tokyo after a few months in the United States. He received training in religious education in New York and attended the national training laboratory in Bethel, Maine.

Religious Orders

The Rev. Vern L. Adams, OHC, after several years of service at Mount Calvary Monastery, Santa Barbara, Calif., the western house of the Order of the Holy Cross, has been transferred to the mother house. Address: Holy Cross Monastery, West Park, N. Y.

The Rev. Connor Lynn, OHC, and the Rev. Murray Belway, OHC, formerly at the Holy Cross Monastery at West Park, N. Y., are now on the staff of Mount Calvary Monastery, Box 1296, Santa Barbara, Calif.

Changes of Address

The diocese of Virginia recently bought a house in Alexandria, Va., for the Suffragan Bishop and his wife, and the Chiltons have moved from Ashland, Va., to 308 Vassar Dr., Alexandria. For the present Bishop Chilton wishes to receive all of his mail at that address. He will no longer have his office in Richmond. The change will give the diocese a bishop in Richmond and a suffragan in the Alexandria area.

The Rev. Donald E. Bitsberger, who recently was made assistant secretary of the Overseas Department of the National Council, has moved with his family from Tokyo to New York and is now living at 195 Adams St., Brooklyn 1, New York.

The Rev. Eric Duncan Collie, formerly addressed in Albemarle, N. C., where he has longer in charge of Christ Church, is now studying at the Medical College of Virginia at Richmond. Address: 6802 Patterson Ave., Richmond, Va.

The Rev. Percy R. Deacon, retired priest of the diocese of New York, formerly addressed on W. 113th St. in New York, may now be addressed at 409 Edgecomb Ave., Apt. 1-A, New York 32.

The Rev. John H. Edwards, rector of the Church of the Epiphany, Orange, N. J., formerly addressed in East Orange, may now be addressed at 28 Webster Pl., Orange.

The Rev. Dr. Theodore H. Evans, who recently began work on the staff of All Saints' Church, Worcester, Mass., is now living at 45 Roxbury St., Worcester 9.

The Rev. Gaspar M. Farina, perpetual deacon, and assistant at St. Matthias' Church, Waukesha, Wis., formerly addressed on Route 4, Pewaukee, may now be addressed at N. 249 Takoma Dr., Waukesha.

The Rev. William P. Griffiths, retired priest of the diocese of Montana, formerly addressed in Kalispell, Mont., may now be addressed at Irving Manor Apts., 31 W. Second St., Mesa, Ariz.

The Rev. William Hale, rector of the Church of the Atonement, Westfield, Mass., is now living at 60 Western Ave. in a new rectory which was given to the parish.

The Rev. A. Harrison Lee, III, priest of the diocese of Dallas, who has been serving St. Paul's Anglican Church, Durban, Natal, South Africa, is

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now in Asia. International air letters sent to him at 2232 Blandin Ave., Fort Worth 11, Texas, will be forwarded.

The Rev. Richard R. Over, priest in charge of All Saints' Mission, Bontoc, Mountain Province, Philippines, is now on a leave of absence granted by the Overseas Department of the National Council. He is a student at the Church Divinity School of the Pacific with address at 1605 Bonita Ave., Berkeley 9, Calif.

The Rev. Clarence H. Stacy, diocesan missionary for the diocese of California, formerly addressed in Lafayette, Calif., may now be addressed at 509 Corrine St., Hayward, Calif.

The Rev. Dr. Theodore O. Wedel and Mrs. Wedel will attend the World Council of Churches Assembly in New Delhi, India, and will be abroad from November 15 until January 1. Their address, until June 15, 1962, will be 99 Brattle St., Cambridge 38, Mass. Canon Wedel will be a visiting professor at the Episcopal Theological School this coming year.

The Rev. John D. Wing, Jr., priest of the diocese of New Jersey, formerly addressed in Bernardville, N. J., may now be addressed at 29 Washington Square West, Apt. 2-Cs, New York 11.

Organists

Dr. Robert Loding, F.A.G.O., is organist, choir-master, and carillonneur for St. Chrysostom's Church, Chicago. Dr. Loding has studied at Jamestown College, the American Conservatory of Music, and Northwestern University.

Golden Wedding Anniversaries

The Rev. Alexander Ernest Hawke and his wife, the former Zella Eleanor Nichols, celebrated their golden wedding anniversary on October 11. Fr. Hawke, rector emeritus of St. John's Church, Southampton, L. I., N. Y., was honored in September on the occasion of the 50th anniversary of his ordination to the priesthood; a reception was held in St. John's new parish house and a purse was presented to him. Active in retirement as a supply priest, he was awarded the distinguished service cross of the diocese of Long Island last spring.

Resignations

The Rev. William E. Blewett, rector of Christ Church, Henrietta, Mich., has resigned and is studying at Oxford University, Oxford, England, as a "recognized student." He will conduct research under the supervision of H. R. Trevor-Roper, regius professor of modern history and an authority on seventeenth-century English history.

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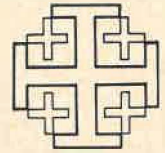
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parish and completion of requirements for the degree of Doctor of Philosophy at Michigan State University (with the exception of the dissertation), the Rev. Mr. Blewett has been active in diocesan affairs. He was accompanied to England by his wife and two children.

The Rev. Stephens T. Gulbrandsen has given up work at St. Paul's Church, Peytonburg, Va. He will continue to be in charge of Trinity Church, Gretna, Va., and St. John's, Mount Airy.

The Rev. Canon Eric W. Jackson of the Cathedral of St. John the Evangelist, Spokane, Wash., member of the board of trustees of Booth Memorial Hospital, has retired from the active ministry.

The Rev. John H. Parry, rector of St. John's Church, Honeoye Falls, N. Y., has retired.

The Rev. Charles E. Shrewsbury, vicar of St. Stephen's Church, Newport, Ore., and St. James', DeLake, has retired because of ill health. Address: 2 Parker Ave., Apt. 302, San Francisco, Calif.

Births

The Rev. Jere S. Berger and Mrs. Berger, of Amherst, Mass., announce the birth of a son, Jere Schindel, II. The Rev. Mr. Berger is chaplain at the University of Massachusetts.

The Rev. David B. Collins and Mrs. Collins, of Sewanee, Tenn., announce the birth of their fourth child and third son, Geoffrey Charles, on September 2. The Rev. Mr. Collins is chaplain at the University of the South.

The Rev. Paul E. Cosby and Mrs. Cosby, of Trussville and Huffman, Ala., announce the birth of a son, Christopher Paul, on September 24.

The Rev. Paul S. Downie and Mrs. Downie, of St. James' Church, Grosse Ile, Mich., announce the birth of their first child, Martha Elizabeth, on October 3.

The Rev. James M. Gibbs and Mrs. Gibbs, of Nottingham, England, announce the birth of their second child and first daughter, Jeane Marie, on September 18. Fr. Gibbs, who is canonically connected with the diocese of Chicago, is a student at the University of Nottingham.

The Rev. Canon William C. Heffner and Mrs. Heffner, of Naha, Okinawa, announce the birth of their first child, David Clancy, on October 1, at the Seventh Day Adventist Hospital in Naha.

"Naeko and I were married in a typhoon," wrote Canon Heffner, "and David was born at the beginning of one, and, as it turned out, the most destructive one we have had since 1956. At the height of the typhoon, winds reached a force of 145 miles per

hour. At one point winds were recorded at 157 miles per hour. . . . And our David slept peacefully through it all."

The Heffners plan to leave for the United States on furlough about the middle of January.

The Rev. James E. Imler and Mrs. Imler, of St. John's Church, Ogdensburg, N. Y., announce the birth of their third son, Mark Allen, on July 17.

The Rev. Robert H. Wellner and Mrs. Wellner, of Christ Church, Towanda, Pa., announce the birth of their second child, Susan Ilene, on August 22.

The Rev. Donald J. West and Mrs. West, of Grace Church, Huron, S. D., announce the birth of their second son, John William, on August 27.

The Rev. A. Lyon Williams and Mrs. Williams, of All Saints' Church, Winter Park, Fla., announce the birth of their fourth child, Mary Elizabeth, on September 19.

Other Changes

The Rev. Louis A. Parker, rector emeritus of St. Anna's Church, New Orleans, La., was recently elected national chaplain for the Veterans of World War I, USA.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Erwin Rudolph Schmidt, M.D., senior warden of St. Andrew's Church, Madison, Wis., died July 9th, at St. Joseph's Island, Ontario.

Dr. Schmidt was born in 1890, in Alma, Wis. He received the B.A. degree from the University of Wisconsin and the M.D. degree from Washington University Medical School in 1916. He served his internship at Barnes Hospital, St. Louis, and was a member of the surgical staff of Augustana Hospital, Chicago, until 1921, except for the period, 1917-1919, when he served as a captain in the U.S. Medical Reserve Corps in France. From 1921-1923 he was exchange assistant at the Maria Hospital, Stockholm, Sweden, and the Städtisches Krankenhaus, University of Frankfurt am/Main. Returning to the United States in 1923, he engaged in private practice for 18 months in Billings, Mont., before returning to Augustana Hospital as attending surgeon.

He was a founder of the American Board of

Surgery, of which he was a diplomate, and served as a member of the board of governors of the American College of Surgeons. He was professor of surgery and chairman of the department of surgery of the University of Wisconsin Medical School since 1926. His death occurred nine days after his retirement.

Dr. Schmidt is survived by his wife, Mary Adelaide Newlove Schmidt, and two sons and two daughters, Dr. Erwin Rudolph Schmidt, Jr., Swarthmore, Pa., Dr. Courtland Mercer Schmidt, Ann Arbor, Mich., Mrs. Robert Anderson Neuman, Rocky River, Ohio, and Mrs. Fred Carl Wolf, Jr., of Oxford, England (wife of a priest).

The Rev. William Colcord Woods, Ph.D., former head of the science department of Kent School, and former rector of St. Andrew's Church, Kent, Conn., died on October 10th, at Lamoine, Maine.

Dr. Woods was born in Middletown, Conn., in 1893. He received the B.A. degree from Wesleyan University in 1913 and the Ph.D. degree in entomology from Cornell University in 1917. He was ordained to the priesthood in 1921, and from that year until 1924, served as rector of the Epiphany Church, Durham, Conn., and associate professor of biology at Wesleyan University. In 1924, he accepted the position at Kent School, which he held for 31 years, and became rector of St. Andrew's Church, where he served until 1948. From 1955 to 1958, he was resident canon of St. Luke's Cathedral, Portland, Maine. He is the author of *Emergent Evolution and the Incarnation*.

Surviving him are his wife, Ellen Martha Torrey Woods, and a daughter, Mrs. Harold Stukeley of Washington.

Helen Granger Gilman, widow of the Rev. Phillips Standish Gilman (author of *In God's Presence*), and sister of the late Rev. George Lemuel Granger, died on September 2d, at Arlington, Mass.

Mrs. Gilman was born in Worcester, Mass. She was a graduate of Leland Powers School of the Spoken Word, Boston. Active in dramatics before her marriage, she later produced religious dramas in the parishes her husband served. She was a communicant of Christ Church, Eastville, Va., where Fr. Gilman was rector at the time of his death in 1949.

Surviving her is one sister, Mrs. William L. Mills, of Arlington, Mass.

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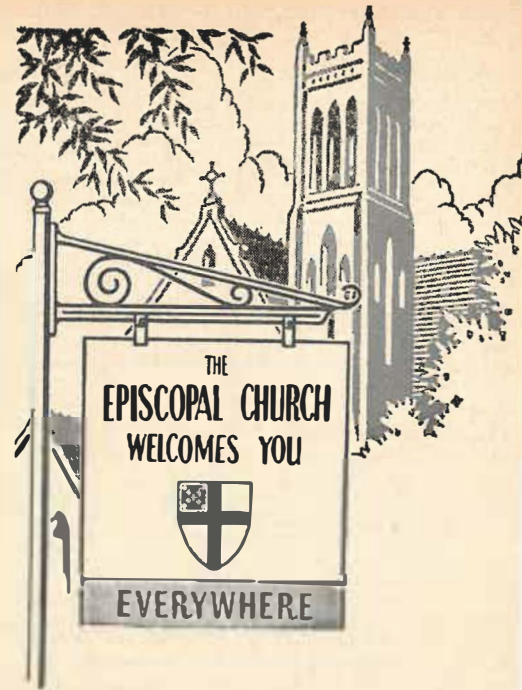
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THE LIVING CHURCH

CHURCH DIRECTORY



LITTLE ROCK, ARK.
TRINITY CATHEDRAL 17th & Spring
 Very Rev. Charles Higgins, dean
 1 blk E. of N-S Hwy 67
 Sun 7:30, 9:25, 11

LOS ANGELES, CALIF.
ST. MARY OF THE ANGELS 4510 Finley Ave.
 Rev. James Jordan, r
 Sun: Masses 8, 9, 11, MP 10:40, EP & B 5:30;
 Daily 9; C Sat 4:30 & 7:30

SAN FRANCISCO, CALIF.
ADVENT 261 Fell St. Near Civic Center
 Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
 Sun Masses: 8, 9:30, 11; Daily (ex Fri & Sat) 7:30,
 Fri & Sat 9; C Sat 4:30-6

ANSONIA, CONN.
CHRIST CHURCH 56 South Cliff St.
 Ven G. Ross Morrell, r
 Sun HC 8, Family Service 9:45, MP 11, 1S HC 11;
 HD & Wed 7:15 & 9:30

WASHINGTON, D. C.
ST. PAUL'S 2430 K St., N.W.
 Sun Masses 8, 9, 11:15, Sol Ev & B 6; Mass daily
 7; also Tues & Sat 9:30; Thurs 12 noon; HD 6 &
 12; MP 6:45; EP 6; C Sat 4-7

CORAL GABLES, FLA.
ST. PHILIP'S Coral Way at Columbus
 Rev. John G. Shirley, r
 Sun: 7, 8, 9:15, 11; Daily; C Sat 4:30

FORT LAUDERDALE, FLA.
ALL SAINTS' 335 Tarpon Drive
 Sun 7:30, 9, 11, & 7; Daily 7 & 5:30; Thurs &
 HD 9; C Fri & Sat 4:30-5:30

COCONUT GROVE, MIAMI, FLA.
ST. STEPHEN'S 2750 McFarlane Road
 Rev. Don H. Copeland, r
 Sun HC 6:30, 7, 8, 9:15, 11; Daily 7:30, also
 Mon 11:30; Tues 6:30; Fri 10; HD 6:30, 7:30,
 11:30; C Sat 4:30

ORLANDO, FLA.
CATHEDRAL OF ST. LUKE Magnolia & Jefferson
 Very Rev. Francis Campbell Gray, dean
 Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &
 HD 10; C Sat 5-6

WEST PALM BEACH, FLA.
HOLY SPIRIT AND DAY SCHOOL
 1003 Allendale Road
 Rev. Peter F. Watterson, r
 Sun HC 7:30, 9, 11, EP 6:30; Daily Mass; C Sat 4:30

ATLANTA, GA.
OUR SAVIOUR 1068 N. Highland Ave., N.E.
 Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7; Fri
 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.
CATHEDRAL OF ST. JAMES
 Huron & Wabash (nearest Loop)
 Very Rev. H. S. Kennedy, D.D., dean
 Sun 8 & 9:30 HC, 11 MP, HC, & Ser; Daily 7:15
 MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon thru
 Fri) Int 12:10, 5:15 EP

ASCENSION 1133 N. LaSalle Street
 Rev. F. William Orrick
 Sun: MP 7:45, Masses 8, 9 & 11, EP 7:30; Wkdays:
 MP 6:45, Mass 7, EP 5:30; Fri & Sat Mass 7 &
 9:30; C Sat 4:30-5:30 & 7:30-8:30

EVANSTON, ILL.
ST. LUKE'S Hinman & Lee Streets
 Sun H Eu 7:30, 9, 11, MP 8:30, EP 12:30;
 Weekdays: H Eu 7; also Wed 6:15 & 10; also Fri
 (Requiem) 7:30; also Sat 10; MP 8:30, EP 5:30;
 C Sat 4:30-5:30, 7:30-8:30 & by appt

SEABURY-WESTERN THEOLOGICAL SEMINARY
 Chapel of St. John the Divine
 Mon thru Fri Daily MP & HC 7:15; Cho Ev 5:30

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; 1S, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; P, Penance; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BALTIMORE, MD.
MOUNT CALVARY N. Eutaw and Madison Streets
 Rev. MacAllister Ellis; Rev. Robert Jaques
 Sun Masses: 7, 8, 9 (Low Mass), 11 (High Mass);
 Daily: 7, 9:30; C Sat 4:30-5:30, 7:30-8:30

BOSTON, MASS.
ALL SAINTS' at Ashmont Station, Dorchester
 Rev. S. Emerson; Rev. T. J. Hayden; Rev. D. R. Magruder
 Sun 7:30, 9 (sung), 11 Mat, High Mass & Ser, EP
 5:30; Daily 7 ex Sat 9, EP 5:30; C Sat 5, 8, Sun 8:30

ST. LOUIS, MO.
HOLY COMMUNION 7401 Delmar Blvd.
 Rev. W. W. S. Hohenschild, S.T.D., r
 Sun HC 8, 9, 11, 1S, MP; HC Tues 7, Wed 10

LAS VEGAS, NEV.
CHRIST CHURCH 2000 Maryland Parkway
 Rev. Tally H. Jarrett
 Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

BUFFALO, N. Y.
ST. ANDREW'S 3107 Main Street at Highgate
 Rev. Thomas R. Gibson, r
 Sun Masses 8, 9:30, 11:15; Daily 7, ex Thurs 10;
 C Sat 4:30-5:30 & by appt

NEW YORK, N. Y.
CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
 112th St. and Amsterdam Ave.
 Sun: HC 7, 8, 9, 10; MP HC & Ser 11; Ev & Ser 4;
 Wkdays: MP & HC 7:15 (6-10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
 Rev. Terence J. Finlay, D.D., r
 8, 9:30 HC 11 Morning Service & Ser, 9:30 & 11,
 Ch S, 4 EP (Spec Music); Weekdays HC Tues 12:10;
 Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
 Wed 12:10; EP Daily 5:45. Church open daily for
 prayer.

SAINT ESPRIT 109 E. 60 (just E. of Park Ave.)
 Rev. René E. G. Vaillant, Ph.D., Th.D., r
 Sun 11. All services & sermons in French.

GENERAL THEOLOGICAL SEMINARY CHAPEL
 Chelsea Square, 9th Ave., & 20th St.
 Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST 5th Ave. at 90th Street
 Sun HC 8 & 9; MP Ser 11; Thurs HC 12; Wed
 HC 7:30; HD HC 7:30 & 12

ST. IGNATIUS' Rev. Charles A. Weatherby, r
 87th Street, one block west of Broadway
 Sun: Mass 8:30, 10:45 MP & Sol Mass (Nursery
 care); Daily ex Mon 7:15 MP & Mass; C Sat 4

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
 46th St. between 6th and 7th Aves.
 Sun: Low Masses 7, 8, 9, (Sung), 10; High Mass 11;
 B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
 C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8, Sat
 2-5, 7-9

RESURRECTION 115 East 74th
 Rev. A. A. Chambers, S.T.D., r; Rev. C. O. Moore, c
 Sun Masses: 8, 9 (Sung), 11 (Sol); Daily 7:30 ex
 Sat; Wed & Sat 10; C Sat 5-6



**CHRIST CHURCH
 ANSONIA, CONN.**

NEW YORK, N. Y. (Cont'd)
ST. THOMAS 5th Avenue & 53d Street
 Rev. Frederick M. Morris, D.D., r
 Sun HC 8, 9:30, 11 (1S), MP 11; Daily ex Sat HC
 8:15; Tues 12:10; Wed 5:30

THE PARISH OF TRINITY CHURCH
 Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
 Rev. Bernard C. Newman, S.T.D., v
 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, v
 Sun HC 8, MP HC Ser 10; Weekdays: HC (with
 MP) 8, 12:05 (HD also at 7:30); Int & Bible
 Study 1:05 ex Sat; EP 5:10 ex Sat 1:30; C Fri
 4:30-5:30; Organ Recital Wed 12:30

CHAPEL OF THE INTERCESSION
 Broadway & 155th St.
 Rev. C. Kilmier Myers, S.T.D., v
 Sun 8, 9, 11; Weekdays HC Mon 10, Tues 8:15,
 Wed 10, 6:15; Thurs 7, Fri 10, Sat 8, MP 12 minutes
 before HC, Int noon, EP 8 ex Wed 6:15, Sat 5

ST. LUKE'S CHAPEL 487 Hudson St.
 Rev. Paul C. Weed, Jr., v
 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. W. Reed, v; Rev. Thomas P. Logan, p-in-c
 Sun Mass 8, 9, 10 (Spanish), 11:30, MP 11:15;
 Daily Mass Mon, Tues, Wed, Fri 7:30, Thurs & Sat
 9:30, MP Mon, Tues, Wed, Fri 7:15, Thurs & Sat
 9:15, EP daily 5; C Sat 4-5 & by appt

ST. CHRISTOPHER'S CHAPEL 48 Henry Street
 Rev. Wm. W. Reed, v; Rev. Wm. D. Dwyer, p-in-c
 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

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th and 17th Sts.
 Sun HC 8, 9, 11 (Sol), EP 5:30; Weekdays 7:45,
 5:30; Wed, Thurs, Fri 12:10; Sat 9:30; C Fri 4:30,
 Sat 12

RICHMOND, VA.
ST. LUKE'S Cowardin Ave. & Bainbridge St.
 Rev. Walter F. Hendricks, Jr., r
 Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass daily
 7 ex Tues & Thurs 10; Sol Ev & Devotions 1st Fri 8;
 Holy Unction 2d Thurs 10:30; C Sat 4-5

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