

# The Living CHURCH

February 19, 1961

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Brazilian boys laboring in the fields of Boys' Town, Rio de Janeiro:  
In Latin America, we come not to root out but to plant [page 20].

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On April 17th John Knox Press will launch a new series of paperbacks to be called "Alphabooks."

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The first six titles, listed below, are all reprinted from the backlist of John Knox Press. Numbers 3, 4, and 5 have been thoroughly revised for the Alphabooks edition:

1. *Adventures in Parenthood*, by W. Taliaferro Thompson. A common-sense approach to Christian family living. \$1.45.

2. *A Call to Faith*, by Rachel Henderlite. A study of the basic beliefs of Protestant Christianity. \$1.75.

3. *The Sermon on the Mount and Its Meaning for Today*, by Ernest Trice Thompson. The meaning of Jesus' great teachings in today's world. \$1.45.

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6. *We Believe*, by Henry Wade DuBose. A study of the Apostles' Creed. \$1.25.

**BIBLICAL THOUGHT AND THE SECULAR UNIVERSITY.** By **George Arthur Buttrick**. Baton Rouge: Louisiana State University Press, 1960. Pp. 83. \$2.50.

That secularists have assumed the universities and colleges of our country to be their rightful domain and Christians have abandoned their ancient holdings in education are facts which brook no denial. They provide the occasion for Harvard's preacher, George Buttrick, to enter the current debate concerning religion in higher education.

Religion's cause has a stubborn advocate in Dr. Buttrick. His criticism, however, is always fair but forceful, pertinent and positive. He holds a due regard for the secular university and not a little disdain for religion which is indifferent to its welfare and unwilling to meet its challenge. In a spare and bold manner he names the faults equally of secularism and religion on the campus and gives sufficient evidence that both must learn to be good neighbors in the university whenever it speaks to the modern mind.

The substance of what he says is this:

(1) Biblical religion should have an acceptable — and accepted — place in a university course of study; (2) it should be offered but not imposed; and (3) it should be intellectually worthy of higher education.

The religion which he proposes for the secular university must not be dogmatic (you may cavil at the word but not the fact), and it must not be moralistic, for "telling people what to do is coercive, conceited, and a waste of time."

The Bible alone will serve as source-book and prevent these faults. Within biblical thought religion will find its way to address the secular university; other ways will not satisfy but will lead to a further secularization of life, perhaps secularization of religion itself.

JAMES DYAR MOFFETT

**THE CHURCH ON THE URBAN FRONTIER.** By **G. Paul Musselman**. Seabury Press, 1960. Pp. vii, 136. \$3.25.

Dr. Musselman's new book brings to light startling facts about the Church's inadequate attempt to minister to the millions in our great cities. The author discusses the tremendous population expansion which is occurring in the inner cities. He cites with authority the fact that our cities have become pagan, with only a minority of citizens having any religious loyalties whatsoever.

Dr. Musselman feels that the American city is the largest missionary field for the Church in this century. He compares the present situation in the inner city with the expansion of our Western frontier in the 19th century. Our Church failed to move westward with the frontier in the 19th century, and Dr. Musselman sees signs of another failure of the Church to meet the needs of the millions who are now living in the American cities. The author poses many questions, such as, "Is the parish obsolete?" He writes as a prophet, who has a message which we can't afford to let pass by.

He explains the dire need for the Church to begin a realistic program of evangelism. The other alternative is for us to retreat, as our parishes become weaker by losing communicants in the general movement of population.

In the preface, Dr. Musselman explains that he wrote this book in a hurry. Often, a book which is written with such haste loses its value. I believe, however, that this is an important book, and that its style of writing impresses us with the idea that "necessity is upon us" to evangelize and to minister more effectively to the masses of people who are living in the cities, but who are out of touch with God's Church. Certainly, our city work is a frontier, and Dr. Musselman's book is one for all Churchmen to "read, mark, learn, and inwardly digest."

JAMES A. GUSWELLER

**THE BOOK OF PSALMS.** By **Arnold B. Rhodes.** John Knox Press, 1960. Pp. 192. \$2.

**THE BOOK OF JEREMIAH. THE LAMENTATIONS OF JEREMIAH.** By **Howard Tillman Kuist.** John Knox Press, 1960. Pp. 148. \$2.

**THE ACTS OF THE APOSTLES.** By **Albert C. Winn.** John Knox Press, 1960. Pp. 136. \$2.

**THE FIRST, SECOND, AND THIRD LETTERS OF JOHN. THE LETTER OF JUDE. THE REVELATION TO JOHN.** By **Julian Price Love.** John Knox Press, 1960. Pp. 128. \$2.

The four volumes here reviewed form the second installment of The Layman's Bible Commentary, under the general editorship of Balmer H. Kelly, and published at the rate of four volumes each October by John Knox Press. (For a review of the first installment, which came out in October 1959, see *THE LIVING CHURCH*, November 29, 1959.)

The current installment covers Psalms, Jeremiah, and Lamentations in the Old Testament, with Acts, 1, 2, and 3 John, Jude, and Revelation in the New. It follows the same general format and manner of presentation of its predecessor.

The commentators selected for these four volumes are all men of obvious competence in their fields. The treatment of the Psalms will be of help not only to laymen but to busy clergy as well, who, as a result of studying it, will be able, in the recitation of the Daily Offices of Morning and Evening Prayer, to pray the Psalter with renewed understanding. The many cross references to the New Testament in this volume — and also in the Jeremiah-Lamentations volume — are helpful.

The New Testament material in this installment seems to me to be all that can be desired in a presentation of this kind. Certainly anyone will read Acts and Revelation with deepened appreciation of their purpose and meaning as a result. The way will then be clear to tackle the larger and more elaborate commentaries.

FRANCIS C. LIGHTBOURN

### In Brief

**INDEX TO PERIODICAL LITERATURE ON THE APOSTLE PAUL.** Compiled under the direction of **Bruce M. Metzger.** Eerdmans 1960. Pp. xv, 183. \$4. Lists 2,987, articles, in 14 languages (including many in English) from over 100 learned periodicals (some covering a span of more than a century), on Pauline studies, according to every relevant classification. Contains complete alphabetical index of all authors of articles. Completeness illustrated by fact that this editor's first published article, "Double Soteriology in Paul," *Anglican Theological Review*, 18 (1936), 65-71, is



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included. Volume has great potential usefulness to serious students. (Volume I, "New Testament Tools and Studies," edited by **Bruce M. Metzger**, Ph.D., D.D., Professor of New Testament Language and Literature, Princeton Theological Seminary.)

**THE SECRET SAYINGS OF JESUS.** The Gnostic Gospel of Thomas. By **Robert M. Grant** in collaboration with **David Noel Freedman**. With an English Translation of the Gospel of Thomas by **William R. Schoedel**. Doubleday (Dolphin Books). Pp. 198. Paper, 95¢. A paperback edition of an important work first published last year [see L.C., November 27, 1960]. Dr. Grant is a noted New Testament scholar and a priest of the Church.

**THE CATHEDRALS OF ENGLAND.** By **Harry Batsford** and **Charles Fry**. Revised by **Bryan Little**. Macmillan. Pp. 224. \$3.75. The 10th edition ("revised . . . re-illustrated and re-set") of a work originally published in 1934. Contains a number of pictures and plans.

**THE CHOICE IS ALWAYS OURS.** An Anthology on the Religious Way. Chosen from Psychological, Religious, Philosophical, Poetical and Biographical Sources. Edited by **Dorothy Berkley Phillips**. Co-edited by **Elizabeth Boyden Howes**, **Lucille M. Nixon**. Harpers, 1960. Pp. xviii, 430. \$5.95. A "Revised and Enlarged Edition" of a work originally published in 1948. A wide and extensive selection from spiritual writers of just about every tradition, Christian and non-Christian, arranged in three parts — The Way, The Techniques, The Outcomes.

**LUTHER'S WORKS.** Volume 35 — Word and Sacrament, I. Edited by **E. Theodore Bachmann**. General Editor, **Helmut T. Lehmann**. Muhlenberg Press. Pp. xxi, 426. \$5. Another installment in a projected 56-volume set, a joint venture of Concordia Publishing House and Muhlenberg Press. It is expected to be the most complete edition of Luther's works in English.

## Books Received

**WHAT LANGUAGE SHALL I BORROW?** By **William D. Streng**. Thirty Lenten Meditations. Augsburg Publishing House. Pp. viii, 191. \$3.

**THE CROSS AND CRISES.** By **Loyal E. Golf**. Augsburg Publishing House. Pp. ix, 102. \$1.75.

**THE UPPER ROOM DISCIPLINES.** A Devotional Manual for Ministers, Theological Students, and Other Church Workers. Introduction by **Gerald O. McCulloh**. The Upper Room, 1908 Grand Ave., Nashville 5, Tenn. Pp. 352. Paper, \$1. each; \$10 a dozen. [1961 edition.]

**ALBERT SCHWEITZER.** A Study of his Philosophy of Life. By **Gabriel Langfeldt**. Translated from the Norwegian by **Maurice Michael**. New York: George Braziller, 1960. Pp. 119. \$3.

**THE MIND AND HEART OF AUGUSTINE.** A Biographical Sketch. Compiled from the saint's own writings with explanatory notes by **J. M. Flood**. Introduction by **M. C. D'Arcy**, S.J. Academy Guild Press, Fresno, Calif. Pp. 108. \$2.45.

# The Living CHURCH

Volume 142      Established 1878      Number 8

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

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## THINGS TO COME

February

19. Lent I	
21. National Council meeting, Seabury House, Greenwich, Conn., to 23d	
22. Ember Day	
24. St. Matthias (Ember Day)	
25. Ember Day	
26. Lent II	
	March
5. Lent III	
12. Lent IV	
19. Passion Sunday	
25. The Annunciation	
26. Palm Sunday	

**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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The Living Church

# LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation and to limit their letters to 300 words. (Most letters are abridged by the editors.)

## Abolition

As an active Episcopalian and, I believe, a loyal American, I sincerely question the article you ran in your issue of January 22d under Public Affairs entitled "Distortion Charged." It is difficult to understand how the Rev. Canon Richard Byfield can say "I have seen no evidence of Communist inspiration in connection with the demonstrations" (San Francisco riots during the House Un-American Activities Committee hearing, May 12, 1960), "and if such evidence exists, it has not been made public by any authorized agency."

May I call the canon's attention to the published 1960 year-end report by J. Edgar Hoover, director, Federal Bureau of Investigation, illustrating the Communist strategy and tactics in connection with these particular riots. He even names the Communist party members who instigated and agitated the riots.

I would further like to refer him to the article that appeared in the San Francisco Examiner, December 25, 1960, in which Municipal Judge Albert J. Axelrod stated that he "agreed very definitely" with FBI Director J. Edgar Hoover that the City Hall riots and demonstrations last May were instigated by Communist elements.

I believe these statements by Mr. Hoover and by the judge who handled the case of the misguided students are much more authoritative than those of the misguided clergyman.

WILLIAM B. HARDY

Cincinnati, Ohio

I am disgusted and discouraged that you made the misleading fellow-traveling propaganda of Canon Byfield and the Washington Post the leading news article of the issue of January 22d. Inaccuracies in "Operation Abolition" are unfortunate. However, we can be confident that in the main the film paints a true picture.

Most of us will agree that HUAC members, J. Edgar Hoover, and FBI members make mistakes at times. It is well to remind them of their mistakes. At the same time, however, we should praise both HUAC and FBI for their work in protecting the U. S. from the ever-present danger of international Communism.

(Rev.) JOHN R. CATON

Anaconda, Mont.

In the article (issue of January 22d) concerning the film "Operation Abolition" one very important fact was omitted. Canon Byfield, who believes the film to be a "cynical propaganda effort," was one of those who addressed the protest rally at noon on May 12th — the rally that was staged by the Student Committee for Civil Liberties to incite further resentment against the Committee on Un-American Activities.

February 19, 1961

Does not this prove how biased and how specious are Canon Byfield's opinions?

Of course, the film "Operation Abolition" was edited. Everything that is cut is edited and how else could a film covering three days of proceedings be condensed to 50 minutes.

The one man who has never been attacked by any loyal American, J. Edgar Hoover, stated in his annual report to the Attorney General: "The Communists hope to repeat the success which they achieved on the West Coast last May in spear-heading mob demonstrations by college students and other young people against a Committee of Congress."

I suggest your readers obtain a copy of a booklet entitled "Communist Target—Youth" by J. Edgar Hoover of the hearings on May 12th-14th in San Francisco and decide for themselves as to whether or not the film "Operation Abolition" is a "cynical propaganda effort."

BARBARA W. HARDY  
(Mrs. John A.)

New York, N. Y.

**Editor's Comment:** See page 35 for an account of California's diocesan actions in these events, which were also reported in L.C. May 29th. It seems to us that in this case, as in others, HUAC has been its own worst enemy by using questionable means in a good cause. When highly respectable people are tarred with the brush of pro-Communism, the thought occurs that the brush wielders must be a bit clumsy.

## The Bishop's Mind

As you represent the thought of the Episcopal Church, I've been expecting you to publish some comments on Bishop Pike's article in the *Christian Century* for December 21, 1960.

What the bishop has said is certainly too important to be ignored by the Church's leading magazine.

(Rev.) WARWICK AIKEN

Memphis, Tenn.

During my 53 years of service in the priesthood of our Church I have not often written a letter to your publication though I have often been tempted to do so. I confess that I succumbed to this particular temptation after reading an article written by Bishop Pike of California for the *Christian Century* (issue of December 21, 1960) in which

## ANGLICAN CYCLE OF PRAYER

The Anglican Cycle of Prayer was developed at the request of the 1948 Lambeth Conference. A province or diocese of the Anglican Communion is suggested for intercessory prayers on each day of the year, except for a few open days in which prayers may be offered, as desired, for other Communions, missionary societies, or emergencies.

### February

19. Bethlehem, U.S.A.
20. Bhagalpur, India
21. Birmingham, England
22. Blackburn, England
23. Bloemfontein, South Africa
24. Bombay, India
25. Borneo

# WHO WILL WIN THE MINDS AND SOULS OF THE ASIAN PEOPLE?

Against the colorful and precarious panorama of Asia today, J. C. Pollock describes the continuing battle between Christianity and Communism. The author and his wife traveled 33,040 miles through 15 different countries (including India, Tibet, Laos, Indonesia, Burma, Japan), often on foot or in primitive canoes.

The author talked to high-ranking government officials (Nehru of India, U Nu of Burma), Princes and paupers, Christians and non-Christians alike. His account of their beliefs, their ancient ways of life, their political inclinations—and of those dedicated Christians who labor to bring the Gospel to these often forgotten people—makes a fascinating, fast-paced book.

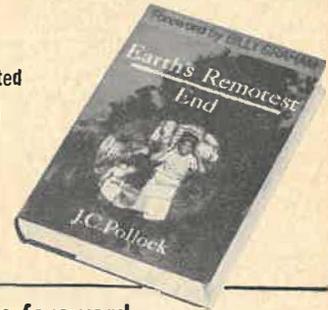
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- Katmandu • A Witch Doctor and Others • Gas-Can Hospital • Tibet • Seats of the Mighty • No Murders on Christmas Day • Jinhpaw Jangle • Bangkok to the Back of Beyond • Forest Trail in Laos • The Land of Never Mind • "And Put Forth His Hand" • After the Shooting • Last Days of a Colony • South to Java • Indonesian Look-Around • The Tribe That Nearly Died • Through the Sulu Sea • Approach to Japan • The Morning Sun • Typhoon

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he tells us "how his mind had changed within the past decade." For instance he "now assumes that Joseph was the human father of Jesus." He also seems to have become dissatisfied with the formulation of the Catholic doctrine of the Blessed Trinity, wishing that Trinity Sunday might never have found a place in the Church's Calendar.

He believes—he writes—"all that the ancient Fathers meant by this doctrine." But can this be better expressed than in the Preface for Trinity Sunday? The bishop's suggestion that the Creed be sung instead of said seems an obvious subterfuge. And surely our Lord's Virgin Birth cannot be interpreted in the same way in which His ascension into Heaven and His session at the right hand of God the Father may be interpreted.

I am not writing a thesis on the Virgin Birth. But since Bishop Pike appeals to modern scholarship in support of his denial of this doctrine, I would like to ask if the scholarship of the late Archbishop of Canterbury, William Temple, was inferior to the scholarship of the Bishop of California? It is difficult to understand how the bishop can reconcile some of the changes in his mind with his solemn promise and vow, made at his ordination to the priesthood, "to drive away from the Church all erroneous and strange doctrines contrary to God's word."

He should realize that by making a public and blunt denial of part of the Christian Faith—as a bishop of the Church—he makes it more difficult for the parish priest to instruct the people committed to his charge in the things which "they ought to know and believe to their soul's health." We should be able to look to our bishops as defenders of the Faith.

Bishop Pike informs us that 10 years hence he may hold something far removed from his current convictions. Whether this is a source of rejoicing or not depends upon the direction in which his mind will move. We can only hope and pray that by the end of that time his mind may be in full accord with the Church's Faith and that he will encourage his priests to believe and teach the same.

However, the far-reaching jumps and mutations in the bishop's thinking within the past decade make one just a bit fearful about the state of his mind in 1970.

(Rev.) ANTHONY G. VAN ELDEN  
Blue Ridge Summit, Pa.

On Sunday I read in my parish the pastoral letter issued by the House of Bishops. In that letter the congregation heard their bishops state that "Anglican Churches are clearly and unequivocally committed to the Apostles' and Nicene Creeds as the symbols of that Faith."

On Monday I read in *Christianity Today* that "Bishop Pike's mind has changed: the Creed becomes poetry." In the editorial section it is claimed that Bishop Pike has become more Broad Church, more Low Church, and more High Church in outlook. I quote, "The Bishop illustrates his increase in breadth by his rejection of the Virgin Birth of Christ as historical fact. . . ." "Bishop Pike has become 'broad' also on the doctrine of the Trinity—a doctrine which, he tells us, he did not question ten years ago." "Pike is now 'with him' (Buber) in think-

ing that all the verbiage associated with the Trinity is quite unnecessary." "He sees nothing in the Bible, as critically viewed, which supports this particularly weak and unintelligible philosophical organization of the nature of God." The editorial then considers other aspects of Bishop Pike's theology of grace, Communism, and the Creed. The editor concludes with this question, "Bishop Pike may belong to the 'historic episcopate,' but is he not in danger of moving out of the historic Church of Jesus Christ? We ask this with all respect and in Christian charity."

What does the constant publication of Bishop Pike's "religion" do to the attempts of Anglicans everywhere to come to grips with the relevance of dogma and theology to everyday living? It might be best if all of the clergy joined the rector of St. George's in Manhattan and refused to read the pastoral letter. For it seems as if the bishops' strong statement on the Creeds is immediately re-interpreted by one of their own.

Dorothy Sayers once wrote a *Letter to a Bore* in which she speaks to those people who complain about the doctrine of the Trinity and other aspects of the Faith. I quote one sentence as important for all Christians who seek an "ideology" (theology) in an age when, because we do not live according to what we believe, our religion and our civilization faces defeat by a people who do know what they believe.

"Why do you accept mildewed old heresies as bold and constructive contributions to modern Christian thought, when any handbook on Church history would tell you where they come from?"

(Rev.) ARNOLD E. MINTZ  
Rector, Grace Church  
Jefferson City, Mo.

### Transplant in Every Corner

It is difficult to believe that the article "Our Paternalistic Missionary Policy" [L.C., January 29th] comes from the pen of the same man who on January 18th delivered before the mid-winter reunion of the associate alumni of General Theological Seminary the most scathing and unfair attack on missionary philosophy and procedures that I have ever had the unhappiness to hear. On January 18th, Dr. Porter purposely caricatured missionaries and their methods, held them up to ridicule, and struck an altogether negative note.

To be sure, his article on paternalism does not take into account some of the reasons why the Church has had to proceed slowly in turning control of a younger Church over to its members. For example, he perhaps has had no chance to note that a Christian whose parents and entire family are still pagan is subject to terrific pressures, social, psychological, economic, and emotional, which often imperil his stability as a Christian in times of family crisis. Or again, the sound management of a health center including a dispensary and a hospital placed in the midst of a simple and poverty stricken agricultural community calls for more expensive and better trained personnel than the community itself can raise up and support. Surely, he wouldn't suggest that this expensive work be eliminated because it cannot become self-supporting? One could have hoped, too, that Dr. Porter might have mentioned in particular the numerous cases of mission

churches which have developed native leadership.

However, it is obvious that a four months' flight across the world is insufficient to give an observer a knowledge of all the circumstances lying behind the establishment of policies, and yet it might conceivably give a keen student enough of a briefing to permit him to make cogent and well reasoned arguments. This, Dr. Porter has done.

With his general conclusion there can be no quarrel, and the sooner the Church realizes that its job is to transplant Catholic Christianity and not a feeble imitation of Protestant Episcopalianism into every corner of the globe, the sooner we will hear in our hearts the Lord's congratulatory remark, "Well done, thou good and faithful servants!"

(Rev.) CLIFFORD E. BARRY NOBES  
Rector, St. Paul's Church  
Kansas City, Mo.

### Precious Hours

While sympathizing with Fr. Harbour in his airplane ordeal [L.C., January 8th], and giving thanks that he could rejoice in the *Te Deum*, sure of God's forgiveness of sins, I cannot but question his use of those precious two and a half hours before the plane attempted a "belly-landing."

The success of the landing shows that during this ordeal, the pilot steeled all his powers of concentration on the job at hand; no doubt the stewardess busied herself in making the passengers as comfortable as possible. Fr. Harbour spent the first — and it could have been the last — hour of this nightmare concerned with his own confessions and absolution, and found time to write two personal letters.

Meanwhile, he was surrounded by a plane-full of people afraid to die, not knowing how many times they would circle the air field before attempting what could prove a fatal landing.

So little time for a shepherd to calm and reassure a flock; so little time to prepare a plane-full of people to meet their Maker; so little time to hear confessions, comfort the weak, and preach the Gospel to those whose faith had grown dim!

JANET ALLING  
Wife of the Rev. Roger Alling, Jr.  
Amherst, Mass.

### Sense

In my letter [L.C., January 8th] four lines from the bottom—I wrote, "We cannot flirt with the indefinite theories of Protestantism." You have "infinite theories," etc., which does not make sense.

(Rev.) C. H. MALLERY  
Plainfield, N. J.

### By Faith

In your editorial, "Questions Remain" [L.C., January 1st], you mention "the rational, logical, and factual character of Christianity" and its message "we speak that we do know and testify that we have seen." Well sir, tell me what do you know, and what have you actually seen? Certainly, you know nothing nor have you seen anything but by faith. And by a faith that complements and transcends reason. Faith that is interested less in assumptions than in results. Faith that in the end overcomes rea-

son. St. Augustine warns us to "believe that you may understand." Speaking in "tongues" is based on this very assumption, and endeavors, such as yours, to tie it to some ultra-rational explanation or criterion are naturally doomed to irrelevancy and hence failure.

Happily, glossalalia transcends your arguments, which have failed to ask the pertinent question, "Does it work?" Indeed, the criterion of Christianity is and always has been whether it works, not whether it is rational, logical, or factual. For isn't this where we stand or fall vis-a-vis the rationalist? I, for one, prefer to take the Kierkegaardian approach which protests against the false God of objective knowledge. It seems to me that Christianity is not rational nor logical, but paradoxical and transcendent. I would ask any Christian to prove, rationally, the doctrine of the Trinity.

The point is that speaking in "tongues" works; it changes people's lives; it draws them nearer to Christ. This should be the test of the Spirit, not human ratiocinations. "Behold the brethren, see how they love one another." This is what makes Christianity. Not the rational, logical, or factual character of which you speak.

WILLIAM R. COATS  
1st Lt., U. S. Army

Salinas, Calif.

### One Voice

Amid the general acclamation, including commendation from very high authority, may one voice be raised questioning the action of the rector of St. James the Less, Scarsdale, N. Y., in placing certain members of the Scarsdale Golf Club, who were also members of St. James, under ecclesiastical censure? It is not a question of Fr. Kemp-sell's heart, which is obviously in the right place, but of the implicit premises of his action and their relevance for and compatibility with the premises of the larger, pluralistic, American society of which he, the congregation of St. James the Less, and the members of the golf club are all a part. Were one to place his premises fully into execution the right of private judgment and association would be denied. With them would go the right of either St. James or the golf club to exist except as subordinate and controlled groups of a unitary society. The Church's rejection of this point of view was, in great part, a reason for her persecution by the Roman government and the government of the Third Reich. In a unitary society, such things as have distressed Fr. Kemp-sell could not happen because each smaller group is only an aspect of the larger monolithic imperium. In a pluralistic society, as ours has been intended to be, conflicts will always occur, and we will be continually faced with the problems of multiple loyalties.

Inevitably, in a free society, if one is a member of more than one voluntary organization, he is going to find himself not infrequently working at cross-purposes. The more he attempts to be consistent, the more obvious this will become. If he is to continue active, he must learn to compromise. If the dichotomy becomes too radical, he must make a choice between the two associations. However, it does seem improper for one voluntary society — an Episcopal church — to attempt to coerce another—a golf club—to be an Episcopal church.

Fr. Kemp-sell was a member of the golf club. Did he disagree with the policies of the club, then he was responsible of arguing from within the club for a change. If he felt strongly enough about it, he should have resigned and encouraged others to do the same on the basis of the incompatibility of the doctrines of the club with those of the Episcopal Church. All of this would have been highly proper. It would also have been proper for him as the leader of the Episcopalians to state that he believed that membership in both organizations was an incompatibility. Whether he would have felt strongly enough about it to have excommunicated those who persisted in maintaining a dual membership would have been his decision.

The early Church required that men sometimes make a choice between some other society and herself. This seems highly proper if the multiple loyalty is such that the basic loyalty is threatened; but it seems repugnant to the principles of voluntary association on which our integrity as persons and our freedom from tyranny rest for one voluntary association — the Episcopal Church — to impose sanctions against another.

To conclude: much of the confusion in this area stems from the belief held by many that the United States is built on Christian principles. This is simply not true, although many of the principles are similar. The United States is a secular state erected on certain natural-law principles held by many English and French philosophers and statesmen of the 18th century. In their classical formulation we find their antecedents not in the writings of the New Testament but of the Stoic philosophers and jurists of the early imperial period. As Americans and Christians we are bound to be loyal both to the Constitution and the New Testament; as rational men we have the responsibility not to confuse the two.

(Rev.) ROY E. LE MOINE

Columbus, Ga.

### Pat on the Back

Please give sufficient coverage to the meeting of the Episcopal Society for Cultural and Racial Unity in Williamsburg. The daily press, for the most part, picked up only the most controversial news. Much that was said and done at that meeting needs to be reported adequately in the Church press.

Having attended as a member of the society and as an observer for the commission on Christian social relations here in Maryland, I am certain that a distorted picture has been painted in some respects. As a Low and liberal Churchman I felt somewhat outnumbered by the High Churchmen and as one not quite so extreme I felt a bit outnumbered by the extremists present, but it was made quite clear that the society has room for—and need of—Christians of differing opinions who are sincerely interested in the problem of unity.

Despite statements to the contrary, some of us present felt there was an official "glow" given the meeting by the presence and participation of the Rev. Messrs. Cornelius Tarplee and Tollie Caution. Dean Moore's talk on the tension between pastor and prophet in the heart of every priest was well worth the trip for itself.

The Rev. John Morris and the board of di-

rectors deserve a pat on the back rather than a slap in the face. They would probably take either willingly if given together with serious consideration and Christian coöperation in the problem they are working within the Church. Even though I may have voted "no" on some of the issues, I'm sure it would profit every Churchman to see thorough discussion of the resolutions, directives, and memorials passed by the group.

(Rev.) FREDERICK J. HANNA  
Assistant, Emmanuel Church

Baltimore, Md.

**Editor's Note:** See page 10.

### The Most Reverend

I would like to question the validity of the use in your magazine of the term "the Most Reverend" when referring to our Presiding Bishop. According to all sources I can find, the Episcopal Church in the United States does not have a Most Reverend, which implies an archbishop. The Presiding Bishop is the Right Reverend by title, just like all the other bishops of the dioceses.

May I ask either your source of information on this, or that you correct the usage of this phrase? It doesn't seem right that an official magazine of the Church keep using an incorrect title.

MRS. IAN MCINTOSH  
Cathedral secretary,  
Trinity Cathedral

Newark, N. J.

**Editor's Note:** We share the concern of a cathedral secretary for correct usage, and assure all concerned that the style, "Most Reverend," is the correct term for the chief Bishops of Anglican Provinces and national Churches, other than our own, even though certain of these do not use the term, "Archbishop." Since there is no resolution or canon of General Convention on the subject, we think we are correct in applying to the Presiding Bishop of this Church a worldwide established usage which is also applied to him by the *Episcopal Church Annual* and *Crockford's Clerical Directory*. These two publications, like THE



LIVING CHURCH, are unofficial, but more authoritative than the general run of official publications.

Way back at the first General Convention, a resolution was adopted setting the principle that ecclesiastical titles of dignity, such as "Right Reverend" for diocesan bishops, would continue to be used, but that secular titles and dignities would not be. "Most Reverend" is not a secular term but an ecclesiastical one.

**O** God, who givest us richly all things to enjoy: Grant that, as we share with others the fruit of thy bounty, we may come to know that fellowship with one another which is the mark of our union with thy Son Jesus Christ our Lord. *Amen.*

F.C.L.



### **Operation Friendship in Panama**

In the name of "Operation Friendship," clothing for needy children is delivered by Lt. Col. Chester B. Tuckerman (left) and Major Bistany of the American Army during a visit to St. Christopher's Church, Rio Abajo. The Rev. Clarence W. Hayes (right), priest-in-charge of St. Christopher's, is shown with Cristóbal Mosley, who accepted the gifts for the children.

# The Living Church

First Sunday in Lent  
February 19, 1961

For 82 Years:

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

## ECUMENICAL

### It Takes Time

The Most Rev. Arthur Lichtenberger, Presiding Bishop, has said that any possible merger of the Episcopal Church with other Churches in this country is a "number of years away."

Bishop Lichtenberger was referring to the proposal for union between the Episcopal Church and three other Churches, recently made by Dr. Eugene Carson Blake [L.C., December 18, 1960].

"There isn't an Anglican anywhere, I am quite sure," he said, "that would enter into negotiations if it meant losing the episcopacy."

Bishop Lichtenberger also remarked that he is definitely opposed to any proposal for Federal aid to parochial schools, despite the fact that the Episcopal Church operates about 400 such institutions. [RNS]

## PUBLIC AFFAIRS

### Confidence

The vestry of St. John's Church, Sharon, Pa., has reportedly adopted a statement of confidence and support for a former senior warden who was recently sentenced to jail for violations of the federal antitrust laws.

The vestry's unanimous action was in support of John H. Chiles, Jr., according to an Associated Press report. Mr. Chiles, a Westinghouse Electric Corp. vice president at that company's transformer division in Pennsylvania, was fined \$2,000 and sentenced to 30 days in jail for helping to fix prices on power transformers with competing companies.

The Rev. A. M. MacMillan, rector of the church, is reported to have said, "The vestry still feels Mr. Chiles is a man of integrity and we have every confidence in him. Personally, I have just as much respect for him as I did before."

## EPISCOPATE

### Green Mountain Bishop

The Rt. Rev. Harvey Dean Butterfield was consecrated the sixth Bishop of Vermont on February 8th. The service of consecration was held in St. Paul's Church, Burlington, Vt., where Bishop Butterfield was rector since 1958. He was elected



Bishop Butterfield: Sixth for Vermont.

Bishop on November 3, 1960 [L.C., November 13 and 20, 1960].

The Most Rev. Arthur Lichtenberger, Presiding Bishop, was the consecrator, and Bishop Gray of Connecticut and Bishop Loring of Maine were the co-consecrators. Bishop Butterfield was presented by Bishop Hatch of Western Massachusetts and Bishop Washburn, retired, of Newark. Suffragan Bishop Esquirol of Connecticut read the Epistle, Bishop Higgins of Rhode Island read the Gospel, Suffragan Bishop Lawrence of Massachusetts was the litanist, and Suffragan Bishop Boynton of New York preached. The service was broadcast *via* television and radio.

## ENGLAND

### An Early Start

Pope John XXIII has been visited by a representative of the Most Rev. Arthur Michael Ramsey, Archbishop of York, who has been chosen to succeed the Most Rev. Geoffrey Francis Fisher as Archbishop of Canterbury.

News of the visit was kept secret until *Osservatore Romano*, Vatican City newspaper, mentioned it briefly, saying that "matters which interest both the Anglican and Roman Catholic Churches were discussed."

The visitor was the Rev. John Colin Stephenson, administrator of the Angli-

can shrine of Our Lady of Walsingham in Norfolk, England.

In a statement after his nomination to the Anglican Church's top post, Dr. Ramsey pledged he would follow the example of his predecessor by seeking closer ties with other Christian Churches. He also said he "should love to meet the Pope" as Dr. Fisher had done. [RNS]

## RACE RELATIONS

### Courtroom Action

The Rev. John H. Teeter, vicar of the Church of the Good Shepherd, Lynchburg, Va., was forcibly ejected from Corporation Court in Lynchburg on February 6th, when he requested to be seated beside a Negro friend. He was attending a trial of four white and two Negro students.

The students were convicted last December of a violation of Virginia's anti-trespass law when they refused to leave a Lynchburg drugstore after they had requested and been denied service at its lunch counter. Their hearing in Corporation Court was on appeal of their earlier conviction. They withdrew their appeals and are now serving 30-day sentences.

Mr. Teeter said that he waited in line to enter the courtroom together with four Negro friends, one of whom, W. T. Johnson, Jr., is president of the Lynchburg branch of the National Association for the Advancement of Colored People. Mr. Teeter is vice president.

"I stepped into the courtroom, was met by an armed deputy, and asked what color I was," said Mr. Teeter. "Nonplussed by this question, I replied that I wanted to sit beside my friend. I had taken about two steps in her direction when three armed deputies jumped at me. One of them said, 'Oh, no you don't,' and all three grabbed me, twisting my arms behind my back.

"They then bodily lifted me out of the courtroom, dragged me through the lobby of the courthouse, and threw me out the door. As a parting remark, one of them shouted, 'Get out and stay out, and don't come back again.'"

After being ejected Mr. Teeter took part in a mass protest by about 150 Negroes and whites. The group prayed in front of the courthouse for the convicted students, sang hymns, and marched to the

city jail where, by this time, the students had been locked up.

The Lynchburg chapter of the NAACP has voted to protest the treatment of Mr. Teeter, as has the Lynchburg Improvement Association, a group Mr. Teeter says is affiliated with Martin Luther King's Southern Christian Leadership Conference. Mr. Teeter was a founding member of the Episcopal Society for Cultural and Racial Unity.

"It is inconceivable that a judge could order his courtroom segregated several days in advance of an appeal on the legality of a lower court decision upholding segregation," Mr. Teeter told *THE LIVING CHURCH*. "To order a courtroom segregated in a case involving segregation is to prejudge the case."

## Multiple Issues

The Episcopal Society for Cultural and Racial Unity (ESCRU), at the society's recent meeting in Williamsburg, Va., adopted a number of resolutions and initiated memorials to General Convention and the National Council.

The resolutions:

- ✓ Recognized and supported the Rev. Theodore Gibson, rector of Christ Episcopal Church, Miami, Fla., in his refusal to submit to the "unreasonable demands" of a Florida legislative committee.

- ✓ Called upon President Kennedy to give "courageous leadership" to the nation in the field of civil rights [L.C., January 29th].

- ✓ Urged Churchmen in Prince Edward County, Va., to "provide assistance in constructive activity for Negro children in the community until such time as schools are restored," and called upon "all people of good will" to support efforts to reopen schools in the county "on an equitable basis."

- ✓ Called upon Church authorities "to discontinue such practices as the use of Church facilities by secular private segregated schools, and the establishment or continuance of segregated parochial schools."

In its memorials, the society:

- ✓ Requests the House of Bishops to study the position of the Church on interracial marriage. [L.C., January 22d and 29th.]

- ✓ Asks the House of Bishops to "reiterate and clearly emphasize" the authority of certain canons dealing with the rights and duties of the clergy and the laity, and also the authority of Canon 12, which deals with parish boundaries.

- ✓ Urges the National Council to make available the "great quantity of existing materials, their own and others," on cultural and racial unity.

- ✓ Urges "that the departments of moral theology of the seminaries of the Episcopal Church relate their discipline more directly to the problems of race and culture. . . ."

- ✓ Urges that a portion of the monies of the China Fund of the Overseas Department of the National Council be released to the True Sunshine Mission, an Episcopal establishment in San Francisco, to strengthen its work in resettling Chinese persons on the west coast.

- ✓ Asks the National Council to direct its Division of Racial Minorities to publicize



Representatives of eleven of the Church's seminaries:\*  
A survey and a decline.

that its conferences are open to all, and asks the House of Bishops to remind its members that they are consecrated "to feed all of our Lord's sheep."

- ✓ Urges that the National Council appoint to its staff qualified minority group members to positions, "including those which do not have direct relationships to minority group problems," and that the Council "use its influence to persuade missionary bishops to accept minority group applicants not only in Africa but throughout the world."

- ✓ Urges that bishops be encouraged to send some postulants to the Seminary of the Caribbean in Puerto Rico, in order that the students might "become well acquainted with the language and culture of Spanish-Americans."

## JOINT COMMISSIONS

### Study Needed

The Joint Commission on Theological Education, meeting in Richmond, Va., January 14th and 15th, adopted a resolution asking the General Convention to appoint a committee to study the entire field of theological education. The study would embrace such areas as the training of laymen and lay women for service to the Church, recruitment and screening of personnel, post-ordination educational programs, financial aid for theological students, and capital needs of seminaries.

The Commission also asked the General Convention to change canon 30 to reduce the size of the Commission to 16, and asked the Convention to clarify the Commission's jurisdiction to include the education of men for Holy Orders in all institutions, recognized or not, both at home and overseas, and to prescribe standards and machinery for the recognition of theological seminaries.

The Commission suggested that the proposed study committee be given a minimum budget of \$25,000, and expressed the hope that it would be composed of the nation's foremost educators and theo-

logians. It pointed out that in such areas as college work and recruitment, the Church has made provision for permanent bodies with adequate financial backing and the service of full-time experts, and said that it believed that such an important area as its own requires no less.

The Joint Commission voted to recommend that the canon requiring a two years' candidacy for Holy Orders be brought into line with general practice by reducing the required time to 18 months. It pointed out that standing committees frequently find it impossible to process the documents for a seminary student during the summer following his junior year, and that the student's ordination must be postponed until the fall after his graduation.

The Commission endorsed, "enthusiastically," the proposal by Bishop Warneke of Bethlehem that the General Convention establish a \$250,000 scholarship fund. A question regarding the shortage of clergy was raised in a preliminary survey made by Dean Blandy of the Seminary of the Southwest. Replies to Dean Blandy from 79 out of 85 diocesan bishops indicated that there were, last fall, 186 positions open for which there were salaries, housing, and the "usual emoluments." On the basis of figures received from reliable sources, it appeared that the total annual need of the Church to replace clergy lost by death and retirement and to fill newly-created positions probably does not exceed 350 to 400 priests, about the number being ordained or received annually.

\*First row (from left): Dean Klein of Nashotah House, Dean Trotter of the Virginia Seminary, Dean Johnson of the Church Divinity School of the Pacific, the Rev. C. Edward Hopkin (representing the dean of the Philadelphia Divinity School), Dean Rose of the General Seminary. Second row: Dean Harris of Seabury-Western Theological Seminary, Dean Thorp of Bexley Hall, Dean Wilmer of Berkeley Divinity School, Dean Blandy of the Seminary of the Southwest, Dean Alexander of the Sewanee Seminary (University of the South), Dean Coburn of the Episcopal Theological School.

# The Cause Of Freedom



by the Rt. Rev. James A. Pike, Bishop of California

Member of the California Bar

The following, in condensed form, is the text of Bishop Pike's address to the 111th convention of the diocese of California. A report of the convention appears on page 35 of this issue.

Freedom finds its foundation in the fact that it is a gift of God. God could have made us marionettes or puppets; but He chose to take the great risk of leaving us free and capable of making our own decisions. God having so provided, the burden of proof is on any man or group or agency of government which would limit or take away this gift. . . .

Happily, we live in a land whose forefathers perceived these things and wrote them into the Constitution and its appended Bill of Rights. And yet a sound theological and constitutional basis for freedom is not enough if our citizens are not vigilant to preserve freedom and are not sensitive to the threats to it in this our day.

What are these threats? What are the principal enemies of freedom in our time?

The threat most affecting the inner life of the individual and his capacity to exercise genuine freedom is a mentality which openly or subtly tries to tell the individual that he actually has no freedom. Certain schools of thought . . . have furthered a popular notion that we are not responsible for what we do. It is certainly true — and these modern sciences of behavior have helped us to perceive it — that no one of us is really as free as man used to think he was. But the fact is that each of us has, in varying degrees, an important area of freedom, and thus a realm of responsible decision-making. The whole biblical understanding of man's nature and destiny, of law and of grace, depends upon this fact of personal freedom of choice. Further, their true fulfillment depends upon our awareness of this, God's gift. To the degree that a man more and more attributes his action to [anything] other than responsible choice, to that degree he in fact makes true for himself the position of those determinists who assert that the individual is indeed not free. . . .

It is our task to help free people from those factors in their backgrounds of society which would imprison them — by focusing their purposes and hopes on Him "whose service is perfect freedom."

. . . A second threat to freedom is found within the Church itself. There are those within the Church who would seek to impose their own particular interpretations — which they are free to hold and promulgate — "heresy" and to seek the censure and discipline of those with whom they disagree. One of the great merits of Anglicanism has been that while it is entirely loyal to the essentials of the Gospel and to the core of the Catholic Faith, it has left room for a wide variety of opinion and speculation about matters not essential to salvation. . . . But I am afraid that I see an increasing tendency, even in our Church, which threatens the very nature of our free tradition.

A group of 15 clergy . . . in the diocese of Georgia have leveled charges at me through their bishop. . . . Their charges were leveled particularly at an article of mine in the *Christian Century*. . . . I can assert in complete confidence that all statements in my article are well within the bounds of doctrinal orthodoxy as judged by such norms as the recent Pastoral Letter of the House of Bishops on doctrine, the volume known as *The Faith of the Church* . . . and *Doctrine in the Church of England*, the report of a committee appointed by the Archbishops of York and Canterbury on the limits of orthodoxy within Anglicanism.

The charges and the answers . . . are:

a. That I disbelieve in the doctrine of the Virgin Birth. I believe firmly — and so declared in the article — in this doctrine of Virgin Birth, i.e., in that which the narratives in St. Matthew and St. Luke are seeking to portray, namely, that Jesus Christ is true God and true man. As to a literal belief in the historicity of the details of these narratives, I am agnostic. This is because of difficulties on this point created by the New Testament it-

self. . . . [I also find] a theological difficulty: If Jesus did not have in fact a normal birth then it is more difficult to maintain the tradition of his true manhood which has always been as important to the Church as the affirmation of His divinity. . . .

b. That I do not believe that man is saved through Jesus Christ alone. As I made clear in the article, I believe that we are saved only through Christ, i.e., the Word of God — God's outreach to men; I do not believe, however, that those who are unfortunate enough not to have heard of Jesus Christ — or who have heard of Him but have not been able to "hear" Him because Christians by their way of presenting the Faith or by the inconsistency of their behavior with their belief have been barriers to "hearing" — will be eternally damned. I believe that those who die without faith in Christ will have further opportunities to know the meaning of the Word, that is, the Christ.

c. That I do not believe in the doctrine of the Trinity. As I made clear in my article, I believe in God as the Creator, Redeemer, and Sanctifier. I believe that God reveals Himself to us in three ways, and that He is as He has revealed Himself. But the particular philosophical formulation which the early Church made in terms of the "going" Greek philosophy I do not regard as final and eternally ordained. . . .

d. That I hold a wrong view of the episcopate. In fact there are three views of the episcopate commonly held — and permitted to be held: *de bene esse*, *de plene esse*, and *de esse*. [These mean] that the episcopate is for the well-being of the Church, for the fullness of the Church, and of the essence of the Church. The view I took in the article is *de plene esse*, incidentally a higher view of the episcopate than the permitted *de bene esse*. . . . The point is that I did not wish to impose *de plene esse* on those taking a lower or higher view of the episcopate (though I shudder at any increasing popularity of the *de esse* view, which means plainly that Presbyterians, Methodists, Lutherans, etc. are not members of the Christian Church); nor do I wish my freedom in this regard to be narrowed.

The most vivid movement in the world today which would deliberately destroy men's freedom is Communism. Grounded in a godless philosophy which teaches that men's lives are determined totally by materialistic forces . . . Marxism [has] been steadily reducing the proportion of free men in the world. It is not enough simply to cry out about the evils and perils of Communism or to air our fears of the Soviet Empire. It is important that our people . . . grasp on as profound a level as possible the nature of the Marxist ideology and the techniques of its practical application. . . .

Unfortunately . . . in the last decade our very fear of Communism has bewitched

many people into support of the introduction, into this free land, of Communist methods directed toward those who are thought to be non-conformist in thought or words.

"McCarthyism" was an episode. Now we have no such leader against the cause of freedom; instead we have increasing development in the grass roots of people who believe as [Senator McCarthy] believed. It is a movement without a leader. And for this we can thank God. But more and more people in our nation are *with* this thing, many more than ever were when McCarthy thrived. . . .

A firm stand against the methods of the House Un-American Activities Committee was adopted last year by the department of social relations [of this diocese] . . . and this spring it renewed its protest in a resolution which was ratified by the council of the diocese, without a dissenting vote. Because of these resolutions by your democratically selected representatives, and because, according to the San Francisco *News-Call Bulletin*, the Committee is supposed to return soon to our see city, I wish to explain as precisely as I can the basis of our opposition.

One of the most important bulwarks of our American freedoms has been the doctrine of separation of powers, with its corollary system of "checks and balances." For example, with regard to individuals under charges, it is the Executive Department (through the Department of Justice, including the F.B.I.) which investigates the matter and then determines whether or not to prosecute. Then it is the Judicial Department, through the courts, which tries out the facts and renders a judgment. The role of the Legislative Department in this area is limited to the adoption of laws under which such persons may be prosecuted and tried. Each of these departments has its own methods and procedures suited to its limited task. Thus for trials the courts provide certain protections for the individual generally grouped under the title "due process of law," e.g., the defendant's right to confront his accusers, to cross-examine them, to introduce independent testimony on his own behalf. The legislative branch, in turn, has committees which study the need for new legislation. Such committees are acting *ultra vires*, i.e., beyond their legitimate scope, if their investigations relate to that which could in no wise be constitutional legislation. . . . They particularly act beyond their scope when they seek . . . to "ferret out" individuals, to "expose" them, to harm them in their own communities, and to threaten their jobs.

Our constitutional system places such functions in the judiciary, which has machinery to guarantee due process. A legislative committee has no such machinery (indeed, *needs* none for its legitimate functioning). And thus individuals are, in effect, "tried" by the HUAC, being denied the opportunity to confront their accusers,

cross-examine them, or introduce any independent testimony on their own behalf. . . .

By all means let us try, convict, and punish those who can be proven to be traitors and subversives — of the right or of the left. But in our fear of Communism let us not use their methods here. To the degree we adopt their methods they will



Bishop Pike  
Let us not use their methods.

already have won. We take this view not because we are "soft" on Communists, not because we oppose the totalitarian methods of these committees; it is because we are so much opposed to the things which the Communists stand for. . . .

A lot of . . . hatred has been directed at me, but even more has been directed at one of the most valued servants of this diocese, Canon Byfield. Now I wish to state quite clearly to all of you just what happened in regard to the association of our diocese with the so-called "San Francisco riots" [L.C., May 29, 1960, and January 22, 1961]. The HUAC has promoted the distribution of a film, which they had prepared (which has brought a gross in five figures to those whom they delegated to receive this profit). As to this film itself and its deliberate distortion of events by reorganizing, in time-schedule, various episodes in these terrible three days that we endured here in San Francisco, I refer you to other careful reports . . . , including the recent *LIVING CHURCH* article and the excellent and objective series which the *News-Call Bulletin* has been running . . . , and to your own innate common sense.

This diocese had a very clear stand about the whole business: First, we did not recognize the validity of the Committee's explorations; second, we protested (or, to be more particular, I as bishop protested) the riotous behavior of the students when they were frustrated by deliberate exclusion . . . in spite of previous promises by the counsel for the Commit-

tee that admission would be on a first-come-first served basis. . . . Before this, at a perfectly peaceful meeting (which even our most vicious attackers now recognize was a separate occasion), because our diocese had been rather forthright . . . in stating the position of the House of Bishops, it was asked that our statement be read. . . . Canon Byfield . . . went down to Union Square . . . read our statement, came back to the office, and went back to his [dictation]. After that, the students did get difficult because of the "turn-about" by the counsel for the Committee. My distaste for rioting — even in a good cause — moved me to issue an immediate statement . . . deploring the riotous behavior (even I, who do not want to appear particularly old, am not willing to simply settle this on a basis of "boys will be boys"). It ended up that our diocesan position was perfectly clear in the press: we were against the un-American activities of those protesting the un-American activities of the Un-American Activities Committee. On this ground I will stand, and so do the elected officials of your diocese. . . . In reading to a peaceful demonstration . . . a statement of the official position of this diocese, Canon Byfield committed no error. . . .

Now those are four principal threats to freedom. . . . Our [affirmation of concern for freedom] means our freedom of dissent . . . in short, [the freedom of] those who, like the phrase of one of our early American flags, say, "Don't tread on me." . . .

I am personally terrified about the constant increase of the Communist peril. Nation after nation they gain on their side. I am increasingly terrified also by the fact that our nation is contributing to this fact, because of our policy toward dark-skinned countries. As our bad example shows. . . . Nor is all our concern with the "right" or "left." It is with the freedom of the person, the freedom that gives our Church its meaning and message. . . .

#### NATIONAL COUNCIL

### The Figures Show —

Payments by dioceses and missionary districts to the National Council budget in 1960 totalled \$7,854,041.82, according to a report sent out to diocesan treasurers by the National Council on February 1st. This was more than 97% of the \$8,051,467 set as the 1960 quota by General Convention and constituted the largest sum ever raised through regular channels for the missionary, educational, and social work of the Episcopal Church.

Only seven dioceses and two missionary districts failed to meet their quotas — Vermont, Western Massachusetts, Albany, Long Island, New York, Western New York, Lexington, Cuba, and Honolulu. Twenty-three oversubscribed by varying

# CONVENTIONS

## LOUISIANA

### Communists' Way

Bishop Jones of Louisiana, speaking at the diocese's annual convention, answered those who contend that the Church should avoid controversial issues and "stick to the Gospel." The convention was held on January 25th and 26th at St. James' Church, Alexandria, La.

In his address, Bishop Jones said that such critics of the Church are actually preaching the Communist line. He said that this was not only Hitler's policy — to confine Christianity to the four walls of the church — but it is the official position of Russia today. The Communists, he said, want nothing better than to silence the Church.

The bishop asked the critics to look at the Ten Commandments and then to say whether idolatry, murder, theft, or adultery have no bearing on life. He asked whether they could say that what the prophets proclaimed — social justice, personal integrity, international peace, God's promise of eternal salvation — have nothing to do with life.

In the frustrations of today, the bishop said, many people are accusing the Church of Communistic leanings and have also attacked the National Council of Churches. He said that the important thing is "that in a world in which atheism is progressing with phenomenal speed, the Christian Church today can link forces for a common stand." He said that the petty criticism by occasional sub-committees of the clergy or the Church is not half as important as a united Christian witness along the frontiers of the world.

Bishop Jones said that he respected the dividing differences in the present dilemma concerning integration of public education. He said that he agreed with the late Bishop Penick of North Carolina that "gradualism" is the only sensible approach to the problem, and went on to say that "it will take courage to look only for that solution which we honestly believe our Lord Himself would accept."

The bishop said that our greatest weakness today, "and consequently the greatest threat to our Western culture, is the reluctance of Christian people to accept the Gospel of Jesus Christ at its face value. The Church as we know it is not perfect. It is made up of frail men and women like ourselves and we acknowledge ourselves to be sinners."

In response to a petition by the 1960 convention, Bishop Jones requested that a coadjutor be authorized and elected for the diocese. He said that he felt the diocese would be strengthened tremendously by the work of a coadjutor.

The convention unanimously passed a resolution commending Bishop Jones for

*Continued on page 34*



RNS

The Rev. Canon Bayard S. Clark, Dr. Gaines, and James J. Geary of the Virginia Civil War Commission: Commemorating a vain attempt to keep the peace.

amounts, the most noteworthy being Alabama, Ohio, Southern Ohio, Western Kansas, Texas, and the Convocation of American Churches in Europe, all of which gave \$1,000 or more beyond their quotas. The European Convocation gave \$4,700 on a quota of \$2,700. Southern Ohio led (as usual) in total dollars over-subscribed, with \$55,601 more than its \$135,694 quota.

New York's contribution of \$494,118 was the largest for any diocese and some \$10,000 more than it had promised to pay, but still far below its assigned quota of \$623,028. However, on a per-communicant basis New Yorkers gave an average of \$5.46 in 1960, as compared to the overall average of \$3.70. Quotas are based on a percentage of current parochial expense, rather than on membership figures. Southern Ohio's per-communicant contribution was \$7.23. Honolulu's was less than \$1.00 per communicant.

The 12 dioceses which contributed the largest total amount of money for missions in 1960 are: New York, Pennsylvania, Massachusetts, Connecticut, Michigan, Los Angeles, Ohio, Chicago, Newark, Southern Ohio, New Jersey, and Maryland, in that order.

## WASHINGTON

### Peace Convention, 1861

A peace convention called by the state of Virginia in 1861 in an effort to prevent the Civil War was commemorated at a recent service in the Washington Cathedral.

The 1861 convention was attended by representatives of 21 of the 34 northern and southern states then in existence.

A plaque was dedicated at the service, and is to be placed at the hotel where the convention was held.

The cathedral service, whose theme was "Blessed Are the Peacemakers," was part of a five-year nationwide observance to mark the centenary of the Civil War. A portion of the service was read by Rep. Fred Schwengel (R-Iowa). Dr. Francis P. Gaines, chancellor of Washington and Lee University, Lexington, Va., addressed the gathering.

Dr. Gaines declared that an important truth which emerged from the Civil War, "tragic in the backward glance, is that war is so frightfully unnecessary."

"War, with its tidal waves of destruction, slaughter, and grief, is the answer to no human problem, and it is an insult to the intelligence that God gave us that we cannot find other answers," he said.

[RNS]

## CUBA

### New Dean in Havana

The Rev. Milton R. LeRoy, formerly dean of Holy Trinity Cathedral, Havana, Cuba, has returned to the United States. The new dean is the Very Rev. Romualdo González Agüeros, who was canon at the cathedral in charge of the Spanish-speaking congregation, and archdeacon of the Havana province. The Rev. Antonio Sancho has been appointed assistant to the dean.

Americans remaining in the Cuban Church now include Bishop Blankingship and his wife (who have announced their intention to remain) and Miss Eleanor Clancy, who is in charge of the Sarah Ashhurst School in Guantánamo.

## Ferment and Agitation

*I*s the Episcopal Church doing its fair share in the task laid upon all Christians by our Lord? If not, why not? This question was asked of the Church by the Committee of Conference on Overseas Missions (the Gray Committee) in its historic report, presented to the National Council last October.

The implication is that this Church is not doing a job that is commensurate with its resources. As the Committee report pointed out, there are only about 240 missionaries of the Episcopal Church serving overseas. If a vigorous effort were made to "personalize missions"—to have parishes undertake personal interest in and sponsorship of a missionary and his work—the 240, spread around 7,000 parishes and missions, would have to spend all their time writing letters!

Such frustrations and problems of getting the Church's missionary work off dead center were frankly discussed by staff members of the National Council's Overseas Department at the Overseas Mission Conference held in Philadelphia last month, to which much of the space of this week's issue of *THE LIVING CHURCH* is devoted. The theme of the conference was "The Anglican Mission — Sixth Decade, Twentieth Century." The Rev. Theodore Eastman, executive secretary of the Overseas Mission Society, commented that someone had pointed out that even this conference was 10 years behind schedule, since we are now in the seventh decade of the 20th century!

(The OMS is unofficial, but the Rev. Dr. John C. W. Linsley, associate director, and the Rev. Messrs. Rowland J. Cox and David B. Reed, assistant secretaries of the Overseas Department, took part in it in order to express the Department's interest.)

### New Conditions

The conditions under which missionary work must be done in today's world are very different from the conditions of a generation ago. Newly emerging nations and intensified nationalism and economic vigor in formerly backward nations result in a less than enthusiastic welcome for the cultural imperialism that has often been a part of missionary efforts in the past. Some doors are already closed and others are closing, as Bishop Bayne remarked in his address. This fact places a high priority on indigenous clergy and indigenous theological training to replace foreign workers. It also places on the foreign missionary a new responsibility for understanding and accepting the civilization in which he works.

In some missionary lands, Anglican work has become established strongly enough to be an autonomous branch of the Anglican Communion, and this is the goal in most other countries. Hence, missionary effort tends to become inter-Anglican relations.

Under such conditions, the role of the overseas missionary becomes smaller and the role of the indigenous

ministry becomes greater. When clergy from England settle in the United States, we have to have another name for them than "missionary." So will it be in the future when American clergy take up work in Japan or Mexico or Liberia or Brazil.

In our opinion, however, this vision of the future can be achieved only by a far more vigorous missionary effort in the present. In Latin America, for example, old-fashioned missionaries of Evangelical Churches are bringing the good news of Christ to thousands upon thousands who would have to wait till doomsday to be reached by a vast but feeble Roman Catholicism or a small and timid Anglicanism. True missionary effort is, and ought to be, the overflow of the love that God has poured into our hearts through His Son.

The effort to preach the Gospel to modern Asians and Africans and Latin Americans, we suspect, runs into much the same problem as the effort to preach the Gospel to modern Americans—namely, that there are so few modern men. In spite of all the refinements of varying cultures and the tug of great movements and national aspirations, the general run of mankind in every place and in every age is concerned with food and sleep and shelter and getting a day's work done and facing the problems of birth, marriage, death, staying out of the way of policemen and bandits, and getting along with the neighbors. The terms in which the Gospel is preached vary somewhat from generation to generation and from place to place, but basically it is the same deliverance from the same condition of sin and frustration and sorrow and bondage.

### A Cultural Dilemma

As we listened to the addresses and discussions of the conference, and as we read them now, we sense what might be called a cultural dilemma. It is true that the unsophisticated missionary who knows nothing but Jesus Christ and Him crucified is unconsciously imposing his own cultural patterns on the Church in his field of service and may thereby be creating problems which will ultimately lead to serious difficulties. But the sophisticated missionary who attempts to disentangle Christianity from western culture is in danger of presenting such a wispy, disembodied faith that only very subtle and intellectual people can recognize it as good news.

Dr. Max Warren of the English Church Missionary Society once remarked that perhaps the Blessed Sacrament in Japan ought to be rice cakes and sake instead of bread and wine. And this would be true, of course, if the Blessed Sacrament were doughnuts and coffee in the United States. But in the economy of the Church, and of the people who make up the Church, the elements chosen for the Sacrament are not primarily a link with the customs of their own time and place—rather, they are a link with Jesus' time and place. They are the fare of the society that remembers Jesus.

The dilemma is a genuine one. The Church has constantly through the centuries made amazing cultural adaptations, and if it had not done so it would not exist today. But it has also made many refusals to adapt to new and changing cultures, and has imposed its own ideas of music, language, marriage customs, clothing, etc., as part of its penetration into

other societies. Whether the Church was right to do so is not a question of principle but of detail.

There is another note of current missionary thinking which we would appraise somewhat critically. This is the ecumenical note. While we believe that the pressure for Church unity in the "younger Churches" of missionary areas is an expression of God's will for the unity of His Church, we are concerned to emphasize the opposite point, that the Church into which men are gathered by Christ is not an abstraction but a phenomenon of nature and society in which the Holy Spirit dwells. It has government and ordinances and standards of belief and conduct. It has budgets and employees. It has arguments and settles them by councils and decrees.

We do not believe that missionary work can be primarily "ecumenical" in its orientation. There is no such thing as an ecumenical Church, as practical people quickly discover when they attempt to put out popular interdenominational magazines or raise money for interdenominational causes. The ecumenical movement is an idea, not a fellowship that baptizes babies and buries the dead. Its institutional expressions in world and national and local councils of Churches derive their real strength from the denominational loyalties of those who belong to the member Churches.

The job of making people Christians belongs, not to the superstructure of communications between the Churches, but to the individual broken fragments of the Body of Christ, with all their weaknesses and disloyalties and failures of charity. We thank God that when people in India and other non-European lands have become Christians they address themselves with new energy and few inhibitions to the task of healing the breaches which Europeans have come to take for granted. In this, they have much to teach to Christians of the West. But ecumenicity in the missionary enterprise itself is really a lesson in the particular way in which the West has chosen to learn to live with disunity.

To return to the Gray report: This report which was published in full in our issues of October 30th, November 13th and 20th, December 4th and 11th, January 1st and 8th, and February 12th, beginning with a short summary in our October 30th issue, made many detailed recommendations for instilling new life and vigor into the Church's overseas missionary enterprise, together with one far-reaching recommendation for a "permanent Advisory Council of Evaluation and Strategy on the Mission of the Church." This key recommendation was adopted by the National Council at its Los Angeles meeting last December in a resolution which also described the report as "a continuing challenge to the Overseas Department" and added: "The Council finds the report at many points extremely valuable, and is providing for a serious study of its recommendations by the Overseas Department. Funds and staff were provided for the new advisory committee.

The Gray Committee, having ended its work, has gone out of existence. Its recommendations, however, will be live issues in the Church for years to come. "Ferment" and "agitation" seem to be the appro-

priate words for the present state of missions in the Episcopal Church. Overseas missions have been shamefully neglected by the general body of Church people in the past, and even by much of the leadership in the parishes and dioceses. The National Council can hardly be blamed for cutting its efforts down to a size that the Church was willing to support with men and means. The only way in which the situation will ever really change is by a rediscovery in each parish and diocese and each individual that the Church is mission, as was said by several of the speakers at the Philadelphia conference. And this can only be done by the grace of God fermenting and agitating in His Church.

We rejoice at the many signs that this is exactly what is happening today.

## Ministry and Mission

Again this week, with the quarterly Ember Days, the Church prays particularly for the clergy, for those preparing for ordination, and for the increase of vocations to the sacred ministry. Usually these days are thought of only in terms of intercession.

But petition has its place in the Ember Day prayers, too. When lay people pray that God's strength and guidance be given those ordained to a ministry in His Church, they must pray for that strength and guidance for themselves. In Confirmation—yes, in Baptism—Christians are ordered to a ministry, a service, and given the grace of the Holy Spirit to perform it. What is that service? The answer is not simple, and the doing of it is not easy, but these facts do not dispose of the obligation. Each man's ministry is unique, even as each priest's ministry is unique. But for the layman, as for the woman, deacon and priest and the bishop, there is an over-all definition, a general field within which the individual capabilities must operate.

For the layman, the chief aspects of his ministry are included in — though not limited to — the Great Commission of our Lord. Mission and ministry are inseparable for any Christian, clerical or lay. For one the field of that mission may be halfway across the world, for another it may lie within the walls of his own house. But the ministry that is exercised in a foreign land must be concerned for the ministry that is exercised at home, and must support it with prayers and concern and influence. The ministry that is exercised at home must be concerned for the ministry that is done far away, and must similarly support it.

This week's Ember Days come immediately after the day of self-examination and penitence we call Ash Wednesday. Confession has its rightful place in the Ember Day prayers, too. For when we look hard at the state of the Church's response to her Lord's Commission, we find that "we have left undone those things that we ought to have done and we have done those things that we ought not to have done, and there is no health in us." "Us," rather than "them."

Three words can carry the theme of our prayers this week: "Ministry," and "Mission," and "*Miserere.*"

*In a world of social and intellectual upheaval,  
an overseas mission conference tackles the problems of*

# Bearing Witness To Christ

A revival of missionary concern seems to be spreading throughout the Episcopal Church. One example of this was a conference attended by more than 100 people in Philadelphia recently, including General Convention deputies from 50 dioceses. Sponsored by the Overseas Mission Society, a voluntary group interested in promoting and studying missions, the conference tackled the problems of bearing witness to Christ among the great social and intellectual upheavals of the modern world.

**Bishop Creighton, Coadjutor of Washington (far left), president of OMS, and the Rev. Theodore Eastman (taking notes), executive secretary, at the Overseas Mission Conference.**

Bishop Bayne [p. 17] in a keynote address underlined the four great facts that make 20th-century missions entirely different from 19th-century missions.

Bishop Sherrill of Central Brazil [p. 20] gave a penetrating and realistic appraisal of the Latin American situation where such Anglican concepts as "freedom" and "order" mean something more fiery and passionate than they do in the United States.

Dr. Joseph Kitagawa [p. 29] sketched the new theological approaches made necessary for the expression of the Gospel in a changing world.

The Rev. Charles H. Long, Jr. [p. 28] presented a bold view of the significance of the ecumenical movement for missionary efforts.

The Very Rev. Julian Bartlett, in a concluding sermon, told "why they do it" — why Christians are under an irresistible compulsion to carry the Gospel throughout the world [p. 28].

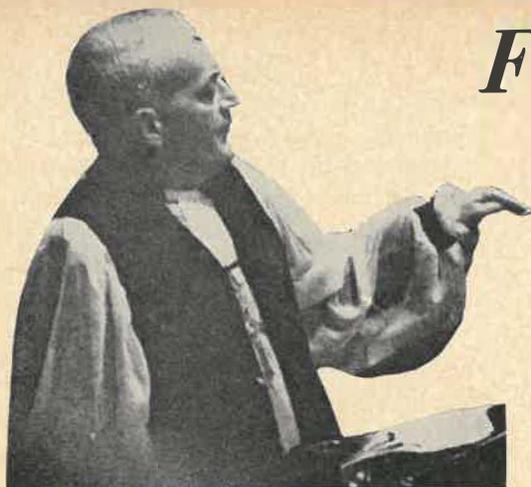
Panel discussion on "Manpower for Mission" [p. 25] and "Missionary Communication" [p. 24] developed ways of making missions a matter of daily concern for all Churchpeople, both in the local parish and in their secular occupations overseas.

With the help of contributions from interested Churchpeople, THE LIVING CHURCH is happy to present a special feature on what will probably be the most important issue before General Convention in Detroit this fall: the issue of a new seriousness, a new dedication, and a new involvement of every member of the Church in the task of proclaiming the Gospel to the whole world.



# Four Notes of Mission

by the Rt. Rev. Stephen F. Bayne



Bishop Bayne: A Theological Significance.

It has been many years since the Anglican Communion has felt so deeply the urgency of mission. It is an unfamiliar mood, really, in which our Church finds itself today — unfamiliar, I should think, for more than a hundred years.

There are many marks of this. First, the Overseas Mission Society itself is a mark of this new awareness. An excitement bears a fruit, and the fruit is in the form of dedicated people who can direct excitement. This is precisely the function of this unique body in the life of our Church, indeed in the life of our whole Communion. But other signs are not lacking. That profound stirring within the Church which gave rise to the Committee of Conference on Overseas Missions, the Gray Committee, so-called, is one. The report of that committee has had and is having a profound influence on the structure and life of the Church and will have such influence increasingly. This also is a measure of our awareness of mission. The warmth with which the establishment of the office which I have the honor to hold was met in our Church — the warmth with which our Church greeted the establishment for the first time of inter-Anglican planning — is another sign.

And so it goes. A profound wave of awareness of mission is a characteristic of the Church in our time. Of course, it is a product of the unease of our times, of our growing awareness of the challenges to the Christian Faith and to Christian mission everywhere in the world.

In the midst of this new seriousness and excitement about mission, I want to talk about four notes of mission in our time, four conditions under which mission must be seen. Each of the four has its danger. Each of the four has its greatness.

The first note is the changing character of the missionary himself. To most of us of my time, the missionary was a rather vaguely defined figure, a man or woman sent like largesse from the surplus at

home to live in a kind of theological extra-territoriality somewhere else. He went, or she went, to live in China or Japan, not, of course, as the natives live — those picturesque people whom one saw in the pages of the *National Geographic Magazine*. He went to live in a kind of compound, a kind of Little America out of which he reached to do something to those natives. Missionaries were queer people and many of them obviously couldn't have done very well at home, but it was awfully good that they were abroad.

Of course, I am talking about myself and my ignorance — I'm not talking about what missionaries were really like. There was, one must admit, some truth in this picture. It was very hard for the missionary of the 19th century not to live in the 19th century world, and the 19th century world was a world in which the West was successful. It was a world in which the West was victorious. It was a world in which the West had all the answers. And when the missionary went he was expected to have the religious answers of the West just as the man who sold Singer sewing machines or whatever was expected to have the industrial answers of the West.

We cannot blame the 19th century for being the 19th century. The missionary represented his culture and he spoke out of it and for it.

In those days we did not see what was happening in the world; we did not understand that people would not obediently stay children all the rest of their lives. We did not understand that you cannot go into a primitive society and talk about brotherhood and liberty and equality and not be heard. We never really counted on being heard. We never really believed that we would be heard save in the narrow confines of Church membership. But we were heard and one of the consequences was that the world was turned upside down for us.

In the 20th century it is not the victorious and successful Christian West which knows all the answers; the Chris-

**We are on the threshold  
of what may be  
the greatest missionary era  
the Church has ever known**

tian West itself is now being examined thoughtfully and somberly tested. We are tempted to say, "Well, then, the time for the missionary has passed; the time has gone by when men and women can go from the West into Africa, Asia, or South America." It may be true that the time is rapidly passing when ostensibly Christian witnesses can go. The doors are closing — they have not closed, they will not all close, they will not close this year, but they are closing. It is increasingly difficult now for Christian men and women, ordained or not ordained, to move freely into other nations and set up their ecclesiastical shops. But men and women will always be going from one nation to another, and they will be going on many errands. And as the time comes when it may be difficult or impossible to send the officially religious missionary, it may be that we shall then look with new eyes on the opportunity and vocation of the man or woman who goes not because he is a Christian missionary but because he is in military life or diplomatic life or because he is in business, or a student abroad, or an exchange professor. It may be that we and they will look at their lives a little differently, that we will recapture something that we have lost of the ministry and witness of the laity. In discovering this we shall be rediscovering the essence of the missionary.

The danger is that we shall fail to see that we are on the threshold of what may be the greatest missionary era the Church has ever known because of the vastly increased interchange of persons in an increasing number and swelling strength everywhere in the world. It is not as easy as it once seemed to become one with the people to whom you go, and we need to look with very careful eyes at the ways in which we train our priests and our laypeople when they go abroad. But the great gift is there. It is the gift of persons, of those who care for people for people's sake as Christ does.

Now this vocation is not closing, and those who can fill it and will fill it are everywhere. Our need is to look with

more thoughtful and more reverent eyes at the life and witness of the man in the secular job, the businessman and the consular agent and the Air Force man and the student who goes abroad, and to ask the question: Whom are we going to receive in exchange for him?

The great gift of the missionary of the 19th century and other centuries was that he established a sense of a larger world, and as he went to the Orient, to Africa, he opened a door for people so that they came into some living contact with a larger society and a larger world than the one they knew. But the gift of persons is a two-way street and the opening of the door is something that needs being done not merely from West to East but from East to West. The time has long since come when we must think of these gifts in terms of exchange in which both give and both receive.

The second condition, the second note of mission in the world of today is that when we are talking about overseas missions, we are really talking about inter-Church relationships. Some Churches have gone a long way in recognizing this new situation, our own included. The report of the Gray Committee quite rightly stressed the fact that we have reached the point in which we must learn to look at our overseas commitments not in terms of largesse from home but in terms of comradeship, Church-to-Church.

#### Attractive but Not Easy

This is a very attractive thing to talk about, but it is not quite so easy to establish. It is certainly the Anglican ideal that we shall establish, as rapidly as possible, autonomous, independent Provinces. It is not our ideal that we shall somehow build up ecclesiastical empires of our own. We are not concerned with establishing some sort of American sphere of influence, nor in building some great world-wide power structure. We are concerned with the establishment of independent Churches. The consequence of this is that we must increasingly learn to think in terms of inter-Church relationship. When we give aid to missionary work we shall not simply be giving aid to those who are ours. Rather we shall be giving aid to the sister Church, which runs its own affairs and does its own responsible planning.

We've come a little way in this and indeed it is my job or half of it to see that this happens more and more and more. In 1963, God willing, when we may have the first realistic and full-dress meeting of the Advisory Council on Missionary Strategy, of which I have the honor to be the executive officer, we will have material enough so that we can make some brotherly Church decisions and not merely proceed on our own as separate Churches using their own money to support their own people in "missionary districts."

But there will be a danger to this. The

danger will be that we shall lose the very precious sense of personal involvement. One often hears the American Church criticized because we have our own unique relationship with our missionary districts. We are accused of keeping them in infancy too long. But I know this, that our American system at a certain phase gains enormously because it binds the overseas missionary district very close to the family at home, and the bishops, and priests, and the lay people from the overseas district play their part at home in the life of the great Church. They are not merely orphan districts but a part of the life of the whole Church. It may be that we hold on to them too long. It may be that we are tempted through pride or because we are human to build up a little empire here or there; but for a time it is a good and nourishing thing, provided that at the end it looks always to the establishment of responsible and mature freedom, so that we can come into full relationship with our sister Churches. The danger is that we shall lose the intimacy of *direct* relationship, and this is a danger that we must meet whether it be through companion dioceses or some other means.

We must meet the danger but we must never forget the glorious opportunity of the mature, responsible relationship, Church-to-Church. No Christian wants to have another Christian thanking him for a favor. Anglican Churches want to deal with one another in terms of what each has to give and in terms of what each needs, and this is the ideal of the life of our household.

God keep us from ever again having an American sphere of influence, or an American diocese, or an English diocese, or an SPG diocese, or a CMS diocese, or a Canadian mission. We have grown up out of that, in God's mercy. Within the wholeness of the Church our part as a little family in that great household is to greet in brotherly manner other families in the household, not asking what their history is or where they got their name or what their background is, but only what they need and what they have to give us, and asking of ourselves only what we have to give and what we need. When we reach that point of brotherly dialogue, then the Anglican Communion will become a reality instead of the somewhat sentimental and gossamer thing it is now.

But you cannot talk about inter-Church relationships, important as they are, without coming to the third note or condition of mission which is that of the overwhelming sense of mission and of brotherhood and unity within which every Christian must work. Canon Warren quoted somebody who said to him, when he was preparing some lectures, that he hoped Canon Warren would give a lecture about the theological significance of Bishop Bayne. Canon Warren has been around the world since and I haven't heard whether he's done this — I hope

that he will. I have done it, not publicly, a good many times because I know the force and sting of the question, and I know how deeply I have got in honesty to search my own heart to find the theological significance of my work.

It could be that the theological significance of an Anglican executive officer is that the Anglicans are going to have as good a club as anybody else. It could be that the theological significance of setting up an office and a staff for our Communion is that the Anglicans want to have for themselves a confessional unity as strong as that of the Methodists, or the Lutherans, or the Baptists; that we have felt the lack of this and that we want to be just as modern and tough as anybody else. If this were the theological significance of Bishop Bayne, then it would be a tragedy that Bishop Bayne had ever been born.

We do not really care to fracture the One, Holy, Catholic Church in order to assert our own Anglican existence. There is no true child of the Prayer Book who does not say thoughtfully, week in and week out, that he believes in the One Holy Catholic and Apostolic Church. And to us this is not a misty phrase; this is the overwhelming reality under which we live. This is the Church.

Do you ever stop to reflect how hard it is to define exactly what an Episcopalian is? We're wrestling with the word Anglican at the moment and we Americans use it a little bit uneasily because we don't quite know what else to call ourselves. It seems sort of *infra dig* to refer to the Archbishop of Canterbury as an Episcopalian, so we say, all right, then he is an Anglican. And therefore there must be Anglicans and the Anglican Communion is something we know about, and it doesn't really mean High Church. It does mean, well, everybody who uses the Prayer Book — and then we go on trying to define it. Don't! That way lies madness. There is no way to define the Anglican Communion. I have tried it. Take it from me, it cannot be defined.

#### The Way God Intended It

I have more than half a suspicion that this is the way that God intended it. I don't think He intended us to find some satisfying definition. I don't think He intended us to find any basis for our own life short of the only basis there is, which is that in our Baptism we become members of the One Holy Catholic and Apostolic Church. This is the only unity, this is the only Church you can define, the only Church you do not have to qualify or explain. This is the only Church that really exists, according to the Prayer Book and according to our own Faith. It is against that background that we must look at our confessional unities.

When I say this about the one Church I say it as a child of the Anglican household. I have never been anything else in my life, nor my family before me. This

has given me everything that I am and everything that I have. I believe with all my heart in the witness of the Anglican tradition and the Anglican family. It is all I care about that I shall serve its best interests. But I know that the time will come when we must disappear because God does not mean us to be Anglicans but only to be Christians.

The Church has four notes and not one, and I know that there is more at stake than merely its unity. I take it for granted that we all understand this, but still the drive toward the establishment of the unity of the Church in every possible place — this is an urgent obligation on those who believe in the mission of the Church. There is a danger in this.

### Two Kinds of Unity

The danger is that for the sake of one unity we shall lose another and a greater one, that in establishing local unity in Africa, India, or somewhere else, we shall suddenly wake up to the fact that we have somehow cut the bond of the unity of the world-wide Church which once we had. The Anglican Communion is a real node of unity within the Catholic and Christian life. And if sometime that node is to disappear, it will only be because we have been restored to that unity from which we came. The theological significance of the Anglican Communion is that it shall work and pray unceasingly for that day to come, and in the meantime bear its proper trust and witness in a divided and shattered world. Now, mission has got to be seen within that condition. We cannot separate mission and the ecumenical task.

And last of all, the final condition, the final note about mission is that basically mission is not about things that we do as much as it is about what we are. The mission of the Church is not, first of all, to do something but to be something.

In our world, broken and divided by the barriers between nations, it is very hard sometimes for us to do very much. The one weakness of the Gray report, to my way of thinking, is that it tended to bid us be ashamed because of how little we had done without asking that we be ashamed for how shallow we were. I'm not sure that measuring how little we can do or have done means too much because in our world it may be very difficult for us to do things.

I go in the Orient or to Africa, and look at the great benefactions of time past when it was possible for great hospitals and universities and school systems to be built out of the munificence of Churches. This kind of thing can't happen any more in many parts of the world. We cannot give these things; we cannot send vast numbers of people; we cannot overawe and impress with our riches. Therefore, we are being forced back on being something, and the essence of being something is in the little cluster of ideas



Bishop Hart of Pennsylvania blesses the meeting of the Overseas Mission Society in Holy Trinity Church, Philadelphia: A mark of the new awareness.

which is the only precious and irreplaceable treasure at the heart of the Christian body.

It may be well that we can no longer be so extravagantly munificent abroad because it may teach us to look a little more deeply at what our own life reflects, to assay the strength and purity of those ideas on which our life at home is built. There was a time when the West could work off its bad conscience in its missionary munificence, but that time is no more. One result of this is that we learn to look at ourselves and at the clarity of our own witness, that we see that the one imperative thing about the mission of the Church is the ideas which are communicated, together with the life of the family expressing those ideas.

The one thing which the Church alone can give to an empty world is the fruitful group of ideas out of which the new world can build the institutions it needs.

This is where the conflict between Christianity and the other religions of the world, and notably between Christianity

and the religion of secularism, suddenly becomes very bitter and sharp. When you go to Southeast Asia it doesn't take a very perceptive person to be discouraged about the confrontation of Christianity and Communism, because Christianity seems sometimes almost intellectually bankrupt in meeting the problems of a new society struggling into existence. All too often the mission of the Churches has been a mission in which men talked idly about religion when all around them were people who were eager to know how you organized a society so that there was justice and a job for people. The missionary talked about "religion," but there were far more subtle and more thoughtful people who were talking about overpopulation, and about the right handling of natural resources, and about the dignity of nationalism, and about how you leapfrog from the Stone Age into the middle of the 20th century in one generation.

Now, Christianity is built on the ideas on which alone a just society can be built, but God save us if we do not communi-

cate these ideas. This is precisely the point about being. We do not communicate these ideas very clearly because we are not very clear about them at home. We live in a mature society, but a youthful and healthy society is still trying to discover how it puts what it knows to work. Therefore, the danger of the time in which we live, a time which asks so much of our ideas, is that we shall fall back on the inheritance of time past because we have no capacity to imagine new forms, because we do not really know the ideas which have been at work in that society.

That is the danger, but the opportunity comes with it. There was a very somber note about many of the comments at the inauguration of the new President, and about how dark a time it was. I dare say it is dark enough for those who do not know any better, for those who do not believe that God has anything to do with history, for those who do not have any faith, but I do not think for Christians it is dark. God in history is stripping off the non-essentials of the Church's mission and bidding us again look at the simplicities. The mission of the Church is to organize itself around these simple words and ideas which are the irreplaceable treasure and gift of God.

So it may be that with all of the excitement — the good and nourishing and welcome excitement — about the mission of the Church that our Communion is experiencing, there may also be a new simplicity and austerity about us. It may be that we will discover that it does not much matter how much money you have, or how many buildings you have, or how many men you can send abroad if they do not have very much to say when they get there.

The mission is God's, not ours. He is the One who is at work out there. We go out to meet Him. We go out to encounter our blessed Lord, creating and sustaining and loving and forgiving and inspiring and dying and being born again among the people of the world who do not know His name, who would even spit His name out of their mouths.

Underneath all of the conditions of it and the hopes of it, underneath all the wisdom that you or I could bring to it, is the great simple truth that all this is His and not ours, that the mission is His because the world is His, the people are His, and the love is His. The pain and the search and the torment and the itch of a new society being born is God at work. The new knowledge that flickers and flames into fire in these societies is His. And such grace and wisdom as men come to know, however they come to know it, is His. He is at work there and the mission of redeeming and fulfilling is His. And to us, less than the least of all saints, is this grace given that we are privileged to go where He is and for a minute to stand by His side.

## In Latin America today the Christian mission is

# A Staggering Task

by the Rt. Rev. Edmund Knox Sherrill

**T**o discuss Anglicanism and Roman Catholicism in Latin America might initially suggest that these two Christian traditions are in some way comparable, in some sense commensurate, in Latin America. Therefore, we must first accept the simple fact that they are not.

The Anglican Church is established in some portions of the British colonial and imperial domain in the Caribbean and Central American regions. There are a few churches which have been ministering for many years to English residents abroad. In Mexico and Brazil, and in some of the West Indian islands, we have the beginnings of national Anglican bodies. The Church of England has small scale missions among Indian tribes in Spanish South America. Having said this we have said it all, and have said that in Latin America the Anglican tradition is peripheral, marginal, small-scale, isolated, disunited within itself, and foreign.

Roman Catholicism, on the other hand, is part and parcel of the whole history of the region from the earliest beginnings of European penetration. It is omnipresent and universally known if far from universally accepted. More subtly and more profoundly this tradition is for good and ill woven deeply into the mental and spiritual fabric of the Latin American peoples. When we put Anglicanism together with this we should recognize that we have joined that which never was and is not with that which has been and is.

The fact that Latin America can be considered as a part of Christendom is of course due to the heroic missionary efforts of the Iberian Churches in conjunction with the founding of the empires of Spain and Portugal in the New World. While it is perhaps true that many of the convictions and methods of that fanatical age may not be approved by the modern Christian conscience, two positive elements are worthy of note.

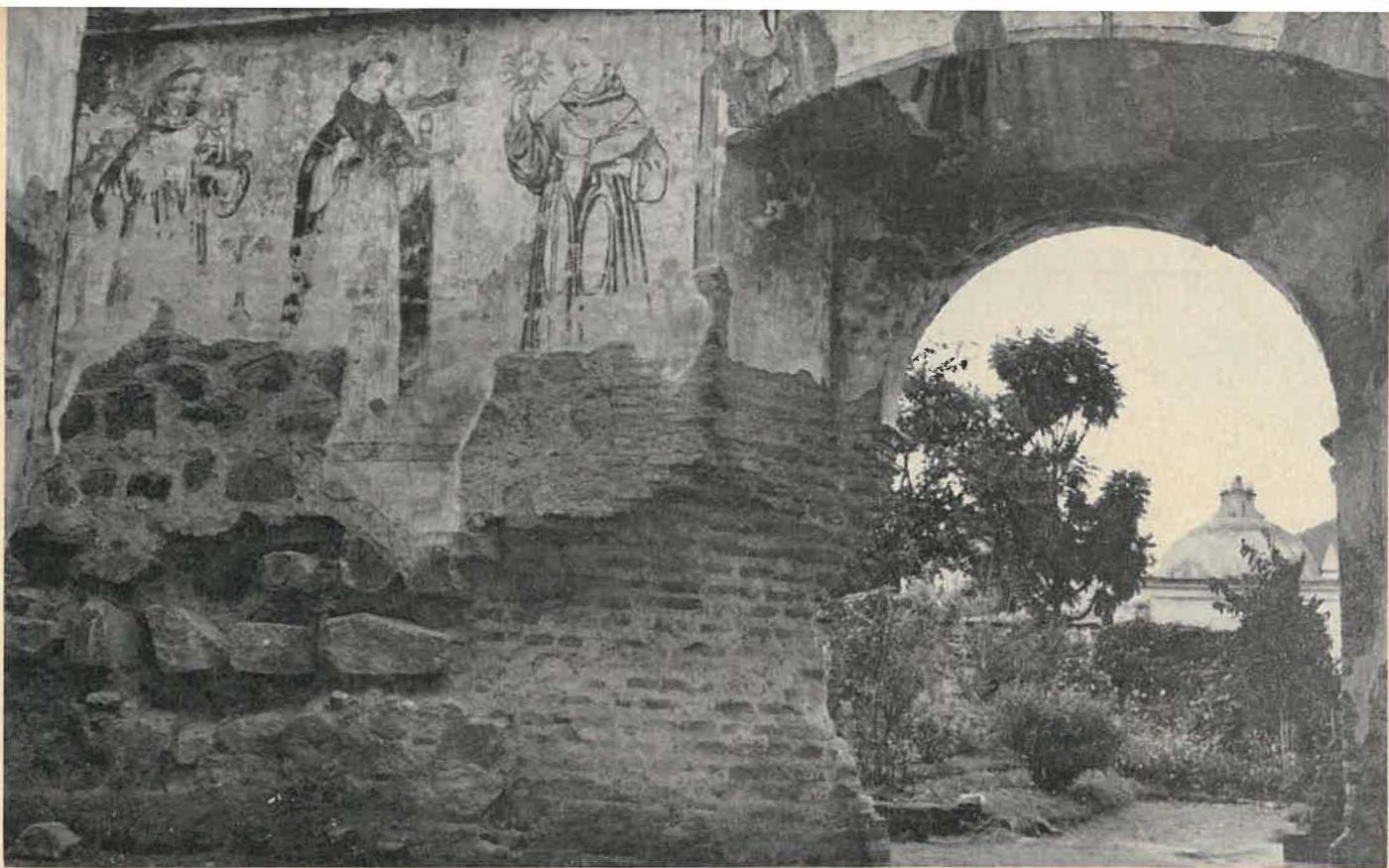
In the first place, the sheer courage, the incredible devotion, the willingness to suffer all manner of hardship and peril, in obedience to what was conceived to

be the holy will of God, on the part of the missionaries wrote a page not without authentic glory in the history of the expansion of the Church.

Secondly it should be remembered with what constancy these Roman Catholic Christians maintained as their objective the evangelizing and civilizing of the native populations they encountered, and their inclusion, as persons worthy of redemption, in the body of the Catholic Church. In fact, from the beginning, the Indian peoples found their strongest, if not their only, protection against all manner of oppression and even extermination in the priests who defended them as the shepherd his flock against the wolves. The fame of the great Bartolme de las Casas is not entirely unknown in this country. The witness of many others, such as the Jesuit Father Antonio Vieira in Brazil, should not remain so.

While the record with regard to the thousands of Africans brought to these lands as slaves has not been nearly as good, in the end this element also was recognized as within the application of the same principles which had controlled the attitude of the Church toward the Indians. The objective of including these millions of true primitives in the Body of Christ, and through it into civilization and into the structure of society, is the source of many of the most serious problems of modern Latin America, but may prove to be the most valuable contribution made by these peoples to the whole human story. If the assuming of responsibility, often through dubious mass conversions, for so many persons and tribes may indeed have caused a certain corruption of the purity and coherence of the Christian tradition, and a general weakening of control, that which has been purchased for this price, the survival of whole peoples and a witness to the universality of Christ's redemption, may well be considered worth its cost.

Many admire Latin American society for its inclusiveness and relative lack of racial or national prejudice. Many hope that the civilized spirit apparent in this



Life

Sixteenth-century paintings on walls of San Francisco Church, Antigua, Guatemala:  
Roman Catholicism, part and parcel of the history of the region.

regard may become a positive factor as this area grows in the power to influence world events. This tribute and this hope should include a recognition of the enormous contributions of Roman Christianity to the formation of the societies we are considering.

It is easy to underestimate the complexity of Latin America — not only in regard to the various geographical areas and national states, but also in the matter of religion. The conquest of indigenous peoples by the Roman Church, for example, was never complete, both in the sense that many were never reached, and in that those who were reached were not completely dominated and subjected by the Church. Furthermore, not even the Europeans who came out as captains, immigrants, fortune-hunters, and so forth, had an identity of purpose with the Church.

These facts should be remembered in assessing the now quite well-known weakness of Roman Catholicism in these Latin American lands. The picture often painted is that of a Church which once completely dominated everything, and which has now lost that position. That needs to be modified by the recognition that the supposed dominance was never complete and that Latin America has been and continues to be a missionary frontier for the Roman Catholics as for others.

Another factor in the influence of

Protestant [using the word in its broad meaning of nonRoman] states and peoples in the region from the earliest colonial times. Just as the French and the Spanish, as well as the English Roman Catholics in Maryland mitigate the general Protestant flavor of the colonial history of the United States, so Protestant imperial powers made their presence felt in the domain of Spain and Portugal to the south. In the Caribbean area, of course, British and Dutch holdings are a contemporary proof of Protestant activity in colonial times. In Brazil, the Portuguese had various adventures with French Huguenots, with the Dutch under Prince Maurice of Nassau, and with Britain. With the arrival of substantial immigration from Germany, including its Protestant portions, and with the growing commercial interests of England, Germany, Holland, and Scandinavia in Latin America, the presence of traditionally Protestant communities in Latin America became an accomplished fact.

These communities might have continued in isolation, characterized by the defensive mentality of those who are merely trying to preserve their own traditions in the midst of a people of another persuasion, were it not for the adoption of Latin America as a mission field by the nonRoman Churches of the United States. Over approximately the past 100 years, almost all the traditional Churches in the U. S., plus a vast multi-

plicity of sects, have been developing branches and whole new Churches among the peoples to the south.

So successful have these efforts been that there are now several million adherents and the movement continues to grow at such a rate that there is a serious possibility that soon there will be more non-Roman Christians in the whole area than there are persons who could be regarded as practicing and loyal Roman Catholics. At the least, one can say that nonRoman Christianity, shading off through sectarianism to non-Christianity, is a powerful and vital force in the area.

Relations are now being developed in most cases between these new Protestants and some of the groups like the German Lutherans, whose presence is due to immigration rather than to missionary outreach.

These various categories can be applied to Anglicanism. In the first place there are those who for many generations have been with us through the establishment of the Church in those places under the sway of the British Crown. Here we have mostly English-speaking peoples of a variety of races and social classes, as in the Province of the West Indies.

Secondly, there are churches established as chaplaincies to communities of British subjects living in some of the major commercial and industrial centers of the continent. In the main, these congregations form an Anglican diocese,

under the Bishop in Argentina and Eastern South America with the Falkland Islands, whose center is Buenos Aires.

Thirdly, we have the small-scale missionary effort of the Protestant Episcopal Church in the U. S. A., the objective of which is the founding of indigenous Churches among Spanish- and Portuguese-speaking people, and also the work of the South American Missionary Society of the Church of England among the South American Indians.

Here are four distinct categories, which taken together do not add up to a very great deal. In addition we must recognize that the differences between these groups in terms of language, social status, conception of the Church, geographical location, and administration are so serious that one can speak of all of these people as Anglicans only because there are certain historical links between them, which are, however, all of them, completely extraneous to Latin America. Of the various Churches and denominations present in this area today, Anglicanism is, of them all, surely the most divided within itself, the least homogeneous, with the most contradictory and confused idea of its mission, with the least satisfactory organization, the most marginal to the great currents of thought and life among the peoples.

Although that disturbing yet necessary statement will require some further comment, we must now consider somewhat the present situation of the Roman Catholic Church in Latin America.

A very perceptive missionary of the Presbyterian Church, the Rev. M. Richard Shaull, has written a book about Latin America called *Encounter with Revolution*. That title calls attention to the most fundamental fact about the whole area today — growth, change, ferment, in a word, revolution. The population explosion is under way with full force, new ideas, especially about the organization of society, are being discussed and tried, social customs are changing, industries are being developed with consequent modifications of the social structure, new expressions in architecture and the arts are catching the eyes of the world.

### Tumult

In addition to facing complexity, the Christian forces now face tumult. Given this situation, it is perhaps a tragedy for all Christians that the Roman Church, which has undeniably the greatest responsibility for Christian witness in these lands, should be found so weak, so identified with reaction and with the old ways, so backward culturally and intellectually, so lacking in vitality and sense of mission, so largely ignored and rejected by the people that her resources seem entirely inadequate to her task. The most convincing and obvious sign of this is the appalling shortage of priests, complicated by the even more appalling shortage of vo-

cations. Quite a number of foreign priests have been brought in, including Americans, and still the picture remains basically unaltered.

Not long ago I visited a small group of American Roman Catholic priests who are responsible for over 100 local churches scattered throughout a large area. Not only do they work almost entirely without the help of a national priesthood, but they will continue to do so for the foreseeable future in spite of their efforts to awaken vocations among their people.

What has happened is that the Church, through weakness and identification with the old ways of dealing with a backward and primitive people, has been caught unprepared by the sudden rush into the tumult of the modern world. In the enormous new cities one will often find many old churches in the portions that date back to colonial times, certainly enough for the small populations of those days; whereas in the new parts, where hundreds of thousands of workers are building their homes, the new churches are few and far between.

As usual the churches have been slow and hesitant in getting into relationship with the emerging industrial masses. There are tragically few intellectuals capable of giving a compelling apologetic for Christianity to their age. The Church does not even do that which it has the resources to do in an effective way, because it is backward in its mind and heart, nostalgic for vanished styles and times, jealous of its privileges and social position, and fundamentally out of touch with the age.

### Uninspired Adaptations

Just as an example, almost without exception those Roman Catholic churches being built in my area today are uninspired adaptations of earlier styles. In spite of the tremendous creativity of Brazilian architecture today, its use by the Roman Church is the rare exception rather than the rule. It seems as if still a major proportion of the Roman effort is expended in an attempt to evoke the past and call the people back to old patterns. The people are fascinated by the new, and only as it can come to terms with the new will the Church come alive to its mission.

The Christian mission in Latin America today is a staggering task. There is the age-old mission to people of primitive background, not only those in the forests and deep in the mountains, but those who have brought into the great new cities their ancient beliefs and rites, given them new trappings, and offered them to the suffering masses. There is the witness to be made in the midst of the march into a more modern and technologically advanced society, the coming to grips with new forms of injustice and exploitation, new systems of thought, new horizons in cultural expression. There are the waves



**Bishop Sherrill: Christian forces in Latin America face complexity and tumult.**

of immigrants of all sorts and conditions that continue to pour into these lands.

If we summed up all the Christian forces now facing this massive challenge we would be dismayed by their weakness, by their divisions, by their backwardness. Throughout the world the call goes out to every Christian man and to every Christian group to pray, to work, and to help in order that a more effective witness be made to the Lordship of Jesus Christ in Latin America. That call should be heeded by Anglicans as well as by others, not in any narrow spirit, as if, as Bishop Bayne says with scorn, the mission of Anglicanism were to make Anglicans, but because we should do our share in responding to the world-wide summons to battle against all the forces that deny our Lord and God.

To Romans and Protestants alike we should say, as I think we always have said everywhere, at our best, that we come not to root out and to destroy, but to plant and to build, to make manifest in a dark world the kingdom of Christ, always ready to confess in word and deed that beyond the accidents of the history of our sinfulness, there is but one Lord and one Church.

When we consider the fragmentary and divided picture of the Anglican Church in Latin America, it is quite naturally suggested to our minds that a more effective witness might be made if these scattered and diverse groups were pulled together into provincial organizations formed of clearly defined and cohesive dioceses. Certainly we should move in that direction with all reasonable speed, not alone because we would have more effective administration of the Church's

affairs, but also to make visible the existence of our common tradition and to carry out within our Communion itself the ministry of reconciliation. However, the magnitude and difficulty of this task should not be underestimated, and the fact that not all its consequences would be beneficial, were it accomplished, should be recognized. While the job looks easy enough on paper or on a map, it is not easy in terms of the people involved. An attempt to force English-speaking and Spanish- or Portuguese-speaking people into one predetermined mold, or, to put it another way, nationals and foreigners into a closely-knit organization, especially in cases where there are enough foreigners to imprint a foreign character upon the whole enterprise, would probably result in many areas in excessive concentration on internal problems, misdirection of effort at the local level, and further paralysis of missionary outreach.

In such a complex situation big schemes are no substitute for practicality. We should seek to develop in each area well-defined and reasonable objectives, we should adopt the various methods appropriate to such objectives, and we should equip the local and regional churches with the tools required by their programs. At this stage, flexibility is more important than an organizational chart which might look splendid from a distance, say the distance from Lambeth to Rio de Janeiro, but which would not function as an instrument of mission.

#### Unification and Redeployment Needed

In sum, a unification and redeployment of our forces is indeed called for, but does not provide an answer for our major problem, which is that our local units are not clear about their own local objectives, and are sadly under-equipped to reach them.

What is the mission of Anglicanism in Latin America? What do we really have to offer the whole area? My own thinking on this vast issue focuses upon the two polarities of freedom and order. The balance between these two aspects of all life, which is maintained in the Anglican tradition, is, of course, one of the distinctive features of our Communion and may determine the shape of our mission in Latin America.

It is safe to say two things about all the aspects of life in the area we are discussing, including the religious area. First, everything is tremendously confused and disorganized, and, second, there is marvelous creativity on every side. In politics, in spite of the welter of parties, pressures, and programs, there is also a certain boldness and readiness to experiment, a refreshing freedom from dogmatic theories about what government is and should do. Cultural expression is extraordinarily rich and varied, though without a message to the age, a coherent vision of the true, the good, and the

beautiful. Thus, while religious groups tend to be fanatical, separatist, and peculiar, they often possess an enormous and vital drive.

This disorganized and yet creative picture of society should be contemplated along with the further recognition that freedom and order possess a certain very special tension in the soul of Latin America.

The egalitarian informally and conventionalism of North Americans is not especially congenial to the peoples to the south, for example. Their tradition is formal, logical, hierarchical, even authoritarian, on the one hand, and on the other, individualistic, passionate, and revolutionary. This probably means that even if the *principle* of our famous Anglican equilibrium between freedom and order were to be recognized as applicable to all peoples, no pat formulas are likely to work out in Latin America.

#### Doctrine, Discipline, Worship

The balance between freedom and order must be worked out in Latin America in terms of doctrine and discipline and worship, by living and creative Christian communities. The fact that the Anglican tradition is creedal and orthodox though not confessional offers the opportunity for theological thought capable of binding local expressions into the thinking of Christians of all time and throughout the world, and at the same time vitally related to the contemporary regional challenge. Our loyalty to Catholic order, mixed, according to the Province, with varying doses of Presbyterian and Congregational elements, should serve as the kind of laboratory where forms and procedures in the area of discipline can be fruitfully established. Above all, the wide latitude afforded to regional Churches in liturgical matters, when orthodoxy and adequacy are satisfied, means that Anglicanism promises to Latin Americans as to others, in due time, an ordered, free, and expressive worship.

Those things are not yet with us, and it does not yet appear what they shall be. Foreign missionaries and missionary societies should keep two things in mind: that the adaptation of doctrine, discipline, and worship to the region is a prime necessity, and that they themselves cannot adequately perform the task, which belongs to those indigenous to the area who come to know the Lord of the Church through their ministry. Therefore, without doubt, as has been said so many times, the most important task is to give indigenous leaders the greatest possible opportunities to develop their talents to the full, so that as the command of the enterprise becomes theirs, they may respond with power and knowledge.

Even if the Anglican Communion should awaken to its task in Latin America to a degree unforeseeable, judging by present indications, and should commit

to this area of the world much larger resources than are at present available, the number of Anglicans in relation to Roman Catholics and to the whole number of Christians would still be very small. For this if not for the many other good reasons that might be adduced, we must conceive of our mission from the outset and in every way as a contribution to the witness of the whole Christian family.

The world is surely too strong for a divided Church in Latin America. Now, unfortunately, the divisions among Christians in these countries are even greater than is true of the U.S.A. The isolation of our small Anglican groups from both Protestants and Roman Catholics is perturbing. I think we have no mission worthy of the name as an isolated body. We are asked to do our share, and testify in every place to what we know and have received, but always with a humble and Catholic spirit, in the light of a wide and Catholic vision of the Church.

But once again, as in the case of unity among Anglicans, it is easy to underestimate a complex and difficult situation. The ecumenical mind and spirit are new and weak in Latin America, set amidst the old imperialism of Rome and the newer and equally uncongenial sectarianism of the Protestant missions and Churches. Latin America is not at this time propitious territory for movements toward reunion. This does not mean that the ecumenical conscience should go to sleep or quit in despair; but it must be patient, insistent, politic, and very practical.

#### Strong Negatives

Bishop Bayne, in the same article in which he mentioned the danger of thinking that the mission of Anglicanism is to make Anglicans, has some strong negatives concerning the strategy of our Communion, "It is not a strategy of establishing little Anglican churches in congenial corners of the world. It is not a strategy of providing chaplaincies for the *status quo*. It is not a strategy calculated to build ourselves up as a great thing in ourselves. It is not a strategy of perpetuating what any of us or our Churches now have."

I could not agree more, and have only tried to show how in Latin America our strategy should be none of these things, but an expression of our age-old belief that there is only one Truth, the Lord Jesus Christ, and only one Body in Him, and that only through service to that Truth in that Body do people and the peoples attain their perfect freedom.

We bear this word to Anglicans themselves, to non-Anglican Christians, and to all throughout the world who do not own the kingdom of Christ, though they all belong to it. This is what it means to be Evangelical and Catholic. This is what it means to be an Anglican missionary.

Mr. Jack Chapin discusses the communication of the mission of the Church: You're competing with Coca Cola and Ben Hur.

Wrestling with the problem of how to get the mission of the Church into the life of the Church was a panel addressing itself to the awesome subject of "Personalization and Communication of the Mission."

The importance of considering the audience to be reached, when telling the Church about its mission, was stressed by Henry McCorkle, editor of the *Episcopalian*. He said:

"We are suffering from two potentially fatal diseases in our communication of the Gospel of Jesus Christ — the first I would call '*laissez faire* communicitis'; we expect everything we say and do, somehow, to trickle down to those who need it. Unfortunately, this is not happening and never will. We always seem to have plenty to say but nobody seems to be listening.

"We are also suffering from 'shotgun-blast communicitis.' Whenever we have something important to say, we fire the information through whatever channel we can lay our hands on, if we get that far, and hope it hits the target. This can work well at times when we seek to communicate with the world; it will never succeed in intra-Church communication when we try to reach the more than a million Episcopal families and individuals who are part of our Church, part of us.

"The results have been in keeping with our efforts: an overseas mission force the size of a small parish, and a per communicant gift to the overseas mission of less than \$1.50 a year.

"The key to this fundamental problem of personalizing and communicating the mission of the Church is the audience; in this case, the more than a million Episcopal families and individuals who make up our branch of the Holy Catholic Church.

"If we can reach all of ourselves regularly as families — in our homes — with the information about the mission which all of us are commanded to undertake — then, and only then, can we all truly become partners in mission.

"We are starting in this direction. We are in the process of developing an intra-Church communication system which will be able to serve each family unit.

"The system consists of the parish bulletin, the diocesan journal, and a national [official] publication [the *Episcopalian*].

"Will this system of intra-Church communication awaken Episcopalians to the challenges of the contemporary world? Of course it will, if we are bold enough to try it. There are two major conditions, however. The products must be good — they must compete for people's time — and they must go regularly into the home.

"The parish bulletin *must* announce the coming of films and speakers on mission. The diocesan journal *must* follow area missionaries and announce and cover mission rallies, 'adoption' plans, and other special mission-related events. The national magazine *must* provide first-hand, relevant articles



## Leftovers for the Heathens?

(PANEL)

and photo stories on the Church at work throughout the world, and pieces on the changing mission of the Church."

Offering a "bushel basket" of diverse ideas to what he described as a very diverse group, John Chapin, director of the department of communications, diocese of Michigan, began:

"They have a great phrase in the Marine Corps to illustrate what we call 'parochialism' or 'diocesanism': 'Haul up the ladder Jack, I'm aboard.' Take care of the number one boy. Charity begins at home. Take whatever is left over and what we can conveniently spare, and toss that to the benighted heathen. This is our self-centeredness which is reflected in failure to give."

This, said Mr. Chapin, illustrates the "perilous shape" the Church is in. His suggestions as to what to do about it, which he described as "very nuts-and-bolts," were concrete — "I am a believer in methods," he said.

"Have you ever seen on paper a list of all the channels that exist to get at the minds of the people in the parish? I'll bet a thousand dollars that nobody in this room has ever seen such a list on paper.

"Now what are these channels in our case? Let's talk a little about diocese. I say this with some trepidation being a layman. Let's start with bishops. Can't we convert bishops? [Laughter] Really. Does every bishop in our Church truly believe in the critical priority

of the overseas mission of the Church? Does he truly work to make his diocese aware of it, informed about it, support it? What about our diocesan executives? What about the hierarchy in the office in the see city? Do they have a plan? What about a plan that says: this is 1961; between now and 18 months from now is our plan to make everybody in the diocese of 'X' really informed about the overseas situation we face, the world in which we live, the responsibilities our missionaries face, and how we are going to staff and support this work. What should be the proper approach? What is our plan in this diocese? Our current pre-plan? This obviously is the responsibility of diocesan leadership.

"I've been involved with diocesan publications for some years. I'm also with the National Diocesan Press. I've talked to a majority of the national diocesan editors in the country personally, and most of the stories we print are horrible; they're poorly laid out; they're poorly written; they're irrelevant to the audience they reach; the photographs might as well be taken in Keokuk, Iowa, because they don't look like Japanese; etc.

"Speakers — do we skillfully, systematically bring in, book, and circulate informed good speakers? Or are they nice old ladies telling each other stories over tea — no offense to the better half of the Church that does the most work.

"What about clergy conferences? How often are diocesan clergy presented with the issues we've encountered at this conference;

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Participants in a panel devoted to the subject of manpower for missions: Some pointed answers were forthcoming.

# Closing Doors for Missionaries

(PANEL)

The door of opportunity, it has been pointed out, is closing on traditional missionaries and their work. Who will take their place? What kind of people should they be? How will they be trained? How can present missionaries, especially when confronted with rapid social change, reappraise their work? Some pointed answers were forthcoming during the Anglican mission conference in a panel discussion headed "Manpower for Mission."

One of the speakers, Col. Harold D. Kehm (retired Army officer), explored the potential of Christian laymen in filling the coming "missionary gap." He did so by explaining the operation of the new (April, 1960) organization of which he is chairman, Laymen International, "a pioneer service initiated by the Overseas Mission Society of the Episcopal Church to arouse the laity in the whole Church to participate in a new dimension in the world community." Said Col. Kehm:

"There are roughly some 1,800,000 Americans overseas at the present time. Among these are about 30,000 missionaries, of which 240 are Episcopalians.

"Even though not all of these laymen can be effective [by reason of location, religion, age, etc.] in filling the missionary gap, the potential is still significant.

"There are a few basic concepts that I

believe I am safe in saying our board accepts.

"First, we fairly well agree to use the term 'witness' in the minimum sense that it refers to being an acceptable observer of the practices of our Church — an 'average Christian.'

"Second, we do not intend to seek to do things in this field that other agencies are doing. Where we must overlap, we hope to use the work of others and we will be prepared to share our work.

"Also, our task is to further the work of our own Church, not to do something independent and unrelated to it.

"Third, we believe (as does the Gray report) that the most effective field for making laymen more helpful to the cause of Christ is in the parish. The task is an intensely personal one; within the parish people know each other best and can deal on a direct and personal basis. It is for this reason that the major program of Laymen International is called the Parish Stewards Program.

"Finally, we agree fully with Bishop Bayne that this kind of work is ecumenical in character. However, to get under way we must start from where we are. The Episcopal Church had no formal program in this area, hence there is a job to be done at home. We will continue to share our ideas and proposals with other Communion.

"Our Parish Stewards Program is the core of our efforts. A booklet, *A Parish Stewards Program*, available from our office, covers the subject in detail. Here in general terms; is how the program should work:

"An interested layman or clergyman, or both, with overseas experience should survey the situation within a parish to see if there is a significant flow of people to and from foreign lands, and if there are resources available to the parish to do anything about that flow, if there is one. The task is threefold:

"First, to assist the parishoner who is going overseas to prepare to be an effective witness.

"Second, to communicate with and support those who are overseas.

"Third, to consult with those who come from abroad, and to make the information and ideas they bring back available to others who are going overseas.

"It is impossible to prescribe a set of procedures. These necessarily vary with the parish. However, a general plan should be presented to the vestry for endorsement. We see no important financial requirements for such a program.

"One or more persons, referred to as 'parish stewards,' should be designated to get the program under way. What will be their work?

"To help those who are going overseas prepare for Christian witness, we see the stewards:

"(1) If need be, urging the parishoner to continue the practice of his faith after he gets overseas. A number of people allow church attendance and affiliation to fall by the wayside when it is difficult or different to keep them up abroad.

"(2) Making sure that the departing parishoner understands the importance of his witness and realizes that he is willy-nilly a representative of Christianity and that he needs to represent it well.

"(3) Helping him to understand that being a good representative Christian abroad is different from being one in the U.S.A.

"Resources for orientation on political, sociological, and cultural factors are probably not available in most parishes. Furthermore, many people going overseas receive such orientation in their secular work, or acquire it from relevant books and pamphlets. However, we would hope that the parish stewards would be able to help in these matters too, if by doing nothing more than helping the prospective traveler to communicate with someone who has been in the country to which he is going.

"The depth of Christian witness which a prospective traveler should be urged to undertake is a matter which must be decided by circumstances. It is a serious business to seek to influence a man to change his religious faith and ethics. Amateur guidance to amateur efforts in this area is dangerous. In each case there must be careful analysis by the parish priest or by someone with a comparable degree of theological background and knowledge of humanity. On

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St. John the Baptist, pictured by the 15th-century Dutch painter, Geertgen tot Sing Jans: We recall his witness.

The answer to the question

## *Why Do They Do It?*

raises another question

by the Very Rev. C. Julian Bartlett

*During the early years of the war in China . . . a story crept into letters and newspapers. . . . An enemy officer came to a missionary with a question. "Why do they do it?" he asked. "Wherever our soldiers go they find missionaries working with the Chinese, fleeing with them across mountains and rivers, casting in their lot with them, enduring hardship with them, ministering to the physical needs of the wounded, friend and foe alike. Why do these men and women leave their comfortable homes in Europe or America, part from their families, and spend their lives laboring for a people who mean nothing to them? Our men cannot understand it. Tell us — why do they do it?"*

*An aged and respected Japanese Christian leader, facing once again an American colleague who had been interned and repatriated but had come back with the first Americans to reach Japan, could only stand still and, with tears streaming down his cheeks, murmur, "You have returned!"\**

**T**o those who are concerned enough to look about them, it is evident that there is a resurgence of missionary concern, zeal, and activity throughout the Christian world. While there is certainly no cause for complacency in that fact, it does offer the basis for renewed hope, for redoubling of effort and for prayerful and intelligent recall of both the Christian motive for missions and the imperatives which loom so clearly before and within us.

Let us return to the question asked by the Japanese army officer: "Why do they do it?" The first answer comes clear from the Gospels of Epiphanytide: To make Christ known. But intellectual assent cannot be given to that answer without asking in turn, "Why *should* Christ be made known?"

Harold Lindsell has approached that question most helpfully in his book *Missionary Principles and Practice*,

\*From *Committed Unto Us*, by Willis Lamott, Friendship Press, 1947.

[Fleming H. Revell Co., 1955.] Said he, ". . . ultimately all missionary endeavor is rooted and grounded in the Word of God. . . . Directly or indirectly the final explication for missionary activity returns us to the Holy Scriptures. . . ."

"The Bible is a missionary book, and the source of its missionary zeal lies in the heart of God Himself. Jesus Christ is God's missionary to a lost and dying world, and the entire sacred canon is a description of God reaching down and reaching out toward sinful man for the purpose of redeeming him."

It is one thing for a comparatively few consecrated and dedicated Christians to answer the call of the Holy Spirit and to devote their lives to missionary enterprises. It is quite another for those of us who support and promote missions to find sufficient grace to reorient our lives and convictions in loyalty to the missionary task of the Church. It is in the Bible that we must look for the revelation of the breadth, the depth, the height of Almighty God's missionary design.

Many do not think of the Old Testament as essential to the Christian religion, much less as a missionary document. But we must recall that the first five books of the Old Testament reveal that God had and has the entire world in His plan! His choice of the Hebrew nation was not to limit His favor or to exclude the rest of humanity. Rather He chose that peculiar people as a channel through which His law, His love, and a Redeemer should become a reality.

But if the Old Testament is a missionary book, how much more so is the New Testament. Beginning with God's mighty act of invasion into the world of man in the person of Jesus, we can see clearly the same thread, becoming larger and larger, as it runs through the Gospels, the Acts, the Epistles.

I think again of the aged Japanese

Dean Bartlett:  
We must look in the Bible.



Christian, looking into the eyes of his former missionary friends and saying, "You have returned!" Why do they do it? To make Christ known! And why must we make Christ known? Because it is God's loving plan for the redemption of a sick world and He has revealed that love and that plan in Holy Scripture.

I shall leave you to judge whether or not you think the Episcopal Church has responded in love and obedience to the clearly revealed will of her Lord and whether we have risen as we could have to the opportunities for doing so.

Let there be no mistake in diagnosis! The pastors of our churches and the people in the pews may not in good conscience simply sit in judgment upon our national effort or its administration. It is no more justifiable for Church people — clerical or lay — to do that than it is for Americans to complain about the lack of foreign aid this country offers, when they are unwilling to pay taxes for greater foreign aid. If we are not spending enough money for overseas missions it is primarily because not enough support is forthcoming from the Church. If we are not sending enough men and women to the urgent task of overseas work it is because we are not inspiring enough people in our parish churches to do that work.

A good measure of your own involvement in these questions is to determine whether or not your parish is over-paying its missionary quota and to ask how many men and women from your parish have gone out into overseas missions in the last 15 years, or in the history of the parish.

Any candid appraisal of our effort confronts us inevitably with the meagerness of our response (in proportion to our wealth and to the sums we have spent on non-essentials at home) to the stirring of the Holy Spirit within us and to the will and purpose of God as revealed in Holy Scripture, and in the person and life of our Lord Jesus Christ. By the same token, any real quickening of the missionary life of our overseas effort will come in proportion to the response of the Church in the parochial dimension of its life.

John the Baptist was the voice of one crying in the wilderness in his generation. We recall his witness in every Epiphany-tide because within the limits of his power he prepared the way for an epiphany — a showing forth — of the power and purpose of God's redeeming love.

Are we called to do less in our generation? Is the time less propitious? Are the imperatives less urgent? Does our Lord lay a lesser task upon us? Are God's love and the Cross of Christ less able to redeem? Are we less able to respond to the quickening presence of the Holy Spirit as He works in the life of the Church at home?

## THE AUTHORS

As Executive Officer of the Anglican Communion, the Rt. Rev. Dr. **Stephen F. Bayne**, former Bishop of Olympia, USA, is the man who knows best the problems and opportunities of Anglicanism all over the world. His travels have taken him around the world several times and brought him into direct contact with the men and movements of many nations.

The Rt. Rev. **Edmund Knox Sherrill**, son of the former Presiding Bishop, has been Bishop of Central Brazil for two years. Aged 36, he is one of the youngest bishops of the Church. Before his election to the episcopate he served in Brazil for five years as rector of Holy Trinity Church, Sao Paulo.

The Rev. **Joseph Kitagawa**, who teaches history of religions at the University of Chicago, was born and brought up in Japan, graduating from St. Paul's University and Central Theological College, Tokyo. His work in this country began at the Church of the Holy Apostles, Hunt, Idaho. Before joining the faculty of the university he served for five years as chaplain to the Bishop of Chicago for Japanese-American work.

The Very Rev. **Cosam Julian Bartlett**, dean of Grace Cathedral, San Francisco, served as president of Bartlett Chemicals, Inc., for 11 years before entering the ministry at the age of 36. He was rector of St. Paul's Church, Washington, D. C., from 1950 until 1955, when he went to San Francisco.

The Rev. **Charles H. Long, Jr.**, has recently returned from six years of missionary service in Hong Kong to take up the rectorship of St. Peter's Church, Glenside, Pa. Before going to Hong Kong he served for four years on the staff of the Overseas Department of the National Council. His father, the Rev. Charles H. Long, veteran secretary of the diocese of Pennsylvania and first assistant secretary of the House of Deputies, was in the audience at the OMS conference when Charles, Jr., delivered his address.

# Anglican Mission and Christian Unity

by the Rev. Charles H. Long

What does one mean by the Ecumenical Church? Is there such a thing? Or is it only a dream in men's minds? Surely we do not mean a particular organization like the World Council of Churches. But what biblical or theological justification do we have for talking about a specifically *Anglican* mission? This is a strange idea. Should we not be a little less defensive and self-conscious and speak rather of the mission of the Church Universal, (*i.e.*, ecumenical) God's calling and sending Anglicans to participate in the larger mission?

Archbishop William Temple once declared, "I believe in One Holy Catholic Church and regret that at present it does not exist." We believe in the particular tasks of the Episcopal Church and trust God to fit our work into the rest of His plans, for the Roman Catholics, the Pentecostals and all the others.

It takes a little arrogance to speak knowingly about the ecumenical Church, what God is doing, and what responsibility we have to bear in the larger picture. Nevertheless our root problem is probably not arrogance but indifference.

We *are* indifferent. We do not care enough. We seem to prefer division, the familiar and comfortable problems of divided Churches, rather than the risks and consequences of new and untried expressions of unity. It is said that "corruption" in the Pauline sense means "to love one's sins." Is not the Episcopal

Church in danger of becoming a corrupt Church when we glory in our distinctiveness, enjoy our separateness, boast of our achievements, and make excuses for our failures?

The unity of the Church is a reality, though the fact of our unhappy divisions is no less real. The unity of the Church already exists though we persist in thinking we have to "achieve" unity or create it, as though we could create the Body of Christ ourselves, as though what God has done in Christ needed to be done over again. The unity of the Spirit is not to be longed for, it is given. So is the unity of "one Lord, one Faith, one Baptism, one God and Father of all who is above all and through all and in you all." (Eph. 4:5-6).

In such terms as these both the Bible and the Creeds speak of the unity of the Church, not as an ideal after which Christians should strive but as a reality in which they live. It is a "real" unity but it is also a "mystery," part of the mystery of God himself. The Eucharist is not only the "Sacrament of Unity" in which God gives the gift of unity, it is also the focus of division, where Christians exclude each other and separate the Body of Christ in the most profound way possible.

It is all too obvious that Christians also live in another reality, not of unity but of division, a reality of separation that openly refutes the Gospel of reconciliation that we preach, that seems to deny

the truth of what the Bible itself says of the Church. That is the scandal of disunity as it affects our mission to the world. It makes it appear that either God is a liar or we are. Men see that there is not one Church but many Churches, competing with each other and contradicting each other, some who call themselves Christians condemning as heretics others who call themselves Christians.

To us has been given a heritage that is both Catholic and Reformed. To us has been given the heritage of moderation and inclusiveness and long experience of blending diversity within unity. Understanding of the crucial relationship between national solidarity and religious unity is in our Anglican bones.

## Agents of Division?

But we have failed by and large to live by this tradition outside the Anglo-Saxon nations and cultures. In our overseas work not unity but division has too often been our basic assumption. Let me give one practical illustration. We do not baptize babies into the membership of the Episcopal Church, they are "grafted into the body of Christ's Church" and received into "Christ's flock." A deacon or priest is ordained to an "office" in "the Church of God." A bishop is not consecrated as just an Anglican bishop but as a "Bishop in the Church of God." But our missionaries are always and exclusively recognized as Episcopal missionaries. They are appointed — one might almost say employed as agents — by the National Council of the Protestant Episcopal Church, to further the work of *our* Church in its branches around the world.

Sometimes it is argued that coöperation with others through all the agencies and bureaucracies of the ecumenical movement is a luxury we can ill afford. There is so much to be *done* where we are. In a way, the concern for unity is in conflict with the concern for evangelism. Unquestionably much of the superstructure of ecumenical organizations *is* a luxury that cannot indefinitely be maintained. But division, too, is often a form of persistent self-indulgence, a luxury which overseas at least we may not be able to enjoy much longer.

First, as has been pointed out many times in the past, division is inefficient. It leads to duplication of expenditure, manpower and research. We deny ourselves the benefit of the experience and wisdom of others. There are many things that we can do together that we could not begin to do separately.

There is nothing particularly Christian about coöperation however, when it is entered into for the sake of expediency.

I have been working for the last six years with university students abroad. This is the very group of able young leaders we covet for the leadership of struggling minority Churches who need

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# A Theology of Mission

by Joseph M. Kitagawa

## *Theology and Mission*

*Are Basically Inseparable,*

*says the author*

The professional jargon of any field sounds formidable to the non-initiated, and theology is no exception on this score. However, we have to bear in mind that theology is not a monopoly of theologians and clergymen. Anybody who probes the meaning of Faith is engaged in theological inquiry, even though he may not know all the technical theological lingo. In this sense, theology is an attempt to articulate the meaning of human existence in the light of religious experience; and since any genuine religious experience must always be interpreted, shared, and witnessed, "inquiry" and "witnessing" — theology and mission — are basically inseparable.

For example, the Gospel of Luke

(Chap. 24) records the story of two disciples who were going to Emmaus, "talking with each other about *all these things that had happened.*" They were not trained theologians, but they were seriously asking what God was trying to reveal in the event of Jesus Christ. They were not at all certain about the meaning of what they had seen and heard, but the impact of their experience compelled them to relate "what had happened" to a total stranger whom they met on the road. "Although their eyes were kept from recognizing him," so the Gospel of Luke tells us, later they came to realize who the stranger was. "Did not our hearts burn within us while he talked to us on the road. . . .?"

It may be said that those two disciples are the prototypes of all Christians who are bound to ask after the meaning of their faith, and to share their faith with others. Thus, all of us, clergy and laity alike, are consciously or unconsciously engaged in formulating a "theology of mission," which is an endeavor to state and restate in our own language, as clearly and articulately as possible, our faith and vocation, as well as our self-consciousness of being members of the Christian Community.

We must bear in mind that Christianity did not start with speculation about the ultimate ground of the universe or with other metaphysical problems. Christianity started as a response to "God's mighty acts," which threw light on the meaning of history and of human existence. From the beginning, Christians faced difficulties in explaining rationally the wonder and mystery of the religious experience that illuminated and transformed all aspects of their life. To communicate the meaning of "what had happened" required more than intellectual discourse alone. The Christian Community developed corporate worship so that the decisive experiences of the Church, which were transmitted and preserved in the communal reservoir of the Christian fellowship, could be renewed as the living experience of the faithful in every generation. The Christian Community also accepted the Old and New Testaments as the record of the Word of God, and formulated the basic affirmations of the Faith in credal statements.

Through all these activities, the Christian Community attempted to make the Faith of the Fathers relevant to the human situation in every age, and also to bear witness to those who were outside the Christian fellowship. These two dimensions of the "theological" endeavor — that is, maintaining the relevance of the Christian experience for every generation of the faithful and also witnessing the Faith to outsiders — were seen, ideally

Dr. Kitagawa and Bishop Creighton: Christianity did not start with speculation.



at any rate, as two sides of the one and the same Christian vocation.

In assessing the issues confronting the Church today, many people are tempted to use the familiar formula: "The eternal Gospel vs. the changing world." That is to say, they take the position that the Church is the guardian of the fixed and final Gospel in some sort of sacred univac, and all that is needed is to analyze the social, cultural, economic, and political trends, so that the Church can formulate a new and up-to-date method to push the right button at the right time in order to transmit divine grace to a reluctant and skeptical world. Much of so-called missionary strategy is based on this oversimplified formula.

There are, of course, many pressing issues that the Church must take seriously in the contemporary world. But all responsible Christians, clergy and laity alike, must reflect upon the theological significance of four key problems: (1) the end of Western colonial rule of the peoples in Asia and Africa; (2) the growth of world Communism; (3) the secularization of Western culture, and (4) the resurgence of the great religions of the East. These are not to be set aside simply as "non-theological factors," which have only indirect relevance to the operational aspect of the Christian world mission. Today, the Christian Faith must face these issues squarely and courageously; and difficult though it may be, we must humbly ask whether or not the Lord of history is at work in these dynamic events, in which we are deeply involved, as He reconciles the world unto Himself.

One may rightly ask, then, what kind of theology of mission ought we to develop in our time?

It seems to me, what is needed is not another propositional system of theology, but a new theological outlook, attitude, and awareness of God's self-revelation in the Son and in the Holy Spirit, and His redeeming acts in nature and in history, as well as in the cultures and religions of the world. We must bear in mind that a dynamic theological enterprise, carried on in a constant dialogue with the revealed Word, will never be finished, because the inherited ways to express faith will always be called into question by the people of later generations and those in other cultural contexts. In short, what I am suggesting is not a new system of theology of mission but at best some general theological principles which must be applied to various situations and issues that confront the Church.

At the expense of oversimplification, let us depict three such general principles for our discussion. First, any theological reflection on the mission of the Church must be based on the scriptures, the tradition of the Church, and contemporary life. Second, the Church must never lose its vision of being a group of disciples

who walk on the road to Emmaus, reflecting on the meaning of God's mighty acts, and sharing their religious experience with strangers who walk at their side. That is to say, the Church is not a self-serving and self-sufficient citadel; it is God's moving vehicle to bear witness to His continuing acts of redemption and reconciliation. In Bonhoeffer's phrase, "the Church is her true self only when she exists for humanity." Third, the mission of the Church is to bear witness to God and also to share in the ministry of God, who works *through* us and *with* us, but who also works in other ways and in His own time. While the entire Church, including both clergy and laity, is called a "royal priesthood" (I Peter 2:9), the Church has no monopoly of divine grace on earth. It is God who works *through* us and *with* us, and He may speak to us through a total stranger we meet on the road.

Today, we are compelled to think through theologically the relationship between global confessionalism and the ecumenical ideal. Whether we like it or not, the tension between them will remain unrelieved for many years to come, and it may be that the vocation of the Anglican Church is to find a thin edge between these two, constantly examining each step we take in the light of the scriptures, the tradition of the Church, and contemporary experience.

The vocation of the Anglican Church ought not to be to exalt and guard its own particular heritage as something unapproachably sacred. If the Anglican heritage has enduring qualities, they can and must be universalized. The Anglican Church will be meaningless if it remains simply "Anglican." Its vocation — its mission, if you will — is to find a way to demonstrate that the unity of the Church is more than the unity of ecclesiastical structure, even though the latter is necessary. Thus, one of the most important theological tasks before us is to affirm, in the midst of the brokenness of the Church, the existence of true unity — the unity of those who are called into the new household of God. We, as Christians of the Anglican tradition, cannot create this unity; we can only bear witness to it.

#### Encounter, Identification, and Dialogue

Needless to say, such a theological enterprise cannot be solely preoccupied with internal ecclesiastical and theological problems. The Church in its pilgrimage must be conscious of its encounter with the social, cultural, political, and economic aspects of human existence.

How can we structure theologically all our religious insights, religious experiences, and even our sense of dilemma, uncertainty, and ambiguity, in such a way that they became meaningful to men and women in a society which has lost many of its Christian roots — and also to those who have been raised in the non-

Christian religious cultures of the East?

It seems to me that a theology of mission must take into account the fact that the Gospel cannot be understood and communicated merely through the intellect and through words. Christians must become aware of those strangers who are walking with them on the road, and this "encounter" must lead to "identification" and "dialogue," which, after all, is the meaning of Incarnation. Our theological task is to listen as well as to speak.

It was the awareness of the provisional nature of the Christian apprehension of God that compelled Weber to marvel at the ability of the illiterate people in Indonesia — "their powerful imagination, their ability to *see*: pictures, actions, and significant happenings in nature and human life." Thus, he writes poignantly about the changes that took place in his own attitude: "The Western missionary who had come to teach became the pupil. The longer he who had come as a literate among illiterates lived with these 'letter-blind' people, the more he realized that he himself was blind among those who could see; that he was a stunted poor intellectual with only *one* means of communication (through pallid abstract ideas) among imaginative artists who thought and spoke in colorful, glowing pictures, actions and symbols.\*"

There was a time when the mission of the Church was understood primarily in terms of the proselytizing of converts, either by direct preaching or by means of medical, social, and other Church-related institutional activities. In those days, theology of mission meant a practical theological formula to combat the claims of rival faiths, and to guide and nurture those who had "decided for Christ." Today theology of mission must engage in self-searching theological reflection upon all dimensions of the mission of the Church, both in the East and in the West, humbly recognizing that there is no magic formula to authenticate the truth of Christian Faith.

Christian Faith has always been caught by its two diametrically opposed thrusts — the universal and the particular. There is no logical consistency that will solve this tension either between ecumenicity and global confessionalism or between Christianity and other religions. Probably, it is the peculiar vocation of the Church in our time, especially of the Anglican Church, to live with the frustrating ambiguity, constantly listening to fellow Christians and other fellow men who walk with us, sharing our experiences and witnessing to the One who speaks through the scriptures, the tradition of the Church, and our contemporary experience, realizing, however, that our own apprehension of God is at best provisional and imperfect.

\*Weber, H. R., *The Communication of the Gospel to Illiterates*, (I. M. C. Pamphlet No. 4), London: SCM Press, 1957.

## UNITY

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their help desperately. But they are not coming forward, as the ablest men in former generations did, to offer their lives to the ministry or for the work of Church schools and hospitals. They are asking us bluntly, "Do you mean what you say? How can the Church be One, Holy, Catholic, and Apostolic, and at the same time be broken, worldly, provincial, and parasitic, as we see it to be?" Of course there are answers to that, but do you really hear the question?

F. D. Maurice wrote, "Men are generally right in what they affirm and wrong in what they deny." It is what we deny in the affirmations of others that most often separates us from them. To live in the dimension of unity means that our proclamation of the Gospel will be simply an affirmation, a positive demonstration, of the Faith committed to us and never a denial of the convictions held by other men. The whole mission of the Church in local parishes and in distant countries can be judged by this standard. Does it have the effect of an attack on other Christian bodies, a rivalry or struggle against them? Or do we seek ever new ways to stand with them pointing together to one Lord and Saviour and Ruler of all?

In practical terms of missionary policy this would give the highest priority to cooperation with others in making Christ known to the world. The "highest priority" does not mean to give to cooperation only what we can afford after we have taken care of our own needs. At least we should tithe our missionary budgets for this purpose in the same way that we ask Church members to tithe in their giving to the Church. It means that we should go further than even the Gray report recommends, that we should join with others in risks and experiments.

In East Germany today, in the midst of all the Communist propaganda for co-existence, a new watchword inspires and guides the Christian Church. It is the word *pro-existence*. Perhaps that one word sums up all that I have been trying to say. The Church is called to exist *for* the world, even for its enemies in the world. The broken parts of the Body of Christ, because they are one Body, are likewise called to live for one another, even for those who betray and distort the Christian Faith.

What then does *pro-existence* mean? It is simply the old Christian word "love." It means to live for another as a mother lives for her child, as a pastor strives, at least, to live for his people. It goes beyond living side by side *with* people who differ from us; that would be, at best, co-existence and, at worst, cold war. *Pro-existence* means to live for the unity of the Church under the Lordship of Jesus Christ, for the whole Gospel, and the whole world.

## CLOSING DOORS

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the other hand, encouraging good witness cannot help but contribute to the Christian cause. Support of truly Christian activities going on in the area should always be urged. Our philosophy on this and related matters is outlined in, *Are You Going Abroad*, published by The Forward Movement Publications.

"The task of supporting and communicating with the parishioner after he is abroad can range from provision of literature to support in the form of goods or funds. Publication of communications from parishioners overseas to the congregation should prove interesting and helpful.

"Debriefing the returnee is essentially a matter of interview and consultation. This can take the form of individual discussions, or of presentations before the congregation or before appropriate groups or clubs. The essential thing is to use the experience gained by the person who has been overseas to make the Parish Stewards Program more effective.

"Laymen International has done and is planning activities other than the Parish Stewards Program. These include introductory and instructional seminars, test programs, development of literature, and the like.

"The program of Laymen International should serve to improve the image of Christianity presented by Christians overseas, even if Christians overseas do nothing more than regularly practice their faith. If they actively support a missionary's programs the impact would be even greater. Also, laymen can often reach a group which clergy cannot reach. This is particularly true for technical and professional personnel.

"We do not see the work of Laymen International as the only or even the chief answer to the problems of Christian mission overseas, but we are convinced that it can be a significant help."

The Rev. William A. Clebsch discussed the relation of theological education to the mission of the Church. Dr. Clebsch is professor of the history and mission of the Church at the Episcopal Theological Seminary of the Southwest. He said:

"Missionaries have always, in the American Episcopal Church, received the same training that everybody else received. They were just the overflow, 'odd balls' who didn't fit at home very well and seemed to fit somewhere else.

"There have been a number of recent readjustments in the curriculum of theological education by which many ordained and official missionaries have been trained. These readjustments strike me as largely designed to make Christianity marketable at home and perhaps a little more attractive as an export item.

"However, there are possibilities in theological education today; we're just beginning to see them arise in a few theological schools in which a curriculum tries to do something very different; in which a curricu-

lum tries to say that men are sent because God is One who sends, and all men are sent to be at home wherever they may be and never quite at home when they are at home. These are men with a mission — never comfortable, never just fitting in, always listening to find the God who sends.

"I think this is a beginning. I think the seminaries are beginning to make a real impact on the mission of the Church in their training of ordained clergy. I don't think the battle in our own Communion is by any means won, or that we are over the hump.

"In a letter which was written early in the 2d century by a Christian about Christians, it was said that Christians don't have any special way of living in the sense of having their own customs or their own language or their own cities; they live in the cities of the barbarians and of the Greeks; and they conform in every way in the pattern of their lives — in dress, speech, and even in knowledge. But yet their life is wonderful and passing strange for they live in their native land like foreigners and to them every foreign land is home. I believe that if we are seeing a renaissance, in our own day, of the faith which knows that kind of life and that meaning of mission, then that faith is filtering in to theological education. I believe, with the writer of the letter to Diognetus, that if the clergy can learn to live as foreigners at home then they may learn to be at home abroad."

The role of the foreign missionary in an area which is undergoing dramatic social, political, and economic change was discussed by a priest who is a missionary in an area which is undergoing dramatic social, political, and economic change. He is the Rev. Charles H. Clark, faculty member at St. Peter's Hall, Trinity College, Singapore, B.C.C. Explaining that he did not claim to be an authority on missionary areas other than his own, the Rev. Mr. Clark said he doubts whether there exists "a definite pattern of behavior for an American missionary in the complex and changing life of a foreign land today." Then he proceeded:

"I do know something about Southeast Asia and the Christian mission in its lands and islands, because I have lived there, and studied there, and traveled there — because I have paid taxes there, sent my children to school there, made friends there, and because I have worshiped and worked side by side with people of many colors and tongues, who like myself would acknowledge Jesus Christ as Lord and Saviour.

"Every state included in the diocese of Singapore and Malaya, except Thailand, has gained its independence from Western colonial authority since the second world war, and self-conscious nationalism is burgeoning in the 1960s. Within the context of a modern technological revolution, moreover, the ancient and indigenous religions of Asia are exerting themselves in renaissance; and always and everywhere the apostles of Communism are exploiting the growing pains of new freedom.

"Is there a place for the Western missionary in Southeast Asia, today? Can he make a contribution to the life of the Church there, now — for the future? I think that the answer is 'yes' to these questions. This

**PHOTOGRAPHS:** All photos of the Overseas Mission Conference were taken by F. P. Toia.

is not a time for Churches of the East and West to draw apart, but rather a time when renewed efforts should be made to sustain those contacts by which our common heritage as Christians may be discovered and enriched.

"The missionary's role as interpreter of an established Christian community is not exactly passive, but neither is it a dominating one. If the Church in Southeast Asia is to realize the destiny for which we all pray, then it must really, and in our time, consciously commit itself to a quest of that destiny. Without indigenous leadership it cannot be expected to do so. This is the moment for 'do-it-yourself' in Southeast Asia — for the Church and its mission there, as well as for every secular institution and activity there I can think of.

"We have realized this only lately, in the diocese of Singapore and Malaya. Before the war there was no institution for the training of local clergy, and before 1950 only seven men had been presented to the bishop for ordination. Since its foundation in 1954, St. Peter's Hall has made a significant beginning for theological education. Our own Episcopal Church, through the National Council and the United Thank Offering has made a substantial contribution to the support and program of St. Peter's Hall, in these crucial years of its infancy. The Hall, as an Anglican training center, is placed and is growing within the life of an interdenominational seminary known as Trinity College. Our Anglican students who reside at St. Peter's Hall share completely with Methodists and Presbyterians in the general theological course now established at Trinity College, while at the same time following a particular discipline of life and study designed to prepare them for a ministry in their own Communion.

"Without a doubt the work that St. Peter's Hall has begun in the diocese of Singapore and Malaya is critical for the future of the Church in Southeast Asia.

"In fact, without the young Chinese, Indians, Malays, and Indonesians now studying there the Church has no future in the new Asia.

"The foreign missionary is bound to stimulate and support this sort of enterprise with all his heart. And if he is called upon to assist in a practical and personal way in the actual training of Asian clergy, then he has been given an assignment of extraordinary trust. His primary task is not to be a tutor in classical theological disciplines, but to elicit and encourage thoughtful discussion among his students and colleagues concerning the shape of things as they are and as they are to come in Asia. He must inspire a real grappling with the great problems of 'Christ and culture,' in an atmosphere of urgency, whereby each student now preparing for Holy Orders may recognize the importance which his own vocation and decisions have for the future of the Church of Asia."

### The Living Church Development Program

The purpose of this fund is to keep THE LIVING CHURCH alive and keep it growing. Contributions from readers are acknowledged by individual receipts mailed to them and are recognized as legitimate charitable deductions on federal income tax returns.

Receipt No. 1769, Feb. 2 .....\$5.00

## LEFOVERS?

Continued from page 24

how often are they effectively informed, moved, sent forth to witness in their parishes, to their parishioners?

"How many types of visual displays have you seen in your diocese on the mission of the Church?

"What about attendance at General Convention? Here the whole Church is gathered. Do the same powerful leaders and stalwart senior wardens attend? The mass of your diocese doesn't have the slightest idea of what's going on at General Convention.

"Who in your diocese knows what really good motion picture films are available — and sees that the people of the diocese see those films? What about this series our National Council has turned out on the Mission to Mid-Century, a 13-week TV series? How many of the stations in your diocese have carried this series? Did the people of your diocese know it was on the air?

"I hope our national Church will supply, for use as a diocesan tool, a good radio series to tell about the mission of the Church — some about some of the wonderful people involved and some of the problems they face in order to lift the curse of the picture we have of missionaries marching on in the golden sunset in jolly triumph, which is hardly the case.

"Come into the parish level. Is every graduate of a confirmation class informed, fired-up, and committed to the world-wide mission of the Church? What about the people who come into our Church from other Communions?

"What about opportunities for our clergy who went to seminary 5, 10, 15, 20 years ago, and perhaps have been busy running campuses and trying to pay off mortgages? Can they get out of their parishes, to go to the College of Preachers, to St. Augustine's in England, to the Institute for Advanced Pastoral Studies? At such places clergy can reacquaint themselves, sharpen up, refire themselves on this whole question of the overseas mission.

"What about our responsibility to recruit people in the parish for training for overseas work?

"I've seen hundreds of Sunday bulletins. They are horrible. In 90% of the parishes of our country there are people who have some communications background and could be helping improve the bulletins. Most of our bulletins are concerned with announcing which parish group meets when to do what — while we burn up in Laos.

"What about parish discussion and Bible groups? These parish groups are the concerned who are trying to wrestle with the Faith — do they wrestle with *this* aspect of the Faith?

"Your diocesan laymen's group, your parish men's 'club,' the Episcopal Church Women, the Brotherhood of St. Andrew — you can name any organizations you want — are they concerned with studying and teaching and speaking to the others of the parish about our overseas mission responsibility? Why isn't everybody in our parish a member of Laymen's International or a member of the Overseas Mission Society? Why not?

"You're competing with Coca-Cola time, *Look, Ben Hur*, etc., for the mind and eye of these audiences, of your young people.

Hitler brainwashed 70 million people with a lie of the master race; why can't we brainwash our people about the Lord's work overseas?

Taking the tack that perhaps the problem is not to get the mission of the Church into the life of the Church, but rather to get the life of the Church — the people of the Church — into the mission, Peter Day, editor of THE LIVING CHURCH, said:

"What are we doing? Are we fighting Communism? Are we extending the American way? Are we expressing this sense of guilt or whatever it is, this feeling that people ought to see the whole of the American pattern in trying to catch up with American diplomatic and military and commercial penetration? Or are we people who love Christ and love people and want other people to share in our love?

"We have an awful lot of organization in the Church. I wonder if sometimes instead of making things happen it doesn't keep things from happening.

"What would happen, for example, to the total missionary program of the Church if the National Council went out of existence tomorrow? I think we might find that we had twice as many missionaries a year or two from now.

"One of our speakers has told us that 281 is not besieged by people trying to get into the overseas mission of the Church. I wish that we had a kind of communication which made it possible for the rank and file of the Church to reach the leadership as well as for the leadership to reach the rank and file.

"Think back to the beginnings of the 19th century when there was a great movement of spiritual renewal among the laity of Anglicanism, and they found it was a lot easier to go off and start a new Church, the Methodist, than it was to get their movement accepted by the leadership of the Episcopal Church.

"I believe that today there is an incredible readiness of lay people of the Episcopal Church to do their part in the world-wide mission of the Church. I've seen all kinds of examples of it.

"A godchild of mine visited a Baptist congregation; she went with a distinct sense that she was going to feel very superior about the Episcopal Church. When she got there she saw a map on the wall with three pins in it showing the three missions where this little Baptist parish was supporting missionaries. She came home quite shaken by this experience and wondering just what our Church ought to be doing.

"I have had the privilege of arranging for Paul Rusch to meet some people at three parishes in our diocese. The thing that struck me about this experience with Paul was not so much Paul's wonderful story in itself but the avidity, the thirst, with which the people flung themselves upon him because here was a place where they could get their teeth into this mission of the Church and do something about it.

"Every time Paul comes to Milwaukee the dollars just drop down upon him. He stole away two young people from our parish and one young person from another parish to go out to KEEP for the summer. Now we have a Japanese girl living with a family



Paul Rusch (left) with local governmental officials at KEEP's county fair, Kyosato, Japan. It wasn't so much the story, but the avidity, thirst, and wit.

in our parish and going to school in Milwaukee.

"This is what person-to-person missions is — it's personal concern, personal love, personal involvement; and it's a very different thing, if I may say so, from personalizing missions.

"How can we have an efficient communications system, how can we have a careful administrative system with a philosophy so subtle and correct that no mistake is ever made, how can we have all these things and still have the vitality and the love of one person for another which is what Christianity is really all about?

"I don't know the answer, but I hope that through an organization such as the Overseas Mission Society we will come to realize more and more that the work of the Church is one person loving another, that going out to other countries is simply a part of an inter-change with people coming from those countries to us. This whole thing can be a fellowship of love and mutual service, and only in that way, I believe, can this Church really rise to the full strength that it ought to have in the missionary field.

Said the Rev. David Reed, former missionary in Colombia, now assistant to the director of the Overseas Department of National Council:

"With all the rest I was given a topic this evening, a topic just a little bit longer than the topic for the whole panel—the practical problems and advantages of personalized

communication. As I talk to this I really cannot make a difference, I don't think, as Mr. Day did, between person-to-person and personalized because these both are saying what I'm talking about. I'd like to begin by saying that it is extremely frustrating to have a few moments to speak about the negative aspects of something to which you are deeply committed, and yet that is what I find myself being called to do, as I have the responsibility of talking about the practical problems, because somebody has to talk about these if we're going to get the whole picture of what's involved in personalized communication.

"There is no other way to transmit the life of Christ effectively, from one person to another, other than through the personal encounter. Why, if I am so convinced of this then, must I take a negative attitude on our panel?

"There are two reasons—the first of these is understood in terms of our resources as a Church. Upon whom does the burden for this personalizing fall in the Episcopal Church today? It naturally rests with the 240 men and women sent out by our Church, who know us, know our language, know our culture, and therefore are capable of communicating to us about their life and the people with whom they live. There are 240 of them to meet the personalized needs of three million Episcopalians in 7,000 parishes. Roughly 80 of these are home each year, for three months. Most of these people come home during the

months of June, July, and August when the Church is not prepared to make use of them, and the most use that we can expect generally is one hour on a Sunday morning and nothing from Monday to Saturday.

"For correspondence purposes these 240 missionaries are sitting duck targets for every fourth grade Sunday school class, every St. Ursula's Guild, every rector who has decided to do something about missions.

"The impulse to write a missionary strikes some one of our three million members roughly every 17 minutes. To answer these letters there are 240 Christian workers who have been sent by the Church to do more than a full-time job for Jesus Christ. Of course, we need their letters and we need these people as speakers, but let us be clear about the limited resources available for this and decide that we will strengthen the mission of the Church rather than undercut it by demanding the time of those people that we've sent overseas.

"The other reason why a group such as this one should consider a limiting factor in personalized communication is the narrow line between the personal and the sentimental in such communication. Conditions of poverty, hardship, and need around the world are in such contrast to the comfort and ease of the American people that it is very easy for us to get emotionally involved in the individual needs of people wherever we have a chance to be exposed to them. Also, we can be won by the personality boys from the mission field. We can respond to certain people because of their personality, and this is not the same thing as responding to Jesus Christ found in another culture and witnessed to by the people who have known Him there.

"A couple of practical suggestions—better stewardship calls for thorough planning to utilize fully the presence of a missionary speaker. It calls for reproduction and the sharing for those personal tidbits, those contacts, those letters that we do have when we write to a missionary. Let's not keep it the letter from a missionary in St. Ursula's Guild; let's see that it is reproduced in the Church bulletin; if it is quotable let's send it to the diocesan publication. Better stewardship calls us to look beyond the personalities of those serving Christ in other countries, to look beyond them to see the personal Christ who is at work through them and through their Church.

In reply to a question Mr. Reed said:

"One way, at present being used by only one parish in this country, is to pay the full cost of the missionary, though [he is sent out by the National Council]. Any parish that wants to raise \$10,000—because that's roughly what the whole thing costs—can have this privilege. Also, any parish may commit itself, for a full triennial period, for any portion of a missionary's salary which is paid over and above its quota.

"We also have a plan which is called 'Missionary Adoption,' of limited scope because we do not want to overburden a missionary with correspondence with 30 parishes. There are a few parishes, in more than half of the dioceses, that have a direct link with a missionary. Unfortunately, there are not enough missionaries to go around, and we are not going to burden them with excessive correspondence."

## CONVENTIONS

*Continued from page 13*

his "forthright statement" of Christian principles and responsibilities in the light of present-day social problems and calling upon the Church people of the diocese to "lay his words seriously to heart."

The convention called upon the bishop and council to take the necessary steps to discharge in full the obligation due on a pledge to the University of the South for the completion of All Saints' Chapel. The sum of \$3,000 is still outstanding on an original pledge of \$40,000.

**ELECTIONS.** Standing committee: clergy, Sherwood Clayton, Leonard Nelson, Donald Wattley; laity, Samuel Carleton, A. B. Moore, W. W. Pope. Deputies to General Convention: clerical, Sherwood Clayton, Leonard Nelson, Robert Ratelle, Donald Wattley; lay, A. S. Carleton, W. W. Pope, Russell Sprague, T. F. Wilson. Alternates: clerical, John Allin, Frank Hipwell, Philip Werlein, David Coughlin; lay, C. M. Waters, Jr., W. F. Colcock, Philip James, L. T. Ellis.

### MICHIGAN

## Stewardship and Unity

The diocese of Michigan, at its annual convention, adopted a resolution requesting General Convention to "instruct the Joint Commission on Approaches to Unity to enter into negotiations with the appropriate, authorized agencies" of the Presbyterian and Methodist Churches and the United Church of Christ, to develop a plan of Church union. The convention was held in St. Paul's Cathedral, Detroit, on February 1st.

The resolution also expressed confidence in the Archbishop of Canterbury's reestablishment of conversation between the see of Canterbury and the see of

Rome and his conversations with the Orthodox Patriarchs of Constantinople and Jerusalem. It expressed gratitude for the "graciousness and concern" of Pope John and the Patriarchs, and requested General Convention to instruct the Joint Commission on Approaches to Unity to "take due cognizance of these approaches to unity."

The convention also passed, with near-unanimity, a resolution setting up a "diocesan plan for corporate stewardship." The proposal substitutes the principle of self-allocation and proportional giving for the present method of established quotas for parishes and missions. The plan is voluntary and takes effect when an individual parish asks to be included in the plan. Those electing to participate must meet six requirements, which include the teaching of tithing and the establishment of the goal "that each church works toward giving beyond the parish an amount equal to its current operating expense."

The new Cathedral Center of the diocese, on Woodward Avenue, was dedicated by the Most Rev. Arthur Lichtenberger, Presiding Bishop. Bishop Lichtenberger also spoke at the convention dinner, saying:

"Every member of the Church by virtue of his Baptism and Confirmation is a steward and missionary. . . . Wherever we are, we are called to be missionaries for our Lord. The mission of the Church is not solely the responsibility of your bishops, the clergy, and a few lay leaders. . . . It is our responsibility together to worship the Lord, to bear witness to Him in our common life, and to work and pray and give for the spread of His kingdom."

The convention also:

- ✓ Recommended to the executive council that there should be a full-time director of college work in 1962.
- ✓ Heard Bishop Emrich of Michigan report that the diocese has 240 clergy and over 200 licensed lay readers.
- ✓ Passed a budget of \$154,513.50 for diocesan expense and \$504,661.73 for missionary extension, including \$265,716 to the National Council.
- ✓ Authorized the diocese of Michigan to "enter into a companion-diocese relationship with the missionary district of Alaska, in accordance with the program endorsed by the National Council."
- ✓ Admitted the Church of the Advent, Orchard Lake, Mich., as a new parish, and welcomed three new missions.
- ✓ Passed, for the second time, constitutional and canonical changes setting the standing committee at four clergymen and three laymen, serving on a rotating basis; prohibiting the calling of new rectors until all debts to the Church Pension Fund should be met; and enabling archdeacons to represent the bishop of the diocese "fully in such assignments as he might make."
- ✓ Heard a report on plans for the 1961 General Convention by the Rev. Canon I. C. Johnson, general chairman of the committee on arrangements. Canon Johnson said that 104,000 square feet of floor space have been reserved, and that 5,000 official participants and 25,000 visitors are expected.

✓ Heard Bishop Emrich ask each parish to "clean up, paint up, fix up," in preparation for the General Convention. Bishop Emrich asked the diocese to focus on the goal of making the 60th General Convention of the Church as fine a meeting as possible.

**ELECTIONS.** Standing committee: the Rev. F. Ricksford Meyers, the Rev. C. G. Widdifield, William Walker. Executive council: clergy, William Elliot, John Lee, Sidney Rood; laity, Grant Armstrong, Halsey Davidson, Harold Thompson.

### PUERTO RICO

## Million Dollar Request

Bishop Swift of Puerto Rico told the 54th convocation of the missionary district of Puerto Rico that he had asked the National Council to provide \$1,000,000 and 11 priests to further the work of the Church in the district. The convocation was held on February 6th and 7th.

Bishop Swift urged both clergy and laity to great missionary effort during the year. He asked the convocation to adopt a resolution to the effect that each clergyman and layman in the diocese ought to give a minimum of 10% of his income to the work of the Church. Said Bishop Swift: "While the Mother Church in the United States has the responsibility to aid us . . . we also have the responsibility to work, to pray, and to give. . . ." The resolution was adopted.

The bishop said that the requested aid from the National Council was to be used to begin new work in the major cities of the island where the Episcopal Church is not now represented. He said that traditionally in Puerto Rico, the Episcopal Church has worked in rural areas, but the increasing population shift to the cities and the growing recognition of the Episcopal Church as a free and Catholic body have served to make more apparent the need for more work in the cities and towns of the island.

The bishop said that the requested clergy would serve to meet the immediate need until Puerto Rican theological students now in training can complete their studies and be ordained. At the present time, Bishop Swift reported, 16 young men from Puerto Rico are training in the United States and in Puerto Rico, and when the Episcopal Seminary of the Caribbean opens in September the diocese expects to have six students there in addition to those who will be continuing their studies in the United States. As the principal aim of the Episcopal Church in Puerto Rico is to develop a Puerto Rican Church, not one staffed by imported personnel, the bishop urged the clergy to renew their efforts to discover vocations among the young men of the diocese.

Bishop Swift, referring to the November elections [L.C., November 6, 1960, and January 29, 1961], said that "thanks to the Roman Church, the Episcopal Church is better known and accepted today in Puerto Rico than at any other time in our history."



Lens-Art Photo

Michigan's new diocesan center  
Dedicated by the Presiding Bishop.



The Rev. Canon Irwin C. Johnson, general chairman of Michigan's Committee on Arrangements, signs the contract for space in Cobo Hall, Detroit, for the General Convention meeting.

## DELAWARE

### Study Needed

A group of resolutions having to do with Church unity was passed by the convention of the diocese of Delaware, meeting on January 24th and 25th at St. Thomas' Church, Newark, Del.

One of the resolutions asked the General Convention to prepare a theological study of what the Episcopal Church believes about Episcopal priests, and what the Church believes about ministers of other Communions.

The resolution pointed out that the Episcopal Church has, from time to time, received clergy of other Churches into its own ministry, and that the relevant canon, canon 36, has been subjected to a variety of interpretations. It asked that a commission of three bishops, three priests, and three laymen be appointed to study the theological basis for admission of clergy of other Churches into the ministry of the Episcopal Church, and that the commission present its recommendations to the General Convention of 1964.

Another resolution asked that Bishop Mosley of Delaware encourage representatives of the Episcopal Church to meet with representatives of other Churches in Delaware to consider the matter of unity among the Churches, stressing the factors that divide, as well as those that unite, the Churches at the local level.

A third resolution urged that all clergy of the diocese of Delaware be encouraged to bring the question of Church unity before their congregations, and that Episcopalians, on the local level, play their part in the ecumenical movement through study, prayer, and action.

Another resolution recommended a change in the canons of the Church to permit laymen, properly licensed by their bishops, to administer the chalice during celebrations of the Holy Communion.

Bishop Mosley, addressing the convention, said that the churches of the diocese

were slipping from their self-imposed standard of each congregation giving away at least as much money as it spends on itself for current expenses.

"This action," he said, referring to the adoption of the plan in 1952, "fell like a ray of light on the whole Church.

"It caught the imagination of others, quickened their consciences and their interest, and now other dioceses are following our lead.

"The trouble is, however, that we do not seem to be taking our own standard very seriously. We started out well, and for several years we continued to advance toward this reasonable and limited goal. . . ."

Now, he said, the percentage given away seems to be going down, even though the dollar amount is going up.

"When our budgets continue to include carefully planned increases at home and no increase for our work abroad," said the bishop, "even a casual observer learns the truth about us. Judged by such a standard, it is plain enough where our primary interest rests. It rests with ourselves."

The convention:

- ✓ Adopted a budget for 1961 of \$240,687.
- ✓ Admitted St. Paul's Church, Camden, Del., to parochial status.
- ✓ Set January 23 and 24, 1962, for next year's convention at St. Luke's Church, Seaford, Del.
- ✓ Passed a resolution asking that General Convention give "prayer, thought, consideration, and action" to a concrete pension plan for lay directors of Christian education.
- ✓ Passed a resolution asking that the diocese endorse a proposal by the Standing Liturgical Commission of General Convention that a method be established for testing liturgical changes before their adoption.

**ELECTIONS.** Standing committee: the Very Rev. Lloyd Gressle; John Baker. Executive council: clergy, J. L. O'Hear, Henry Herndon, Harry Mayfield; laity, Edwin Gee, David Kennedy, Henry Haut.

## OHIO

### Open House

The diocese of Ohio held an open house at its new diocesan center, Church House, during its convention held on January 27th and 28th. Church House is an ecumenical venture on a local level, since much of it is used for purposes not directly related to the Episcopal Church. The convention meetings were held at Trinity Cathedral, Cleveland, Ohio.

More than 500 delegates and alternates attended the convention, which adopted a budget of \$571,552. \$262,500 of this was marked for the National Council.

**ELECTIONS.** Standing committee: clergy, Louis Brereton, Hunsdon Cary, Jr., Maxfield Dowell, Arthur Hargate; laity, Robert Becht, George Biskford, William Hitchcock, Russell Ramsey. Diocesan council: clergy, Richard Harig, H. I. Mayson, Phil Porter, Jr.; laity, F. E. Lund, Leroy Rabuck, Richard Shaw. Deputies to General Convention: clerical, David Loegler, Hunsdon Cary, Jr., George Van Doren, W. C. McCracken; lay, F. E. Lund, Robert Lindstrom, Hugh Laughlin, John Ford.

## CALIFORNIA

### Freedom and a Defense

The convention of the diocese of California, meeting in Grace Cathedral, San Francisco, January 31st to February 1st, heard Bishop Pike of California address the group on the subject of freedom and make a defense against the charges of heresy which have been brought against the bishop by a group of Georgia clergy [L.C., February 5th]. THE LIVING CHURCH presents a condensed version of Bishop Pike's address on page 11 of this issue.

A resolution was passed expressing the happiness of the clergy of the diocese in serving under Bishop Pike and their confidence in his leadership [L.C., February 12th].

A resolution was passed, with considerable comment, directing the diocese of California to "direct its appropriate departments and divisions to cooperate in every way possible with the General Convention's Joint Commission on the Church in Human Affairs program by study and action . . . to the end that each may accept his or her full responsibility for freedom as empowered by the 'mighty acts of God' in the Old and New Testaments and as protected in the Constitution and Bill of Rights."

One clergyman complained that the resolution was a blank check for the department of social relations to do whatever it chose. One of the laity present said that the resolution gave comfort to the enemies of the U.S. Those favoring the resolution said that it was necessary to study the problem and learn to know "ourselves and our community."

At one point the delegates of three churches walked out of the convention because they were not allowed to vote, their parishes neither having paid their diocesan assessment nor signed a note. Representatives of the parishes had been unable to see the bishop of the diocese to sign a note, apparently because of a minor operation the bishop recently had undergone.

An offer was made, before the delegates left the convention, to allow the delegates to sign a note at that time, but the Rev. Edward West, rector of St. Mark's Church, Palo Alto, Calif., one of the churches involved, said that the delegates had no authority to sign such a note, and said, "We decline to be pressured into illegality." Bishop Pike replied, "I regret that I did not handle this better in a pastoral way because I was under the weather."

The convention:

- ✓ Adopted a budget of \$603,127, an increase of more than 8% over last year's budget. Parish and mission contributions are now on a voluntary basis.
- ✓ Passed a resolution condemning gambling.
- ✓ Went on record as favoring increased immigration quotas for Chinese.



## HOLY LAND TOUR

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(fiction)

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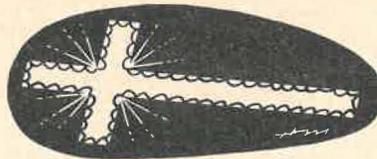
*Ash Wednesday, 1961.* Last night, I made my pre-Lenten confession to Fr. Carter, and there is no need to detail the content of that confession here. Sufficient to say, a not inconsiderable part of the confession dealt with a deep-seated sense of pride. It was to this one sin that most of Fr. Carter's counsel was directed.

I went home feeling both humbled and relieved. For a whole evening, some carryover was noticeable—I was patient with my son's overly-loud playing of the radio while he studied his homework. I could accept, with far less irritation than usual, my wife's emphatic insistence that I devote next Saturday to a series of long-delayed home repairs. I reconsidered my Lenten rule and decided to stiffen it substantially by giving up both ice cream and television. I said my prayers at bedtime with a real sense of speaking to a God who stood close to me.

The mood persisted as I rolled out at 6 a.m., drove through streets deep with old and sloppy snow, and came into St. Martha's for the 6:30 Holy Communion, followed by the imposition of ashes.

I denied myself my usual post-Communion breakfast and got on the 7:28 train to Metropolis. In an aura of spiritual euphoria, I read a chapter of *Imitation of Christ* before I fell sound asleep.

Altogether, I decided after I had awakened in the downtown station and walked the few blocks to my office, I was getting off to a good start this Lent. I could



not only tolerate, I could actually feel sorry for Lou Morris of the accounting department who, seeing the smudge on my forehead, could say, "Hey, your face is dirty!" I reflected on his lack of a vital faith, his troubles with drinking, and his recent divorce, and I found it pleasant to ignore his contempt and pray that God would enlighten him as He has me.

I plunged into a normal day's work, conscious of being hungry, conscious of the Day and my part in it. The work went well enough—some straightforward design time at the drawing board, a conference on the Ballan project, an hour of perusal of the reports on the subsoil studies in Ironia. Being hungry and humble, I de-

ceded, was just what I needed to make me a better engineer.

I had a light snack at noon and then walked to the cathedral in time to hear the last portion of the Penitential Office.

I rose and walked back up the aisle, my heart full of thanksgiving for God's gifts. In several of the pews were scattered worshipers, some just sitting quietly, some kneeling in prayer. There was the usual cathedral congregation of a mid-week high holy day—some dowagers in furs, some Puerto Rican children from the neighborhood, some of the drab, weary types from the rooming house district by the river, and a scattering of stenographers from the office buildings.

They were just that to me—types. Not people, but examples of a system of classification.

Thank God, I must have been thinking that I am one person, not just one of these unfortunate people who is a type.

Suddenly, something brought me up short. Some Voice beyond all hearing was hammering back into my soul my own words, "Thank God that I am one person among these unfortunates," then ringing the slight change that made my words say, "Thank God I am not as other men are . . . or even as this publican."

There was a Bible on a shelf in the narthex, and I finally found what I was looking for in the 18th chapter of Luke.

"God be merciful to me, a sinner!"

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# PEOPLE and places

## Appointments Accepted

The Rev. Charles C. Demere, formerly associate rector of St. James' Church, Marietta, Ga., is now vicar of St. Bede's Church, Atlanta, Ga. Address: 2493 Leslie Dr., Atlanta 6.

St. Bede's is new mission which will be established on a seven and a half acre lot purchased by the diocese last summer. Services are being held in a school for the present. The congregation, with a nucleus of about 20 families, is located in a rapidly growing community.

The Rev. J. Ogden Hoffman, Jr., formerly Episcopal chaplain at the University of Southern California in Los Angeles, is now executive director of the department of Christian education of the diocese of Los Angeles.

The Rev. Mr. Hoffman, who will receive the Doctor of Philosophy degree in June, plans to continue lecturing on religion at the university for the rest of the academic year.

The diocesan department is embarking on a leadership training program which has been planned and evaluated by more than a hundred of the clergy and lay people of the diocese.

The Rev. Bernard A. Jennings, formerly rector of St. Ann's Church, Smithsburg, Md., will on March 12 become rector of St. John's Church, Havre de Grace, Md. Address: 114 N. Union Ave.

The Rev. Peter R. Lawson, formerly assistant at Trinity Cathedral, Newark, N. J., is now canon.

The Rev. Raymond S. Mitchell, who has been serving St. Augustine's Church, Norristown, Pa., will on April 2 become rector of St. Philip's Church, Richmond, Va. Address: 2900 Hanes Ave., Richmond 22.

The Rev. Richard H. Vanaman, formerly rector of Emmanuel Church, Craddock, Portsmouth, Va., will on March 1 become rector of St. Raphael's Church, Fort Myers Beach, Fla.

The Rev. John Armas Wright, formerly in charge of St. Luke's Church, Auburn, Calif., is now rector.

## Ordinations

### Priests

East Carolina—On January 16, the Rev. Richard H. Baker, Jr., rector, St. Thomas', Ahoskie, N. C.; January 23, the Rev. Nelson B. Hodgkins, rector, Grace Church, Whiteville, N. C.; January 30, the Rev. I. Mayo Little, assistant, St. James', Wilmington, N. C.

Foad du Lac — On December 14, the Rev. Patrick C. Heiligstett, vicar of churches at Tomahawk, Wis., and Merrill.

Southern Ohio — On January 11, the Rev. Ver-

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### February

19. All Saints', Winter Park, Fla.; St. Michael's, Fort Worth, Texas
20. St. Augustine's, Philadelphia, Pa.; Trinity, Logansport, Ind.; St. Philip's, Philadelphia, Pa.; St. Philip's, Coral Gables, Fla.
21. The Rt. Rev. Charles F. Boynton, New York, N. Y.; Grace, Hartland, Wis.
22. St. Francis', Chicago, Ill.
23. Trinity, Bridgeport, Conn.; Sisters of the Holy Nativity, Santa Barbara, Calif.
24. St. Elizabeth's, Chicago, Ill.; Church of the Resurrection, Kew Gardens, N. Y.; St. James', Port Daniel Centre, Quebec, Canada
25. St. Paul's, Gas City, Ind.; Church of St. Mary of the Snows, Eagle River, Wis.; All Saints' Church, Lakeland, Fla.



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non P. Woodward; January 23, the Rev. Frederic A. Walker; January 29, the Rev. Ted L. Blumenstein.

Southern Virginia — On December 17, the Rev. John D. Alfriend, rector, St. James' Church and Christ Chapel, Boydton, Va.; St. Timothy's, Clarks-ville.

West Virginia — On January 6, the Rev. Robert D. Barnes.

Western Massachusetts — On December 17, in New York, for Bishop Hatch, the Rev. Bruce M. Williams, assistant, Cathedral of St. John the Di-vine, New York; January 25, the Rev. Douglas M. Williams, curate, St. Stephen's, Pittsfield, Mass.

## Deacons

Newark — On January 27, Clarence N. Cole-ridge, a native of British Guiana, who will serve on the staff of St. Philip's, New York City.

## Episcopal Church Annual Corrections

Mississippi — The 1961 Annual, on page 13, lists the number of communicants in the diocese of Mississippi as 15,874. The correct number is 13,147, an increase of about four per cent over the pre-vious year. The mistake was due to a proofreading error by the diocesan journal.

Wyoming — The 52d annual convocation will meet at St. Mark's Church, Cheyenne, May 2 to 4. The Rev. Stuart Frazier is also an examining chaplain. Capt. John Klatté of the Church Army is in charge of Holy SS. John, Shoshone Indian Mission, and the Church of the Redeemer, Wind River, Wyo.

## Other Changes

The Rev. Adolph W. Kahl, rector of St. Mark's Episcopal Church, Lewistown, Pa., was this year's recipient of the citation of the Mifflin County Round Table of Christians and Jews. The award is given for contributions to the cause of better understanding and brotherhood.

The Lewistown *Sentinel* stated that the Round Table and the National Conference of Christians and Jews with which it is affiliated, while pro-moting brotherhood, "do not advocate the lessening or altering of any persons' religious conviction nor the adulteration of dogma to promote a com-mon worship."

Mr. Harold Noer of Madison, Wis., was honored in January for many years of service to Grace Church, Madison; St. Francis' House at the uni-versity; and St. Dunstan's Church, Madison.

Officials of St. Dunstan's, which he helped to establish, gave him a testimonial dinner — and a



Mr. Noer:  
"Right hand  
man to his  
priest."

subscription to THE LIVING CHURCH. Mr. Noer served in many capacities, in the choir, Church school, and men's groups; on the vestry and diocesan executive board; as provincial and diocesan delegate; and "as right hand man to his priest."

## Women

Mrs. Clover Jean Ward has returned to Fair-banks, Alaska, after furlough, taking up her work as secretary and treasurer in the office of the Bishop of Alaska.

## Missionaries

The Rev. Oliver T. Chapin, who formerly served as chaplain at Bellevue Hospital, New York, under the Episcopal City Mission Society, flew to Liberia with his wife and two children recently. He will be a missionary on the staff of Cuttington College and Divinity School, Suacoco.

The Rev. John G. Ellsworth, who was ordained this year and has been studying at Georgetown

University, sailed from New Orleans recently with his wife and their two small sons. The Ells-worths are assigned to the missionary district of Southern Brazil.

The Rev. Dr. Walden Pell, II, who formerly served St. Peter's Church, Singapore, sailed from Seattle recently with his wife en route to Saigon. They are assigned to work in Indo-China for the diocese of Singapore.

Miss Gertrude Summers has returned to her post at St. Agnes' School, Kyoto, Japan, after furlough in the United States.

## Laymen

Mr. Larry P. Davis, formerly at work with young people at St. Christopher's Chapel of the Lower East Side Mission of Trinity Parish, New York, is now executive director of the Clinton Neighborhood House, Albany, N. Y.

"A young boy struggling to beat the narcotics habit, a gang conflict, a youth dance, basketball game, field trip . . . all challenge the dynamic inspiration of Mr. Davis," a news report from the chapel said. "Most drug addicts are selfish. The causes for this selfishness must be dealt with, but community and individuals cannot be swal-lowed by the addict's selfishness." (Mr. Davis has given a home to six drug addicts, the report said.)

## Armed Forces

The Rev. Arthur E. Gans, formerly addressed at the Cathedral House in San Francisco, may now be addressed at the Office of the Post Chap-lain, Fort George Meade, Md.

The Rev. E. James Kingsley, who has been serv-ing as general missionary for the diocese of Ore-gon, will report for duty March 1 to Sheppard

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Air Force Base, Wichita, Texas. He will be assigned as a chaplain in the U.S. Air Force, with the rank of captain. Fr. Kingsley has previously served as an Air Force chaplain, from 1953 to 1955.

### Organists

Mr. Arthur Rhea, organist and choirmaster of Bruton Parish Church, Williamsburg, Va., for the past 10 years, has resigned, effective in July. He will start work in September as organist and choirmaster at the Church of the Redeemer, Baltimore, Md.

**Chaplain Kingsley  
To Sheppard Air Force Base.**



### Changes of Address

The Rev. Donald L. Bell, vicar of St. Anne's Church, Anna, Ill., formerly addressed in Carbon-dale, may now be addressed at 506 Morgan St., Anna.

The Rt. Rev. Benjamin D. Dagwell, retired Bishop of Oregon, has arrived in Rome, where he will serve for four months as locum tenens at St. Paul's American Church.

Bishop Dagwell is at work there in the invitation of Bishop Bayne, Anglican Executive Officer. Bishop Dagwell will also visit other Episcopal churches on the continent and hold confirmation services at various military installations.

The Rt. Rev. Arthur R. McKinstry, retired Bishop of Delaware, formerly addressed in Easton, Md., may now be addressed at 1303 Delaware Ave., Wilmington 6, Del. Bishop McKinstry said: "After nearly six years in this land of pleasant living and beauty, Mrs. McKinstry and I are returning to the scene of happy years — where I was pleasantly situated while bishop."

### DEATHS

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

The Rev. Francis Joseph Bloodgood, associate rector of Trinity Church, Tulsa, Okla., since 1950, died at his home on January 14th. He died suddenly after an afternoon of pastoral calling.

Dr. Bloodgood was born in Milwaukee in 1897. He studied at Trinity College, the University of Wisconsin Law School, and the University of Chicago. He received the D.D. degree from Nashotah House in 1942.

He was ordained to the priesthood in 1925, and served from 1925 until 1945 as rector of St. Andrew's Church, Madison, Wis. He was American chaplain to the Archbishop in Jerusalem in 1945 and 1946, and was assistant chaplain at St.

Francis' House in Madison, Wis., from 1947 until he went to Tulsa in 1950.

Dr. Bloodgood was active in ecumenical affairs, and was made a member of the Joint Commission on Approaches to Unity in 1937, wherein he, with two others, upheld a minority view on the question of unity with the Presbyterians against 12 other Commission members. THE LIVING CHURCH, in the issue of October 10, 1943, calls him "... a man not easily moved in his convictions. Alone he held the position of the minority at the stormy session of the Joint Commission . . . last June, in the absence of his two colleagues, Bishop Wilson of Eau Claire and Lt. Clifford P. Morehouse, editor of THE LIVING CHURCH. Several years ago he defended the position of Dr. Max Otto, agnostic professor of Philosophy, in an academic freedom issue on the campus of the University of Wisconsin with the same stubborn immutability against argument and convenience."

Dr. Bloodgood was a deputy to General Convention in 1940, 1943, and 1946. He was a frequent contributor to the pages of THE LIVING CHURCH.

He was president of the English Speaking Union of Tulsa, and two days before his death he presided over a dinner at which the British Ambassador to the U.S. was the speaker. Dr. Bloodgood was buried at Nashotah House.

He is survived by his wife, Jane Gray Cleveland Bloodgood; a son, Francis C. Bloodgood; two daughters, Mrs. Jane C. Bigwood and Mrs. Eve B. Morrow; a brother, Hugh Bloodgood; and a sister, Miss Elizabeth Bloodgood.

Lois Maria Brown Nelson, wife of the Rev. Stanley Nelson, chaplain of Grasslands Hospital, and the Westchester County Penitentiary, Valhalla, N. Y.; died in Valhalla, on December 6th, at the age of 56.

Mr. Nelson, a former Baptist minister, served churches in the dioceses of Rochester, Ohio, and Western Massachusetts before assuming the hospital and penitentiary chaplaincy. He has also served as a chaplain in the U.S. Naval Reserve.

Besides her husband, Mrs. Nelson is survived by a daughter, Karin Nelson, and a brother, Ruel T. Brown, warden of St. Andrew's Church, Toledo, Ohio.

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## ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 6:30, 7:30, 9, 11; Daily 7:10; 5:45; Thurs &  
HD 10; C Sat 5-6

## 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

**ALL SAINTS CHAPEL** 211 W. Madison  
Episcopal Church Loop Center  
Wkdys: MP & HC 7:45; HC 12:10 Mon, Tues,  
Thurs, Fri; Lit & Ser 12:10 Wed

**ASCENSION** 1133 N. LaSalle Street  
Rev. F. William Orrick  
Sun: MP 7:45, Masses 8, 9, & 11, EP 7:30; Wkdys:  
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

## DAVENPORT, IOWA

**TRINITY CATHEDRAL** Main at 11th & 12th  
Sun 8, 9:30, 11; Mon, Wed, Sat 9; Tues, Thurs 7;  
Fri 12:05

## HOULTON, MAINE

**GOOD SHEPHERD** 116 Main St.  
Sun HC 8, MP 9:15, HC 11, EP 7; Lenten Wed: EP,  
Lit, Ser 7:30

## BALTIMORE, MD.

**MOUNT CALVARY** N. Eutaw and Madison Streets  
Rev. MacAllister Ellis, Rev. Donald L. Davis  
Sun: Masses 7, 8, 9, 11 (High); Daily 7, 9:30;  
C Sat 4:3-5:30, 7:30-8:30

## BOSTON, MASS.

**ALL SAINTS'** at Ashmont Station, Dorchester  
Rev. S. Emerson, Rev. T. J. Hayden, Rev. D. F. Burr  
Sun 7:30, 9 (sung), 11 Sol & Ser, 5:30 EP; Daily 7  
ex Sat 8:30; EP 5:45, C Sat 5 & 8, Sun 8:30

## ST. LOUIS, MO.

**HOLY COMMUNION** 7401 Delmar Blvd.  
Rev. W. W. 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. Tolly H. Jarrett; Rev. H. Finkenstaedt, Jr.  
Sun HC 8, 9:15, 11, EP 5:30; Daily HC 7:15, EP 5:30

## HACKENSACK, N. J.

**ST. ANTHONY OF PADUA** Lodi and So. Main Sts.  
Rev. Harry Brooks Malcolm  
Sun Masses 8 & 10 (High & Ser), MP & Ch S 9:45;  
Weekday Masses Mon, Wed, Sat 9; Tues, Thurs, Fri  
7; Lit & B Tues 7:45; Ev & B Fri 7:45; C Sat 7:30

## NEWARK, N. J.

**GRACE** Broad and Walnut Streets  
Rev. Herbert S. Brown, r; Rev. George H. Bowen, c  
Sun: Masses 7:30, 9:15 (Sung), 11 (Sol), MP  
10:40, EP 5. Daily: Masses 7:30, Wed also 12:10,  
Fri & HD also 9:30; MP 7:10, EP 5:10; Tues Sta,  
Meditation, & Adoration 8. C Sat 11-12, 5-5:30,  
7:30-8

## BUFFALO, N. Y.

**ST. ANDREW'S** 3107 Main Street at Highgate  
Rev. Thomas R. Gibson, r; Rev. Philip E. Pepper, c  
Sun Masses 8, 9:30, 11:15 (Sung); Daily 7, ex  
Thurs 10; C Sat 4:30-5:30 & by appt

## ELMIRA, N. Y.

**GRACE** Church and Davis Sts.  
Sun MP 7:15, HC 7:30, 9 & 11; EP 8; HC Tues,  
Thurs 7, Wed, Fri 9:30, HD as anno; Daily EP 5:15;  
C Sat 5-7; Healing 1st Mon 7:30

## 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;  
Wkdys: MP & HC 7:15 (& 10 Wed); EP 5

**ST. BARTHOLOMEW'S** Park Ave. and 51st St.  
Rev. Terence J. Finlay, D.D., r  
8, 9:30 HC, 11 M 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  
Rev. John Ellis Large, D.D.  
Sun HC 8 & 9, MP Ser 11; Thurs HC and Healing  
Service 12 & 6; 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 & 11 (Sol); Daily (ex Mon & Wed)  
7:30; Wed 8:30; C Sat 4-5

**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

**ST. THOMAS** 5th Avenue & 53rd 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; Thurs 11; HD 12:10

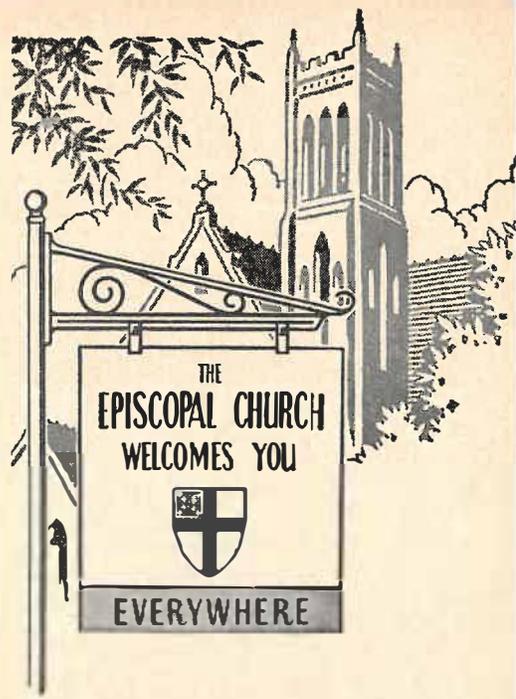
## THE PARISH OF TRINITY CHURCH

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

**CHAPEL OF THE INTERCESSION**  
Broadway & 155th St.  
Rev. C. Kilmer 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 15  
minutes before HC, Int 12 noon, EP 8 ex Wed  
6:15, Sat 5



## NEW YORK, N. Y. (Cont'd)

**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 HC 8, 9, 10 (Spanish), 11:30 Sol High Mass  
and Ser; Daily: HC 7:30 ex Thurs 9:30, 6:30; Sat  
9:30, EP 5; C Sat 4-5, 6:30-7:30 & 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

## SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 North Ferry St.  
Rev. Darwin Kirby, Jr., S.T.M., r; Rev. E. Paul  
Parker, B.D., assoc. r; Rev. Georg T. Snell, B.Div.,  
ass't  
Sun 8, 9, 11; Fam Eu, Bkfst, Adult Class and S of  
Rel 8:55; Children's Service 10; H Eu daily 7 ex  
Mon & Thurs 10, HD 7, 10; Daily MP 9, EP 5:30;  
C Sat 4:30-5, 8-9 & by appt

**SOUTHERN PINES, N. C.**  
**EMMANUEL** East Massachusetts Ave.  
Rev. Martin Caldwell, r  
Sun 8, 9:45, 11; Daily 10 & EP 5 ex Wed 8

## PHILADELPHIA, PA.

**ST. MARK'S** Locust St. between 16th and 17th Sts.  
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Thurs  
& Sat 9:30; Wed & Fri 12:10; C Fri 4:30-5:30,  
Sat 12-1

## 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

## YAKIMA, WASH.

**ST. MICHAEL'S** Yakima & Naches Ave.  
Rev. R. Riley Johnson, r; Rev. Frank Palmer, ass't  
Sun HC 8, MP 9:30, 11, EP 7:30; Wed HC 10:30,  
EP 7:30; C by appt

**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.