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That Elusive Figure

The Layman in Christian History. Edited by **Stephen Charles Neill** and **Hans-Reudi Weber.** (A project of the Department of the Laity of the World Council of Churches.) Westminster. Pp. 408. \$7.50.

An unusual group of historians have produced, in *The Layman in Christian History*, a notable work; for their collection of 17 essays attempts to describe that most elusive figure in Christian history: the layman. This is not a definitive work, but a challenge for further research and study. In spite of the erudition of the authors, the monumental industry of the editors, and the intrinsic interest of the individual essays, the book is curiously unsatisfying. This unsatisfying character arises from the present state of historical scholarship and theological speculation on the laity. The authors, by raising many important questions and pointing toward some of the answers, have begun to sketch the historical background.

The unevenness of the collection lies not in the quality of the contributions, but in the variety of approaches to the subject. Just how can one compare the roles of such different figures as Justin Martyr, Origen, Charlemagne, Francis of Assisi, Juan de Valdes, Hugo Grotius, the Countess of Huntingdon, William Gladstone, John Greenleaf Whittier, William Carey, Feodor Dostoevski, Lord Acton, Montalambert, Count von Zinzendorf, and John R. Mott? Yet all of these and countless others are treated as representative, although untypical, laymen.

The essayists recognize the difficulties in the very definition of a "layman." The easy distinction between the ordained minister and all other baptized Christians breaks down in a serious discussion ranging across the history of the Church. To the Roman Catholic Dr. Grootaers, after a passing bow to the canonical definition, laymen are Christians who are not authorized to lead liturgical worship and who exercise their ministry in "worldly" things, primarily a family and a profession. According to the first distinction, Anglican lay readers would not qualify as laymen, and according to the second, the majority of Anglican clerics would. To Dr. Littell, some of the Christian bodies stemming from the radical Reformation lack not clergy but laity — so seriously does the entire community take its discipline of discipleship. Dr. Meinhold points to the revival of the office of a deacon in Protestantism as a renewal of the understanding of the lay ministry; perhaps only semantic obscurantists would compare such deacons with those of traditional Catholic order, but both have their origin in biblical *diakonia*, and

new!

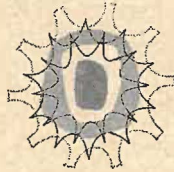
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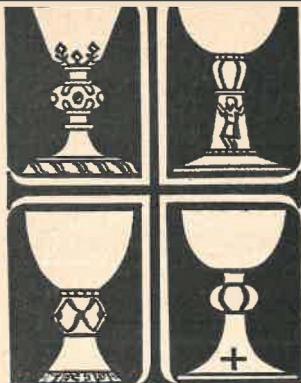
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both are understood to be recognized ecclesiastical ministries.

Such problems — and these are the merest sampling of many in the book — arise not out of any shortcomings of the authors or editors, but rather out of present theological concerns in ecumenical dialogue. A discussion of the laity inevitably centers on the doctrine of the Church and its tensions with the society in which it lives. The book is unsatisfying because it accomplishes its purpose: it delves deeply into an issue of crucial importance to all Christians.

Many out-of-the-way facts are brought to the light, and provocative interpretations are proposed. A summary appears of the recent research on the role of the lay *seniores* of the north African Church of the 5th and 6th centuries. The existence of lay preachers in the pre-Nicene Church and in modern Eastern Orthodoxy may surprise some readers. One can easily verify the lay character of most of the lists of martyrs from 16th-century Europe, but this is a fact seldom emphasized today. The historian usually treats the radical Puritan who interrupted a 17th-century sermon as a rabble-rousing fanatic; it is startling to read that he might have been attempting to establish a dialogue within the Body of Christ in the search for doctrinal truth. Reports of an active Eastern Orthodox mission in Uganda will be news to many American Churchmen. The popularity in the younger Churches of Bunyan's *Pilgrim's Progress* and the exclusive concentration on the other-worldly piety which it represents are largely unknown phenomena, and they deserve the disturbing attention given to them.

Any such survey of a new historical field provides a gold mine for fault-finding critics. The "sacramental movement" hardly seems an appropriate title for theological developments that led to the medieval theories underlying the gulf between clergy and laity. Calvin's elaborate ecclesiology is given short shrift in the essay on the Reformation, although the discussion of British Presbyterianism partly redresses the balance. In the two chapters on the role of the layman in Britain, one would expect to discover some reference to the authority which laymen have frequently exercised in the judiciary of ecclesiastical courts. It is startling to an American to read that the religious revival which reached the British Isles in 1859 originated in *Canada*. The assertion that the Council of Trent was returning to an earlier tradition by limiting participation in its work to bishops does not take account of evidence of lay activity in early synods presented elsewhere in the book. Although due attention is given to lay leadership in 18th-century Methodism, mention is scarcely made of similar developments in Pentecostal movements of this century. Every reader will have his own criticisms of particular essays.

This is an important work. The essays and their bibliographies ought to provide stimuli and targets for many writers seeking to write that elusive "theology of the laity," or, more modestly, to provide the historical perspective for such speculation. Perhaps, as Hans-Reudi Weber suggests, greater understanding of the implications of the "corporate priesthood of the baptized" will produce the settling necessary for true ecumenical agreement about the nature and task of the ordained ministry. The book reveals the distance yet to be travelled toward such an understanding, and it carries us a little further on the journey. Theological thinking about the laity based on sound historical scholarship cannot help but deepen our appreciation of the Church's nature and task in the world today.

WILLIAM P. HAUGAARD

Fr. Haugaard is professor of Church history at El Seminario Episcopal del Caribe.

The G-EAC of the G-ENT

The Greek-English Analytical Concordance of the Greek-English New Testament. Compiled by John Stegenga. Hellenes-English Biblical Foundation, P.O. Box 10412, Jackson 9, Miss. Distributed by Zondervan Publishing House, Grand Rapids, Mich. Pp. xv, 832. \$14.95.

Most Bible concordances list every word appearing in the Bible (or New Testament as the case may be) in alphabetical order and, under each word so listed, references to every occurrence of the word in the Bible (or N.T., as the case may be), with enough context for identification. Thus a particular verse can be located if you know but one word occurring in it, the number of times a word is used by this or that writer can be determined and other statistical matters studied.

The Greek-English Analytical Concordance of the Greek-English New Testament lists the words, gives the references, but omits the contexts. Instead, it gives every grammatical form for every word, parses all inflected forms, and gives the English meaning of the word from the King James Version. Thus it tries to "double" as a grammar and "triple" as a lexicon. Result: it does neither well and seriously limits its use as a concordance.

If you are a clergyman with a working knowledge of Greek, and *if* someone gives you a copy of the G-EAC of the G-ENT, and *if* you have space for it on your shelf, you may find it occasionally useful for quick (very quick!) reference. Beyond that its value is so limited as to be virtually non-existent.

FRANCIS C. LIGHTBOURN

Fr. Lightbourn is librarian of Seabury-Western. He has taught New Testament Greek.

The Living Church

Volume 148 Established 1878 Number 1

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

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THINGS TO COME

January

5. Christmas II
 6. The Epiphany
 12. Epiphany I
 19. Epiphany II
 25. Conversion of St. Paul
 26. Septuagesima
- Theological Education Sunday
Girls' Friendly Society Week, to February 2d

February

2. Sexagesima
3. The Purification

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.

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COVER

The three Magi on their way to Bethlehem appear among the carvings of the oak choir stalls of the Cathedral of St. Peter and St. Paul, in Washington, D. C.

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.

Music and Missionaries

The following letter was recently sent me by an old friend:

"Today our rector read the report of the Anglican Congress to our congregation and one point of the report distresses me — that is the comparison of the cost of a 'new church pipe organ' to the cost of sending missionaries abroad. As you are one of the leading Episcopal musicians in the U.S., I would like to urge you to help raise a voice of protest to this comparison. . . .

"It is my conviction that the Holy Spirit will continue to send priests into the missionary field and that other men will be moved to provide pipe organs for churches. I do hope, however, that we can find other comparisons to move Churchmen to help send priests abroad."

I do feel that whoever wrote the particular phrase comparing the cost of a city church organ with that of sending priests into the missionary field simply happened to make an unfortunate comparison. He might just as well — or much better! — have used the comparison of the glittering stainless steel kitchens in many needlessly luxurious parish houses. It must be remembered that music has always been an integral part of the worship of God and of the liturgy of the Church. For the last millennium the organ has been the church musical instrument *par excellence* and is needed wherever there is corporate worship.

True, many churches are provided with organs which are larger and more costly than they need to be, and part of their cost might well have gone toward the support of a missionary in Africa or in one of our city slums. But this is the exception.

Yet I have recently heard of a church in Arizona in which there had been a tremendous effort on the part of a music committee and the organist to raise funds for a badly needed new organ. The report from the Anglican Congress was read, and the unfortunate comparison sank in to the consciousness of all to the point where thought of the new organ was abandoned. If this could be considered a victory, it surely must be thought of as a hollow one. For my part, I feel that it was a tragic mistake. After all, the church which can really order the con-

struction of a fine organ is precisely the one that can also, with a bit of drive and extra effort, provide the funds for the missionaries.

For my own part, I wish to believe that whoever wrote the statement in question was, for the moment, overly-enthusiastic and carried away in his missionary zeal. In his haste he chose a regrettable comparison, which upon mature reflection he would without doubt regard as a mistaken one. The music of the Church has been too important for centuries to be treated in such cavalier fashion.

LEO SOWERBY

Director, College of Church Musicians
Washington, D. C.

Impressed

I am very impressed with the book *Toward an American Orthodox Church* by Prof. Alexander A. Bogolepov. From what I have read, the author, a professor of canon law at St. Vladimir's Seminary in New York, has written a work which concerns not only the Orthodox in this country who may desire to establish an autocephalous local Church, but also especially Anglicans as we consider the rationale and theology of the unity of the Church and of the means and approaches to unity with other Christians.

I hope that many Episcopalians will read this book and that it will serve to stimulate us in our thoughts on Christian unity and also to make us realize how important the Orthodox Churches are to us and our many ties with them, which certainly deserve first consideration in our efforts toward actual Christian unity.

WILLIAM ROBERT SHALLCROSS
Student,

Washburn University of Topeka
Topeka, Kan.

What's in a Name?

The 1964 General Convention of PECUSA doubtless will discuss as always the *pros* and *cons* of the name "Protestant Episcopal," the merits of which are perennially subject to debate and even to dissension. Since the Church exists to promote above all else (so we are told) happiness and concord within her fellowship, I would suggest that we abandon altogether the ancient yet ambiguous name for our Church which can produce only divided loyalties and lead to splits within the Body.

What's in a name? Everything! Therefore, in lieu of the name PECUSA, I offer a new name which should appeal not only to the times in which we live, but which also should afford a guarantee of happiness to all dissident elements, regardless of their particular persuasions.

My proposed new name for the Church is the REPRISAL Church. The letters REPRISAL stand for the following words: Reformed Evangelical Protestant Ritualist Individualistic Segregational American Loyalist (Church).

Surely a name such as this, with its all-inclusiveness and with its origins in our own grass-roots theology, would be more likely to prove "all things to all men."

(Rev.) WILLIAM S. BRETTMANN
Curate, Trinity Church

Mobile, Ala.

ACU CYCLE OF PRAYER

January

5. All Saints', Orange, N. J.
6. Church of the Epiphany, Chicago, Ill.
7. Church of the Epiphany, Kingsville, Texas
8. The Rev. Donald C. Stuart, Winter Park, Fla.; Church of St. John the Evangelist, New London, Wis.; St. Matthew's, Portland, Ore.; the Rev. Ian L. Bockus, Caribou, Maine
9. St. Stephen's, Cincinnati, Ohio; St. Augustine's, Croton-on-Hudson, N. Y.
10. St. Barnabas', Omaha, Neb.; St. Andrew's, El Paso, Texas
11. The Rev. Frederick C. Joaquin, Nashotah, Wis.

The Living Church

Second Sunday after Christmas
January 5, 1964

For 85 Years:

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

EPISCOPATE

Bishop Remington

The Rt. Rev. William Proctor Remington, senior bishop of the Church, who died on December 19, 1963, at the age of 84 [L.C., December 29, 1963], served as a bishop in three jurisdictions before his retirement in 1951. Bishop Remington was at the La Jolla Hospital for Convalescents, La Jolla, Calif., at the time of his death.

He was consecrated a bishop in 1918, while serving as a chaplain with the American Expeditionary Force, and took up his duties as Suffragan Bishop of South Dakota in 1919. He served that district until 1922, when he became Bishop of Eastern Oregon. He was the ordinary until 1945, then resigned to become Suffragan Bishop of Pennsylvania, a post which he held until he retired in 1951. In 1953 he became vicar of St. Ambrose's Mission, Claremont, Calif., serving until 1956.

Bishop Remington was born in Philadelphia in 1879. He graduated from the University of Pennsylvania and studied at the Virginia Theological School, and was ordained to the priesthood in 1906. From 1905 until 1907 he was curate at Holy Trinity Church, Philadelphia, and from 1907 until 1911 he was vicar of the Church of the Holy Communion there. He was rector of St. Paul's Church, Minneapolis, from 1911 until 1918. He held the STD degree from the University of Pennsylvania and the D.D. degree from the Virginia Seminary.

PENNSYLVANIA

Bishop DeWitt Accepts

The Rt. Rev. Robert L. DeWitt, Suffragan Bishop of Michigan, has announced that he will accept his election as Bishop Coadjutor of Pennsylvania, subject to the necessary consents. He expects to assume his new duties on April 1st.

Bishop DeWitt was elected by the Pennsylvania convention at a meeting held on December 12, 1963 [L.C., December 22, 1963].

Bishop DeWitt, 47, was elected Suffragan Bishop of Michigan in 1960. Before that he had been rector of Christ Church,

Bloomfield Hills, Mich., for 12 years. He was ordained to the priesthood in 1941, and was curate at Christ Church from 1940 to 1944, and rector of St. Luke's, Ypsilanti, from 1944 until 1948, when he returned to Christ Church as rector. He is a graduate of Amherst College and of the Episcopal Theological School.

THE ANNUAL

Where the People Are

Which diocese of the American Church has the most members? Which coast of our country is the thickest in Episcopalians?

It depends on which figures you look at — even if your sole source is the newly published 1964 *Episcopal Church Annual*. [See editorial on page 15.]

Going by the statistics on baptized persons, the diocese of Massachusetts is the most populous, having a total of 140,144. Second is the diocese of Los Angeles, with 136,992. If the column you look in is labeled "communicants," however, the diocese of Los Angeles is in the lead with 91,014, and the diocese of New York is second, with 88,420.

The largest parishes are on the east coast. The *Annual's* listing shows St. Philip's Church, New York City, to be the largest, with 3,999 communicants. Second in the list is Christ Church, Green-

wich, Conn., with 3,961. Number three is Trinity Parish, New York City, which shows 3,918 communicants. Only after these does the *Annual* list parishes away from the east coast — in order, from fourth place through tenth, they are: St. Andrew's, Kansas City, Mo.; the Church of St. John the Divine, Houston, Texas; St. Mark's, San Antonio, Texas; the Cathedral of St. Philip, Atlanta, Ga.; Trinity Church, Portland, Ore.; St. Thomas', New York City; and the Cathedral of St. John, Denver.

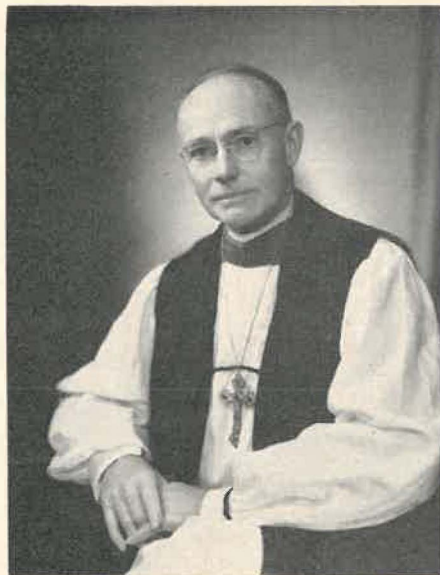
The American Church, at home and overseas, numbers a record 3,587,104 baptized members, according to figures in the *Annual*. Excluding the 250,582 members outside the United States, the American Church is the third largest in the 43-million-member Anglican Communion, surpassed only by the Church of England and the Church in Australia.

"The high point of the year 1963 for the Episcopal Church was the Anglican Congress, held in Toronto last August," notes the editor, Clifford P. Morehouse, who is also president of the Church's House of Deputies. The Congress initiated missionary planning and "a new appraisal of our vocation as Anglicans," according to the editor. Other significant events noted in the editorial include "the beginning of reappraisal of the whole question of race and religion," the death of Pope John XXIII "who in his short reign had endeared himself to Christians outside his Communion to an extent that no previous occupant of the papal see had ever done," and the second session of the Vatican Council under the leadership of Pope Paul VI.

On the secular side, the editorial notes with approval "what may be the first small step toward disarmament and world peace in the signing and ratification of the Nuclear Test Ban Treaty." The editor observes: "The Christian at least must have hope, because the essence of Christianity is faith in God and confidence that He has a plan for the people He has created. It is on the basis of that hope that we work and pray for the peace of the world."

The *Annual* also contains a memorial page in tribute to the late President John F. Kennedy.

Commenting on the new Pope's "humble and penitential approach to the subject of Christian unity," the editor recalls



Fabian Bachrach

Bishop Remington: He served three sees.

that some 40 years ago "hopeful conversations between representatives of the Church of England and the Church of Rome were held at Malines, Belgium, under the leadership of the great Cardinal Mercier," and asks:

"Is it too much to hope that, in the light of the candor and understanding engendered by the Second Vatican Council, such conversations may soon be resumed, this time with a fuller representation on both sides, and with the blessing of the Pope and the Archbishop of Canterbury?"

The editor expresses the hope that the General Convention of the Episcopal Church, to be held in St. Louis next October, "may prove to be a great missionary Convention, with new and constructive emphasis on the mutual responsibility and interdependence that were the watchwords of the Toronto Congress."

He adds:

"There will also be renewed emphasis at St. Louis on the problem of the 'inner city,' on theological education, and on ecumenical relations. The Commission on Approaches to Unity will report on the progress of the Consultation on Church Union; and the presence of Cardinal Ritter, who has accepted an invitation to address the Convention, will lend new impetus to the ecumenical dialogue with our Roman Catholic brethren.

"Unity and mission are two sides of the same coin; both demand new and courageous action if the Church is truly to fulfill the divine commission of her Lord and Saviour."

The editorial concludes: "There does seem to be a new current of energy in the Church, with an eagerness for deepening of the spiritual life of its members and for a greater and more constructive impact upon the community and the world. Not only religion in general, but Christian unity in particular, has become a proper topic of conversation; and there is a genuine and widespread spirit of renewal that is evident wherever Church-people gather. That is a hopeful sign as we enter into the Year of Our Lord Nineteen Hundred Sixty-Four."

CURRENT OPINION

Goopy Mess of Happiness

Bishop Emrich of Michigan recently wrote this essay on the theological aspects of present-day television advertising. It was printed in the Detroit News.

Having both profited and suffered from television advertising for many years, let this column state why I have found myself occasionally roaring with laughter or snorting with scorn. Please do not misunderstand. If I were an advertising man, I would not know what to change. Much individual advertising seems good and admirable; it is, rather, the cumulative impression of all the advertising that is

appalling, the sentimental view of life that is suggested and taught.

It is, therefore, the fault of no individual; no one person is to blame; and what we now endure will doubtless continue. Provided we see what is happening and learn to laugh about it, provided we see that many good individual advertisements add up to a superficial and ridiculous view of life, we will not be harmed in our souls. Consider the process by which a shallow and one-sided philosophy is foisted on us by the power of television.

First, it is understandable that when an individual product is advertised, the people using it should appear happy, and not



gloomy or deadpanned. Therefore we must expect, and agree, that any man using "Fluffy Lather" will be pictured as happy and not a worrier. "Fluffy Lather" must have a happy "image" and be associated with pleasant thoughts.

But when, for days on end, we see happy housewives beaming over their laundry, happy people soaping themselves in their baths, happy people glowing with under-arm confidence, happy couples smoking beside a cool waterfall, happy men stroking their cheeks after a shave, it becomes a cumulative and goopy mess of happiness which is more than flesh and blood can bear.

But everything in this world is not wonderful, happy, and bouncy. Indeed, if any of us knew a woman who bounced joyfully into a gathering because she used a spray-on and not a roll-on deodorant, or if any of us knew a man so soft-headed that push-button lather made him glow with happiness, we would consider her and him balmy. Life and happiness are not this trivial, and the complete and necessary exclusion of life's battles, sufferings, sorrows, failure and death adds up to a Cheshire cat grin on television advertising which has little to do with life. The barrage of happiness is understandable, but how silly it is!

Second, it is understandable that one's product should be associated with young, strong, healthy people who live in the suburbs. "Fluffy Lather" must be associated with slender youth, not fat baldness, and smoking must speak not of sickness but of wide-open spaces or young lovers by a stream. Since we sell what men desire along with the product, the

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stress on slender youth is inevitable.

But, once again, this is a partial view of life. No life in the end is a success story, and the aging body, the brave battles against adversity, and dying are as much a part of life as this world of eternal youth. Indeed, the soul grows and expands, and wisdom comes, when we face the deeper things of life which in our civilization are hidden behind institutional walls. And how, caught in a superficial world, can we reach the right answers in life if we do not ask the right questions? The deep questions, the profound questions are not asked, but buried, by this smiling world of eternal youth on television advertising.

Third, it is understandable that a firm tends to exaggerate the power of its product. Happiness, spiritual satisfaction, and the fulfillment of life seems promised with the shampoo. Soap doesn't just make us clean — it gets us happily married. A deodorant doesn't just keep us from driving people away — it attracts people. The various forms of aspirin not only ease our minor pains — they transform our personalities and set us in the midst of happy relationships.

All this adds up to the suggestion that our lives can be fulfilled by these trivial items. This is nonsense, but perhaps harmless if we laugh at it and see it for the ridiculous philosophy it is. We can appreciate the gifts received from our economy without biting on the teachings that a man's life does consist in the abundance of the things which he possesses. We can buy the product and reject the nonsense. We can laugh at the spiritual glow that comes on the screen from "Fluffy Lather" or from under-arm confidence, remembering that the purpose and joy of life is to love God and to pass through youth and old age, success and sorrow, happy days and dark days as His children undeceived by foolishness.

WCC

Report from Mexico City

by the Rev. Canon
ENRICO C. S. MOLNAR

When Cortez led his troops into the land of Anahuac, he destroyed the Aztec capital of Tenochtitlan and built a new city called Mexico. Since that time the city and the land which bears its name have undergone many changes, many invasions and revolutions. The most recent "invasion," unique in a country that is officially atheistic and popularly and predominantly Roman Catholic, was that of the Commission on World Mission and Evangelism of the World Council of Churches, assembled December 8th to 20th, for a two-week conference. This was the first meeting of the commission since its predecessor, the International Missionary Society, was integrated with

the WCC in New Delhi in 1961.

A number of strange anachronisms marked the conference. The 200 Church leaders from six continents were warned before coming to Mexico City not to smoke or drink since they were to meet in the Sara Alárcon Methodist Girls' School. Yet the school is located almost next door to a brewery whose fumes enveloped the meetings at times, and all meals were held in the restaurant of the National Association of *Charros* (cow-boys), a hard-smoking lot.

Some interesting circumstances surrounded the selection of the spartan and austere Sara Alárcon School. The Mexican government is constitutionally prevented from permitting any Church group to use any public facility. For example, there is the assembly hall of the Social Security building, which is most effectively equipped for handling conventions, with public address system, translation booths, air conditioning, etc. But only non-Church groups may avail themselves of this facility. Some time ago, the Baptists of Mexico were able to meet there, but only because the hall was rented by Villa Jones, a Quaker agency listed as a social service organization.

As they do at most ecumenical gatherings, Anglicans had a lion's share in the running of the World Missions and Evangelism Conference. The Rt. Rev. John Sadiq, Bishop of Nagpur of the Church of India, Pakistan, Burma and Ceylon, was the chairman of the Conference. The Episcopal Church was represented by two delegates: the Rev. Dr. Joseph G. Moore, executive officer of the strategic advisory committee, and the Rev. Canon Theodore Wedel, theological professor at the Union Theological Seminary, New York City, and retired warden of the College of Preachers. Other Anglicans here were Bishop Saucedo of Mexico, Miss Leila W. Anderson, head of the international division of the YWCA (present as an observer), and the Rev. Dr. James F. Hopewell, who is on the staff of the World Council of Churches.

Eastern Orthodox delegates were present as well as Roman Catholic observers. The Orthodox were: Bishop Vladimir Kothiarov, representative in Geneva of the Moscow Patriarchate; the Most Rev. Coinidis Parthenios, Metropolitan in North Africa of the Greek Orthodox Church, Libya; Archpriest Paul Sokolovsky; and Deacon Anastasios Yannoulatos, director of the Inter-Orthodox Missionary Center in Athens. Roman Catholic observers were the Rev. Jorge Maria Meyia, parish priest and university professor of Buenos Aires, Argentina, and the Rev. Thomas F. Stransky, staff member of the Secretariat for Promoting Church Unity, Rome. The Most Rev. Sergio Mendez Arceo, Roman Catholic Bishop of Cuernavaca, paid a brief and informal visit to the Conference and talked with some of the leaders.



Bishop-elect Saucedo and new seminary building: Near the university, a seminary starts to grow.

MEXICO

Seminary Dedication

The central building of the new St. Andrew's Seminary in the missionary district of Mexico was dedicated on November 24, 1963, by Bishop Saucedo of Mexico.

During the morning, the first graduate, Martiniano Garcia, received his theological degree at a service in the Cathedral of San José de Gracia, Mexico City. The Very Rev. Gray Blandy, dean of the Episcopal Theological Seminary of the Southwest, Austin, Texas, preached.

The L-shaped, \$80,000 seminary structure houses both the seminary and the *Escuela Normal de Educación Cristiana* (the "Normal School for Training Christian Women," known as "Little St. Margaret's"). They share the same faculty. Designed primarily as a dormitory, the new building provides rooms for 50 seminary and university students in one wing and for 25 women trainees and university students in the other. The dining hall, kitchen, faculty apartments, and conference rooms are on the first floor.

Other seminary units scheduled for future construction include a combined library and classroom building, a diocesan office building, a deanery, and a chapel. The chapel is to house both an English-speaking congregation, which is now meeting in a private school, and a Mexican congregation. The seminary is on land purchased by Lenten mite box offerings a few years ago, and is less than half a mile from the campus of the National University of Mexico. Selected university courses are included in the seminary curriculum.

St. Andrew's Seminary was established in Guadalajara in 1908, as a successor to the Dean Gray School of Theology, which was the training institution for the Mexican Independent Church in the last century. In 1959, it was reestablished in

Mexico City in rented quarters with the Very Rev. Melchor M. Saucedo as dean. [Dean Saucedo, brother of Bishop Saucedo, has been elected Suffragan Bishop of Mexico. He will be succeeded as dean by the Rev. T. Hall Partrick. See L.C., December 22, 1963.]

VATICAN COUNCIL

Danger?

A Protestant theologian, a delegate-observer at the Second Vatican Council of the Roman Catholic Church, has expressed misgivings about one of the decrees promulgated at the Council.

The Council, before it adjourned its second session on December 4th, gave final approval to two draft documents that had been under discussion. One of them provided for the use of the vernacular in the Mass and in the administration of other sacraments (with the consent of national or regional conferences of bishops); the other dealt with communications media. It is the second document that drew the fire of Dr. Robert McAfee Brown, professor of religion at Stanford University.

The Council's decree on mass communications would permit reactionary bishops to jeopardize Roman Catholic creativity in the arts, and will "provide anti-Catholics with ample fuel for their recently dimming fires," said Dr. Brown, in an article recently published in *Commonweal*, a weekly magazine edited by Roman Catholic laymen. Dr. Brown writes a regular column for the magazine.

Non-Roman Catholics, warned Dr. Brown, may be "impressed by the thought that the [Roman] Catholic Church wants to throw its weight around in the mass communications field."

(In an accompanying article in *Commonweal*, a noted Catholic layman in the communications field, John Cogley, a member of the staff of the Center for the

Study of Democratic Institutions, also noted his objections to the *schema*.)

Dr. Brown said in his article that "if the *schema* were merely platitudinous, that could be tolerated perhaps. The further difficulty, however, is that it also contains many statements that are susceptible to quite devastating implications."

"As an exercise in exegesis," he continued, "I have tried to read the *schema* from the point of view of one who wonders what it might mean to the ordinary man, particularly if he is a non-Catholic. And I cannot avoid drawing the following implications from it:

"A. All people who use instruments of mass communications must meet the Church's standards as to what a 'correct conscience' is (whether they are Catholics or not), or fear the consequences.

"B. News can be censored if it does not edify, and art can be suppressed if it does not teach.

"C. Novels or plays that do not at all times teach a particular and precise kind of moral rectitude are inadmissible.

"D. The opinion of competent authorities must be sought by those who read, watch, and hear, lest they read, watch, and hear the wrong things — a notion that implies the right of censorship, boycott, and reprisals.

"E. The task of the Church is to protect and insulate youth from all possible contamination in the area of mass media, rather than to help youth develop criteria for making their own discriminating judgments.

"F. Reporting of news about the Church must not be critical.

"G. Civil authorities must legislate widely in the field of the morals of mass communications.

"H. Catholics should be encouraged to develop a cultural ghetto of Catholic press, Catholic radio, Catholic television, and so forth, rather than making it their primary task to raise the general level of all the mass communications media.

"I. All that Catholics do in the field of mass communications should be under the strict supervision of Church authorities."

Dr. Brown said discussions with "a great many people at the Council" revealed "that such implications can be drawn, sometimes very directly, sometimes indirectly, from the text."

"An observer has the impression," he added, "that the Council fathers simply didn't bother too much about it, feeling that it was not particularly significant. It was not until a couple of amendments had been voted, and the fathers really began to study it, that significant opposition to its passage began to emerge."

The Protestant observer said the *schema* may have been passed through a feeling "that the Council should have something done before adjournment in addition to the liturgy schema."

"In the long sweep of the Council," Dr. Brown concluded, "the communications decree will be decently buried by the more important conciliar actions on the Church, collegiality, ecumenism, religious liberty, and the laity. But meanwhile, the face of the Church will, I hope, appear ever so slightly embarrassed."

[RNS]

CHURCHMEN AT WORK

Ministry at the U.N.

by WILLIAM GRIFFITH

Mrs. Marietta P. Tree, daughter of Bishop Peabody, retired, of Central New York, is a gifted, handsome woman who could easily sit back and enjoy a life of ease and comfort among New York's cafe and international set. But Marietta Tree, the U.S. representative on the United Nation's Commission on Human Rights, would not allow her life to drift in that direction.

Marietta, inspired by her parents, believes that human beings all over the world have a right to be free and equal as touching dignity and rights. Her brother, the Rev. George L. Peabody, coordinator of field services for the National Council's Department of Christian Education, says of Marietta: "I know that her satisfaction comes from the knowledge that she is of service, and not from her increasing fame. Somewhere, we have all been taught that our life is a ministry. In her work at the United Nations Marietta has clearly found an expression of a layman's ministry in the world." (Another brother is Endicott Peabody, governor of Massachusetts.)

Marietta, a member of St. James'



William Griffith

Mrs. Tree at U.N.: The delegates' lounge also is a good source of information.

Church, New York City, has known its rector, the Rev. Arthur Lee Kinsolving, ever since she was in her teens.

Dr. Kinsolving recalls that years ago the religious life at Harvard University was most hostile, and that at the appearance of the charming, happy, pretty daughter of Bishop Peabody the religious life there took a change for the better.

"She's got great reaches of capacity," Dr. Kinsolving said. "She's among the first in her social circle to go to bat for the world's underprivileged people."

Marietta Tree told THE LIVING CHURCH that she is proud of the Universal Declaration of Human Rights, a document that was created by the Human Rights Commission and passed by the General As-

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Mrs. Tree with brother, the Rev. George Peabody.

William Griffith





The Opportunity of the Inner City

by the Rev. James P. Morton
Associate Secretary for Urban Work
the National Council

Twenty years ago, on September 12, 1943, the Archbishop of Paris, Cardinal Suhard, published the memorandum "France, a Mission Field?" By Christmas of that year the first six worker priests were on the job, and within the next couple of years the spotlight of Christian attention all over the world had focused on France. Ten years later the worker priests were suppressed, their seminary closed, and the movement stopped permanently.

The recent French debacle provides an analogy and a warning to the Episcopal Church as we contemplate our urban strategy in these last months before the coming General Convention. Cardinal Suhard's memorandum of 1943 was a revolutionary and humbling document; but it did not appear to be either humbling or revolutionary *at first*. On the surface of things, the new worker priests were viewed with interest and good will as a creative deployment of manpower to meet a serious, although circumscribed, problem. Everyone admitted that most parochial ministries were ineffective with the urban proletariat. The worker priests, therefore, provided an opportunity to bolster up that segment of the total enterprise which needed extra attention. What the hierarchy failed to recognize, however, was the simple fact that the worker priests and their influence could not be contained within the factories. On the contrary, they stimulated reactions and caused embarrassing problems throughout the Church. Worse than this, too many people were saying that the worker priests provided an all-too-accurate thermometer for reading the sickness of the *whole* Church instead of merely providing the desired shot-in-the-arm for that designated *part* of the whole. On the one hand, understanding came too late;

on the other hand, it appears that those who had the authority to make changes did not like the implications of what they understood.

Almost three years ago the Episcopal Church issued its own version of the Cardinal's memorandum: Resolution 13 from the Report of the Joint Committee on Program and Budget of General Convention. At first glance this short paragraph does not appear very revolutionary, or for that matter, humbling. It uses traditional language to describe a national program for "New Work in the Inner City" that is designed to "initiate research . . . to develop strategy and leadership . . . to train skilled field workers, both clerical and lay . . . to stimulate vocations for work in this field . . . and to urge upon our dioceses and missionary districts the development of diocesan, district, and parish programs to meet and resolve this opportunity of the inner-city Church in an industrial society."

Taken by themselves, these words might suggest that the inner-city Church is a self-contained problem like the dechristianized factory worker was thought to be in France. It is possible to read Resolution 13 and conclude, as in the French parallel, that just by focusing attention and by pouring money and manpower into the inner-city Church all of its problems will automatically take care of themselves.

Fortunately, up to this point the Episcopal Church has been steered clear of making any such insular interpretation. The authors of Resolution 13, the Urban Strategy Conference of 1962 (which established the basic interpretation of Resolution 13 and its implications for future program), and the Joint Urban Advisory Committee all agree that the inner-city Church is inextricably bound up with

***"To effect change
in the inner city,
the focus must be
at least diocesan"***

and united to the fortunes and struggles and policies and resources of the whole metropolis and diocese, and for this reason can never be theologically or sociologically considered in isolation from the whole. But to say this is to allow for several revolutionary implications for future urban work. It is precisely this revolutionary dimension, this radical imperative, that the Joint Urban Advisory Committee insists be made clear to the Church at large.

What, then, are the revolutionary implications of Resolution 13? Briefly, these: Any inner-city situation, any slum or area in transition or grey belt, is not caused primarily by forces *within* its own geographical limits. Rather, we would say that all situations involving deteriorating housing, poverty, unemployment, juvenile delinquency, racial containment and discrimination, sub-standard facilities (poor schools, inferior public services, etc.) are caused by a highly complex array of factors ranging from public decisions in city halls and state houses to private luncheons in distant country clubs, to negotiations between local industries and the federal government. Because forces throughout a total metropolitan region cause a slum, so, correspondingly, instruments with a metropolitan outreach are necessary for a slum's cure.

To put this another way, Resolution 13 implies that if we are serious about effecting change in the inner city, then our focus must be metropolitan. Or, to translate this into ecclesiastical language, if we are serious about effecting change in the inner-city Church, then our focus must be at least diocesan or inter-diocesan. For what keeps an inner-city church in bad repair, with minimum staff, and with a lady-bountiful program, is a complex of attitudes and decisions on the part of both individual Christians and parishes and organizations throughout the total geographic diocese — decisions that are not made *in* the inner-city but which may nonetheless control and determine its future.

Nothing less than a totally new perspective will permit changes on a scale sufficiently massive to effect any net change in the inner city and its churches. What was spoken of at Toronto as the irrelevance of "giving" and "receiving" Churches in the overseas field is equally true within the domestic metropolitan region. The modern metropolis is itself a microcosm; and the same web of interdependent relationships and responsibilities that characterizes the larger frame is equally true in the smaller. Perhaps we Christians will learn to be responsible to the demands of global mission only as we practice responsibility within metropolitan mission. And as the Anglican Primates have reminded us, this requires revolutionary changes both in attitude and in structure.

Dr. Heuss [L.C., November 10, 1963]

has already well illustrated the traditional pattern in 90% of our down-town and transitional area parishes all over America. He was too kind, however, to document the few inner-city "success stories" that we do have. With these, the tragedy lies in our invariable habit of referring to them as "outstanding pieces of work," as if they are *ipso facto* unusual or out-of-the-way, and not the everyday métier of the Episcopal Church. But we are correct to think of them as oddities because they are almost always maintained by special appeals and drives and gifts and discretionary accounts outside of the "normal" diocesan budget. With exceptions, it is hard to point to any vital inner-city work that has not been enabled by the special interest and generosity of some outside "angel" or angelic host. The exceptions, of course, are several of the "Negro parishes" which continue to baffle their drooping white neighbors by their size, their strength, and their stewardship.

The universal truth of this situation was brought home to me after the General Convention in Detroit, when inner-city parishes from everywhere flooded the Home Department with financial requests for *basic support*. Once again, the appeal *ad extram* was made because the funds for adequate inner-city work had not been conceived as part of the regular (not special) diocesan budget.

This situation forces us to answer a fundamental question as we now plan our triennial urban budget. Over the long haul, are we as a Church going to project funds for adequate inner-city work in terms of a vast *national* urban budget or by means of re-structured *diocesan* planning and budget making? Clearly if we are to continue in our old ways, but with new and deeper conviction and concern about the inner city, the answer will be similar to Dr. Heuss' prediction: The national urban budget will itself become the traditional outside "angel," and we will in the years ahead require some tens of millions annually for inner-city work alone. As we contemplate this possible course, and the administrative nightmare it would surely become, let us reflect on the secular parallel of the federal urban renewal program.

A federal urban renewal program became an unavoidable necessity, and its astronomical budget equally necessary, primarily because the policy-makers of states and counties washed their hands of the core areas of their cities and allowed them to rot. All across America our local governments have largely refused to be responsible for urban renewal themselves, and the federal government has had no responsible alternative but to act in their place as an outside angel. If, on the other hand, the regional bodies of government could have been able to restructure and refinance themselves to do their own renewal, the federal program

might have functioned as a very different kind of resource with a correspondingly vastly different budget.

The Advisory Committee and staff of the Joint Urban Program are convinced that the Church *can* change her traditional patterns of operation and is not bound to follow the example of the urban renewal program. We believe that it is possible for the diocese itself to develop and to administer a relevant program in its own un-renewed slums and transitional areas and renewed downtowns that is just as imaginative and strong as its present program in the suburbs and exurbs. But we also believe that this kind of change can be accomplished only by intensive and disciplined planning by the total diocese (not just by an interested lobby) as well as by a radical rethinking of traditional institutional structures and priorities of program, and by a creative reassessment and redistribution of resources within the total diocese.

The underlying presupposition of the Joint Urban Program in its implementation of Resolution 13 proceeds, therefore, from this conviction: that the leadership and the structure for metropolitan renewal must itself be primarily metropolitan and diocesan, rather than parochial or national; that the principal leadership, spokesmen, and resources (both of finances and of manpower) can and should come from the metropolis rather than from the outside; and, finally, that much of the leadership, spokesmen, and resources are already there in the metropolis patiently waiting to be recognized by the Church, understood by the Church, and used by the Church.

From the Detroit Convention until mid-1964 the initial thrust of the Joint Urban Program has been educational: to

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Harold Lambert



Peter Day, the Church's new ecumenical officer, talks about

EPISCOPALIANS and ECUMENICITY

Part I

It has been remarked that a history of Christianity could well be written with Church unity as its central theme. This was the problem of the Council at Jerusalem that is recorded in the Book of Acts. It was the problem of the ecumenical councils of the fourth and later centuries. It has certainly been a central concern of Anglicanism from the beginning of its separate existence, and the Thirty-nine Articles owe their peculiar characteristics to the fact that they were an effort at a unity platform.

But, in spite of the agelong concern for Christian unity, there is something different about the ecumenical movement of our times. With Bishop Brent's speech at the Edinburgh missionary conference of 1910 it burst forth with a new proclamation, a new voice comparable to the "Comfort ye, comfort ye my people, saith your God" of the 40th chapter of Isaiah.

The ecumenical movement grew out of the world missionary movement. And perhaps one of the powerful motivations of the world missionary movement had been the disunity of the Churches. There was an effort on the part of each Church to prove how good and true its interpretation of Christianity was by competition in evangelizing the non-Christian world.

For long centuries before, the life of

Europe and European man had been such that people could very easily conceive of their religion in terms of getting on the best possible terms with God in a world that was already Christian as far as the eye could see. But with the great missionary expansion, and later with the break-up of old cultural patterns in Europe, they began to see that the mission of the Church was opposed by vast and powerful forces.

Further, they began to understand more deeply, and with growing intensity in the two world wars which occurred in this century, that the Gospel preached by Jesus Christ is itself a call to unity. He came and preached peace to those that were far off and those that were nigh. He broke down the wall of partition between Jew and Gentile. The Gospel is about human unity. Christian disunity is a living denial of the central message of the Gospel.

Thus we may see in the ecumenical movement a call to renewed faithfulness to the Lord of the Church, a call to return to truth, and to Him who is the truth. For the word "truth" as it is used in the New Testament does not convey the connotations of our modern use of the word for an abstract proposition, a generalization about nature or man or God, or a mathematical equation, such as two plus two equals four. When our Lord told Pontius Pilate that He came into the world to bear witness to the truth, He was not declaring Himself to be a philosopher or a mathematician. He

did not come to bear witness to truths but to the Truth. He came to bear witness to God, to the faithfulness and steadfastness of God in His dealings with men. The Hebrew word for truth, the word from which our "amen" is derived, has such connotations. In the battle with the Amalekites, where the Israelites prevailed as long as Moses held up his arms, the literal rendering would be, not "Moses' arms were steady," but "Moses' arms were *truth* until the going down of the sun."

Jesus walking on the water and stilling the tempest is the word of truth made visible. Jesus on the Cross is truth in action. This concrete, personal, active truth, the kind of truth to which men bear witness rather than the kind men argue about, is what truth means in the Bible. And it is this that was restored in part to the Church when it began to proclaim the Gospel in the missionary field, it is this truth, this fidelity to the God whose word is His deed, that will be more fully restored when Christ's servants and witnesses come together.

To those who say that the ecumenical movement seeks unity at the expense of truth, we can answer that it is not unity but disunity that denies the truth as it was proclaimed by our Lord and His apostles.

As we all know, the Episcopal Church is engaged and involved in the ecumenical movement at many levels, and has been from the first. It was our General Convention of 1910 that, in a resolution

This is the first of two sections of the text of an address delivered to Episcopal delegates to the General Assembly of the NCC and Churchpeople of the diocese of Pennsylvania. The occasion was a dinner in Convention Hall, Philadelphia, at the time of the General Assembly's meeting there.

proposed by Bishop Manning, first invited the Churches of the world to join in a World Conference on Faith and Order. Our Church was much less enthusiastic in its official relationships with the Federal Council of Churches in its early days, but became a fully participating member in 1940, and from the time that the National Council of Churches was formed we have been full participants in its life and work.

The World Council of Churches, combining the cooperative movement of life and work, the missionary movement, and the faith and order movement, has had the Episcopal Church as a participant, along with the other Churches of the Anglican Communion, at every stage of its development.

The ecumenical involvements of the Episcopal Church have become so complex and interrelated that a growing need was felt for the appointment of an ecumenical officer to serve as the Presiding Bishop's assistant in this field and as a coordinator of ecumenical efforts. This was provided for by the General Convention of 1961 and an empty office for him with a nice carpet on the floor has been waiting for the arrival of the officer-to-be in the new Episcopal Church Center.

I will be taking up this position next February 1st. As a matter of fact, my personal ecumenical involvements had already become so numerous and time-consuming that THE LIVING CHURCH office was not seeing as much of the editor as it should. I hope the new editor gets in a few years of being an editor before he becomes overly encumbered with outside activities.

The ecumenical officer will be responsible for keeping in touch with three Commissions of General Convention that are working in the ecumenical field: the Commission on Ecumenical Relations; the Commission on Approaches to Unity; and the Commission on the Eastern Orthodox and Old Catholic Churches.

The Commission on Ecumenical Relations has a proud history, for it maintains historical continuity with the Commission on a World Conference on Faith and Order created by the General Convention of 1910. Under the chairmanship of Bishop Mosley of Delaware, it is concerned with our relationships with the World and National Councils of Churches. With the aid of its wonderfully ener-

getic secretary, the Rev. James Kennedy, it publishes the *Ecumenical Bulletin* and maintains contact with diocesan ecumenical chairmen, women's chairmen, and others in the ecumenical field.

The Ecumenical Commission also has responsibility for our relations with other branches of the Anglican Communion, and as such has been the body to make recommendations about our relations with Anglican Churches that have entered or are thinking of entering into united Churches in other parts of the world — South India, Lanka, North India-Pakistan, etc. In this work, its subject matter overlaps that of the Commission on Approaches to Unity, which conducts our own negotiations with other Churches.

Proposals for united Churches involving Anglicans are under discussion all over the world. In England, the convocations of Canterbury and York are negotiating with the Methodists. More comprehensive unions are under consideration in Nigeria, Ghana, and other African areas. The Canadians are reopening negotiations with the United Church of Canada.

Meanwhile, our own Commission on Approaches to Unity, under the chairmanship of Bishop Gibson of Virginia, is at work in the Consultation on Church Union with the United Presbyterian Church, the Methodist Church, the United Church of Christ (formed by the recent union of the Congregational-Christian and Evangelical and Reformed Churches), the Disciples of Christ, and the Evangelical United Brethren Church. We wished to have the Polish National Catholic Church beside us in these negotiations, but so far they are not ready to come in. The only result of our invitation to them so far has been the addition of the Disciples and the EUB to the negotiations in addition to the original four proposed by Eugene Carson Blake in his famous San Francisco sermon in Bishop Pike's Cathedral with Bishop Pike's hearty support. When we invited the PNCC, other Churches had to be granted the right to include Churches with which they were negotiating.

From the experience of the first session with these two additional Churches, I feel that they are a most useful addition — the Disciples with their great emphasis on Baptism and Holy Communion and their even more amazing self-criticism of

the radical congregationalism and radical biblicalism on which they came into being; the EUB with a more clearly articulated and vigorously held theology than the Methodists with whom they are negotiating.

The Consultation on Church Union has met twice, and will hold its third meeting in Princeton, N. J., next April. The second meeting adopted a statement of great importance on the subject of the relation between the Scriptures and Tradition — a statement anticipating the finding of the Montreal Conference on Faith and Order and of the Second Vatican Council. To put the subject in capsule form, one of the great issues of divided Christendom has been the question of Scripture vs. Tradition. Protestant Churches took the position of *sola Scriptura* — the Scriptures alone; the Roman Catholic Church took the position of Scripture and Tradition. Some elements of Christian truth were conveyed by the Scriptures, and some by the unwritten tradition. But current theological scholarship has recognized a vital relationship between Scripture and tradition. Protestant Churches have found it necessary to develop traditions of scriptural interpretation. Catholic Churches have had to face the normative, critical, and reconstructive character of Scripture as the norm by which later traditions are evaluated. Scripture is the repository of the apostolic tradition in a way in which no other traditions or writings can be. And both sides have had to recognize that to oppose Scripture and tradition is a false opposition. The New Testament itself was produced by a process that included oral tradition. Each needs, each absolutely requires the other; both proclaim the same Christ, are witnesses to the same mighty acts of God, and both are the arena of the Holy Spirit's operation. Neither can exist, nor be rightly understood, without the other.

The importance of this development to the Episcopal Church in its relationships with other Churches hardly needs underlining. It is as exciting a development in opening up lines of discussion toward future agreement as Dr. Blake's original call for a Church which would be both Catholic and Reformed — and, as the final form of the invitation, under the influence of the Methodists put it, truly Catholic, truly Reformed, and truly Evangelical. If a Church which meets these specifications should be the result of the consultation on Church union, the Episcopal Church would be happy to be a part of it.

The next meeting of the consultation will spend four days on a narrow range of subject matter. Prominent in this will be the question of the ministry as the traditioner and interpreter of Scripture. What comes of this remains to be seen. In these discussions, all of us will greatly

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"The Gospel preached by Jesus Christ

is itself a call to unity."

The Twelfth Day after Christmas

By now, a goodly section of the population of the United States probably thinks of January 6th as "the twelfth day after Christmas"—related in some way to pear trees, leaping lords, and assorted fowl. To the knowledgeable Christian, of course, it will still be related rather to exotic kings, incense and gold, and a bright star. Its theme will be the extension into all the world of Christmas's localized manifestation of God. The meaning of the day will be mission, and it will not signify the end of Christmas joy but the spread of it.

Yet it is easy to sum up the meanings of Epiphany too quickly—for it is no simple season, but one rich in a variety of meaning and suggestion, a fruitful source of meditation and of growth of spirit. Its import is almost endless, and this is as it should be. For the world to which Christ came, the men to whom His manifestation began to spread at that first Epiphany are of an incredible complexity and variety, an ever-changing and ever-increasing multitude of virtues and vices, of loveliness and sordidness, beauty, and glory, and weakness, and horror, and pain.

Men's incurable tendency to oversimplify the world they live in comes mostly from the fact that its diversity and richness, its contrasts and questions are of a magni-



tude beyond their coping. They have to simplify, to focus, to narrow down in order to keep from being overwhelmed to the point of paralysis.

But God of course does not suffer from this disability—He is the Creator of all the wonder and glory and magnificence, even of the power for evil and for pain, and it was within the seemingly simple event of a baby being born that He did everything that was necessary to glorify the beauties of that world, to bless its homely holiness, and to save it from the sin that threatened to destroy it. Not by His power and might did He restrain the power He had given, which had gone wrong—but by the weakest of human weakness, that of a newborn infant. Men who are seized with the desire to save the world from its errors—even men inspired by

God in this desire—tend to feel that it must be done by power, even if only the power of personality, and that it must be done quickly, for time is the enemy. But God, when He set out to save the world, was content to do it in weakness and patience, and to spend over thirty years getting around to the point. (Actually, He was content to spend centuries, preparing a nation in which the Child could be born, and that nation was the means of His delivering acts, not in its time of power but in its weakness.)

In order to save a world gone wrong, God came as a baby. In order to save all men, He came in an obscure corner of an obscure country, and waited. But once He had come to men, men came to Him. First there came the shepherds—unlearned men, probably a little less complicated than most. (We hesitate to call them simple, for in the long run no man is really simple.) This all happened in the way one might have expected, once granted the miracle of the Birth in the first place and the effect of the heavenly proclamation in the second. The shepherds were near, and they had nothing of pressing interest to keep them from coming to see the Child.

The story of the Magi is a different matter. These men came from far away, at great difficulty, and they left the thread of their study, the equipment of their learning, the complicated tangle of affairs that the sophisticated weave for themselves, in order to come to see the Child whom the star announced. Legend has it that the Magi represented different nations, different races, even different ages. They have been called both "kings" and "wise men." Whatever they were in actual fact, the popular tradition carries truth in it, for the manifestation of Christ to the world of men outside Judea had to be made to all men, of all conditions and philosophies and loyalties and viewpoints.

And this is one—only one—of the points deserving of deep and continued thought by the Christian, and of consideration by the Church. The Church's mission can never be restricted to any class, kind, locality, race, age, or level of intelligence. The Saviour who was born on Christmas was born that He might die for the sins of all men and women, and the commission of Christians is to teach and preach this astounding news to each and every one.

In each age some Churchpeople catch a vision of some relatively unnoticed mission field, where the Word must be carried, and that soon. In this age, that field is the city. The changing and increasingly crucial effects of urban life make it obvious that the Church has neglected the sheep of that field, and must make haste to repair the neglect.

But there is always a danger in such a discovery, for all that it is God-inspired. The danger, inherent in our finitude and faultiness, is that in seeing to the one need we will neglect others. We can never choose between mission areas when we undertake to speak of the mission of the Church and to make it possible. Never are we allowed to say "this, rather than that." Always the mission is everywhere, and, while no individual Christian can perform the mission in all places, the whole Church, all Christians, can and must do just that.

There are fewer people in the small towns and rural fields than there were ten years ago—but there are

people there. The Indian reservations have changed and their problems have changed, and many Indians who used to live there are now living miserably in the cities. Political upheavals are the order of the day in almost every newspaper; the world outside the United States is confusing and disturbing even to think about. The nation itself is in the throes of many problems and needs, and all of them have to do with people. The young need Christ and the old need Him, the well-to-do and the dispossessed, the intellectual and the retarded, the laborer and the executive—there is no place where people are that must not be brought the Light that Star reflected. And the bringing is up to you, Churchman.

The rich diversity of the meaning of Epiphany is reflected in the rich diversity of humankind, the wonders of the world God gave to men, the glories that are theirs who know Christ as Lord and Saviour. Shepherds need Him and wise men need Him, the dwellers of the city, and the mountain, and the plain. Wherever you are, there is the mission and it is yours.

The Statistics Don't Show

A decline of 10% in the number of communicants of the Episcopal Church is reported in the summary of statistics in the newly published *Episcopal Church Annual* [see page 7]. This figure would be alarming except for the fact that the statistical basis itself has been undergoing changes which make comparison of the current figures with previous ones virtually meaningless.

Three things have happened to Episcopal Church statistics in the past two years. In the first place, a new

SUMMARY OF STATISTICS REPORTED IN 1963

As Compared with Those Reported in 1962

Including the United States, Extra-Continental, and Overseas Missions
(Source: The National Council)

	Reported in 1963	Reported in 1962	Increase or Decrease	Percent of Increase or Decrease
Parishes, Organized Missions	7,705	7,735	-30	-0.39%
Clergy	9,994	9,811	183	1.86%
Lay Readers	14,102	15,510	-1,408	-9.07%
Church Members (Baptized)	3,587,104	3,565,470	21,634	0.06%
Communicants	2,262,048	2,516,740	-254,692	-10.11%
Church Schools:				
Sunday and R. T., Officers and Teachers	106,446	105,862	584	0.55%
Sunday and R. T., Pupils	892,450	904,583	-12,133	-1.34%
Parish Day, Officers and Teachers	3,868	3,548	320	9.00%
Parish Day, Pupils	53,439	53,289	150	0.28%
Postulants	972	1,037	-65	-6.26%
Candidates for Orders	695	714	-19	-2.66%
Ordinations — Deacons	437	461	-24	-5.20%
Ordinations — Priests	412	424	-12	-2.83%
Baptisms	108,363	113,099	-4,736	-4.15%
Confirmations	117,749	120,653	-2,904	-2.29%
Received	6,556	6,180	376	6.08%
Marriages	24,635	24,266	369	1.52%
Burials	58,732	56,427	2,305	3.46%

From the 1964 *Episcopal Church Annual*

parochial report form has been devised, with many changes from the old form. In the second place, new definitions of "member" and "communicant" were adopted by the 1961 General Convention, including a criterion for being in good standing. And, in the third place, national statistics originating in the parishes, which were formerly compiled by the dioceses and added together by the finance department of the National Council, are now forwarded directly from the parishes and missions to the Council's General Division of Research and Field Study, which compiles them with the aid of data processing equipment.

Perhaps because of some of these factors, the totals of Church members and communicants under the heading "Reported in 1962" differ from those published under the 1962 heading in last year's *Episcopal Church Annual*. The total of members previously published was 3,591,853, which would indicate a small decline in the 1963 total. The previous 1962 figure for communicants, on the other hand, was 2,261,227, which would indicate a small increase in communicants in 1963!

Over the long run, no doubt, a truer picture of the Church's statistical condition will emerge from the changed methods and bases. But for the current year, all that can be said is that perhaps the present reported number corresponds more closely with the facts than numbers previously reported.

Yet another element of confusion enters into this year's statistics. The declines in postulants, candidates, and ordinations are accounted for by the fact that several dioceses failed to send in their statistics on time.

One statistical shock remains to be administered. It is not included in the *Annual's* summary of statistics, but appears on another page. And this is a drop in contributions from \$236,035,668.71 reported in 1962 to \$201,118,584.16 reported in 1963 (like most of the other figures, these actually represent the activity of the previous year — 1961 and 1962 respectively — taken from reports made out in January). This decline of more than 10% would certainly have been noticed if it had actually occurred, and we simply do not believe that it took place.

No wonder the *Annual's* editorial says: "Of the statistics reported in this issue of the *Annual*, the less said, the better." We are reminded of II Sam. 24, where God showed His displeasure with David's project of numbering the people of Israel by smiting the nation with a brief pestilence which, of course, ruined the statistics.

After 50 Years

THE LIVING CHURCH RELIEF FUND has had a long and honorable history. Originally founded to meet the needs of European and Near East relief in World War I, it has distributed more than \$545,000 to meet religious and human needs all over the world. It has helped to provide a motor boat for a missionary bishop and a cathedral for an overseas diocese. It supported a nursery shelter for small children in England during World War II. It kept a boys' school going in the

diocese of Lebombo, Africa, in the days after World War II.

But as missionary and relief needs have grown to be an object of concern of both Church and government, this private effort has become less important. In its 50 years of service (it was begun on November 1, 1914), the fund averaged better than \$10,000 a year, but in 1963, it distributed only a little over \$1,000.

Accordingly, we believe that the time has come to discontinue THE LIVING CHURCH RELIEF FUND. We shall continue to call Churchpeople's attention to missionary and relief needs from time to time, and to give details as to how contributions may be made to fill them. In many cases, a well known agency such as the Presiding Bishop's Fund for World Relief, can transmit the gift. Checks already sent by readers will, of course, be accepted, but future gifts should be given in other ways.

Music and Mission

We were beginning to wonder if anyone else was going to say it, but our patience has been rewarded. Dr. Leo Sowerby, long one of the Church's foremost musicians and now director of the new College of Church Musicians in Washington, has pointed out the unfortunate comparison used in the document, "Interdependence and Mutual Responsibility" [see page 5].

The statement of the Primates and Metropolitans said, in its third section, "A new organ in Lagos or New York, for example, might mean that twelve fewer priests are trained in Asia or Latin America."

The price of an organ not purchased in New York or Lagos might, we suppose, under the most extraordinary circumstances go toward the training of a few missionaries, or the building of a seminary dormitory wing. But the circumstances would have to be so very extraordinary that we cannot see the point in making the comparison. It is not just that the man who offers

to donate an organ as a memorial in Albany is not likely to accede willingly to a "thank you but we'd rather send the money to Africa." Nor is it simply that the people whose ears have been tormented and whose taste has been offended by a worn out organ, or whose organist has quit because of a faltering one, are not likely to increase their concern for mission by putting up with the old organ or doing without music.

If members of parishes are to deny themselves luxuries in order to give more to the wider Church, it would be a great deal more sensible for them to deny things that are tangential to the Church's central action, things which do not in any way affect the worship offered to God in the Eucharist, in the prayer and praise of the people. Church music has long been an important adjunct to worship, and has served much in helping to keep the Church's worship truly a liturgy, a work of the whole people. Music has its place in evangelism — and a larger place than many a priest suspects.

To be sure, music is not essential to worship — God can be praised, the Eucharist can be celebrated, men can be baptized and priests can be ordained without it. But so can the Eucharist be celebrated without a fair linen or a chalice — the hood of a jeep and a china cup has been known to suffice. The water from a roadside puddle has been used for Baptism, and tombs long ago served as altars. But all this does not mean that we are wrong to furnish the best we can offer for use in the sanctuary. If that best be silk and linen, then anything less is *lèse majesté*; if the best is paper and tin, then that is sufficient. The good works that are to be done, the spread of the Gospel, the training of clergy — all these things are to be added to the offering of beauty, not to be substitutes for it. The "waste" of the precious ointment on the head of Jesus is still, we fear, incomprehensible to some.

Let the American Church, by all means, exert itself to help provide the twelve priests in Africa or Latin America. But let the parish in New York or Lagos also praise the Lord with the best music it can provide. Both these things can be done. To suggest that one must be a substitute for the other is both unrealistic and unnecessary.

NEWS

Continued from page 9

sembly of the United Nations without a dissenting vote.

The first two articles, explained Mrs. Tree, state that all human beings are entitled "to all the rights and freedom set forth in the declaration, without distinction of any kind, such as race, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status."

The rest of the articles, she said, "spell out in some detail the rights which are standards of the modern world," such as "the rights of life, liberty, and security of person; and the rights to freedom from slavery and from torture, to equal protection of the law, to be presumed innocent until proved guilty, to freedom from arbitrary arrest, to own property, and to have freedom of thought, conscience, and religion."

"I am proud to be an Episcopalian," Marietta said, "because the Church is taking a stand in this all-important matter of human rights. The Episcopal Church has shown great leadership in the civil rights breakthrough in this country, as has the Roman Catholic Church." She added, "This is an exciting generation to be part of because we are going to lick this thing."

Marietta was born in Lawrence, Mass. Her grandmother, Mrs. Henry Parkman of Boston, became one of the founders of Radcliffe College. Her grandfather, Dr. Endicott Peabody, was the founder and first headmaster of Groton Boys' Preparatory School, Groton, Mass. Marietta majored in political science at the University of Pennsylvania, and later worked as a model. In 1943, she became the director of Sydenham Hospital in New York City.

In 1944, Marietta made her start in politics as a "volunteer for Roosevelt." She was a volunteer for the presidential campaign of Adlai Stevenson in 1952 and was known as the "Golden Girl of the Democratic Party." When the late President Kennedy was running in the presidential campaign of 1960, Marietta was the deputy chairman of the "New York Citizens for Kennedy." In February, 1961, President Kennedy appointed her to the U.N. post she now holds.

She is married to Arthur Ronald Lambert Tree, a former member of the British Parliament, who is a descendant of two of Chicago's pioneer families. Mr. Tree served in Sir Winston Churchill's government.

The United Nations is where Marietta spends much of her time, mostly, she says, as a "good listener." The delegates' lounge is the place where she picks up

some of her best information. Mrs. Tree is liked as a warm and friendly person.

Her work day begins at the United States Mission, just across the avenue from the United Nations, where she usually arrives at 9:00 a.m. Briefings and meetings are held, and then she is off to the U.N. building. She heads home at 6:00 p.m. to an evening of work mixed with social and family life. She has two daughters, Frances, 24 and Penelope, 14.

Often she is called upon to be the guest speaker at some function, and she must make frequent trips to Washington, D. C. But being of service to her fellow man is what makes her the happiest, and she would not have it any other way.

ORTHODOX

Dissent

Abbots of three of Greece's major Orthodox monasteries, in a proclamation addressed to "all the Orthodox people," said recently that no meeting between Pope Paul VI and Orthodox Ecumenical Patriarch Athenagoras should be held until the Pope renounces his primatial claims.

All contacts between the Pope and the Patriarch, they said, must be "on equal terms."

Two other conditions suggested by the abbots were that the Pope abolish the Byzantine Rites ("created for proselytizing purposes only") and terminate the "continually increasing proselytizing activities by Roman Catholics in Orthodox countries."

The abbots signing the proclamation head the monasteries of St. Denis on Mount Athos, Pendeli in Attica, and Longovarda in Paros. [RNS]

Dissent on Dissent

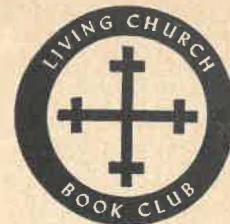
Ethnos, a daily newspaper published in Athens, has joined other Greek newspapers in criticizing the "conservative" stand of the Orthodox Church in Greece in opposing a meeting between the Orthodox Ecumenical Patriarch and the Pope of the Roman Catholic Church.

A meeting between the two is planned during their visits to the Holy Land this month [L.C., December 29, 1963]. The Primate of the Greek Church, however, has denounced the planned meeting.

Ethnos said it deplored the impression created among all Orthodox believers by the stand of several leaders of the Church of Greece who expressed reserve over the meeting. The paper sharply contradicted the view that the Ecumenical Patriarch had no right to meet and confer with the Pope on behalf of all Eastern Orthodoxy, especially not in the name of the Church in Greece, which is autocephalous and owes merely spiritual allegiance to the Ecumenical Patriarchate.

This attitude, said the paper, reflected

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merely the personal views of Archbishop Chrysostom of Athens, Primate of the Greek Church. It quoted one authoritative Church source as stating that, according to a decision taken at the Pan-Orthodox Conference held at Rhodes last September, Patriarch Athenagoras was authorized to establish contact with the Vatican and initiate a unity "dialogue" with it, and this decision was later approved by the Synod of the Greek Church, which was not represented at the Rhodes meeting.

Ethnos reported an official of the Ecumenical Patriarchate as having commented that "just to see the leaders of the major Christian Churches embracing

each other and talking in charity would be a great thing for humanity, because it would prove that the Churches do not hate each other, as was the case in the sad past, and that, even though separated, it is possible for them to cooperate for the good of mankind."

Ethnos added: "It is a proved fact that a climate favoring cooperation is spreading throughout the world, including the Churches. It is a happy coincidence that at the head of three great Churches are personalities thoroughly adjusted to the spirit of cooperation — Patriarch Athenagoras, Pope Paul, and Dr. Arthur Michael Ramsey, Archbishop of Canterbury." [RNS]

Close-ups and Long Views

The Children's Cry

by Margaret Redfield

Ladybug, Ladybug has a merry sound to it, until you remember the rest of the old nursery rhyme. This production by the husband and wife team, Frank and Eleanor Perry, of *David and Lisa* fame, is a frightening little tragedy of errors built around the effects of a false nuclear attack alarm, based, though loosely, on an incident which took place in a California school.

From the moment when the "yellow alert" throws the adults of a rural school into a state of walking shock, it is a sort of Alice in Wonderland depiction of the confusions that arise when people who know what to do fail to do it.

Before you get caught up in the down beat of *Ladybug*, you may have to shrug off the feeling of complete exasperation engendered by the adults of the film. Here is a staff of qualified adults — principal, teachers, secretary, dietician — in a modern school which is adequately equipped with warning systems, its occupants efficiently coached in the procedures of emergency action — and not one of the staff with wits enough to run down the source of an alert.

Why, you keep muttering to yourself, after the yellow alert which signifies "nuclear attack within the hour," why, when he couldn't get through to Civil Defense, doesn't this muddleheaded principal call the sheriff — the newspaper office — or Washington? And why, with all the instructions re Conelrad, isn't there a radio on the premises? Once you get past wanting to throttle the gently inept Principal Calkins, and remind yourself that if he had acted intelligently there would have been no story, you settle back to listen and learn, to gradually identify with the characters, and to follow in their footsteps of fear.

The plot gets off the ground when the children are marshaled onto the playground in orderly little groups, following the drill they have practiced many times — indeed, they are under the impression that this is just another practice session. Their milling about and goodnatured scuffling is cut short by the single spine-chilling command, "Teachers — take your children home!"

From then on, the picture is a series of vignettes, of studies of individual reactions as the realization gradually comes to them that an atomic war is about to begin. The photography is beautiful —



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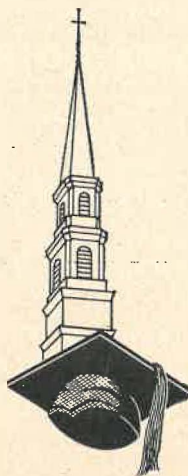
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the scenery pastoral and peaceful, but the camera man fell so in love with art shots of silhouettes against the sky that the scenes of the children straggling across the open fields seem interminable. It is in the character studies of the children that the real strength of the picture lies.

"Do you want a war?" asks one of these innocents severely. "No!" the younger child replies, and follows with the most frightening piece of precocity, "But who would ask us?"

Most of the children go home to empty houses, only to run away from the fear-filled silence. Others find parents who scoff at their fears. One boy, reaching home to find the old, old grandmother peacefully hulling strawberries, prevails upon her, with tender duplicity, to hide in the cellar with him, as part of a game. When he talks cautiously of a bomb being dropped, she asks gently, "Who would want to burn our apple trees? What did our apple trees do to them?"

The children who take refuge in a bomb shelter give a frightening imitation of their elders. There is the domineering child who wants to run the show — the protective one who is concerned more for



his brother than for himself — the boy who leaves the safety of the shelter to go after a child who has been turned away "because there isn't enough oxygen for any more people."

"If they burn our house," says the older boy to his brother, "we'll build another one." To which the younger child replies sadly, "I'll have to start a whole new bug collection!"

Unfortunately, the adults don't make as good a showing as the children in this celluloid study of terror. In the scene where a mother, almost gibbering with fear over the news the children have brought her, commands them to get down on their knees and pray with her, it is the *sotto voce* conversation between brother and sister that forms the sharpest facet of the scene. "Did God make the bomb?" the boy whispers, under cover of his mother's terrified importunings. "Bad men made the bomb," his sister says. And the boy asks the unanswerable, "Who made the bad men?"

Don't go to see *Ladybug* for its entertainment value, which is nil. Go to see it to remind yourself of the damage wrought on the emotions and nerves of children in a fear-filled society. This is a depressing study of what we call civilization, and the shock of the ending, abrupt and horror-filled, is a sad confirmation of Elizabeth Barrett Browning's lines from "The Cry of the Children":

"The child's sob in the silence curses deeper
Than the strong man in his wrath."

ECUMENICITY

Continued from page 13

miss Charles D. Kean, the secretary of the Commission, who died this past fall.

The Commission on Approaches to Unity has also had a major part to play in the adoption of intercommunion agreements with the Philippine Independent Church and the Evangelical Episcopal Churches of Spain and Portugal by the General Convention of 1961. It maintains a keen interest in the previously adopted intercommunion agreement with the Polish National Catholic Church in the USA.

And this latter concern overlaps with the area assigned to the Commission on Relations with the Eastern Orthodox and Old Catholic Churches. This Commission under the chairmanship of Bishop Scaife of Western New York plus the skilled and knowledgeable assistance of secretary Paul B. Anderson, has recently moved past the area of personal contacts and financial assistance to a significant gathering of theologians of the Episcopal Church and the Eastern Orthodox in this country. It is in active touch with plans for theological discussions with the Eastern Orthodox on a world-wide Anglican basis under the see of Canterbury. The movement within Orthodoxy toward an Ecumenical Council of that entire Communion provides the possibility of united Orthodox action in a way which was not possible in the past.

All this will require the Episcopal Church's ecumenical officer to be in close touch with the Rev. John Satterthwaite, secretary of the Church of England Council on Foreign Relations. He is attached to the staff of the Archbishop of Canterbury. Matters of Councils of Churches and of internal British unity negotiations belong to the Rev. David Paton, whose office is an arm of the Church Assembly. I have had some contact with both of these men in the past few months and look forward to collaboration with them in the years ahead.

The job description of the ecumenical officer also assigns to him the task of Anglican relations — relationships with other branches of the Anglican Communion. The conduct of Anglican relations is normally best served by direct relationships between corresponding officers of the respective national Churches. In the future, under the impact of the great movement toward mutual responsibility and interdependence, there will be regional officers charged with coordinating Anglican efforts across the world. The ecumenical officer's role will probably be mostly a matter of tying up loose ends.

As the 1963 meeting of the National Council of Churches has amply demonstrated, the ecumenical movement is entering upon a new phase — the phase of local ecumenicity. This will be discussed in a continuation of this article next week.

OPPORTUNITY

Continued from page 11

provide an opportunity for our dioceses themselves to assess the interdependent nature of the modern metropolis, that "larger community" in which 75% of all Americans presently live. In fact, the fundamental purpose of the five regional Metabagdad* conferences is to reveal to the participants that "inner-city problems" are in reality "metropolitan problems," which can never be solved until the corporate larger community, comprising the total diocese, recognizes and accepts financial, planning, manpower, and structural responsibility for them.

By April of 1964 every diocesan and district bishop in the American Church will have been invited by the Presiding Bishop to participate in an introductory study of metropolitan planning, in company with his fellow bishops of the region and selected priests and laymen. The series of some 70 diocesan clergy conferences on urban culture, which will continue into 1965, has an even broader purpose — that of revealing the interdependent nature of modern society in terms of a culture that is urban and technological irrespective of place — the inner city, suburbs, small town, or ranch.

As the implications of the Primates' document are increasingly worked out, similar conferences will probably be held in overseas jurisdictions. This process was begun at the San Francisco Metabagdad Conference, with the participation of delegates from Brazil and Japan.

Provision for Expansion

The proposed triennial budget provides for greatly expanded training facilities for seminarians and students as well as opportunities for continuing education and retraining of clergy at the Chicago Urban Training Center. Such educational programs, research programs, and the preparation of special Christian educational materials all seem to be appropriate functions of an urban program administered at the National Council level.

The second stage of the Joint Urban Program, however, stands in sharp contrast to the first but succeeds it as a logical next step. The focus of the first stage is national, in the interest of consistency, impact, and economy of resources; the focus of the second stage is diocesan, or metropolitan, for the same three reasons.

After each regional Metabagdad Conference the joint urban staff committee invites one or two participating dioceses to enter into a pilot relationship with the national office, in order to test the presuppositions of the conference in a laboratory situation, and, on the basis of this practical experimentation and careful

evaluation, to communicate the findings to the Church at large. The Pilot Diocese Program requires that the focus be at least diocesan so that we may find ways of reversing our past history of dependence upon "angels" for the solution of our problems of metropolitan mission.

In entering into this pilot relationship with any diocese, we are careful to insist that we are not asking the diocese to "buy another National Council program," no matter how worthy. We ask only that the diocese be committed to rethinking, reevaluating, and, if necessary, restructuring its own urban program, with the consultative assistance of the national staff. On this basis we are glad to put time, personnel, and initial financial resources into this pilot program of a diocese. But "this basis" by definition requires working in depth in only a few selected centers. We must then communicate the learnings of the laboratories to the greater Church and assist the dioceses outside the pilot program to put into effect the results of the pilot study. In the course of the next triennium we plan no more than seven or possibly eight pilot dioceses. But we trust that these few will be useful to all organic centers of the Catholic Church as they seek to fulfill the responsibility and trust that is theirs.

The urgency of Dr. Heuss' appeal for a \$3,000,000 urban budget asking has been seconded by the Joint Urban Advisory Committee at its October meeting, with the proviso that the asking be understood as inter-departmental, reflecting the joint structure of the national urban program.

I pray that a budget of this magnitude will be adopted by Convention. It would show that the Church is placing a major portion of her budget in the same area where the major portion of Americans (not just Episcopalians) live. It would demonstrate that the Episcopal Church is serious about mission to all people.

I must, however, reemphasize that this program and budget is designed with the long view in mind. This view is based on the conviction that an ever-rising national urban budget permits the diocese to evade its responsibility to meet its own metropolitan needs. However, a National Council budget of \$1,000,000 per year for the triennium is realistic if we are to begin now a change of direction in urban work. Such a budget, however, is based only upon our present desperate condition. If our investment in the Pilot Diocese Program yields the solutions we are confident are possible, then in the future the urban budget can be reduced. Whether we vote to underwrite this costly changeover will be determined by two factors: by how angry we are about our present urban failure, and by how confident we are that it is God Himself who invites us to change, in order that His Church may more accurately reveal Him at work in His world.

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CHURCH SERVICES NEAR COLLEGES

Refer to key on page 24

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Rev. C. F. Coverley, chap.
Eu daily Mon through Thurs 6:30; Sun 7:30, 9 & 11

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Rev. John H. Burt, r; Rev. Colin Keys, chap.
Sun 8, 9:15, 11, 7; College Group 2d & 4th Sun

DISTRICT OF COLUMBIA

HOWARD UNIVERSITY Washington
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Rev. H. Albion Ferrell, chap.
HC Sun 9; Wed & HD 7; Thurs 12:15; Canterbury Association Wed 7:30

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Rev. A. G. Noble, D.D., chap.

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Sun 8, 9 HC, 11 Cho Eu, 5 EP, 5:30 Canterbury;
Daily: MP, HC, EP

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Rev. William J. Schneider, chap.

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Rev. Robert C. Ayers, chap.
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Continued on next page

CHURCH SERVICES NEAR COLLEGES

Continued from previous page

NEW YORK (Cont'd.)

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Mass 11; Tues. Wed. & Fri 7 Low Mass; Sat 8:30
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Rev. Everett H. Greene, chap.

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Sun 8 HC, 11 MP (ex 1st HC); Thurs 10:30 HC

RANDOLPH-MACON COLLEGE Ashland

ST. JAMES THE LESS
Rev. McAllister C. Marshall, r & c
Sun 8, 10, 6; Wed 7; HD 7 & 10

WISCONSIN

UNIVERSITY OF WISCONSIN Madison

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Rev. Gerold White
Sun 8, 10, 10:30, 5:30 EP; Daily HC and EP

UNIVERSITY OF WISCONSIN Milwaukee

EPISCOPAL CAMPUS RECTORY 3216 N. Downer Ave.
Rev. George W. Bersch, chap.
Daily 3:30 EP; Thurs 12:30 HC; others as an-
nounced.

PEOPLE and places

Appointments Accepted

The Rev. James L. Considine, Jr., formerly rector of St. Peter's Church, Brenham, Texas, is now curate at St. Christopher's Church, Houston, Texas. Address: 9022 Springview.

The Rev. Benjamin A. English, formerly rector of St. Thomas' Church, Thomasville, Ga., will be priest in charge of St. Timothy's, Alexandria, La., starting work sometime in January.

The Rev. A. Alden Franklin, formerly vicar of St. Columba's Church, Millwood, Wash., is now assistant rector at All Saints' Church, Long Beach, Calif.

The Rev. James G. Jones, Jr., who has been serving as executive director of St. Leonard's Foundation in Chicago, will give up this work on February 1. He will move to the diocesan offices at 65 E. Huron St., where he will join the Episcopal Charities office as of June 1.

The Rev. Robert W. McKewin, formerly vicar of St. Andrew's Church, Waterville, Minn., and St. Paul's, Le Center, is now in charge of Trinity Church, Elk River, Minn., and director of the Guardian Angels Foundation. Address: Box 427, Elk River.

The Rev. Robert M. Powell, formerly general missionary for the diocese of Maryland and formerly executive director of the Lafayette Square Community Center, Baltimore, Md., is now associate rector of St. James' Church, Baltimore. Address: 827 N. Arlington Ave., Baltimore, Md., 21217. Fr. Powell is also serving on the Maryland Commission on Interracial Problems and Relations; he was appointed by the Governor and will serve until 1965.

The Rev. J. Kurt Schellkopf, who formerly served St. Paul's Church, Waddington, N. Y., will on January 15 become curate at the Church of the Messiah, Glens Falls, N. Y., and St. Timothy's Parochial Mission, South Glens Falls. Address: 315 Gansevoort Rd., Glens Falls.

Living Church Correspondents

The Rev. Martin Risard, Holy Innocents' Church, 455 Fair Oaks St., San Francisco, is now correspondent for the diocese of California.

Marriages

Miss Anne Birney and the Rev. Leroy Ostrander, formerly curate at the Church of the Ascension, St. Louis, Mo., were married in November at St. Matthew's Church, Warson Woods, Mo. Address: 9337 Koenig Circle-A, St. Louis, Mo., 63134.

A former National Council member, Mrs. Alfred Madison Chapman, who presided over the Triennial Meeting of the Women of the Church in 1952, and

Mr. Joseph Holton Jones, of Wilmington, Del., were married on December 7. Dr. Paul Rusch, director of KEEEP, served as best man. Mr. Jones is a past president of the Church Club of Delaware. The newlyweds, long-time friends, had each lost a mate by death in recent years. The Joneses will live in Wilmington, but will take a three-month trip to the Orient next spring.

Anniversaries

The Very Rev. Dr. Malcolm DePui Maynard, dean emeritus of All Saints' Cathedral, Milwaukee, celebrated the 50th anniversary of his ordination to the priesthood on December 19.

Diocesan Positions

Bishop Higgins of Rhode Island has appointed Mr. Clarence H. Gifford, Jr., of St. Stephen's Church, Providence, general chairman of the 1964 Episcopal Charities Fund Appeal of the diocese. Mr. Gifford recently became president of the Rhode Island Hospital Trust Company; he was formerly executive vice-president.

Changes of Address

The Rev. Edward M. Bak, of Holy Redeemer Church and the Church of the Advent, Philadelphia, may be addressed at 2540 E. Monmouth St., Philadelphia, Pa. 19134.

The Rev. William J. Fischler, curate of Christ Church, Franklinville, Philadelphia, may be addressed at 3552 N. Sixth St., Philadelphia, Pa., 19140.

The Rev. Frederick R. Isaksen, who recently became rector of the Church of St. Luke and the Epiphany, Philadelphia, may be addressed at Hopkinson House, Washington Square South, Philadelphia, Pa., 19106.

The Rev. John C. Kolb, who is in charge of the Chapel of the Holy Apostles, Penn Wynne, Pa., may be addressed at 225 Crosshill Rd., Philadelphia, Pa., 19151.

The Rev. W. Gerald Lonergan, Jr., executive secretary for the department of Christian education of the diocese of West Missouri, should now be addressed as follows: Office, 415 W. Thirteenth St., Kansas City, Mo.; home, 9001 Switzer Rd., Shawnee-Mission, Kan.

The Rev. Stuart A. Schlegel, priest of the district of the Philippines, is studying for his Ph.D. in anthropology at the University of Chicago through the Philippine Studies Program. He has resigned as archdeacon of Cotabato in the Philippines but will return to the area after completing his studies. Address: 834 E. Fifty-Sixth St., Chicago, Ill., 60637.

DEATHS

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

Deaconess Caroline Churchill Pitcher died at New Roads, La., on December 2d.

She was born in Lakeland, La., in 1880, and attended St. Mary's School, Knoxville, Ill., and the New York Training School for Deaconesses. She was set apart in 1922 and from then until 1926 was one to the American workers attached to the Church's mission in Nanchang, China. She returned to the United States and served on the staff at St. Mark's Church, San Antonio, Texas, and then returned to the mission field where she served at St. Andrew's Priory, Honolulu, until 1931.

Deaconess Pitcher was a member of the Pitcher family, owners of Alma Plantation, Lakeland.

She is survived by a nephew, Henry Allendorf, great-nieces and great-nephews.

Bertha Hirt Frey Tuhey, mother of the Rev. Walter F. Tuhey, died October 7th, after suffering a cerebral hemorrhage.

Mrs. Tuhey was a communicant of St. Alban's Church, Cleveland Heights, Ohio. The Rev. Mr. Tuhey is priest-in-charge of the Church of the Annunciation, Glendale, L. I., N. Y.



Counseling and conferences are continual — The Rev. Gerold White, St. Francis' House, Madison.

CHURCH DIRECTORY

TUCSON, ARIZ.

ST. MICHAEL & ALL ANGELS 5th St. & Wilmot
Sun HC 7:30, 9:30, 11:15, MP 9, Cho EP 7;
Daily MP & HC 7, EP 5:45; also HC Wed 6:30,
Thurs 9, Mon, Tues, Fri, Sat 8; C Sat 4:30-5:30

LOS ANGELES, CALIF.

ST. MARY'S 3647 Watsaka Ave.
Rev. R. Worster; Rev. H. Weitzel
Sun Masses 7, 9 (Sol), 11; Daily 7, 9; C Sat 5-6

ST. MATTHIAS

Washington Blvd. at Normandie Ave.
Sun Masses 7:30, 9:15 (Sung), 11; Daily Mass Mon,
Tues, Wed, Fri 7; Thurs 9:15; Sat 8; B, HH
1st Fri; C Sat 4:30-5:30, 7:30-8:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT 261 Fell St. near Civic Center
Rev. James T. Golder, r; Rev. Warren R. Fenn, asst.
Sun Masses 8, 9:15, 11; Daily (ex Fri & Sat) 7:30,
Fri & Sat 9; C Sat 4:30-6

WASHINGTON, D. C.

ST. JOHN'S Lafayette Square
Rev. John C. Harper, r
Sun HC 8, HC & Ser 9:15, MP & Ser 11, French
Service 4, EP & Ser 5:30; Daily services at 12:10.
Church open from 7 to 7.

ST. PAUL'S

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

ST. THOMAS'

18th & Church Streets, N.W.
Sun HC 8, Morning Service & Ser 11, EP 7:30; Tues
& HD HC 12:15; Thurs HC 7:30

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McForlane Road
Sun HC 7, 8, 9, 11; Daily 6:45, 5:30; also Fri &
HD 10; C Sat 4:30

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r
Sun 7, 8, 9:15, 11; Daily 6:45; C Sat 4:30

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30, Thurs &
HD 9; C Fri & Sat 5-5:25

ORLANDO, FLA.

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

PALM BEACH, FLA.

BETHESDA-BY-THE-SEA
S. County Rd. at Barton Ave.
Rev. J. L. B. Williams, M.A., r; Rev. James D.
Anderson; Rev. Lisle B. Caldwell
Sun 8 HC, 9:15 MP & Ch S, 11 MP & Ser; Daily
MP 8; Wed HC 10

WEST PALM BEACH, FLA.

HOLY SPIRIT 1003 Allendale Rd.
Rev. Peter F. Watterson, STM, r
Sun Masses: 7:30, 9, 11; Daily: Mon & Wed 9;
Tues, Thurs & Sat 7; Fri 6; C Sat 4:30

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:15, 11:15 7; Ev & B 8; Daily
Mass 7:30, Ev 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

EVANSTON, ILL.

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

KEY—Light face type denotes AM, black face
PM; add, address; anna, 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; IS, first
Sunday; hol, holiday; HC, Holy Communion;
HD, Holy Days; HH, Holy Hour; Instr, Instruc-
tions; Int, Intercessions; LOH, Laying On of
Hands; Lit, Litany; Mat, Matins; MP, Morning
Prayer; P, Penance; r, rector; r-em, rector-
emeritus; Ser, Sermon; Sol, Solemn; Sta, Sta-
tions; V, Vespers; v, vicar; YPF, Young People's
Fellowship.

BALTIMORE, MD.

MOUNT CALVARY N. Eutaw and Madison Sts.
Rev. MacAllister Ellis; Rev. Robert Jaques
Sun Masses 7, 8, 12:15 (Low Mass), 9 (Sung
Mass); Daily 6:30, 7, 9:30; C Sat 4:30-5:30, 7:30-
8:30

BOSTON, MASS.

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

ST. LOUIS, MO.

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

LAS VEGAS, NEV.

CHRIST CHURCH 2000 Maryland Parkway
Rev. Tally H. Jarrett
Sun 8 H Eu, 9 Family Eu, 11 MP & H Eu; Mon,
Tues, Wed H Eu 9:30; Thurs, Fri, Sat H Eu 7:10;
EP daily 5:30

EAST MEADOW, LONG ISLAND, N. Y.

CHRIST THE KING DeWolfe at 5th St.
Rev. Marlin L. Bowman, v
Sun 8, 10, 12

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

ST. BARTHOLOMEW'S

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

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7 (7:30 Sat & hol); Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Sun HC 9 & 1S, 11, MP Ser 11 ex 1S; Wed HC 7:30;
Thurs HC & LOH 12 & 6; HD HC 12

ST. IGNATIUS'

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

ST. JOHN'S IN THE VILLAGE

218 W. 11th St.
Rev. Chas. H. Graf, D.D., r; Rev. Alan MacKillop, c
Sun HC 8, Ch S 10, Cho Eu 11; Weekdays HC Mon,
Wed, Fri 7:30, Tues, Thurs, Sat 10; HD 7:30 & 10.

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 St.
Rev. Leopold Damosch, r; Rev. C. O. Moore, c;
Rev. C. L. Udell, asst.
Sun Mass 8, 9 (Sung), 11 (Sol); Daily 7:30 ex Sat;
Wed & Sat 10; C Sat 5-6

SAINT ESPRIT

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

ST. THOMAS

5th Avenue & 53d Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S), MP 11, EP 4; Daily ex Sat
HC 8:15; Wed 5:30; Thurs 11; Noondays ex Mon
12:10. Church open daily 6 to midnight.

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 12:10 Tues, Wed & Thurs,
EP 5:15 ex Sat; Sat HC 8; C Fri 4:30 by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8, MP HC Ser 10; Weekdays HC (with
MP) 8, 12:05; Int 1:05; C Fri 4:30-5:30 & by appt.
Organ Recital Wed 12:30.

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Leslie J. A. Lang, S.T.D., v
Sun 8, 9, 11; Weekdays HC Mon, Fri, and Sat 9,
Tues 8, Wed 10, Thurs 7; Int noon.

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



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

ST. AUGUSTINE'S CHAPEL 292 Henry St.
Rev. Wm. W. Reed, v; Rev. Thomas P. Logan, p-in-c
Sun 8 Low Mass, 9 (Sung), 10:45 MP, 11 Sol
bilingual Mass, 5 EP; Weekdays Mon, Tues, Thurs,
Fri, Sat 9:15 MP & Low Mass; Wed 7:15 MP &
Mass; EP daily 5

ST. CHRISTOPHER'S CHAPEL

48 Henry Street
Rev. Wm. W. Reed, v; Rev. James L. Miller, p-in-c
Sun MP 7:15, Masses 7:30, 9, 11 (Spanish), EP
5:30; Daily: Int 12; Man-Fri MP 7:45, Mass 8,
EP 5:45; Sat MP 8:45, Mass 9, EP 6, C 4-6 by appt.

SYRACUSE, N. Y.

CALVARY 1507 James St. at Durston Ave.
Sun H Eu 7:30, 9, 11, MP 8:40; Mon, Wed, Fri 7;
Tues 6:30; Thurs & Sat 9 (MP 8:40); Daily EP
5:30; C Sat 4:30-5:30, 7-8

COLUMBUS, OHIO

ST. JOHN'S "Across the River"
Rev. L. M. Phillips, r
Sun 8 H Eu, 10 MP; HD, regular

PHILADELPHIA, PA.

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

WESTERLY, R. I.

CHRIST CHURCH Broad & Elm Sts.
Sun 8, 9, 11; Daily Offices 9 & 5; HC 9 Wed &
HD; 10 Tues, 7 Thurs; C Sat 5-6

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.
Rev. Walter F. Hendricks, Jr., r
Sun Masses 7:30, 9:30, Ch S 11:15; Mass daily 7
ex Tues & Thurs 10; C Sat 4-5

MEXICO CITY, MEXICO

CHRIST CHURCH Artículo 123, No. 134
(in downtown Mexico City)
Rev. Thomas D. Bond, associate r & p-in-c
Sun 8 HC & Meditation, 9:30 Family Service & Ch S,
11:15 MP or HC & Ser; Thurs 11 HC

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, D.D., dean; Rev.
Jack C. White, Rev. Frederick McDonald, canons
Sun 8:30, 10:45; Thurs 10:30; Fri 12:45

GENEVA, SWITZERLAND

The American Church, (Emmanuel Episcopal)
4 rue Dr. Alfred Vincent (off Quai Mont Blanc)
Rev. Perry R. Williams
Sun 8 HC, 9 MP & Ch S, 10:45 MP & Ser (HC 1S)

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