

The **WITNESS**

APRIL 28, 1960

10¢



THE WINDHAM HOUSE CHAPEL

THE PRESIDING BISHOP installing Dr. Johanna Mott as Director at a service held on October 15, 1959 in the Chapel of Windham House in New York

WINDHAM HOUSE

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In Leading Churches

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Sunday Services: 8 and 9:30 a.m., Holy
Communion; 11, Morning Prayer and
Sermon; 4 p.m., Service in French;
7:30, Evening Prayer.

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Story of the Week

Windham House Trains Women For Full Time Assignments

By Johanna K. Mott
Director of Windham House

★ Windham House is a training center in New York City for women who are preparing for full time participation in the work of the Episcopal Church, and for women already in the service of the Church who are seeking additional training or refresher courses.

A vocation of full time Church work may engage women in a variety of ways. Nurses, teachers, doctors, evangelists, and college workers are serving in both the overseas and home mission fields. Group and case workers, supervisors and social work administrators are employed by the Church's social agencies. Teachers, consultants, directors or assistants on parish, diocesan or district staffs, participate in the growingly "professional" areas and requirements of Christian education. Requests for a trained woman worker in a parish where there is "team ministry", and where she is a responsible member of that team, are increasingly expressing needs and providing opportunities for vocation.

Windham House is one of the two Episcopal Church graduate training centers where women of the Church may be better prepared for the many-faceted possibilities for carrying through a vocation in Church work.

A firm commitment to our Lord is essential for any person

who seeks to work out a full time dedication to the Church's work. There is a glorious and awesome responsibility involved in this commitment. It is a responsibility of faith to communicate that faith in word, deed, and life, and this responsibility requires knowledge and understanding of the 20th Century world in which and to which the faith must be addressed, where it may be lived with real meaning and force.

The *raison d'être* of Windham House is to provide opportunity, encouragement, and skills to those who are responding to leadership demands in the Church's work, that they may more adequately be prepared to meet the responsibilities and the tasks of their calling.

More Than A Center

Since its founding in 1928, Windham House has consistently maintained its concept of being much more than a residence center for students. The worshipping community has always been the heart and core, the basic and strengthening foundation for the training program. The vitality and strength of Christian community grows as its members contend with ideas in the class room or in informal and spontaneous conversations, in the sharing of household tasks, joys, sorrows, fun and recreation. Life in the community is a way and an encouragement to the staff and to

the students, a place where each person may deepen her commitment, grow in personal devotion and dedication, begin or continue her work in the Church, as a participant in a "real life" situation.

The academic course of study for each student is planned by the student with the assistance of a Windham House staff member. Union Theological Seminary offers a two-year master's degree program and degree in Christian Education, and of course, other degree programs. Teachers College, Columbia University, offers courses leading to a master's degree. General Theological Seminary makes available to Windham House students selected lecture courses. The New York School of Social Work prepares the student for work in that field. Other excellent and unique academic courses are also available in the New York City area. All of the various resources are considered in planning the academic program with the students.

A Windham House Seminar, in which the entire student body participates, is uniquely planned for the purpose of gathering together the wide variety of points of view to which the student is continuously exposed, and for considering how these relate to work of the Church and of the Anglican Communion. Leadership for these seminars is provided by the Windham House staff, the chaplain, and outstanding leaders in the metropolitan area.

Sound academic learning, and training in practical application



THE DIRECTOR OF WINDHAM HOUSE in conference with a group of students. Left to right: Elizabeth Kutak, Mary Hotchkiss, Eleanor Miles, Lois Chapin and Dr. Mott.

are integrated through the field work program; the Windham House staff supervises the work of all students. Under supervision, students try out and apply, in existential situations, the applications of the theories of the class room. The two-year field work program includes one year of working directly with children, a summer project, and a year of in-service training in one of the area parishes or missions. With the direction of a supervisor, the students learn to work together in a team relationship, how to relate as persons to other persons. They gain leadership experience in as many aspects of Church work as possible. Such supervised field work is always directed toward the providing of an experience and a situation where the relationship of knowledge about the faith and the living of the faith may come instructively and excitingly alive. The Windham House Certificate is granted upon completion of the full two-year training program in addition to the academic degree, and represents a rigorous rewarding expenditure of

much time, heart and energy. This certificate is tangible evidence to the student and to the Church that her total training has been focused toward and integrated into the mainstream of the life of the Episcopal Church.

As students come together from all sections of this country, and from far parts of the world, they bring a multiplicity of differences of background, experience and age that is in itself an educational and fellowship experience. Some young women decide before graduating from college that they want to do Church work, and come directly to Windham House after receiving their undergraduate degree. Or, after a year of testing vocation in the apprenticeship program, a young woman may decide to enroll in graduate training. Frequently women with a year, or years, of experience in business, school teaching or other professional work, seek preparation for a vocation in the Church, and come to Windham House for orientation, training and direction. Students from abroad, and workers from the overseas

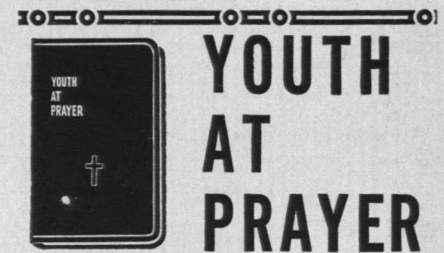
missions fields, bring with them another kind of background, experience and point of view.

The demand for women workers in the Church has greatly increased in recent years. Thirty-two years ago a small concerned group had the visionary courage to provide educational opportunities for our women Church workers. Windham House, the realization of that visionary courage, provides a way for the educational preparation of today's women workers.

LABOR WINDOWS DEDICATED

★ Three former labor leaders are to be memorialized in stained glass windows to be dedicated May 2nd at Washington Cathedral — Samuel Gompers, William Green and Philip Murray. They are gifts of the AFL-CIO and Dean Sayre points out that "it is significant that in Washington Cathedral, charted as a house of prayer for all people, a Jew (Gompers), a Protestant (Green) and a Roman Catholic (Murray), should be memorialized by a united labor movement and the Church."

The preacher at the service will be the Rev. Hugh C. White Jr., director of the Detroit industrial mission.



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Windham House Graduates Serve In All Parts of The World

By Carman Wolff

Windham House '46 Associate Secretary for Overseas Christian Education, Department of Christian Education, National Council

★ Frequent questions are heard as one travels about the Church, "Why don't we send more women overseas nowadays? Why don't young women volunteer for overseas work — or why don't the Churches overseas ask for them?"

There are various answers to these questions, many of which lie outside the scope of an article on Windham House and the Church overseas. However, even limiting the personal illustrations in this article to Windham House graduates, some pertinent facts may appear which will help us to find answers to the questions.

In other times the greatest call was for women teachers, nurses and doctors to staff the educational institutions and hospitals overseas. Women of competence in these fields were sought and sent. They often taught Bible classes or worked with groups of Christian students and nurses. Their professional preparation, however, was for specific service in teaching or medical work. Those who went as evangelistic missionaries were far fewer in number. It was also true that young women from overseas Churches sent to this country for training were given scholarships for study in schools of education or medicine.

At present the countries where the Church pioneered in these fields have their own professional schools. They raise up their own staffs and their own young women need not leave home for preparation

except in rare cases for very advanced technical training.

We might infer from this that there is, then, no longer a place for North American women in Churches overseas. Fewer are asked for and almost none come forward to inquire about such service. On the contrary, what is necessary is a transfer of some of the experiences of the past years in this country to our understandings of the needs of growing Churches overseas.

These Churches are examining their own lives and discovering that third and fourth generation Christian communities must work out for themselves new avenues of evangelism and education consonant with the cultures of which they are a part. They are discovering that within the total ministry of the Church, the ordained clergy, trained professional lay men and women and those without theological training, all have unique roles to play. In most cases, they are not ready to be specific about all of the possible

services women can render. More and more these will become clear as each Church discovers its own truest expression of the life of the Gospel in the place where it is.

In Brazil

Elizabeth Daniel (Windham House 1955) has spent the past two years doing a variety of things in the Brazilian Church. She has helped in parish Christian education, with teacher training, women's work and youth. She has organized vacation Church schools with groups of young people as working teams. She has cooperated with the Brazilian National Council's department of Christian education in the preparation of their new curriculum and in training conferences for teachers. Finally, as part of a committee of Brazilian clergy and lay people, she is now working toward the opening of St. Hilda's Training Center for Brazilian girls. She will be living at the school and directing the community life of the students but this is not her particular project. The school will be shaped and guided by the desires of the Brazilian Church.

Elizabeth Daniel's experience has been described here because



UNION FACULTY MEMBERS with Dr. Mary Tully and Dr. Frank Herriott counselling with students from the Laboratory School

it is typical of the new patterns for women overseas who work with and under national Church leaders until their own specific, and probably temporary, place of service is found.

Tokyo And India

Even when national Churches see particular needs in an institution which can best be met by placing a North American woman missionary there, she is expected to take her place in the theological and educational dialogue of the larger life of the Church. Dorothy Stout who teaches at St. Margaret's School in Tokyo is on the department of Christian education of the Japanese Church, assisting in the preparation of the new curriculum and in leadership training.

Dr. Margaret Lane at the United Christian Hospital in Lahore, India, and Rachel Wolff at the Women's Christian College at Madras are used in many ways beyond the confines of institutional medical and educational work.

The effort in these paragraphs has been to establish the fact that in answer to the questions raised above, overseas Churches no longer need vast numbers of women for posts in Church institutions. They do need women with theological training and competence in the field of Christian education who are willing to participate in one of the greatest adventures of our time, the exploration of new patterns of Christian life and expression. Intensive training and great flexibility are demanded of young women who would be part of this adventure. They will be pioneering with those of the country in which they work to find the places in which trained lay women can best be used. Their very presence will fire the imagination of the Church and open doors for other young women.

Training Schools

Training schools within overseas Churches are already appearing. Little St. Margaret's in Mexico and the two St. Hilda's, one in the Philippines and one in Brazil, are small beginnings in this direction. The Caribbean Seminary will include women students.

At latest count there were nearly fifty women from the United States and overseas Churches who have been at Windham House for regular courses, summer sessions or special studies now living outside continental United States. Each one in the place and situation where she is, is helping in one way or another to make the particular ministry of trained lay women known and understood. It is impossible to list all they are doing. However, the type of work being done by several young women from overseas churches who have studied at Windham House bears out the picture I have been trying to draw of the new needs of a new age.

Asae Nakagawa and Mary Ihara in Japan are members of the department of Christian education at the Nippon Sei Ko Kai working on the new curriculum of that Church. Mary is the director of Christian education in a large Tokyo parish and Asae teaches in the Christian studies department of St. Paul's University.

Jane Huang is a Deaconess working under Bishop Hall in Hong Kong. Her present assignment is to a Church school and she is also involved in the diocesan study and evaluation of its educational program. When Jane first returned to China after her years at Windham House, she worked in Wuchang at the time of the Communist takeover where she showed an unusual ability for exploring with students the meaning of the confrontation of the Gospel

and the revolutionary political forces of that period.

A large number of Windham House graduates are in China proper. No one can know the real conditions under which their work is carried on. One fact is clear, however, their theological background and training while at Windham House will help them as they search out Christian paths in a Communist society.

In January Sylvia Lo, who has been at Windham House for two years, returned to Manila P.I. to join the teaching staff of St. Stephen's School for Chinese girls.

Wives Play Part

The significant opportunities for witness of wives of North American missionaries are not confined to those who have been trained. However, it is interesting to note that at least two Windham House graduates are cast in this particular role in overseas churches. Elizabeth Bowker Sherrill in Brazil, Amy Reed Rising in the Philippines know the particular challenge of working through the question of the witness a family can make as it becomes a bridge between cultures. Betty Sherrill and Amy Rising both serve on the departments of Christian education in their respective dioceses. Betty has also had an important role in the setting up of St. Hilda's training school in Brazil.

Other women who studied at Windham House with Beatrice Tai, Annie Yui, Shizu Nomura, Usha Raja Ram, Helen Adisesiah, Mary Vita Beltran, Annagrace Jarjorian and others know how many times their presence recalled the North American students to a world view of the Church. One might hope that the training centers being founded in overseas Churches will not rob North American centers of the rich-

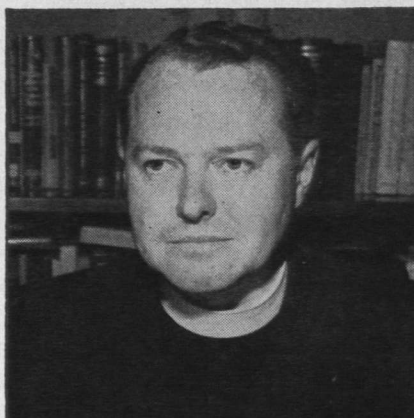
(Continued on Page Eighteen)

THE WITNESS

WINDHAM HOUSE

A CHAPLAIN'S VIEWPOINT

By John McGill Krumm
Chaplain, Columbia University



MEASURED in terms of the frequency of visits and the length of time actually spent at Windham House, the Chaplain's contacts might thought to be so brief as to afford him very little insight into the nature and character of this Church training house for women workers. It has been the custom for the Chaplain to visit the House only once a week, either to celebrate the Holy Communion or to attend Evening Prayer and have dinner afterwards with the students. These weekly visits include a period during which the Chaplain is available for consultation privately with any of the students or staff. The truth is that the nature of the Chaplain's relationship to the House affords him an unusual opportunity to gauge rather accurately its spirit and atmosphere. During the last five years the writer's contacts with the House have given him a very clear conviction of the following points:

One is overwhelmingly struck by the candor and honesty with which the students approach the whole matter of religion and their vocation in the Church. When they seek out the Chaplain it is often to discuss whether they are really fitted for Church service, whether they believe enough and feel strongly enough to qualify as representatives of the Church to its own people and to the world. There is a determination to be honest and realistic, not to pretend to theological opinions or religious experiences that are not genuine and authentic. The lack of reality in private prayers, the seeming formalism in the sacramental life, uncertainty about the articles of the Christian faith as they are found in the Creeds — these are the most persistent problems with which the students come to the Chaplain for help.

There is no inclination to repeat stock theological phrases or to accept unquestioningly habits of worship and devotion that are not thoroughly understood and genuinely accepted

and appreciated. The Chaplain receives a clear impression of a group of serious-minded and uncompromisingly realistic young women, determined to find if they can a true and deep vocation to Christian service.

Concern For People

A SECOND impression is that of the genuine concern for people which prompts most of the students to their Church vocation. This concern expresses itself in the first place in the face-to-face contacts of the House itself. Here is a community of young women, living under the usual strains which a strenuous program of higher education involves and under the additional emotional strain which the quest for religious authenticity always imposes, and yet the atmosphere is remarkably free of jealousies, animosities, and bitterness. It is not true, of course, that there are no problems of personal relationships in the House, but it is chiefly remarkable that they are almost always resolved within the framework of the Christian understanding of forgiveness and grace.

This acceptance of the responsibilities of the human dimension of Church work is carried over into the contacts which the students establish through their field work with actual parish situations. There is a refreshing absence of glib professionalism and a deep involvement and concern with persons with whom the students are working in these situations. It is obvious that one of the rewards of full time Church service, especially in the fields of Christian education and Christian social service for which most of the members of the House are preparing themselves, is the opportunity to deal on a fairly deep level with the needs of human beings. To this opportunity most of the students of the House enthusiastically respond.

IT IS impressive also to see the whole-hearted acceptance of the principal that the Church's service requires the highest standard of training and preparation. The students are enrolled in academic institutions of the very highest standing. Courses are taken at Union Theological Seminary, General Theological Seminary, and Columbia University. The academic demands are uniformly exacting, and at the time of examinations or dates for term papers the mood and atmosphere of the House is noticeably intensified. There is no questioning, however, of the propriety of these demands, nor of the proposition that the Church deserves only the best equipped and qualified workers. It is a very full and intensive life, and it would plainly be a well-nigh insufferable burden if it were not animated so completely by a deep sense of vocation and were not light-

ened by the camaraderie of other women sharing a common enthusiasm and idealism. It is true that once in awhile the strains produced are too much for a student, and she is obliged to withdraw from the program. Fortunately, due to the careful work of the admissions committee, these occurrences are very rare.

The Church has reason to be profoundly grateful for the quality of dedication and seriousness which the students at Windham House over the years have brought—and are bringing today—to the important vocation of full time professional Church service. Only such dedicated and committed candidates ought to be encouraged, and they can be assured that the rewards both at Windham House and in their later service in the Church are deeply satisfying and richly rewarding.

THE TEAM MINISTRY

THE SUPPORT EACH MEMBER OF THE TEAM CAN GIVE THE OTHERS, AS WELL AS RECEIVE FROM THE OTHERS, MAKES FOR A BETTER PROGRAM AND ATTENDS TO THE COVERING OF AREAS WHICH MIGHT OTHERWISE BE NEGLECTED

By Charles Edward Berger

Rector, All Saints' Church, Chevy Chase, Md.

THE enormous growth of suburban areas of the great cities of the United States caught more than one small or medium-sized congregation unawares and in a matter of years turned it into a giant. This development has been deplored by many. How to provide a parochial ministry adequate to such numbers is a special problem of our time. And it has become more and more clear that the older answer to bigness — a staff consisting of a rector and several curates—offers too rigid a pattern to be accommodated to modern needs.

All Saints is attempting to solve some of the



THE TEAM MINISTRY IN ACTION: The Staff at work — Facing Dr. Berger in his study are, left to right: Mr. Wilfred Briggs, Miss Bates Peacock, the Rev. Horace B. Lilley, Mrs. Elwood Haines, the Rev. William A. Opel.

problems created by bigness by means of an approach we call the "team ministry". It is radically different from the arrangement in force in most parishes. Our principle is that the work of the ministry, while not exclusively the work of the ordained ministry, must be in the hands of mature, experienced people who agree to remain on and share the work of the staff for at least five years. Creation of conditions antecedent to the attracting and holding of such people is the special problem of the operation of the team.

Higher salaries, better housing and other perquisites, while important to more experienced

people who usually have greater family responsibilities, are by no means sufficient to hold them. Such desirable assistants want, and in a team ministry they get, extra privileges, duties and opportunities which help satisfy their own and the parish's needs. They share in the full work and administration of the parish. Despite the canons' assignment of certain duties to the rector alone, it has been found that with few exceptions, the responsibilities can be shared with well-qualified assistants of both the clergy and the laity. We have been trying to learn to look at the rector's office not as a place where one man does his job, but as a room big enough to hold several leaders who together may share responsibilities.

Arrangements in force find the clergy conducting services of worship and preaching on as nearly equal a basis of rotation as is possible in the situation. Much the same pattern holds true for baptisms, weddings and funerals. All share in the teaching of confirmation classes and in ministrations to the sick, and while it turns out that associates must carry disproportionate shares of the calling load to compensate for the heavier work of administration and counselling which the rector must do—it is frequently the case that the director of Christian education does more calling in a week than any two of the clergy, as well as take her turn at preparation of candidates for confirmation. In the team ministry, staff titles tend to become terms of reference rather than critical measures of training, experience, or importance; but like the airlines, which years ago banished the title "co-pilot", we have found it helpful to abandon use of the term "curate" and to call clergy assistants "associate rectors," and to fill the title with real meaning.

Weekly Staff Meetings

COORDINATION of work and ideas is achieved through weekly staff meetings. These are regularly attended by the clergy, the director of Christian education and the choirmaster, while the apprentice in Christian education is invited to be present. Others are invited when discussion is expected to touch upon their particular areas of responsibility.

Parish planning is the aim of staff meetings, and while the rector serves as chairman, the principle of rotating leadership is otherwise always in force. Each member is not only privileged, but encouraged, to inaugurate or

implement discussion on anything which seems germane to parish life. We have found the principle of inclusiveness invaluable, for in an astonishing number of ways the work of the clergy, Christian education staff and choirmaster impinge upon each other. We have also found our staff meetings crippled unless all members were present and free to speak as they wished.

It has happened that a matter concerning the Church School, advanced by the choirmaster, has been qualified by everyone present and then put into force with the enthusiastic endorsement of the director of Christian education.

Similarly, a problem concerning service planning has been raised by the director of Christian education, has gone through the refining and reshaping process of discussion, and resulted in establishment of a program unforeseen when the question was raised.

The process moves in all directions, of course, with the result that an administrative problem raised by one of the clergy has resulted in a new course of activity which required new policies of both the choirmaster and the director of Christian education, as well as of the clergy.

Music is considered no more the exclusive province of the choirmaster than Christian education is the special province of the director of Christian education or worship the province of the clergy. Not even sermons are considered to be the peculiar concern of clergy alone, especially as they bear on Christian education. On occasion, sermon subjects for family services have been determined by the staff at the suggestion of the director of Christian education or of the choirmaster simply because their observations and suggestions have been so to the point.

In short, the support each member of the team can give the others, as well as receive from the others, makes for a better program and attends to the covering of areas which might otherwise be neglected. Staff members become rather like a church within the Church, which shares together, in creative ways, the responsibilities which canons assign the rector.

Asked his opinion, Associate Rector William A. Opel said, "Without this kind of arrangement, I wouldn't be here."

Asked her opinion, Mrs. Elwood Haines, a Windham House graduate who serves as All Saints' director of Christian education, said, "This is the kind of relationship with clergy and other professional staff members that Windham House graduates hope to have."

Churchwomen Provide Windham House Program

By Mrs. James Sands

Representative from Board of Managers of Church Training and Deaconess House, Philadelphia on Windham House Board

WOMEN throughout our Church daily say the United Thank Offering Prayer accompanied by individual prayers of thanksgiving for God's many blessings. As we do this, our thoughts and prayers turn to all the many women workers in the Church and to those in training. Every day we ask God to send more laborers into the harvest and to "guard and guide the workers in the field and draw us into closer fellowship with them."

Tangible evidence of the joy of our thanksgiving and of our love and concern for our women Church workers lies in the large amount of the offering. It is given from a deep sense of thanksgiving with the intent of bringing the blessing of faith in God to others. One of the most important ways that we can do this is by supporting from training to retirement the women who are professionally engaged in carrying out our Church's program.

The women of the Church through the United Thank Offering have therefore played an important role in the history of Windham House and in the training of women for Church work, there. In 1928 the building was bought with United Thank Offering funds as a corporate gift of the women of the Church and twenty years later the adjacent house was purchased. Windham House is therefore far more than just a building or just a training center for it has come

into being through many prayers, many coins and many grateful hearts.

The United Thank Offering has continued to support it through the years. As the offering has gained in strength and momentum so have the amounts allocated to Windham House for operating expenses and salaries increased. At the last Triennial in Miami Beach, \$75,000 was budgeted for this triennium for this purpose. Although this is a major means of support, there is added to this the annual grant from the Church



MISS CARMAN WOLFF, with students in a seminar group. Left to right: Anne Hobson, Carman Wolff, Laurel Bittaker and Eva Moore.



THE REV. ROLAND COX leads the Seminar on the Mission of the Church. Left to right: Lucy Thomas, Carman Wolff, Ruth Bettelstone, Jane Evans, Sonia Shine, Roland Cox, Mrs. Dorothy VanEss and Marion Heath.

Training and Deaconess Board in Philadelphia, and many individual gifts from parish and diocesan groups.

In addition to what is given to Windham House annually, there is the item in the budget designated for scholarships. The training program itself is expensive, but we may feel real satisfaction knowing that no qualified girl has ever been turned down for lack of funds. Students at Windham House are therefore constantly aware of the loving concern of the women of the Church who have always given generously and adequately to meet individual needs. They also see many "extras" over the course of the years which add to their comfort and pleasure. Recently new dining room wall paper gave a face lifting to that room while a complete set of audio visual

equipment was a much needed addition to the educational program.

Council Missionaries

AS THE students leave Windham House and move out into active Church work the women of the Church through the United Thank Offering follow them with spiritual and financial support. If they become National Council missionaries, the major portion of their salaries comes from the United Thank Offering. The same funds also meet transportation costs, medical bills, work budgets and outfit allowances. Even the buildings some of our workers live in



PRIMARY SCHOOL CHILDREN at the Laboratory School doing creative activities with two student counsellors.

or work in are often built from United Thank Offering funds. After a number of years of work in the field, the opportunity is offered for refresher courses at a university or Church training center, and finally at retirement there is the assurance of a small income from one of the two United Thank Offering pension funds.

Thus every woman in the life of our Church can through the United Thank Offering feel a deep sense of belonging to Windham House. Each of us can feel that through our gifts and our prayers for our workers we too are actively participating in carrying out the mission of the Church.

And so we, the women, daily pray that Our Lord will "Accept from grateful hearts our United Thank Offering of prayer, and gifts and joyful service."

The Meaning of The Real Presence

By G. A. Studdert-Kennedy

10¢ a copy.

\$4 for 100

The Witness — Tunkhannock, Pa.

Talking It Over

W. B. Spofford Sr.

FOCUS — a center of activity, interest, attraction, or attention. So says Webster, and it is an important thing for us to keep in mind.

Thus Dr. Leo Szilard, the driving force behind the creation of the atomic bomb, refuses an operation for cancer so that he will not lose precious hours which he is devoting to telling the world how to live with it.

"When you have helped to create something like the atomic bomb," he says simply, "you can't help but feel a sense of responsibility."

He says further; "Our world has a 20% chance of living through this century without seeing its cities destroyed." Or, as the New York Tribune put it the other way around in a headline, "Szilard Sees 80% Chance of Nuclear War."

So what are our centers of activity and attention right now? Whether the stock market goes up or down; who wins the pennant; whether \$200,000 can be raised to build the new church; whether we here on the Witness can get a few more subscribers and end the year with more money from advertising?

We don't find out much about what really is important by reading the papers or the mass-circulation magazines. I. F. Stone, for instance, in his Weekly for last week, reports that he had to read about a speech made in February by a US labor official to the American Friends Service Committee in a little London magazine. The speaker was Emil Mazey of the United Auto Workers, and he was talking about the possibility of nuclear warfare.

One of the difficulties in finding out what the situation actually is, he said, is "because so many former generals and admirals now occupy key positions at scandalous salaries for companies engaged in defense production. An additional difficulty is the vested interest that many corporations have in the continuation of the cold war." As an illustration he points to aircraft production, with over 90% of it going for military purposes, with Uncle Sam the only customer.

Workers too — and mind Mazey is one of their top leaders — want the cold war continued "because our government has no plans on how to use the defense plants for peacetime production and how to adequately guarantee full employment to workers engaged in military production."

After telling his audience about a lot of studying he had done on "the defense needs of our nation" in preparing his address, he said: "I am more alarmed than ever that World War Three might start as a result of an accident, a crash of a plane loaded with atomic weapons, or by some trigger-happy Colonel. I have reached the conclusion that there is no alternative to peace."

How does Mr. Mazey propose to go about getting it?

- Work towards universal disarmament and be more flexible in our discussions with the Russians on the subject.

- Establish a national planning board for the peaceful use of our military plants. Use aircraft plants, for example, to produce housing on a mass production basis. Take one percent, say, of the \$175,000,000,000 that is annually sent in the

world for military purposes and use it to wipe our hunger and raise living standards. I presume Mr. Mazey smiled a little when he said "one percent", but even that tiny part of what we spent on arms would be one billion, seven hundred and fifty million dollars which would buy a considerable amount of bread and beans.

- Get China into the picture since there can be no meaningful discussion toward universal disarmament without that nation.

- Finally he calls upon us to take great interest in our foreign policy — "without fear of the slurs and the slanders of those within our government (and I'd add out of it also) who use the fear of Soviet Russia and Communism as a convenient way to stifle democratic discussion."

That, I think, should be our focus—our center of activity, interest, attraction, or attention.

The Marks of The Lord Jesus

By J. Stuart Wetmore

Suffragan Bishop of New York

THOSE of you who have been confirmed have answered affirmatively this question: "Do you promise to follow Jesus Christ as your Lord and Saviour?" In a way you have allied yourselves with the earliest forms of the Christian Creed. You will remember that when Jesus came to Caesarea Philippi, he asked his disciples, "Whom do men say that I, the Son of man, am?" And Simon Peter answered, "Thou art the Christ, the Son of the living God." This is perhaps the earliest form of the Christian creed said by a follower. Another early form of the Christian creed is found in the second chapter of the Epistle to the Philippians, where St. Paul wrote: "That every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The question in the confirmation service is: "Do you promise to follow Jesus Christ as your Lord and Saviour?" In simpler, more colloquial terms, the question is this: "On whom do you bet your life?" Many of the problems of this world stem from the fact that there are some who are slaves and some who are free; some who are bound and others who are not bound. Of course, this is not the fundamental problem. In reality, all are bound — some who have decided to be and others who are trapped.

In the past winter I spent five days in jail, ministering to the prisoners and conducting a

mission for them. Inside the jail, the question took this form: "Are all prisoners in jail?" They are not! "Are all captives behind bars?" They are not! "Or do all captives admit that they are captives?" They do not! There are a great many people who are captive to alcohol, who must suffer until they really come to admit their captivity. There are many people who are captive to money, to gossip, to a mere person. Some of them do not admit that they are captive; but, still worse, there are some who do not know they are captive. It is not a question as to whether you are bound or free. The real question is: "To what will you be bound? To what do you give yourself?" Those of you who have been confirmed have said: "I give myself as the follower of the Lord Jesus. I bet my life on him."

Bound To God

CHRISTIANS are bound to the greatest God there is. There are many gods—gods weak and gods powerful. But the thing about us Christians is that we are bound to God. I would remind those who enter, through confirmation, into their full communicant life in the Church, that they enter it bound. I would remind those who have been received and those in the congregation who, by whatever form, have already committed their lives to the Lord Jesus of their commitment.

I call upon you to dedicate yourselves again to that binding which once you made. I call upon you to come forth out of those lesser bonds that tie you, those earthly commitments that so easily make their encroachment, those threads which seem so harmless but in their mass of small bindings, in subtle ways take over our lives. I call you forth from the worship of Mammon, from the compromise of various material commitments. I call you today to the highest commitment: "I take Jesus Christ as my Lord and Saviour."

I call you not only to make this personal commitment, but to make it within the life of the Church. I call you to commit yourself and your resources to the life of the Church in the following of the Lord Jesus. I call you to look again at your vision of the Church. The Church is not a building. The Church is that body of which Christ is the head; and all baptized persons are its members. I call you to a continual remaking, re-creating of your commitment to Christ in his Church. I lay upon the hearts of all in the congregation the needs of the Church and its people everywhere — in far distant places and just across the street. This is what you are bound to, and this is the society of those with whom you are bound. I call you to be actively and warmly concerned for Christians wherever they may be. I lay upon your heart that every man, woman, and child whom you see is the child of God — it makes no difference whether he knows it yet; it makes no difference whether he admits it yet. You can see him as nothing less than the child of God—drunk as he may be; dirty as he may be; weak as he may be. The Christian sees him only surrounded with that which he never did earn and can never deserve. The Christian sees him only as the beloved child of God—and, therefore, our beloved.

I CALL you to the dedication and re-dedication of your lives within the whole context of God's giving himself for us—God, high and lifted up, coming all the way over to be man and to suffer the worst that man could do to him. Those who will in sincerity set foot on the path of following the Lord Jesus will find, as St. Paul said, that they are prisoners of the Lord; that they will suffer; "I bear in my body the marks of the Lord Jesus." The marks of which St. Paul spoke are those made when large stones strike flesh or when the whiplash strikes.

Ever since the days of St. Paul Christians have been conscious that they bear on their bodies the marks of the Lord Jesus — the mark of his cross

in baptism; the mark—in whatever way they find it—of the dedication of life to the captivity of God. It is a mark which shows itself in humility, in joy, in self-sacrifice, in courage, in faith. The mark is there only because God has already acted. Our Lord Jesus Christ "thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

The New Testament makes no other promise to you. Christianity of late has minimized the hard words. There are those of us who are trying to put them back. Christianity is still about a cross, about a yoke, about a burden, about death and life. It is to that hard journey I call those who are followers of the Lord Jesus.

Don Large

The Third Mile

SAID the cannibal's wife to her head-hunting husband, "Please don't bring home any more of those Tammany Hall politicians. They're too hard to clean."

We hasten to say that this column is not going to be concerned with New York corruption in particular, nor yet with world-wide corruption in general. Rather, we hope to make the old point that the Church of Christ is the ideal sanctuary for corrupted people who are hard to clean.

For the Church is not an exclusive club for like-minded saints, but an inclusive society for chronic sinners. So if your parish doesn't force you to run the risk of having an unsavory pew-partner next Sunday morning, it's missing its mission.

Obvious though it is, we sometimes need to be reminded that our Lord came not to redeem the saved, but the lost. And the really lost soul is rarely a pretty picture. More likely than not, he's wildly twisted. He's probably an egomaniac of the first rank. And he'll ruthlessly cut every moral corner in the book, in the futile hope of keeping body and soul together — even though the soul is in tatters and the body has been debauched.

This is the haunted creature who needs the Church more than anybody else. True, he has to be handled with firmness, as well as with com-

passion and patience. If he's a bank robber, he'd better not be elected parish treasurer, even though he exudes charm and inspires confidence. Or if he comes to church smelling of one of Mr. Seagram's products, he'll have to turn in his white carnation and give up ushering. And if he should happen to be a light-fingered thief, he'll have to be watched constantly, for it would certainly serve no good purpose to let him steal the flowers off the very altar.

But under no circumstances must the door to the house of God ever be shut in his face. The world, the flesh, and the devil have claimed him for their own. So the sacramental body of Christ alone has the chance to redeem him. That redemption may never come, of course, for he may flee the Hound of Heaven as fast as he's being pursued. However, if the redemption does come, let's realize that it's going to cost us almost as much as it will him. Maybe more. But that's what we're here for.

Our Lord talked about our gladly going the second mile, when our foe has already forced us to go the first. But it's the third mile which really reveals how rough the going can get. Nevertheless, if the signs of genuine repentance are even remotely present, that third mile is obligatory for us.

Our utter willingness to go the full distance—an act of love going far beyond the call of duty—this is the final hallmark of our faith in him who gives penitent men a second chance, and gives it to them over and over and over. The gamble which Christ so freely took for you and for me, this is the gamble we must now be prepared to take on somebody else.

We should even be willing to take on Tammany Hall politicians themselves, although they may indeed be the hardest of all to clean.

Pointers for Parsons

By Robert Miller

THE members of the Angelica Club had enjoyed an excellent dinner and listened with interest to a paper by Dean Manion on the parson of today as compared with the parson of fifty years ago. He thought that the parson of today had far more problems and was under much greater tension. "Fifty years ago," he argued, "we had no psychiatry to bother about, no atom bombs to worry about, no jet planes to get us

about. We were not expected to be good mixers, hustlers, organisers and all the rest of it. If we attended to our proper duties not much more was asked of us. But now! In the old days vacations were hardly thought of and now they seem necessary."

"They are," said Simpson. "And it is because of the pressure. Just look at the organizations in our churches and think of the unending stream of appeals that reach us. My father was ordained in 1885 and I don't think he ever preached a sermon that wasn't a scriptural one. He never bothered with current problems. No doubt there were plenty, but he didn't think the pulpit was the place for them."

"Do we?" asked Hethrington.

"We certainly do," answered Smithers. "We cannot ignore things like segregation, apartheid, refugees, atomic power to name only a few. But it isn't merely preaching. The times demand more of us. Counselling, for example. There are more problems to living than there used to be and we need to know more and work harder if we are going to try and meet them."

Dr. Boanerges said that he had found that the old, simple gospel had never lost its appeal but the younger men were rather impatient at this. They felt that it was no good today simply preaching about hell and heaven, sin and repentance and they argued that people wouldn't listen. Dr. Boanerges said that the ancient verities still stood.

"But," objected young Squires, "what is the good of talking about ancient verities in the teeth of such things as an exploding population or genocide or even annihilations?"

Fr. Timmons remarked mildly that these were momentous things and they called for great wisdom and charity among men if they were not to be horribly destructive. But he did not think there would ever be much charity in the unrepentant and it was only by the conviction of the Spirit that there would be any repentance. In his own lifetime the area of knowledge had been greatly increased, but were men wiser, better, kinder? "What the Church must be concerned about," he concluded, "is winning men to follow Christ. By word and precept, by act and deed, we must labor to win men to Christ."

"Exactly," agreed Dr. Boanerges.

The younger men could hardly disagree but they probably felt that new knowledge, new techniques, new ways were needed. That was what some who lingered after the meeting said.

Jefferson City Rector Tackles Job Of Integrating Eating Places

By Charles F. Rehkopf
Archdeacon of Missouri

★ The Rev. Arnold E. Mintz, rector of Grace Church, Jefferson City, proved to be the man of the hour recently in a minor integration crisis which faced his community, the capital city of Missouri.

The crisis came about in this way: students in Lincoln University, Jefferson City, inspired by recent sit-in efforts at integration of eating places in the South, resolved to do something of the sort in Jefferson City. Lincoln University was until recently Missouri's institution of higher learning for Negroes. As a result of the Supreme Court decree in 1953 it has become a non-segregated school and about a third of the students are white.

The Rev. Mr. Mintz is the president of the ministerial alliance of Jefferson City. Learning of the firm determination of the students to stage a demonstration he discussed the situation with the alliance members. All voiced concern and the Negro clergy said something would have to be done soon. The clergy admitted their ineffectiveness by acknowledging that their own churches were as yet not integrated. They also suggested that the Rev. Mr. Mintz might take leadership because Grace Church has for many years been an integrated parish. They asked him to offer his services to the proper authorities.

Mr. Mintz thereupon called upon the mayor of Jefferson City, Forrest Whaley. His call occurred at the time of a mass meeting on the University campus and the mayor had just been informed by university authorities that they could no longer control the situation.

Rector and mayor then began a round of telephone calls and personal visits to key restaurant operators. The following day was spent by Mr. Mintz in personal visits to the operators and in a consultation with Mayor Whaley. This was Thursday and something had to be accomplished by the end of the week.

So, through the restaurant association a meeting was called by Mr. Mintz for 9 o'clock Friday morning, March 25. Prior to this meeting he had obtained tacit agreements from all downtown eating places except from one major hotel. This particular hotel was not locally owned and the manager had

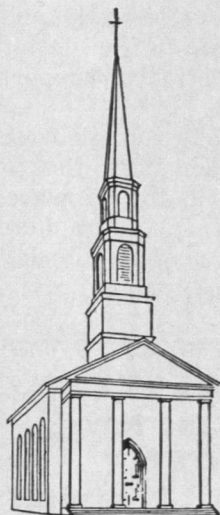
orders to close down if demonstrations took place.

It should be stated at this point that one of the two major hotels has been for several years open to all races. The other has not. Not a single eating establishment in downtown Jefferson City has been open to all. Attempts have been made from time to time by small groups and by single persons to be served in individual establishments. But no concerted effort had been made until the students, encouraged by their brethren in other cities, decided to do something about it.

Cooperation

Before the Friday morning meeting the mayor and the Episcopal Church rector visited Governor James P. Blair of Missouri, who expressed his interest and gave his visitors help and advice.

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Of the meeting with the restaurant operators Mr. Mintz says: "We met and discussed the issue. I presented the facts and the choices open to them. I mentioned their civic responsibility and their Christian duty and the opinion that they would not be crippled economically. While at the meeting a petition came, signed by 707 persons, asking that integration take place in the downtown eating places. This arrived by special delivery mail. We finally got to the voting stage and all but one agreed to the plan for unpublicized, calm, successful integration. We would ask the school to control the numbers of students to eat until the 'fact' was accepted. We would also ask that the numbers of students be planned according to the size and type of restaurant facility."

A call was placed to the out-of-town owner of the other hotel. He, informed of the facts and the decision of the restaurant owners, agreed to go along with the rest.

A meeting was then arranged at Lincoln University with President Earl Dawson, Dean Charles Hoard and the student council members. This was held on Friday afternoon. Two restaurant men accompanied Mr. Mintz and presented the decision of the operators. They were graciously received and the proposal accepted. Integration was to begin on Monday.

Integration

And so it did. On Monday, March 29, all but one restaurant in downtown Jefferson City served Negroes. The one that refused is not a particularly desirable place, anyway.

Only one incident occurred: In one small grill four whites walked out when Negroes entered.

"We saw it coming and we decided we would meet it quietly rather than face the probability of trouble," said one restaurant man.

A Negro leader said, "We don't want trouble either, and I think we can avoid it."

And so integration came to another city, a city in which only six years ago a mixed group of Episcopal Church young people was forced to purchase sandwiches and eat them on the curb stone as they were returning from a summer camp sponsored by the diocese of Missouri. In this situation in 1953 the Episcopal Church also took leadership. John G. Christy, senior warden of Grace Church and president of the Chamber of Commerce, had already met with the restaurant men, but to no avail.

Grace Church for several years has been an integrated parish. This move came under the Rev. David Eaton and was continued by the Rev. Ned Cole, now Dean of Christ Church Cathedral, St. Louis, when he was rector.

The experience of the parish has made it possible for Mr. Mintz to function honestly and to take leadership in the matter with the expectation of support from his people.

He reports that rumors were all over town for days that a demonstration was to take place. Reporters and photographers were uptown at noon on Monday to await events.

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"Nothing ever happened," says Mr. Mintz. "The AP called the rectory and pumped my wife as to my whereabouts and actions but received a good 'no comment' reply. That's about all. A very satisfactory turn of events for the city and for the Episcopal Church."

BISHOP POWELL ON COMMITTEE

★ Bishop Powell of Oklahoma is one of several religious leaders to serve on a 26-persons bi-racial human relations committee appointed by the governor of the state.

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BISHOPS OPPOSE RACE TRACKS

★ Bishop Pardue has joined two other bishops of Pittsburgh in opposing race tracks and pari-mutuel betting in Pennsylvania. The statement was also signed by Roman Catholic Bishop Wright and Bishop Elko of the Byzantine Rite Exarchate.

CRITICIZE CHURCH AS SMUG

★ As the world sees the Church, it is too often "a collection of the smug and pious," and "a Republican party of prayer," James I. McCord, president of Princeton Theological Seminary, told the national religious publicity Council at its annual meeting in Philadelphia.

He added to this the criticism that "church congregations tend to have too many ruts and too much conservatism to meet the challenges of our revolutionary era." It is too often forgotten, he said, "that Christ was a revolutionary who turned the first century upside down."

In an address entitled "The Christian Image of Man," McCord applied the same challenge to theology, declaring that it "also is in need of a new thrust, a new humanism that will present the human as well as the divine nature of Christ."

He urged that the Church press "not confine the question of sin to the realm of social indecencies," but "point clearly to the missionary needs on our own doorsteps; combat the self-pride and self-centeredness that is all about us, and stress the total involvement of man with God and man with man."

While seeing no "basic difference" between the responsibilities of the religious press and the secular press, he called upon the former to give particular attention to what the churches and church members are doing that is revolutionary, radical or pioneering.

"Ask yourselves if you are trying to make Christians or a middle class society," McCord continued. "The Church too often is the last place people will go to confess their sins, expecting forgiveness."

The seminary president was keynoter for a panel comprised of three secular newspaper and radio representatives. He criticized newspapers in particular as "too often subtly controlled by the same kind of reactionary thought and social blindness" that he believes has hindered the advance of the Church.

"It is not a shortcoming of the press that newspapers reflect an image of men as they are, not as they should be,"

stated Frank Weir, a daily newspaper reporter, in reply.

Fred Harper, a radio production manager, said that radio personnel were subjected to many commercial pressures, but at the same time "many persons in this field approach their work and examine their material and its presentation with a high degree of moral, social or Christian conscience."

LAWYERS MEET IN MISSOURI

★ Attorneys of the diocese of Missouri will meet at Thompson House, diocesan center at Webster Groves, April 30-May 1, to consider Christian morality and the law.



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Designed for use either as a regular Church School course or as an educational program for the Young People's Fellowship, this course is not just a Church history, emphasizing names and dates. Rather, it seeks to equip the reader with some understanding of the Christian heritage of centuries past, as related both to his experience of the world today and his membership in the Episcopal Church. **The Pupil's reader is written by the Rev. Dr. Powel Mills Dawley and the Teacher's Guide by Dr. Dora P. Chaplin.**

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WINDHAM HOUSE

(Continued from Page Six)

ness brought by those who come from other branches of the Church.

More than this, however, our own training centers need to be aware of the new climate of opinion overseas. Students need to be encouraged to ask themselves whether, within their over-all vocation to work in the Church, they are perhaps called to live in another culture and to participate with leaders of other parts of the world Church in making the Gospel relevant to that culture.

Perhaps the training centers can help the whole Church to see that its images and concepts of women's work overseas are born of another era. The challenge to take seriously what both North American and national lay women can do in our day needs to be presented at home and abroad.

COBURN PREACHES IN ST. LOUIS

★ Dean John B. Coburn of the Episcopal Theological School was the preacher on April 24th at Christ Church Cathedral, St. Louis, at what is known as the flower Sunday service. The late Henry Shaw, who died in 1889, provided that each year some outstanding preacher

speak "on the wisdom and goodness of God as shown in the growth of flowers, fruits and other products of the vegetable kingdom."

He also asked that the cathedral be decorated on that day with flowers from the Missouri Botanical Garden, which is known as Shaw's Garden.

HOW A DOCTOR RETIRED

★ At 63, Dr. George Borden Granger, a lay reader in the Episcopal Church, was retired.

On his farm in East Northfield, Mass., he planted evergreen seedlings and joined the garden club. But to Dr. Granger, former chief of obstetrics and gynecology at Nassau Hospital in Mineola, Long Island, something was missing.

*The Parish of Trinity Church
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