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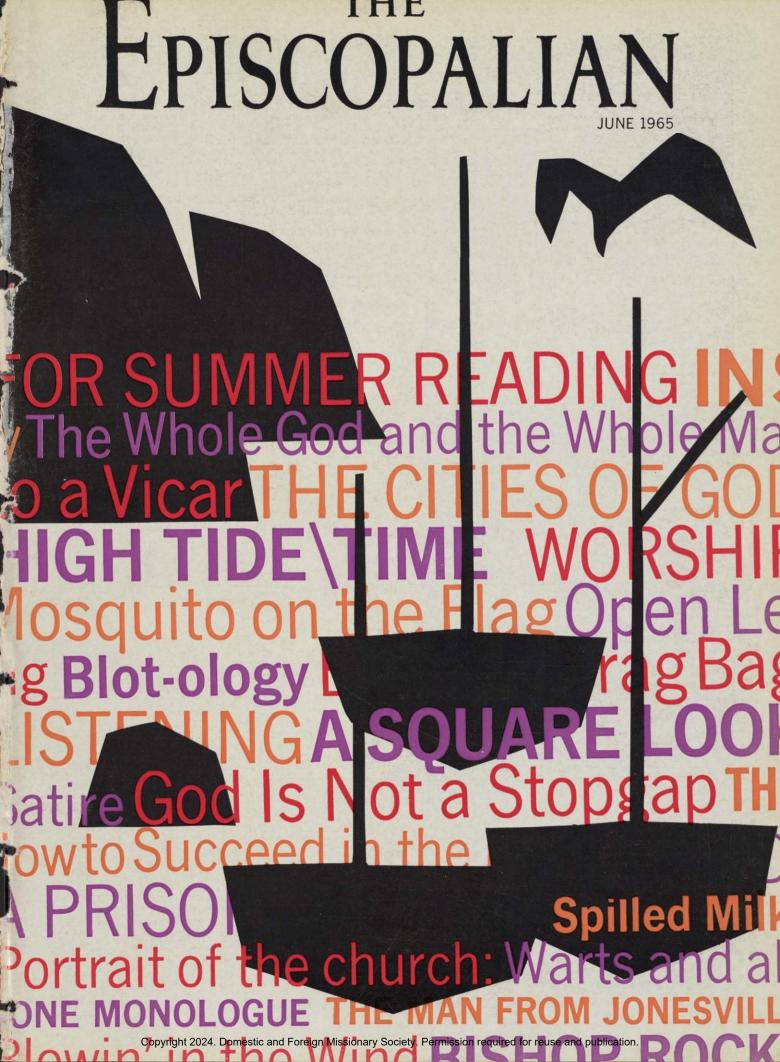
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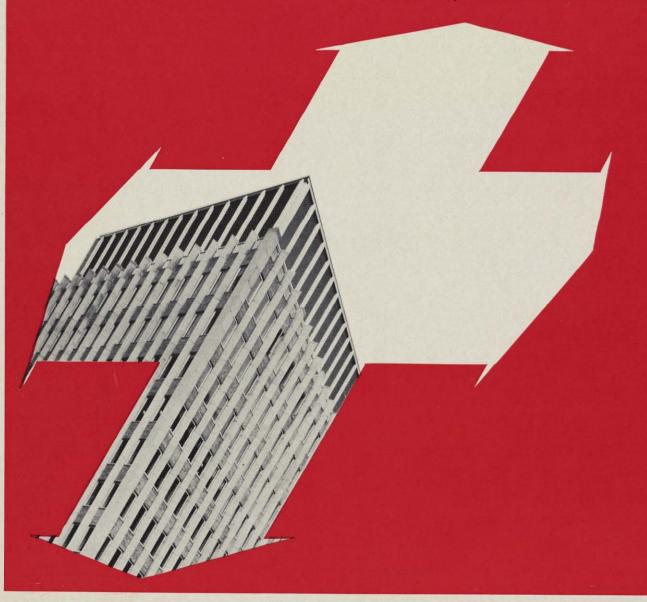
to serve in today's world: THE EXECUTIVE COUNCIL OFFERS...

THREE DIRECTORIES FOR TRAVELERS

More and more Americans are traveling overseas these days for business, education, or pleasure. Faster transportation has made our world seem to grow smaller. Faraway places which once were known only in adventure stories are now the goals of our travels.

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For an Episcopalian, one answer may quickly come to mind: through the Church. The Anglican Communion is a worldwide fellowship of some 40 million people with many differences and a few important similarities. All use the Book of Common



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To assist Episcopalians when they travel overseas, the Executive council has published three important directories of churches in other countries and continents:

- Directory of Churches in Asia
- Directory of Churches in Latin America and the West Indies
- Directory of Churches in Europe (including North Africa and the Middle East)

All three directories contain comprehensive and up-to-date listings of the locations of churches and chapels of the Anglican Communion (or of churches in full communion with the Episcopal Church) in each country, together with the hours of services and, where possible, the name of the clergyman in charge.

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Table of Contents:

- 1. The Bible
- 2. The Church's History
- 3. Our Faith
- 4. The Church's Worship
- 5. The Church's Work

The World Church and the Anglican Communion; The Ecumenical Enterprise; The Church in Urban-Industrial Society; Special Forms of the Church's Ministry; The Church and the Arts

6. Living as Christians

Christians and Racial Justice; Christians and Political Action; Christians and Contemporary Economics; Christians in Family Life; Personal Religion

Appendix: Leadership in Adult Education; Lists of Periodicals and Catalogues; Indices by Titles and by Authors

AVAILABLE FOR YOUR INFORMATION

The 1964 ANNUAL REPORT of the Executive Council has just been released. In addition to presenting an accounting of the expenditure of funds in 1964, the Annual Report is a compact summary of the many areas of human life to which the Church has been called to minister.

WHOSE SERVICE IS PERFECT FREEDOM is inscribed on a wall near the main entrance to the Episcopal Church Center. This inscription is also the title of a new Executive Council publication which describes the new building. Reading this booklet, you will encounter each Executive Council department, read a brief account of its work, and also learn about some of the Church-related agencies with offices at the Episcopal Church Center.

These free publications may be obtained by using the order form below.

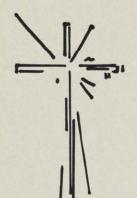
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WILL DIE BY ITSELF" is the theme of the Episcopal Church's exhibit at the Protestant-Orthodox Center of the World's Fair. The theme is displayed in Spanish, Portuguese, French, Japanese, Chinese, Swahili, Hindi, Hebrew, Arabic, and English. All ten languages appropriately show the world-wide character of the Anglican Communion, of which the Episcopal Church is but one autonomous member.

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FOR YOUR INFORMATION

Last year, THE EPISCOPALIAN initiated a special Summer Reading supplement in the June issue, with essays, poems, stories, and other features we thought made for leisurely and thoughtful reading. You gave the experiment a warm welcome: "The Summer Reading Issue," as one reader put it, "is a library in itself."

In this issue we offer a new Summer Reading Issue, beginning on page 17. Biographical data about our illustrious contributors appears on page 43. Contributing Editor Jeannie Willis pioneered this effort last year, and was chief prospector for the current selec-

With "WHEN VOODOO FAILS," page 6, Mrs. Terry Johnson King makes her fourth contribution to our pages. Mrs. King, a hardworking writer, wife, mother, and churchwoman in the Diocese of South Florida, recently traveled in Haiti.

"Touchstones of Christian Ma-TURITY," page 13, is a statement issued by the Episcopal Church's Mutual Responsibility Commission, which met recently in Tuxedo Park, New York. It is the fourth feature on "Mutual Responsibility and Interdependence in the Body of Christ" to be offered in reprint form by THE EPISCOPALIAN. The others are: "A Matter of Life and Death," the original document issued by the 1963 Anglican Congress in Toronto, and published in our October, 1963, issue; "An Open Letter to Episcopalians," a three-section report from the July, 1964, issue; and "Mutual Responsibility Begins with You and Me," Mr. Prime Osborn's address to the 1964 General Convention in St. Louis, published in the December, 1964, issue. The cost for any of the four is: 1-49 copies, 5¢ each, postpaid; 50 or more copies, 4¢ each, postpaid. To expedite requests, we encourage our readers to enclose remittances with their orders.

in the next issue: AGONY IN SOUTH AFRICA by Alan Paton NEW DAY FOR BRASIL by Henry L. McCorkle WHAT'S ALL THIS ABOUT OPEN COMMUNION? by Gerald Francis Burrill

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continuing

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EPISCOPALIAN

A Journal of Contemporary Christianity Serving the Episcopal Church

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WHEN VOODOO FAILS

In a Caribbean "disturbed paradise," a small band of Christians works for health and hope among Haiti's disabled children.

THE SIGHTS and sounds and smells of Haiti are a meld of honking jitneylike "publiques," open latrines, and tattered beggars. The sound that is absent is the ring of the telephone. Most of Haiti's instruments have not worked since the U.S. Marines left in 1934. Instead, there is the murmur of the telediol—the grapevine.

Heat, oppression, and poverty intensify toward the center of Port-au-Prince. Hawkers in blue Haitian homespun sell mangoes and sweet-sops, competing for sidewalk room with erect and brightly kerchiefed women who tote their bundles on their heads. Children, speaking the Afro-French creole of the island, plead for pennies. Intercity camionettes whiz by, miraculously threading through peddlers' carts and pedestrians. The ever-present parrots shriek French insults from shops and bars.

From the sprawling slum in the background where most of the city's poor live in the incredible squalor of jammed-up thatch and paper huts, comes a muffled but insistent reminder of Port-au-Prince's thousand or so voodoo peristyles: the ceremonial drums that galvanize the Haitian into primitive worship and then transport him into a semi-hypnotic state of ecstasy.

Unexpectedly, on one of the busiest streets, the traveler comes upon an oasis of tranquillity.

A long building, with a facade of clean, modern design that is typical of the new architecture of the country, divides the bustling confusion of the exterior from a pleasantly cool courtyard. Within, the rustling leaves of an acanthus tree make changes in the dappled pattern of sun and shade on the paved yard—and set a pace of serene motion.

The building is the home of St. Vincent's School for the Handicapped, sponsored by the Episcopal Church in Haiti and run by Sister Joan of the Sisters of St. Margaret. It is an institution unique in a land



Sister Joan brings seemingly unlimited hope, humor, and hard work to her supervision of St. Vincent's School.

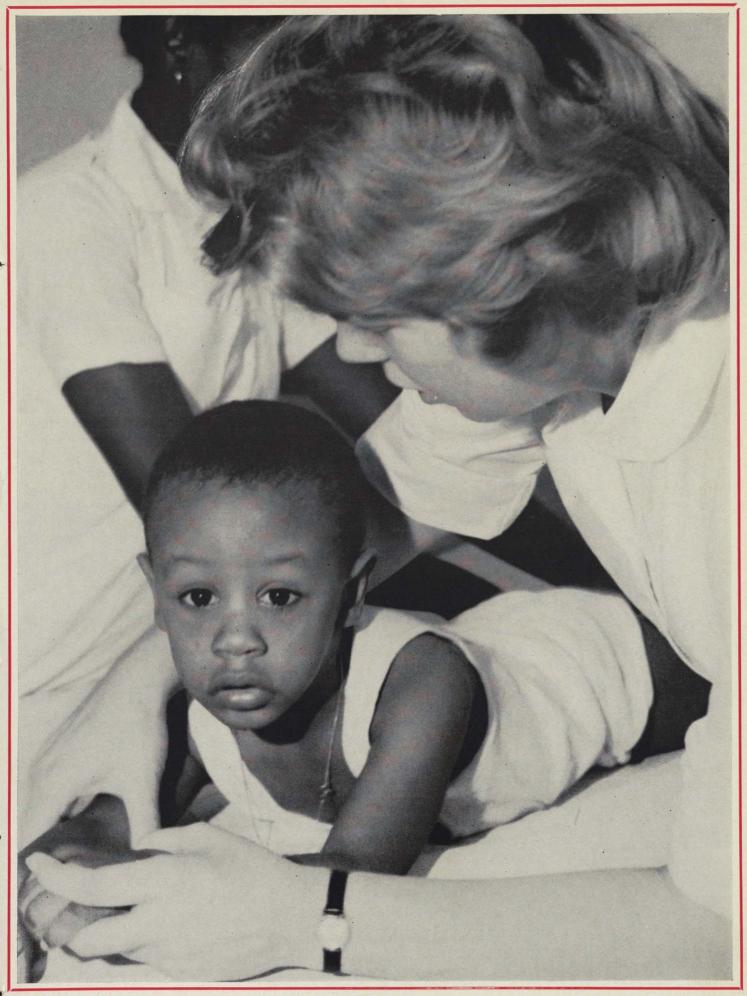
where human life is regarded as cheap and expendable; where forty years is a life span; where malnutrition is a common cause of death.

The school provides, for any physically handicapped Haitian child who is educable, a curriculum that meets high educational standards in addition to treatment and diagnostic clinics. St. Vincent's also offers a physical therapy and rehabilitation program, orthopedic appliances, and a boarding home for those who are orphaned, bedridden, or residents of outlying provinces.

The handicaps vary. Many of the children are blind (one third through malnutrition); many are deaf. There are a number who are deformed by tuberculosis of the spine, others who were born without limbs or who were crippled through accident or disease. Some are paralytics; some are palsied; others are amputees. A significant number are mentally retarded in addition to having physical handicaps.

At present, 162 students are enrolled in the school, nearly a hundred of whom live in the boarding home. An additional five hundred appointments are made each month in the school's clinics for outpatients who are well enough to attend regular schools.

Text continued on page 8



Two-year volunteer American therapist Carol Wessel (right) and an aide work with a young cerebral palsy patient.

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Mix metal from

When Voodoo Fails

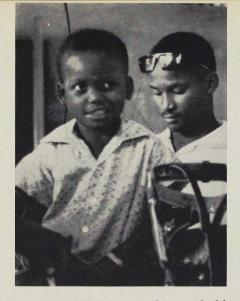
St. Vincent's began fifteen years ago, under the shade of another tree in another courtyard, with three children—one blind, one crippled, and one deaf. There is, even now, considerable amazement in this teeming land that the Church is so thoroughly concerned with the individual—especially with children who are less than perfect physically, when there are so many who are whole in mind and body. That St. Vincent's extends open arms to non-Episcopalians simply adds to the wonder.

From its start as "The Crèche" in the yard of the nearby Cathedral, St. Vincent's has grown steadily as more and more children have come from farther and farther away. Each new building (the latest was dedicated in January of this year) has almost been outgrown before it was constructed.

The school buildings are only home base for the operation, anyway. Sister Joan's convent of St. Margaret's is back at the Cathedral. The boarding home is a few blocks in the other direction. Many of the St. Vincent's youngsters attend schools where they can learn specialized skills, while others go out into the community for extra treatment or field trips.

All of the seventy staff members are Haitian except for Sister Joan and Carol Wessel, a pretty young physical therapist on a two-year missionary assignment.

A handicap is no barrier to employment at St. Vincent's. One third of the workers are graduates of the school. Monsieur Joseph Jacques is typical. He teaches algebra and science in the Senior School, lives in the dormitory with the older boys, and gives lessons in guitar and piano. In his spare time he translates American algebra books into French



for the sightless members of his classes. Blind since childhood, M. Jacques translates rapidly in Braille. Since there are not enough French Braille texts for his science courses, he also translates these from materials sent by the American Council for the Blind.

All the teachers in the lower school are crippled, and four are former St. Vincent's students. The aides in the class for the mentally retarded are currently upper division pupils; and three deaf graduates supervise making altar bread for use in the chapel and for sale in the diocese.

The entire staff of appliance and artificial-limb makers is also comprised of ex-students. Taught their trade by an expert who comes periodically from UNESCO, the young men in the brace shop are considered by their instructor to be among his most promising pupils.

They are inventive, too. Much of the aluminum from the country's single surplus, rusting airplane has gone into artificial limbs. The abandoned flying machine has grown progressively smaller-and no junked car stays intact long when the brace shop needs metal so desperately. Felt and leather are also near the top of the shop's priority lists—as is a machine that will stitch leather. So far neither source nor substitute has been found, but the upholstery of the plane may be the next to go. In addition to fashioning braces and limbs, these young artisans refit and rework old appliances sent by U.S. bracemakers.

an old war plane with

There is no resident medical staff; doctors are volunteer and catch-ascatch-can. Dental work is taken care of by two local dentists who give their time-and one gives music lessons to some of the boys in addition to drilling and filling their teeth. A Port-au-Prince physician volunteers for clinic twice a week; a surgeon in town gives free consultations on special cases. Occasionally plastic surgeons, orthopedists, rehabilitation experts, pediatricians, and internists come down from the U.S.A. A spinal bifida expert comes annually from Jamaica to do spinal fusions; another surgeon comes from Puerto Rico to operate on cleft palates.

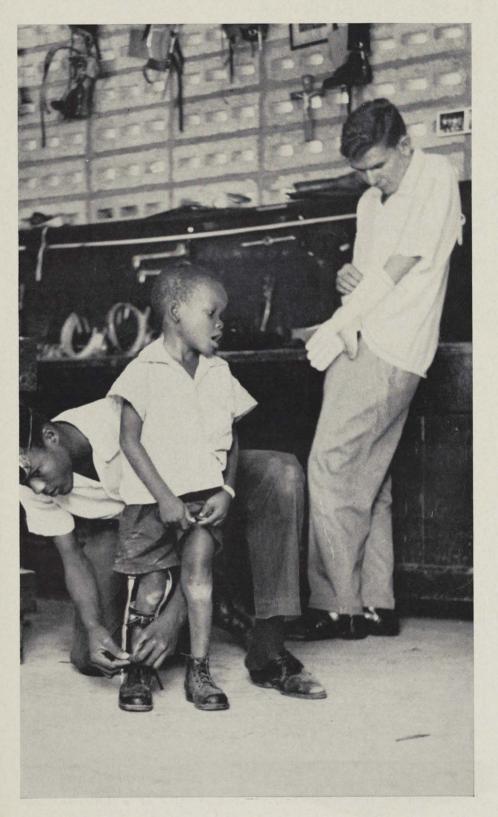
St. Vincent's biggest medical asset is the Hôpital Albert Schweitzer in Deschapelles. Although the hospital is four rugged hours into Haiti's interior, the school's wheezy Land Rover makes several trips a month. Each time a dozen or so young passengers, layered in like sardines, their crutches and braces wedged beside them, go for surgery or postoperative checks.

The hospital was built nine years ago, patterned after Dr. Schweitzer's medical facility in Africa, by Dr. W. L. Mellon and his wife, Gwen. It is staffed much as St. Vincent's is staffed: through love and volunteers. Vacationing doctors, Mennonite technicians, Church of the Brethren aides, and Roman Catholic nursing nuns all give their services.

The Mellons and Sister Joan have a deeply cooperative working relationship as well as enormous personal admiration for each other. The

One of three young brace shop workers (left), all handicapped, adjusts a strap on a brace he learned to make with the help of a UN instructor.

new skills and love, and a boy has "new" braces for his paralyzed legs.



Mellons give immediate and competent attention to some of Sister Joan's most difficult cases, while St. Vincent's provides long-term care and education to many of the youngsters brought down from the hospital.

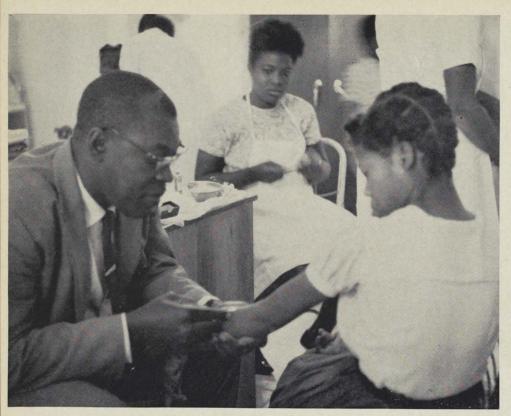
Many of the cases that both places receive are emergencies. Often a child is brought only after voodoo efforts have failed. Then the admitting staff member must take off the constricting band that the Houngan, or voodoo priest, has tightened around the offending limb, restore the circulation, and pray that it is not too late to reverse the process of gangrene, malnutrition, paralysis, or all three.

St. Vincent's school closes for three months in the exhaustive tropical heat of summer. Children from the provinces are sent home, and those without parents, whose only family is the staff of St. Vincent's, are boarded either with schoolmates or with missionaries who are stationed in various parts of Haiti. The school holds a two-week camp at Mont Rouis when it can find the funds.

The camp site is a former seminary located spectacularly on an isolated tropical beach that would turn any millionaire green with envy. Children who are having summer surgery are sometimes moved to the country, as they were last summer when Sister Joan rented a big house with a backyard stream in a place with the lovely name of Rivière Froide (Cold River).

Haiti is often described as a disturbed paradise. The violent eruptions in the political situation have not affected the work at St. Vincent's, however.

On April 24, 1964, Haiti terminated the visa of Haiti's Episcopal



A Port-au-Prince doctor (left), who comes to St. Vincent's clinic twice each week, does a patch test for tuberculosis, still a major problem in Haiti.

When Voodoo Fails

Bishop, the Right Rev. Charles A. Voegeli. Bishop Voegeli continues to administer his jurisdiction from Puerto Rico.

Permanent President Duvalier was once a practicing physician himself and is still concerned with his country's health. He remains an admirer of Sister Joan's work.

The school is supported partly by Haitian Episcopalians, partly by scholarships and teaching grants from the Haitian government, partly by pledged donations from the United States. Those children who can, pay fifteen dollars a month for tuition, plus clinic fees. This year only one child's family can afford the full amount. Only one third of the operating expense comes from steady sources; spontaneous gifts from a variety of sources account for the rest.

Volunteers in the U.S.A. transcribe texts into Braille. A Methodist church in the Midwest sends contributions because of St. Vincent's reputation for ignoring denominational lines in giving help, although the school is definitely Episcopalian, with daily chapel and weekly mass. An American tourist with a broken ankle borrowed a wheelchair from Sister Joan—and gave a check for the newest school building.

An American drug company ships surplus drug samples, and the Danish government is sending surplus wheelchairs. Countless children save their pennies to send to a project they can understand—helping children who are sick. A watchmaker makes Braille timepieces for the school. Women's guilds mail good used clothing. The American Foundation for Overseas Blind sends books and records, New Eyes for the Needy provides glasses for the partially sighted, and doctors send medical equipment.

In a sense there's always enough—no child has ever been turned away. But there's never enough, either: treatments could be intensi-

fied, equipment modernized, more children helped more rapidly if more funds were available.

There's no getting around the fact that St. Vincent's is an institution, and the children must often be dealt with as a group. But the approach is still personalized in many respects. Sister Joan, bubbling with humor and racing with enthusiasm, has special quiet moments for each child. She is as excited as the preschoolers when a shipment of hobby horses comes from a woman in Miami to supplement the therapy equipment. She is as pleased as the girls when a box of Easter finery arrives from a club in Indiana-even though she may need a crate of adhesive tape far more.

Buoyed by the love, patience, and understanding of Sister Joan and her staff, the children win the smaller battles, with triumphs that will help them cope with the bigger ones.

Elianne, palsied and considered mentally deficient at seven, blossoms at ten under the tutelage and friendship of the occupational therapy instructor. Indianie, at eleven, accepts the encouragement of her teacher to swim—and takes a swimming prize despite her one leg. She is no longer considered handicapped, and has returned to live with an aunt in the provinces.

Eight-year-old Onikle, blind, learns to perform on the accordian, and the world seems small and secure to him when he's playing for Sister. Tiny two-year-old George, an arthritic, finds that sharing his cake with one of his favorite aides is more fun than having it alone. Lucien, at ten, learns through Sister's very special guidance that being palsied need not shut him out of life—but he can be shut out if he uses it as an excuse for a willful temper.

Despite the school's size and the steadily growing staff-to-child ratio, the concern for the child as an individual and the special tailoring of his development program isn't really so very far from what it was in the beginning, a short, busy fifteen years ago, when there were only three—one blind, one deaf, one crippled.



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12

TOUCHSTONES OF CHRISTIAN MATURITY

A Statement from the Mutual Responsibility Commission to the Church

The Call

An urgent summons calls the whole Christian Church today to renew its life and revive its mission in the world. This call has been specifically presented to the Anglican Communion in the document entitled, Mutual Responsibility and Interdependence in the Body of Christ. Prepared by the Presiding Bishops and Archbishops of the several Anglican Churches, the document was first published in August, 1963, at the Anglican Congress in Toronto. The General Convention of the Episcopal Church, meeting in St. Louis in October, 1964, officially accepted the call of "Mutual Responsibility and Interdependence," both as a summons to us in obedience to mission, and as a charter of principles to direct our prayers, our thoughts, and our actions, in every aspect and at every level of the Church's life.

The Situation

We have all been taught, again and again, that mission is the most important enterprise of Christian people—in obedience to our Lord's final commission to his disciples to go forth into all the world and witness to him. Yet, for many years, this concern for mission has often been framed and presented in our Church in such a way that numbers

of us think of it chiefly as a kind of voluntary charity. Mission, we think, is carried on at some distant place—whether overseas, or "out west," or among less privileged folk in some other community or neighborhood than our own.

Hence, there is a grave danger that we may react to the call of "Mutual Responsibility and Interdependence" in the same old ways. We may take it to be simply a new packaging of a well-worn commodity. Under its impetus we may dramatically launch a campaign to raise more money for great needs overseas or at home. Certainly, more money is desperately needed for these enterprises, if only to shore up and maintain present Christian work. But the mere raising of large sums for "missions" may be a trap. It may defeat a major purpose of mission, which is to develop among Christian people everywhere a responsible interdependence.

We must learn to ask about every gift whether it increases or diminishes the burden that the receiving mission must carry. We need to ask about every gift whether it increases or diminishes the responsible freedom of the receiving mission to plan its own work and to handle its own problems. We need to ask about every gift whether it increases or diminishes the sensitivity of the

Touchstones of Christian Maturity

receiving mission to what God is doing in its own situation, in its own place of service.

Or, again, with the best of intentions, we may adopt specific projects for, and companion relationships with, distant parishes or dioceses. But, in actuality, we may be using them chiefly as means of building up the institutional prestige of the Church, and of the Anglican Communion in particular. Such projects and developments may fatefully overlook the demand of God for his people to serve human needs—often desperate needs—without attaching ecclesiastical strings to their gifts.

These warnings do not argue against the urgent reality of the needs or our duty fully to meet them. What we speak for is, rather, better planning, more responsible understanding of our partnership with others, and full co-ordination of all we do through the appropriate channels of our Church and those of our companions in the Body of Christ.

Above all, our Church—and all other Christian Churches—must be brought to repentance for the scandal created by wasteful and expensive rivalry one with another, whether in seeking members or in multiplying buildings and institutions. The mission of Christianity must be ecumenical in spirit and intention. Open competition among the Churches is still, unfortunately, a familiar pattern throughout our country, and one which we have tragically carried abroad to peoples who can neither afford this luxury nor make sense of it. Let us pray that our Christian brothers in Asia and Africa may lead us and teach us how to be at one in the service of our common Lord.

The Demand

The drastic reshaping of the Church's structures and the renewal of its mission, to which "Mutual Responsibility" summons us, suggest a quite different image of the

Church's purpose and position in the world, from that to which many of us are accustomed. It demands a radical analysis and reevaluation of our postures, and programs, and involvements.

The mission is God's, not ours. A Christian's obedience is to him—to serve, not to be served. Church people are not asked to impress the world, much less themselves, by building up the Church's status as an institution and by seeking for it favor and privilege. Rather, we are to enter fully with our Lord into the pain and travail of human life in all its sorts and conditions, to spend and be spent in his service. Actually, we have nothing to give except what we have received from him who alone is the Author and Giver of all good things. Hence, we must seek earnestly for those gifts and graces which are really essential to the call and mission of the Church.

It is also of utmost importance that we acknowledge and rejoice in the fact that God continues to be present in his world. He acts in the swift and unsettling changes of our times. He is already there before we arrive and become involved. If we are fearful of change, and find it hard to think of the Church as one of God's agents of change, we shall not be able to witness to him in the midst of change, and to make the new and bold ventures of compassionate service and reconciliation for which our present world yearns and hopes.

The Hope

God who made the world and man made us to be in relationships of interdependence which we cannot escape. Therefore, to live a truly human life, with joy, within this reality, demands that we recognize our mutual responsibility. It is a touchstone of personal and social maturity to accept with conviction this condition as God's making, and

to live trustfully and hopefully in God's power to redeem it where it is broken or imperfect and to bless it to his glory.

We must be constantly repentant for every neglect or forsaking of this high calling of God. We sin whenever we ourselves fall back, or cause others to fall back, into a condition of servile dependence. We sin, also, whenever we seek a merely self-sufficient independence. For this robs us and others of the creative sharing of God's varied gifts which he has lavished upon all peoples, and races, and cultures.

We only know our true destiny as men made and re-made after the image of the New Man, which is Christ Jesus, when in faith we reach out to discover in every relationship of persons, or groups of persons, our responsible mutuality and interdependence in him and for his sake.

Suggested Steps

In this age of rapid, compulsive changes in society, and of conflicting ideals and goals of human endeavor, when today's fresh solutions often lay the foundation of tomorrow's problems, we are mindful of the press and urgency to get on with renewal of the Church and its responsible mission to the world. But our personal opinions as to means and methods must be balanced by corporate judgment, and our charitable concerns must be informed by godly wisdom. All our mutual and responsible action-whether projects, plans, or devices—can succeed only in proportion as we open our hearts and minds to be led by God into his purposes, his causes, and his directions.

Even while we are seeking and analyzing appropriate ways of renewal and mission, we can begin to do things which can change our situations. Many parishes, dioceses, and provinces are already engaged in, or contemplating, activities and programs intended

as appropriate responses to the need, and to God's speaking to us through the need. For all these present and on-going concerns we are grateful, and in them we all rejoice. We may add, however, a few suggested steps, one or more of which may be taken immediately, either by individuals or by groups:

- 1) We should certainly begin our renewal by personal and corporate prayer for mission. A simple first step is regular use of the Anglican Cycle of Prayer, in which we remember daily one or more dioceses of our Communion, their bishops, clergy, and people. (This is available in the bi-monthly booklet *Far and Near*, issued by Forward Movement Publications, or in *The Episcopalian*, as well as in other Church periodicals.)
- 2) Another initial step is to develop correspondence with someone in a parish or diocese in another land, through which a sharing of one another's Christian concerns may be exchanged.
- 3) Thousands of us are engaged in travel, or do business, or serve in the Armed Forces, in other lands, among other peoples. We should acquaint ourselves with the culture and needs of the various peoples with whom we visit or do business; and we should enter appreciatively into the experience of the Churches in these countries. Ways can be developed to use the abilities and experiences of lay people who live, work, or travel abroad, both in their overseas situations and in their reports to their home parishes. This is an effective way of establishing and enlarging mutual interchange between people of differing cultures and traditions.
- 4) Preparation for Baptism, Confirmation instruction, and other programs of education in every parish, whether of the young or of the old, should place first in importance our commitment to Christ and obedience to his mission. Every educational effort should

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give guidance in ways by which these concerns can be continually fostered and nourished.

- 5) Where companion relationships are established or planned between parishes or dioceses at home and abroad, renewal can begin in concrete efforts to express mutual outreach towards a common mission. It cannot be too strongly emphasized, however, that such relationships are never ends in themselves. They must help all concerned to deepen their personal understanding of interdependence one with another. They must open doors to a wider appreciation of the diversity of cultures represented in the respective companions. In addition, they must broaden the sense of interdependence within the whole Anglican Communion; and beyond that, with our Christian brothers of other names, who are equally called and used of God for his unchanging purpose to bring to all men his redeeming love.
 - 6) We can search out for ways of be-

coming involved in responsible agencies and programs not officially connected with the Church, but designed no less to relieve human suffering and improve the conditions and opportunities for human lives. In such endeavors we must lay ourselves open to a deeper understanding that God is actively at work in the midst of today's world, and that mission means our entering in to that presence and work of God in the world.

No better words could close this message than those used by our companions in Canada, when they pray for "Mutual Responsibility and Interdependence in the Body of Christ":

Draw thy Church together, O Lord, into one great company of disciples, together following our Lord Jesus Christ into every walk of life, together serving him in his mission to the world, and together witnessing to his love on every continent and island. Amen.

Reprints Available

"Touchstones of Christian Maturity" is a statement issued by the Episcopal Church's Mutual Responsibility Commission, which met recently in Tuxedo Park, New York. It is the fourth feature on "Mutual Responsibility and Interdependence in the Body of Christ" to be offered in reprint form by The Episcopalian. The others are: "A Matter of Life and Death," the original document issued by the 1963 Anglican Congress in Toronto, and published in our October, 1963, issue; "An Open Letter to Episcopalians," a three-section report from the July,

1964, issue; and "Mutual Responsibility Begins with You and Me," Mr. Prime Osborn's address to the 1964 General Convention in St. Louis, published in the December, 1964, issue. The cost for any of the four is: 1-49 copies, 5ϕ each, postpaid; 50 or more copies, 4ϕ each postpaid. To expedite requests, we encourage our readers to enclose remittances with their orders.

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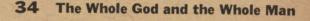
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Blowin' in the Wind

BY BOB DYLAN

How many roads
Must a man walk down
Before you call him a man?
Yes, 'n' how many seas
Must a white dove sail
Before she sleeps in the sand?
Yes, 'n' how many times
Must the cannon balls fly
Before they're forever banned?
The answer, my friend,
Is blowin' in the wind,
The answer is blowin' in the wind.

How many times
Must a man look up
Before he can see the sky?
Yes, 'n' how many ears
Must one man have
Before he can hear people cry?
Yes, 'n' how many deaths
Will it take 'till he knows
That too many people have died?
The answer, my friend,
Is blowin' in the wind,
The answer is blowin' in the wind.

How many years
Can a mountain exist
Before it's washed to the sea?
Yes, 'n' how many years
Can some people exist
Before they're allowed to be free?
Yes, 'n' how many times
Can a man turn his head
Pretending he just doesn't see?
The answer, my friend,
Is blowin' in the wind,
The answer is blowin' in the wind.

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HIGH TIDE TIME

BY ARTHUR LICHTENBERGER

W E CANNOT conserve the Christian faith and the tradition of our Church if we use this heritage as a comfortable refuge for ourselves and the faithful few gathered about us. If we do that, we are burying the talent with which we have been entrusted: our Lord condemned that kind of stewardship.

One has the impression at times that we Episcopalians think we may escape his condemnation because of the careful and orderly way in which we preserve what has been given us. It has long been said that the Episcopal Church embroiders the napkin in which it lays away its talent. But we are still unfaithful no matter how we bury it. Clergy and people must use what has been given them to make the parish a center of Christian faith and witness in the midst of the common life.

A parish that is turned in the wrong direction can fail to fulfill its purpose. Two typical parishes, needing a new direction, can be found in almost any diocese.

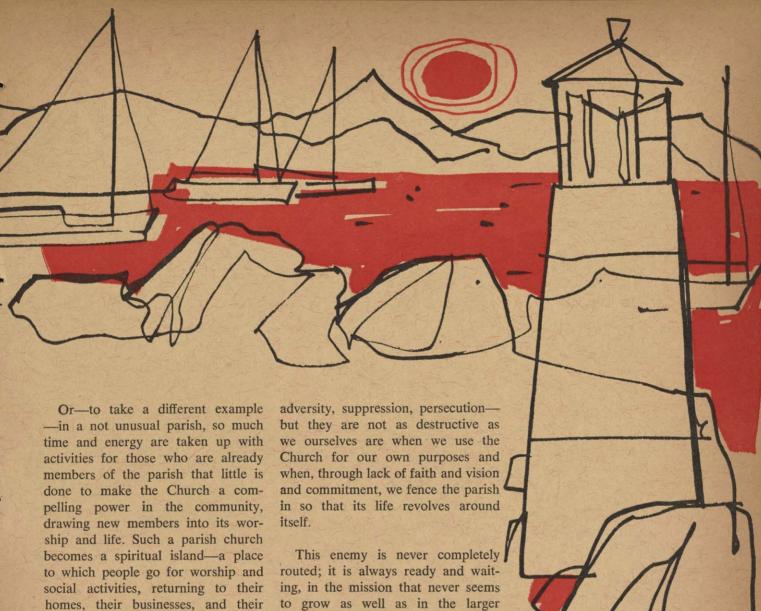
The first parish, almost a century old, is in a town that has four times as many people as it had twenty-five years ago, but the parish has scarcely grown at all during those years. The weekly routine never varies, save in the summer and in Lent: Holy Communion at eight, church school at nine-thirty, Morning Prayer

and sermon at eleven with Holy Communion the first Sunday of each month, the Episcopal Churchwomen on Wednesday, choir rehearsal on Friday, Holy Communion on major holy days unless they happen to fall on Saturday or Monday; a few extra services held in Lent. A new hymn tune reduces the congregation to silence; if the rector happens to stumble up the chancel steps, the people think it is a new ceremonial act.

Resistance to change as change is not peculiar to Episcopalians. I found this comment in a Roman Catholic periodical:

Change is bad, isn't it? The Church unchanging, always the same—as St. Peter said under his Christmas tree, while he sang the last verse of "O little town of Bethlehem" after midnight mass in Rome.

When a parish is stubbornly inflexible, new people are likely to be regarded with suspicion until they have proved themselves, and new ideas are vetoed with the comment, "That wouldn't work here: we've never done it that way!" The unchanging climate of a parish was suggested by a friend of mine who said, in answer to my comment that the church she attended seemed to be very old, "Yes, it is, and we still have the original air."



citizenship without penitence and the resulting newness of life. A parish like this can become merely an Eleven O'clock Sunday Morning Club or a Society for the Preservation of Episcopal Antiquities or an Association of Those Who Have Resolved to Be Kind.

Parish self-centeredness is widespread—a sickness that shows itself in varied symptoms. I am convinced that, just as self-centeredness is the root of our own personal sin and that from which we must be saved, so parochialism (a congregation living primarily for itself, with nearly all its energies directed toward those who already belong) is the most persistent and effective enemy the Church encounters.

The work of the Church is threatened and impeded by all the things that come upon us from withoutparish with its many organizations and activities.

Plans and programs, to be sure, are good and necessary. In parishes (as well as in dioceses, the Executive Council, and General Convention) we must be familiar with our resources and the opportunities before the Church, developing our resources and making them available. But unless we are looking forward and outward, all our plans and activities are what Carlyle called "quaint galvanic sprawlings"-mere schemes and devices.

With a defeatist attitude, many people-clergy and laity-have for some time been asserting that the life of the Church is at low ebb, with the tide still running out. But I believe that the tide has turned and that we can observe a renewal in the life of the Church.

Satire

BY C. E. PICKHARDT

Satire Is insight Amused.

Sweetly invective It offers Perspective

To seriousness Confused.

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BISHOP ROCK

A dialogue at cross purposes

I BELIEVE the readiness of leading churchmen and leading entertainers to discuss religion together on television indicates something of a religious revival. Take the immensely inspiring clash of tenet and dogma that occurred over the weekend, when Rock Richmond, the popular rock 'n' roll singer, met the Bishop of Twicester, the popular press 'n' telly ecclesiast, for a ten-minute discussion ranging over the whole religious field.

Twicester: Let me say first of all, Rock, how very pleased I am to have this chance of a quiet chat together. As you probably know from my press release, I'm a great fan of yours. My wife and I have often rolled back the carpet after the day's episcopal business and enjoyed a jolly good rock together to one of your recordings. And I can tell you, Rock, that for rocking in, gaiters are every bit as good as drainpipe trousers!

Richmond: Well, I think you're wonderful, too. Whenever I've seen your picture in the paper or on TV I've always thought: Now there's a wonderful man. If only they had more people like him in the Church, they could get the sort of publicity they need. I really mean it.

Twicester: That's very nice of you, Rock. Now, Rock, I'm very glad of this meeting, because I think it's terribly important today for the Church to have a chance to put itself across to young people like yourself, and to tell them exactly what religion is all about. Many young people, I know, feel that religion is just a sort of boring thing to do on Sunday. But it's not like that at all, you see.

Richmond: That's right. There are a lot of kids around today who aren't interested in anything. Now I'm not like that. I think about things.

BY MICHAEL FRAYN

Twicester: Because when you get down to it, Rock, religion's nothing to do with going to church on Sunday at all really. You see, religion's not just a narrow set of do's and don'ts, or a lot of abstract doctrine and long-winded ritual. It's your whole way of life. It'swell, it's taking a girl to the pictures. It's doing the town on your motor-bike. It's rocking and rolling. Richmond: I mean, I wouldn't call myself religious or anything. But there's something sort of inside you, isn't there? I mean, where did we come from? Tell me that. There's got to be some sort of explanation, hasn't there?

Twicester: Yes, Rock, religion's doing all the things a young teen-ager like yourself does. In a sense, you see, you're religious whether you want to be or not. I think we in the Church have to realise that the narrow-minded sectarian view of religion just won't wash with the young people of today. We have to make sure that the religion we preach is broad enough to recognise that songslike your "The China Doll I Worship" are really acts of witness to a genuine faith.

Richmond: I mean, just take one example. Take the moon. That didn't get there by accident, did it? There's got to be something to explain it, like, hasn't there? The way I see it, something must have sort of put it there. That's what I call religion.

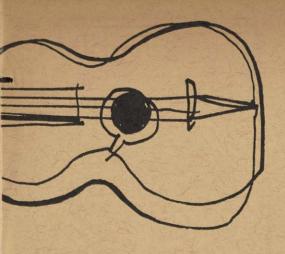
Twicester: So you see, Rock, if rock 'n' roll and sharing a Coca-Cola with your best girl are all part of religion anyway, young people might just as well do it in church youth clubs, where we can see they don't get into trouble, where we can give them a helping hand to settle down

quietly to a useful job and find a nice little wife and a nice little home. And if your songs, like "I'm Cryin' for a Doll to Call My Own" help in this, then you're doing a grand job of work.

Richmond: Yes, well, I wouldn't call myself religious, like, but I think there must be more to this world than meets the eye. I mean, that's religion, isn't it?—Something going on somewhere, but we don't know what.

Twicester: Well, I've enjoyed the chat, Rock. I think I've seen something of your point of view, and I hope you've begun to grasp what I'm driving at. And I hope we've at least managed to show that on fundamental matters the Church and the entertainment industry have something in common.





A PRISON FOR GOD

BY ERNEST HARRISON

When I was a child, I thought everyone loved me. This was the belief on which my world was built, and everything I did reflected it. Then one day I overheard two adults discussing me, and there was no mistaking their meaning. They disliked me intensely.

My whole world was shattered. After an unhappy night of heavy tears and punched pillows, I ran to a favorite uncle, who slowly untangled the mess.

"No two people are going to look at you in the same way," he said, "and you may as well adjust to it. We're all in the same boat. A few like us; a few dislike us; and the majority are neutral."

Looking back, I can see that there were other, less satisfactory, solutions which I might have grasped in my misery. I might, for example, have pretended that the two I had overheard were really exceptions. I could then have convinced myself that my first beliefs had been right: that I was in fact loved by everyone.

Alternatively, I might have persuaded myself (or my uncle might have persuaded me) that the people I overheard were really unpleasant, wicked people. Everyone did love

me—everyone who was good, that is. Not unchristian people like those others. Once again, my escape from the challenge would have been complete, for I would be safe from any unpleasant discoveries concerning myself and free from having to change.

Or I might have tried a more subtle escape from the problem by falling into a mood of deep despair. There is great pleasure, as I found out during that tearful night, in selfpity. "Nobody loves me" is as deep a luxury as "everybody loves me." By deciding that nobody in his right mind could possibly love me, I would have protected myself against any further hurt. And so, in spite of outward appearances, I would not have adjusted to the new discovery at all.

Such incidents occur in everyone's life. The details and the solutions vary, but every person experiences moments when it seems as if everything is being challenged and undermined. He would like to shout, in the words of a Broadway musical: Stop the world, I want to get off.

What is true of the individual is also true of the Church. As the centuries have passed, discoveries have come along which have challenged Christians to alter their ideas, sometimes radically.

Yet, only on rare occasions has the Church been willing to question freely its established notions or customs. More often, it has first of all pretended that there was no problem and then, forced to acknowledge its presence, denounced those who posed the problems as evil.

We are living in an age when there are challenges in every area of our lives, and the Church is not exempt from any of them. Nor is any part of the Church's work left unscathed.

We are called upon to change our beliefs about God, our ideas about prayer and worship, the nature of the Church, the principles of morality, the meaning of Mission, and the uniqueness of Christianity. We are challenged to examine with the greatest of care and the minimum of prejudice our creeds, our sacraments, and our ministry.

What is our response to be? We can, of course, pretend that there is no problem: the Faith which was "once for all delivered to the saints" came in a gift-wrapped package, neat and unchangeable.

Or we can declare that those who criticize are wicked, that the Bishop of Woolwich has no right to be a bishop, and that the clergy who write these critical books have broken their ordination yows.

Or we can pretend to change by going to the other extreme: by saying that the Church is beyond redemption.

Finally, we can look carefully at the challenges and ask where they seem right and where they do not. Every suggestion of change is not a good one. For every Einstein who took the right turning, there are a thousand scientists who took the wrong one.

We should accept, without fear, the equally valid statement that, for every *Christian* who took the right turning, there are a thousand who took the wrong one.

In our anxiety to be secure and certain in our relationships with God, we have tried, and still try, to bring him to reveal to us precisely where he is, what he is declaring, when he is pleased, and when he is angry. The effort has never proved successful, but we never give up trying.

Continued on page 22



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A Prison for God

In his earliest days, man used physical boxes in which he could trap God—trees, waterfalls, mountains, plots of ground, churches and temples. As he became more sophisticated, so did his prisons.

Attempts were made to bring God within our power by using patriarchs, in whom he was thought to dwell more than in the rest of us. Then Laws were used, Religions, Creeds, Doctrines, Churches, and Denominations.

In modern times, we have turned our backs on some of these prisons, only to build others.

One of the most ancient and sacred symbols known to the early Hebrew nation was "the Ark of the Covenant." In it God was thought to dwell personally and to guide the march of his people into the holy land. The later history of the Ark is complicated, and eventually it passed out of existence. At all times, people believed it pinned God down to such an extent that they could feel safe in its presence. When, therefore, the Philistines stole it, it was as though they had stolen God.

Not all prisons come in wood or stone. The most successful and impregnable are constructed of words. A classic example is the Law.

The Law was an expression of God's love for his people—not the only expression, but the response which he made at a certain difficult time in their history. Unfortunately, for perhaps the highest motives, the religious leaders of the nation saw a chance to box God up. Here, they declared, we have at last identified the living God. He may constantly elude us with his "I am that I am," and we may not know his name, but we can see him clearly in his Law.

The scribes and pharisees honestly thought that God was to be seen and obeyed in the washing of pots, fasting, obeying sabbaths and new moons, and stoning adulterous women. Nor when Jesus came did he say that the Law was stupid or had no validity. He simply declared that

it must not act as a prison for God.

But the shackles were soon to return. In the name of Jesus himself, a professional elite proceeded once more to tie God up and imprison him in new arks made of new words. As with the old arks and the old laws, many of the declarations which these early Christian leaders made are as valid today as they ever were. But they are not the whole expression of God. If they are prisons for him and for his people, they are being used wrongly.

Once we realize that God cannot be boxed up in an ark, a Law, a Creed, or even in Church and Sacraments, we are free to look back through history and see how often and how radically those who believed in God have changed their ideas of what he is like.

This constant change goes back to the beginning of man's search for God and is vividly illustrated in the pages of the Bible.

The portraits of God in the Old Testament are different from those we see in Christ. A portrait of God, however, is not God himself. If we say we cannot accept the idea that God loves the massacre of children, we are saying that we cannot accept the particular ideas of the narrator when he wrote them this way.

We are, therefore, able to read the Old Testament portraits of God with a new freedom. If God, in the Bible which is his Word, permits men to change, to discover new concepts, to tread a path which leads them from something old to something new; and if, as the Bible itself makes clear, the new is often better than the old; then the same will be true of the twentieth century.

If the process of change was blessed by God in the centuries before Christ, during Christ's own life, during the first five centuries of the Christian era, during the Middle Ages, and at the Reformation—then we need not worry. It is not stretching Faith too far to say that he blesses the same process today.

Portrait of the church: Warts and all

Heresy, for many Protestants, declined with the Roman Empire—and good riddance. Yet the corollary of the sentiment that all beliefs are about equally good is the sentimentality that all beliefs are about equally bad. When critics of the Church say or imply this they are only spending a coin ecclesiastics themselves have minted. So maybe there is such a thing as heresy, even perhaps Protestant heresy.

More than four centuries ago a battle was fought over the question of what a clergyman is. The company commander, as it turned out—though he did not aspire to the post—was a man named Martin Luther, a squat German priest of pithy speech and fiery tongue.

There was a good deal of charge and countercharge, of invitations to peace talks and subsequent altarpounding. Demolition of statues was not successfully banned; nor was the heaving of bricks through church windows in Birmingham-on-the-Rhine. Here and there some blood was shed. Even considering the outcome it was not, overall, a pretty picture or a pleasant sight. But it happened.

And, though it was not often phrased this way, a big chunk of the disagreeable business had to do with the questions, "What is a priest anyway, and how in God's name did he get that way?"

That way, to be more specific, was this way: It was generally held in those days that there were several classes of Christians as there are, for instance, numerous grades of beef. Prime cuts were the monks. Grade A were the princes of the church, cardinals and bishops. Quality and tenderized were the priests. Stew meat, the kind of thing you use for goulash, was the laymen. Chris-

tians were divided into greater and lesser, higher and lower, extraordinary and average.

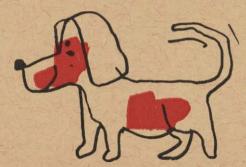
It cannot be said that Luther put a stop to all this, but he did put up one long, fierce, church-shaking howl. Eventually quiet settled upon the land. People went back to their prayer-saying, book-writing, and baby-having.

They went back with a difference, however, for now a new idea—or rather a very, very old one—had come to occupy the place once owned by the beefsteak concept of Christianity.

The new-old idea was this: Functionally there are indeed many kinds of Christians, but spiritually these are of equal merit, equal importance, and equal value in the eyes of God. A priest is not a layman only more so. A layman is not a weekend priest. Each is different. Both are necessary.

So where is the heresy? the reader may ask. The heresy is that, for a large number who call themselves Protestant, this whole battle might as well not have been fought. They believe, or act as if they believe, exactly what Luther deplored!

Scratch that same "Protestant" Protestant and you will often find, beneath the epidermis of his protest, a subcutaneous layer as Roman as a rosary. He boasts that his faith is based on the Bible, but the only time he hears it read is in public worship and that usually by the pas-



tor. His real ignorance of its actual content and meaning gives you a rough idea of infinity.

He insists that he is a Protestant because in *his* church the layman counts, but just ask him to make a few calls on behalf of the annual budget and you suddenly discover how little he counts.

He is glad that he can pray directly to God without going through a priest. But at the next service club luncheon he announces grandly, "The Invocation will be given by the Rev. Jones." He would yell if the pastor started putting on airs, but what airs he puts on the pastor.

The result is a new priestcraft, more subtle, and perhaps for that reason more dangerous, than that against which Luther protested.

In the famous sermon in *Moby Dick*, Herman Melville has his preacher say, "Shipmates, God has laid but one hand upon you; both his hands press upon me." That is beautiful—but false. His hands press down upon both pastor and people at once, differently but equally. To hold less is heresy.

Yet what many mean by a Christian layman is—an amateur, a chap who does not quite know what he is talking about but who keeps talking anyway. This photograph, if we look at it closely and critically, makes the layman look frightfully like an ignoramus. This, however, is not a photograph but a caricature, or a photograph taken with a trick lens

Here, for instance, is one shot of him from a not unflattering angle. It is called simply, "The Amateur." He belongs to the Home Guard, or rather to the Parish Guard. His uniform and demeanor are those of the weekend soldier—he exhibits a great

Portrait of the Church: Warts and All

deal of spit and polish, but not much blood and mud.

He hears lectures, called sermons, in which the enemy is described, if not actually encountered. His assignments are limited to brief skirmishes with the enemy or to war games in which the enemy is imagined into submission. Then on Monday morning the trainee puts aside his rifle, which hardly even needs cleaning, and goes back to *important* enterprises until next Sunday.

Of course in one way the amateur layman will always be with us. This is part of the price we pay for an educated clergy. The existence of a regular army permits the Home Guard to go home. If some have invested special study in the theological West Points of the Church, then it is inevitable, if somewhat regrettable, that matters of logistics, tactics, and strategy will be left to the professionals.

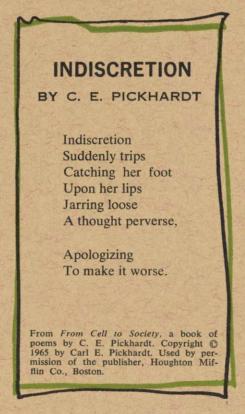
Nor is this all bad. I am not sure that the layman's real task is to be a part-time Tillich, a scaled-down Niebuhr, or a pint-sized pastor. It would be nice, of course, if he were somewhat conversant with the biblical manual of arms.

The problem, as I see it, is this: The more the amateur "volunteers." the more numerous the church "activities" in which he engages, even the more study groups he joins, the more he is liable to become just another version of the clergyman, a sort of denominational junior Gman. At least this is likely to be true in the clergy-dominated parish. Instead of finding and fulfilling his own distinctive role, the layman takes up an imitative one. Often, by the way, it is an exceptionally effective imitation, better sometimes than the real article.

Even so, there are some special advantages to an amateur standing, advantages which no minister, however able or devout, can hope to duplicate. The pastor's witness is almost automatically subjected to a kind of ministerial discount. He is expected to say some things—in fact, some would say he is paid to say them. The same witness to the power

of God, or to the grace of Christ, or to the fellowship of the Church rings like a new song when it comes from the layman.

Dr. Robert McAfee Brown has recently written of the "linguistic catastrophe that the word 'vocation'... has come to be no more than a way of describing what [a man] does when he is not on vacation." This represents, from a biblical point of view, "the complete emptying of its original contents." If a man were to reply to the question, "What is your vocation?" by saying, "I am a witness to Jesus Christ," we would



probably eye him uneasily—and begin to talk about the weather. But that witnessing answer would represent a complete refilling of the word with its original content.

In principle what is given to the clergy belongs to all the people. Christ commanded the apostles to "Go . . . baptize." Since it is manifestly clumsy to have several hundred people perform a baptism, a few, called pastors, are set apart for this purpose. The act, however, belongs to the church, to the "royal priesthood," not to a particular ordained segment thereof.

Jesus made a pre-emptive demand that we "Go . . . preach." It is manifestly inefficient if not impossible to have one man preach in the several hundred places where his people live and work. Others, called laymen, are set aside for that awesome privilege—in the chemistry lab, in the foundry, in the delivery room. The baptistry requires the delivery room. Neither is complete—neither is complete—nor even very meaningful without the other.

Even the most active layman probably spends no more than a dozen hours a week at one church. He invests many times that much time at his job, however. If the Christian faith does not have anything pertinent and relevant to say about his occupational ministry it probably has very little to say that men will—or even ought to—hear. In the long run one's vocation as a Christian is related to his job as the most significant and sustained witnessing post to which he has access.

Let us clearly understand that the layman's vocation in his job is not necessarily to a self-conscious evangelism. He is not to moralize his mathematics, as if to say, "Isn't it nice of God making two plus two equal four, and every time at that?"

The teacher cannot use his classroom as a springboard to dive into doctrine or the laboratory as a series of scientific pegs on which to hang an ethic. He cannot even use it as a forum in which to argue for a God-guided evolution.

The Christian teacher of science who carries into the classroom anything less than the most rigorous critical faculties is being neither Christian nor scientific.

One way of witnessing is, paradoxically, by not witnessing. The on-the-job witness simply makes clear his confidence that, when you stick a pin into the truth at one point, its built-in nerve endings will carry the impulse to all points. No one need fear that he will "lose his faith" under such circumstances. Indeed that is probably the chief way he will find it, both on the job and in the classroom—by an uncompro-

mising refusal to toy with truth.

We are called to live before the world a life whose integrity is unshakable and whose Christlike quality is unmistakable. We will not give in to that insufferable cultural arrogance that sees dignity in test tubes, stethoscopes, and definitive paint, monkey wrenches, and hydrauvolumes—but fails to see it in grease-lic brakes.

Within the Christian community we will not tell the atomic scientist or the missile engineer that he is being a bad boy—and then run off to hide ourselves in pristine separation from the terrible facts of a sinridden, war-threatened world. Rather we will struggle with him and for him in a passionate effort to bring about, under God, a world as fully just and as really peaceful as redeemed human frailty can manage.

The critics of the Christian faith will not judge our Lord by the state-liness of our processionals, by the beauty of our sanctuaries, nor even by the fervor of our prayers. These things are precious, but the world could not care less. They will not oppose us; they will just leave us alone.

Where they will not leave us alone, where they will judge our Lord, is out where the march is to more martial music, where beauty is threatened by poverty and disease, where fervor can be hitched either to the juggernauts of destruction or to the forces of constructive purpose, creative energy, and godly enterprise.

To be a layman, as someone has said, is not just to have a place to go on weekends; it is to have a place to go back to on weekdays—and a reason for going there.

The office of pastor does not refer to the way a man earns his living but to the way he spends his life. We share a life in which all ministers of Christ—clergy and laity—are able, with George Herbert, to pray:

Teach me, my God and King, In all things thee to see; And what I do in anything, To do it as for thee.



Open Letter to a Vicar

BY G. C. DARTON

My dear Vicar,

That was the fourth time, last Sunday, that you have leant over the pulpit and told us how gravely we have all been mistaken in looking for God in religion. You have even got through to old Griddle, who always settles down and shuts his eyes firmly at the end of the fourth minute of every sermon. He murmured something as his eyelids dropped: I thought it was "What knowledge to gain!" but my Uncle Ben, who was sitting the other side of him because of the draught, tells

FRUSTRATION

BY C. E. PICKHARDT
Frustration
Is a soul
Suppressed,
An urgent need
Gone unexpressed,
An aspiration
Unfulfilled,
A life
With all
Its living
Killed.

From From Cell to Society, a book of poems by C. E. Pickhardt. Copyright © 1965 by Carl E. Pickhardt. Used by permission of the publisher, Houghton Mifflin Co, Boston.

me that it was "Not Woolwich again!" We've all got the message, and should be grateful now if you would turn the record over.

If God is really to be found in the depths of personal relationships, then no doubt we shall find him. We don't think it's going to be very easy; we have been used for so many years to finding him in church and finding him when we are all alone. I suppose it is the same God?

I have been living here in the village much longer than you have, and my personal relationships with most of the people who come to church are as deep as they come; but we can't get out of the habit, yet, of taking our concern for each other as a by-product of what we do together in church. Perhaps it will come.

But will you please give us a rest now, from the prophets who denounced Religion? The avant-garde among us are fully prepared to do without religion altogether and always have been. The rest of us have a lingering notion that the prophets were not really talking about the same religion, because something happened after their time to alter it rather startlingly into a new thing altogether. And we don't mean Honest John.

Of course we understand that you are a professional and look on things differently. You are bored stiff with religion—it's your job, and we are all bored with our own jobs—and naturally you would love to jump into the secular world.

It would be lovely for you to shut the church up and spend your life developing personal relationships. Little Mr. Liddle was saying much the same thing at the social; he would love to shut his dreary little shop and spend all day at the gate chatting to people going past. So you won't expect us to agree with you as quickly as all that. The secular world is no particular thrill to us—we live in it, and our sense of God is only really quickened when we can get out of it, into the place which was once described as "a house of prayer."

Don't imagine that we think God is shut up in it; we have found him in the market, and up the hill and in the garden and in the nursery. But we generally find him better and more surely at the altar rail, and over the pews, and in the Te Deum, and in company with each other in church. It's nice that you should discover that he can be found outside church, but not half so nice as it is for us to be sure that he can always be found inside. One way and another, we think his Word reaches us without any human personal relationship getting in the way. And the whole context of religion in church is the only kind of setting in which we find it really easy to listen for it. I am sorry you have forgotten what it feels like to be a layman; your sermons are most interesting and give us a good idea what it feels like to be a clergyman, but they don't really help us much.

It is so odd that you should think you are "coming to meet the layman, and finding God, as he does, in the secular." If you really were a layman, the secular would bore you as much as religion bores you as a clergyman. You would thankfully turn your back on it to look for God in church, in saying prayers, reading the Bible, even singing in the choir and walking to and fro with candles.

Of course we do understand what a frightful tie it is to have to mumble Morning and Evening Prayer to yourself in an empty church six days

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THE MAN FROM JONESVILLE

BY WILLIAM E. BARTON

sometimes feel that it is an unreal and useless occupation for a grown man with a university degree. I know you used to tell us that we shouldn't get anything out of prayer unless we put something into it, but don't let's bring that up now. We do see that you get starved for human contacts, your professional life is arid, and the only time you enjoy yourself is when you get with friends or when you are able to feel that you have been genuinely useful to somebody. We think that is what you are talking about when you unroll the set piece about the ultimate significance of human relationships-what you mean is that nothing honestly seems to matter to you except genuine sharing of joy or stress with another human being. But we don't see why, because this is the one thing that you like, you say it is God. Anyway, we all hope you will soon feel better; get out, and see more people.

Better still, move out of the vicarage, and take a cottage in Back Lane, where we share everything with the neighbors all the time, including the pump, and Mrs. Siddle's tireless rebroadcasting of Luxembourg, the trouble Mr. Diddle is having with his daughters, and Bertha Fiddle's bronchitis. Once your neighbors are built right in as a permanent part of your life and you have got used to the forced honesty which comes from really living together, with no soundproof walls, you may wake up to seeing that loving the neighbors is not quite the whole of life. Just like religion, they can come between you and God, and God is terribly unlike people.

Yours sincerely, G. C. Darton

Now, there was among my Neighbors a man whose name was Smith, and he was from Jonesville. And he told me often of Jonesville, what a Lovely Place it was, and how every one who lived there was Happy and Virtuous, and how sorry he was that he ever had left there, and how he wanted to go back to Jonesville.

When the men in the city where I lived failed to clean the Snow off their Sidewalks, or the City Council indulged in Graft, or the children were Rude, or there was an Early Frost, he told me that Such Things did not happen in Jonesville. And this continued for nigh unto Twenty Years; and the older he grew the more he talked about Jonesville. And I told him I hoped that when he died he would go to Jonesville.

Now it came to pass that he prospered, so that he retired from Business. And he sold his House and Lot in the City wherein I dwell, and went back to Jonesville that he might Spend his Last Years in Peace, and Die in Jonesville. And we all Bade him Farewell, with something of Sorrow, and Something of Relief.

And it came to pass that at the end of Six Months, he and his Wife moved back again, and bought back their Old House for a Thousand Dollars more than they sold it for. And they were Tenfold more Happy to

get back than they had been to go away.

And it came to pass on an Evening that Keturah and I called on them. And I said, Old Fellow, tell me on the Level, what was the matter with Jonesville?

And he said to me, Speak not to me of Jonesville, lest I do thee Harm. It is the toughest Joint this side of States Prison. The dear people we knew have all died or moved away, and they who are in their places are Unneighborly and Snobbish. And they do Outrageous Dances and other Stunts, and their Kids are the Limit. We have come back to Dwell in the place where we have spent Twenty Happy Years, and we have but one favor to ask of our old Neighbors, and that is, that they never speak to us of Jonesville.

And as Keturah and I walked home, I spake to her, and said, Keturah.

And Keturah answered, I know what thou art about to say; and I suspected all the time that it would be just so.

And I said, There are many men and women who sigh for some Jonesville or other, who might be Decently Happy where they are if they would make it their business.

And Keturah said, Our Jonesville is right here.

And I said, Amen.

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W. W. W.

BY PHILIP T. ZABRISKIE

NE OF the major marks of the movement of the Holy Spirit in the world is the experience of repentance. Our Lord's first preaching was, "The Kingdom of heaven is at hand; repent and believe the Gospel." And yet repentance is one of the most distorted ideas in the church.

In the stories of the New Testament it becomes clear that those who were unable to repent were also unable to receive or to give love, were unable to love themselves. These were the hard of heart, the overly-distracted, those too totally absorbed in themselves.

Those who could repent were not necessarily the "good" people. They were Mary Magdalene, Peter, the Publican, the younger son. Theirs was an experience of such release that it changed their lives. Having repented, they were able to love themselves and free to love others.

Our ability to relax, and to live with hope, depends in large part on the capacity to repent.

The initial step in repentance is the ability to see. Simply to see: the way the world is, and the way we are. This takes courage. If we do not know the trouble we are in, the dark realities of the world we are in, we can never repent. It takes courage because we fear that if we permit ourselves to see, it will be too frightening, or everything dear and familiar to us will disappear.

In the New Testament, the Christmas story comes before the story of the baptism and the call to Repentance. In the preaching of Jesus, the declaration of the Kingdom comes before the call to repent. God lives; therefore we may dare to look at the world and at ourselves; at the hatreds and the cruelties, sometimes naked, often posing as kindness. This is what

A SQUARE LOOK

we must dare to see—for seeing things as they are is one part of repentance.

Secondly, and more deeply, repentance involves self-encounter. It means, not only "seeing how it is" in the world, but "how it is" inside ourselves. It is exactly at this point that our capacity for refusing to see, for self-deception, becomes limitless.

As author James Baldwin observes, the issue for the white man in the racial problems of the United States is not simply to be just to the Negro but, more centrally, to come to terms with himself. There is a question about our ability to love. Not to love the Negro; to love ourselves.

Not until we come to terms with our selves will we have solved this problem. Wherever true repentance takes place, you will find this note of genuine self-encounter—whether spurred by a situation or another person. Where there is no self-encounter, whatever the words, the acts of piety, the apparent humility, there is no repentance.

In the film Room at the Top, this is the very thing which the hero Joe was unable to manage. Maybe—just maybe—his few tears there at the end presaged some new kind of beginning for him. But it was not until somebody had died because of him that he dared to look at himself.

It was not, of course, until somebody died that any of us dared.

The third requirement for true repentance is the readiness to accept responsibility. However much

THE APOLOGIST'S EVENING PRAYER

BY C. S. LEWIS

From all my lame defeats and oh! much more

From all the victories that I seemed to score;

From cleverness shot forth on Thy behalf

At which, while angels weep, the audience laugh;

From all my proofs of Thy divinity, Thou, who wouldst give no sign, deliver me. Thoughts are but coins. Let me not trust, instead

Of Thee, their thin-worn image of Thy head.

From all my thoughts, even from my thoughts of Thee,

O thou fair Silence, fall, and set me free.

Lord of the narrow gate and the needle's eye,

Take from me all my trumpery lest I die.

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we may learn from history, from social psychology, or from observation about the origins of our sin, at some point each of us must say, "It is not someone else's problem, now, but *mine*."

This readiness to assume responsibility is essential to repentance, and therefore to hope and to life. This was so for Mary the Harlot, for Peter who denied Christ, for Zacchaeus the tax collector, for the Prodigal Son. This necessity for being responsible for one's self is true of all groups, as well as for all individuals. Specifically, it is true for all of us who profess Christianity—it must be a part of our corporate repentance.

We are apt to go through all the motions of humility and penitence, without undertaking the responsibility for being what we are; or for moving away from present positions.

The last condition for repentance is a readiness to move. To act. To do what you can, in areas where change is possible. This deep inner turning, this turning around, for a man, for a group, or (magnificently but rarely) even for an entire society, is the final mark of repentance.

Repentance is a great gift and opens us to great gifts. But we must make this effort to understand it because it does get so distorted. We do frustrate the Grace of God. For example, we trivialize repentance, by turning it into a narrow, technical word dealing with a number of easily definable acts about which we are then free to feel guilty.

The act of confession, public or private, runs the risk of this kind of distortion-by-trivialization, principally because it is so likely to concentrate upon conscious and identifiable acts.

Again, we distort repentance by assuming that it is passive, that

humility consists of inaction, or that repentance never involves harshness, assertion, hostility.

Our humble Lord was not passive. Some of the worst cruelties on this earth have been brought into being by passive men and women. You must know how impossible it is to work with people who keep saying, "You decide. We want to do it your way!" Passive aggression. Repentance cannot and does not mean passivity.

Again, we distort repentance if we read it to mean self-abasement. We Christians must be careful with the theme of "self-denial." It has depth and meaning, surely, but it is subject to most destructive distortion.

Jesus was a powerful man, not given to self-denigration. He accepted the baptism of repentance not out of guilt, but because of his readiness to see, to confront, to be in close touch with his own inner being, to be responsible, to move.

Men sin usually not because they have too much "self"-but because they have too little. We are, like the hero of Room at the Top, afraid. We must make up somehow for the deficiencies we feel inside us. Therefore we manipulate; which is another way of saying "destroy." We dream of grandeur not because we really are grand, but because we really are not. Repentance involves genuine guilt, indeed. But this is not the same thing as repentance. To wallow in guilt is more likely an effort to force other people to feel sorry for us. In true repentance, on the contrary, there is great dignity.

And when a man—any man—does repent, we have the word of Jesus that "there is joy in heaven." Not because another scalp is hung on the door of righteousness, or a guilty man brought low—not at all—but because life and love are released.

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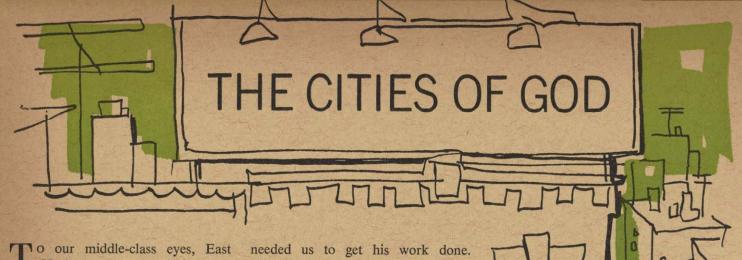
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Philip T. Zabriskie at the 19th Ecumenical Student Conference on the Christian World Mission,

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Harlem was a terrifying and terrible slum. Here was a world of misery whose problems and despair we were called to attack with all our energy. We intensely disliked cities. The thought of living in East Harlem or bringing up our children there was utterly distasteful. This urban dislike, coupled with a rural nostalgia and a God-in-nature religion, is the pervasive Christian ideology. It has been a terrible problem for me.

When I was a little boy growing up in Des Moines, we all knew what happened to a good Iowa farm girl when she moved to the big city. The devil got her!

God was at work in the country, in nature and in your garden, but Heaven help you if you had to live in cities, in apartment houses or in tenements or anyplace else.

The assumption that God is not at work in the city is a denial of a Biblical faith. God, the lord of history, seems to be putting people in cities to live.

This is a strange and unacceptable notion to most Christians. We have evacuated from the cities as though they had the plague. Most of the literature of our denominations, still assumes that the city is an evil place and must be attacked from outside—but Heaven help you if you have to live in it and share in its common destiny.

But as one discerns that precisely in metropolis is the locus of obedience for the Church, the fact becomes suddenly clear that God is at work ahead of the Church, and as often in spite of the witness of congregations.

We began in East Harlem with the distinct impression that God christ had no other hands but ours, we thought. We went forth from the chapel at Union Seminary with the words of the great commandment urging us on, "Go ye into all the world, and preach the gospel to every creature." We thought this meant we had to introduce Christ as though he were a stranger to the pagan, missionary world of East Harlem, as though we had to take him to a world from which, without us, he was absent.

In the early days, with our self-righteousness, our confidence that now a radically new dimension had been added to East Harlem, we made all the social workers furious and alienated many of the devoted men and women who were engaged in the struggle for justice and brother-hood in the community.

Today we humbly confess that signs of Christ's presence were there for eyes that could see. More often than not, we found him coming to meet us in the needs of our neighbors and through the love that was offered freely to us.

But the truth that has been hardest for us to bear is the unmistakable fact that God has really moved outside the churches in his mission. In Acts 17, when the apostles showed up in a town it caused quite a row, and the authorities were told, "Those men who have turned the world upside down, have come here also." In our world, I suggest that quite the reverse is happening. God, through his grace, is using the world to turn the Church upside down. Let me be quite specific:

1 First, the radical change in moral patterns in the city strikes any minister, particularly if he was

brought up in the moralism of the Y.M.C.A., as I was, as a tremendous denial of the Gospel. In seminary, I had been armed with the Christian ethical position on social problems. The basic assumption, which after all these years I still must fight, is that in Christian ethics we do really have the answers. The only issue is simply one of communication or adaption. But in the sexual revolution, as we all know, the issues that are posed for the Church and for educational institutions are at points where we are simply out of this world.

I am only suggesting that God here is not only judging the rigidity of our moralism, the legalism of our approach, but may also be calling the Church back from its sacred ghetto to an incarnational involvement in the actual ethical dilemmas of our day which must be shared to be understood. The solution lies only in an honest dialogue between the Gospel and the realities of God's present world.

2 The Civil Rights crisis has opened up the reality of human suffering and degradation which a white, middle-class society has permitted to exist. In the face of the segregated patterns of his churches, God has had to demonstrate elsewhere communities of genuine brotherhood that transcend all our human differences.

God has clearly judged the churches, and continues to judge white Christians who even now, in large part, speak of concessions to Negroes. This posture maintains a position of white superiority that may be more demonic than the honest hatred of the racist.

3 The Gift of the City. In a world of incredibly rapid change, demanding new responses in every area of life, we continue the traditional patterns in our religious life.

Last summer I visited Des Moines and found a revolution had taken place in that city—nothing looked the same. It has all kinds of new industry, the buildings have changed, the downtown has been rebuilt. Through TV, metropolis has intruded into every home; the whole city is different.

I went to church on Sunday—back in my home church. It was the one place in Des Moines where nothing had changed, including the soprano in the choir. It was a rather shattering experience of irrelevant old forms in a new world. There is a certain validity to tradition but not a tradition that is totally unrelated and strange in the emerging city.

When the East Harlem Protestant Parish was started in 1948 by a group of denominations, we merely

tried to reproduce the patterns of the Church as we had known them and as we had been taught them at Seminary.

To put it quite bluntly—we literally got clobbered. The sermons we tried to preach, full of literary allusions, didn't ring any bells.

The worst thing of all was the Sunday school literature. Sunday school curriculum materials of all denominations have one common underlying presupposition. They all, in one way or another, say that if we want to teach Johnny about Jesus, Johnny has to live in a family where he has been loved. Then we can say Jesus is like the love you knew at home. Or we explain that God is a Father by saying that God is like your daddy. "Daddy" is a negative image for the overwhelming percentage of boys and girls in a slum community.

By the grace of God, the Bible has it the other way around. The Bible says that I, as a human father, know what it means to be a father because of the relationship between Jesus and his heavenly Father. That is the image that men need to follow. The kind of love which is called for in a family is seen in the love between Christ and his Church.

We had a rough time in East Harlem then, because the pattern of the Church's life and the demands of the ecclesiastical structures of all denominations, some worse some a little better, but all pretty awful, were not designed to meet the challenge of an urban world. If a congregation will admit its failure, however, and cease to depend upon secular criteria of success or upon its human ingenuity to keep alive, then it finds time and again that a gracious God will offer it the patterns for its life which it needs for God's mission. In this light the grim problems of East Harlem are not only problems which we must face but are God's way of leading us back to dependence upon him as the Lord of the Church.

God is at work in the world, not only judging, but redeeming and reconciling human life apart from the Church. This fact leads inevitably to the final theological issue that has challenged us. What is the mission of the congregation?

Always and everywhere, the shape of the Church's missionary witness and service is determined by Christ's own ministry. This is the only possible criterion, to share in the incarnation, crucifixion, and resurrection.

Incarnation means that the congregation's life must be shaped by Scripture and by the world. Only in this dialogue and involvement can the Church discern what God is doing, where the action lies, at what point its attention must be claimed. To take the incarnation seriously means to take the world seriously.

Crucifixion means that the congregation exists to share in Christ's ministry of healing, reconciliation, judgment, and forgiveness. This is to enter into the task of making and keeping men truly human. It means to live at God's pace and not our own. The Church's attention is not on the moral life or the building of an institution, but on living as "agents of reconciliation."

And the third dimension: witness to the resurrection. The congregation that lives by confidence that God's victory has been won points through its perseverance, quiet hope, and joy to the risen Lord.

The congregation that gathers around a Communion table—Negro, white and Puerto Rican, rich and poor, educated and uneducated, all sorts and conditions of men—is a demonstration of the truth of the Gospel, the first fruits of the kingdom; a sign that Jesus Christ is Lord indeed.

From The Christian Minister and the Social Problems of the Day, by George W. Webber, in Theological Education, I, (Autumn, 1964), 1. Permission granted by the author and the publisher.

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D-6

BY DIETRICH BONHOEFFER

God Is Not.

What is Christianity, and indeed what is Christ, for us today? The time when men could be told everything by means of words, whether theological or simply pious, is over, and so is the time of inwardness and conscience, which is to say the time of religion as such. We are proceeding towards a time of no religion at all: men as they are now simply cannot be religious any more.

Even those who honestly describe themselves as "religious" do not in the least act up to it, and so when they say "religious" they evidently mean something quite different. Our whole nineteen - hundred - year - old Christian preaching and theology rests upon the "religious premise" of man.

What we call Christianity has always been a pattern—perhaps a true pattern—of religion. But if one day it becomes apparent that this a priori "premise" simply does not exist, but was an historical and temporary form of human self-expression, i.e., if we reach the stage of being radically without religion—and I think this is more or less the case already—what does that mean for "Christianity"?

It means that the linchpin is removed from the whole structure of our Christianity to date, and the only people left for us to light on in the way of "religion" are a few "last survivals of the age of chivalry,"

or else one or two who are intellectually dishonest.

How can Christ become the Lord even of those with no religion? If religion is no more than the garment of Christianity, then what is a religionless Christianity?

How do we speak of God without religion, i.e., without the temporallyinfluenced presuppositions of metaphysics, inwardness, and so on (perhaps we are no longer capable of speaking of such things as we used to)? In what way are we in a religionless and secular sense Christians, in what way are we the Ekklesia, "those who are called forth," not conceiving of ourselves religiously as specially favoured, but as wholly belonging to the world? Then Christ is no longer an object of religion, but indeed and in truth the Lord of the world. Yet what does that signify? What is the place of worship and prayer in an entire absence of religion?

The Pauline question (Galatians 6:15) whether circumcision is a condition of justification is today, I consider, the question whether religion is a condition of salvation. Freedom from circumcision is at the same time freedom from religion.

I often ask myself why a Christian instinct frequently draws me more to the religionless than to the religious, by which I mean not with any intention of evangelizing them,

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but rather in "brotherhood." While I often shrink with religious people from speaking of God by name—because that Name somehow seems to me here not to ring true, and I strike myself as rather dishonest.

It is especially bad when others start talking in religious jargon: then I dry up completely and feel somehow oppressed and ill at ease. With people who have no religion I am able on occasion to speak of God quite openly and as it were naturally.

Religious people speak of God when human perception is (often just from laziness) at an end, or human resources fail: it is really the Deus ex machina they call to their aid, either for the so-called solving of insoluble problems or as support in human failure—always, that is to say, helping out human weakness or on the borders of human existence. Of necessity that can only go on until men can, by their own strength, push those borders a little further, so that God becomes superfluous as a Deus ex machina.

I have come to be doubtful even about talking of "borders of human existence." Is even death today, since men are scarcely afraid of it any more, and sin, which they scarcely understand any more, still a genuine borderline? It always seems to me that in talking thus we are only seeking frantically to make room for God.

I should like to speak of God not on the borders of life but at its center, not in weakness but in strength, not, therefore, in man's suffering and death but in his life and prosperity. On the borders it seems to me better to hold our peace and leave the problem unsolved. Belief in the Resurrection is not the solution of the problem of death. The "beyond" of God is not the beyond of our perceptive faculties. God is the "beyond" in the midst of our life. The Church stands not where human powers give out, on the borders, but in the center of the village.

do know, not in what we don't; not in outstanding problems, but in those we have already solved. This is true not only for the relation between Christianity and science, but also for wider human problems such as guilt, suffering, and death. It is possible

We should find God in what we

nowadays to find answers to these problems which leave God right out of the picture.

It just isn't true to say that Christianity alone has the answers. In fact the Christian answers are no more conclusive or compelling than any of the others. Once more, God cannot be used as a stopgap. He must be found at the center of life. The ground for this lies in the revelation of God in Christ. Christ is the center of life, and in no sense did he come to answer our unsolved problems. From the center of life certain questions are seen to be wholly irrelevant.

TELEPHONE MONOLOGUE

Hello . . . Hello . . . Look, this is the third time I called, and his line was busy every time. You say he isn't there now? He spends more time with the nonmembers than with the people who foot the bill. Look, if you tell me one more time that he's gone down south leading a demonstration I'll go out of my mind. . . . This happens every spring. All this business of running around is getting me down.

My problem? Oh, I have plenty of problems and I just wanted to drop by and discuss them with him. . . . My problem? Well, my husband's mother is kicking up a fuss again about being in an old people's home and my daughter . . . You say you'll tell him and he'll call me back? I want him right now. Look, what are we supposed to be getting out of religion these days if our spiritual leaders are off running around the country? You say you expect him back this evening

Telephone Monologue

and that he'll talk all night if I want to?...

Listen, when the old reverend was here, he was always available. My husband used to say, "We sure get our money's worth out of him." You know, we used to give him 10 percent off on his clothes, but my husband wouldn't give this young man a thread. The old reverend was always sitting around the office; he looked so *cultured*, the way he'd smoke his pipe and always say "Yes, yes" while we told him our problems; and he'd always be polishing Sunday's sermon or something or other.

Well, now that you bring it up, I heard about that conversation with that woman, too. Didn't he know she was divorced? Don't use that conversation as an illustration of how much time he spends with people . . . that was a scandal all over that part of the country.

And the way he always uses people of other races as the good guys in his sermon stories; we've had enough. He could learn to spend some time on our end of town with our kind of people.

Yes, have him call back. I guess I just had to get this off my mind. 'Way down deep I guess he is likable and we all do miss him. In fact, if you will, give him this tip from me: these spring trips south, right in their busy season of religion, are pretty dangerous. One of these springs he just might get himself killed. He just might. If he'd only stay up here in Galilee. . .

Pen-ultimate

The Whole God and the Whole Man

BY JAMES A. PIKE

W HAT is God's nature in so far as His relation to the world is concerned?

First of all, He is Creator. He not only created the world, He creates it. God operates in and through the evolving order (assuming here the evolutionary hypothesis), expressing Himself in manifold and wondrous ways. At one point along the line, there are evolved creatures which, as Le Compte De Nouy has reminded us, are henceforth in on the evolving.

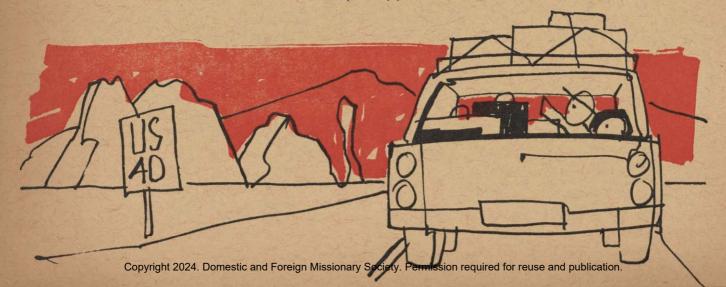
Second, God is Redeemer. In His relationship to us He is not only a source of norms; He seeks to save those who have not kept the norms, who have come to moral shipwreck, who have to any degree missed the way. Supremely He reveals this character in Jesus Christ, through whom He has translated Himself into the language of human life. What we see in Jesus Christ of God's redemptive activity is a supreme image of how God always has been and always will be toward the sons of men.

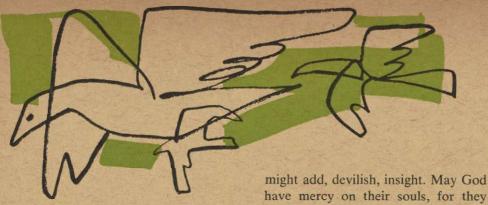
Third, God is Holy Spirit. God as Holy Spirit works through the life of the group, in the *esprit de corps* of "the blessed company of all faithful people," which is the Church. Beyond this He is the genuine in-

spiration of all wholesome group life. We too are meant to be involved in and build up an increasing web of human interrelationship. The Kingdom of God is a community of creative and redemptive persons whose lives have become increasingly interlaced and whose talents have received expression in such purposeful ways that all members of the Kingdom have a maximum relationship to each other, up to the limit of each one's capacities.

God has related Himself to us in three ways corresponding to His very nature, yet He is one God. When God creates, the whole of God is acting. In Jesus Christ we are in touch with the whole God. When we are reached with the life of the Christian community we are reached by the whole God. This doctrine of the Trinity, which is really the proclamation of God's unity in the face of our threefold experience of God, is the model for us. The ideal view of personality is that man is to be integrated in all of his activity and that primarily in his creative efforts, in his service to others and in his life in community, he is to be pulling in the same direction, with the whole man totally involved withal.

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Blot-ology

BY WILLIAM H. MARMION

LITTLE girl had just completed A her first copybook at school and was showing it to her father. As she turned each page of well-done work, she looked up eagerly for a word of praise for her hard attempt. And it was forthcoming, too. The father told his daughter what a pleasure it was to see how careful she had been.

But soon they came to a page on which there were two small blots. And as the little girl turned the page, she laid her hand on them and said: "Papa, don't see the blots."

If only people would learn that lesson—"Don't see the blots"—have the grace to overlook little faultshow much happiness now lost would have been preserved, how many lives now bitter would have been kept sweet, how many marriages and homes that have gone on the rocks would have been saved.

"Don't see the blots," because if you keep on looking at them they have a way of growing bigger and bigger until, like the waters of the ocean pouring over a ship going down, they cover everything, and you can't see anything else.

There are some people who are so "negative" in outlook that they can see a microscopic blot with the naked eye. They can see a spot in the copybook of your life a mile away. No matter what compensating loveliness you may possess, they can pick out your defects with unerring, and I

have mercy on their souls, for they have their reward.

They will go through life seeing blots and nothing else but blots. Theirs is the curse of faultfinding. They miss life's goodness, truth, and beauty, and, tragedy of tragedies, they destroy every spark of love that ever existed in the hearts of their dear ones, because they could see nothing but blots.

The true expert in "blot-ology" knows when to turn a blind eye on spots and when to look hard at them. And if he concentrates on them, it is only to transform them. There are dark streaks and strains in everyone's life that probably will always be there, and the real artist accepts them as part of the picture and paints his masterpiece around

An expensive handkerchief was practically ruined when a blot of ink dropped on it. The lady who owned it showed it to John Ruskin, complaining that there was nothing to do but throw it away. Ruskin took the handkerchief away with him, saying nothing. Soon afterward he returned it to the lady. It was so changed that she could hardly believe it was the original. Ruskin had worked a beautiful and artistic design around the blot and had thereby transformed what was valueless and ruined into a thing of beauty and joy.

This is the choice life gives usto criticize or to create. It all depends on how you look at things. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

FAMILY MEMO

The purpose of this column is to bring you-our family of readers-information about the progress and uses of THE EPISCOPALIAN through the Parish Plan. The Parish Plan offers all churches and missions the opportunity to send THE EPISCOPALIAN to all their families at the low cost of \$2 per family per

THE EPISCOPALIAN has happily begun its sixth year of service to the Church, providing communication to all members of more than a thousand cathedrals, churches, and missions. Nine hundred are enrolled in the Parish Plan through action of their vestries, and an additional 137 parishes participate in the Diocesan Plans of San Joaquin and Louisiana.

Many parishes, as they become more deeply involved in Mutual Responsibility and Interdependence, are discovering the vital importance of lively and current information about the total mission of the Church for all the members of their congregations.

This is one reason why more than 400 churches have enrolled in the Parish Plan during the past fifteen months. In the words of the Presiding Bishop, the Rt. Rev. John E. Hines, "the Church cannot continue to be the Church unless it solves the problem of communicating with the bulk of the people."

Quick Quiz

THE EPISCOPALIAN, constantly looking for new ways to help churches use the magazine effectively, recently sent each Parish Plan church a "Quick Quiz" of ten multiple-choice questions and answers, based on information in recent issues of the magazine.

A number of rectors who used the quiz wrote in to say that they liked the idea. "The Quick Quiz was well worth the trouble, and I hope we will have more of them as we go along," commented the Rev. W. Scott Harvin, of Trinity Church, Martinsburg, West Virginia. The Rev. Richard A. Bamforth, of the Church of the Holy Cross, Poplar Bluff, Missouri, reported that the only person who made a perfect score when the test was given at a parish supper was "a convert who reads every word of the magazine."

If you would like to quiz your parish group, write "Quick Quiz," c/o THE EPISCOPALIAN, 1930 Chestnut St., Philadelphia, Pa. 19103. Please enclose a self-addressed stamped envelope.

A Mosquito on the Flag

An interview with the Rev. Adeolu Adegbola

Interviewer: Mr. Adegbola, would you, as an African Christian, describe the "problems" faced by the new nations of Africa?

Adegbola: Problems? We are trying to get away from the "problem" mentality and we do not expect others to treat us as "problems." We are people, not problems. . . .

Interviewer: You would, however, agree that the new nations of Africa do have problems, wouldn't you? Adegbola: Of course. Tribalism, for example, has been called the "problem" of the new African nations. Interviewer: It has been called this by non-Africans?

Adegbola: That is what I mean. But the African himself does not regard tribalism as a "problem." We realize that tribalism causes difficulties. But we also realize that if people in other countries, say in Great Britain, have not altogether solved the tribalism which divides the Irish from the Scottish and the Welsh from the English, we should not be expected overnight to solve our tribalism. So this is not the Number One "problem." It is just an aspect of the situation within which we are living.

Interviewer: How, then, do the African peoples analyze their present situation?

Adegbola: During the past decade, I think, all African countries have said this: "The Number One enemy . . . is colonialism."

That sounds trite. But it is very significant. The peoples of new nations have a new attitude which is vastly different from their attitudes in the past.

The Africans are pleased that so many miles of road have now been tarred, that so many new buildings have gone up, that so many industries have come into the countries, that they now have their own national airlines, and that they have so many universities. Just think! We now have *five* universities in Nigeria, whereas five years ago we had only one.

The new nations have made a conscious leap over many decades into the middle of the twentieth century. They have a sense of pride in their achievements. They are bustling with enthusiasm, and they are excited about what is happening. They are, in fact, beginning to develop a sense of *self-respect*.

In the past, we were never taught to see any good in any of our traditions, in any of our customs. But now with a greater confidence, a greater sense of self-respect, we say there is something powerful and good here.

I would like to add that, if we had had time to examine our traditional background, we would probably have made an effort to found our governments on religious bases more than we have now done.

Interviewer: You really think that's true?

Adegbola: Yes. There is this to prove my point: that traditional society in all parts of Africa has never separated the sacred and the secular, the religious and the political. Life has been one integrated whole.

For instance, when a boy is old enough to be married, there are religious ceremonies to determine when he should marry—and whom. The boy tells his father that he's met a girl in whom he is interested, or a girl tells her father or mother that she is interested in a particular boy. And the father says, "You wait a minute and I will speak to you about it again the day after tomorrow." Then he goes to the family priest, in order that he may discover what the gods will say about such a marriage.

Religion also enters into the selection of a chief. The gods have to be consulted before the chief is elected.

Interviewer: Then it is not exactly democracy at work.

Adegbola: It's not just the popular choice of the people. The people make their nomination and the gods elect, you might say.

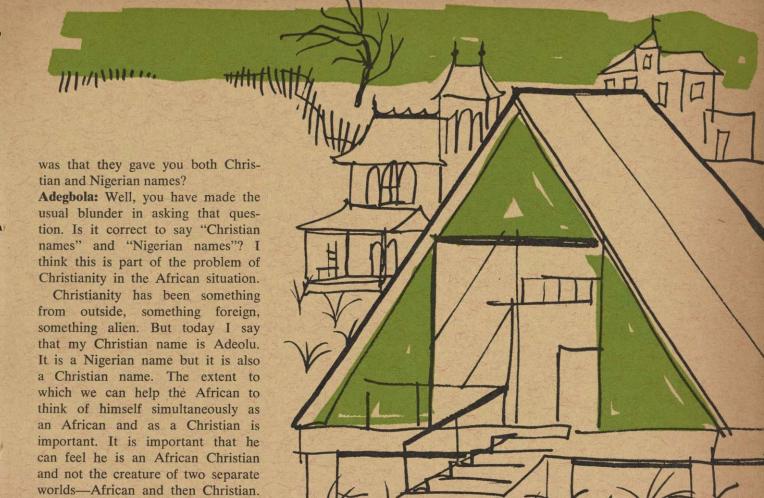
Interviewer: Mr. Adegbola, would this religious involvement in government have been Christian?

Adegbola: Well, at least partially so. But I want to give you a special example of a dualism which has too frequently been apparent in the experience of the African Christian. A very personal example. My full name, as you may know, is Ebenezer Abiodun Adeolu Adegbola. My first name is a Biblical name. Many African boys, especially in Nigeria, are given a name from the Bible at their baptism. Until recently this was the thing to do. Not until recently have boys been baptized with Nigerian names.

Interviewer: Why not?

Adegbola: Because in the African's understanding of Christianity in relation to his society, he has always thought that a name from the Bibles or from Europe is more Christian than a name from our own language. Interviewer: So the solution to this





Adegbola: Which has been too true of the past. Now, however, as we become more and more conscious of our own heritage, such discrepancies may disappear.

Interviewer: Which has been too

true of the past?

I would also like to explain some little-known facts about colonialism's causing the race problem. You see, the race problem was not as acute in West Africa as in East Africa or in South Africa. And the reason for this is very simple. It was due to the climate.

A political party recently adopted a flag with a mosquito on it, suggesting by implication—and perhaps with some humor—that but for the mosquito, which was a carrier of yellow fever and of malaria, the colonial rulers would have settled permanently in West Africa. But what they actually did was to regard West Africa as a temporary home for any administration officer—because of the climate which bred the mosquito! Ultimately, these offi-

cers went back to whatever part of the world they originally came from.

But in Nairobi, for example, the climate is ideal. Any man who was sent there made his home there, he took property, and therefore the race issue came to the top there. Thus the race "problem" in Africa comes up in different ways in different parts of the continent. In West Africa, as I have said, especially in the ex-British colonies, there was not much of a race "problem." Therefore, too, it was easier for the people of West Africa to achieve self-government. You see?

Interviewer: Mr. Adegbola, does it not need to be said that the Christian church and the Christian missionary have played important roles in the emergence of the new African nations? Adegbola: Indeed, it does. The church has—at least in an indirect way—made a great contribution in enabling the African to reach the stage he has now reached. This is particularly true in relation to education.

In the field of medicine, too, the church has been at the forefront.

And, too, it must not be forgotten that their souls were cared for by the missionary! The fact that you are loved, that someone who was not in any other way related to you relates himself to you in service—this in itself has had an enormous redemptive value.

Through education and the teaching of the word of God the African has become able to ask the right questions about life.

Continued on page 38

A Mosquito on the Flag

Interviewer: Mr. Adegbola, would you, as a Christian, say whether you feel the church has identified itself in any way with the forces of colonialism?

Adegbola: Unfortunately, it has. Interviewer: In what way?

Adegbola: Well, the attitude of the church used to be: "Do what I ask you to do and leave the thinking to us."

Interviewer: Then colonialism has been evident even in the church?

Adegbola: Yes. And I think churches need to behave differently now. The peoples of new nations need to be helped to think creatively.

You see, the unfortunate thing is this: the church finds it difficult to behave in the new and changed situation of new nations because the church in the past did not act—except in the fields of education and medicine—to bring about change in Africa.

Then, too, the church has not learned how to speak constructively in the creating of new patterns of society, in the bringing to birth of new cultures.

Interviewer: Would you give an example?

Adegbola: Take the question of monogamy versus polygamy, in

which the church has been deeply involved in Africa for more than fifty years. The church has made monogamy a precondition of church membership. No man with more than one wife can have full membership in the Christian church in Africa. He cannot hold office in the church. He cannot hold any position of leadership in the church. He can contribute to the financial funds of the church, but he cannot partake of Holy Communion.

Now the question, as I raise it, is whether in the case of Africa this attitude on the part of the church is right. The society of Europe was polygamous for many centuries. During the Council of Trent [1545-63], the question of polygamy was one of the questions discussed, as shown by the canons passed by that Council. So if, after sixteen centuries of Christianity, Europe still faced the situation of polygamy, are we justified in expecting Africa, after only one hundred years of Protestant Christianity to change so idly? . . .

Interviewer: And you-

Adegbola: One minute, please. I might add that we Africans don't think that the problem of polygamy has been totally solved in Western society, considering the fact that what you actually have is "consecutive polygamy."

Interviewer: What do you mean?

Adegbola: Isn't divorce and remarriage a form of polygamy? A man is expected by law to have only one wife. He has only one. Now he doesn't agree with the one. All right, they are divorced. Then he marries another one, and that other one is divorced from another man.

Interviewer: And this you would call "consecutive polygamy."

Adegbola: I don't say that polygamy is right but I am saying that we have not discovered a foolproof solution to the problem, and to suggest that one solution found in one society should be right for another society for all times is fallacious.

Interviewer: Are you satisfied with the role the church has assumed in the fields of education and of medicine?

Adegbola: I believe that in the years



BY KAY SMALLZRIED

Sacred Trinity, One God, Known in stillness, Hear our prayers.

Be still, and know that You are God?
But this wretched accident!
This milk must be mopped up,
Broken glass swept away,
The children gotten off to school,
Shirts ironed,
Letters written,
Meetings attended,
Bills paid,
Telephoning done,
Be still, You say?
Lord, know our situation.

Be still and know that You are God?
There's money to be borrowed,
Planes caught,
Contracts written,
Transactions completed,
Machines invented,
Men fired,
Men hired,
Reports written,
Reports read,
Conferences planned,
Tomorrow anticipated

In today.
Be still, You say?
Lord, know our situation.

Be still and know that You are God? There are jobs to be looked for, Rights to be fought for, Respect to be earned, Dignity to be achieved, The humanity of all, Lord, To be made more beautiful. Be still, You say? Lord, know our situation.

You know all this.
But some nagging insecurity within us
Urges that we meet
Your authority
With explanation of ourselves:
For ourselves, perhaps,
And not for You.
Yes, Lord, once we know that You have heard us
In our terms and not in history's,
We shall be still
And listen for Your voice.
Lord, know our situation.

ahead the churches have to exercise what I call a "holy imagination" in discovering to what special service God is calling them.

Interviewer: What would you suggest?

Adegbola: Specialized education . . . education for the handicapped, for example. In Lagos, the church has just started a school for the deaf. This is the first school for the deaf in the entire country of Nigeria. Commercial education has been neglected in the past, and there is a great need for it. In many societies, nurses are in short supply, and the question may be asked whether the church should not only provide hospitals for healing the sick but also for training nurses. . . . The emphasis of missionary medical work has in the past been that of curative medicine. Today the emphasis must be shifted to preventive medicine. Interviewer: If you had the chance to do so, what message would you send to Christians in America?

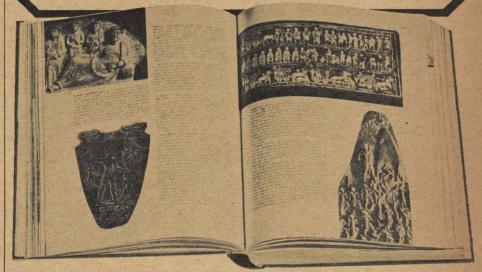
Adegbola: You mean to the church in America? I think it would be that the people outside Africa should now begin to take the inhabitants of Africa more seriously. They should respect the feelings, the Christian obedience of the churches in the new nations, and they should help them to gear themselves to the needs of Africa.

For example, it is possible for mission boards to attach stringsand falsely so-to particular church projects in new nations. If the church in a new nation feels that the emphasis they would like to place during the next five years is on medical service, it would not be right for a church or mission board from outside to say, "Well, we have money available for agricultural projects, and if you want to start agricultural projects, this money is available." And then when the people say, "No, it is medical work we want to start," the reply is, "Oh, well, we have no money for that!"

This can happen. And this has been happening. The self-government of the African churches should be respected, and Christians should be of service to African churches as brothers in the same faith.

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About the Authors

Bob Dylan is lyricist-composer-performer of "Blowin' in the Wind," his hit "folk" song record. Former Presiding Bishop Arthur Lichtenberger now teaches at Episcopal Theological School, Cambridge, Massachusetts. His The Day Is at Hand was published shortly before his retirement. The three poems of Carl E. Pickhardt are samples of the piercing observations of this young artist and writer. Michael Frayn, another keen observer of all forms of life, writes a hilarious column for the London Observer. Ernest Harrison, an Anglican Church of Canada clergyman, has sold to Ellery Queen Mystery Magazine and is now at work on new curriculum courses for his Church. Senior Minister of Wesley Methodist Church in Urbana, Illinois, R. Benjamin Garrison writes knowledgeably about the animal kingdom and other principalities. G. C. Darton is one of three directors of the London publishing firm, Darton, Longman and Todd, Ltd. William E. Barton, for twenty-five years pastor of First Congregational Church in Oak Park, Illinois, attained national renown for his weekly Christian Century column, "Safed the Sage." Few readers will need an introduction to the name of the late C. S. Lewis, whose poems, published under pseudonyms during his lifetime, are now in book form. Philip T. Zabriskie, a specialist in college work, is associate director of the Home Department, Episcopal Executive Council. A member of the team ministry of New York's famed East Harlem Protestant Parish, George E. Webber is author of Congregation in Mission. Dietrich Bonhoeffer was hanged in 1945 for his part in the plot against Hitler's life. Today his writings are among the halfdozen most important influences in Christian thought. Found weekly on the inside back cover of The Christian Century, Pen-Ultimate probably enjoys the most loyal readership in all Christendom. James A. Pike is Episcopal Bishop of California. A prolific writer, his most recent book is A Time for Christian Candor. William H. Marmion, Bishop of Southwestern Virginia, wrote "Blot-ology" for The Southwestern Episcopalian. Adeolu Adegbola, a Methodist clergyman, is principal of Immanuel College, a joint Methodist-Anglican seminary in Ibadan, Nigeria. Kay Smallzreid, when not writing delightful books titled Of Spilled Milk and Other Litanies, edits big ones like A Practical Church Dictionary. D. T. Niles is General Secretary of the East Asia Christian Conference, principal of Jaffna Central College, and a well-known author of major Bible studies. When Playwright Sidney Michaels says, "None of us is ordinary to ourselves," he obviously includes the late poet Dylan Thomas, subject of Mr. Michaels' hit play, Dylan. Brenda Ueland's words, now almost twenty-five years old, bear the stamp of timelessness. Robert N. Rodenmayer, top man on Christian Ministries in the Executive Council's Home Department, writes, as well as reviews, delightful books. His latest: According to Thy Promises.



WORSHIP

BY D. T. NILES

THE FUNCTION of worship is to establish man in his creature-liness before God his Creator, his Savior and Judge. This is why true worship is not religious either in motivation or in orientation. In it man stands God-directed and not world-directed, confronting God as He points to the world.

If this is what worship is, then it is quite clear what withdrawal for worship must be. What we actually go to church to do is not to find God as if he cannot be found elsewhere, but to enter into a relationship with him which is not possible apart from specific acts of worship. In worship and worship alone, in the church with the household of faith, do I experience in depth my embeddedness in the form of the church, the form in which the Christian faith exists.

In worship and worship alone to which I have withdrawn, not from the world, but from my own involvement in the world—as sinner, as witness, and as servant—do I glimpse the beauty which is his beauty even in the common. The problem for most men is not that

they have no "vision of the sacredness of the secular" but that they have no vision of the sacredness of the sacred.

There is a sense in which a Christian has to turn aside from the world in order to meet God: the simple sense in which he has to turn aside from himself, even himself in all his activity of loving. The holy is conveyed in the common but never safely so unless it is already known in the holy. Brother Lawrence claimed that he enjoyed the presence of God as much in the kitchen as at the Mass. But he knew the difference between them.

Worship demands withdrawal—withdrawal from our singleness, withdrawal from our selves, withdrawal from our works. It is impossible, in speaking of worship, not to mention also that the world in which we worship and into which we withdraw is a larger world than this world whose boundary is death. "Therefore, with angels and archangels and all the company of heaven, we worship and adore Thy glorious Name."

What happens in worship? God acts and man liturgizes, he serves

Excerpted from We Know in Part, by D. T. Niles. Copyright © 1964, W. L. Jenkins. Used by permission of the publisher, Westminster Press.



God in His action. Man is for God. Worship begins at the point of Holy Baptism. They who are his, worship him. "Know that the Lord is God! It is he that made us, and we are his; we are his people, and the sheep of his pasture." (Psalm 100:3 RSV.) Worship ends at the point of Holy Communion. They who are nourished by him serve him.

It is on worship, then, as the work of God, that emphasis must fall, an emphasis that points to that posture of man—man for God—which is his true posture in his New Being. Because he is man for God, he must listen to God's Word; he must also make his response of faith the true content of worship.

Nor is there a sharper warning concerning one's personal relation to the institutions of religion than is contained in our Lord's words, "The sabbath was made for man, not man for the sabbath" (Mark 2:27). The important thing is not that the Sabbath should be observed, but that the observance of the Sabbath should be integral to man's worship and service of God. The issue is simply and only that God alone should be worshiped, and that everything else should subserve this purpose.



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Baa, Baa, Brag Bag

BY SIDNEY MICHAELS

Dylan (He looks at the boy asleep): He reminds me of Llewellyn and Colm, my boys. My poor boys. He reminds me of me when I was a boy. He's afraid of the dark. Sit down. It's nice here.

Brinnin: How'd you get in here?

Dylan: I heard him. Crying. Nothing worth bothering his parents with. We had a bit of a talk and a laugh or two. Facts of life and a dirty joke.

Brinnin: How old is he?

Dylan: Three. The age of wisdom. To believe in fairies and to be not quite yet toilet-trained. He asked me to tell him a bedtime story. I gave my best reading in weeks. I wish you'd been here.

Brinnin (Smiling): What poem did you read, Dylan, to a three-yearold boy?

Dylan: Not one of my own. But one of my favorite poems and the story of my life.

"'Baa, baa, black sheep! Have you any wool?' 'Yes, sir. Yes, sir. Three bags full! One for my master One for my dame

And one for the little boy Who lives down the lane."

Brinnin: Is that your life story,

Dylan: Yes. Every blessed word of it! "Baa, baa, black sheep" refers, of course, to me, who am the black sheep of my family, mankind-the "Baa, baa," is the comment, point of view-then, "Have you any wool?" is the request life makes of poets-Have you any long rainbow strands of woolly thoughts to be woven into the dense and lovely fabric of poems which are the ferventest of prayers by which men praise God and this, his slap-dash Eden, continually lost and found and lost, alas. To which I answer up, very polite and eager, "Yes, sir. Yes, sir"—that's being affirmative, positive - "Three bags full"that's bragging—'s probably only two bags or a bag and a half, of talent to spend, of wit to squander, of love to give.

And who to, to give it? Why, the answer's almost immediate. "One for my master"—God. "One for my dame"-Cat [my wife]. The best-looking "dame" I know. "And one for the little boy who lives-down the lane." That's myself from long-away once-upon

32 Tenmore Road



days. The lane is memory, the winded, winding, wound-up, wounded, wondrous, thing. The bag for myself is probably the one I don't have. The brag bag. But then in its place the story offers me consolation in that there's no end to it.

The little boy lives. Lives. Lives. He never has to die. He may be a black sheep and all that but he gives everything he's got to give, away to others to serve their need-so he gets to live forever for it—in his poems, John, in his bag of poems.

Brinnin: I never knew the specific meaning of that verse before.

Dylan: Oh, yes. That's what it's about. Now listen and you'll see how clear it is when you're in the know.

"'Baa, baa, black sheep! Have you any wool?' 'Yes, sir. Yes, sir. Three bags full! One for my master One for my dame And one for the little boy Who lives

(Pause) Down the lane." (The lights go down.)

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least censorious, least bossy people that you know. It is because by pouring out your problem to them, you then know what to do about it

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Now there are brilliant people who cannot listen much. They have no ingoing wires on their apparatus. They are entertaining but exhausting, too.

I discovered all this several years ago, and truly it made a revolutionary change in my life. Before that, when I went to a party I would think anxiously: "Now try hard. Be lively. Say bright things. Talk. Don't let down." And when tired, I would have to drink a lot of coffee to keep this up.

But now before going to a party, I just tell myself to listen with affection to anyone who talks to me, to be in their shoes when they talk; to try to know them without my mind pressing against theirs, or argu-

BY BRENDA UELAND

ing, or changing the subject. No. My attitude is: "Tell me more. This person is showing me his soul. It is a little dry and meager and full of grinding talk just now, but presently he will begin to think, not just automatically to talk. He will be wonderfully alive."...

I think it is only by expressing all that is inside that purer and purer streams come. It is so in writing. You are taught in school to put down on paper only the bright things. Wrong. Pour out the dull things on paper too-you can tear them up afterward—for only then do the bright ones come. If you hold back the dull things, you are certain to hold back what is clear and beautiful and true and lively.

has been blocked. Only superficial talk comes out-what is prosy or gushing or merely nervous. No one has called out of them, by wonderful listening, what is true and alive.

Now how to listen? It is harder than you think. I don't believe in critical listening, for that only puts a person in a straitjacket of hesitancy. He begins to choose his words solemnly or primly. His little inner fountain cannot spring.

Critical listeners dry you up. But creative listeners are those who want you to be recklessly yourself, even at your very worst, even vituperative, bad-tempered. They are mentally saying as you express these things: "Whee! Hurrah! Good for you!" and they are laughing and just delighted with any manifestation of yourself, bad or good. For true listeners know that if you are badtempered it does not mean that you are always so. They don't love you just when you are nice; they love all of you.

Besides critical listening, there is another kind that is no good: passive, censorious listening. Sometimes husbands can be this kind of listener, a kind of ungenerous eavesdropper who mentally (or aloud) keeps saying as you talk: "Bunk . . . Bunk . . . Hokum."

In order to learn to listen, here are some suggestions: Try to learn tranquillity, to live in the present a part of the time every day. Sometimes say to yourself: "Now. What is happening now? This friend is talking. I am quiet. There is endless time. I hear it, every word." Then suddenly you begin to hear not only what people are saying, but what they are trying to say, and you sense the whole truth about them. And you sense existence, not piecemeal, not this object and that, but as a translucent whole.

Then watch your self-assertiveness. And give it up. Try not to get up that nervous pressure that feels like energy and wit but may be neither. And remember it is not enough just to will to listen to people. One must really listen. Only then does the magic begin.

Sometimes people cannot listen because they think that unless they are talking, they are socially of no account. There are those women with an old-fashioned ballroom training which insist there must be unceasing vivacity and gyrations of talk. But this is really a strain on people.

No. We should all know this: that listening, not talking, is the gifted and great role, and the imaginative role. And the true listener is much more beloved, magnetic than the talker, and he is more effective, and learns more and does more good.

Try listening. Listen to your wife, your children, your friends; to those who love you and those who don't; to those who bore you, to your enemies. It will work a small miracle. And perhaps a great one.

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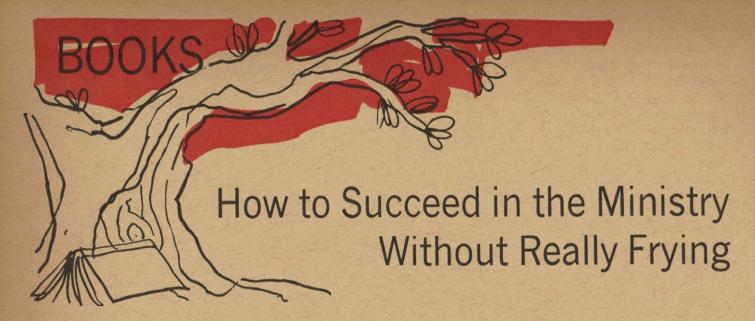
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"Why they should be puzzled is difficult to understand because the explanation is obvious—the prevailing public image of the clergyman is not such as to make our American young people want to be one. This is all to the credit of our American youth and speaks highly of its intelligence, ambition and desire to do something significant in the world."

This is the opening gun of *How to Become a Bishop Without Being Religious* (Doubleday, \$3.50), a delightful satire by the pastor of Wesley Methodist Church in Bloomington, Illinois, Dr. Charles Merrill Smith.

In an early footnote, Dr. Smith says that he is talking about "standard-brand" Protestants—the middle class of the Middle West—and not about Episcopalians ("upper class"). Much of what he has to say about the clerical "image," however, especially outside the larger cities, applies generally to us, too.

In reference to the title, Dr. Smith makes an important distinction be-

tween "religious" and "pious," a distinction which is a key to what the author is up to. He says, "A genuinely religious man is, as the sociologists would say, inner-directed. He has deep and abiding convictions usually derived from his faith in God and what he believes to be God's will. Thus he is likely to be socially irresponsible, largely uninterested in the kind of impression he makes on people, often involved in unpopular causes. He tends to be a crusader, frequently intolerant of what he conceives to be injustice or evil. Unfortunately he is usually tactless, making enemies unnecessarily and thus becoming an embarrassment to the church.

"The pious man, on the other hand," the author goes on to say, "seems more religious to laymen than the religious man because he tries very hard to fit the image that laymen conjure up when they think of 'preacher.' It is like people who have so long had frozen orange juice for breakfast that were they served a glass from freshly squeezed fruit, it would taste somehow artificial."

After this statement of the ground rules, the author gives us an entertaining, if not oversubtle, guidebook on how to succeed in the ministry, where there is room at the top for those who know how to get there.

Dr. Smith achieves his satirical wallop by telling the precise truth. One is tempted to quote nuggets by the dozen. He talks about the utility of the "stained-glass voice," about "the advantages of marrying

a girl who wants to marry a minister," and "the tremendous advantages of marrying a girl who has money." The girl must not be beautiful, stylish, or sexy. Such will appeal to the men of the congregation, but not to the women, and that's where reality begins.

In a chapter on preaching, the author produces a surefire formula for entertaining the customers: "make them laugh, make them cry, make them feel religious." Standard phrases (such as "Faith of our Fathers" and "Holiness unto the Lord") are rated for making a good impression, whether or not anybody in the congregation has a clue as to what they mean. He points out the obvious dangers of being specific, especially on such subjects as civil rights or the vested interest of the listeners.

The chapter on church administration ("a polite phrase for raising money") lets the reader in on the secret that the people really believe that divine favor must be merited, bought, and paid for. "They know with a primitive, sub-rational intuition that cannot be shaken by a contrary doctrine which has only the Bible to back it up that they must accomplish their own atonement." If this can be done by the simple process of buying goodness, why confuse the troops with "theology"?

Dr. Smith is equally helpful to the aspiring cleric in his section on "the status church." He has a checklist of categories, rated from +10 to -10, which should be either sought or avoided. For instance, an old,

aristocratic family is worth 10 points, millionaires (any kind) rate 8, an undertaker who owns his own business is good for 7, while grade school teachers come at 1, and factory workers at -1. An American Negro (light skin) rates -7, dark skin -10. The author has an instructive paragraph on "picking the right Negro." The section on how to handle committees is a gem of administrative know-how.

And so it goes, all the way to the "Humility-Ability Balance" for getting into the major leagues.

What does all this mean, other than an entertaining book which asks to be read aloud? One thing it means is that there exists a subculture, sustained by church people, which represents false values, false dichotomies between clergy and people and between church life and "life." To a disturbing degree a clergyman must accept these falsities if he wishes to minister in our society; at least this seems to be sufficiently true for our Church as well as others to be a matter of deep concern as well as wry amusement.

-ROBERT N. RODENMAYER

THE LIVING STORY OF THE OLD TESTAMENT, by Walter Russell Bowie (Prentice-Hall, \$4.95).

In the way of his earlier *The Story* of the Bible, Dr. Bowie here simply and dramatically recounts the Old Testament narrative. The earlier book has proved its worth as a means of introduction to the Bible's content. If anything, this book is more readable than its well-known predecessor.

The fifty chapters are short, concise vignettes. They capture the feel of the Old Testament in their dignified, economic style. The story is told straightforwardly with a minimum of necessary interpretation, and with no moralizing. The book should prove to be a valuable resource for teachers of young people of all ages. A thorough index adds to its usefulness.

Douglas Rosa's black and white sketches on the pages with the text add to the book's attractiveness, but the twenty-three rather garish "full-color illustrations" probably only add to the expense of a book that could, at a more modest price, find wider use.

—HARVEY H. GUTHRIE, JR.

Continued on page 48



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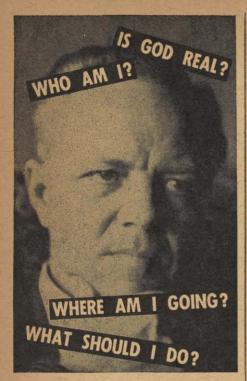
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Books continued

SUICIDE AND ATTEMPTED SUICIDE, by Erwin Stengel (Penguin Books, 95¢).

SUICIDE AND THE SOUL, by James Hillman (Harper & Row, \$3.50).

For the reader interested in detailed statistics about suicide (18,000 committed in the U.S. annually) and attempted suicide (110,000 estimated minimum in the U.S. annually), Stengel's book provides a fascinating summary of the facts known to date, written in laymen's language. Those who want to know what they can do to help prevent suicide are left, in the main, to draw their own deductions. Hillman's book is of some help to the layman or priest who understands psychoanalytical lingo.

-RICHARD N. BOLLES

THE LITURGY REVIVED, by Louis Bouyer (University of Notre Dame Press, 95¢).

A brief, beautifully written commentary on the Constitution on the Sacred Liturgy promulgated by the Second Vatican Council. It does not provide, except for certain quotations, the text of the Constitution itself (translations of the latter may readily be obtained elsewhere, as in the Study-Club Edition recently published by the Paulist Press for 50¢).

Father Bouyer rather provides a reflective analysis of the Constitution, and explains its place within the history of the contemporary liturgical movement. A fine expression of the enlightened, humane, and cultured Catholicism for which Father Bouyer is such a distinguished spokesman.

-H. BOONE PORTER, JR.

Daily and Sunday, by Richard Powell (Scribner's, \$4.95).

If you are looking for a short course in the mechanics of how a metro-politan daily newspaper functions, you could pay more and do worse than buy and read this book. But if subtle characterization, authentic dialogue, or even some idea of what distinguishes a great paper from a merely good one is what you are after, you will find little of it here. The plot, with daubs of sex, straight and deviate, describes the efforts of an employee-owned newspaper to pick a new publisher and avoid selling out to a chain.

-HARRY G. TOLAND



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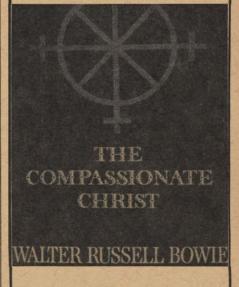
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Canon Law and Discrimination

A few weeks ago, at the height of the tensions generated by the civil rights drive in Selma, Alabama, St. Paul's Episcopal Church, Selma, opened its doors to Negro worshipers. To many Episcopalians throughout the country, the action of this Deep South parish was an encouraging sign: confronted with a choice between following ingrained local attitudes, or obeying Episcopal canon law forbidding discrimination, St. Paul's chose to comply with the canons of the Episcopal Church.

Dissent—More recently, a Savannah, Georgia, parish chose the opposite course: rather than admit Negroes to regular worship services, 700 members of St. John's Church voted to disassociate themselves from the Episcopal Church. The congregation's action followed a recommendation by the vestry—not a unanimous decision, but representing a majority—favoring the disassociation.

The tally of the congregation's vote was not officially released, but a participant in the balloting said that 700 favored the action, and 45 opposed it. The total communicant strength of St. John's, however, is about 1,400. With the exception of a few absentee ballots sent in by parishioners, several hundred members of the parish did not take part in the meeting. The Rt. Rev. Albert Rhett Stuart, Bishop of Georgia, has said he believes that those who abstained from the balloting had felt such a choice to be unnecessary, since their decisions had already been made, and they intended to remain Episcopalians.

Renunciation—Before the parish action, Bishop Stuart had asked the rector and vestry of St. John's to comply with Canon 16, Section 4, which rules that all Episcopal communicants, regardless of race, color, or ethnic origin, have equal rights and status in any parish.

During the parish meeting, the rector, the Rev. Ernest Risley, stated his intention to renounce his ministry of thirty-seven years. In a letter to Bishop Stuart, Mr. Risley said that he could not remain loyal to a Church which "permits to go unchallenged doctrinal teaching denying the Virgin Birth and the Trinity" and that he felt the Church was "embarking upon new canonical requirements which I sincerely believe cannot lead to anything but heartbreak and sorrow."

A native of Media, Pennsylvania, Mr. Risley was educated at Kenyon College and Bexley Hall, and has been rector of St. John's, Savannah, since 1936.

The decision of the 700 parishioners to renounce their membership in the Episcopal Church, and the rector's renunciation of his ministry, cannot be considered official until the Standing Committee of the diocese has accepted these decisions. At this writing, no date has been announced for the Committee's meeting.

Entrance—In Philadelphia, Pennsylvania, another Episcopal parish voted unanimously to remove from its charter a discriminatory statute. No longer will St. Thomas' Church, one of the oldest Negro churches in the United States, prohibit whites from voting membership in the congregation.

Dominican Republic: Report at Press Time

Almost overnight, a sudden rebellion, purportedly led by pro-Castro Communists, has plunged the Dominican Republic into a state of intermittent, sometimes violent, crisis, with problems arising, or dissolving, almost by the hour.

At press time, the most recent report available indicates that the Rt. Rev. Paul Axtell Kellogg, Missionary Bishop of the Dominican Republic, the American clergymen serving various stations on the island, and their families, are safe. This news comes from the Rt. Rev. Albert Ervine Swift, Missionary Bishop of Puerto Rico, who was able to make telephone contact with Bishop Kellogg.

Earlier, a Washington source reported that the wife and four children of the Rev. Hugh M. Morse, and the wife and two children of the Rev. S. Neale Morgan, had been evacuated from the island. In his telephone conversation with Bishop Swift, the Dominican Republic bishop said that the wife and children of the Rev. Ricardo T. Potter have also been evacuated from the island. Father Potter is a native of the Dominican Republic; Mrs. Potter is a native of Puerto Rico.

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Worldscene continued

ended on a happy note in Dayton, Ohio, and Freeport, Long Island, New York.

In Dayton, the operators of two local theaters billed a new feature with the following unsolicited advice: "Kiss Me, Stupid is NOT recommended for either adults or children. It is being shown solely because of previous contractual commitments."

In Long Island, pawnbroker Gerald Weaver loaned forty dollars on a 132-year-old violin, then received an offer of \$3,500 for the instrument. Mr. Weaver promptly began a search for the elderly man who had brought in the violin eighteen months earlier, in order to split the profit. Mail to the old man was returned, marked "no such address." Finally, Mr. Weaver received a phone call from a woman who said her grandfather, who had pawned the violin, had died.

Asked why he wanted to share the profit, Mr. Weaver said, "It doesn't seem right to make so much money on a forty-dollar loan."

The Debate over the Deaconess



Deaconess Phyllis Edwards

"Women of devout character and proved fitness may be ordered deaconesses by any bishop of the Church."

Last October, when the General Convention of the Episcopal Church approved a revision in this brief portion of canon law—in its earlier form, the statement said "appointed" instead of "ordered"—the action rated little comment.

Recently, however, this one-word change touched off a vigorous new controversy in an age-old debate: whether or not women should be ordained to the sacred ministry.

Holy Orders for Mrs. Edwards?—The controversy began when the Rt. Rev. James A. Pike, Episcopal Bishop of California, announced his intention to ordain a deaconess, Mrs. Phyllis Edwards, to the Order of Deacons—normally the first step toward the priesthood.

This action would have caused Mrs. Edwards, a forty-eight-year-old widow, mother of four children, and holder of a master's degree in Christian Education from Seabury-Western Theological Seminary in Evanston, Illinois, to become the first woman ordained in the Episcopal Church in the United States. Contrary to popular belief that no woman in the Anglican Communion has ever been ordained to the ministry, however, one woman has been admitted to the priesthood. During World War II, when no male clergy were permitted to pass through the strictly guarded lines in Hong Kong to administer the Sacraments, a Japanese woman was invested with this priestly function.

Duties—Traditionally, duties specified for Episcopal deacons and deaconesses are roughly parallel, except that the deacon, unlike the deaconess, is expressly permitted to assist at

Holy Communion. Nothing in the church's canon law, however, specifically rules that deaconesses are barred from such activity.

Two Positions—Holding that "there is no viable theological objection to women in Holy Orders," Bishop Pike cited the revised section of the canon law. "Canonically," he said, "the action is clear."

Other Episcopal clergymen were far from convinced that Bishop Pike's interpretation of the reworded ruling is correct. A prominent dissent, for example, was registered by the Rt. Rev. Francis William Lickfield, Bishop of the Diocese of Quincy, Illinois, and president of the American Church Union.

In a telegram to Bishop Pike, Bishop Lickfield said that the proposed step of admitting a woman to Holy Orders would be "based upon an obscure interpretation of the General Convention's action—an interpretation by no means generally accepted." Bishop Lickfield also said that such a move "could bring serious division into a Church presently struggling for unity in an effort of renewal and interdependence."

Vatican View—According to a recent report in Newsweek magazine, a view from Rome was similar to Bishop Lickfield's: "The obstacles to unity are already remarkable," a member of the Vatican Secretariat for Promoting Christian Unity was quoted as saying. "A priesthood of women would add an insurmountable one."

Interpretation Needed—Thus, while the sentence in canon law may sound clear enough, its precise meaning remains to be defined: when the word "ordered" is used to refer to the office of a deacon or a priest, it means the same as "ordained"; does the word "ordered" mean something else when it refers to the office of a deaconess?

Bishop Pike has said, "I see no more distinction between the sexes than between the races." Contrary to the opinion that the ordination of a woman in the Episcopal Church would create a barrier to ecumenical efforts, he points out that the Presbyterians, the Methodists, and the United Church of Christ all permit the ordination of women, and that these denominations, along with the Episcopal Church, are in an official consultation to explore church union.

The Consultation on Church Union, however, has not yet come to grips with this subject. According to a background report, released during the Consultation's recent meeting in Lexington, Kentucky, "We are . . . not prepared at this time to treat the question of the place of women in the ordained ministry of the united church. From apostolic times until now women have served as deaconesses, and in some of our churches women have been ordained to the eldership and the ministry of the Word and sacraments. We urge careful study and clarification of this matter."

Postponement—Following a meeting of the Standing Committee of his diocese, Bishop Pike agreed to postpone the ordination of Mrs. Edwards until after he has had an opportunity to present his case before the House of Bishops. The House will meet in Montana next September.

"Sooner or Later"—Deaconess Edwards says, "Women are people, too. So it will happen, sooner or later." In the meantime, she has been notified that her appointment as head of the Central House for Deaconesses in Illinois, scheduled to begin next fall, has been canceled. A spokesman for the center's board of directors, commenting on this turn of events, said that Deaconess Edith A. Booth will continue as head of the institution.

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PENTECOST 1965

Message from the Presidents of the World Council of Churches

YOU WILL RECEIVE POWER

When the apostles were all together, they asked Jesus: "Lord, is this the time when you are going to establish once again the sovereignty of Israel?" He answered: "It is not for you to know about dates or times, which the Father has set within His own control. But you will receive power when the Holy Spirit comes upon you; and you will bear witness for me in Jerusalem, and all over Judea and Samaria, and away to the ends of the earth." (Acts 1:6-8)

These men have learned to know Jesus as Lord. They believe in His resurrection. They understand that His death was not defeat but victory over all that enslaves and destroys men. But they want to know what this is going to mean in practice. Does it mean the Kingdom of God now? Does it mean that we are on the winning side, and we shall forthwith see the enemies of God put to flight?

Jesus tells them plainly that God has not given us the timetable for His campaign. We simply do not know what are the limits of human life-for good or for ill. But God is going to give them something more important. He is going to give them His Spirit, who will empower them to be His witnesses to the ends of the earth. When this Spirit comes, they will become the evidences to the whole world that Jesus reigns, and that evil is doomed and on the way out.

That promise was fulfilled at Pentecost. In a mighty outpouring of divine power, these doubting disciples were transformed into living signs of the reign of Christ over the whole earth. Out from Jerusalem they went, reaching for the farthest corner of the world, a great movement of resistance against the established powers of evil, living torches to illuminate the night with certainty of a new day to come.

The Church today is losing much of the power that it had when it was an accepted and honoured part of the established order. Very many Christians today live scattered in small groups, minorities without political power. In this, they are nearer to the Christians of the first century than to those of the nineteenth.

But God has never cancelled the promise or withdrawn the gift He gave at Pentecost. That power is always available to the church which wants it enough to pay the price. The price is to be made utterly one with the Lord Jesus Christ-one with His humiliation in order to be one with His victory.

The power is power to believe and to help others to believe, power to hope to the end without wavering, power to love to the limit, power to make peace, to work for justice and reconciliation between men. It is the power of the coming Kingdom, given to us now. It is the pledge of glory. And it is offered to all who ask.

We ask you, then, to join with us at this season of Pentecost, in praying the Lord to fill the whole Church afresh with the power of His Spirit, so that it may be His witness to the ends of the earth.

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JUNE

3 Octave of the Ascension

3-4 National Council of the Churches of Christ, General Board meeting, New York, N.Y.

6 Whitsunday

6-18 Executive Council's Overseas Department Missionary Orientation Confer-House. ence. Seabury Greenwich, Connecticut

7 Whitsun Monday

8 Whitsun Tuesday

9, 11, 12 Ember Days

10-16 Conference "The on Church, the Mission, and Unity" for clergy and laity of Province IV. School of Theology, University of the South, Sewanee, Tennessee. The Rt. Rev. John E. Hines, Presiding Bishop, will be the opening speaker.

13 Trinity Sunday

14 St. Barnabas the Apostle

14-18 Choristers Guild Summer Seminar at Augustana College, Rock Island, Illinois

20 First Sunday after Trinity

24 St. John Baptist

27 Second Sunday after Trinity

29 St. Peter the Apostle

Meetings, conferences, and events of regional, provincial, or national interest will be included in the Calendar as space permits. Notices should be sent at least six weeks before the event.

Radio and Television

"Viewpoint," the Episcopal radio weekly fifteen-minute interview series, is moderated by the Rev. Dana F. Kennedy, with outstanding figures from various fields as guests. It is heard in two versions: MBS, Mutual Broadcasting System and Station WOR (New York); and SYN, the best of MBS programs syndicated to more than 250 stations. Consult your diocesan journal and local paper for time and dates.

"The Good Life" is a weekly Episcopal radio fifteen-minute interview program designed to be of special interest to women. Jean Martin is moderator.

MEANWHILE, BACK AT THE WAR

TTAR PICTURES have, for the moment, eclipsed big Westerns, Biblical epics, and even that seemingly endless supply of horror drivel wherein former great ladies of the celluloid claw each other, chop off human hands in the moonlight, and scream loudly at worse-for-wear ghosts.

It isn't altogether simple to separate the sheep from the goats in films, but we seem to have on hand one excellent new war picture, one good one, two which are average, and yet another good film which has some key flashbacks to wartime.

Michael Anderson has come up with a highly interesting, superbly cast, and quite original piece of work in Operation Crossbow. It depicts British attempts to locate and knock out some secret, top-priority work on Nazi rockets at the beginning of World War II.

Suspense mounts, of course, as British espionage men impersonate German scientists inside Nazi territory. George Peppard plays a British agent, and the overall casting is a marvel of creative good sense: Trevor Howard as a scientist; John Mills, an Intelligence officer; Paul Henried, a general; Richard Todd, a commander; and Helmut Dantine, a general. Lilli Palmer, portraying an underground contact for the British, lights up the screen when she is on



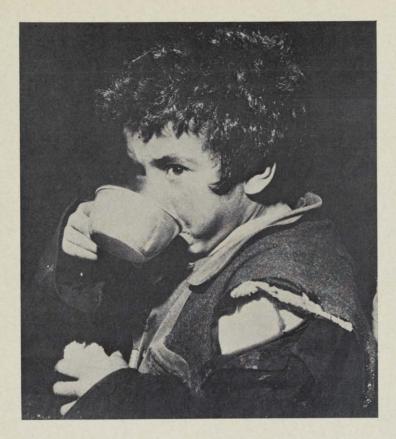
Jeremy Kemp, in Operation Crossbow, finds parachute training jumps bumpy.

it. Sophia Loren gets a chance to be unglamorous, and, obviously relishing the opportunity, she acts.

John Frankenheimer's The Train is a good war film, telling a story about a Nazi effort to loot Paris of some valuable art works before the Allies liberate the city. French Resistance ingenuity and moral conviction are pitted against Nazi armored strength. Burt Lancaster is a French railroad man while Paul Scofield

plays a Nazi officer, and both are in top form; but the best performers are the locomotives. They're almost as energetic and exuberant as Jean-Paul Belmondo as they fill the screen with life and a desperate sense of action.

There are two average war pictures playing at present. One is Otto Preminger's quite conventional, unimaginative, and sometimes tasteless In Harm's Way. Again, it concerns



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Movies continued

World War II, but focuses on Pearl Harbor and the U.S. Navy. Patricia Neal offers a fresh, unpretentious performance which should be remembered as one of this year's best.

Taxi for Tobruk is another average war film, concerning four Free French commandos who, in company with a captured Nazi officer, make their way across the desert from Tobruk to El Alamein. Denys de la Patellière, the director, skillfully builds up the tenuous relationship between the Frenchmen and their German prisoner. Facing outward dangers, this human group becomes fused emotionally into a single, selfprotective unit. Hardy Kruger plays Lieutenant Von Stegel, the prisoner. His initial cynicism and arrogance change into a moving realization of his own humanness, as well as that of his captors.

The Pawnbroker, a good film with flashbacks, tells the story of Sol Nazerman, who owns a pawnshop in New York's Spanish Harlem. Nazerman, played by Rod Steiger, is a human dead man whose emotional landscape is a tangled vista he has tried to lock inside an isolation ward buried deep in his life. But various people around him hold keys with which they try to open up his life. The Spanish Harlem setting is itself a candid revelation of subhuman life, where persons are diseased by poverty and fight self-destructively for mere survival.

Nazerman's horror has its roots in a World War II Nazi concentration camp where his wife was the victim, before his own eyes, of Nazi soldiers. This experience has hardened him into inhumanness. Sidney Lumet directed *The Pawnbroker*, which is among the year's most original and interesting films, even as it fails to achieve greatness.

Picture Credits—R. E. Condit Studio: 60. Terry Johnson King: 6-10. Religious News Service: 50. Emmaretta Wieghart: 61.

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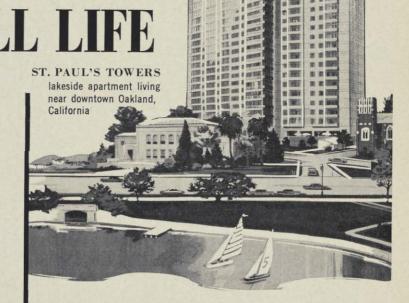
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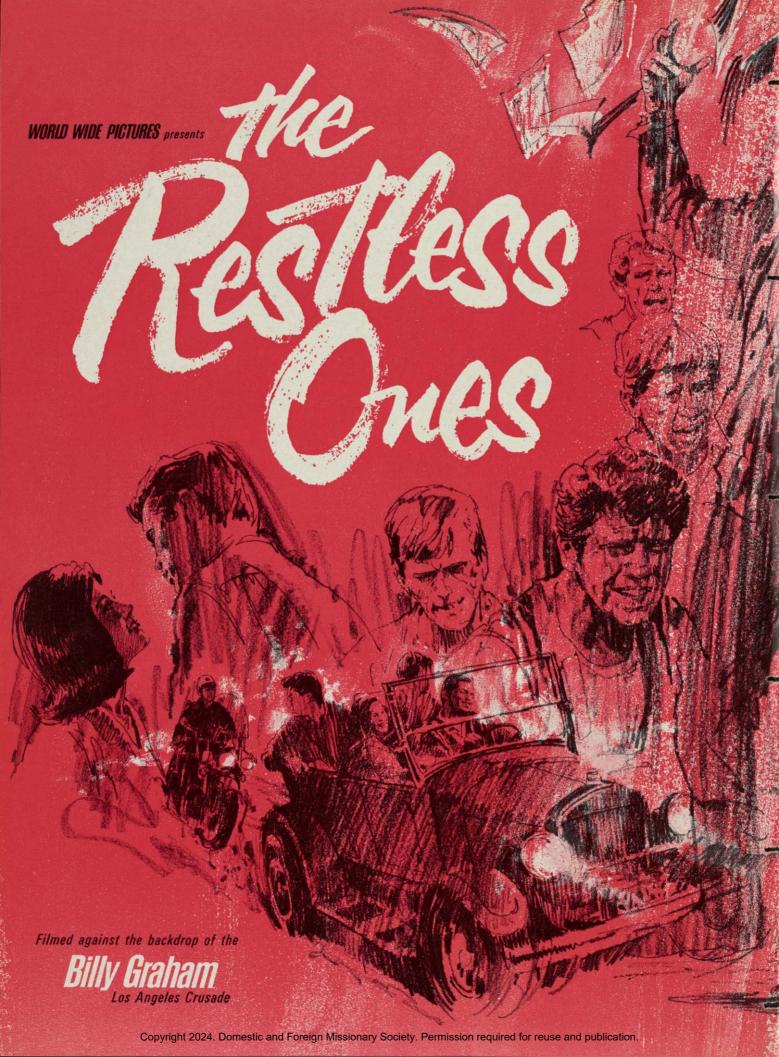
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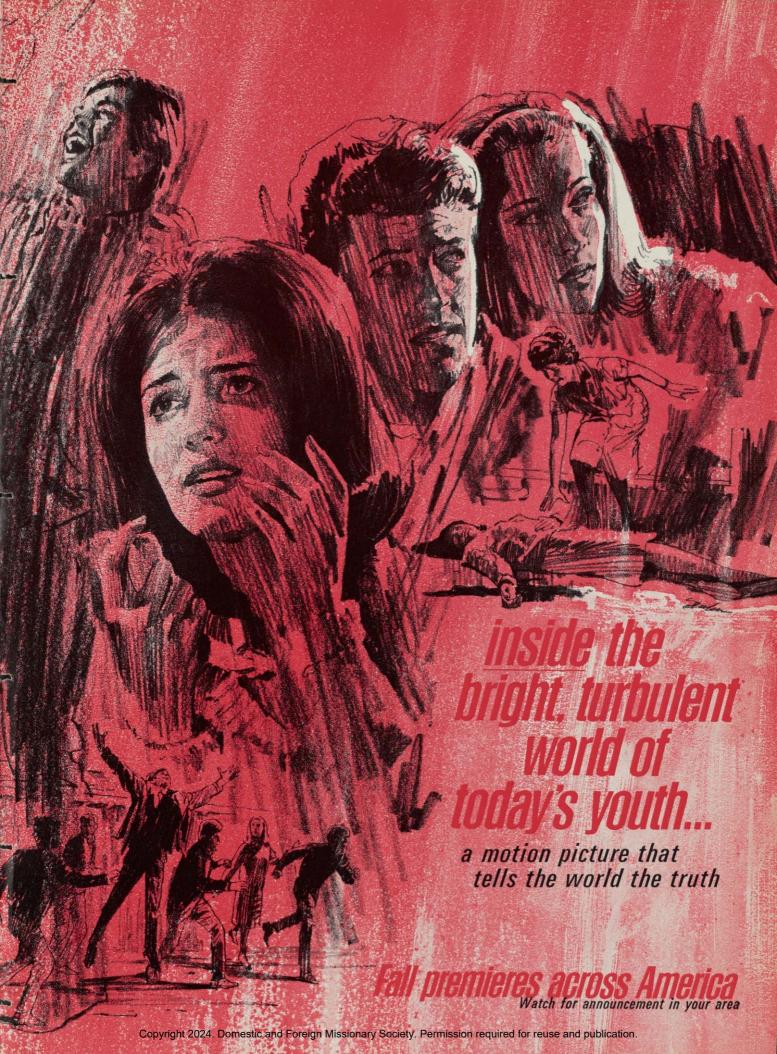
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CALENDAR OF PRAYER-JUNE

Dioceses of the Anglican Communion and Their Bishops

- The Council of the Church of South 1 East Asia
- Karachi, Pakistan: Chandu Ray, Bishop. (For the theological training center in Hyderabad; the Pakistan Bible Correspondence School: the schools; the adult education program.)
- Keewatin, Canada: Harry Ernest Hives, Bishop. (For more clergy; more teachers in day schools; the ministry to tourists; work with Indians.)
- Kentucky, U.S.A.: Charles Gresham Marmion, Bishop.
- Kiangsu, China: Ke-Chung Mao, Bishop. (For God's blessing on Christians in China in witnessing within a new social order.)
- The Consultation on Church Union (U.S.A.)
- Killaloe, Kilfenora, Clonfert, and Kilmacduagh, Ireland: Henry Arthur Stanistreet, Bishop. (For immigrants working in new industries; church schools; Gurteen Agricultural College.)
- Kilmore and Elphin and Ardagh, Ire-8 land: Edward Francis Butler Moore,
- Kimberley and Kuruman, South Africa: Philip William Wheeldon, Bishop. (For the companion relationship with the Diocese of Western Michigan; Batlharos mission hospital.)
- Kobe, Japan: Michael Hinsuke Ya-10 shiro, Presiding Bishop. (For wisdom and guidance of Japan's Christian leaders; the companion relationship with the Diocese of Olympia.)
- Kootenay, Canada: William Robert Coleman, Bishop. (For training and increasing lay leadership.)
- Kurunagala, Ceylon: Cyril Lakshman 12 Wickremesinghe, Bishop. (For unity among Christians in Ceylon; a united Church of Lanka.)
- The Church's Ministry to the Blind 13 and the Deaf
- Kwei-Hsiang (Kwangsi-Hunan), China: 14 Addison Chi-Sung Hsu, Bishop.
- Kyoto, Japan: Matthew Yuzuru Mori, Bishop. (For student work; Bishop Williams Theological School; St. Agnes' Girls School and College; St. Andrew's industrial mission.)
- Kyushu, Japan: Paul Jimbei Machijima, Bishop. (For the leprosarium near Kumamoto.)
- Lagos, West Africa: Seth Irunsewe Kale, Bishop. (That the Church in 17 Nigeria may be guided in meeting the demands of a growing urban society.)
- Lahore, Pakistan: Laurence 18 Woolmer, Bishop. (For recently flood-

- ed rural center schools; sufficient Christian literature; the hospitals.)
- Lebombo, Portuguese East Africa: Stanley Chapman Pickard, Bishop. (For St. Monica's Hospital.)
- Leicester, England: Ronald Ralph Williams, Bishop; Harold Alexander Maxwell and James Laurence Cecil Horstead, Assistant Bishops. (For the college chaplains; church schools.)
- Lexington, U.S.A.: William Robert Moody, Bishop. (For mountain area work; college work; Margaret Hall School; the seminary; the Conference and Recreation Center.)
- Liberia, West Africa: Dillard Houston Brown, Jr., Bishop. (For the schools; the leper colonies; closer ties of Liberia with the Church of the Province of West Africa.)
- Lichfield, England: Arthur Stretton 23 Reeve, Bishop; William Alonzo Parker (Shrewsbury) and Richard George Clitherow (Stafford), Suffragans.
- Limerick, Ardfert, and Aghadoe, Ire-24 land; Robert Wyse Jackson, Bishop.
- Lincoln, England: Kenneth Riches, Bishop; Anthony Otter (Grantham) and Kenneth Healey (Grimsby), Suffragans. (For the Church of England as it adapts to new population patterns; unity between the Church of England and the Methodists.)
- Liverpool, England: Clifford Arthur Martin, Bishop; Laurence Ambrose Brown (Warrington), Suffragan.
- Llandaff, Wales: William Glyn Hughes Simon, Bishop; Thomas Maurice Hughes, Assistant Bishop. (For the ministry to industrial workers; the College; the Theological schools: more Welsh-speaking clergy.)
 - London, England: Robert Wright Stopford, Bishop; Ronald Cedric Osbourne Goodchild (Kensington), Francis Evered Lunt (Stepney), Graham Douglas Leonard (Willesden), and Roderic Norman Coote (Fulham-including Northern and Western Europe), Suffragans; Frederick William Thomas Craske, Nathaniel William Newnham Davis, and Richard Ambrose Reeves, Assistant Bishops. (For work in the East End; the chaplaincy to the University of London; the ministry to commuters.)
- Long Island, U.S.A.: James Pernette De Wolfe, Bishop; Jonathan Goodhue Sherman and Charles Waldo MacLean, Suffragans. (For diocesan hospitals.)
- Los Angeles, U.S.A.: Francis Eric Irving Bloy, Bishop; Robert Classin Rusack, Suffragan.

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LETTERS

CORRECTION NOTED

The Diocese of Ohio should have been in the "Yes, but . . ." column rather than the "Yes!" ("Women and the Franchise," April issue).

The word "male" was deleted from Canon 13 at our January, 1965, Diocesan Convention, thereby making women eligible to serve on a parish vestry-BUT-delegates to Diocesan Convention are still limited by Canon 2 to ". . . Lay Delegates . . . elected by the Vestry, before the meeting of the Convention, from among the male communicants..."

> THE REV. WILLIAM J. HAAS Mount Vernon, Ohio

ROLE PLAYING

The article "A Priest Takes the Plunge" (April issue) is very liable to give people a wrong idea of what our religion requires of them and of the Church. The implication is that every Christian and every parish should be ready to help every derelict on demand. And since few of us do act this way, we must feel guilty.

. . . a Christian must be concerned with and involved in . . . issues of our society . . . but this does not mean that one man or parish must deal with every issue. . . .

The real purpose of the priest's "plunge" [is] for him to get some appreciation of the feelings of the derelicts. . . . But I do not think that an account of such an experience should be used to give erroneous ideas of Christian mission.

> THE REV. JOHN WILSON and THE REV. ROBERT T. JENKS New York, N.Y.

SPRING BOUOUET

I understand that THE EPISCOPALIAN celebrated its fifth anniversary this April, so here is just a brief letter of congratulations and best wishes from a little church paper way out in the West. I think that THE EPISCOPALIAN has done a good job in a difficult spot. It has meant a lot to the diocesan press [and] to me as an individual priest and pastor. I'm sure it is meaning more and more [to] the laity of our Church. Keep up the good work.

THE REV. LOUIS L. PERKINS Editor, Oregon Trail Churchman Baker, Ore.

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KNOW YOUR DIOCESE

In 1874, the Episcopal parishes in the seven northern counties of the State of New Jersey became a separate jurisdiction calling themselves the Diocese of Northern New Jersey. Twelve years later they altered their name again to its present form, the Diocese of Newark. At the time of its inception the diocese had sixty-one clergy, sixty-four parishes, and approximately 6,000 communicants. Today there are 147 parishes and organized missions with 234 clergy and 306 lay readers serving 90,649 baptized persons (58,280 communicants).

Since 1865 when women of Episcopal parishes in Newark established St. Barnabas' Hospital, the first public hospital in the city, the diocese has been directly involved in social programs. St. Barnabas' is now under secular control; however, Christ Hospital, Jersey City, incorporated in 1874, still maintains a church association. In 1917 the diocese established Bonnie Brae Farm, an institution for boys without family support, now under nondenominational auspices.

The diocese also operates Holiday House, the diocesan conference center, and Eagle's Nest Camp for young children. The House of the Holy Comforter, West Orange, is a diocesan home for elderly women. The House of the Good Shepherd, another home for the elderly administered by cooperating parishes in the Oranges, has announced plans for a new home in the western part of the diocese.

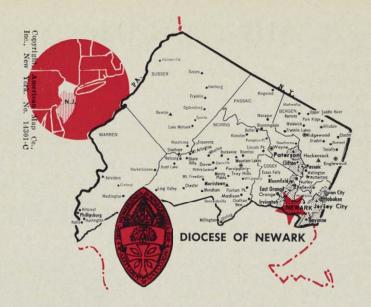
The tide of urbanization has presented the parishes in Newark, Hudson County, Paterson, and Passaic with a multitude of challenges. They are receiving expert aid in reshaping their ministries from the new Department for Urban Work.

Grace Church (Van Vorst), Jersey City, was one of the first pilot plan parishes for urban work in the country; Suffragan Bishop of Michigan, the Rt. Rev. C. Kilmer Myers, and Suffragan Bishop of Washington, the Rt. Rev. Paul J. Moore, began their urban ministries there.

A "Second Mile" program of suburban stewardship links many outlying and city parishes, with flourishing suburban parishes and missions committed to the city ministry through gifts of money and work projects. The diocese's Youth Consultation Service offers young people help and counsel with interpersonal difficulties. The Department of Christian Social Relations holds annual conferences on such topics as changes in the social and economic order, race relations, and problems of the aging.

Suffragan Bishop George Edward Rath has responsibility for the parishes in Bergen, Passaic, Warren, and Sussex Counties, and has general oversight of stewardship and evangelism, Christian education, college work, summer conferences, urban work, Christian social relations, and laymen's work.

During the 1964-67 triennium Newark is in a companion diocese relationship with the Missionary District of Liberia in Africa. Liberia's bishop, the Rt. Rev. Dillard H. Brown,



Jr., was once a priest in the Newark diocese. Early in 1964, Newark's bishop, the Rt. Rev. Leland W. F. Stark, and his wife, flew to Liberia to visit its missions, and Bishop Stark was decorated by the President of Liberia with the Order of the Federation for the Spiritual Redemption of Africa. Mrs. Stark's numerous speaking engagements and her written account of the trip have aroused great enthusiasm throughout the diocese, as have Bishop Brown's many appearances before youth gatherings in the diocese during his visits to the United States.



The Rt. Rev. Leland W. F. Stark, Bishop of Newark, was born in Evanston, Illinois, on September 5, 1907, the son of the Rev. Gustav K. and Jennie Stark. He attended the University of Minnesota and was later graduated from Gustavus Adolphus College in St. Peter, Minnesota. After attending Chicago Theological Seminary for two years, he transferred to Seabury-Western Theological Seminary in Evanston, Illinois,

from which he was graduated magna cum laude with a Th.B. degree in 1935. He also holds a D.D. degree from Seabury-Western.

Ordained to the priesthood in December, 1935, Bishop Stark served parishes and missions in Minnesota, South Dakota, and Washington, D.C. In 1953, he was elected to become Bishop Coadjutor of Newark. He became the diocesan on November 1, 1958, on the retirement of the Rt. Rev. Benjamin M. Washburn.

Bishop Stark is a member of General Convention's Joint Commission on Evangelism. He has been prominent in interdenominational work and is now serving as president of the New Jersey Council of Churches. In 1958, Bishop Stark attended the Lambeth Conference of Anglican bishops in London and was a member of the Committee on Christian Unity and the Church Universal.

Bishop Stark and the former Phyllis W. Anderson were married in 1935. Mrs. Stark is the author of an autobiographical account of their marriage, I Chose a Parson (Oxford Press). The Starks have two sons: Craig, a candidate for Holy Orders, now working on his doctoral dissertation in the Department of Religion at Princeton University; and Bradley, a senior at Yale University.

Have and Have Not

This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.

St. John's Episcopal Church, Locust and Lee Streets, Lodi, California, offers sixty copies of the 1916 Hymnal to any church that can use them. Please write to the Rev. Stuart N. Anderson.

A used sewing machine, preferably hand or foot operated, and a used typewriter are needed by Holy Trinity Church, 1 Bonus Road, Karachi, West Pakistan (c/o the Rev. Canon S. Spence) for rehabilitation of leprosy victims. If postal money or shipping assistance is required, write to: S. H. Phillips, 500 Crawford Avenue, Syracuse, New York 13224.

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If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia, Pa. 19103.

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Write today: Verbon E. Kemp

CHRISTIAN CHILDREN'S CIIND Inc

J	עוזט,	illo.	Richmond,	Va. 23204
[wish to	sponsor a	a 🗆 boy	☐ girl in

(Country)	THE WAY		
I will pay \$10 a month ☐ yearly	(\$120 a year)	monthly	semi-annual

yearly	
I enclose my first payment	of \$

Send me child's name, story, address, picture.

I cannot sponsor a child but want to give \$.

Name	

Name		ALIBRA AND A	
Address			
Address			

Address	
City	

Canadians:	Write	1407	Yonge	Toronto	7. Governm	ent	Approved,
Registered	(VFA-	080)	with .	Advisory	Committee	on	Voluntary
Foreign Aid	d. Gifts	are	tax dec	luctible.			E-65

HUNGER-IS ALL SHE HAS **EVER** KNOWN

Margaret was found in a back lane of Calcutta, lying in her doorway, unconscious from hunger. Inside, her mother had just died in childbirth.

You can see from the expression on Margaret's face that she doesn't understand why her mother can't get up, or why her father doesn't come home, or why the dull throb in her stomach won't go away.

What you can't see is that Margaret is dving of malnutrition. She has periods of fainting, her eyes are strangely glazed. Next will come a bloated stomach, falling hair, parched skin. And finally, death from malnutrition, a killer that claims 10,000 lives every day.

Meanwhile, in America we eat 4.66 pounds of food a day per person, then throw away enough garbage to feed a family of six in India. In fact, the average dog in America has a higher protein diet than Margaret!

If you were to suddenly join the ranks of 11/2 billion people who are forever hungry, your next meal would be a bowl of rice, day after tomorrow a piece of fish the size of a silver dollar, later in the week more rice-maybe.

Hard-pressed by the natural disasters and phenomenal birth rate, the Indian government is valiantly trying to curb what Mahatma Gandhi called "The Eternal Compulsory Fast.'

But Margaret's story can have a happy ending. For only \$10.00 a month, you can sponsor her, or thousands of other desperate youngsters.

CCF sponsors have shown their love to the world's children for 26 years in this unique person-to-person program-today assisting 48,500 children in over 500 projects.

You will receive the child's picture, personal history, and the opportunity to exchange letters, Christmas cards-and priceless friendship.

Sponsors needed to help children in the following countries this month: India, Hong Kong, Korea, Japan, Taiwan, American Indians.