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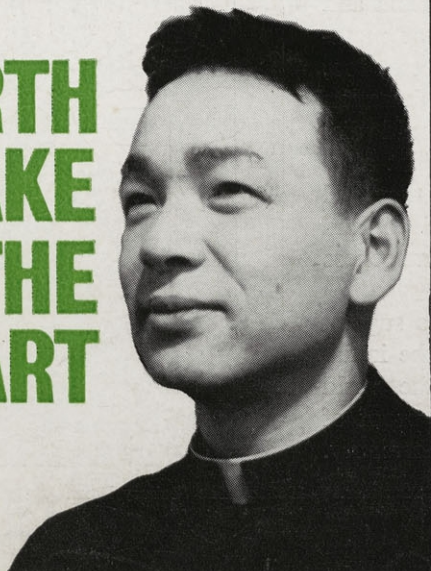
REVOLUTION IN ROME



page 18

EYE OF THE NEEDLE

EARTH QUAKE IN THE HEART



WHY CHURCH **UNION?**

We say that we believe God exists, but we could probably use some reassurance. An excerpt from the Seabury Lenten Book for 1966.

BY FREDERICK BUECHNER

IF GOD really exists, why in Heaven's name does God not prove that He exists instead of leaving us here in our terrible uncertainty? Why does He not show His face so that at last a despairing world can have hope? At one time or another, everyone asks such a question. In some objectively verifiable and convincing way, we want God Himself to demonstrate His own existence. Deep in our hearts, I suspect that this is what all of us want, unbelievers no less than believers. And I have wondered sometimes what would happen if God were to do just that. What would happen if God did set about demonstrating His existence in some dramatic and irrefutable way?

Suppose, for instance, that God were to take the great, dim river of the Milky Way as we see it from down here flowing across the night sky and were to brighten it up a little and then rearrange it so that all of a sudden one night the world would step outside and look up at the heavens and see not the usual haphazard scattering of stars but, written out in letters light years tall, the sentence: I REALLY EXIST, or GOD IS.

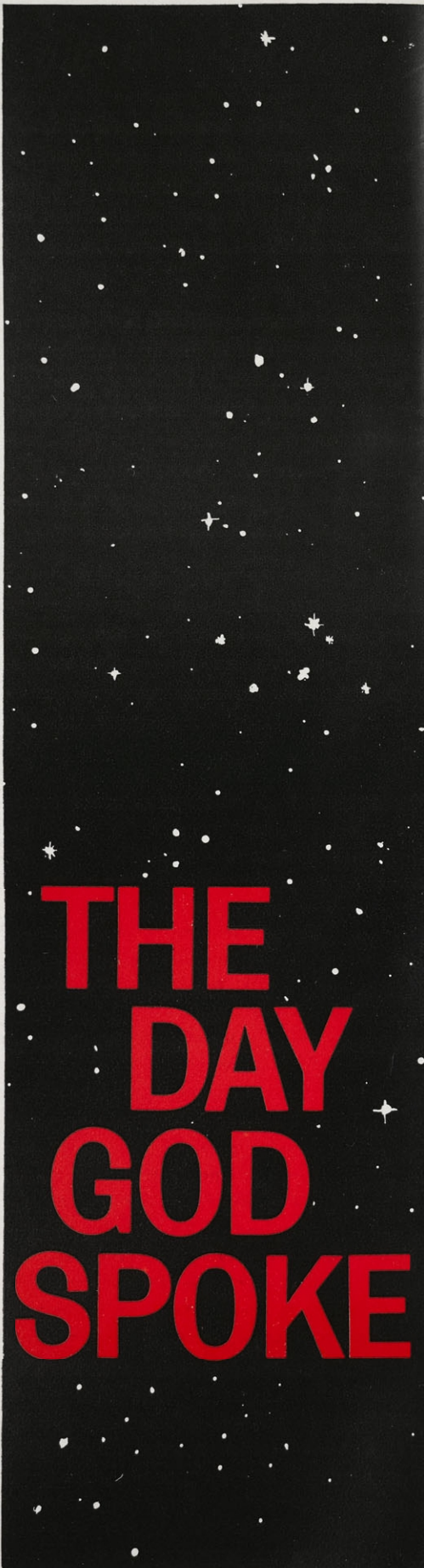
If I were going to try to write a story or a play about such an event, I would start, of course, with the first night that this great theological headline appeared there in the stars, with suns and moons to dot the i's and the tails of comets to cross the t's. And I would try to show some of the ways that I can imagine people might respond to it. I would show some of them sinking to their knees, not because they are especially religious people but just because it might seem somehow the only natural thing to do under the circumstances. They

would perhaps do it without even thinking about it, just crumpling down on their knees there in the tall grass out behind the garage.

Some of them I would show running back into their houses in terror—guilty ones in terror of judgment, sophisticated ones in terror at the stark and terrible simplicity of it—just GOD IS written up there in the fire of the stars—and maybe in everyone some degree of terror at just the sheer and awesome vastness of the Unknown suddenly making itself known.

There would be a good many tears of regret, I suspect—people thinking that if only they had known it before, what different lives they might have had. And in many a person the sudden, wild upsurge of hope—the sick old man lying in bed where he cannot sleep and looking up through his bedroom window. On the table his clock ticktocks his time away, but there in the sky he sees proof at last of a reality beyond time. And I would want to touch at least on the peculiar astonishment of preachers and theologians who spend so much of their lives talking about God that unless they are very careful, God starts to lose all reality for them and to become just a subject for metaphysical speculation. For them, too, there would be this great affirmation in the night, and they would discover that they had been right after all, more right than perhaps they had ever quite been able to believe, and they would marvel at the strangeness of it.

What I would be trying to suggest in my story would be that the initial impact of God's supplying the world with this kind of objective proof of His existence would be extraordinary.



THE
DAY
GOD
SPOKE

Reprinted from *The Magnificent Defeat*, by Frederick Buechner. © 1966 by The Seabury Press.

Churches would have to overflow into football stadiums and open fields, wars would stop, crime would stop, a kind of uncanny hush would fall over the world. But as my story ended, I am afraid that in honesty I would have to suggest something else.

Several years would go by, and God's proof of Himself would still be blazing away every night for all to read. In order to convince people that the message was not just some million-to-one freak of nature, I would be tempted to have God keep on rewriting it in different languages, sometimes accompanying it with bursts of pure color or with music so celestial that finally the last hardened skeptic would be convinced that God must indeed exist after all. Then the way that I would have it end might be this.

I would have a child look up at the sky some night, just a plain, garden-variety child with perhaps a wad of bubble gum in his cheek. If this were to be a movie, I would have a close-up here of just the child's eyes with the stars reflected in them, and I would have him spell out the message syllable by syllable. Let us say that this night it happens to be in French—*J'existe quand-même. C'est moi, le bon Dieu*. And deep in the heavens there would be the usual strains of sublime music. And then I would have the child turn to his father, or maybe, with the crazy courage of childhood, I would have him turn to God Himself, and the words that I would have him speak would be words to make the angels gasp. "So what if God exists?" he would say. "What difference does *that* make?" And in the twinkling of an eye the message would fade away for good and the celestial music would be heard no more, or maybe they would continue for centuries to come, but it would no longer make any difference.

We all want to be certain, we all want proof, but the kind of proof that we tend to want—scientifically or philosophically demonstrable proof that would silence all doubts once and for all—would not in the long run, I think, answer the fearful depths of our need at all. For

what we need to know, of course, is not just that God exists, not just that beyond the steely brightness of the stars there is a cosmic intelligence of some kind that keeps the whole show going, but that there is a God right here in the thick of our day-by-day lives who may not be writing messages about Himself in the stars, but who in one way or another is trying to get messages through our blindness as we move around down here knee-deep in the fragrant muck and misery and marvel of the world.

It is not objective proof of God's existence that we want but, whether we use religious language for it or not, the experience of God's presence. That is the miracle that we are really after. And that is also, I think, the miracle that we really get.

I believe that we know much more about God than we admit that we know, than perhaps we altogether know that we know. God speaks to us, I would say, much more often than we realize or than we choose to realize. Before the sun sets every evening, He speaks to each of us in an intensely personal and unmistakable way. His message is not written out in starlight, which in the long run would make no difference; rather, it is written out for each of us in the humdrum, helter-skelter events of each day; it is a message that in the long run might just make all the difference.

Who knows what He will say to me today or to you today or into the midst of what kind of unlikely moment He will choose to say it? Not knowing is what makes today a holy mystery as every day is a holy mystery. But I believe that there are some things that by and large God is always saying to each of us.

Each of us, for instance, carries around inside himself, I believe, a certain emptiness—a sense that something is missing, a restlessness, the deep feeling that somehow all is not right inside his skin. Psychologists sometimes call it anxiety, theologians sometimes call it estrangement, but whatever you call it, I doubt that there are many who do not recognize the experience itself, especially no one of our age, which has been variously termed the age of anxiety, the

lost generation, the beat generation, the lonely crowd. Part of the inner world of everyone is this sense of emptiness, unease, incompleteness, and I believe that this in itself is a word from God, that this is the sound that God's voice makes in a world that has explained Him away. In such a world, I suspect that maybe God speaks to us most clearly through His silence, His absence, so that we know Him best through our missing Him.

But He also speaks to us about ourselves, about what He wants us to do and what He wants us to become; and this is the area where I believe that we know so much more about Him than we admit even to ourselves, where people hear God speak even if they do not believe in Him. A face comes toward us down the street. Do we raise our eyes, or do we keep them lowered, passing by in silence? Somebody says something about somebody else, and what he says happens to be not only cruel but also funny, and everybody laughs. Do we laugh, too, or do we speak the truth? When a friend has hurt us, do we take pleasure in hating him, because hate has its pleasures as well as love, or do we try to build back some flimsy little bridge?

Sometimes when we are alone, thoughts come swarming into our heads like bees—some of them destructive, ugly, self-defeating thoughts, some of them creative and glad. Which thoughts do we choose to think then, as much as we have the choice? Will we be brave today or a coward today? Not in some big way probably but in some little foolish way, yet brave still. Will we be honest today or a liar? Just some little pint-sized honesty, but honest still. Will we be a friend or cold as ice today?

All the absurd little meetings, decisions, inner skirmishes that go to make up our days. It all adds up to very little, and yet it all adds up to very much. Our days are full of nonsense, and yet not, because it is precisely into the nonsense of our days that God speaks to us words of great significance—not words that are written in the stars but words that are written into the raw stuff and nonsense of our days, which are not

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The Day God Spoke

nonsense just because God speaks into the midst of them. And the words that He says, to each of us differently, are *be brave . . . be merciful . . . feed my lambs . . . press on toward the goal*.

But they are not all trivia and routine and nonsense, our lives. There are the crises, too, crises that shake to the foundations both the great world of the nations and the little world of the individual. And we hear God speak through the crises, too, many different kinds of words but sometimes, I think, a word quite different from the others. I am thinking of the great international crises that threaten the world itself with annihilation, and in terms of the individual, I am thinking of the deaths of people we love and of the failures and betrayals and of all that rises to imperil our inner peace.

In one of the last letters that St. Paul very likely ever wrote, a letter that he sent off from prison on his way to Rome and death, he has this to say at the end. "Rejoice in the Lord always; again I will say, Rejoice. . . . The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be known to God." And through the great crises of our times and through the little crises of each of our times, I believe that this is a deep part of what God says to us. Yes, take your time seriously. Yes, know that you are judged by the terrible sins of your times. Yes, you do well to faint with fear and foreboding at what is coming on the world. And yet rejoice. Rejoice. The Lord is at hand. Have no anxiety. Pray.

These words that God speaks to us in our own lives are the real miracles. They are not miracles that create faith as you might think that a message written in the stars would create faith, but they are miracles that it takes faith to see—faith in the sense of openness, faith in the sense of willingness to wait, to watch, to listen, for the incredible presence of God here in the world among us.

LETTERS

ANSWERING THE CALL

... It is inspiring to read [in your November issue] how "THE FISH" has been helpful in establishing closer contact with people in real need of both spiritual and material help. Let us hope it sets an example for much wider adoption in our church life. ...

On page 49 [Worldscene] under the title of "New Ways for New Times," I am not in complete agreement with ... the Rev. Nicholas Stacey. Perhaps my age, seventy-seven ... , is responsible for a more conservative viewpoint. It has always been my idea that frequent pastoral calls provided the best means for a better understanding between clergy and laity. The barrier, so often apparent, caused by insufficient knowledge on the part of parishioners about Holy Scriptures as related to everyday life, can often be eradicated if the minister tactfully knows how to advise or comfort without insinuation of personal shortcomings. ...

I fail to see how a part-time minister can accomplish the mission he undertook at his ordination. Saving of men's souls and his own devotion require a full-time application and study. ...

THE REV. FRED B. HANSEN
Rutland, Vt.

IT'S NOT ALL "TAKE"

As an Episcopalian ... and also as a member of an American company which for thirty-five years has had an important stake in one of the two major copper companies in Zambia (hence a vital interest in the welfare of that country), I found one aspect of Mr. LaBar's article in the November, 1965, issue very distressing.

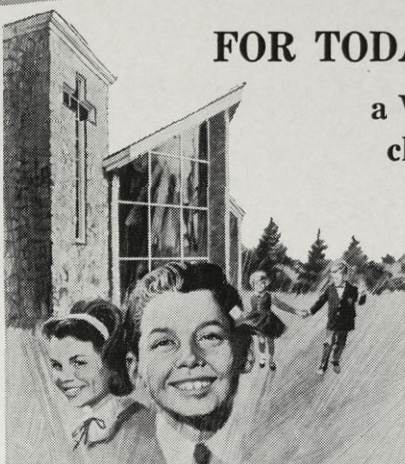
Mr. LaBar's statement on page 32 that each year \$350 million of copper is sold and "until independence day this money went mostly to South African, British, and U.S. businessmen," is distorted. ...

In the year or two before Northern Rhodesia became the independent country of Zambia, annual copper sales were indeed about \$350 million. However, the governments of Northern Rhodesia and the Central African Federation received more than \$60 million of this in income taxes, and the country itself benefited by most of the more

Continued on page 53

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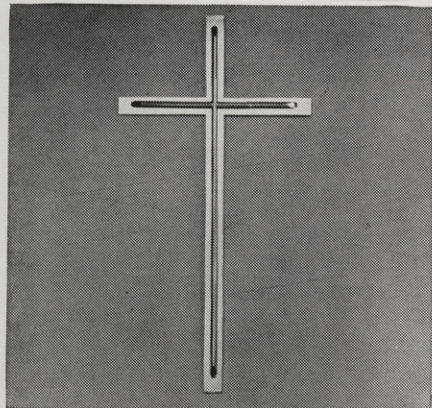
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Mrs. Packard

With "THE EYE OF THE NEEDLE," page 12, THE EPISCOPALIAN begins a two-part series describing the tortured world of narcotics addiction, and a pioneering project in the Diocese of Pittsburgh to minister to that world's inhabitants. In researching this study, author **Patricia Packard** spent four months in the Pittsburgh slums, interviewing—and often befriending—addicts. One result is an account of unusual sensitivity and insight; another is that Mrs. Packard herself became involved in the pilot project she writes about, and was recently appointed assistant to the director of the St. Stephen's Hill District Project. A regional correspondent for this magazine, Mrs. Packard also is an adviser on public relations to the Rt. Rev. Austin Pardue, Bishop of Pittsburgh. She and her husband, Pittsburgh attorney Richard C. Packard, have four children, ages 21, 17, 14, and 13.

The artfulness of "THE DAY GOD SPOKE" easily "gives away" the fact that the author, Presbyterian clergyman **Frederick Buechner**, is a widely acclaimed novelist. His first book, *A Long*

Day's Dying, was published in 1950, to bring immediate acceptance for a novelist who was then only 24. In 1958, the year he was graduated from Union Theological Seminary, he produced the award-winning *The Return of Ansel Gibbs*. Mr. Buechner, who is school minister at Phillips Exeter Academy, recently tried his hand at his first non-fiction book, *A Magnificent Defeat*. A current Seabury Press selection for Lenten study, it includes the excerpt reprinted on page 2.

"EARTHQUAKE IN THE HEART," page 26, comes to us from **Tay Thomas**, who is also Mrs. Lowell Thomas, Jr. Aside from being the daughter-in-law of one celebrated traveler-author and the wife of another, Mrs. Thomas is—as this account of St. Mary's Mission, Anchorage, Alaska, shows—both a facile writer and an active Episcopalian.

Separately, and as our own Martha-and-Mary team, Contributing Editors **Martha Moscrip** and **Mary Morrison** have been responsible for many of our best received articles and meditations. Many of their on-beam essays have grown out of chats as the two—who are neighbors, wives, and mothers in Swarthmore, Pennsylvania—took their dogs for morning walks. Their current offering, "THE IMPORTANCE OF WALKING THE DOG," page 18, once again demonstrates their knack for turning an incident in everyday living into a message worth sharing.

In the Next Issue

- What Did the Fathers Do?
- When We Speak with Jews
- Hope on the Hill
- Changes in the Episcopate

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THE EPISCOPALIAN

A Journal of Contemporary Christianity Serving the Episcopal Church

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WHY CHURCH UNION?

THE Consultation on Church Union will meet this May in Dallas, Texas, to consider an outline for a Plan of Union. If the outline is approved, the next step will be to fill in the details so that the Consultation will, in time, have a concrete proposal to present to its member Churches.

There will be widespread interest in the proposal both because each of us will be directly affected by it, and because the whole of Christendom will be eager to see how this particular combination of Churches hopes to solve the knotty and intricate problems that have so far kept them apart.

A prior consideration, however, is "Why union?" Many people are not convinced that this union is either desirable or necessary. Many people are suspicious that such a union can be achieved only at too great a price, at the loss of essentials in belief and practice. Many feel that a Church as large as the one proposed will be unwieldy in structure and that a Church as inclusive as this will impose controls and systems which are uncongenial to the spirit of freedom so greatly cherished in American Christianity.

Therefore, people are asking today, "Why are we considering this particular union at this time? What are the motivations and justifications for it? What can it accomplish that we are not now doing just as well as separate denominations? Will it

The Episcopal Church and five other American Christian bodies are discussing unity. The secretary for these discussions considers reasons for union and some of the questions people are asking about it. The first in a series on this important topic.

enable us to do our important tasks any better than we are now doing them? Are there not more urgent issues before the Churches now on which we should expend our energies and resources?" Despite the fact that the national bodies of all the Churches involved have set this move in motion and encouraged it along the way, many people need to have the reasons for it clearly explained and their objections to union explored.

Our Basic Motivation

The basic motivation toward Christian unity and church union in this century is what W. A. Visser 't Hooft describes as "the pressure of our common calling to unity and mission." The Church is called to mission. God constantly pressures us to see mission as the reason for our being. And He is also acting upon us to teach us that only through greater unity among us can we carry out that mission.

The divine pressure has been exerted upon us as we study the Word of God together and sense the unity we already have. Over and over again in recent years, the Church has

been made aware that, like its Lord, it is to take on itself the form of a servant, to humble itself before God, and to be obedient unto death in its calling. Its function is not to be ministered to, but to minister. For this it has been sent into the world. To this it must witness.

The Church exists not to preserve itself and its institutions, but to spend itself, not counting the cost. God, through His Word, has stood in judgment on all that the Church is and all the Church does today, asking what impedes our servanthood and what is expendable in pursuit of the task. Read the literature of all our Churches, and you will find that they have this one note in common: we are being summoned to mission.

This agreement on our common goal has led us to question our present disunity, and the church patterns which reflect that disunity. If we have one goal as one People of God, if we are one in our sense of mission, should we not be moving toward that goal together? Are the things that separate us more compelling than the God and the goal which unite us?

The constant pressure of this question has produced the remarkable unity already evident in the Church. Mission and service have brought Christians together in councils of churches, locally, nationally, and on a worldwide scale. Mission and service have led to the many church unions accomplished among like denominations in the United States and across several lines of church tradition in places such as South India. Mission and service impel the Churches of the Consultation to consider becoming one Church "truly catholic, truly evangelical, and truly reformed."

But why not just cooperation? Why is union really necessary, at least among Churches as different as those involved in these deliberations?

God's pressure upon us has made us reexamine every aspect of our church life, including our denominationalism. Without minimizing at all the good we have been able to accomplish as separate Churches, without despising our individual church histories, without passing judgment on the need to have established ourselves on this continent as denominations, we have to ask, "What is the form of church obedience *today*?" This question leads us to appreciate what must be continued, and to be willing to surrender what must go.

In the Consultation we have seen, for example, that some concrete form of continuity is valuable and necessary, and so we have been able to evolve a concept of ministry which is both catholic and evangelical. We have seen that creeds can be important guideposts by which to relate us to the faith of the apostles and to direct us in our mission today. We have seen that there is a fundamental unity in our understanding of the Sacraments which overrides our different interpretations and practices. We have come to a common mind about the significance and importance of Christian worship.

Above all, we have asserted a single allegiance to Jesus Christ as He is uniquely disclosed in Scripture, and have been able to assess fairly the role of tradition in interpreting that disclosure.

This is a sizable body of agreements, none of which we would have seen as clearly as we do had we not been impelled to consider a church union together. The discovery that we agree on these things has exerted a strong pressure toward union, for if we agree here, why do we need to remain separate? How are we to evaluate the things that keep us apart?

It is increasingly clear to us, as C. H. Dodd wrote a few years ago, that "more than doctrine divides the Church." Many of the things that divide us are cultural, psychological, and sociological in character. It is true that God works through culture and the minds of men, so that we cannot easily dismiss such factors as "nontheological." They must be carefully examined, nevertheless, to see if they can justifiably keep us apart.

For example, are we indifferent or opposed to union because we prize certain class distinctions that are said to characterize our Churches? Do we fear the authority that might be exerted upon us by the kind of power structure that this new Church might be required to have? Do we expect to have an unwanted uniformity imposed upon our worship patterns? Are some of us opposed to union because our own status and position are threatened by it?

Enough truth exists in all these fears to warn us about the form of the new Church. Yet much of the fear stems from ignorance and from the failure to grasp the fact that this will be a *new* Church unlike any of the Churches we now know. It will be an *old* Church in that it preserves its links with the historic and uni-

versal Body of Christ, but these links will be refashioned to meet the new situation and to take into account what all the Churches bring into its history.

In planning this Church, we are, like Abraham, striking our tents and going into unknown territory. No one of us knows what lies ahead. For every problem we can anticipate and seek to solve in advance, there will be a new problem we do not now envisage. But if we have the will to unite because we feel God's pressure upon us to do so, we will also have Abraham's faith in God's promise to be with us wherever we go. To remain where we are is to be like Lot's wife. Can we allow our fear of the future, and nostalgia for the past, to prevent us from going with God on the journey into the unknown regions where He precedes us and where He will lead us? Is our distrust of man so great, and our faith in God so small, that we will not follow where He leads?

Will We Do Any Better?

Perhaps the most telling objection to union I have heard is that this venture will turn us aside from our present urgent tasks, that we will be dissipating energies needed for more immediate and pressing problems. Can church union help us to handle these problems better than we are doing now?

Certainly it is true that if a plan of union comes to our Churches in the next few years, it will take a massive job of education to convince people that it is the thing we must do. For every person opposed to, or skeptical about, this union, five are probably indifferent to it. The attention of all our Churches will, for a time, be concentrated on the plan. If it should be accepted, a tremendous amount of time will be spent forming the new Church. Can we justify this, at this time?

So far as I know, none of the persons working for this union has allowed it to distract him from the

BY GEORGE L. HUNT

WHY CHURCH UNION?

immediate needs of mission and service. No one today is promoting church union in order to evade other responsibilities. On the contrary, the weakness and failure of the Church in confronting present challenges separately is what impels men to work for union. These church leaders feel the immense frustration of our present impotence, resulting partly from our separateness. They believe that *only* a united Church can adequately meet these needs.

It is true that each of us has plenty to do to make his own particular congregation an effective instrument of mission. We could devote all our time to this and let the concern for unity be someone else's hobby. *But how much of our struggle, how much of our ecclesiastical busywork, is due to our support of and pride in denominationalism and in self-preservation?* This is the question each of us has to ask himself. What could we do better if we were together? What are we unable to do because we are apart?

These are not easy questions to answer because the answers lie so much "in the unknown regions" of the future. But once a man is gripped by his calling to mission and service, he examines critically all he is now doing and knows—to pull a switch on the current slogan—that he must "be doing something wrong."

What difference would it make, for example, if the Christian people in a community of 26,000 persons would learn that what all the churches do there is a common concern of each church? Could there be a deployment of forces so that Mr. X would this year teach church school at Church A because that church needs a junior teacher while Church B, which he customarily attends, has plenty in that department this year—and A was once a Methodist church and B Episcopal? Or could Mr. and Mrs. Y be released from congregational responsibilities because a special ministry of the united

About the Consultation

In December, 1960, the Rev. Eugene Carson Blake, Stated Clerk of The United Presbyterian Church, proposed a series of unity discussions among U.S. church groups. From this suggestion and subsequent actions by the Presbyterian General Assembly and the Episcopal General Convention in 1961, a Consultation on Church Union was formed.

The United Presbyterians and Episcopalians were joined by The Methodist Church and the United Church of Christ. Representatives of these four bodies met in 1962 and then asked the Evangelical United Brethren Church and the Disciples of Christ to join in the discussions. All six Churches have met three times: in 1963, 1964, and 1965. Each Church has nine official representatives; several other Churches send observers. The next meeting is set for May 2-5, 1966, in Dallas, Texas.

Delegates at the Dallas meeting will consider a study drawn up by a six-man commission representing all six Churches. The study includes the major points the commission feels are necessary to form a "truly catholic, truly reformed, and truly evangelical" united Church. These were the aims on which the Consultation was founded.

church needs their particular talents and services at this time?

The Freedom to Be One

A frequent objection to church union is that it will take away our freedoms. By this, one usually means congregational autonomy, the right to select ministers, the freedom to worship according to conscience, freedom from restrictive creeds, and so forth.

Some of these freedoms need to be safeguarded. Some of them need better control than they now have. But there is a sense in which the envisioned Church will be freer than any of our Churches now are.

To be catholic is to be free. This is not a contradiction in terms. The word "catholic" may connote arbitrary and autocratic control to some people, but using the word to mean "universal" casts a different light on the matter. A universal Church receives into its life all the rich gifts of the Church universal. No one of us has a corner on the truth of the Gospel. It has been given to all, and each of us interprets it in the light of

his tradition. But each of us needs to learn from the other. Each of our denominations is poorer because it is presently cut off from what God has given to our brothers in the other communions; each of us is to some extent narrow, provincial, and parochial. Without imposing oppressive uniformity on any of us, a catholic Church can make us all more free than we now are, bound as we are only to what we have received from our particular past.

To be evangelical is to be free. Evangelical freedom is freedom from any form of justification by works. It is the freedom of faith in Jesus Christ, the opposite of slavery to the law in its various manifestations. In terms of the Church, this means freedom from the claim of any Church to have the way of salvation tied in with its structures, its liturgies, its understanding of the Gospel. Each of our churches must therefore bring its life under the judgment of evangelical freedom, and indeed the Plan of Union itself is subject to the same judgment. It is the considered opinion of the Consultation that the agree-

ments mentioned earlier survive this judgment.

To be reformed is to be free. The Church must always be reforming itself, both to get rid of the barnacles of history and to face the new demands of present obedience. Our century has been called the age of the ecumenical reformation. It has not been so violent a reformation as that of the seventeenth century (indeed, many people do not know it has happened), but it has taken place nevertheless, and should this proposed church union be achieved, it will be one of the sure signs that we have been living in one of the creative eras of the Church. At a time when something of a reformation has been taking place in Roman Catholicism, Protestantism, too, needs reform for renewal.

In response, then, to our common calling to unity and mission, these Churches of Christendom have a plan for the reunion of Christ's Church which, under the providence of God, may ultimately be used to bring all His people back into the fold of the one Shepherd. As the other articles of this series describe what this may mean for our ministries, our worship, and our faith, let every person examine his willingness and capacity to respond to our Lord's prayer "that they may all be one." ▶

About the Author

George L. Hunt, pastor of the Fanwood Presbyterian Church in New Jersey, is the executive secretary of the Consultation on Church Union. Previously he served for thirteen years as editor of Crossroads and Today for The United Presbyterian Church's Board of Christian Education. A graduate of Maryville College and Princeton Theological Seminary, Mr. Hunt has written and edited a number of books and study guides, many of them on the Christian unity movement.

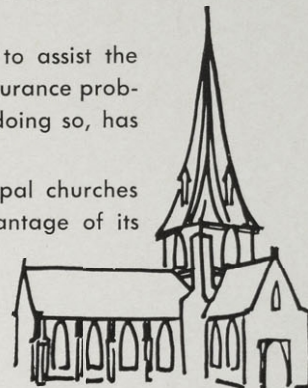
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EYE OF THE NEEDLE



The fast-growing problem of narcotics addiction seems far removed from the Church. But it is not as far away as we think.

SPRAWLING close to the heart of downtown Pittsburgh is a vast slum known as the Hill. Center Avenue, its main artery, begins at the new Civic Arena with its shining retractable dome, runs alongside a gleaming high-rise apartment building, and abruptly plunges into the section of the Hill which its inhabitants refer to as "The Jungle."

Standing over the ugliness of this area, the impregnable beauty of the two new buildings is like a taunt, a monument to the barrier which separates the slums from the city. Lying almost in the shadow of these buildings is a cross section of the kind of diseased slum which exists within the

framework of most big cities in the United States.

Here narcotics addicts "on the nod" jostle staggering drunks, a woman shouts hoarsely, a child calls, brakes shriek. Interwoven into this cacophony is the persistent beat of jukeboxes emanating from the open doors of bars which stand almost side by side for blocks. The odor of decay is everywhere: whiffs of stale beer mingled with the stench of old, carelessly dumped refuse, infrequently collected by city garbage trucks, and of urine—the unmistakable, hard-to-forget smells of city poverty.

Where there is decay, there are vultures. The Hill abounds with vultures who feed on human misery—the dope pushers, the panderers, the big numbers men, the officials who look the other way in exchange for a weekly payoff. The Jungle is alive—restless and hostile, pulsating with life. Day and night, it teems with people, walking, running, or leaning against walls, staring at nothing.

The addicts congregate here—the junkies, the dope fiends. These are the names they call themselves, but I cannot use them without wincing. For, of all the illnesses known to man, I believe that there is none more painful, or more degrading, than the sickness of narcotics addiction.

The slums seem to be a major contributing factor in driving a person to turn to the needle as a way out. This is not to say that the problem of addiction is confined to the slums. But it is born here. Then, like a malignant tumor which spreads throughout the body, addiction moves inexorably to surrounding communities—even to some suburbs which are now wrestling with the horrors of teen-age addiction.

Regarded with fear and suspicion, the addict is rejected by society. Mystery and distrust surround him as he stumbles deeper into a strange world whose only reality is the driving, compulsive, ever-increasing need



for drugs—heroin, morphine, or, in times of a “panic” (the absence of available drugs), paregoric or “goof-balls” (amphetamines, or “pep” pills; barbituates, or “sleeping pills”). Heroin (“horse” or “H”), the drug which ironically was once hailed as the cure for morphine addiction, claims the largest proportion of addicts.

Many of us are familiar with the foolish doggerel:

“Nobody loves me.

Everybody hates me.

I’m gonna go eat worms.”

It is chanted in a “yah yah” rhythm at the child who leaves the group with his feelings hurt.

The ugly little ditty takes on a terrible significance with the realization that the same kind of meaningless cruelty is being practiced on the victims of narcotics addiction. Even more terrible is the sickening fact that the addict is doing precisely what the jingle says. He is “eating worms,” and the worms are destroy-

ing him. What drives him to introduce into his body, via his very life’s blood, those destructive elements which will ultimately turn him into an ambulatory dead man, existing from “fix” to “fix,” injection to injection? What “turns him on,” to use his own terms?

Addicts have certain personality traits in common. No authority would quarrel with the statement that addicts are an extremely “hurt” group of people who have been psychologically damaged at a very early age, perhaps in infancy. A baby who has experienced normal satisfactions learns to anticipate gratification and, as he matures, becomes more and more able to handle longer periods of time without it. Because he has faith that he will eventually be satisfied with food and the right kind of love, he can wait for it.

The addict personality, knowing nothing of normal satisfaction, has never learned to await it and thus demands it instantly. This is one of the reasons why he moves from taking drugs orally to the quicker and more immediate gratification of “mainlining” (injecting narcotics into his veins for quicker results). Beyond the need for immediate satisfaction, a narcotics addict has poor control of his impulses, further proof of his early inability to mature. Frustrated from infancy and thwarted by his personality, he becomes progressively less able to handle any kind of frustration.

Surprisingly, despite their psychological handicaps, addicts, as individuals, are unusually congenial people, full of wit and charm, until they are frustrated. In a real sense, their charm contributes to their difficulty. There is, however, nothing charming about a frustrated addict. He is hostile, unpleasant, and unreliable. He will employ any means at his disposal to gain his own ends and to defeat himself. He will lie, steal, threaten, and cheat. This seeming contradiction is one of the major obstacles in finding effective treatment for addiction.

The charm contributes to the difficulty of finding a cure. Addicts are communicative and friendly, trying to gain approval by saying the things they think you want them to say. Unlike alcoholics, they will readily discuss the problems of their “habit.” Although immature as a group, they are above average in intelligence and highly individualistic. Quick to question established norms, they are desirous of finding their own values, not by rote, but by personal exploration. They are original people, as witness the development of their peculiarly colorful and descriptive language. Few of them yearn for a house in the suburbs and membership in the country club.

The combination of their individuality, their emotional immaturity, and their dependence renders addicts largely incapable of self-analysis. Instead, they blame society, or bad luck, or lack of understanding by others. Since, by nature, they are self-defeating and unable to handle frustration, they are routed by small

BY PATRICIA PACKARD

EYE OF THE NEEDLE

obstacles. Lacking normal ability to withstand defeat, they go down with the first discouragement. Constantly frustrated in their search for meaning in their lives, addicts are ill-equipped by their personalities to stand up under the pressures of today's world, particularly the relentless, overwhelming stresses of the slums from which most of them come, and from which few can escape.

Slums breed hostility, but the addict, usually a product of a passive or no-father and a domineering or overprotective mother, has not learned to release his hostilities. Instead, he turns them upon himself to implode rather than to explode. Passive and dependent, easily defeated, he is aggressive only in his need for drugs.

It is this aggressive need for drugs which forces him to turn to crime as a source of income to maintain his habit. Addiction is expensive, costing from twenty to fifty dollars or more a day. The addict, unable to function without narcotics, and ultimately unable to function because of them, must produce cash each time he "makes a connection" (finds a pusher) and "scores" (buys drugs). Pushers do not extend credit: no cash—no drugs.

Theft and prostitution are the most common sources of an addict's income. Because of his criminal activities, reliable sources estimate that it costs a city at least \$200 a day to keep each addict on the street. This cost is for police protection for the citizenry, loss of merchandise through theft, and control of disease. Society pays a high price for turning its back on its addicts. More frightening is the fact that because of the vast profits which accrue from the illegal sale of drugs, narcotics trafficking has become big business.

The profit to racketeers in the smuggling and sale of narcotics gives rise to the question: should government assume the responsibility of dis-

persing legal narcotics? In considering this, it is important to remember the self-defeating nature, the poor impulse control, and the dependent characteristics of the addict, plus the pharmacological aspects of narcotics which in themselves create an ever-increasing need for narcotics. The advisability of decreasing the crime rate at the possible risk of creating a society of lemmings bent on their own destruction is questionable.

The term "dope fiend" invokes a repellent image. We have little wish to identify ourselves with that which repels us. Much of society's rejection of the addict comes from its inability to identify with him. At the cost of grossly oversimplifying, perhaps a point of identity can be established.

The addict in society is like a man whose car is stalled in the middle lane of a high-speed expressway at rush hour. On either side of him, cars are whizzing by with hardly a glance at his predicament. Behind him, traffic is backed up for miles, drivers shouting and blowing their horns at the helpless man behind the wheel. Unable to leave his car, he is trapped there until a policeman or a tow truck comes to his aid. Furthermore, he is totally dependent on that aid.

An addict is a person whose emotional motor is stalled. Life is whizzing by him and hooting at him from behind. He, too, is dependent on someone else to come to his rescue, but unlike the man in the car who is reasonably sure of that help, the addict has learned that chances of his receiving help are slim. For, despite the increasing number of addicts in this country, there has been little progress in the prevention and treatment of narcotics addiction.

In Pennsylvania, where narcotics addiction is a felony, a policeman may remove the addict from the mainstream of life by throwing him in a jail where he will be withdrawn from drugs "cold turkey" (without medication). During the withdrawal

period, the addict will be racked with cramps while sweat pours off his face and he vomits helplessly. Released from jail, temporarily "clean" (not using drugs), he has no place to go but back to the environment which defeated him initially, the environment of indifference which couldn't care less whether he uses drugs or not.

Most psychiatrists are reluctant to deal with addicts. Because of the addict's self-defeating nature, cure is rare, and no professional man is happy in an atmosphere of continual failure. Who, then, will come along with the emotional tow truck the addict needs to pull himself out of the morass in which he is floundering?

Addiction is a word. Slum is a word. Poverty is a word. We use words glibly to cover huge concepts, softening them into abstracts to make them more bearable.

Addicts are not concepts. They are people, like you and me, and like us they are children of God. Some of these people are evoked for me as I write, each one known to me by name, each one with a separate identity.

"Sally," her arms laced with the scars of addiction, reached for a cigarette from her hospital bed. She





The modern architecture of Civic Arena (left center) on Center Avenue in Pittsburgh dazzles the eye. As the avenue winds beside a skyscraper apartment building (center) and into the Hill section beyond, conditions slowly deteriorate until one arrives in "the Jungle," home of poverty, prostitution, and drug addiction.

was occupying one of two such beds in the City of Pittsburgh which are available for the purpose of short-term withdrawal from drugs. St. Francis' is the only hospital in this city of nearly 1,000,000 people to offer this service to addicts.

Sally was quite sick the first day I went to the closed ward to visit her. Her handsome face was gray and filmed with sweat, and from time to time she shivered uncontrollably. She wept once and said that the only time she was free from depression was when she was "high."

"And I know that's not the answer," she said.

"What is the answer, Sally?" the young priest with me asked gently.

"You tell me," Sally snapped. "You're wearing the collar."

We visited Sally several more times at St. Francis', and each time the improvement was dramatic. At St. Francis', the addict is confined with mental patients; Sally showed marked compassion for some of the more pathetic cases. She was gentle and considerate of them. When I mentioned this to her, she grinned. "I'm not crazy when I'm not on drugs. Without drugs I just get sick."

Then she shrugged, "With drugs I get sick."

She turned to the young priest. "I

know in six months I'll be asking to go to the hospital again, and you'll send me?" There was a question in her voice. Then before he could answer her, she changed the subject.

I saw Sally some weeks later on the street. The change in her was terrifying. She was back on drugs. She moved constantly, talking in a tough, cynical way. She told me that she had "burned" several people (taken money for drugs she couldn't deliver) and was in danger of being killed.

"You may be killed, too, Pat," she said. "Just for being with me."

When she left, she gave me a bag of popcorn. "It's all I have left," she said. "I want you to have it."

I took it dumbly, wanting to help her, not knowing how.

I saw "Prue" in jail and smelled the iron-disinfectant atmosphere there. Prue is a skinny, toothless prostitute.

"How old do you think I am?" she asked me. Charitably I said thirty-five.

"I'm twenty-four," she told me, weeping. "I've been on drugs since I was seventeen. A man got me hooked. It's always a man, isn't it?"

Then she stretched out her arms, so ridged with needle scars ("tracks")

that they looked like road maps. Her undernourished hands resembled claws.

"You're a woman. Do I look like a woman?"

I shook my head.

"Well, what kind of a life is this? I don't want to be this way. I want to stop. Somebody's got to help me."

I heard later that Prue had been seen on the streets, high again. She had been wearing a blonde wig. Having nowhere else to go, she had returned to "hustling" (prostitution), the only thing she knew.

Another addict whom I can't forget is "Ralph." Ralph is a white middle-class addict who had a junior executive job with a big corporation. Ralph is a goofball addict.

I can't forget Ralph, because I went to get him out of St. Francis' where he had been taken for withdrawal. Released from St. Francis', he had no place to go. I went along when he was taken to the only place possible, St. Joseph's House of Hospitality. St. Joe's, as it is affectionately known, is a Roman Catholic home for derelicts, run by an Irishman named Tom O'Brian who has a heart as big as Pennsylvania. St. Joe's is, nevertheless, purely and simply a flophouse for homeless men—in Tom

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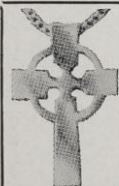
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EYE OF THE NEEDLE



Police vans, the addict's "enemy," are a familiar sight on the Hill. Addicts become aggressive when they need drugs and often commit crimes to get a "fix."

O'Brian's words, "a flophouse with religious overtones." When we left Ralph there, I remembered a dog I once had who had been hit by a car. I remembered him because the look in Ralph's eyes was like that. Two weeks later Ralph disappeared.

Other addicts are evoked for me, too, a seemingly endless procession of them and their families. "Martha," with her thin, underdeveloped body, holding her baby in her lap in the courtroom and fighting back tears as the judge sentenced her young husband to a minimum of five, and a maximum of twenty, years in jail for selling narcotics; "Paul," a talented writer trying to stay "clean," whose hands pulled unconsciously at his collar as he talked to me; "Don," a sculptor who kicked the habit "cold turkey" and seemed to be making it.

These are some of the addicts of the slums of Pittsburgh to whom a fresh-faced young Episcopal priest is ministering. Day and night he moves among them, never too tired, or too busy, or too overworked to listen. In Pittsburgh there is a busy

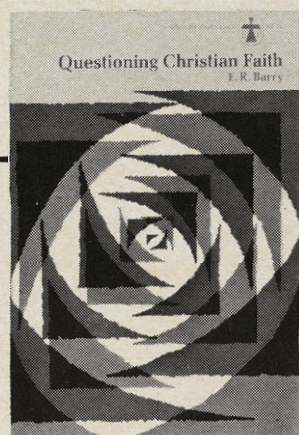
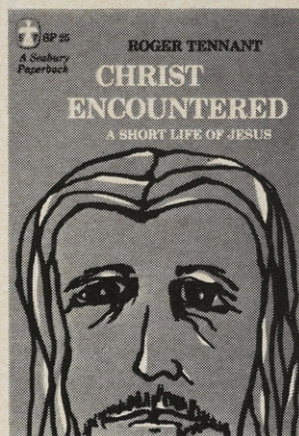
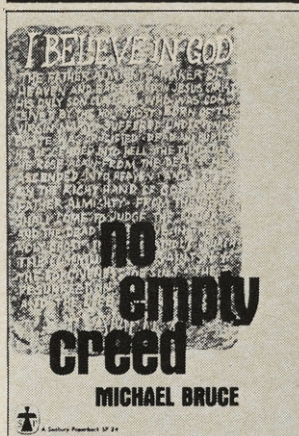
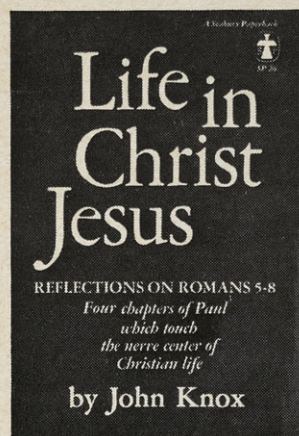
psychiatrist, Dr. Emil Trellis. He was unable to forget the things he had learned when he was a staff psychiatrist at the United States Public Health Service Hospital for Narcotics, Lexington, Kentucky. He, too, listens to addicts and accepts the realities of their situation. Dr. Trellis is in charge of a pilot project underwritten by the State of Pennsylvania for the study and treatment of narcotics addiction.

There is also a suburban Pittsburgh parish, St. Stephen's, Sewickley, serving one of the most affluent communities in the United States. St. Stephen's sponsored the Rev. Richard K. Martin, a young priest in training for overseas missionary assignment, to give him an opportunity to gain experience in urban parish work. At Bishop Austin Pardue's suggestion, St. Stephen's sent Richard Martin to look around the Hill.

A Jewish psychiatrist, an Episcopal bishop, a suburban parish, a young overseas trainee . . . a beginning. ◀

In the next issue, the author reports on this experiment in mutual responsibility in the Hill district of Pittsburgh.

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by Michael Bruce

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by F. R. Barry

The author answers ten major questions which trouble Christians in an age of doubt and anxiety—such as "Is Christianity out of date?" "How can the Son of God be a real man?" "What about miracles?" "Christians without the Church?" "How can we be 'saved' by Christ's Death?" and "After Death—what?"

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The importance of walking the dog

BY MARTHA AND MARY

WHO would think that the growth of a friendship might depend upon walking the family dog? Mrs. Brown and Mrs. Allen were surprised to find that in their case it did.

Over a period of years Jane Brown had fallen into the habit of joining her friend Betty Allen when Betty passed the house each morning with Spot. They walked together for fifteen minutes to half an hour, chatting busily—settling the affairs of the world to their satisfaction, exchanging thoughts about articles and books they had read, or discussing their quite different activities.

One day Betty remarked that Spot's health was getting worse, and

that the veterinarian believed her pet's days were numbered. "We'll miss him," she added. "But I have to confess that it will be a relief not to have this job every day, rain or shine, winter and summer."

"Spot should live forever," said Jane. "We need him. You realize, don't you, that without the walks we take with him, this ten-year running conversation of ours will just sink into the sand and dry up?"

"Nonsense!" said Betty. "We're friends. We'll see each other. Not every day, maybe—"

"Unless we plan for it," interrupted Jane, "not-every-day is going to become no-day-at-all. If we don't give this some priority in our lives, and put something in right now to replace those walks with Spot, a year from now we won't be friends—we'll just be *old* friends with nothing in particular to say to each other, and wondering how we got that way."

"Nonsense!" said Betty again.

"Wait and see," said Jane.

After Spot died, the Allens didn't get another dog. And Betty saw. She thought she had decided years ago that her friendship with Jane was important to her and that she would go to some lengths to keep it up; but she found that her daily decisions did not

reflect any such priority. The days went like a nursery rhyme: Monday—pick up the house; Tuesday—caught on the phone; Wednesday—dash to the bank; until finally when a free morning came up now and then, the walks were such a thing of the past that she didn't think of the possibility at all.

Suddenly, in the midst of reading the kind of book she and Jane had once discussed so happily, she thought, "Heavens, I wonder what Jane is doing?" and realized that she had no idea—she hadn't really talked to Jane for weeks. Her day-by-day unconscious choices were resulting in the loss of a long-term goal.

It is surprising how often this happens to all of us. A mother decides that it is important to be serene during those Zero Hours between five P.M. and the children's bedtime. But on Tuesday she decides that she would rather finish the ironing than take the time out for a rest before five.

Or a woman decides that she would really like to set aside half an hour a day for Bible reading and meditation, but the time slips away during the second cup of coffee and the morning news report. Or Dad decides to take Tommy fishing in order

to have some time alone with him and get acquainted while the boy is small. On Saturday, however, the grass needs cutting, the house needs fixing, or Friday night's party was late—and so the summer slips away and Tommy grows older.

On the other hand, some people have their goals so firmly fixed in their minds that the immediate choice of a priority is easy. Back in the thirties, you may remember, washday was sacrosanct by neighborhood custom for the practical reason that the clothes had to be fed through the wringer by hand and hung out on the line in the sun to dry. One sunny spring day, Mrs. C, who firmly believed that nothing was so important as the family's having a good time out of doors together, had a load of clothes in the machine, a load in the rinse tub, and was feeding garments through the wringer when her husband arrived home unexpectedly and said, "I have the day off—let's go on a picnic."

Without more ado Mrs. C disconnected the washing machine, called the children, slapped some sandwiches together, and off they went. It was generally considered that she was a poor housekeeper, and it was just as generally conceded that she was a

great wife and mother.

Few of us have as quick and sure a grasp of our long-term goals as this. We find it fairly easy to decide what is most important in life, what we want to aim for, what we hope to become. But then nothing happens. Why?

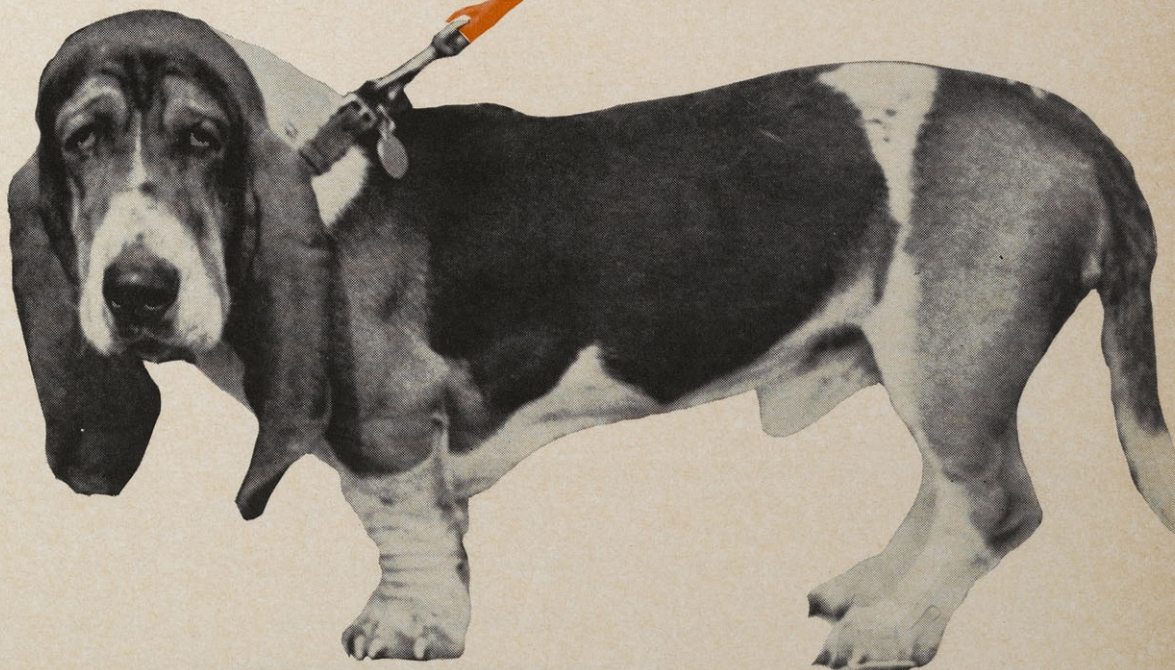
The trouble is that we do not make choices. We do not say, "Yes, certainly serenity is more important than ironing. Bible reading is more important than listening to the morning news report. My plans to get acquainted with Tommy are more important than a well-clipped lawn." We do not, in fact, even say, "Today this news report is more important than my Bible reading." Instead, we let ourselves drift into sitting "glued to the tube," or succumbing to some of the other habit-forming alternatives to what we have decided we want to do—like the woman who wants a thin and glamorous figure, but lets today's dessert take priority over next season's size 9 dress.

The emergencies of everyday living can push us away from our goals, too. Everyone's life, at some time or another, requires the choice of an immediate activity that interferes with an overall plan. If Dad phones to say that he is taking the 6:00

P.M. plane to Chicago and will need shirts for the trip, then obviously ironing is, on this particular day, more important than the serenity-producing hour of rest. The trick, however, is not to let that hour of rest be used up on a chatty phone call the next day, or on baking a batch of cookies the day after that. If something important and unpostponable preempts your time for Bible reading one morning, don't give up; keep trying. It is better to read two days one week and three the next than not at all. You may be progressing at "the pace of a hen"—a run forward, a dash backward, a stop to peck at a pebble in the road—but that is better than no pace.

We are making priority choices all the time; we cannot *not* make them. For if we do not make them consciously, these insidious, unconscious choices will be deciding who we are and what we are becoming.

What do your day-by-day choices say about your scale of values? When you make a decision about a long-term goal, do you at the same time mentally revise your list of daily priorities? Or do you let time just quietly slip away "as if you could kill time without injuring eternity," as Thoreau said? ◀



REVOLUTION

BY ROBERT McAFEE BROWN

THE Grand Cliché of Vatican II can be stated in a number of ways. The most obvious way to state it goes: The Council did not end on December 8; it only began. The more sophisticated version goes: The Council might well say of itself, in T. S. Eliot's words, "in my end is my beginning."

But clichés, no matter how obvious they sound, usually enshrine some kind of truth, or they would not survive. Like old soldiers, they never die; but unlike old soldiers, they do not fade away. They remain, and journalists search for new ways of saying them.

I offer two refinements. The first goes: The Council has done some important things to the Church; it remains to be seen what the Church will do with the Council. And the second goes: Pope John opened some new doors for Roman Catholicism. The Council has kept those doors open. We must now see how far the Church will walk through them.

In this and two succeeding articles, we shall assess the Council in three different ways. First, we shall single out some of the "highlights" of the four sessions—those moments when a new direction was taken and a whole new host of possibilities emerged upon the scene. Secondly, we shall examine and assess some of the specific achievements of the Council, and finally, we shall look at what all these might mean for the future, not only for Roman Catholics but for non-Romans and non-Christians as well.

Here, then, is a baker's dozen of turning points in the Council that in retrospect loom much larger than they may have seemed at the time.

1. The very fact that the Roman

Catholic Church, having formally defined the Pope as the supreme teaching authority, held a Council at all is significant. No one expected it, and even Pope John's decision to call it was unpremeditated and ascribed by him to a "moment of inspiration." Since 1870, the date of the promulgation of the dogma of papal infallibility, it has been assumed in most quarters that the Pope would make all the decisions. Few people, if any, foresaw a time when the Pope would ask the bishops and heads of religious orders from all over the world to share with him in a Council of the Church.

Along with the decision to hold a Council must be linked the decision to invite non-Roman Catholics to attend the Council as observers. The presence of the observers meant that from the start the Council fathers could not but be aware that they were dealing with matters whose importance went far beyond the intramural concerns of Roman Catholics. What they said about Mary had ecumenical implications, and what they decided about communism, or birth control, or married deacons, or religious liberty was more than their own private concern.

*What really happened at
the four sessions of
Vatican Council II?
A distinguished observer
offers his impressions
and conclusions.*

The presence of the observers, sitting in the front of St. Peter's in "the best seats in the house," was a constant reminder that others than Roman Catholics had a stake in what went on. Indeed, as the Council progressed, the observers became more than just "observers." In a real, if limited, sense they became participants. Their reactions, both written and vocal, were sought by theologians and bishops. On more than one occasion they offered specific alternative wordings for delicate ecumenical paragraphs. At many points the nuances of Council documents were clarified through discussion with the non-Catholic observers. In 1960 it would have been almost unthinkable for this to have happened. But it has happened, and now in 1966 it is equally unthinkable that any significant group of Christians would meet without this kind of active involvement of other Christian groups.

2. When the Council opened in October, 1962, it could have remained no more than a rubber stamp for decisions that had already been made. Indeed, many of the bishops went to Rome confident that they would be back home for good by Thanksgiving.

In the light of this, it is clear that one of the most important events of the entire four years took place within the first ten minutes. A group of cardinals discovered that the nominations for membership on the powerful Council commissions (the small working-group committees that handled the Council's work) were composed almost exclusively of the most conservative members of the hierarchy.

No sooner had the first session of the Council been called to order than Cardinal Lienart of France asked for

IN ROME



Three men represent diversity of Vatican Council opinion. Pope Paul, the leader, listens to liberal Augustin Cardinal Bea (center) as conservative Alfredo Cardinal Ottaviani looks on.

a recess of several days so that the Council fathers could study the lists and offer their own nominations as well. Cardinal Frings of Germany immediately seconded the motion, which was overwhelmingly adopted. Had Cardinal Lienart and Cardinal Frings not succeeded in their attempt, the Council would have been powerless to act on its own behalf; it would have been thwarted at every point by what turned out to be a small minority. Because they did succeed, the fathers were able to elect progressive men to the commissions. Thus, they ensured that the voice of the Council would be the voice of the entire Church.

3. The main work of the first session of the Council centered on the reform of the liturgy. That liturgical reform was needed had been clear for centuries. There had been scarcely any changes for a thousand years. The language was one the laity did not understand; the people had been reduced to the role of passive spectators; the sermon had slipped into oblivion. But, because of years of quiet but significant spadework, particularly by the Benedictines, the time was ripe for reform, and reform there was of a sort that still leaves many Roman Catholics gasping.

The reform of the liturgy was significant on its own account. But as far as the life of the Council is

concerned, the reform of the liturgy was even more significant, because it opened up to the Council fathers the need for, and the possibility of, reform in other areas of the Church's life. The liturgy constitution set the tone for all that followed. It provided *entrée* into the kind of open and creative discussion that characterized all the subsequent sessions of the Council.

4. One further event at the first session was crucial. This was the outcome of discussion on *De Fontibus Revelationis* (On the Sources of Revelation). The word *fontibus* ("sources" in the plural) was the key point. The document, prepared by a group of very conservative theologians, suggested that both Scripture and tradition were sources of Christian revelation in such a way that truth was found partly in one, partly in the other. This view has been under attack by major Catholic theologians for the last quarter of a century. These theologians have favored a view giving centrality to Scripture as the source of Christian truth.

The Council fathers rejected the ultraconservative documents. Parliamentary confusion made it necessary for Pope John himself to withdraw this topic from discussion. After three years of conciliar refinement, the Council finally approved a document

on revelation that gives remarkable freedom to Biblical scholars and offers immense possibilities of ecumenical rapport in an area that would have been closed off for good if the earlier draft had been approved.

5. After the untimely death of Pope John, the world wondered which way Pope Paul would lead the Council. Perhaps the high point in his pontificate to date was his opening allocation at the beginning of the second session. After pointing out the need for the Church to come to a clearer understanding of itself, Paul urged the necessity of inner renewal. He then went on to lay down a charter for the ecumenical task of reunion, and for the necessity of dialogue with the outside world.

This four-point program determined the direction of the rest of the Council. As a result of Paul's decisive speech, significant breakthroughs occurred in each area, however slow the program may have seemed at times to be. It was also in this speech that Paul publicly declared that Catholics must accept their share of responsibility for the sins of division. He thus erased an impression of more than four hundred years' duration that Catholics feel the fault lies entirely on the Protestant side.

6. The most far-reaching instance of the Roman Church's coming to a clearer understanding of itself focused

Revolution in Rome

around the famous "five questions" propounded during session two. Cardinal Suenens of Belgium announced, during the debate on "collegiality" (the matter of the degree to which the other bishops share rule in the Church with the Bishop of Rome), that there would be a kind of straw vote to determine the sentiments of the Council, so that the theological commission charged with revising the document on the Church could have some guidance.

For fifteen days nothing was heard of the questions. It was apparent that a behind-the-scenes battle of mammoth proportions was being waged. When the questions finally emerged for a vote, and the vote was taken, about 80 percent of the Council fathers voted in favor of an understanding of teaching authority that helped to correct the one-sided teaching of the First Vatican Council (1869-70), which had seemed to place all authority solely in the Pope. This vote was probably the point at which the victory in principle of the "open-door" bishops was assured, even though rear-guard action by the politically powerful minority continued until the very last hours of session four.

ABOUT THE AUTHOR

Dr. Robert McAfee Brown has been an official observer at Vatican Council II for the World Presbyterian Alliance and was present at the close of its final session. The United Presbyterian clergyman received degrees from Amherst College, Union Theological Seminary, and Columbia University, and has taken postdoctoral studies at Oxford and St. Andrews Universities in the United Kingdom. He was a chaplain in the United States Navy during World War II, and taught at Macalester College and Union Seminary. He is presently professor of religion at Stanford University. Dr. Brown is the author of several books and a regular contributor to Protestant, Roman Catholic, and secular publications.

Dr. Brown's article is An Interchurch Feature, prepared especially for THE EPISCOPALIAN, Presbyterian Life, and The United Church Observer.

7. By far the most dramatic moment of the second session was the Frings-Ottaviani exchange on the activities of the Holy Office, the inheritor of the Inquisition that is charged with examining heresy and suppressing wrong opinions. Cardinal Frings of Cologne, old and almost blind, speaking clearly enunciated Latin without a manuscript, stated in the course of one debate that the activities of the Holy Office were "a scandal to the Church."

This forthright statement brought applause from the bishops and an angry reply, later the same morning, from Cardinal Ottaviani, head of the Holy Office. Significantly, this exchange got out into the open the need for reform at the very heart of the Church. The Holy Office, for example, was empowered to suppress the writings of theologians, or to order theologians removed from their teaching positions, without offering any explanation or chance for rebuttal. The practice of secrecy in these proceedings had proved itself an offense to other Roman Catholics—but who could say so without himself running the danger of being suppressed by the Holy Office? Cardinal Frings thus said publicly what was in the hearts of many bishops.

From that moment, the problem could not be overlooked. The sweeping reform of the Holy Office, announced by Pope Paul just before the end of session four, is surely one of the fruits of Cardinal Frings's courageous utterance.

8. The introduction of the schema (or draft) on ecumenism was another turning point in the Council. For the first time in four centuries, the Roman Catholic Church in an official way turned to the task of healing the divisions of Christendom. The decree on ecumenism marked a significant reversal of the triumphalist Catholic attitude of the past that said, "Christian unity? Easy. Just come back home to Rome."

The new attitude stresses the need for all Christian Churches to engage in inner reform and renewal so that they can approach one another in a new fashion. The course of the discussion of the ecumenism decree illustrated the mind of the Council

growing and enlarging in almost visible fashion. For example, the first draft of the document referred to Protestants simply by the sociological term "communities," whereas the Orthodox were referred to as "churches." By the end of the debate, however, it was clear that this distinction was invidious; the text approved at the following session used the term "churches and ecclesial communities" throughout.

9. From the start of the Council it was certain that unless the fathers really established, as part of official Catholic teaching, that religious liberty was the right of all men everywhere and not just the right of Roman Catholics, nothing else the Council did would really amount to very much. This has been an area of great non-Roman dissatisfaction for centuries, partly because some Roman Catholics genuinely believe that only Romans have the right to preach, witness, and proselytize. For this reason, no conciliar statement, with the possible exception of the one on the Jews, met with more stone-walled resistance by the conservatives than the statement on religious liberty.

Simply getting it onto the floor for debate at session two was a victory of major proportions. Through the rest of that session, and all of sessions three and four, there were repeated conservative attempts to water it down, scuttle it, and delay it, for fear (so the conservatives argued) that it would tend to encourage the belief that one religion is as good as another. Thus the day of its presentation, in a ringing speech by Bishop de Smedt of Bruges, was a red-letter day indeed, exceeded in importance only by its adoption (six revisions later) at the final session of the Council.

10. The most important moments in session three were variations on a single theme—the theme that the Catholic Church must break out of its self-enclosed world and relate itself to the contemporary world. (It has been suggested that the phrase to summarize this trend might go, "Stop the world, we want to get on.") For example, Cardinal Leger, Cardinal Alfrink, Cardinal Suenens,

and Patriarch Maximos IV asked for a rethinking of the theology of marriage. Not only did they push beyond the traditional teaching that the primary ends of marriage are procreation and education of children, to a stressing of the equal importance of conjugal love, but they also made clear that in the light of the centrality of conjugal love, the traditional ban on birth control must at least be rethought. (So delicate was the latter issue that the Pope finally removed it from conciliar discussion and appointed a special papal commission to advise him on the matter. By the end of the fourth session the commission had still been unable to resolve the differences in attitude among its members.) Maximos IV even went so far as to warn the fathers against treating marriage from the point of view of a "bachelor psychosis." There were similar speeches about religious liberty and the need for a disavowal of anti-Semitism and the teaching, sometimes found in Catholic catechisms, that the Jews are guilty of deicide (i.e., killing God). The American hierarchy contributed some important speeches on both of these questions.

Another breakthrough of a different sort occurred at session three. One morning the Pope went to the Council and urged the fathers to adopt the statement on missions that was to be discussed that day. After he left the session, however, bishop after bishop rose and literally tore the statement to shreds, so that it had to be sent back to the commission for a total recasting.

Some Roman Catholics were aghast that the Pope's suggestion was not immediately accepted, but others realized that there was something very important about the whole episode; namely, that if the other bishops *do* share rule with the Bishop of Rome (as the doctrine of "collegiality" declares), there has to be freedom for differences of opinion even between Pope and bishops. But beyond this, the rejection of the draft enabled missionary bishops to suggest many creative changes during the period of rewriting, which made possible a better document for promul-



Pope Paul celebrates Mass in St. Peter's Basilica as observers watch from "the best seats in the house" just behind high altar (left center). The observers' participation in Council sessions set a precedent for future interchurch cooperation.

gation at the end of the Council.

11. Thus far, we have been pointing to high moments in the Council. There were low moments as well, though none quite so low as the ending of the third session. This moment can serve as an example since it, too, was a "turning point."

Various events conspired during the last week of session three to send the bishops home discouraged and even angry: a promised preliminary vote on religious liberty was not forthcoming; nineteen papal changes were made in the ecumenism decree without opportunity for the bishops to debate them; the Pope, in his closing speech, gave to Mary the title "Mother of the Church," even though the bishops in their earlier debate had ruled the title out as an

inappropriate one. It seemed, for a while, as though the powerful Curia (the conservative group of papal assistants) had gotten through to Paul, convinced him that the Council was getting out of hand, and persuaded him to recapture control after the fashion of Popes in the pre-Vatican II period.

The gloom lasted many months; there were those who predicted that the final session would end in disaster. That this session did not end in disaster is due to many factors, but it is surely arguable that one of the reasons it did not was precisely because many Roman Catholics (and non-Romans as well) raised their voices to warn that this was not the way to move forward creatively.

12. One of the most important

Revolution in Rome

breakthroughs came during the very last week of the Council. The Pope suggested that at his last audience with the non-Roman observers, there be a service of joint prayer rather than simply an exchange of speeches. As the idea took form, it was decided to include the other bishops as well. In the brochure for the service, the Pope was not described as presiding but simply as "participating." Protestant and Orthodox observers likewise "participated" by leading in prayer and reading Scripture. The Pope preached a sermon, and the entire congregation—observers and bishops alike—sang in English, "Now Thank We All Our God."

Many bishops in the past have been unwilling to permit such services in churches of their dioceses. Now that the Pope himself has set the precedent, it will be a die-hard bishop indeed who feels himself able to refuse a request for such a service. This area of joint worship has been one of the most delicate in ecumenical relations, and inestimable good was done by the Pope's very generous gesture. Thus another wall of separation begins to crumble.

13. The final high point can be symbolized by the note on which the Council ended. After having come to the end of four years of hard work, it would have been no more than natural for the fathers to conclude on a note of self-congratulation, turning inward with justified pride and taking stock of their achievements. But the events at the end of the Council showed something quite different. They showed the Church turning outward toward the world, offering itself as the servant of the world.

Whether by accident or design (and few things happen by accident in Rome), two of the most important documents of the Council—the decree on Religious Liberty and the pastoral constitution on The Church in the Modern World—were among the last four to be promulgated on December 7. Each symbolized an important step outward toward non-Catholics, and each was adopted with an incredibly small number of *non*

placet (negative) votes. Before promulgation, the religious liberty decree had had 249 *non placets*, but when the final vote was announced, the *non placets* had shrunk to seventy, something like 3 percent of the total vote.

Similarly, the hotly debated schema on The Church in the Modern World had only seventy-five *non placets*. Both votes made clear that the Council had overwhelmingly committed itself to a serious and ongoing dialogue with modern man—and not just on terms dictated by the Church, but on the terms dictated by the common humanity of all men.

This outward thrust was further symbolized by the open-air session the following day. Although the service was much too long (over four

hours) and had some Cecil B. de Mille touches to it—one observer privately referred to it as a *spectaculum religiosum*—it nevertheless dramatized in a vivid way the Church's concern to reach outward. Various cardinals read messages to groups within "the modern world"—rulers, intellectuals, artists, women, the suffering, workers, and youth—and representatives of these groups, such as Jacques Maritain for the intellectuals and the architect Luigi Nervi for the artists, received the messages.

A Council that began indoors shrouded in an antiquated notion of "secrecy" had ended in the open air, offering the fruits of its work to all mankind. ◀

To be continued next month.

Pope Paul is carried through dense crowds in St. Peter's Square as he arrives for closing session of Vatican Council II. The Council has ended, but the work of renewal both within and outside the Church remains.



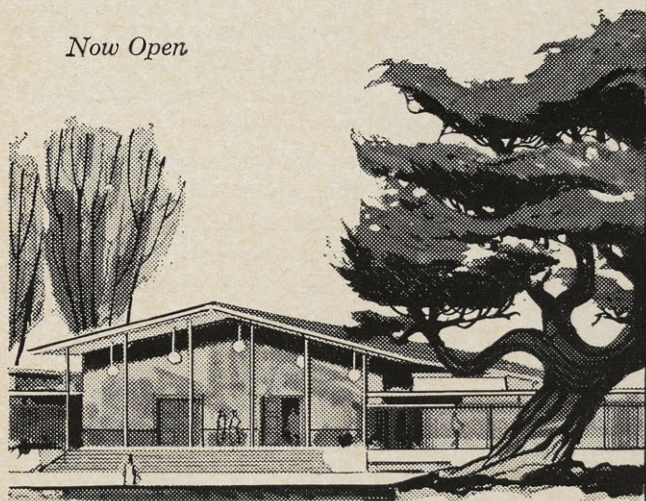
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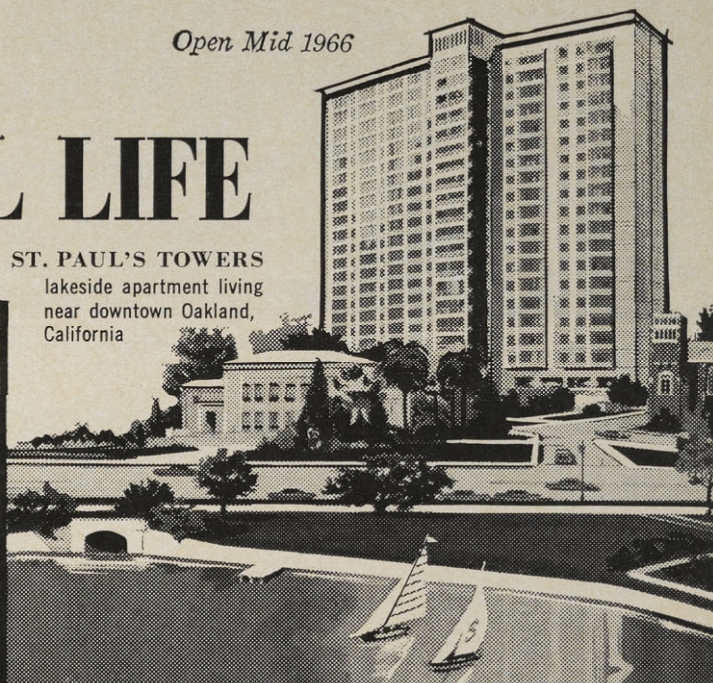
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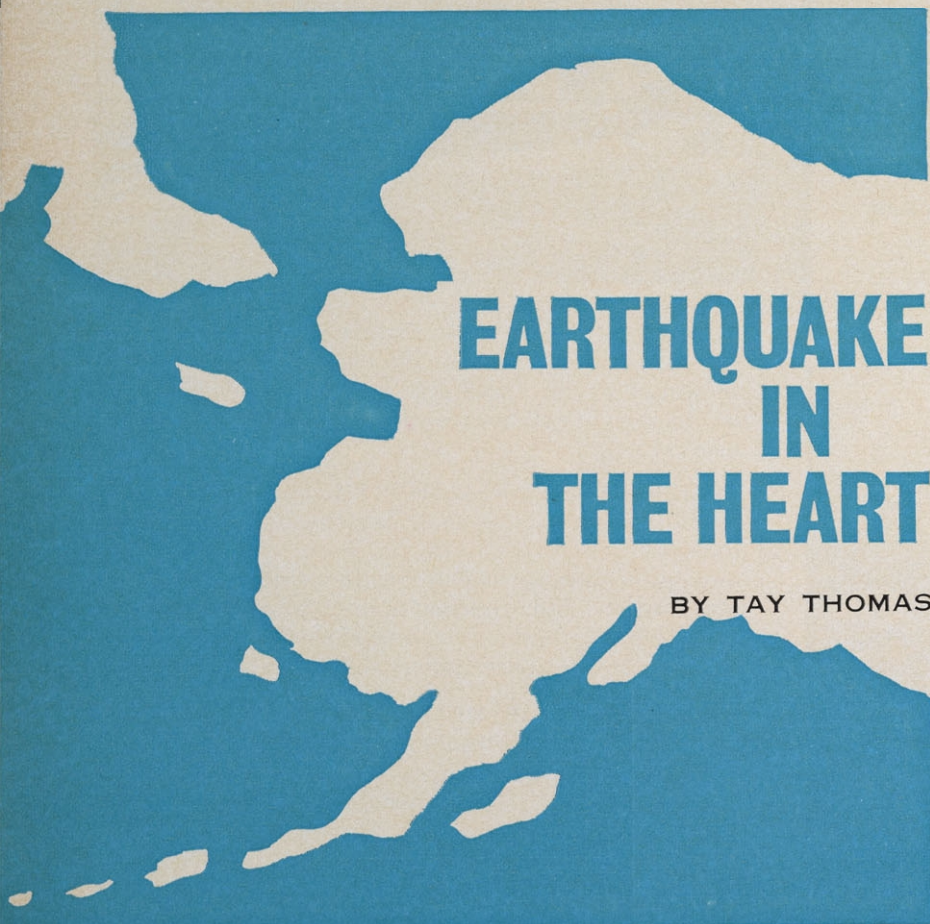
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Over 3,000 miles from home, the Rev. Peter Yoshimura discovers Alaska.



Participating fully in parish life, Father Yoshimura clears brush below St. Mary's. The young priest's enthusiasm attracted many church members to the task.



A young Japanese priest takes charge of a mission parish in Anchorage, Alaska. The heartwarming story of give-and-receive across the North Pacific.

LOWELL and I were away when Peter arrived in Anchorage, and we missed all of his first four weeks of settling into a totally new way of life. Peter has described those weeks this way: "I find that Alaska is a beautiful country, brisk, clear air and wide land. My mind is becoming bigger and bigger. From Father Zabriskie's house I can see a living picture from the big picture window, and I feel of a very warm mind in Christ in this Christian body." And then came the day when "I celebrated the Holy Communion in English by myself. At that time I felt an earthquake in my breast."

A description which needs no translating to Alaskans!

In fact, an earthquake may have started this whole story. For it was after accepting almost overwhelming, warmhearted support from people and churches everywhere following our earthquake here in Alaska in 1964 that our mission, St. Mary's, sent a contribution to Niigata, Japan, when they suffered a similar catastrophe in the spring of 1965. Then we sent part of St. Mary's tenth anniversary gift to Japan, to put a student through seminary for a year.

Our congregation had been acutely conscious of the idea of Mutual Responsibility and Interdependence for some time, perhaps because we have been on the receiving end of the missionary pipeline—too much for our own good. We felt the need for our church to live outside itself, but had been unable to make this truth a vital fact in our lives.

Our need for a closer, more personal tie than those we had made with Japan was answered. During a vacation visit to Japan our minister, the Rev. A. C. Zabriskie, and his

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wife, Margie, heard about the Rev. Peter Yoshimura.

Peter, an outgoing young Japanese with potential for strong leadership, is the minister of a small church in Kuwana, a crowded industrial city in central Japan. With the help of the Rt. Rev. Matthew Y. Mori, Bishop of Kyoto, and the Rev. Kenneth Heim, Senior Representative in Japan of the American Episcopal Church, the first tentative arrangements were made for Father Yoshimura to spend three months at St. Mary's, two of them as priest-in-charge while the Zabriskies were on furlough.

Financing was just one of the many obstacles facing "Operation Yoshimura." St. Mary's would pay Peter's fare and expenses, but the money would have to come from outside our own budgetary funds, as we were working hard to become a self-supporting congregation for the first time in 1965. With the help of a tremendously successful Shrove Tuesday pancake supper, and gifts from friends in other churches all around the country, our goal was finally reached. When Bishop Mori resolved the final problems of a replacement for the Kuwana parish, Peter was on his way, on May 6 taking his first jet plane ride from Tokyo to Anchorage—in fact, his first trip outside Japan.

Thus, on our first Sunday back home in early June, Lowell and I went to church virtually bursting with curiosity and eagerness to see how "Operation Yoshimura" was working. We noticed first of all that the church was filled—attendance had certainly not fallen off. As the service began, I felt concern over Peter's obvious difficulties in reading English. But, after the first few moments of following him, I realized that because Peter was working harder, I was concentrating harder—in fact, so was everyone else in church. Many of the long-familiar words suddenly took on new meaning.

When it was our turn to join Peter in prayers and responses, there was no hesitancy or quiet mumbling—everyone was leading Peter with tremendous enthusiasm. Reflecting this same spirit, our lay reader took a more effective and stronger part in the service. And the intensely quiet



The Rev. Peter Yoshimura (above) stands before his adopted church. His ability to rise above the language barrier made him a favorite with the Alaskans and especially the children (below), who watch eagerly as he writes prayers in Japanese.



Peter joins Carol and Bob Libby (left) and the Thomases: Anne, David, the author, and her husband, Lowell, on a visit to Point Hope, Alaska. The village graveyard in the background is surrounded by a fence made from the rib bones of whales.



Earthquake in the Heart

concentration on the part of the congregation while Peter read his sermon would be the envy of any clergyman.

St. Mary's people have always participated fully in their worship, but we could feel something extra now. Peter had written that he hoped the Holy Spirit would help him to express himself. Perhaps the Holy Spirit was also helping us to understand Peter, and to worship our one God together, above the language barrier.

The congregation supported Peter in many other ways, and how easy this was to do, because we all found him to be such a warmhearted, friendly, and receptive person. And how easy it was for us to give when this young Japanese priest gave himself so completely to every aspect of his work. All homes were opened wide for him, and I quickly discovered that there was a two-week waiting list before we could invite him for dinner.

Our work parties, to help maintain and improve the church grounds, had the largest and most enthusiastic turnouts in several years—Peter happily trying his hand at the paintbrush and garden rake. The summer church school was just as well attended, the children eagerly learning Japanese words, and watching with rapt attention as Peter wrote prayers in his own intricate alphabet.

And as we worked and worshiped together, we learned much about Peter, his country, and his church.

One Sunday we celebrated part of the Holy Communion in Japanese, and another morning we worshiped using the exact translation of the Nippon Seikokai (Holy Catholic Church in Japan) liturgy. Again the difference in words did not seem to change our praying together. The experience only served to bring to life for us the often hollow expression that we are all brothers in Christ, regardless of race, language, or culture.

Because Mutual Responsibility and Interdependence in the Body of Christ is the basis for "Operation Yoshimura," we at St. Mary's are now asking ourselves just what Father Yoshimura took back to his parish in Japan. We are aware that al-

though we undertook the burden of his fare and expenses, his congregation, in turn, gave up a great deal. It is a real hardship for a small and struggling congregation to give up their only clergyman. I only hope that we gave to Peter enough to make each person in his parish feel that the whole project was worth the sacrifices involved.

Peter, of course, took back many personal and perhaps trivial impressions of our country and way of life. He told us that our homes are so much more informal than those in his homeland, with women and children taking an active part, whereas in Japan they remain in the background. He said that he had an easy time adapting to our cars and roads, because we have much less traffic, and drivers adhere far more closely to the laws. This may be because we place greater emphasis on human life.

Peter also felt that time here seems so valuable, that the people make such good use of every moment. Perhaps this was his polite way of describing our hectic American dash through life! The great evidence of the Japanese goods in our stores made him feel at home. He was amazed at the number of Alaskans who had visited Japan, and especially surprised to find Japanese food so popular here. "I never expected to eat Sukiyaki and drink green tea [in Alaska]," he wrote Dr. Heim.

Perhaps all these impressions combined are helping the people of Peter's church feel closer ties with us, but Peter also took back the experience of being a part of a larger Church within a Christian community. This, he felt, would be a tremendous help to him as he returned to a country where Christianity is in the great minority. The Nippon Seikokai consists of 350 parishes, missions, and preaching stations, with a total membership of 46,000 persons (Peter's parish in Kuwana has fifty-one members)—out of a population in Japan of about ninety million.

Obviously Peter carries on in the Christian mission under a tremendous handicap. He cannot gain access into most homes and centers of work, because as a Christian he has no particular status among his own people

—whereas foreign missionaries are welcome virtually everywhere simply because they are visitors.

Bishop Mori and Dr. Heim believe that because Peter was singled out and invited to the United States, especially to serve an American congregation in the name of Christ, he will achieve a position and identity among his own people that can be of tremendous use in the service of Christ in his homeland.

Peter also took home a strengthened conviction that the Church is composed not just of clergymen and laity, but of the people of God. He felt that in Japan, Christians tend to think of their priests solely as teachers (they even call them *Sensei*, or teacher) and of themselves as children who must only be receptive and learn. Actually, this misconception of the purpose and function of the ministry is acknowledged as one of the great weaknesses of the Church everywhere, and so we at St. Mary's worked with Peter to help express our relationship with him in the positive terms of all being part of a witnessing community.

But, above all, Peter took back with him the sense of brotherhood we shared. In his last sermon at St. Mary's, he said, "We thank God that He has made us in a worldwide fellowship of many races, so that the riches and talents of one church may meet the needs of another. All receive from God, and all are called to give to others. We can no longer think of some churches doing all the giving, and some doing all the receiving. We pray that we all may learn to give and to receive men, money, and ideas with true and sensitive Christian love."

Peter ended by saying that since leaving home, he had been constantly aware of the voices, encouragement, and prayers of his own people thousands of miles away. "And now I am sure when I return to my work in Japan, you will always be in my mind and even in my church there as the invisible congregation."

We will be there, Peter, in thought and prayers, and we will never forget the strength of the feeling of the oneness of the family of God we all shared while you were with us. ◀

CENTURY OF THE HOMELESS

Many labels attempt to characterize the twentieth century—the Space Age, the Jet Age, the Atomic Age, the Age of Youth, the Age of Anxiety, the Age of the Computer. Of all these descriptions, the saddest is “the Century of the Homeless Man,” a term acknowledging this era’s mounting toll of refugees—individuals displaced by shifting events over which they have little or no control.

Continued on page 30

Sad faces, tattered clothing, and physical signs of malnutrition are the identifying stamps of the world’s unmilitarized army of the homeless, like these on a road in Vietnam.

CENTURY OF THE HOMELESS

Continued from page 29

At present, nearly ten million people—in Africa, Asia, Latin America, and virtually every part of the world—are refugees. Their numbers increase almost daily, as yesterday's international news inevitably precipitates today's refugee crisis. According to a report recently issued by the United States Committee for Refugees, "At any moment, given the pace and ferment of the world's life in our time, a new company of the homeless may be seeking asylum."

Who Is the Refugee?

Quite literally, the refugee is one who seeks refuge, or asylum, in a country other than his own. In practical terms, he is a person who has lost his citizenship, or has been forced to leave his own homeland, with the result that he is deprived of "a minimally decent life."

If a man has work, but must live in a camp rather than his own dwelling, he is a refugee; conversely, if he has his own housing, but no chance to work, he is also a refugee. If he has work and shelter, but remains separated from his family, with no sure knowledge that all will eventually be reunited, he is a refugee.

Where Does He Come From— and Go?

Many Americans tend to retain a twenty-year-old image of the refugee—the European set adrift by World War II. Through massive resettlement efforts, two and one-half million Europeans have found new lives in new lands. Since the end of World War II, the United States alone has welcomed over one million new inhabitants.

Today, some 10,000 Europeans leave Iron Curtain countries each year. While this seems a large number, Europe is no longer a crisis area, especially when compared with tiny

South Korea, which has provided refuge for over four million people in little over a decade. Of these four million North Koreans, more than one million still are not permanently resettled.

Another example of a continuing refugee crisis is Hong Kong, where nearly two million mainland Chinese are seeking asylum—and where tens of thousands are not winning their battle against hunger.

Africa's Turmoil

Africa is a continent of new nations: all but ten of the thirty-seven independent countries there have gained autonomy since 1960. Of the forty-nine national territories in Africa, some thirty-five are now engaged in resettlement programs for at least 695,000 people displaced by the rise of new borders, and new tensions.

The South Vietnam Situation

By September 1, 1965, there were 600,000 refugees in South Vietnam, some from North Vietnam, some from Communist-dominated areas in South Vietnam itself. Now, experts estimate, the number is closer to one million.

The Cuban Crisis

Americans have gained firsthand experience in meeting a refugee emergency through their efforts to welcome newcomers from Castro's Cuba. Since 1961, 177,150 people have arrived from Cuba; of these, 88,387 have been permanently resettled. Currently, this country is confronted with a new Cuban refugee crisis.

Along with Federal appeals to church organizations once again to help resettle the refugees, an inter-religious committee in Miami, Florida, has asked for a Federal representative to direct a multiagency program on a community-wide basis. Speaking as chairman of the Dade County Community Relations Board, the Rt. Rev. James L. Duncan, Episcopal Suffragan Bishop of South Florida, has said, "All government aid programs for Negroes are slow get-

ting started, and there is not enough money." At the same time, he continued, "the emergency program for the refugees is rushed millions of dollars, and the Negroes, who are American citizens, resent it." The Bishop went on to urge a community-wide program in education and employment for both long-term residents and new arrivals from Cuba.

Affirmative Answer

Despite the massive problems created by a sudden influx of newcomers, the United States, and other countries where refugees seek asylum, have answered affirmatively. Along with the response of individual citizens who help refugees find jobs, homes, and acceptance in their communities, a number of programs are sponsored by churches and other nonprofit organizations.

The list of these agencies is long, and the work of many of them—such as Church World Service, the American Friends Service Committee, Catholic Relief Services, the Joint Distribution Committee, the International Rescue Committee—is well known.

The list of refugee needs in almost every area—food, tools, education, vocational training, medical care—is longer still, and help is needed in ever-growing quantities.

Eloquent Appraisal

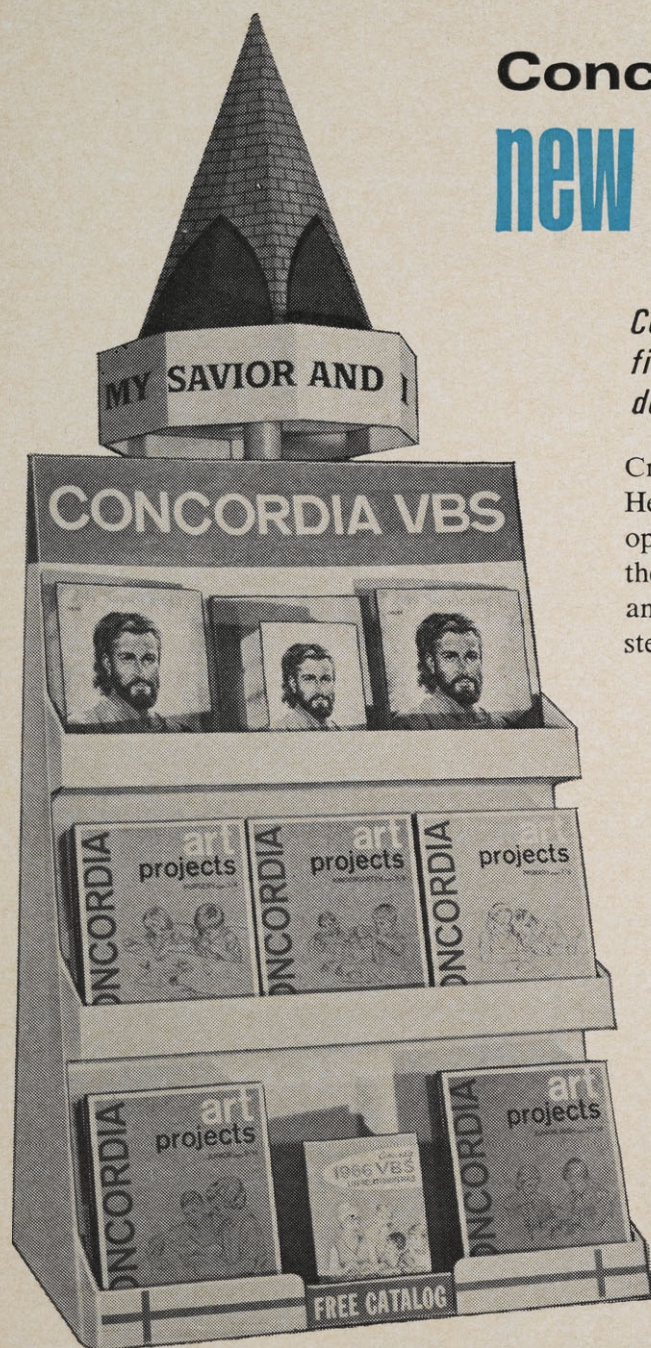
A statement in the report of the United States Committee for Refugees eloquently describes the refugees' tragedy, and the responses made by those more fortunate: "... the shocking number of refugees on every continent is the most tragic evidence of man's inability to manage himself, his religion, his politics, and his hungers, with due concern for his fellow man. On the other hand, our continuing efforts to help the refugee, wherever he is, in his need, whatever its cause, is heartening evidence that the healing impulses of sympathy, and neighborliness, are at work among us, nourishing man's hopes for peace and freedom." ◀



Somehow it seems almost too much to expect of one man. On call at any hour . . . with the ability to lead worship, teach, preach, take part in community affairs, visit the sick, make parish calls . . . and maybe even run the mimeograph. Yet he doesn't feel put upon. He accepted these responsibilities when he answered the call to the priesthood. Even so, your rector welcomes all the help he can get. That's why **THE EPISCOPALIAN** is edited to serve as an extension of his ministry. Going into the home of every member of the parish every month, **THE EPISCOPALIAN** will greatly increase the number of well-informed lay persons. Working with people who know more about the Church to begin with makes the rector's task that much easier. Talk with him about beginning the Parish Plan. He will welcome the help it provides, and will be grateful to you for taking the initiative. It costs only \$2 per family per year.

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EL DORADO..... Religious Book Store

CALIFORNIA

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CANOGA PARK..... Kirkman's
CHICO..... Chico Christian Center
COSTA MESA..... Sacred Treasure House
FRESNO..... Fresno Bible House
LA HABRA..... Antioch Book & Gift Shop
LA MIRADA..... Peterson Sales
LONG BEACH..... Lighthouse Gospel
Book Store
LOS ANGELES..... Augsburg Publishing House
LOS ANGELES..... A & M Markus
OAKLAND..... Western Book & Tract Co.
OXNARD..... Rudd's Christian Supplies
PALO ALTO..... Newton's Christian Bookstore
SACRAMENTO..... Christian Book Center —
Downtown and North Area
SAN DIEGO..... Gospel Bible Book Store
SAN DIEGO..... Lutheran Book Store
SAN FRANCISCO..... Lutheran Book Store
SAN FRANCISCO..... Pacific Lutheran
Book Shop
SAN JOSE..... Evangel Book Store
SAN JOSE..... Western Book & Tract Co.
SANTA ANA..... The Scripture House
STOCKTON..... Stockton Bible House
TORRANCE..... Bible Book & Gift Shop
UPLAND..... Christian Light Book Store
VAN NUYS..... Valley Book & Bible Store
WESTMINSTER..... Lighthouse Gospel
Book Store

COLORADO

BOULDER..... Christian Book House
COLORADO SPRINGS..... Christian Book &
Music Store
DENVER..... Bible Book Stores
DENVER..... Book Service
GREELEY..... Bible Book House
PUEBLO..... Scripture Supply Store
WHEATRIDGE..... Church & Home Supply

CONNECTICUT

ROCKY HILL..... Christian Book Store

DELAWARE

WILMINGTON..... Christian Supply Center

DISTRICT OF COLUMBIA

WASHINGTON..... Church Book Shop
WASHINGTON..... Pursell's Bookstore

FLORIDA

BRADENTON..... Vogt's Bible Bookstore
CLEARWATER..... Good News Book Store
EAU GALIE..... Bible Book & Supply Center
FT. LAUDERDALE..... Bible Book Center
FT. LAUDERDALE..... Christian Book Store
LEESBURG..... Christian Supply Center
N. MIAMI..... Bible Book Store
ORLANDO..... Colonial Bible & Book Store
ORLANDO..... Lutheran Church Supply Store
ST. PETERSBURG..... Florida Christian
Supply Center
SARASOTA..... House of Gifts
SOUTH MIAMI..... Bible Center
TALLAHASSEE..... Campbell's Religious
Books & Supplies
WEST PALM BEACH..... Sunshine Shoppe

GEORGIA

EAST POINT..... Christian Book Store
MACON..... Macon Christian Book Store

IDAHO

TWIN FALLS..... Magic Valley Christian Supply

ILLINOIS

BLOOMINGTON..... Provident Bookstore
CHAMPAIGN..... Smucker's Book Center
CHICAGO..... Christian Supply Centre
CHICAGO..... Lutheran Bible & Church
Supplies, Inc.
CHICAGO..... Nelson's Bookstore
DECATUR..... Andersen's Bible & Book Store
DES PLAINES..... Moody Book Shop
EAST ST. LOUIS..... East St. Louis Christian
Supplies
ELGIN..... David C. Cook Retail Store
EVERGREEN PARK..... Bible Book Center
HARVEY..... Christian Book Store
JOLIET..... Christian Bible House
KANKAKEE..... Ray's Christian Supplies
LA SALLE..... Dawson's Bible & Gift Shop
MARION..... Gospel Book Store
MOLINE..... Strombeck's
OLNEY..... Christian Supply
PEORIA..... Berean Book Store
PEORIA..... Christian Supply Center
PRINCETON..... Gospel Book Store
QUINCY..... Christian Supply Center
ROCKFORD..... Scripture Book Store
SOUTH HOLLAND..... Calvary Book Store
SPRINGFIELD..... Berean Book Store

INDIANA

BEDFORD..... Christian Supplies
CRAWFORDSVILLE..... Christian Supply Center
DECATUR..... Holthouse Drug Co.
FT. WAYNE..... Lutheran Book Store
GARY..... Bible Book Center
GOSHEN..... Provident Book Store
HAMMOND..... Roy W. Kolas Church &
S.S. Supplies
INDIANAPOLIS..... Lutheran Supply Center
INDIANAPOLIS..... Meigs Publishing Co.
MUNCIE..... Fisher's Religious Book &
Gift Shop
SOUTH BEND..... Family Book Store
WEST TERRE HAUTE..... Christian Supplies
WINONA LAKE..... Light & Life Book Shop

IOWA

AMES..... Ames Christian Supply
BURLINGTON..... Peterson Christian
Book Store
CEDAR RAPIDS..... The Christian Bookstore
CLINTON..... The Christian Bookstore
DECORAH..... Anundsen Book Center
DES MOINES..... Boone's Book & Bible
Store, Inc.
FORT DODGE..... Mary's Bible, Book &
Gift Shoppe
GRINNELL..... Grinnell Office Supply
MASON CITY..... Miller's Christian Book &
Gift Shop
NEWTON..... B's Christian Bookstore
OSKAHOA..... Oskaloosa Book Store
SIOUX CITY..... Christian Book & Gift Shop
STORM LAKE..... Slater's Distributing Co.
STORM LAKE..... Van's Bible & Book House
VINTON..... Religious Book Store
WATERLOO..... Cedar Book Store
WELLMAN..... Greene Center Book Store

KANSAS

DODGE CITY..... Christian Book House
HUTCHINSON..... Christian Supply Store
OVERLAND PARK..... Herald & Banner Press
SALINA..... Leffingwell's Inc.
SALINA..... McCoy Christian Supply
TOPEKA..... Bible Supply Station
WICHITA..... Better Book Room, Inc.
WICHITA..... Church-Crafts Supply Company

KENTUCKY

LEXINGTON..... The Book Shop
LOUISVILLE..... Herald Book Store
WINCHESTER..... Bethany Book Room

LOUISIANA

BATON ROUGE..... Bible & Book Center

MARYLAND

ANNAPOLIS..... Christian Book Shop
BALTIMORE..... Christian Book Store

BALTIMORE..... Peter & John Trustworthy
Book Store
COLLEGE POINT..... The Lamplighter
WALDORF..... Bread of Life Bible Book Store

MASSACHUSETTS

BOSTON..... Fellowship Book Store
BROCKTON..... The Heritage House
WORCESTER..... Fellowship Book Store

MICHIGAN

BAY CITY..... Evangel Film & Church Supply
BENTON HARBOR..... Bible Book Store
DETROIT..... Lutheran Book Shop
DETROIT..... Lutheran Book Store
FERNDALE..... Dickson's Bible & Book House
FLINT..... Family Bookstore
FLINT..... Sunshine Bible Shop
GRAND RAPIDS..... Family Bookstore
GRAND RAPIDS..... Kregel's Book Store
HARPER WOODS..... Family Book Store
HIGHLAND PARK..... Grand Bible & Book Shop
HOLLAND..... Volkema's Book Store
JONESVILLE..... The Book House
KALAMAZOO..... Christian Book &
Supply Center
LANSING..... Christian Supply Center
LANSING..... Family Book Store
MUSKEGON..... Hage's Christian Supplies
PORT HURON..... Faulkner Christian Supplies
SAGINAW..... Evangel Film & Church Supply

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BRAHAM..... Braham Bible & Bookstore
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MINNEAPOLIS..... E. J. Carlson Book Nook
MINNEAPOLIS..... Evangelism Book Center
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School Supplies
MINNEAPOLIS..... Northwestern Book &
Bible House
MINNEAPOLIS..... Osterhus Publishing House
MONTEVIDEO..... Teigs Book Center
MOORHEAD..... Melberg Church Supply
OWATONNA..... The Family Book & Gift Shop
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ST. PAUL..... F. Henke Company
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WADENA..... Church Supply & Camera Shop

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CARROLLTON..... Susewind Hobby Shop
JOPLIN..... Forall Bible Shop
ST. JOSEPH..... Widener's Church Supplies
ST. LOUIS..... St. Louis Christian
Supply Center
ST. LOUIS..... Concordia Book Store
SIKESTON..... Bible Book Store
SPRINGFIELD..... Roderique Music &
Book Store

NEBRASKA

AURORA..... Christian Book & Gift
GRAND ISLAND..... The Lighthouse
KEARNEY..... Lydia's Books & Crafts
LINCOLN..... Christian Supply Center
NORTH PLATTE..... Maranatha Book Room
OMAHA..... Augsburg Publishing House
SCOTTSBLUFF..... Bible Book Shop
SEWARD..... The College Store

NEVADA

LAS VEGAS..... Christian Supply Center

NEW JERSEY

CHERRY HILL..... Good News Book Store
DENVERILLE..... North Jersey Church &
S.S. Supply
EAST ORANGE..... Allewan Church Service
LIBERTY CORNER..... Liberty Deaconry
Publisher, Inc.
PERTH AMBOY..... Hedberg's Bible Bookstore
TEANECK..... Reformed Church Bookstore

NEW MEXICO

ALBUQUERQUE..... The Living Word
Christian Supply

NEW YORK

ALDEN..... Sentz's Church & S.S. Supplies
BUFFALO..... M. C. Gager Church &
S.S. Supplies
BUFFALO..... Sentz's Church & S.S. Supplies
BUFFALO..... Youthtime Sword and
Shield Book Store
ELMIRA..... Elmira Christian Supply Center
JAMESTOWN..... Lutheran Book Service
NELLISTON..... Church Service Co., Inc.
NEW YORK..... Christian Publications, Inc.
NEW YORK..... Carroll Good, Inc.
PEEKSKILL..... Crusader Book Store and
Church Supplies
SCHENECTADY..... Scripture Gift & Book Store
SYRACUSE..... Christian Life Book Shop
SYRACUSE..... House of Books and Bibles
VALLEY STREAM..... Briggs' Church &
Church School Supplies

NORTH CAROLINA

HICKORY..... Bumbarger's
STATESVILLE..... Starrette's Office
Equipment Inc.

NORTH DAKOTA

DEVILS LAKE..... Bible Book & Gift Shop
FARGO..... Fargo Book & Gift Shop
GRAND FORKS..... Book & Bible Shoppe
MINOT..... The Bible Bookstore

OHIO

AKRON..... Christian Supply Center
ARCHBOLD..... The Family Book Store
CINCINNATI..... Church Supplies
CLEVELAND..... Buckeye Church Supplies
CLEVELAND..... Church World Press
COLUMBUS..... Augsburg Publishing House
DAYTON..... Christian Book & Gift Shop
EAST LIVERPOOL..... World Book &
Supply House
FINDLAY..... Christian Book & Gift Shop
LIMA..... Redmond's Gospel Gift Shop
MANSFIELD..... The Bookery, Inc.
PIQUA..... Jerry's Gift Shop
STEBENVILLE..... Tri-State Christian Book &
Supply Center
TOLEDO..... Lutheran Book Shop
VAN WERT..... Van Wert Gospel Gift Shop
YOUNGSTOWN..... Best Book Shop

OKLAHOMA

ENID..... Christian Bookstore
MUSKOGEE..... Christian Book Store
OKLAHOMA CITY..... Capitol Hill Book &
Bible Co.
OKLAHOMA CITY..... Fidelity Book & Supply
OKLAHOMA CITY..... Oklahoma Freewill
Baptist Book & Church Supply
PONCA CITY..... Book Mark, Inc.
TULSA..... Christian Book Store

OREGON

COOS BAY..... Bible Store
CORVALLIS..... The Christian Supply Store
LA GRANDE..... Homer's
PORTLAND..... Chapel Bible & Supply
SALEM..... Bible Book House

PENNSYLVANIA

ALLENTOWN..... Hackman's Bible Bookstore
BETHLEHEM..... Bethlehem Book Shop
EASTON..... Gehman's Bible House
GLENSIDE..... Christian Cinema, Inc.
GREENSBURG..... Cook's Religious Supplies &
Gift Shop
HARRISBURG..... Evangelical Press

LANCASTER..... Provident Bookstore
LANCASTER..... Youth for Christ Bookstore
LEBANON..... The Wert Bookstore
MEADVILLE..... Gospel Book & Supply Store
NEW CASTLE..... Chappell's
PHILADELPHIA..... American Sunday
School Union

PHILADELPHIA..... Grace Book Store
PHILADELPHIA..... Morning Cheer Book Store
PITTSBURGH..... Gospel Book Store
PITTSBURGH..... Lutheran Church
Supply Store
QUAKERTOWN..... Friendly Bookstore
READING..... Reading Bible House
SHARON..... Best Book Shop
SOUDERTON..... Provident Bookstore
STROUDSBURG..... Margrets Christian
Supply Center
SUNBURY..... Book of Life Bible Depot
UNIONTOWN..... Colorado Religious Supplies

SOUTH CAROLINA

COLUMBIA..... Columbia Church Supply

SOUTH DAKOTA

HURON..... Dakota Bible College Bookstore
MITCHELL..... Midwest Church Supply
RAPID CITY..... Bible & Book Store
SIOUX FALLS..... Book Nook

TENNESSEE

MEMPHIS..... J. A. Costello Co.
MEMPHIS..... Cumberland Presbyterian
Book Store
NASHVILLE..... Cokesbury Book Store

TEXAS

AMARILLO..... Religious Book Store
AUSTIN..... Augsburg Publishing House
EL PASO..... Bible Bookstore
FT. WORTH..... Lutheran Book Store
HOUSTON..... Lutheran Gift & Church Supply
PASADENA..... Hidden Treasure Book Store
SAN ANTONIO..... Lutheran Gift &
Church Supply

UTAH

SALT LAKE CITY..... Intermountain Book
Store

VIRGINIA

NORFOLK..... Long's Religious Supplies
RICHMOND..... Episcopal Book Store

WASHINGTON

KENNEWICK..... Tri-City Bible Book Store
KENT..... Gospel Book & Supply Store
SEATTLE..... Augsburg Publishing House
SPOKANE..... Evangel Book Center
TACOMA..... Dightman's Bible Book Center
YAKIMA..... Book & Bible House

WISCONSIN

BELOIT..... Christian Book Center
EAU CLAIRE..... Inspiration Bible & Gift Shop
MADISON..... Madison Church Supply
MILWAUKEE..... Allene's Baptist
Books & Supplies
MILWAUKEE..... Hammond Publishing
Company

MILWAUKEE..... Kremer Enterprises
MILWAUKEE..... Lutheran Church Supply Store
RACINE..... Lutheran Book Service
SHAWANO..... Koepsel Book & Gift Shop
SHEBOYGAN..... The Book Nook
VIROQUA..... The Lutheran Bookstore
WALWORTH..... Bible Book & Gift Shop
WAUSAU..... Christian Bookstore
WISCONSIN RAPIDS..... Geisler's

WYOMING

CHEYENNE..... Cheyenne Christian Supplies

CANADA

CALGARY, ALBERTA..... Augsburg
Publishing House
KITCHENER, ONTARIO..... Lutheran Church
Supply Store
KITCHENER, ONTARIO..... Provident
Book Store
VANCOUVER, B. C..... Shannon 5¢—
\$1.00 Variety
WINNIPEG, MANITOBA..... The Hull
Publishing Company



WORLDSCENE

Church Membership: Ups and Down

Membership in United States churches and synagogues continues to run ahead of the annual population increase, although the current growth rate has slowed. According to the National Council of Churches' 1966 *Yearbook of American Churches*, published on January 7, membership in all religious bodies increased "slightly less than 2 percent" during 1964, while the

nation's population grew less than 1.5 percent. The annual compilation of statistics shows that membership in the nation's religious bodies jumped ahead of the population increase in 1963 to a new growth record of 2.6 percent, having run neck-and-neck in 1962, and lagged behind in 1961.

In actual figures, the *Yearbook* records that 123,307,449 Americans are now members of churches, synagogues, or other places of worship. They represent 64.4 percent

of the total population, compared with 64 percent the previous year, and 63.6 percent in 1960. The new figures are mainly for the year 1964, and are based on reports by official statisticians of 250 religious bodies of all faiths for the fifty states and the District of Columbia. The compilers in the National Council's department of research emphasize that membership statistics "are merely quantitative, and cannot possibly measure either the quality or the depth of the nation's religious life."

Of all bodies reporting, 221 were Protestant, with a total membership of 68,299,478 as against 66,854,200 a year ago—a gain of 1,445,278 or 2 percent. The total Roman Catholic figure is 45,640,619, compared with 44,874,371 in 1963. This reflects a gain of 1.7 percent as compared with increases of 2.4 percent in 1963, and 2.3 percent in 1962.

Current membership in the thirty major Protestant, Anglican, and Eastern Orthodox communions making up the National Council of Churches totals 41,481,790—higher by 140,324 persons than last year's total of 41,341,466.

On the other hand, a separate table prepared by the American Institute of Public Opinion and included in the *Yearbook* shows that church attendance has been steadily, if slowly, declining since 1958. These annual figures, based on a national sample of adults for one Sunday, remained at 47 percent from 1959 to 1961, dropping to 46 percent in 1962 and 1963, then to 45 percent in 1964. The all-time high was 49 percent in 1958.

U.S.A. MEMBERSHIP STATISTICS

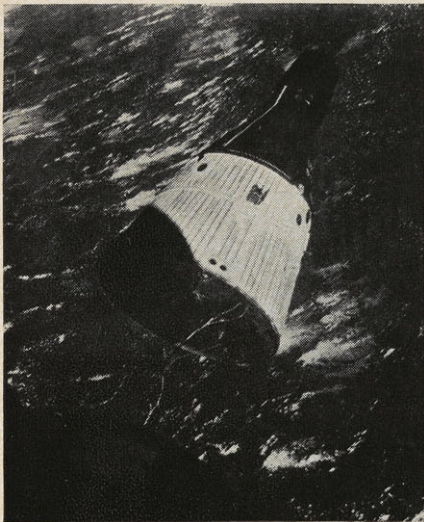
of 15 Largest Non-Roman Church Bodies
Based on *Yearbook of American Churches*
1966 Edition

1. Southern Baptist Convention	10,598,429
2. The Methodist Church	10,304,184
3. National Baptist Convention, U.S.A., Inc.	5,500,000
4. Episcopal Church	3,340,759*
5. United Presbyterian Church	3,292,204
6. Lutheran Church in America	3,131,062*
7. National Baptist Convention of America	2,668,799
8. Lutheran Church—Missouri Synod	2,650,857*
9. American Lutheran Church	2,587,204*
10. Churches of Christ	2,250,000
11. United Church of Christ	2,067,223
12. Christian Churches (Disciples of Christ)	1,920,760
13. Church of Jesus Christ of Latter-day Saints	1,850,000
14. American Baptist Convention	1,759,103
15. Greek Orthodox Archdiocese of North and South America	1,735,000*

* Includes all baptized persons

CHURCHMEN IN ORBIT

As they soared through space at speeds up to 17,535 m.p.h., the four astronauts piloting Gemini 6 and 7 toward their epic-making rendezvous literally had their hands full with controls, instruments, and other complicated equipment. Yet two of them found time for what must have been the fastest and highest worship in the history of the Church.



Gemini 6 from 7

Air Force Lt. Col. Frank Borman, command pilot of Gemini 7, is a licensed lay reader at St. Christopher's Episcopal Church, League City, Texas. His copilot, Navy Comdr. James A. Lovell, Jr., a recent convert, attends St. John's Episcopal Church, La Porte, Texas. Since their record-breaking fourteen-day flight through space would keep the two men away from church during the Fourth Sunday in Advent, Bishop Gerald Francis Burrill of Chicago decided to send the church to them. Aided by the staff and choir of Chicago's Cathedral Church of St. James, he taped a fifteen-minute Ante-Communion, with a special prayer for the men, which was beamed to them from control center.

As for Navy Capt. Walter M. Schirra, Jr., commander of Gemini 6, who, like Comdr. Lovell, attends St. John's, La Porte, his job was to get into space, find Gemini 7, and return, so there was no time for such a service. His copilot, Air Force Maj. Thomas Stafford, is a member of Seabrook Methodist Church near Houston, Texas.

Dispute Flares Over Bishops' Border Bid

A storm of controversy erupted over an invitation from the Polish Roman Catholic hierarchy to their German counterparts to attend religious celebrations in their homeland next year. The gesture was interpreted as aimed at burying past Polish-German hatreds.

The controversy, in which the official Polish Communist press and radio lashed out against the bishops' fraternal bid, came only a few months after the Public Affairs Commission of the Evangelical Church in Germany (EKID) had exploded a political bombshell by proposing that the West German government accept as final the Polish annexation of East German territories under the terms of the Potsdam Agreement after World War II. The celebrations in Poland are being held to mark the 1,000th anniversary of the introduction of Christianity into the country. Besides the German bishops, the more than fifty Roman Catholic episcopal conferences throughout the world were invited to send delegates.

A Tree Grows In the Vatican

A slender green tree has sprung from the century-old stone of Vatican City. The tree is called hope. Hope from reform-minded Roman Catholics, Protestants, and Orthodox for a vigorous renewal within the Roman Catholic Church and a common Christian front without (see *Robert McAfee Brown's analysis on page 20*). For if it was symbolic that the first Vatican Council, which proclaimed the dogma of papal infallibility, ended by flickering candlelight during a thunderstorm on July 18, 1870, it may be equally portentous that Vatican II closed at noon on December 8, 1965, amid dazzling sunlight with a fresh breeze snapping the papal flags around St. Peter's Square.

The bells of the great basilica began pealing, a choir chanted a papal anthem, and waves of cheers sprang from the throng of spectators as Pope Paul VI rode in a procession of 2,300 Council Fathers from the Apostolic Palace to the

steps of St. Peter's. Special representatives from ninety countries and international organizations, as well as 103 observers from other Churches, were among a crowd estimated at 250,000 which gathered in the square. A three-hour ceremonial formally ended the Council—a Council during which some 2,392 Roman Catholic bishops, scholars, and other leaders representing 140 nations of the world had toiled for three years to produce sixteen church-shaking decrees dealing with such topics as ecumenical relations, liturgy, the power of the Curia, and divine revelation.

In addition, Pope Paul, acting in the spirit of the Council, chose the final ceremonies to abrogate the excommunication of Patriarch Michael Cerularius of Constantinople in 1054—the year in which the Eastern Orthodox Church broke away from unity with Rome. Simultaneously, in Istanbul (the ancient Constantinople), Greek Orthodox Ecumenical Patriarch Athanagoras read the same statement and reciprocated by lifting the retaliatory excommunication which Patriarch Cerularius had invoked against the Pope of the time, Leo IX, thus ending more than 900 years of major separation within Christendom.



During the weeks following the Council's close, reaction to its work has been generally favorable among other Christian leaders. For instance, the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury and Primate of the Anglican Communion, commented that the Second Vatican Council had narrowed the gap between the Anglican Communion and the Roman Catholic Church. Dr. W. A. Visser 't Hooft, general secretary of the

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WORLDSCENE

World Council of Churches, said, "There is now a common front on the basis of which all Christians can work together to strengthen the religious-liberty situation throughout the world." The Rev. Billy Graham remarked, "The Council brought out a new understanding and spirit among all Christians. The debates provided a new understanding on the part of Protestants of what the Church of Rome believes, and it provided for a new reformation—or freedom—within the Church of Rome."

How soon this fresh spirit from Rome will turn into concrete action on the diocesan level remains to be seen. A gloomy report comes from *Ave Maria* magazine which, after a survey of Roman Catholic dioceses in the U.S., declared that plans to implement decrees of the Second Vatican Council on the local level have been made in only a few cases. Some results, however, have already become apparent in the U.S. Last year the Roman Catholic Archdiocese of Santa Fe, New Mexico, made ecumenical history by becoming the first Roman Catholic see to join a state Council of Churches. De Paul University in Chicago will become one of the first Roman Catholic universities to institute a course on the world's other major religions.

A curious side effect has come from the nation's fish industry, which fears that the Pope might rescind the ban on meatless Fridays. A Boston fishmonger is reported to have grumbled that such an edict will "raise the devil. . . ."

ANIMAL CRACKERS

The animal kingdom seems to be going crackers lately. Wild camels have attacked a Roman Catholic mission in isolated central Australia, and threaten to cause even further damage. An Anglican catechist in Damaraland, Southwest Africa, found a local bull chewing up altar linens. But Episcopalians in Great Falls, Virginia, have struck back. To establish St. Francis-in-the-Field, one of the Diocese of Virginia's newest missions, they turned a 150-dog kennel into a chapel which, interestingly enough, seats 150 people.

DIALOGUE WITH DEATH

First it was bearded beatniks carrying signs saying, "L.B.J., L.B.J., How Many Babies Have You Killed Today?" Then it was dedicated pacifists such as Roger La Porte, who set himself on fire in front of the UN. Finally it was pink-cheeked college youths attending teach-ins in campus classrooms across the nation. But now, sober, gray-haired churchmen have joined in the dialogue with death. Furthermore, this agonizing debate between the so-called "doves" and "hawks" is causing sharp controversy within church councils and has reached almost every Christian body in the U.S.



Pope Paul VI was one of the first to fire the growing dialogue publicly when he made his dramatic one-day flight to the UN to plead for "No more war, war never again!" The following month, some 500 Roman Catholic and Protestant clergymen met in New York City to form a committee called Clergy Concerned About Vietnam. Many of these same clergymen were among 25,000 persons who marched on Washington, D.C., a short time later, calling for "Peace in Vietnam." Then the Episcopal Pacifist Fellowship appealed to the President "in the name of humanity and for the peace of the world" to act for an immediate cease-fire and withdrawal of American forces.

This cry was countered by some one hundred leaders of the National Baptist Convention, U.S.A., Inc., who appealed to their fellow citizens not to contribute to further disunity over the Vietnam crisis. The most significant statement to date

Continued on page 39

THE EPISCOPALIAN

SPECIAL REPORT

1965: YEAR OF PASSION AND PROGRESS

As the new year begins, churchmen are looking back at the past twelve months with something akin to awe. Religious News Service has labeled 1965 as "one of the momentous religious years of this century." In unprecedented numbers, clergymen and lay persons emerged from their churches and synagogues to confront, actively, the world's problems of war, peace, race, and poverty. It was the year when:

- The Rt. Rev. John E. Hines, former Bishop of Texas, was installed as the twenty-second Presiding Bishop of the Episcopal Church on January 27, before a congregation of 3,500 in the Washington Cathedral.



Bishop Hines

- To aid housing, employment, and community development among poverty-stricken Mississippi Negroes, the National Council of Churches helped form the nonprofit Delta Opportunity Corporation.
- Christian missionaries were killed in the Congo, and more than 100 Roman Catholic priests and seminarians, plus two Anglican bishops, were expelled from the troubled Sudan following a massacre of Christians.

Later in the year, some 300 U.S. missionaries were trapped in the danger zone between Hindu and

Moslem forces in the India-Pakistan war, while bitterness—though obscured by the accelerating military conflict (*see photo below*)—lingered between Roman Catholics and Buddhists in Vietnam.



- Mutual Responsibility and Interdependence (MRI) moved off the drawing board in the U.S. with the first meeting of the Episcopal Church's new Mutual Responsibility Commission. Bishop Thomas H. Wright of East Carolina was elected chairman of the group, and later Mr. Walker Taylor, Jr., of Wilmington, North Carolina, became its executive officer.

- The Executive Council of the Episcopal Church met at Seabury House, Greenwich, Connecticut, in February to approve an annual national and worldwide program expected to cost \$12,904,639, the largest for any single year in the Church's history.

- At a tense session in Enugu, Nigeria, the World Council of Churches refused to vote on the nomination of the Rev. Patrick C. Rodger, Scottish Episcopalian, as new general secretary of the Council, and asked long-time leader Dr. W. A. Visser 't Hooft, who had wished to retire as general secretary, to continue into 1966.

- An important step toward Christian unity was achieved during an April meeting in Lexington, Kentucky, of the Consultation on Church Union. At this key session,

the fifty-four official delegates, representing six U.S. Churches, agreed in principle that any future united Church should maintain the historic episcopate.

- Violent death came to two young men in racially torn Alabama. The Rev. James J. Reeb (*right*), a Unitarian-Universalist minister from Boston, Massachusetts, was beaten to death in Selma on March 9. Five months later Jonathan M. Daniels, a twenty-six-year-old Episcopal seminarian from Keene, New Hampshire, was shot in Hayneville.



- Several thousand clergy and laymen walked, sang, and prayed in the historic mid-March Selma-to-Montgomery march in behalf of Negro voter rights. Pictured below are Dr. Martin Luther King, Jr. (*center*), and Archbishop Iakovos, Primate of the Greek Orthodox Church of North and South America, at church in Selma.



- Three former Missionary Dioceses of the Episcopal Church declared their independence in April and in impressive ceremonies united

SPECIAL REPORT—1965

into the *Igreja Episcopal do Brasil* (Episcopal Church of Brasil), the nineteenth and newest member of the Anglican Communion.

- Church agencies in the U.S. airlifted 30,000 pounds of blankets, medicine, and other supplies to earthquake-shattered Chile.

- The first Provincial Synod of the Episcopal Church's newly created Ninth Province—composed of the Missionary Dioceses of Central America, Colombia, Cuba, the Dominican Republic, Mexico, Panama and the Canal Zone, Puerto Rico, and the Virgin Islands—was held at the Seminary of the Caribbean, Puerto Rico, from May 17 to 20.

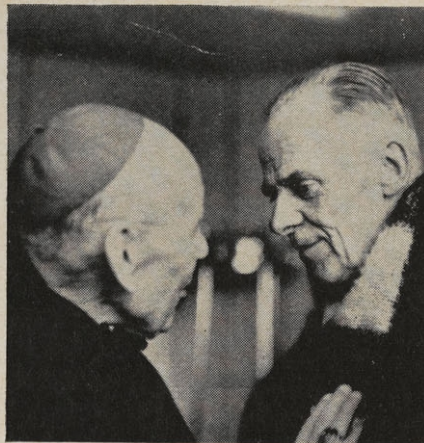


Schweitzer, Tillich, Buber

- Death took three giants from the religious world: Dr. Martin Buber, eighty-seven, Jewish philosopher, author, and exponent of the I-thou concept, in Jerusalem, June 13; Dr. Albert Schweitzer, ninety, physician, humanitarian, philosopher, scholar, and musician, at Lambaréné, Gabon, September 4; and Dr. Paul J. Tillich, seventy-nine, leading Protestant theologian, in Chicago, October 22.

- Religious participation, or its lack, in Los Angeles and Chicago race riots showed how differently churchmen reacted. In the Watts riot—costing thirty-four lives—clergymen played little part. But in the summer violence on Chicago's West Side, some forty Negro and white clergymen patrolled the streets and were credited by Mayor Richard J. Daley with calming the explosive situation.

- A major event was the acceptance by the Vatican Secretariat for Promoting Christian Unity of a bid from the World Council of Church-



es' Central Committee to collaborate in a fourteen-member joint working group. The heads of these two bodies, Dr. W. A. Visser 't Hooft (right) of the World Council, and Augustin Cardinal Bea (left), are shown discussing their action.

- In the same spirit, the U.S. Roman Catholic Bishops' Commission for Ecumenical Affairs began separate talks in June with Episcopalians, Lutherans, Presbyterians, and Eastern Orthodox leaders in Washington, D.C. The Roman Bishops' Commission also talked with representatives of the National Council of Churches, and then named a group to foster fraternal dialogue with Jews.

- Bitterness erupted in Europe when the Evangelical Church in Germany (EKID) urged recognition of the present German-Polish border and was denounced by expellee and refugee groups. In Greece, conflict flared as the government refused to recognize election of fifteen bishops by a hierarchical faction in the Orthodox Church of Greece.

- Anglicans in Great Britain voted to establish a joint commission with their fellow Methodists to explore a proposed merger of the two Churches. December ceremonies for a new United Church in Nigeria, including Anglicans, Methodists, and Presbyterians, were postponed, however, at the last moment.

- Before the New York World's Fair closed in September, 43 million visitors had gone through its eight religious pavilions.

- Canadian Anglicans and their countrymen belonging to the United Church of Canada "approved in principle" a union of their two bodies which, if achieved, will create a new 6,000,000-member Church.

- At the close of the Eighty-Ninth U.S. Congress in October, a record 300 bills had been passed, of which some ninety were considered major legislation. Various church groups made strong efforts for the enactment of at least two dozen important measures. These groups are credited with helping to push the Civil Rights Bill over the top, as well as legislation dealing with education, medicare, antipov-erty programs, migrant workers, im-migrants, and boxing.

- Pope Paul VI, the first reigning pontiff of the Roman Catholic Church to set foot in the New World, made a one-day visit to New York on October 4 to appeal for peace at the United Nations.

- No sooner had Prime Minister Ian Smith declared Rhodesia's white supremacy-minded regime independent of Great Britain than he was hit with a hail of worldwide protest led by such prominent churchmen as the Archbishop of Canterbury, Anglican Bishop Cecil Alderson of Mashonaland, the Roman Catholic hierarchy in Rhodesia, and the Christian Council of Rhodesia.

- Pacifist clergymen from many church bodies were among 25,000 persons in a November 29 march on Washington, D.C., for Peace in Vietnam.

- In a momentous interchurch gesture, Pope Paul VI and Ecumenical Patriarch Athenagoras abrogated the mutual excommunications which formalized the East-West schism of 1054 between Rome and Eastern Orthodoxy.

- The most significant formal statement on Vietnam by a major U.S. religious organization, the National Council of Churches, came on December 3. It asked a halt in the bombing of North Vietnam to improve the climate for peace negotiations.

- Theologians, including at least two Episcopalians, who proclaim that God is dead drew fire from many quarters when accounts of their contentions were widely published.

- Vatican Council II (1962-65) ended in December after four major sessions and sixteen promulgated decrees, leaving a sense of hope for renewal in the Christian world as 1966 began.

WORLDSCENE

Continued from page 36

came from the General Board of the National Council of Churches, which, after extensive debate, voted ninety-three to ten with six abstentions for a policy statement and message calling for "cessation of all bombing of North Vietnam for a sufficient period to create more favorable circumstances for negotiation."

In addition, the statement urged the UN to convene a peace conference, and asked that there be a phased withdrawal of U.S. troops from Vietnam, if and when they can be replaced by adequate international peace-keeping forces. Several weeks later, National Council of Churches President Reuben H. Mueller, a bishop of the Evangelical United Brethren Church, strongly backed Pope Paul's Christmas truce proposal, and expressed hope that it would lead to more far-reaching negotiations. Nor did the expanding dialogue remain within the borders of the U.S. Members of the National Council of Churches, meeting with leaders of the East Asia Christian Conference in Bangkok, Thailand, agreed to "take all possible initiatives to move action from the battlefield to the negotiating table."

In another part of the world, the British Council of Churches urged the London government to intensify its efforts to end the fighting in Vietnam. From down under came word that the Australian Council of Churches sent a letter to Prime Minister Robert Menzies asking the government to help bring about peace negotiations in troubled Asia. In Toronto, the United Church of Canada petitioned Prime Minister Lester Pearson to urge the U.S. to stop bombing North Vietnam. On the other side, a churchman who recently returned from a tour of rugged jungle battlefronts of Vietnam told THE EPISCOPALIAN that the seven Episcopal chaplains attached to the Army, Navy, Marines, and Air Force in Vietnam backed U.S. policy as an unpleasant necessity.

Perhaps a united Christian viewpoint will emerge next month when the all-important first National Interreligious Conference on Peace convenes from March 15 to 17 in

Washington, D.C. In an attempt to find the facts, define and draw together various religious and moral positions in support of international amity, six of the nation's major religious leaders, including Presiding Bishop John E. Hines of the Episcopal Church, have called some 500 clergy and laymen from a wide spectrum of religious groups to discuss such issues as "Confronting the Changing Communist World," "China and the Conflicts in Asia," and "Forms of Intervention, Moral Responsibility and Limits."

In discussing the conference, another of the cochairmen, Rabbi Maurice N. Eisendrath, president of the Union of American Hebrew Congregations, remarked that one result of the conference may be the discovery "that we are doing a lot more than we think we are" for world peace. "But," rapped another cochairman, Roman Catholic Bishop John J. Wright of Pittsburgh, "less than we should."

Committee Probes Morality of Vietnam War

An Episcopal bishop, seven clergymen, two laywomen, and seven laymen have issued a nine-page white paper probing the religious and moral issues involved in the Vietnamese war. Headed by Bishop William Crittenden of Erie, the sixteen-member International Peace Advisory Committee was officially appointed to advise the Division of Christian Citizenship of the Department of Christian Social Relations in the Executive Council of the Episcopal Church.



Entitled *Peace in Vietnam: The Christian Commitment*, the paper states in its opening paragraph, "By our silence, we Christians have seemed to accept the world's belief that only naked power reacting to threat, real or imagined, counts in

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WORLDSCENE

the modern world." Further on, it says, "We cannot leave to soldiers and statesmen alone the great problems of conscience being raised in the conduct of the war." Designed as a guide to members of the Episcopal Church, the paper, after citing statements from the Church's 1961 General Convention and the 1962 House of Bishops meeting, asks communicants to ponder five difficult questions which are, in part:

(1) To what extent has our fear of communism prevented us from taking account of the new flexibility and varieties of attitudes within the communist world?

(2) Has our material affluence tended to make us feel superior to those in other lands who still have far to go in reaching the economic abundance and political stability we enjoy?

(3) Has our Government sometimes made use of the vast military complex at its command to seek solutions to problems that are basically more social and political?

(4) In view of conflicting news reports, are we as Christian citizens sufficiently concerned that the Government be honest about negotiations and about military operations?

(5) What will be the long-range consequences of our present massive bombing practices, and the wholesale burning of villages and countryside?

In conclusion, the paper, without prejudice toward current political and military leaders, urges all Christians to a renewed faith in the worth of *all* people, renewed support in the right of self-determination of all people, and a renewed emphasis on the peaceful, non-military, and positive solution of international problems.

This paper, together with copies of the National Council of Churches' Vietnam policy statement and message of December 3, 1965, and reprints of a *New York Times* editorial entitled "The Vietnam Debate" and columnist James Reston's piece entitled "The Quiet Disasters," has been mailed to 880 bishops and other leaders of the Episcopal Church. When the Christian Social Relations department asked the Episcopal Church's Executive Council at its December meeting to

endorse further mailings, however, the Council, most of whose members had not had time to study the paper, tabled the issue until its next session.

Several members said that this did not necessarily mean that Christian Social Relations could not continue to distribute the papers in the meantime. Later, a spokesman for the department told *THE EPISCOPALIAN* that they are planning to print the paper in their departmental publication which reaches some 1,300 Episcopalians, and that in addition, they were having another 2,000 printed to meet requests coming into their offices.

Episcopal Leaders Deplore Takeover in Rhodesia

Following the strong opposition of the Archbishop of Canterbury and other Anglican leaders to events in Rhodesia, the Executive Council of the Episcopal Church has "deplored the illegal assumption of power in Rhodesia by Ian Smith and his associates."



At their December meeting, the Episcopal leaders voted unanimously to adopt the strongly worded resolution calling for a curtailment of business transactions with Rhodesia and removal of the white supremacist regime of Prime Minister Ian Smith. Before the final vote, however, Bishop Coadjutor George M. Murray of Alabama suggested a preamble stating that the resolution was being offered "in a spirit of penitence," mindful of "our failure" to correct injustices and maltreatment toward Negroes and American In-

dians in the U.S.A. This was approved.

As adopted, the resolution says, in part: "It is a scandal to the gospel of reconciliation that a fearful minority of 220,000 people seek to erect a society which excludes from human and political selfhood over four million people and to do it, as Mr. Smith maintains, 'in the name of Christianity, justice, and civilization.'" The resolution goes on to urge Episcopal churchmen to take steps in their business dealings to curtail current economic transactions with Rhodesia, and further to demonstrate to the U.S. Government and to the UN that they support the imposition of whatever political and economic measures are necessary, nationally and internationally, to bring a speedy end to the regime. "Only after the removal of the illegal Smith regime," concludes the resolution, "can the groundwork be laid for a multi-racial society based on full participation in the affairs of government and an end to gross denials of human dignity."

Bishop Pike Barred From Rhodesia

Episcopal Bishop James A. Pike of California was forcibly escorted from his hotel room to the Salisbury airport by Rhodesian police recently. He had gone to visit Matabeleland, an Anglican diocese which is in a companion relationship with California. Interviewed after his expulsion from Rhodesia, Bishop Pike said he had been given no reason for not being allowed to stay. "But," he added, "police states, whether communist or fascist, are exactly the same."

Council Calls Halt To Pamphlet on Draft

Feeling that a small, green pamphlet entitled "Choosing Your Draft Classification" might overly encourage young men to become conscientious objectors, the Executive Council of the Episcopal Church has called a temporary halt to its distribution.

Published by the Council's Chris-

tian Social Relations Department, the eight-page pamphlet is designed to help the young churchman understand the full implications of becoming a C.O. and if he so chooses, to instruct him how to get in touch with the Church's official registrar of conscientious objectors. Twenty thousand copies had already gone into the mails when the Council received from the vestry of St. Luke's Episcopal Church, Auburn, California, a letter complaining that the title and several sentences in the pamphlet were ambiguous, and promoted the status of the C.O. During the short debate that followed receipt of the letter at the Council's December meeting at Seabury House, Greenwich, Connecticut, Dr. Peter Day, ecumenical officer, and Bishop Daniel Corrigan, Home Department director, said that they had tested the pamphlet on their own draft-aged sons. The youths, electing military service, had found the material useful in clarifying the option of conscientious objection. Dr. Day said there was "not anything to apologize for" in the pamphlet. "If the Church withdraws every time a matter becomes controversial," commented Mrs. Harold Sorg of Berkeley, California, "then we are indeed withdrawing from the world."

In the end, the Council voted to suspend distribution temporarily and appointed a three-man committee consisting of Presiding Bishop John E. Hines; Canon Almon R. Pepper, the Church's director of Christian Social Relations; and Suffragan Bishop for the Armed Forces Arnold M. Lewis to review the pamphlet and amend it if they thought change was necessary. Until this group gives its approval, the remaining 20,000 copies of the pamphlet will be withheld from circulation.

Living Memorial for Slain Seminarian

A Jonathan M. Daniels Fellowship to help support the involvement of seminarians in areas of social concern has been established by the Episcopal Theological School, Cambridge, Massachusetts, in memory of the student who lost

Continued on page 42

FAMILY MEMO

All 50,000 Episcopal families in the Diocese of South Florida have now been formally introduced to THE EPISCOPALIAN by *The Palm Branch*, South Florida's award-winning diocesan publication.

The editor, the Rev. Canon A. Rees Hay, aware that few South Florida families take the Church's national monthly unless they are in Parish Plan churches, decided to acquaint them with it.

He converted the December issue of *The Palm Branch* into a combined magazine including a 24-page special section of THE EPISCOPALIAN. Articles and features that make THE EPISCOPALIAN a favorite with lay persons in a thousand Parish Plan churches were included.

The combined issue is the first such venture by any diocesan publication to call attention to THE EPISCOPALIAN. The Diocese of South Florida sends *The Palm Branch* to each of the some 50,000 homes in the jurisdiction.

The Bishop of South Florida, the Rt. Rev. Henry I. Louttit, in a foreword, emphasized the need for more adult education regarding the Church—its faith, practice, program, and mission.

He urged all parishes to enroll in the Parish Plan so that THE EPISCOPALIAN, as well as *The Palm Branch* and the parish bulletin, could be sent to every home in the diocese.

"Informed people are better church people," the Bishop added.

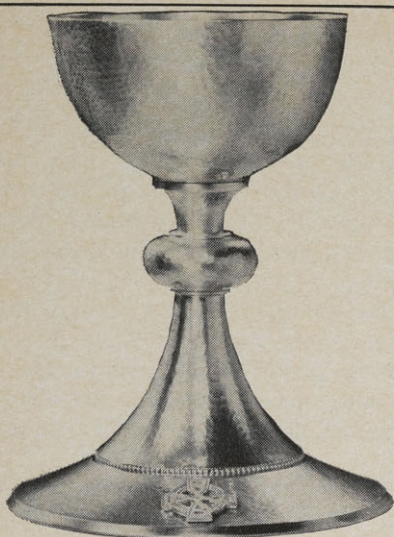
"Best for our lay people"

One of the enthusiastic supporters of THE EPISCOPALIAN's Parish Plan is the rector of St. Martin's-in-the-Fields, Pompano Beach, Florida, which has become in a few years one of the strongest parishes in the fast-growing Diocese of South Florida.

The Rev. H. Lyttleton Zimmerman, renewing the Parish Plan for another year, said, "We are convinced that THE EPISCOPALIAN is the best and most informed magazine for lay people in our Church. . . .

"It has done much to make our parish aware of the Church's worldwide mission and to weaken the proverbial 'congregationalism' with which the Episcopal Church is so often afflicted."

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WORLDSCENE

his life in the South's racial justice struggle (see *Worldscene*, October and November, 1965). Mr. Daniels, a second-year student at the seminary, was shot to death in Hayneville, Alabama, on August 20, 1965, as he and a Roman Catholic priest sought to enter a general store. The creators of the fellowship, which will be ecumenical, hope to raise \$100,000 to carry out its objectives.

Executive Council: From Astronauts to Sea Walls

After voting on issues ranging from conscientious objectors to Rhodesia, the Executive Council of the Episcopal Church made a number of other less dramatic but nevertheless important decisions at its quarterly meeting in December at Seabury House (below), Greenwich, Connecticut.



- Convening shortly before Gemini 6 and 7 made their reentry to earth, the church leaders sent their greeting to the four astronauts, three of whom were Episcopalians.
- Coming back to earth, they listened to a report from Mr. Walker Taylor, Jr., executive officer of the Church's MRI Commission, saying that a list of domestic MRI projects would soon be in preparation.
- Keeping to domestic matters, they considered a request from the St. John's Society of the Episcopal Theological School, Cambridge, Massachusetts, that the Council wire President Lyndon B. Johnson asking him to bypass the U.S. House of Representative's Committee on Un-American Activities and set up a special Presidential commission to investigate the Ku Klux Klan. The Council voted to reject this proposal and continue through the regular channels of its depart-

ment to support all citizens in the exercise of their civil rights.

- Moving on to ecumenical matters, the policy makers agreed to replace Mr. W. Barton Beatty of New York, who has been unable to attend meetings, with Mr. William Ikard II of Mesquite, New Mexico, as an Episcopal delegate to the National Council of Churches General Assembly; and provided a sum of \$4,000 to send Episcopal delegates and consultants to the World Conference on Church and Society at Geneva, Switzerland, in July, 1966.

- Focusing on Episcopal affairs, the Council examined a report on the expansion of Seabury House which proposed the sale of twelve to fourteen acres of the estate to help pay for a possible \$130,000 addition to the national conference center. The Council decided to give the suggestion further study.

- The assembled leaders then asked officers of General Convention to appoint an interim committee to study sites for the 1970 and 1973 General Conventions.

- They heard the announcement that Lawrence E. Laybourne, assistant publisher of *Time* magazine, has been appointed one of six members-at-large of the General Division of Laymen's Work. Then they received a proposal that a new General Division of the Laity be created out of the present General Divisions of Women's Work, and Laymen's Work, and the Divisions of Stewardship, Adult Education, and Evangelism.

- Breaking into the business session, members of the Council offered prayers for Bishop Romualdo Gonzalez of Cuba, who was then hospitalized in New Orleans, and Bishop Lauriston L. Scaife of Western New York, who was also ill.

- Resuming their deliberations, they voted to encourage more American Indians to enter the priesthood and recruit more Indian laymen for leadership.

- They then set the theme for the domestic portion of the 1967 Church School Missionary Offering as "Poverty and Affluence in U.S. Society." Acting on a suggestion of the Home Department, the Council agreed that its contribution to any Joint Urban Project and Urban Pilot Diocese would not exceed 75 percent of the total the first year, and would diminish annually for

each of the three years following.

- In another action, the policy makers decided not to create a national fund-raising service for the Church, as the Diocese of Maryland had suggested to them. The Council felt that such activity could best be handled regionally, or by professional groups.

- Three officer appointments were announced: the Rev. Herschel O. Halbert, registrar for conscientious objectors; the Rev. Raymond E. Maxwell, executive secretary of the Division of World Relief and Inter-Church Aid; and the Rev. Quinland Reeves Gordon, Associate Secretary for Inter Group Relations of the Division of Christian Citizenship.

- The Council authorized the Bishop of Honolulu to sell a missionary dwelling in Okinawa and granted \$70,000 to the Missionary District of Panama and the Canal Zone to replace a fifty-year-old frame district office; \$22,500 to Colombia for purchase of land and erection of a boys' hostel; and \$15,000 to build a sea wall in Haiti to protect an Episcopal training center, clinic, and camping site.

MASTER HEART

Famed baseball leader Branch Rickey, who died recently at eighty-three, was termed the master mind who became the master heart of baseball. Dr. Ralph Sockman, well-known radio preacher and minister-emeritus of Christ Church (Methodist), New York City, said that Mr. Rickey, who made sports history when he signed Jackie Robinson as the first Negro player in the major leagues, always maintained that it was possible for the athlete to give "daily witness" to Christianity. Mr. Rickey was about to offer a story about spiritual courage at a banquet when he suffered the heart attack which led to his death. "I don't know what story Branch had in mind," said Dr. Sockman. "But I do know that his own career is a story of spiritual courage which will be told and retold down through the decades."

New Companion Dioceses

For the first time, two domestic dioceses of the Episcopal Church have officially entered into a com-

panion diocese relationship. At its December meeting the Executive Council of the Episcopal Church took note of Western Massachusetts and North Dakota's companion relationship, then added that in the future, such domestic arrangements did not need its sanction. The Council, however, requested that it be kept informed of any future developments in this area. In additional action, the Council agreed to an extension of the Arizona-Mexico companionship. Then it approved six new companion diocese relationships: New Hampshire-Hong Kong; Quincy-Mauritius (an Indian Ocean island); Southwestern Virginia—Ecuador; Eastern Oregon—Mashonaland (part of Rhodesia); Utah—Edmonton; and Northern California with Augsburg, Surigao, and Catanduanes of the Philippine Independent Church.

CENTURY OF SERVICE

In our fast-changing time, it is rare to find a man like Julian T. Davies, who retired recently as the Episcopal Church's legal counsel after twenty-six years of service. What is even rarer is the fact that he is a member of a family which has served the Church in the same capacity for the past century. The law firm of Davies, Hardy and Schenck became counsel for the Church's Foreign and Domestic Missionary Society at its founding in 1846, 119 years ago. For a total of 100 of those years, the personal representative of the firm has been a member of the Davies family: Henry T. Davies from 1846 to 1880; his son, Julian T. Davies, from 1880 to 1920; and the present Julian T. Davies, grandson and namesake of the preceding, from 1939 to 1965.

Two for the Council

The National Council of Churches has announced two key appointments. To succeed Mrs. W. Murdoch MacLeod, who is retiring as executive director of the Department of United Church Women, the largest church women's organization in the U.S., the Council has chosen Miss Margaret Shannon, a native Kansan who formerly served as an associate general secretary of the Commission on Ecumenical Mis-

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WORLDSCENE

sion and Relations of The United Presbyterian Church. To succeed Dr. Robert W. Spike, Jr., a United Church clergyman who is leaving the directorship of the Council's Commission on Religion and Race to take a teaching post at the University of Chicago Divinity School, will be thirty-two-year-old Baptist clergyman Dr. Benjamin F. Payton, who until recently has headed race relations activities for the Protestant Council of the City of New York.

Church Union in Nigeria: Eleventh-Hour Delay

When Nigerian Anglicans, Methodists, and Presbyterians announced their decision to unite into a single Church (see the November, 1965, issue), the plan was hailed as the greatest advance in church unity since the 1947 formation of the Church of South India.

Well ahead of time, ecumenical leaders from other parts of the world received invitations to the December 11, 1965, formal inauguration of the new Church of Nigeria. Then, at a point where some were almost literally ready to board Nigeria-bound planes, the inauguration was abruptly postponed: at the eleventh hour, two large Methodist churches in Lagos, apparently opposed to transferring their properties to the new united Church, had balked.

Disappointment over this unfortunate development was intense, and nowhere greater than in Nigeria. At the same time, reported the Most Rev. C. J. Patterson, Anglican Archbishop of West Africa, it was recognized that "... inauguration in the circumstances would have been farcical. With this goes the determination that the delay must be accepted as a blessing in disguise."

When the Nigerian churchmen meet in February to set a new inauguration date, they will be faced with a genuine dilemma. A too-early time may not see the problem resolved, and thus cause a second failure; by waiting overlong, they know that they may lose the sense of enthusiasm for the union plan, which took eighteen years to prepare. Some informed observers see

June, 1966, as a likely time for the birth of the new united Church.

BISHOP GONZALEZ OF CUBA DIES

The Rt. Rev. Romualdo Gonzalez Agueros, Episcopal Bishop of Cuba, died on January 9 in New Orleans, Louisiana, after a long illness. He was 59, and had served the Church in Cuba since 1933 (see next issue for further details).

Church and Race Fund Approved Without Debate

The Executive Council of the Episcopal Church, at their December meeting, established without debate a Church and Race Fund for the year 1966, and authorized an appeal for \$100,000 to supplement the contribution of \$25,000 toward this purpose by the Women of the Church.

When a similar fund for 1965 was under consideration last year, a sharp controversy broke out within the Council. Spurred by a letter from Bishop Charles C. J. Carpenter of Alabama, some members of the Council opposed the use of that portion of the fund contributed to the National Council of Churches and other ecumenical bodies sending representatives into southern and other Episcopal dioceses. This, they maintained, undercut the traditional authority of diocesan bishops. The Council resolved the issue by adopting a resolution which stated that no Episcopal priest or layman, while carrying out part of the Episcopal Church's own program, may enter a diocese without the consent of the local bishop; but that any Episcopalian working with an interdenominational body, such as the National Council of Churches, need only consult with and advise a diocesan concerning a project before entering the jurisdiction.

An estimated \$65,000 of the Episcopal Church's 1966 Church and Race Fund is slated for the race relations work sponsored through the National Council, and \$35,000 for the Episcopal Church's own

projects, which include such aid as scholarships for Negro students, summer programs for seminarians, and special assistance to parishes.

Interfaith Dating On the Rise

Interfaith marriages face fewer problems today than they did ten years ago, according to a recent study done at a ranking eastern co-educational university. Published by the American Jewish Congress, the study showed that of the 389 students questioned, 78 percent reported at least "occasional interfaith dating," with 35 percent stating it likely that they would marry outside their faith.

Roman Catholic students were highest in percentage of interfaith dating and plans for interfaith marriage, while Jewish students were found less likely to date persons of another faith. Eighty-seven percent of the Jewish students said that their parents disapproved of interfaith dating, while only 46 percent of the Roman Catholic and 55 percent of the Protestant students reported any parental objection.

Among Jewish students whose fathers had completed graduate level university work, 23 percent expected to marry outside their faith, as compared to 10 percent of the students whose fathers had only high school educations. All three groups agreed that a Roman Catholic-Jewish marriage posed more religious hazards than either a Jewish-Protestant or a Roman-Protestant marriage.

ECUMENICAL STRIPES

A new "visual aid to Christian unity," in the form of a seven-striped flag representing the seasons of the church year, recently made its debut in Maroa, Illinois. Designed by the Rev. Richard P. Randall, a Disciples of Christ minister in Maroa, and stitched together by four modern-day "Betsy Rosses"—among them, the clergyman-designer's wife—the banner "could be very effective in creating a common bond of worship among unity-minded Protestants," says Mr. Randall.

From the flagstaff, the first three stripes are the violet of Advent, white of Christmas-Epiphany, and violet of Lent; the last three stripes are the white of Easter, red of Pentecost-Whitsuntide, and the green of the Trinity season. The central stripe, the black of Good Friday, is emblazoned with a plain gold cross.

"The real virtue of this flag," explains Mr. Randall, "is that it emphasizes the contiguity of the church year, whereas our customary parament displays offer the year in a fragmented way; worshipers need the impact of a unified presentation." He also says that the new banner is "ecumenical in that it not only respects the color usages of all Protestant bodies, but tempts more usage."

To share their flag idea with other church communities, the Maroa group is displaying the six originals in prominent places, and is sending out 6,000 color postcards showing the banner.

IN PERSON

► With the ordination of **Khalil Razmara**, **Nusratullah Sharifian**, and **John Hovsepian** to the diaconate, the number of Persian clergy in the Anglican Diocese of Iran has doubled. Announcement of the ordination of the three men—two of whom were trained at the United Theological College in Bangalore, South India, and the third, at Wycliffe College, Oxford, England—was made by the Rev. Pitt S. Willand, an Episcopal clergyman in Webster Groves, Missouri, and American Commissary of the Episcopal Bishop in Iran.

► Mrs. **Cynthia Wedel**, nationally known Episcopal churchwoman and associate general secretary of the National Council of Churches, was among the thirty Roman Catholic, Protestant, and Orthodox delegates who met in Rome recently for an unprecedented conference on the role of women in the Church. Sponsored by the World Council of Churches and the Vatican Secretariat for Promoting Christian Unity, the consultation brought together nuns, deaconesses, church administrators, and other lay persons. The two major speakers were Dr. Marga Bührig, of Zurich, Switzer-

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Yung Min (U-4)
Age 8



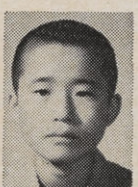
Soon Ae (U-5)
Age 5



Jung Soon (U-6)
Age 9



Kyung Sun (U-7)
Age 9



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Age 12



Bok Hui (U9)
Age 12

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land, whose subject was current Biblical and theological teaching about women; and Sister Mary Luke, one of the small group of women auditors at Vatican Council II, who spoke on new developments in women's religious orders.

► Mrs. **Diana Collins**, wife of a prominent Anglican clergyman, recently received an abrupt eviction notice obliging her to terminate a visit in Johannesburg, South Africa. The detectives who told Mrs. Collins to leave the country within five days gave no reason for the order, but, said one churchman, "It's more surprising that she got in in the first place." Mrs. Collins' husband, the Rev. Canon L. John Collins of St. Paul's Cathedral, London, has been a lively critic of South Africa's *apartheid* policies, and both he and his wife have been active in supporting the South African Defense and Aid Fund, which seeks to help victims of the country's rigid segregation laws, and families of *apartheid* opponents who are in prison, or awaiting trial. "I have done nothing illegal here and have made no public criticisms," Mrs. Collins said. "The action against me, though minor and unimportant, is part of the general pattern of denial of human liberty."

► "We've done all that is humanly possible. The rest is up to the Lord," said the Rev. **W. L. Damian Pitcaithly** after residents of Astoria, New York, won their battle against the clinic for narcotics addicts which the Episcopal clergyman had tried to establish. Only a few weeks later, Father Pitcaithly and Rabbi Richard Schachet, his associate in the clinic project, were able to announce that the clinic would be continued in two new locations: the first, a "ghost town," Ancramdale, New York; and the second, a thirty-two-room mansion located in a commercial area in Astoria.

► The Rev. **Robert D. McFarland**, former vicar of St. Michael's Episcopal Church, Issaquah, Washington, recently assumed his new duties as area director for Church World Service programs in Karachi, West Pakistan. Before becoming vicar of St. Michael's in 1960, Mr. McFarland spent five years as a missionary in India.

BOOKS

CONTRIBUTING REVIEWERS

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Straight Talk About Families

What an extraordinary book! The Rev. Robert F. Capon, in *BED AND BOARD: Plain Talk About Marriage* (Simon and Schuster, \$3.95), has come close to writing something unique. In these days of the publication explosion, that is a remarkable feat indeed.

Treatises on marriage and the family are legion, but this is no treatise. It is at one and the same time a learned and yet gay, humorous manifesto of earthy, Christian conviction about the enduring integrity of a loving home, no matter how much its culture context changes. It is impossible here to capture the spirit and literary quality of the book. The style is a gripping and, let's face it, most unlikely combination of contemporary slang, liturgical and Biblical language, and salty piety. No one could have written of his own family, his fatherly role, his home and wife, and the domestic scramble as he has written, except a plainspoken, plain-thinking parson in the great Anglican tradition.

What we can marvel over and thank God for, besides all of this, is that the author is the dean of a theological school. It is the Mercer Memorial School in the Diocese of Long Island, which educates men who have found late vocations and who prepare for ordination as they continue with their work to support their families. Father Capon writes in scratchy and even vulgar (in the precise sense) terms, with no effort whatsoever to follow in the vein of the conventional sex and marriage adjustment literature. When, for example, he speaks of agreement or a common mind in the family, he calls it that. He does not blat with phrases like "a shared cognitive orientation."

Here is a stout and successful gambit for restoring life and reality to

the family complex, with all of its headaches and rewards. A scientific and learned analysis is also in order these days, but go elsewhere for it. You will be more than content with this book as it is. You will love it.

—JOSEPH FLETCHER

The Psalms Afresh

THE PSALMS, A NEW TRANSLATION from the Hebrew and Arranged for Singing to the Psalmody of Joseph Gelineau, is a new Westminster book (\$1.45). Two tests face every translation: Is it faithful to the original? Is it truly in the idiom of the second language? In the case of verse, there is the further requirement that superb poetry not be squashed into "tepid expository prose." "Tone," says Jacques Barzun, "that is the starting point. . . . What effect are you producing?"

The effect of this new translation is superb. It is amazingly fresh, simple, readable, clear, and never loses its rhythm. The principles underlying this work, associated with the *Bible de Jérusalem* and the name of Joseph Gelineau, seem to be as applicable to English as to French.

As a good translation is the best commentary, so illustrations are better than further praise.

"My soul is longing and yearning, is yearning for the courts of the Lord.

My heart and my soul ring out their joy

to God, the living God." (Psalm 84:2)

"As they go through the Bitter Valley

they make it a place of springs, . . .

They walk with ever growing strength,

they will see the God of Gods in Sion." (Psalm 84:6f.)

"Who holds the godless in disdain but honors those who fear the Lord;

he who keeps his pledge, come what may;

who takes no interest on a loan and accepts no bribes against the innocent.

Such a man will stand firm for ever." (Psalm 15:4f.)

The translation abounds in such strong verbs as *shrink*, *hoard*, *rustle*, *cringe*, *rot*, and *embrace*. If some readers find these too daring, at least the translators have made a real attempt to grasp the meaning, and to reproduce it in terms that match the original in force, vividness, and originality.

This translation passes with high honors the test of "tone" or "effect." The use of idiomatic English deserves top marks. The translation scores generally well, but lower, in fidelity to the original.

It is unfortunate that the numbering of the Psalms in the Gelineau introduction should not have been made to conform to that of the translations.

To the collaborators, Gall Schuon, Albert Derzelle, Hubert Richards, Philippa Craig, and Gregory Murray, the English-speaking world owes a great debt of gratitude. Modestly, these translators' names are mentioned only once at the end of the introduction.

—CHARLES L. TAYLOR

Genes, Gaps, and God

The nineteenth-century battle of theology versus science, which reached its height in a polemic over the nature of man, was fought with mistaken premises on both sides. They were that

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traditional theology provided answers to all questions about man and that answers arrived at by applying the scientific method were incompatible with, or superseded, insights gained by other means.

The uneasiness which still persists between theology and science could be resolved if theologians saw their task in larger terms. For theology, being based on the assumption that God is revealed in His whole creation, should embrace all partial views and include all forms of truth within its purview.

Dr. Theodosius Dobzhansky is a biologist of the front rank who sees as one of the chief aims and purposes of biology "to help man to understand himself and his place in the universe." The science of genetics, Dr. Dobzhansky's specialty, is firmly based upon Darwin's theory of evolution by natural selection. His lucid exposition in his *HEREDITY AND THE NATURE OF MAN* (Harcourt, Brace & World, \$4.75) includes good discussions of modern conceptions of race in terms of gene frequency, and of radiation hazard and the genetic load it creates for future generations.

Dr. Dobzhansky rejects the "God of the gaps," and states his conviction that "religion in the Age of Science cannot be sustained by the assumption of miraculous events abrogating the order of Nature. It should, rather, see acts of God in events the natural causes of which it fully understands. Then and only then nature as a whole, organic and inorganic, human and pre-human, macrocosmic and microcosmic, becomes a field for God's eternal and continuing, immanent and transcendent, natural and providential activity."

—CHARITY WAYMOUTH

No Academic Satyrs

G. B. Harrison, a distinguished Shakespeare scholar teaching at the University of Michigan, has taken a busman's holiday by writing a short novel, *THE FIRES OF ARCADIA* (Harcourt, Brace & World, \$3.95). Professor Harrison, bristling with honest conviction about the dangers of meddlesome and morally naive scientists, sets the scene for his novel in a small New Hampshire college with a singularly permissive attitude toward student behavior.

Arcadia College resembles a tasteful, academic Peyton Place.

The story of what happens when a sincerely amoral young scientist succeeds in producing a few live satyrs on the isolated campus is a hectic, often hilarious, and finally disastrous tale. The fabric of the novel is pretty thin by comparison with the rather heavy moralizing Dr. Harrison insists on doing at the end, however. One wishes the author had been as deeply dedicated to producing a novel to equal the quality of his convictions. For all of that, the tale is worth reading, and the issues raised are worth the pondering this book provokes. —E.T.D.

How, When, Where to Retire

OLDER MEMBERS IN THE CONGREGATION, by Arthur P. Rismiller (Augsburg, \$1.95).

1001 BEST PLACES TO LIVE WHEN YOU RETIRE, by Helen Heusinkveld and Noverre Musson (Dartnell Corporation, \$5.95 hardbound; \$3.95 paperback).

Older Members in the Congregation is a study guide for groups and individuals on the parish's ministry to its senior citizens. Ideally, such a ministry must go beyond the basic matter of helpful services to its older members to "include their continuance in the life and activity of the congregation."

1001 Best Places to Live When You Retire is a directory of retirement residences including; where they are, what they cost, what they offer, how to choose one, and how to make the move. It does not include all the Episcopal-sponsored retirement dwellings, but these are well represented, as are those of other denominations and those not church-related. The residences are arranged alphabetically by states in this most welcome manual. Both volumes are useful candidates for a parish library. —M.C.M.

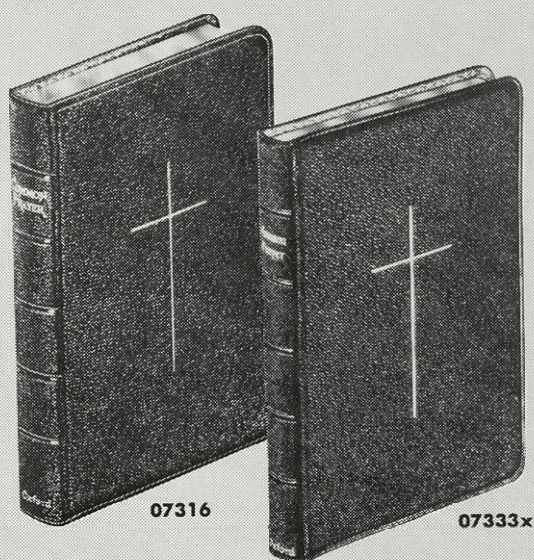
DRAMA HANDBOOK FOR CHURCHES, by Alvin G. Brandt (Seabury, \$4.50).

The most useful of the currently available guides to church drama, this volume is a checklist of all facets of

Continued on page 50

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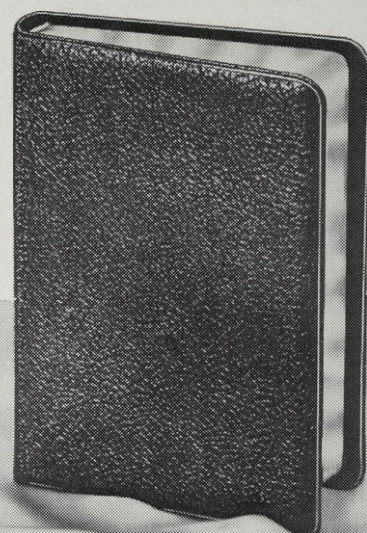
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parish drama production, chancel or otherwise. The author wisely suggests that a professional director be engaged, and addresses himself helpfully to the problems peculiar to church production. An appendix contains an exhaustive list of religious plays, unfortunately without descriptive comment. —STANHOPE S. BROWNE

THE CHRISTIAN FAITH, by F. W. Dillistone (Lippincott, \$2.95).

This is the first volume in a new series aimed at the thoughtful layman. Entitled "Knowing Christianity," the series is under the editorship of Dr. William Neil of Nottingham University. In this book the Chaplain of Oriel College, Oxford, and former Dean of Liverpool seeks "to interpret the Christian faith in a direct and personal way by asking how it is related to the basic structures of human life as we know them today." Dr. Dillistone bases his work on the Biblical testimony to the triune God who is beyond us, for us, and within us, and shows its relevance to four perennial human needs: security, freedom, order, and meaning. Those familiar with the vivid and moving style of the author's previous works will not be disappointed in this fine presentation. —OWEN C. THOMAS

THE TROUBLED CALLING: Crisis in the Medical Establishment, by Selig Greenberg (Macmillan, \$6.95).

This lengthy review of medical practice in America outlines the problems well. It does not fulfill the promise on the jacket, however, and tell the reader whether he is getting good medical care, or why his doctor does not listen to him.

Imagine a book about government—another "troubled calling"—which lumps together the U.S. Congress, ward heelers, the United Nations, and the two-party system. Mr. Greenberg discourses on medicine in this all-inclusive way. His criticisms are extensive and usually justified, but when it comes to recommendations, he offers rather fainthearted generalities, leaving the harder task to more constructive critics.

The book runs to fat; as a surgeon, I would take off 300 pages with a sharp scalpel and a clear conscience.

—W. BRADFORD PATTERSON, M.D.

FOR THE UNION DEAD, by Robert Lowell (Farrar, Straus & Giroux, \$3.95).

Of the American poets now in middle age, Robert Lowell has the best chance of stepping into the boots of Robert Frost and T. S. Eliot. There has been something inescapably major about his work from the start: major in concept, major in the assurance with which he writes, major in his formidable command of a versatile technique.

Mr. Lowell's earlier poetry was mostly in highly complex stanza forms, and frequently reflected a tense and agonized Roman Catholicism—he was at that time a convert to Rome. In *Life Studies* he moved toward freer poetic forms and a more direct expression of personal and family experience.

The present volume, *For the Union Dead*, is in some ways a synthesis of the two styles and subject matters. The title poem will serve to illustrate the peculiar power of his vision and language. To take only a few phrases: "a commercial photograph / shows Hiroshima boiling / over a Mosler Safe . . ."; "The drained faces of Negro school children rise like balloons"; "The Aquarium is gone. Everywhere, / giant finned cars nose forward like fish; / a savage servility / slides by on grease."

To read Lowell is an aesthetic experience and more. No preacher, parson, or prophet more fiercely challenges all uncouth ease in Zion.

—CHAD WALSH

NEW ENGLAND WORSHIPS, by John Wedda (Random House, \$7.95).

The one hundred places of worship described in text and line drawings in this book cover every period from the Old Ship Church (1681), Hingham, to Temple Anshe Amunim (1964), Pittsfield. Necessarily highly selective, the book nonetheless shows the surprisingly rich variety of architectural settings in which New Englanders of various faiths worship. With each drawing there is a one-page write-up stressing human interest items, but sometimes omitting dates, which imposes extra research on the curious reader.

—A. PIERCE MIDDLETON

THE CREATURES' CHOIR, by Carmen Bernos de Gasztold, translated by

Rumer Godden (Viking Press, \$3.50).
Like its predecessor, *Prayers from the Ark*, this book refuses to fit into any category whatever—except the be-sure-to-read one. It might have been written by Adam himself when he named the creatures, so clearly and lovingly does it show forth the essential quality of each one, from flea to mother hen, from gazelle to hedgehog. The poems are light, gay, deep, serious, and devout—not in sequence, but all at once—and they, the illustrations, and the format combine to make a beautiful book.

—M.M.

THE SOUL'S ANCHORAGE, by Robert H. Mercer (Christopher Publishing House, \$2.75).

Many sermons today are preoccupied with current events, political issues, and controversial theological interpretations supposed to be relevant and timely. It is refreshing to find an author whose message is full of quiet confidence and unwavering faith in the goodness of God working through the problems of mankind.

In many ways the book is "old fashioned." Certainly there are times, however, when we need to hear a soft voice, mellowed with age and experience, that never mistakes noise for conviction and activity for progress.

This is not the sort of book one reads while he runs, or finds exciting and brilliant. But if you want a strong, never dull, spiritual book to smooth frayed nerves for your bedside reading, this one will fill the bill.

—WILBURN C. CAMPBELL

THE SECULAR PROMISE, by Martin Jarrett-Kerr (Fortress Press, \$3.25).

This is one of a growing number of theological works which describe the promise as well as the faults of secular culture. The book has as its stated purpose the conversion of the Christian to the graceful possibilities of this culture rather than *vice versa*.

Father Jarrett-Kerr brings to his task that cool rationalism which is both the glory and the limitation of most English theology. One is grateful for the neat and clearly defined categories, for the well-illustrated, well-hung-together argument, but one also begins to feel that this tight-reined treatment is a little too academic, a little too abstracted from the richly ambiguous, often inchoate, character of secular



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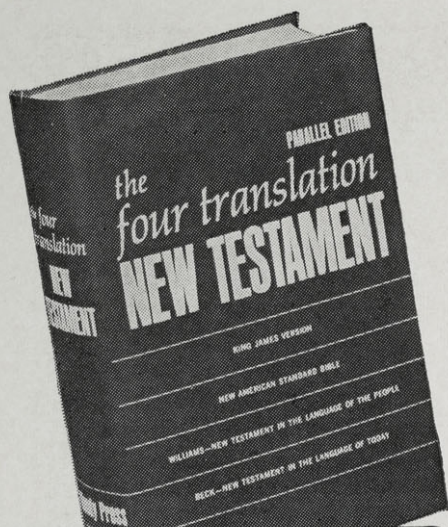
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culture as we actually experience it, to move us very far.

—MYRON B. BLOY, JR.

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This paperback is a series of portraits of twelve Americans prepared by the editors of *The Wall Street Journal* during 1964. It gives a fascinating peek into the financial lives and principles of these twelve families. It would appear to be almost must reading for all clergymen because it gives many insights into the problems, frustrations, fads, and foibles of the economic life of average American families. The reader may well feel that each is a prototype that never really existed, but the principles involved are applicable to almost all strata of American life.

—JOHN B. TILLSON

THE MAN FROM NAZARETH, As His Contemporaries Saw Him, by *Harry Emerson Fosdick* (Harper & Row, \$1.65).

This book's refracted approach casts the light of many different eyes upon its central character, and presents us with a vivid and valuable picture of Jesus in action and reaction, dealing with people and situations as they confront him. A paperback reprint of a book originally published in 1949.

—M.M.

THE WORLDS OF ROBERT F. YOUNG, by *Robert F. Young* (Simon and Schuster, \$4.50).

A collection of well-told tales to delight science fiction buffs, short story lovers, and fantasy fanciers. These pages sport no "insect people," and the scientific explanations are minimal, but the stories are often placed far away in time or space.

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Letters

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ROBERT E. SARGENT
New York, N.Y.

HE LIVES

God is not dead. He will never be dead. God will always live to protect us from "God is dead" theologians, sensation seekers, and rabble-rousers. I think this ultraliberalism and "radical intellectualism" have gone a little too far this time.

I would like to suggest to Dr. Shinn that God is not dead but that this new "creative ferment in theology" to his extreme left is dead-dead-dead.

FIELDING LEWIS
Franklin, La.

MORE POWER

As a loyal and regular reader of THE EPISCOPALIAN, I thoroughly enjoy your magazine and sincerely believe that it transmits many "messages."

However, in the interest of technical accuracy, I must point out that the photograph on the inside back cover of the January, 1966, issue shows a pole carrying electric power lines, and not telephone wires as implied in the text. . . .

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FIRST LADY

THE phenomenon of the U.S. First Lady, an unofficial title bestowed on the wife of the President, has taken on international significance and incalculable prestige. Certain ladies have, because of historic circumstances or personal attributes, attained global fame in "the office."

These must include Martha Washington, Dolley Madison, Mary Todd Lincoln, Edith Wilson, Jacqueline Kennedy, and Lady Bird Johnson. But the best-known, most controversial, most violently attacked, and best-loved of them all is Eleanor

Roosevelt. A distinguished documentary has just been made about her. Called *The Eleanor Roosevelt Story*, it was written by Archibald MacLeish and directed by Richard Kaplan.

A sad face of a lonely child looks out at us from the screen at the start of the film. Indeed, the narration tells us that she was "an unhappy little girl in a lost family in a vanished world." The child Eleanor grew up amid formal society, great wealth, frozen tradition, and a deep well of loneliness. High walls hemmed

her in from suspect alien people who were assumed to inhabit different worlds.

Then the plain young woman who emerged from the hiddenness of such alienation met Franklin Roosevelt, out of Harvard, the epitome of the successful young man. When they were married, the young Mrs. Roosevelt settled into a quiet domestic existence, one which was largely dominated by her mother-in-law. It appeared that her life would follow a steady, nonviolent, quite prescribed course.

When her husband was stricken with polio, this pattern of living abruptly changed. Franklin Roosevelt might have become a recluse, retiring to Hyde Park as an invalid, had not his wife struggled fiercely for his unleashing of freedom to be a real person. He entered politics, won office, and they embarked together on a new life.

She learned two fundamental truths: the impoverished need a champion, and it takes power to confront power if one wishes to widen the range of human opportunity. She dug in, learned about poverty firsthand, and then fought for the underprivileged in the corridors of power. Images of the First Lady were shattered, but new ones were structured.

Her enemies attacked her skillfully. The "Eleanor jokes" backfired, however, contributing ultimately to the strong legend which took their place. Eleanor Roosevelt seemed to be everywhere, as the jokes ran, but, of course, her mobility and the deep sacrifice underlying it molded her into the public servant she became. The film switches, with a painful suddenness, from Eleanor Roosevelt telling a funny story to World War II troops in a distant corner of the world, to Franklin Roosevelt's funeral train: the story seems to be over.

Yet it was in the United Nations, eighteen months after the death of F.D.R., that the Eleanor Roosevelt

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story reached the climax of its greatness and warmth.

Narrators of the film are Mrs. Francis Cole, a cousin of Eleanor Roosevelt and a lifelong friend; Eric Sevareid; and Archibald MacLeish. It is a sad film because of the nostalgia it evokes, as it sweeps across our recent national history like a searchlight, picking out this face or that one, reminding us of a need for compassion (the U. S. concentration camps for Japanese-Americans in World War II) or a common moment of pathos (the young President Kennedy at the Eleanor Roosevelt grave).

Yet, ultimately, the mood of *The Eleanor Roosevelt Story* is one of joy in human courage and accomplishment. We see her efforts in the U.N. to secure passage of the Declaration of Human Rights; observe her in India and other foreign lands, where she was an ambassador of goodwill and human understanding; and, finally, watch her, an elderly lady, surrounded by young children who greet her as a friend and even as one of themselves, alive, questioning, doing, and caring.

CURRENT AND CHOICE

For Adults Only

King Rat. . . In addition to the enemy outside, there is also the danger that men can rot inside. Men in a wartime prison compound.

Juliet of the Spirits. . . One of the world's great directors, Federico Fellini, gives us a close-up study of a woman's life. It is a shallow life, although the study is not.

The Ipcress File. . . "The new look" for murder mysteries. Very contemporary, very stylistic, very British. And without James Bond.

General Family

The Agony and the Ecstasy. . . A pope and an artist are locked in a hard struggle concerning freedom and authority. The story of the painting of the Sistine Chapel ceiling.

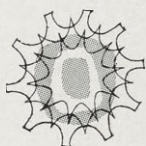
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E-26

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.

Trinity Church, Wrentham, Massachusetts, offers the following church school materials for the price of postage: Cloister Series, "Challenge of the Church High School" (two teachers', ten pupils' editions); Episcopal Church Fellowship Series, fourteen Grade Six readers, "Stories for Young Churchmen"; Kindergarten Course B, "All Things Bright and Beautiful" (four pupils' editions); Primary, "We Trust God" (one teacher's, eight pupils' editions); Kindergarten, "Our Heavenly Father" (one teacher's, four pupils' editions); Primary, "We Obey God" (one teacher's, nine pupils' editions); Primary, "Jesus Our Friend" (six pupils' editions). Please write to Mrs. James Roberts, Trinity Church, 47 East Street, Wrentham, Massachusetts 02093.

St. Stephen's Church, East New Market, Maryland, would like to obtain a bell of 100 to 150 pounds. Any person or church having such a bell available should write to Harold B. Higgins, lay reader, Box 97, R.F.D. 2, Hurlock, Maryland.

St. Paul's Episcopal Church, a mission in Lamar, Colorado, wants to purchase a used organ to replace one destroyed when the church was flooded last year. The church is especially interested in a reed organ with a minimum of two keyboards and full foot-manual, but will consider a self-contained pipe organ, or one in which the bank of pipes is contained in one or two units readily shipped and installed. Please write to the Rev. Warren C. Caffrey at the church, P.O. Box 814, Lamar, Colorado, if you have a suitable organ to sell.

Thirty-five small melody hymnals, blue binding, in moderately good condition are offered to a mission parish, preferably a newly organized one. Please write to the Rev. Michael W. Ellis, St. James' Church, 35 Murray Street, St. Clair, Missouri 63077.

A new mission with no money to buy a bell would like to hear from anyone willing to donate a bell in working condition which is large enough to use in a bell tower. Please write to the Rev. Melvin R. Brown, St. Andrew's Episcopal Church, 4208 Schofield Way, North Highlands, California 95660.

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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Director of Admissions

Box A, Perkiomen School, Pottsville, Pa. 18073

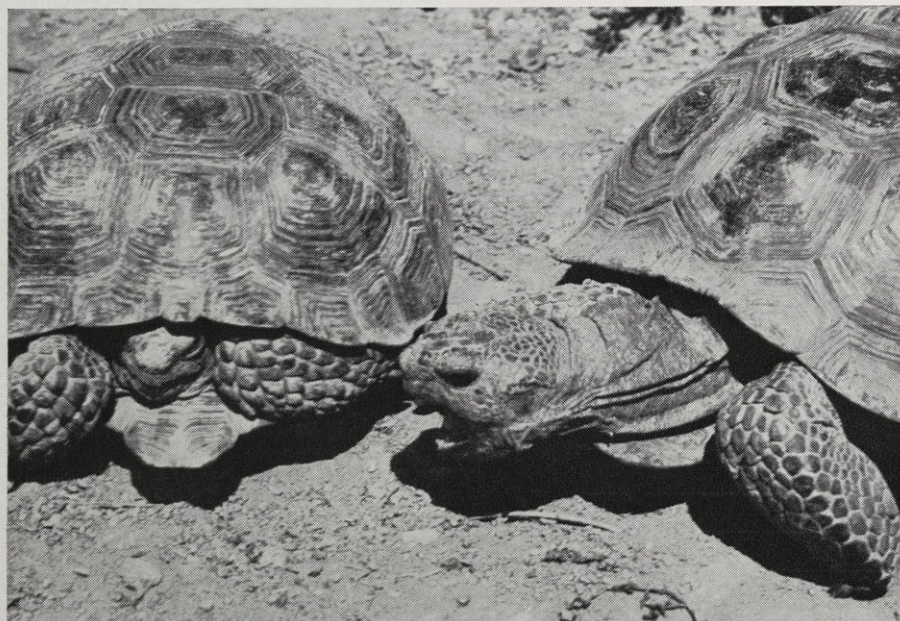
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CAMPS and SUMMER SCHOOLS

Pages 58 and 59

MILITARY ACADEMIES

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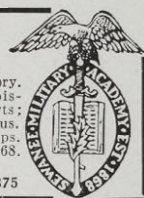
Grades 5-12.

For further information, write:
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Each student given special guidance.

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Director of Admissions

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SCHOOLS FOR GIRLS

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For further information write: Committee on Admissions

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Fifty-seventh year

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The Rt. Rev. Francis Eric Bloy,
D.D., S.T.D., President
Ruth Jenkins, L.H.D., Headmistress

KEMPER HALL Kenosha, Wisconsin 96th Year

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Thorough college preparation and spiritual training. Music, art, dramatics and homemaking courses. All sports. Junior school department. Beautiful Lake Shore Campus. 50 miles from Chicago. Under the direction of the Sisters of St. Mary. For catalog address: Box E.

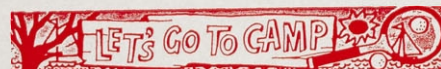
Vernon Court

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Oldest camp of its kind. Unique summer for girls 9-17 years learning complete care of stable and mount, equitation, trail riding, jumping and trips. Other sports, private pond. Gracious living emphasized in colonial home. Catalog: Mrs. Beatrice Howe, Director, R. D. 2, Middle Road, Oneida, New York 13421.

February

Jan. 30- Youth Week. A nationwide Feb. 6 observance by Christian young people, emphasizing the ministries of youth in the total mission of Christ's Church

2 Purification of St. Mary the Virgin

3-7 Meeting, General Division of Women's Work, Seabury House, Greenwich, Connecticut

6 Septuagesima

8-10 Meeting, Executive Council of the Protestant Episcopal Church, Seabury House, Greenwich, Connecticut

8-17 Meeting, World Council of Churches' Central Committee, Geneva, Switzerland

13 Sexagesima

13 Race Relations Sunday

20 Quinquagesima

20 Universal Day of Prayer for Students

23 Ash Wednesday

24 St. Matthias the Apostle

25 World Day of Prayer, sponsored by the United Church Women

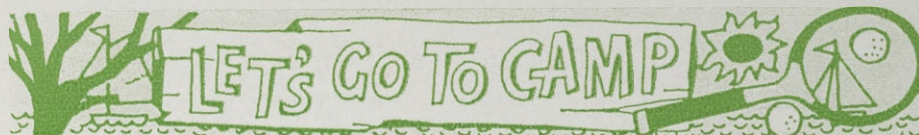
27 First Sunday in Lent

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. Jane Martin is moderator.

The Division of Radio, TV and Audio-Visuals of the Episcopal Church's Executive Council has produced a new radio series, "The Witness." Robert Young is host for these fifteen-minute programs, and Art Gilmore is the announcer.



GIRLS



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Riding—our own schooled horses, drills, trail rides, expert instruction. Swimming, waterskiing, canoeing. Tennis, dramatics, crafts. Sailing. Snug log cabins. Four age groups. Limited enrollment assures individual attention. 61st season. Booklet.

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Summer Vacation School for girls 12-18 on beautiful ocean-front estates. All subjects. Small Classes. Reading skills, study habits, typing. Music, art, dramatics. Swimming, riding, tennis, golf. Delightful social life. National enrollment. 16th Summer. Bulletin:

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Girls 7-14. Cabins, Chapel, private pond, riding, tennis, archery, outpost camping, trips, etc. 10 mi. from Keene, N.H. & Brattleboro, Vt. Season rate: \$300; half-season: \$160.

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and emotional problems"

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a year round residence
an exceptional camping program
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Juniors 5-7
Lower 8-10

Uppers 11-13
Seniors 14-18

Coed camp in Maine. 100 acres with gardening and building projects. All usual camp activities, including riding, sailing, water skiing and weekly trips. *California trips for older campers.* Also open June and Sept. Est. 1939. Catalogue on request.

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NEW ENGLAND MUSIC CAMP

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Chautauqua Region Co-ed (7-14) cabins, tepees, covered wagons, RIDING, filtered pool. Go-Karts, sports. Weekly \$43.50 Folder —

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On Sunnyside Lake in Pocono Mts., Pa. 2200' alt. Co-ed. camp. Riding & farm program. Over 200 acres. Five age units: 3-16 yrs. Enroll 90. Fee \$550. all-incl.: Outpost camp for overnight trips; land & water sports, baseball, crafts, music. Expert instruction in farming, poultry raising, food processing, cooking, for older units. Wee campers have own cottage & dining room. Trained staff. 31st season.

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Mrs. E. H. Norton, Director, Gouldsboro, Pa.

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\$30 per week
Blue Ridge Mts. of Va.
Boys-Girls 7-15 yrs.
June 18-August 20
Swimming, riding, fishing, hiking
Arts, crafts, nature studies
Write for folder, P.O. Box 629N
Harrisonburg, Virginia

Calendar of prayer

FEBRUARY

- 1** The Churches of the Wider Episcopal Fellowship: Churches in intercommunion with Churches of the Anglican Communion
- 2** **Ballarat, Australia:** William A. Hardie, Bishop. (For more clergymen from within the diocese; response to the Bishop's call for Family Prayer and Worship; work in education and among the boys at St. Cuthbert's Home; the Church in Australia's increased commitment to witness to the Gospel in Southeast Asia and the Pacific isles.)
- 3** **Bangor, Wales:** Gwilym O. Williams, Bishop. (For the witness of Christian teachers and students at the three colleges in Bangor and the Adult Education College at Harlech; the new Diocesan Council for Mission and Unity.)
- 4** **Barbados, West Indies:** Edward L. Evans, Bishop. (For courage and self-sacrifice as the Church faces disengagement or disestablishment from the State; vision in establishing churches in new residential areas.)
- 5** **Barrackpore, India:** Ronald W. Bryan, Bishop. (For success of the Diocesan Five Year Plan for progress in spiritual, educational, medical, and economic work.)
- 6** **Basutoland, South Africa:** John A. A. Maund, Bishop. (For the bishop, clergy, and people, living in the midst of many political problems; the Holy Spirit's guidance for all African peoples as they strive for a new order throughout the continent.)
- 7** **Bath and Wells, England:** Edward B. Henderson, Bishop; Francis H. West (Taunton), Suffragan; Fabian M. E. Jackson, Assistant Bishop. (For lay training; youth work; the Diocesan Missionary and Ecumenical Council.)
- 8** **Bathurst, Australia:** Ernest K. Leslie, Bishop. (For more priests to serve in the bush for a period in the Brotherhood of the Good Shepherd; a steady supply of ordinands from within the diocese; maintenance of the Church's work through its diocesan boarding schools: Marsden School [girls], All Saints' College [boys]; completion of All Saints' Cathedral, Bathurst; continued use of television as a means of evangelism and witness.)
- 9** **Bendigo, Australia:** Ronald E. Richards, Bishop. (For more complete personal commitment to our Lord by clergy and laity; truer understanding of the relationship between those called to the sacred ministry and those called to the priesthood of all believers.)
- 10** **Bermuda:** John Armstrong, Bishop. (For the Cathedral Church and nine parishes; the Synod; the Church Society; attempts to grow in Christian stewardship.)
- 11** **Bethlehem, U.S.A.:** Frederick J. Warnecke, Bishop. (For guidance in facing problems in the coal regions; continuing strength in support of missions overseas; a new venture for the elderly.)
- 12** **Bhagalpur, India:** Philip Parmar, Bishop. (For the work of the Student Center at Patna among students and nurses; additional staff and continued development of St. Luke's Hospital; the diocesan press at Patna.)
- 13** **Birmingham, England:** John L. Wilson, Bishop; David B. Porter (Aston), Suffragan; George Sinker, Assistant Bishop. (For response to the challenge of redevelopment in the City of Birmingham; churches for new areas; appreciation of spiritual values to counteract the prosperity and materialism of the industrial Midlands.)
- 14** **Blackburn, England:** Charles R. Claxton, Bishop; George E. Holderness (Burnley) and Anthony L. E. Hoskyns-Abrahall (Lancaster), Suffragans. (For restoration of the Cathedral Church of St. Mary the Virgin; the diocesan project to erect a church at the impoverished township of Fortuinspruit, South Africa.)
- 15** **Bloemfontein, South Africa:** Bill B. Burnett, Bishop. (That among white Africans fear of the black majority may not freeze love in their hearts, and among Africans and coloured Anglicans love may not be choked by frustration or bitterness.)
- 16** **Bombay, India:** Christopher J. G. Robinson, Bishop. (For a secondary school; jeeps or motorcycles to assist in the Church's ministry to widely scattered new settlements of people displaced by a dam; mobile medical work and preventive medicine to supplement the decreasing work of the hospital, which has been cut off by the dam.)
- 17** **Bradford, England:** Clement G. S. Parker, Bishop. (For an expanded ministry in new housing areas; an effective ministry among the many Indians, Pakistanis, and West Indians now working in Bradford City; a deeper spiritual life among industrial workers in the cities.)
- 18** **Brandon, Canada:** Ivor A. Norris, Bishop. (For the Indians as they face the impact of industrial development on their way of life.)
- 19** **Brechin, Scotland:** John C. Sprott, Bishop. (For more clergymen; the ministry to university students; the religious orders of women who do pastoral work in the diocese.)
- 20** **Brisbane, Australia:** Philip N. W. Strong, Archbishop; Wilfrid J. Hudson, Coadjutor. (For more priests, especially in the outback areas; the Bush Brotherhood of St. Paul; the Sisters of the Society of the Sacred Advent working in the diocese; the Friars of the Society of St. Francis who have begun work in Brisbane.)
- 21** **Bristol, England:** Oliver S. Tomkins, Bishop; Clifford L. P. Bishop (Malmesbury), Suffragan. (For strengthening of the Cathedral's spiritual role to match its restoration.)
- 22** **British Columbia, Canada:** Harold E. Sexton, Archbishop. (For the Archbishop, his clergy and people in the cities and towns of Vancouver Island, logging and fishing villages, islands, and countryside.)
- 23** **British Honduras, West Indies (Central America):** Gerald H. Brooks, Bishop. (For more clergy and funds to support them; ways and means to deepen and expand the Church's work in this developing country.)
- 24** **Bunbury, Australia:** Ralph G. Hawkins, Bishop. (For the people living in this far southwest corner of Australia, and the bishop and clergy who seek to serve them.)
- 25** **Calcutta, India:** Hiyaniirindu L. J. de Mel, Bishop and Metropolitan; John Richardson (Car Nicobar), Assistant Bishop. (For the Church's concern for the welfare of people who have come to Calcutta from all over India and the world; a faithful, rather than safe, Church.)
- 26** **Caledonia, Canada:** Eric G. Munn, Bishop. (For the development of stewardship teaching and practice in the Indian villages; the mining village of Stewart, where after thirty years it is hoped to reopen continuous work.)
- 27** **Calgary, Canada:** George R. Calvert, Bishop. (For the Indian and Japanese missions; priests in rural parishes; prayer partners in Anglican World Mission: Alfred Stanway, Bishop of Central Tanganyika, and his people.)
- 28** **California, U.S.A.:** James A. Pike, Bishop; George R. Millard, Suffragan; Richard A. Kirchhoffer, Assistant Bishop. (For desperate needs in establishing the Church in what has been estimated as the most unchurched state in the U.S.A.; new churches for the influx of new residents; diocesan-wide involvement in the whole life of the Church in Matabeleland through a companion-diocese relationship.)

Material for THE EPISCOPALIAN'S Calendar of Prayer is compiled from *An Anglican Communion Cycle of Prayer* and the Mutual Responsibility devotional guide, *Response—Far and Near*, published jointly by the Anglican Church of Canada and the Episcopal Church in the U.S.A.

The Testing

IT IS AN overcast day, and a man who has just been baptized stands dripping beside a river. Suddenly the clouds part, a dove shines white in a shaft of sunlight, and a Voice says, "Thou art my beloved Son" (Luke 3:22).

Immediately Jesus goes into the wilderness, and the Tempter comes. "Son of God, is it?" he says. "Yes, that was a fine, high-class set of feelings you had when John lifted you up out of that water—but what on earth do they mean? Can you do absolutely anything you like? If so, there's no need to stand around here hungry, when you have power to make even these stones feed you. And no matter what wild thing you may decide to try, you need never suffer any consequences, for God's angels will save you. As far as life and its troubles are concerned, you can be immune! And you can go on from there. . . ."

"God's Chosen People, your own people, are in trouble, poor and hungry. You can end all that. Give them food and clothes and material comfort. . . . They are bewildered, and you can end that, too. Do something dramatic in some spectacular place (the Temple at Jerusalem, maybe?) to prove beyond any doubt that you are their Messiah. . . . They are oppressed, and you can free them, for you have power to seize political power. Get on top, for that is where the Messiah is meant to be."

And what on earth is wrong with being able to act freely, without fear or favor? About bringing in a welfare state? About giving people clear, strong, unquestioned leadership? About having a position of authority and strength from which to do the good that one wants to do?

Temptations? They look more like opportunities. History is full of individuals and nations who have said "Thank you" for these opportunities and have taken them.

But not Jesus. He looks straight at the Tempter, and then back toward the Father; and He knows that without Him none of what the Tempter offers is worth a thing. And out of the Torah, the Law which God gave His people, Jesus replies: "No, for it is written. . . ."

It is written in the laws of life that human beings hunger, suffer, die; and anyone who manages to protect himself from all this cuts himself off from the human race. Shakespeare's King Lear found this out only at the end of his kingship. But Jesus knows it at the beginning.

It is written, too, that man does not live by bread alone. Without the interior life of the Word of God, both individual prosperity and the Welfare State are pure materialism, an animal cycle of feeding and sleeping. "But seek ye first the kingdom of God . . . and all these things shall be

added unto you" (Matthew 6:33).

It is written that God must not be put on the spot by the constant human craving for shortcuts, dramatic demonstrations, and overwhelming proofs. God's truth cannot be made simple, nor can it be imposed upon men by any kind of external pressure.

It is written, "You must serve God and him alone"—but political power, once won, requires a continued bondage to the conditions by which it was won.

So Jesus says no; and "the devil leaveth him, and, behold, angels came and ministered unto him" (Matthew 4:11). When the false opportunity disappears, the true one shows. Jesus knows now how to bring men the free power that He wishes to set working like yeast in their hearts—by going His human way among human beings, patiently teaching and healing, suffering and dying.

And we, looking on, begin to see temptation for what it is—an opportunity (for if it were not one, how could it tempt us?) offering a specious good which obscures the real good we are seeking. And we know that the way Jesus met it is also open to us—that we too can hold back, hungering in the desert, waiting upon the Lord, searching within ourselves in all that we know about His word and His world, until we know how to refuse the evil and choose the good. ◀

BY MARY MORRISON

KNOW YOUR DIOCESE

Three dioceses were created from one in 1877 when the Diocese of Illinois was divided into the Dioceses of Illinois (later, Chicago), Quincy, and Springfield. The Diocese of Springfield ranks first in area and second in total population. The diocese has thirty-nine parishes and organized missions, with forty clergymen and fifty-five lay readers ministering to 9,249 baptized persons (7,295 communicants).

The Executive Council's National Town and Country Division is working with the diocese in trying to solve problems created by its large rural areas. The diocese is also working with the Diocese of Indianapolis on the population problems presented in the Lower Wabash Valley.

Springfield's activity in inter-diocesan mutual responsibility and interdependence is exemplified by its cooperation with the Dioceses of Quincy, Chicago, and Missouri. An Inter-Diocesan Committee on Strategy has been organized by the three Illinois dioceses to look into the population problems in the Peoria-Pekin and Rantoul-Champaign areas. Some of the churches involved are in the Diocese of Springfield but border on Quincy and Chicago. Another population explosion area of the diocese adjoins the City of St. Louis in the Diocese of Missouri. These two dioceses have been working together for a year and have now been designated in the Episcopal Church's Joint Urban Program as a Bi-Diocesan Pilot Project. A Metro-St. Louis conference is planned to discuss what the Church must do to solve the inner-city problems common to both sides of the river.

The Dioceses of Quincy, Chicago, and Springfield have also set up a committee to explore the possibility of a Tri-Diocesan Camp and Conference Center. None of the three dioceses has a year-round conference center, and none has adequate summer camp facilities.

There are eleven colleges and universities in the diocese with Episcopal chaplains at each. A project is underway to complete the chapel at Champaign which serves the faculty and students at the University of Illinois. Presently an inadequate six-room house is used as the chaplain's home and as the Canterbury House. Support for this project is anticipated from the other dioceses in the state because approximately 45 percent of the students are from these two dioceses.

Benefits are already being felt by the sharing of visits, prayers, and other expressions of the companion-diocese relationship of Springfield and Basutoland, South Africa. Last summer, two of Springfield's priests visited Basutoland. The Rt. Rev. John A. A. Maund, Bishop of Basuto-

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land, will visit Springfield in 1966; and Bishop Chambers plans to visit Basutoland in 1967. The Episcopal Churchwomen of Springfield, in a further expression of mutuality, are paying the salary for a teacher in Basutoland for a year.



The Rt. Rev. Albert A. Chambers, Bishop of Springfield, was born in Cleveland, Ohio, on June 22, 1906. He was graduated from Hobart College in 1928 with the Bachelor of Arts degree and from the General Theological Seminary in 1931 with the Bachelor of Sacred Theology degree. He also holds honorary degrees of Doctor of Sacred Theology (Hobart College and General Theological Seminary) and Doctor of Divinity (Nashotah House).

After his ordination to the priesthood on May 31, 1931, Bishop Chambers began work as diocesan missionary in Western New York and in June, 1933, became senior canon of St. Paul's Cathedral, Buffalo, New York. He has served as rector of St. Thomas' Church, Neenah-Menasha, Wisconsin; and St. Peter's Church, Auburn, New York. In 1949 he became rector of the Church of the Resurrection in New York City where he remained until his election to become Bishop of Springfield. He was consecrated bishop on October 1, 1962.

Bishop Chambers is a member of General Convention's Joint Committee on General Theological Seminary and is a vice-president of the American Church Union. He started Girl Scouting work in Neenah-Menasha, Wisconsin, and helped to establish a Council of Social Agencies there, serving as its first president. He was vice-chairman of the Cayuga County Chapter of the American Red Cross and Field Representative on the Sampson Air Base Council.

Bishop Chambers and Frances Hewette Davis, daughter of the Rt. Rev. and Mrs. Cameron J. Davis, were married in June, 1934. They have two daughters: Frances Hewette, wife of the Rev. Harrison J. Owen; and Sally Ann, wife of Dr. Donald Goldberg.

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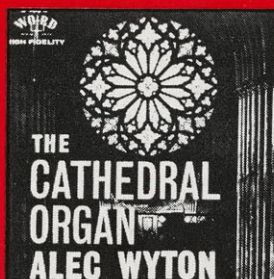
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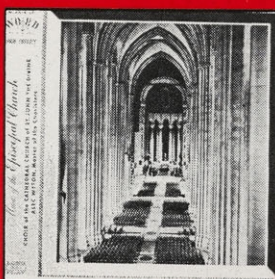
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