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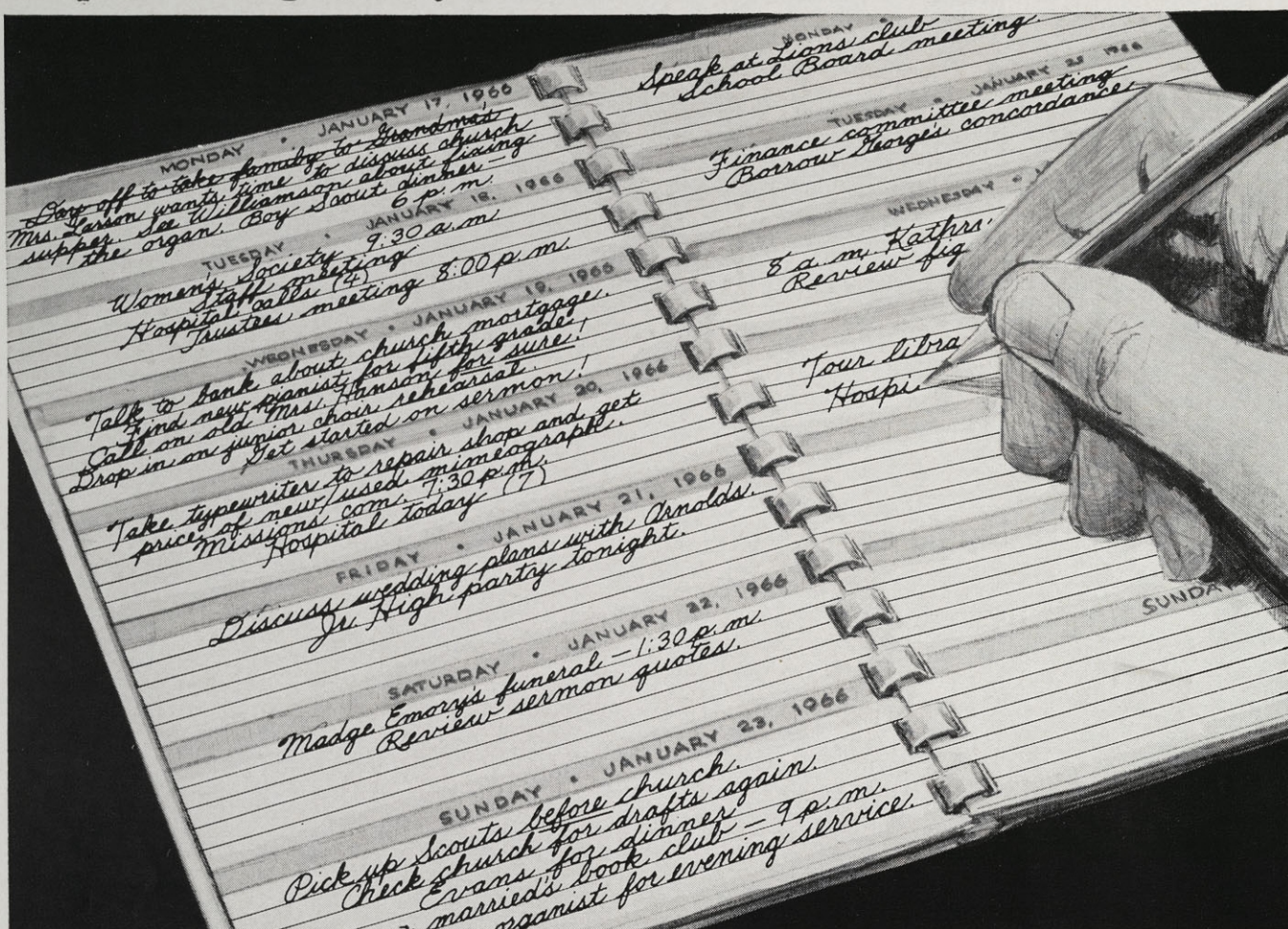
THE Episcopalian



March 1966

War Wanderer

a report to thoughtful laymen...



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MRI is dead, if the articles and editorial in the January, 1966, *EPISCOPALIAN* truly reflect present conditions. In these articles the primary emphasis is on money: money for faraway places, money for a concept of mission that should have gone the way of the "white man's burden," money that we joyfully send overseas to give ourselves clear consciences while we ignore the problems and opportunities in our own backyard. . . .

MRI in its initial stages struck a responsive chord at the parish level. We saw on the international scene that twenty years of effort and billions of dollars could not unilaterally save the world or buy friendship. In MRI we foresaw a better, a truly Christian approach, and looked forward to the hope of closer relationships with our Christian brothers whose riches are not measured in terms of money. Simultaneous giving and receiving, mutual help, interdependence. How did this glorious concept get lost among the money changers in the temple? How can it be recovered?

Here's one suggestion: start now, start small, start locally. Does your next-door neighbor need help? Help him! And go about it in the true spirit of MRI, not necessarily with money, certainly not with the "I am here to help you" attitude which so often characterizes professional helpers.

Does your center city need help? Go there! Get out of your comfortable chair (from which it is so easy to dispatch a check to Zambia) and get to know your fellow citizens—those who share your streets and your lives.

Does Latin America (or Africa, or Asia) need help? If we have grasped the true meaning of MRI by living it, the extension to places beyond travel range will not be hard, and, as always in the Church, the money will be found to follow the personal commitment to Christ. . . .

DONALD W. SMITH
Wilmington, Del.

A CATALYST

We thought you would be interested in knowing that there has been much activity throughout the Church in response to the FISH article in November's *EPISCOPALIAN*. Letters started

Continued on page 54

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FOR YOUR INFORMATION

The cover subject is a Vietnamese child, burned during a napalm raid. His expression of bewilderment and pain carries a universal message transcending political debate. "WANDERERS IN A WARRING LAND," page 10, brings a reminder of the opportunity to be "mindful of the needs of others" by participating in One Great Hour of Sharing, which this year falls on March 20, the fourth Sunday in Lent.

"Syncretism" is one of those words almost everyone has heard or read—and hardly anyone can define. In "THE OTHER 'ISM,'" page 14, **Louis Cassels** provides a provocative commentary that transforms this elusive word into some important questions for Christians. Making religious issues come alive for laymen is a talent and a profession for Mr. Cassels, a nationally-known columnist for United Press International. An active layman, he is a communicant at St. John's Church, Bethesda, Maryland.

"HOPE IN THE HILL," page 26, is the second and concluding installment of a report on the Diocese of Pittsburgh's ministry to narcotics addicts. The author, Mrs. **Patricia Packard**, became active in the program after spending several months gathering information from addicts. Mrs. Packard, her lawyer husband, Robert, and their four children belong to the Church of the Epiphany, Avalon, Pennsylvania.

Mr. **Jay Horning**, author of "OUT-BACK" ADVENTURING," page 22, is a first-time contributor to our pages. He is editor of the *Iowa Churchman*, which, in 1962, received The Presiding Bishop's Award for excellence in diocesan journalism.

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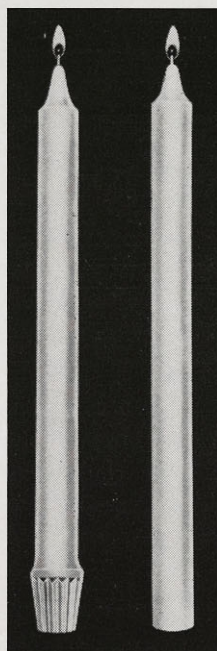
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- **Unity, Worship, and the Sacraments**
by Stephen F. Bayne, Jr.
- **Pacific Profile: Hawaii**
start of a new overseas series
- **Women and the Franchise**
our annual report

continuing

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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THE FIRST session of Vatican II ended indecisively.

The second session ended gloomily.

The third session ended angrily.

The final session ended joyfully.

Can it be hoped that the ending of Vatican II foreshadows a new day for the Roman Catholic Church? If not all the evidence is in, there is at least a considerable body of evidence that can be assessed. For the Council finished a multitude of business, and an examination of its accomplishments can give some idea of where the Church is going.

Assessing the Council

But the matter of assessing specific accomplishments is not easy. During the closing days of the Council, newsmen from all over the world were buttonholing everyone they could find, from cardinals and bishops and official observers to their own fellow newsmen. Each was asked the same question: "Now that the Council is over, do you think it has succeeded?" (Invariably there was a two-minute time limit imposed on those foolhardy enough to answer.)

So posed, the question is, of course, an impossible one. Answers to it, whether given in Rome or elsewhere, have ranged from the occasional Roman Catholic who feels compelled to describe the Council as "the greatest event since Pentecost" to a Presbyterian minister associated with the Fellowship of Reconciliation, who made the unreconciling comment that the Council had concerned itself with "inane, stupid, ridiculous issues."

Even if we can forget such extravagances, we are still faced with another problem in assessing the achievements of the Council: one's judgment is colored by the position from which he makes it. Thus if we measure the Council's achievements against where the Roman Catholic Church was five years ago, the advance is phenomenal. But if we measure them against where the

Church must be five years from now, the surface has only been touched.

If we expected the Council to produce Protestant-sounding statements, then, of course, we are disappointed. But if we expected the Council to produce as good Catholic-sounding statements as 2,300 men could be expected to produce while coping with the problems and pressures of a 2,300-man deliberative assembly, then (even granting a large measure of credit to the Holy Spirit) we have certainly been pleasantly surprised.

My own position in making an assessment is this: When the Council was first called, I did not expect very much from it; the very fact that it had been called seemed to me the significant breakthrough. But after I had attended the second session as an official observer, my expectations soared; I had heard such remarkable speeches on the floor of the Council that I became convinced that genuine reforms and breakthroughs were possible. Thus, at the end of the Council, I find that it has achieved immeasurably more than I

had initially expected, and not quite so much as I had subsequently hoped for.

Even the latter reaction is tempered by the recollection (offered in the initial article in this series) that the Council has opened, and has left open, many doors. It is not yet clear how far through them the Church will go. But the doors are open, and we will not know for many years how far the Council has "succeeded." The most we can do now is to indicate some of the openings.

The Conciliar Box Score

We can tell at a glance "what happened" at the four sessions in St. Peter's. A total of sixteen documents was approved, in almost every case by overwhelming majorities. The sixteen texts are of three sorts: "constitutions," "decrees," and "declarations." In the early sessions of the Council there was much discussion about the relative degree of binding authority between, say, a "constitution" and a "decree." It seemed fairly clear that a "constitution" was of higher authority, so

What did the Vatican Fathers do?

BY ROBERT McAFEE BROWN



Pope Paul VI passes Vatican Fathers as he is carried through St. Peter's Basilica to celebrate Mass opening the third session of the Council.

that the "constitution" on the Church, for example, was the context in which the "decree" on ecumenism must be understood, rather than vice versa.

As it has actually worked out, however, there seems to be little reason why "The Church in the Modern World" should be a "constitution" (even though a "pastoral constitution") while the text on missions should be a "decree" or the statement on religious liberty a "declaration." Actually, the process of history will determine which conciliar documents are going to be most influential, far beyond any titles presently given them. The decree on mass communications, for example, is already something of a dead letter.

Maintaining, nevertheless, the terminology that has been used by the Council, we arrive at the following results:

The Four "Constitutions"

1. The Church. This is the most important theological document of Vatican II. It gives a new emphasis

to the Church as "the people of God," offers a new basis for the central importance of the laity, and sets forth, albeit guardedly, an understanding of the teaching authority of the Church that gives new importance to the "collegiality" of the bishops; i.e., the belief that all of the bishops, acting in concert with the Bishop of Rome, the Pope, share rule in the Church. The recently announced "synod of bishops," to meet in 1967, is one of the first practical results of this constitution.

2. Divine Revelation. This text represents a real theological advance from the early draft that stressed Scripture and tradition as two sources of revelation, to a view that the Word of God, Jesus Christ, comes to us through Scripture, and that the Church tries to interpret the meaning of Scripture. This opens new doors of *rapprochement* with Protestant Biblical scholarship, and the approval given in the document to Biblical research will be extremely helpful to Catholic scholars.

3. The Sacred Liturgy. The first

document promulgated by the Council, the constitution on the liturgy, is a genuine charter for reforms, many of which have already been introduced. The celebration of the Mass, save for the canon, in the vernacular; greater attention to Scripture and sermon; and increasing involvement of the laity are only a few of the reforms which the document has made possible.

4. The Church in the Modern World. Destined in conciliar ingroups to be known as "Schema 13," which was its title until promulgation on the last day of the Council, this document sets forth not only the principles by means of which the Church is to relate to contemporary culture, but also deals with specific problems such as war and peace, race, economics, marriage, and the state.

The Three "Declarations"

1. Religious Liberty. For non-Romans, this is the most important immediate fruit of the Council. Bitterly contested by a minority, it was nevertheless finally passed by an overwhelming majority. Although a few statements in the opening paragraphs, introduced at the last moment in an attempt to mollify the conservatives, seem unfortunate to non-Romans (such as the implication that the true exercise of conscience will lead one to the Roman Catholic Church), the latter portions of the document say all the things non-Romans want to hear the Roman Catholic Church say about full freedom of worship, assembly and witness for all men, whether Catholics or not. The document is thus a notable breakthrough, and provides an authoritative foundation from which deviations in practice can now be challenged. The affirmation of religious liberty is based on

WHAT DID THE VATICAN FATHERS DO?

both the dignity of man as such, and on teaching drawn specifically from Christian revelation.

2. The Relation of the Church to non-Christian Religions. This text deals with Hinduism, Buddhism, Islam, and Judaism. The document is remarkably open *vis-à-vis* the truths found in other religions; it is only in the paragraphs dealing with the Jews that there has been trouble. An attempt is made to disavow the teaching, often found in Roman Catholic history, that the Jews are to be held responsible for the death of Christ. While the disavowal is clear, along with a disavowal of the anti-Semitism so often following in its wake, many have interpreted the paragraphs as condescending, and tension within the Council over the precise wording of the statement received inordinate attention. It was important to get the matter on record, and unfortunate that so many misunderstandings attended its passage.

3. Christian Education. This text deals with the right of all to an education, and specifically a Christian education. The material on Roman Catholic schools will provide the basis for many extended discussions about public education, Federal aid to parochial schools, released time, and the situation of the Catholic in a non-Catholic environment.

The Nine "Decrees"

1. Ecumenism. To non-Roman Christians this is one of the most important documents of the entire Council. It opens up new ecumenical possibilities that would scarcely have seemed possible even half a decade ago. (This document will be discussed further in the concluding article of this series next month.)

2. Mass Communications. This document, the second promulgated by the Council, deals with the Church's use of modern methods of communication. Not adequately debated, it is by common consent the least satisfactory, had one of the

largest negative votes of any Council document, and is unlikely to play a significant role in the *aggiornamento* (updating) of the Church in the future.

3. The Eastern Rite Churches. This text clarifies the relationship to the whole Church of those Catholic Churches in the East that do not use the Latin rite of the West. It gives approval to the distinctive rite of these Churches, accords honor to their patriarchs, and establishes guidelines concerning *communicatio in sacris* (sharing in common worship) between these Churches and the Orthodox Churches.

4. The Church's Missionary Activity. This document can have important ecumenical results, as well as giving new liberty to Roman Catholic "missionary bishops" who, before the passage of this decree, were often frustrated by the necessity of clearing everything in advance with Rome. The document decries forced conversion to the Church, and has many sections urging closer cooperation between Roman Catholics and their "separated brethren" on the mission field. It is an important example of the beginnings of decentralization within the Church.

5. The Apostolate of the Laity. This document, revised with the help of laymen advising the conciliar commission, provides some specific directions for lay activity, in light of the theological norms established in the constitution on the Church. The document does not move far ahead of existing practices in many parts of the Church, but it does provide the leverage needed for those areas of the Church where the laity remain second-class citizens.

6. The Pastoral Office of Bishops. This document spells out some of the implications of the doctrine of "collegiality," and offers the possibility for a greater voice to all the bishops, through an "episcopal synod" that will meet in Rome from time to time to confer with the Pope. Greater attention is also given to bishops' conferences in various regions of the world. Among the many other matters

treated are prudent suggestions to elderly bishops about retiring, though nothing mandatory is enacted in this delicate area.

7. The Adaptation and Renewal of the Religious Life. The term "religious" in Catholic parlance refers to those who have entered an order and have taken the vows of chastity, poverty, and obedience. The document gives a basis for considerable reform and updating of the religious orders, though implementation will be left largely to the initiative of the superiors involved. The habit, or garb, of monks and nuns, for example, will be changed, but the degree of change will vary from order to order.

8. The Ministry and Life of Priests. This document, mainly descriptive, represents an updating of the function and role of the priest in the contemporary Church. Different portions of it will be highlighted by different groups. It is not hard to foresee who will be pleased by the notion that bishops "should gladly listen to their priests," that older priests should try to understand the different mentality of younger priests, or that all priests "must willingly listen to the laity."

9. Priestly Training. This document deals in large part with seminary education. It will not sound particularly *avant garde* to the Protestant, but it contains many areas of permission and even explicit direction that could reshape the present Roman seminary curriculum, in such directions as greater attention to Biblical studies, to more "understanding of the churches and ecclesial communities separated from the Apostolic Roman See," and to more use of the disciplines of psychology and sociology. The seminary rector who desires wholesale renovation now has the means to accomplish it.

The Central Achievement

It is clear, even from this brief tally, that the main work of the Council, particularly in the "decrees," centers on the internal renewal of the Roman Catholic Church. But the division between "inner" and "outer" renewal is never

a neat and tidy one. Indeed, it can be argued that only as there is genuine inner reform can the outward posture of any Church be significantly altered. Thus history might show, fifty years from now, that the decree on priestly training had been the greatest single instrument in developing a new concern for "the Church in the modern world."

But even when a tally has been made, one is in danger of missing the real significance of the Council. For the impact of the Council on the next generation of Catholics and non-Catholics will be far wider than the mere implementation of the conciliar documents. The Council's great positive contribution will be that the Church of the Counter-Reformation—the defensive Church, the Church of anathemas and condemnations, the Church living on denials, the Church surviving on the power of force and fear—will finally have been laid to rest.

The doors that Pope John opened have indeed been kept open, and at least some of the fresh air that he wanted to blow into the Church

has indeed blown in. Ideas that could only be whispered about a few years ago can now be discussed openly, written about, and commented upon without fear. Men who felt themselves part of a tiny minority have discovered that they are, in fact, a majority. Those who had assumed that any directive issuing from Rome represented the mind of the Pope have discovered that the conclusion does not necessarily follow from the premise, and that henceforth there will be two-way traffic—ideas will flow *toward* Rome, as well as emanating *from* Rome.

To be sure, it will take Roman Catholics a while to come to terms with these new facts. And they mean that the next decade in Roman history will be one of the most perilous, but also one of the most exciting and potentially creative, decades in the history of the Church.

Unfinished Business

It would serve no cause to offer an assessment of the Council purely

in glowing terms. There were frustrations, delays, and occasional mistakes during the Council, and some of them will require immediate attention if postconciliar logjams are to be avoided.

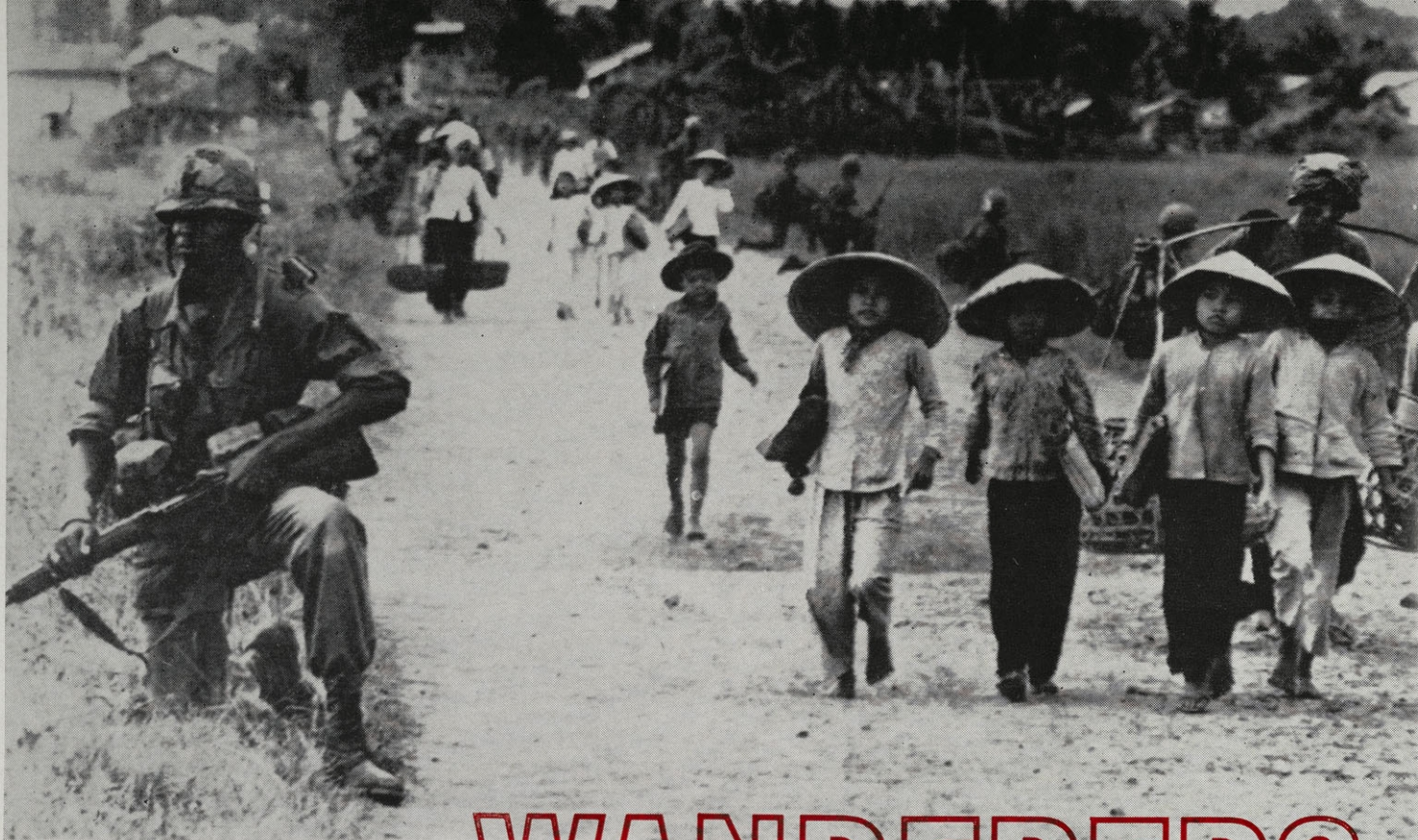
At some points, the Council's deliberations fell short of what was needed. This has been noted in relation to the communications decree, and a similar dissatisfaction was felt by many in the relative lack of attention given by the Council to the place of women. If the laity have seemed in the past to be second-class citizens, women have often appeared to be even less. Their status was not noticeably elevated by the documents of Vatican II.

To non-Romans there is particular regret that one of the most prickly issues between Rome and other Christians—the area of "mixed marriages"—was left unresolved. The subject was withdrawn from conciliar discussion during the third session, so that the Pope could issue a separate, and presumably speedier, statement of new regulations concerning such mar-

Continued on page 49

Roman Catholic bishops from around the world form a colorful procession as they pass through St. Peter's Square.





WANDERERS IN A WARRING LAND



An anguished young mother looks for her husband after a Vietcong raid. Later, she found he had been killed.

In the midst of war in Vietnam—and anywhere else people are in need—Christians are called upon to battle against human suffering.

War's toll can be measured in many terms, but always the greatest cost is human. Wracked by conflict for a quarter of a century, Vietnam now has one million refugees. Even if the war ended today, the people would still face an indefinite future of extreme privation. In the area of medical services alone, only 200 physicians are available in South Vietnam to a civilian population of 15,000,000, although bombs and bullets wound child as well as soldier. The pictures on these pages suggest some of the scope of this human tragedy.

Yet this war is only one of countless settings for urgent need. Throughout much of the rest of the world, ingrained poverty and natural disaster—flood, earthquake, drought, famine—create untold suffering.

Today, such events bind men together: the farmer plowing a field in Thailand, and the motorist stalled in a traffic jam in the U.S., may hear about them at the same moment over their transistor radios. For the Christian such news conveys another dimension: people caught in cataclysm need other people.

Bound by their need to respond, Christians channel their answers along many routes. In the United States, one of the most concerted expressions of caring is One Great Hour of Sharing. On March 20 this year, some 40,000,000 churchmen in thirty-one communions will pool their efforts and prayers to support the worldwide programs in which they share through Church World Service. Episcopalians will participate through the Presiding Bishop's Fund for World Relief, Episcopal Church Center, 815 Second Avenue, New York, New York 10017.

(See additional pictures on pages 12-13.)

◀ This scene, along Provincial Route 7 near Ben Cat, symbolizes the paradox of the Vietnam war. While a soldier keeps alert vigil during an anti-Vietcong maneuver, schoolchildren and market women return home after what, for them, has been an ordinary day.

The constant flow of war refugees—they now number about one ➤ million—often requires makeshift answers such as this “refugee village” hut. One of the few positive sides to this dilemma of the displaced is the close-knit family structure of the people: relatives stick together, and somehow retain a sense of reality.



▲ Nurse Barbara Carlson shows Ninh how a stethoscope works. The boy, sole survivor of a napalm raid, lives in an orphanage. Miss Carlson is a volunteer for Church World Service, supported by U.S. Christians.

◀ The rapid transition to refugee status: taken to a government post from their beleaguered village, these war-weary people will now have to be resettled.

SOMEBODY HAS TO CARE

A missionary on leave from overseas duty recently told this true story: A young physician, long an outspoken critic of religion, suddenly insisted on sending one patient to a church-run hospital. Asked why he chose that center, instead of a state-owned clinic closer by, the doctor answered, "I still get impatient with those Christians—they're so optimistic. But this patient needs more than treatment; he needs real understanding. Somehow, Christians *care* more."

The age-old mandate to "care

more" demands new obedience from modern Christians. To follow this calling, denominations are learning to combine their talents to provide a single, strengthened, Christian presence. The experience of Miss Barbara Carlson, the nurse pictured on page 11, typifies this worldwide ecumenical spirit. In South Vietnam, a crucial need is for volunteer nurses, doctors, vocational education experts, and agriculturalists. Church World Service issued a call for such volunteers. In answering, Miss Carlson went to



▲ A soldier heading into a battle zone meets a small child coming out. Because the battle lines in Vietnam are everywhere and nowhere—from hamlet to jungle to city square—the movement of

soldiers and civilians is steady and complex. Government agencies provide massive aid for the people, and the churches are becoming increasingly active, but the need always outpaces resources.

South Vietnam under the auspices of that U.S. agency. Once there, she was assigned to a Christian hospital staffed by the Mennonite Central Committee, an organization which has been serving in Vietnam through strife and suffering for more than a decade.

The churches are asking for many more volunteers to serve in South Vietnam—and other countries. They also need more material help. As always, the greatest need is for Christians who “care more.” ◀



When their marketplace was taken over ➤ for an army post, these South Vietnamese women set up a trading station by the roadside. In the background are barbed-wire fences and howitzers, denoting that this pastoral section is also a war zone.



▲ Her expression hauntingly resigned, a young girl awaits evacuation from a Vietcong-held area. The prize possessions she is holding—a puppy, and a pair of sandals—will go along with her.

◀ In Saigon, a mother tends her baby while she keeps an eye on her other two children. Unlike her, the youngsters do not see the debris of a bombed building: to them, this heap of rubble is a playground where one can find many distractions.

The Other "Ism"

IS ONE FAITH JUST AS
GOOD AS ANOTHER? SOME CAN SAY THIS,
BUT THE CHRISTIAN CANNOT.

DOES IT matter what you believe? Does it really matter in the long run whether you're a Christian, a Jew, a Moslem, or a Buddhist?

Millions of people today, including many nominal members of Christian churches, are inclined to answer in the negative. They believe that all religions are basically the same, and that "one pathway to Truth is as good as another."

This sounds like a wonderfully broad-minded attitude, and people who hold it usually think they are being quite modern in their approach to religion.

In fact, they are simply subscribing to a very old type of religion called *syncretism*.

We encounter syncretism repeatedly in the Old Testament of the Bible. When the prophets proclaimed that there is no other God than Jehovah, they were resisting the syncretism of the Babylonian civilization that surrounded Israel. Then, as now, syncretism presented itself as an extremely tolerant and reasonable kind of faith. Babylon was perfectly willing to add Jehovah to its idol-cluttered altars, if the Jews would abandon their claim that He was the *only* god. Had the Jews not been—in the eyes of their Babylonian neighbors—narrow-minded and fanatical in rejecting these terms, the religion of Judaism would have been simply swallowed up without a trace five thousand years ago.

Christianity also encountered the temptation of syncretism in its infancy. The Roman civilization into which the Church was born was proud of its open-minded attitude



The Baha'i Temple in Wilmette, Illinois, was dedicated in 1953 on the 100th anniversary of the founding of the faith in Persia by Baha'u'llah.

toward all religions. As the historian Edward Gibbon has put it, "The various *modi* of worship which prevailed in the Roman world were all considered by the people equally useful." The Romans felt, in other words, that it didn't matter what a man believed so long as he believed something that would comfort him in battle and keep him reasonably honest. When Christianity first reached Rome, it was accorded a warm reception. The emperor Alexander Severus added a statue of Jesus to his private chapel, which already contained figures of numerous pagan gods.

Rome began to persecute the Christian Church only when it fought off the smothering embrace of syncretism, and stubbornly insisted that "there is no other name under heaven than Jesus Christ whereby men may be saved."

Such a claim is always anathema

to syncretists, because it is a cardinal article of their faith that God would never condescend to reveal Himself in a particular way, at a particular time and place, and to a particular people. Syncretism holds that there is no unique revelation in history, no single instance of divine self-communication that may be regarded as complete and trustworthy. Indeed, except in the sense that all of nature is a revelation of God, syncretists do not expect to find God taking the initiative in making Himself known to men.

They look upon religion as an essentially human enterprise—an attempt by men to fathom mysteries that by their very nature are too deep to be comprehended in any one viewpoint. The corollary is that all religions may be partially true, but none is completely true. Thus, the syncretist believes, the only intelligent solution is to harmonize the various religious experiences and insights insofar as possible, and create one universal religion for mankind.

Syncretism has had many eloquent exponents through the centuries. They include the Roman emperor Julian, who first embraced Christianity and then turned bitterly against it when the Church refused to go along with his pet scheme for fitting Jesus into a side pocket of a "universal faith"; the French philosopher Rousseau, who held that there is a "natural religion" that men can discover simply by "listening to what God says in their hearts"; the German poet Goethe; the Austrian psychiatrist Carl Jung; and the English historian Arnold Toynbee.

In the East, syncretism has received a powerful boost during the past century from such Indian leaders as the great Hindu mystic Ramakrishna, Swami Vivekenanda, Mahatma Gandhi, and the philosopher-statesman Sir Sarvepalli Radhakrishnan. It is not surprising to find Hindu sages in this role. Of all the world's major faiths, Hinduism has least to lose by lumping everyone's convictions together in one vast amalgam, since it has already made room for every conceivable viewpoint, from the cool agnosticism of a Nehru to the fervid polytheism of a Nepalese villager.

Modern Syncretism

The Moslem world also has made a contribution to modern syncretism. It is the religion known as *Bahai*, which was founded in Iran during the nineteenth century by a government official named Mirza Husayn Ali. He took the title Baha'u'llah ("Glory of God") and proclaimed himself a prophet possessed of the same divine guidance as Moses, Christ, and Mohammed. Baha'u'llah offered his followers a "world faith" which, he said, harmonized and fulfilled the valid insights of all the major religions. The Bahai movement now has an international headquarters in Haifa, Israel, and claims followers in 250 countries. There are a few thousand Bahais in the United States, and some of them must be quite wealthy, to judge from the magnificence of the Bahai Temple in Wilmette, Illinois, on Chicago's north shore.

For every American who formally

embraces syncretism by joining Bahai or the Vedanta Society, there are thousands of others who maintain their affiliations with Presbyterian or Methodist or Episcopal churches while espousing syncretistic views. They are attracted to syncretism for several reasons. Its open-mindedness appeals to those who remember how much suffering has been inflicted on the human race by intolerant religious zealots who were certain that they alone possessed the true faith. Its denial that God has revealed Himself through specific acts in history appeals to those who think it unscientific to believe in any kind of miracle. Its promise of a "universal" faith appeals to those who feel a desperate sense of urgency about forging bonds of human unity in a shrinking world threatened by atomic annihilation.

"The plausible, rationally almost self-evident character of the syncretistic answer to the needs of the world makes it a far more dangerous challenge to the Christian Church than full-fledged atheism is ever likely to be," says Dr. W. A. Visser 't Hooft, the great Dutch theologian and ecumenical pioneer who was the first General Secretary of the World Council of Churches.

In a splendid little book entitled *No Other Name* (The Westminster Press, Philadelphia), Dr. Visser 't Hooft points out that a purely materialistic view of life is not often a serious temptation for those who are in any sense believing Christians. Syncretism, however, is a temptation, because it seems at first glance not to take anything away from Chris-

tianity, but only "to add a wider dimension to the faith of the Church."

That's the way it seems at first glance. But on closer inspection, it should become obvious that Christianity cannot come to terms with syncretism today, any more than it could in the first century of the Christian Era. You can have Christianity *or* syncretism, but you cannot have both. It is necessary to make a choice between them, because they are fundamentally and forever incompatible.

The heart of the Christian faith is the assertion that God has revealed Himself in history in the person of Jesus Christ. The self-revelation that God accomplished in the Incarnation was unique, once-for-all, the crucial divine intervention in human affairs.

When Christians try to tell others the good news that "God was in Christ, reconciling the world unto Himself," they are not laying claim to any superior religious insight, Dr. Visser 't Hooft says. They are simply delivering a message that has been entrusted to them—a message that was addressed from the start to all mankind.

Why Christians Can't Compromise

Thus, Christianity professes to be precisely what the syncretist seeks—a universal faith. It does not assert that the religion of Christians is superior to the religion of Jews, Moslems, or Buddhists, but rather that Jesus Christ is "Lord of all men."

There is no way in which Christians can compromise on this asser-

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The Other "Ism"

tion. Either it is the most important truth ever proclaimed—or it is a damnable falsehood which has led hundreds of millions of people astray. In neither case can it be fitted into a neat synthesis with other religions.

"We cannot participate in the search for a common denominator of all the religions," says Dr. Visser 't Hooft. "The claim which the Church makes for its Lord has its origin, not in any religious pride or cultural egocentricity, but in the message of the New Testament. For the whole New Testament speaks of the Saviour whom we have not chosen, but who has chosen us. It is possible to reject Him, but it is not seriously possible to think of Him as one of the many prophets or founders of religion."

The real tragedy of syncretism, Dr. Visser 't Hooft concludes, is that while it professes to be a bold advance beyond Christianity, "it leads in fact to a regression." For in denying that God has made a decisive self-disclosure in history, the syncretist is saying that man must rely on his own insights, speculations, and guesses for whatever clues he may have to the ultimate meaning of life.

He may put together bits and pieces of various historical religions, and call the result a "universal faith." But he can repose no more confidence in this faith than he has in the infallibility of his own judgment—for it will necessarily be his judgment that is the ultimate criterion of what is included in the synthesis, and what is left out.

Dr. Visser 't Hooft goes on to point out that syncretism is never, in practice, as all-embracing as it sounds in theory. It can include within its synthesis only those religious viewpoints that are consonant with its own fundamental denial of a definitive divine revelation. The usual formula for compounding a syncretism is to take a base of Hindu pantheism and season it with a few quotes from Moses, Christ, Buddha,

and Mohammed to give it an appearance of inclusivism.

"The demand for a world faith is comprehensible," says Dr. Visser 't Hooft. "But it must not be answered in such a way that we destroy the very foundations of faith." Syncretism, with its pretensions to go beyond Christianity, is in fact a retreat into pre-Christian darkness. It confronts men with an "It," an impersonal power which they must try to figure out for themselves, rather than a "Thou," the living God who cared enough for His human creatures to take the initiative in revealing Himself to them in His Son, Jesus Christ.

If a person elects to bet his life on Christ, does it follow that he must despise and look down upon other religions? By no means. From the Apostle Paul to Pope Paul VI, leaders of the Church have taught just the opposite.

The Christian has a particularly clear obligation to look with reverence and respect upon Judaism—the religion which Jesus said he came "not to destroy but to fulfill." But, as Pope Paul said on his visit to India in 1964, Christians also have "the duty of knowing better" the hundreds of millions of fellow human beings who are Moslems, Hindus, Buddhists, or followers of other faiths, "recognizing all the good they possess, not only in their history and civilization, but also in the heritage of moral and religious values which they possess and preserve."

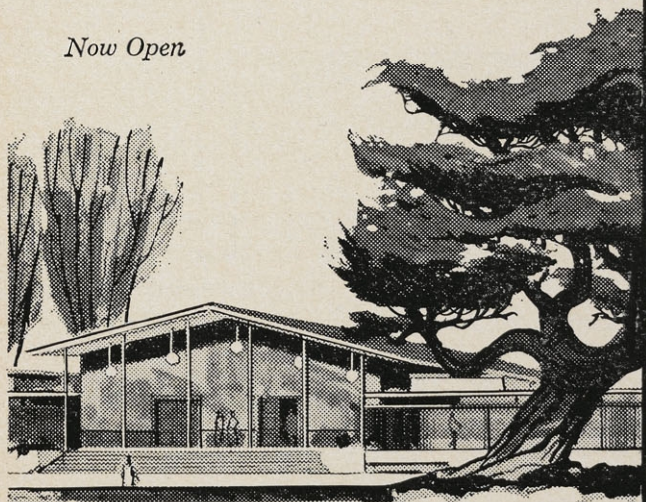
The New Testament puts it quite succinctly: "God has not left Himself without witness at any time." In every age, in every nation and in every culture, the Christian should expect to find glimpses, and often much more than glimpses, of the Light which was focused so brilliantly in Jesus of Nazareth. But to say this is very far from saying that "all sources of Light are the same." There is a difference between a light bulb, even a very big light bulb, and the sun. ◀

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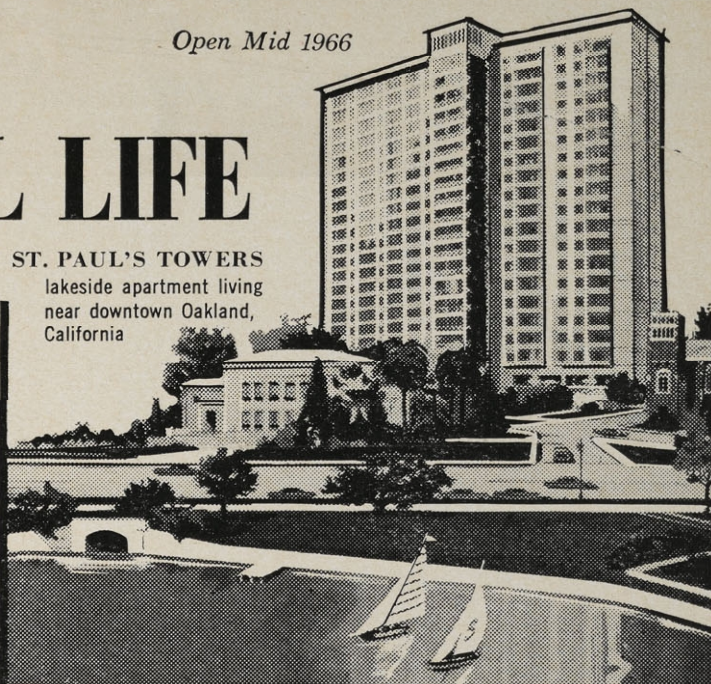
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In this day of ecumenical discussion, what should our relationship

WE ARE living in one of the most exciting periods of ecclesiastical history. We are seeing old walls crumble; we have heard good Pope John call for open windows and fresh air. A spirit of renewal is evident in most religious communities of our day. For Christians, it is inevitable that the spirit of ecumenism should lead to a new look at a most puzzling and unique question; that is, the relationship between Christians and Jews.

Certain parallels to the ecumenical situation are obvious. First, there is a history of separation accompanied by ill will, persecutions, and a general lovelessness all too often "justified" by an appeal and a claim of true loyalty to the God of Love. Second, there is the widespread belief among many Christians that the only possible solution to the "Jewish problem" is for all Jews to submit and become Christians.

Keeping our parallel with Christian ecumenism in mind, it is particularly significant to hear from the young Roman Catholic leader, the Rev. Gregory Baum, O.S.A.:

"Does the ecumenical conversation among the Christian Churches also include the Jews as partners? The first answer is, of course, negative. The ecumenical movement strives for the unity of all who believe and are baptized in Christ, and hence it is concerned primarily with Christians. The realities which are discussed in the ecumenical dialogue, the person, office, and gifts of Christ, the newness of life which He has brought and the glory which He will reveal at the end of time, are all meaningless to members of the Synagogue who accept the Old Testament understood in the light of their own rabbinical tradition.

"This, however, is not all that can be said in the matter. If ecumenical



dialogue stands for the new approach to those outside the Church, implying a careful listening, the sincere attempt to understand the others, the readiness to acknowledge the truth in their criticism of ourselves, and the willingness to change and be conformed more closely to the Gospel, then Christians are able to enter into ecumenical dialogue with Jews."

Just as the ecumenical movement has made extensive use of dialogue as a way of breaking down man-made barriers in Christian ecumenism, so one would assume that the problem of Christian-Jewish relations might also be eased by such means. Problems are often more complicated than they appear at first glance.

Christian and Jew

A look at relations between Christianity and Judaism through the ages is enough to show that, in general,

relations have been bad. Whenever a majority group seeks to convert a minority who desire to remain as they are, there is bound to be tension. When such tension manifests itself in tacit support for such demonic outbursts as pogroms, persecutions, and the Nazi extermination of six million Jews, even the least sensitive Christian should start to have some realization of the all-too-solid basis for Jewish fear and mistrust of so-called Christianity.

In theological writings, the Jew has too often been portrayed as a Christ-killer, a legalistic pride-filled "son of the flesh" whose very existence as a Jew is an error and whose status *vis-à-vis* God is that of a rejected apostate suffering quite properly under a divine curse. For Christians to say now, after centuries of such writings and preaching, that such statements are not

only cruel, but heretical, is, to say the least, a little late. The Church does not come to any Judeo-Christian dialogue without spot or wrinkle, but as a blemished and unclean figure.

Consider, too, the relations between the Episcopal Church and the American Jewish Community. The word which best describes these relations is not so much "bad" as it is "erratic." Officially, the American Church first took notice of American Jewry by establishing a mission to Jewish people in 1842, a program which was in force for some ten years, followed by a quarter-century of comparative inactivity. In 1878, "The Church Society for Promoting Christianity Among the Jews" was established in order to interest priests and laity in promoting the mission to the Jews through the establishment of local auxiliaries in parishes.

A magazine, curiously titled *The Gospel of Circumcision*, was published by the Society during this period. Both the Society and the magazine were under the supervision of the Board of Missions (forerunner of the Executive Council) and flourished until 1900 when the magazine seems to have ceased publication. Finally, around 1903, the Society itself was disbanded, and, in 1907, General Convention officially noted that the Society had been disbanded and rejected a motion to revive the same.

In the sixty years since the disbanding of the Society, the official attitude of the Episcopal Church would seem to be well-mirrored by the statement made by several Protestant Churches that "a good will approach to the Jew seems to our people as being more in keeping with Christian ideals than an evangelistic approach which might be interpreted

as proselytizing." Thus, a "preach the Jew into Christianity" program alternated with a fear of seeming to proselytize characterized by a "let's all be friends and ignore our religious differences" attitude, neither of which established a basis for a Christian-Jewish relationship of honesty or complete trust.

As the Rev. Roland de Corneille, director of the Christian-Jewish Dialogue program of the Anglican Diocese of Toronto, has so well pointed out, the missionary approach has too often involved a situation of manipulation rather than a true expression of love for one's neighbor. The manipulation and the hoped-for result of a conversion often became so important that honesty and sincerity were sacrificed to the end that was desired. As we Christians come to the edge of what we hope will be a fruitful dialogue with our Jewish brethren, we must be aware of the soiled background which we bring, willy-nilly, to our conversations.

In 1964 a rabbi and I had the opportunity to discuss the text of two resolutions which were to be introduced on the floor of the year's Convention of the Diocese of Long Island. The resolutions, both of which later received unanimous approval, dealt with the subject of Christian-Jewish relations. The first reaffirmed the obligation of the Church to obedience to the command of Jesus Christ to "Go . . . teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." Approval of this resolution was a clear repudiation of the position of those who would abandon the historic mission of the Church to bring *all* men, Jews and Gentiles, into the Christian fold.

The second resolution called for

BY ALFRED T. K. ZADIG

the establishment of a continuing dialogue between Christians and Jews which would be both "honest and open" and therefore not a tool in any sense of missionary activity. This was not to imply that missionary activity is not, or cannot, be honest and open, but that dialogue cannot be honest and open when it is intended as a means of the conversion of the other party involved. After consideration of the two resolutions, the rabbi voiced his conclusion by saying, "They are contradictory." He went on to say, "If you are really committed to the mission to the world, including the mission to the Jew, you can't have a real dialogue because you would have to be using the dialogue as a means of conversion. On the other hand, if you are truly committed to the dialogue between Christian and Jew, you can't be trying to convert us. It has to be one or the other."

Rabbi Stuart E. Rosenberg of Temple Beth Tzedec, Toronto, expressed much the same view in *The Christian Century*, as he hailed what seemed to him to be a growing rejection by Christians of the mission to Jews and the substitution of an interest in dialogue between Christianity and Judaism as "parallel" religions. It is precisely this position, that it must be one or the other, dialogue or evangelism, that constitutes the greatest threat to a Christian-Jewish dialogue in our time. To understand why this is so, we must first consider just what Christianity is by her very nature.

First and foremost, Christianity is a religion founded on Divine Revelation and bound to complete obedience to the commands given by Jesus Christ. While it is certainly true that the centuries have seen many non-obedient movements within the

When We Talk with Jews

Church, such movements have either faded away and vanished or have broken away from the Visible Church and have become independent societies which minister truly to their followers insofar as elements of the Catholic religion have been retained, and fail so to minister insofar as the Faith given by God has been replaced by man-made error.

The often bewildering array of denominations and sects today does not mean that historic Christianity has become a matter of opinion, or that the "Faith once delivered to the Saints" has been made an optional set of beliefs for those who care to adopt them. Today, just as in the past, there are those who like to be called Christians, but who will not accept the Deity of the Son of God. There are those who affirm the Christian title but who reject the Resurrection of the Lord. The list of human errors is almost endless, and yet the Christian religion remains the same, and Christian truth remains the same. That people may call themselves Christians hardly makes them such, and that some may label their heresies as Christianity does not somehow endow the errors with the aura of truth. Regardless of human errors and splinter groups, the Christian Church is still obligated to complete obedience to the orders given her by her Founder.

With this understanding of the nature of Christianity in mind, it becomes obvious that it is impossible for the Church to abandon her mission to the Jew without abandoning her obedience to the Lord who commanded that we go, teach all nations, and baptize them. Therefore, to urge that such a mission be eliminated before a true dialogue between Christian and Jew can take place is to urge the Christian to cease to be an obedient Christian as a prerequisite

for dialogue. It would be hard, indeed, to have any dialogue between Christians and Jews if no obedient Christians were to be involved.

Another part of the same obedience by Christians to the commands of God is the requirement that one love one's neighbor as oneself. This command, like that recorded in the Gospel According to Saint Matthew, is unconditional. Just as the Christian mission is to all nations, so the command to love is to love all people. There is no provision for loving only those who agree with us, or only those who are of our faith, color, or political opinion. A literal obedience to this command obviously rules out a "love" which is merely a disguised interest in the conversion of another, for love involves acceptance of the beloved as he or she is. It does not require that the lover agree with the beloved, or that the lover remain silent if he feels that he can be of help to the beloved by criticism, advice, or even reproof. But regardless of the acceptance or rejection of the advice and criticism, the love remains and is mirrored in attitude and in actions.

The important point is that, properly understood, the requirement to true dialogue is as much an obedience to the Will of God as is the missionary enterprise. That it has been so long in coming about is the shame of the Church. That it is

coming to be, is beyond doubt, and that it must continue more and more is the responsibility of each one of us, Jew and Christian, not merely because we want and need it, but because this is our sacred obligation to God.

True dialogue between obedient Christian and Jew is not an impossibility at all, but merely part of the difference which necessitates open and honest dialogue in the first place. For example, we priests are apt to have many opportunities for dialogue with rabbis if we are stationed in areas with a sizable Jewish population. Such dialogue is often an interesting meeting of minds on various subjects. The priest is frequently concerned with discussing Holy Scripture, life after death, and liturgical worship, only to find that the rabbi is more concerned with prayers in public schools, anti-Semitism, *The Deputy*, and the latest community project. As the dialogue continues, both priest and rabbi often gain deepened insights which enable each to understand and love the other as a brother, a son of the same Heavenly Father. Yet the rabbi, in all probability, has not suddenly become more interested in the question of Deutero-Isaiah than the menace of anti-Semitism, nor has the priest ceased to be he who would gladly administer the Sacrament of Holy Baptism to any non-Christian who desires it—including the rabbi.

We have affirmed both the obligation to continue the missionary work of the Church in all lands and to all people, and the obligation to love our neighbors. We must realize that such love requires an honest and forthright dialogue in order that our love may be based on true understanding of each other. To maintain both obligations is not an easy thing. A look at church history shows us

About the Author

A graduate of Brandeis University and the School of Theology of the Episcopal Diocese of Long Island, the Rev. Alfred T. K. Zadig was formerly a member of the faculty of New York University. Himself a convert from Judaism, Father Zadig is chairman of the Long Island Diocesan Commission on Christian-Jewish Relations and Vicar of Saint Andrew's Church, Mastic Beach, New York.

This Easter, for the first time~

that man is constantly tempted to lean too heavily to one side or the other. The history of heresies concerning Jesus is an example of the tendency of man so to concentrate on one aspect of truth that he ignores one or more balancing truths. For the Christian, the mission to the Jew and the dialogue with the Jew are both part of the total living of the Christian life. Neither can be eliminated without destroying the balance which makes Christianity what it is. In the Eucharist, we offer ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice to God. Only as we follow through on that pledge to God can we fulfill our privilege and responsibility, but insofar as we do give ourselves completely to God, we find that both witness and dialogue are integral parts of Christian living.

It is inevitable that relations between Christians and Jews will always be on two levels, that of the personal, unofficial level of individual Jews and Christians, and the formal, institutional contacts between the Church and Synagogue. We may indeed rejoice that dialogue between individual Christians and Jews is much in evidence and seems to be growing. The general Christian-Jewish situation on the level of dialogue between Church and Synagogue is also greatly improved. Second Vatican Council actions are expected to provide impetus for a growing Roman Catholic-Jewish dialogue; the Anglican Church in Canada has completely revamped its program and made the dialogue its primary concern in Christian-Jewish contacts; American Lutherans are also very much concerned with bringing about an official and responsible dialogue with Jews. It is high time for the Episcopal Church in America to do likewise. ◀

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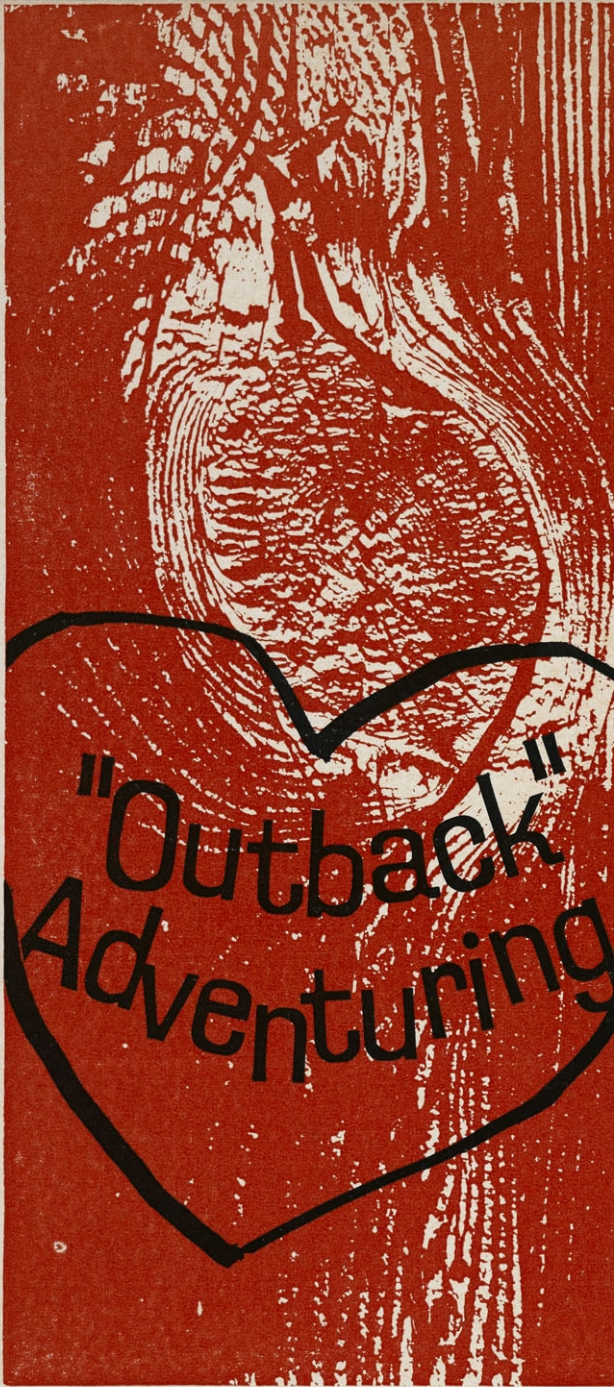
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Iowa's Camp Morrison makes summer camping a real experience in Christian living.

BY JAY HORNING

IF THAT modern-day American, the Organization Man, turns up at the Diocese of Iowa's Camp Morrison, he is likely to take one look at this alien environment and head

back to suburbia. Reason: just about every aspect of the Episcopal Church's boldly experimental camping program in Iowa is a radical departure from the life and habits of today's highly organized society.

Even the campers—third through ninth graders—most of whose lives have been molded in conventional patterns, may reel from the initial jolt to their sociological mores. But youngsters have resilience, exuberance—and a sense of adventure. Bouncing back from that first jolt, they realize with delight that they have run into something different.

More often than not, a camper arrives at this "laboratory in Christian living" expecting, despite what he may have heard, to find the tightly-structured program common to most camps.

These expectations quickly evaporate as the camper is whisked past the dormitories and dining-recreation hall used for conferences at Iowa's Episcopal center, and into the "Outback"—that portion of the 268-acre site set aside for Camp Morrison.

His destination is one of five camping units. Each has two 12-by-14 tents—one for girls, the other for



Hungry campers leave little but empty cans when they are through with the meals which they have helped to prepare.

boys; two other strategically placed tents housing a male and a female counselor; and, some 200 yards away, a cooking and planning center, with a picnic table, a fire pit, and a canvas-shaded weatherproof cupboard containing cooking and craft supplies.

The camping sessions begin on a Sunday afternoon. By evening each unit of eight campers and two counselors is launched on a week of Christian family living—a week of fun in its best sense, because the Christian religion is one of joy.

No posted schedule sets rising

times, study hours, or recreation periods. Each unit is free to determine the use it will make of each day. The premise is that relationships can develop more effectively in a small, intimate group.

Aside from wood to be gathered, fires to be built, food to be cooked, and dishes to be washed, the schedule is unencumbered. A swimming pool and athletic fields are within hiking distance—and campers have free use of the entire 268 acres of rugged terrain, mostly high ground overlooking the Des Moines River in west central Iowa.

Mealtime is a refreshing change from the usual camp norm. Each unit plans, prepares, and decides when to eat its own meals. Fire builders, cooks, and dishwashers alternate jobs.

For many, this is the first experience with cooking. The results are surprisingly good. The sight of two nine-year-old boys diligently preparing French toast for breakfast would alone be enough to sell this phase of the program.

The units are bound together only by ties of corporate worship and common locale. Living in a tent amid



The Holy Eucharist is celebrated at least once each day by the chaplain who is currently working with the campers.

these five “homes in the woods” is a chaplain—a different parish priest each session—who “floats” from one unit to another to share meals and other activities with them.

Each day he celebrates the Holy Communion—sometimes twice if there is a schedule conflict. The service may be at daybreak in a remote area where a group of campers have gone for an “overnight,” with a stump serving as an altar and a paper cup as a chalice. Or it may be at nine o’clock at night around a campfire—or in the “Pole Building” (a central supply and lavatory structure with walls on either end), with the priest fully

vested and candles set on an improvised altar.

In any event, the Eucharist is the center of the camper’s life. Other than an instructed Eucharist, there is little formal Christian instruction, in the belief that Christianity is “caught, not taught.”

Says the Rev. John Hedger, camp director: “At Camp Morrison, all artificial distinctions between what is religious and what is not collapse. Every activity is seen to bear religious significance—eating and playing equally with worship and discussion.”

The task of guiding the youngsters toward application of the Christian

faith to everyday living falls mainly on the counselors. These are young committed Christians—most of them college students—whose contagious enthusiasm is “easy to catch.”

This is not always true, of course. Raul Torres, 20-year-old Cuban refugee who talks ecstatically about his experiences as a counselor, tells of one 13-year-old boy who during his first three days at camp continually sniped at his fellow campers about religion and disclaimed belief in God.

“But at three o’clock one morning he awakened me wanting to talk—and oh, was I tired!” says Raul. The result was a complete religious flip-flop. “The other kids immediately



Two boys carry a tub of water for dishwashing to the table. The water is heated over a campfire during mealtime.

sensed this," Raul continued. "From then on the whole atmosphere in our unit was something special."

During another session in an all-boy unit, Raul recalled, "I asked the boys before leaving for a campfire Communion service on the second night if they had finished the dishes. They said they had. But they hadn't, and just by chance the priest mentioned at the service that the campers should think of every chore as something they were doing to the glory of God—even washing dishes. They went back rather sheepishly and washed the dishes, and from then on they were a wonderful group."

Camp Morrison has one problem

that is universal—homesickness, but, says Father Hedger, "I've never lost a camper yet." The current program was initiated on a small scale in the summer of 1961.

Parents generally are delighted with Camp Morrison, even though they, too, may suffer an initial jolt when they become aware of the camp's somewhat primitive conditions.

Almost without exception, however, they report observing more self-confidence and independence in their children after a week at camp. One mother commented: "The importance of an understanding of the 'spiritual beauty of the moment' is

sometimes caught only by the adult, but is so much more precious when a child takes hold."

That the camp program is already benefiting the churches is shown by a comment of the Rev. James Gundrum, rector of St. Michael's Church in Cedar Rapids: "A vast majority of those who have participated in this program are far more active in our parish life, and on the whole make greater contributions in their own areas throughout the year."

This in itself is an indication that Camp Morrison is fulfilling its purpose—to make Christianity relevant and vital, and build loyalty to God and His Church. ◀

HOPE IN THE HILL

In Pittsburgh's slums an Episcopal parish, a Jewish psychiatrist, and a Lutheran pastor join forces to rehabilitate narcotics addicts.

THE DOOR of a bar bursts open and a woman, wrists streaming blood, staggers out, shouting obscenities. She heads toward a man who, seconds later, sways unsteadily, his eyes dazed, blood from a cut on his face turning his white shirt red. The woman wheels and comes toward us, her face contorted by hate. She raises her bloody wrists and contemptuously flicks them at the onlookers. Their clothes splattered, the onlookers step back silently. There is an almost palpable air of waiting, of wariness.

In a blurred motion the woman bends down, straightens, hurls something. A plate-glass window shatters, and the keening of a burglar alarm splits the air. The bystanders begin to melt away. The young priest stands quietly watching, his bright blue eyes measuring, deciding. A narcotics addict observing him grins. An ex-addict puts his hand on my arm and moves me unobtrusively away.

The young priest, having made his decision, joins us. "Two people are badly hurt. Do we call the cops? It's a moral decision, Claude. You make it."

Claude, an ex-addict, hesitates; to him cops are enemies. Looking at the young priest, he finally nods.

"O.K.," says the Rev. Richard Martin. "There's one over there. Let's tell him." The three of us move toward the policeman who, apparently deaf to the clanging of the burglar alarm, is leaning on the fender of his police car. As we reach him, the ex-addict hesitates again.

"You made the decision, Claude," Dick Martin says softly.

Claude taps the policeman on the shoulder. "There are two people over there—cut. They're bleeding all over the place."

The policeman looks at us indifferently, then shrugs and turns away. Unbelieving, I stare and then start forward. Dick Martin stops me.

"But—!"

"Not that way," he says. "It won't do any good. There's another way. Come on."

Dazed, and with a slow anger growing inside me, I follow the two men to Dick Martin's car.

At the police station the young priest unwinds his long legs from behind the wheel of the Volkswagen and lopes away. There is silence in the car. Claude and I say nothing. There is nothing to say. What can I say to Claude, who has been fighting a long, lonely battle against addiction and who has once again been brought face to face with the calousness which was partly responsible for his turning to narcotics for escape?

Two policemen come running out of the precinct house and jump into a car. A siren moans. Dick Martin returns and, conscious of my helpless

rage, says lightly, "She'll survive, won't she, Claude?"

Claude looks at me soberly.

"I dunno," he says. "Some don't."

Some don't. Some people do not survive the day-by-day battle to pull themselves above the grimness, the indifference, the ugliness, the insult that together form the slums. Addicts are some of the nonsurvivors.

It was to minister to the addicts that an active suburban church, believing that sharing is important, and an Episcopal priest, in training for overseas work, came to serve together in the slums.

The parish is St. Stephen's, Sewickley, Pennsylvania, whose congregation list reads like *Who's Who in American Industry*. Beautiful, Gothic St. Stephen's seems to be isolated from the Hill by wealth, privilege, and security. But the parish and its rector, the Rev. Benedict Williams, and associate rector, Samuel Odom, believe in sharing, not only in terms of money, but also in terms of people. In 1964 they approached the Overseas Department of the Episcopal Church's Executive Council and offered to sponsor a young missionary to help prepare him for an urban ministry. That was how the Rev. Richard K. Martin, a native of Massachusetts, came to work with St. Stephen's.

The arrangement with the diocese provided that 50 percent of Richard Martin's time would be spent in the parish and the other 50 percent on diocesan work. The Rt. Rev. Austin

*Conclusion of
Eye of the Needle
By Patricia Packard*



Richard Martin counsels addict near a luxury apartment building which is a reminder of barrier between slum and city.

Pardue, Bishop of Pittsburgh, took one look at Richard Martin and asked him to go and see the Hill.

The young priest took a good look at the Hill and saw the depth of its misery. He walked, and everywhere he went he saw addicts in stumbling confusion. From one of the addicts he heard the name of Dr. Emil Trellis and went to see him at Torrance State Hospital in Blairsville, fifty-two miles from Pittsburgh, where Dr. Trellis has been treating narcotics addicts.

From Emil Trellis, the young priest learned the desperate need for follow-up support for the addicts the doctor has been treating. Dick Martin suggested that St. Stephen's ask for a storefront office in the Hill. Perhaps there he could supply some of the follow-up.

The young priest returned to the Hill to walk there day after day and night after night, his tall figure and clean white collar a conspicuous sight among the derelicts. His day stretched from eight to ten to eighteen or twenty hours, on the streets, in filthy bars, in broken-down houses and restaurants. He was followed everywhere by suspicious eyes and questioning looks as he picked his way unseeing through the litter, his eyes searching only for people in trouble.

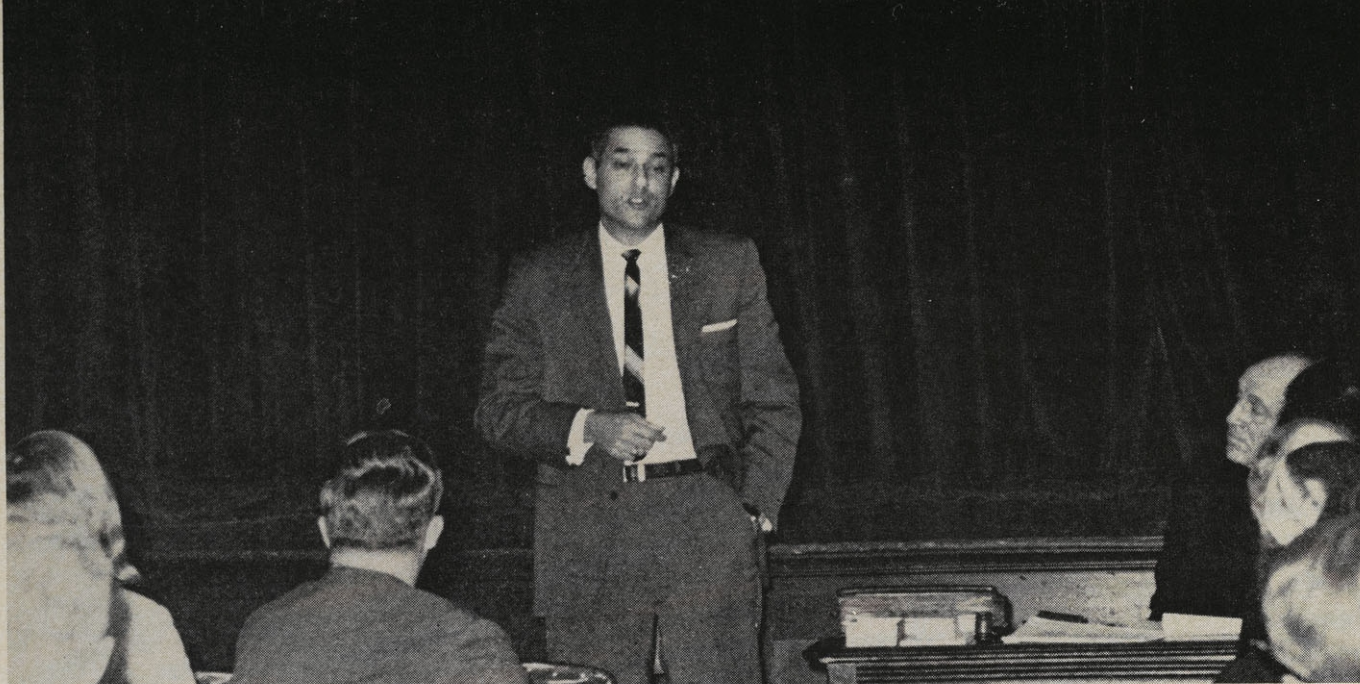
Late one night the phone rang in his storefront office. Two of the addicts he had met at Torrance, now released, were in a nearby bar and were wrestling with their desire to take a "fix." They asked him if he would come to the bar right away. The priest went and remained with them throughout what was left of the

night. He was successful in dissuading them from returning to the needle.

The Jungle began to be aware of Dick Martin's presence. Someone slipped him the word that an addict was in jail, and the next day the young priest was there ready to listen, letting the addict know that someone cared. The grapevine in a slum is faster than a teletype machine. The word began to go out—"This guy's for real."

In Father Martin's musty storefront office, the door is always open. For some part of every day he is there, long legs slung over the arm of his chair, as he listens, nods, accepts, offers occasional quiet counsel.

"I never preach at the addicts," he says. "They've already been preached at too much. They think



Dr. Emil Trellis addresses St. Stephen's annual parish meeting on January 24, 1966.

HOPE IN THE HILL

that the churches are only for good people. They know what I'm here for, and they know that Christ is here, too. By talking to a priest, the addict who is completely captivated by destructive drugs can at least recognize that through the priest he can find a new relationship with his Lord and with the Church of Christ. I have spent the last year announcing in the Hill, not by word, but by my life, that God has already come."

Then, reflecting, "I'm not here to prove anything; I'm just here."

The addicts call to him as he walks down the street—"Hey, Rev." They come to him now for help or sometimes just to reassure themselves that he is there.

Claude is typical of the people with whom Richard Martin works. Claude had lived for years outside the law in order to obtain money for drugs. His addiction had become so advanced that all his veins had virtually collapsed from constant injections, so that finally the only method of introducing drugs into his body was through his jugular vein. In sixteen years he had been in jail more than he had been out.

Like most addicts, Claude is intelligent. As his addiction worsened, driving him to greater acts of desperation to obtain drugs which became increasingly less effective, he became

more conscious of the hopelessness of his situation. His life, like the life of most addicts, had become a dreary revolving door—addiction to jail—jail to street—hooked again—back to jail.

Claude had become a zombie, a walking dead man, sustaining his feeble spark of life with larger and larger doses of heroin. He was dead to beauty, dead to feeling, dead to love, dead to everything but his relentless need for heroin.

Long since rejected by his family because of the pain he had caused them, he had no friends other than addicts as defeated as himself. His only relations were with people with a common interest—the other "junkies." They "took off" (injected narcotics) together, and then as the drugs took effect, separated like curdled milk, each into his own dim, nonexistent world.

Claude himself says that usually on release from jail, even after being confined for as long as two years without narcotics, he was hooked again within an hour.

"Addiction is not in the body, but in the mind," he says. "Sitting in jail doesn't take your mind off narcotics. You just mark time until you can get back to the street and take a 'fix.'"

At the advice of his parole officer, Claude indifferently allowed himself to be committed to Dr. Emil Trellis' Pilot Project at Torrance. Claude had

little hope that he would be cured, but then what did he have to lose? Certainly life had no meaning for him. An addict does not enjoy being an addict. If there was another way, Claude would like to find it, not that he really believed that—for him—there was another way.

Exposure to Dr. Trellis is, for anyone, something of an experience. To an addict such as Claude, it is a revelation.

Addicts become quite adroit at "conning" people. Living in a half-world, as they do, they lie and cheat and steal. After a while this becomes part of their nature. Addicts use their natural charm as an end in itself and are experts at arousing sympathy for themselves as victims of society. Since they believe in their roles, they are convincing. An addict plays on sympathy as a child will when he senses in an adult a softening of discipline and authority. And in doing so, the addict avoids the role of responsibility for himself and his actions. By nature he is self-defeating, making it very difficult for him to regard authority as anything but an enemy bent on his destruction.

Because of Dr. Trellis' knowledge of addicts and addiction—while staff psychiatrist at the United States Public Health Service Hospital in Lexington, Kentucky, he sometimes saw as many as 200 addicts a day—an addict cannot "con" him or regard him as a symbol of destruc-

tive society. For an addict, Dr. Trellis may be the first contact with a society which need not be regarded as an implacable foe. While Dr. Trellis does not reject the addicts for their antisocial conduct, neither does he condone their actions. No matter how many times addicts attack him verbally, Dr. Trellis doesn't hate or judge them, but insistently leads them toward the first stirrings of knowledge that they are human beings, worthy of their own self-respect. If this man feels they are worthy of respect as individuals, they may then dare to believe it themselves. To this end, they test Emil Trellis again and again. Dr. Trellis—unlike most psychiatrists who treat patients with detachment—is willing to absorb the addicts' failure himself.

"Addicts can't respond to detachment," Dr. Trellis says bluntly. "They've already had too much of it. To help an addict, you have to be willing to become involved with him."

Involvement is the key word in the Trellis approach to narcotics addiction. Not only is he himself deeply involved with addicts; he asks them to become involved in helping other addicts. This is difficult because the addict is so damaged that he is able to concentrate only on himself. It takes a long time for an addict to accept the fact that he is strong enough to want to help someone else. As one addict puts it, "I can only send up one smoke signal at a time."

The Pilot Project for the treatment of narcotics addiction was begun two years ago by Dr. Trellis. Part of it is underwritten by the State of Pennsylvania, which pays far less than Dr. Trellis would be able to make in private practice. Until last year Emil Trellis despaired of the success of his program, for it lacked a major element which is also lacking in the Lexington, Kentucky, government program, so often cited for its conspicuously high rate of failure. The indispensable link is "follow-up."

An addict dismissed from Lexington returns to the environment from which he came with orders to report to his parole officer once a month. The parole officer to whom he reports usually carries such an enormous case load that he has no time

for more than minimal attention to each parolee. The released addict must, then, take his own stumbling steps toward rehabilitation. He may have no friends who are not addicts. He himself must find the strength to resist the cruelty and indifference of the slums. Most addicts cannot withstand the continual defeat alone and turn again to narcotics.

Emil Trellis knew that no matter how successful he was in treating addicts at Torrance, the program would ultimately fail without support for them when they returned to the street. With his time already stretched thin, he could not supply the follow-up. His hopes for the future of the addicts began to dim. Some of them were ready to be released and Emil, knowing them so well, knew how heartbreakingly slight was the hope of their maintaining their tenuous hold on their newfound self-respect. Claude was one of the addicts due for release. Without support it was doubtful that he could continue his struggle to re-establish himself as a responsible member of society.

Upon his release Claude did not immediately turn to narcotics. Like many released addicts, he turned instead to alcohol. He began to hit the bottle hard, and as he drank, his appointments with Dr. Trellis became less and less frequent. When he did see Dr. Trellis, he was hostile and withdrawn, silently accusing. Turned again on himself, he was unaware that Emil Trellis helplessly suffered with him.

Support came from a source which Emil Trellis had not considered—the Church. The Rev. Donald Prange, a Lutheran pastor, heard of Dr. Trellis and came to find how he could help. Later Dick Martin also came to ask how he could be of assistance.

A direct, forceful man whose approach to Christianity matches his temperament, Don Prange literally pulls extra time out of his hat. "If these people need help, let's help them," was his reaction. It is not any exaggeration to say that he has literally saved the lives of several addicts. He found Claude a temporary summer job, treated him like a man, and gave him a key to his

The 1966 Annual

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Contributors: C. F. D. Moule, G. F. Woods, M. Hesse, J. P. Ross, Barnabas Lindars, A. H. McDonald, B. S. Mackay, J. P. M. Sweet, G. MacRae, M. E. Glasswell, G. W. H. Lampe, E. Bammel, M. F. Wiles.

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HOPE IN THE HILL

house. The Pranges opened their home and their refrigerator to the lonely man. Now, when he comes to visit, the Prange's little daughter throws herself into his arms. To one knowing his history, it is heart-wrenching to see him bent over the little girl and smiling tenderly at her.

Dick Martin also took an interest in Claude. He gave Claude a job in his storefront office, stood by him with encouragement and support, and later found him the permanent job which he now holds. With the help of the two ministers, Claude began to make the slow upward climb.

The addict treatment program continues to inch forward under the guidance of Emil Trellis. There is still much to be done. Much more support is needed for the addicts and their families.

The relentless failure involved in the treatment of addiction weighs heavily on the pitifully few people involved in it. The problem of how to arouse enough concern in people to motivate their giving of themselves in support of the addicts is ever present.

No one involved in the program will tell you that he has the answer to the treatment of addiction, but he may try to tell you with controlled excitement about a former addict who spent three days looking for an addict who was late in returning to Torrance from a week-end leave. These people know that success is dependent on such minute things as the concern of one addict for another, a sign of his attempt to reestablish himself as a responsible human being.

People working with addicts are in the position of a mother watching her baby take its first tottering step—always something of a miracle. An addict taking his first tottering step toward the human race is something of a miracle, too, and in those first faltering steps the addict, like the baby, is very vulnerable and easily toppled.

Recently the state supplied the money for two social workers, Mrs.

Karita Hummer, twenty-five, a Roman Catholic, who is both sensitive and intuitive, and thirty-two-year-old Bob Aarons, a Baptist, who has great understanding and humor. The two are assisting Dr. Trellis in supportive therapy for the addict released to society.

St. Stephen's intends to continue its involvement. St. Stephen's parishioners have been active in helping to form the new Western Pennsylvania Council on Drug Abuse. They are now working on plans for a "halfway house" for recuperating narcotics addicts. The church is at present looking for a priest to replace Dick Martin, who will take up his overseas urban ministry in Tanzania, East Africa, in July.

The whole parish has given the twenty-six-year-old priest its solid support. At the mention of his name, the collective parish face literally lights up. Associate rector Samuel Odom puts it this way, "Our involvement in the Hill through Dick Martin has given us a heightened spirit of purpose and an increased awareness of the Church's whole mission. In other words, we are getting a look at the whole catholic pie, not just a little piece of it."

Dick Martin has plans for his remaining time in the Hill. Believing that a worshipping community can be established there, he is making plans with Bishop Pardue to consecrate the storefront so that Sunday evening services may be held. The chapel will be called "St. Stephen's in the Hill."

Richard Martin has also concerned himself with redevelopment plans for the area, and with education and poverty programs. He has spent hours attending meetings and talking with those residents of the Hill who are responsible people with deep community concern.

Jesus Christ commanded that Christians love the unlovable. Mindful of their own failures, Christians should not find it difficult to embrace the addict's failure and affectionately measure the courage needed for him to make his lonely attempt to stay "clean" in the face of the remorseless cruelty of the slums.

In Pittsburgh there is a beginning. Perhaps there will be an answer. ◀

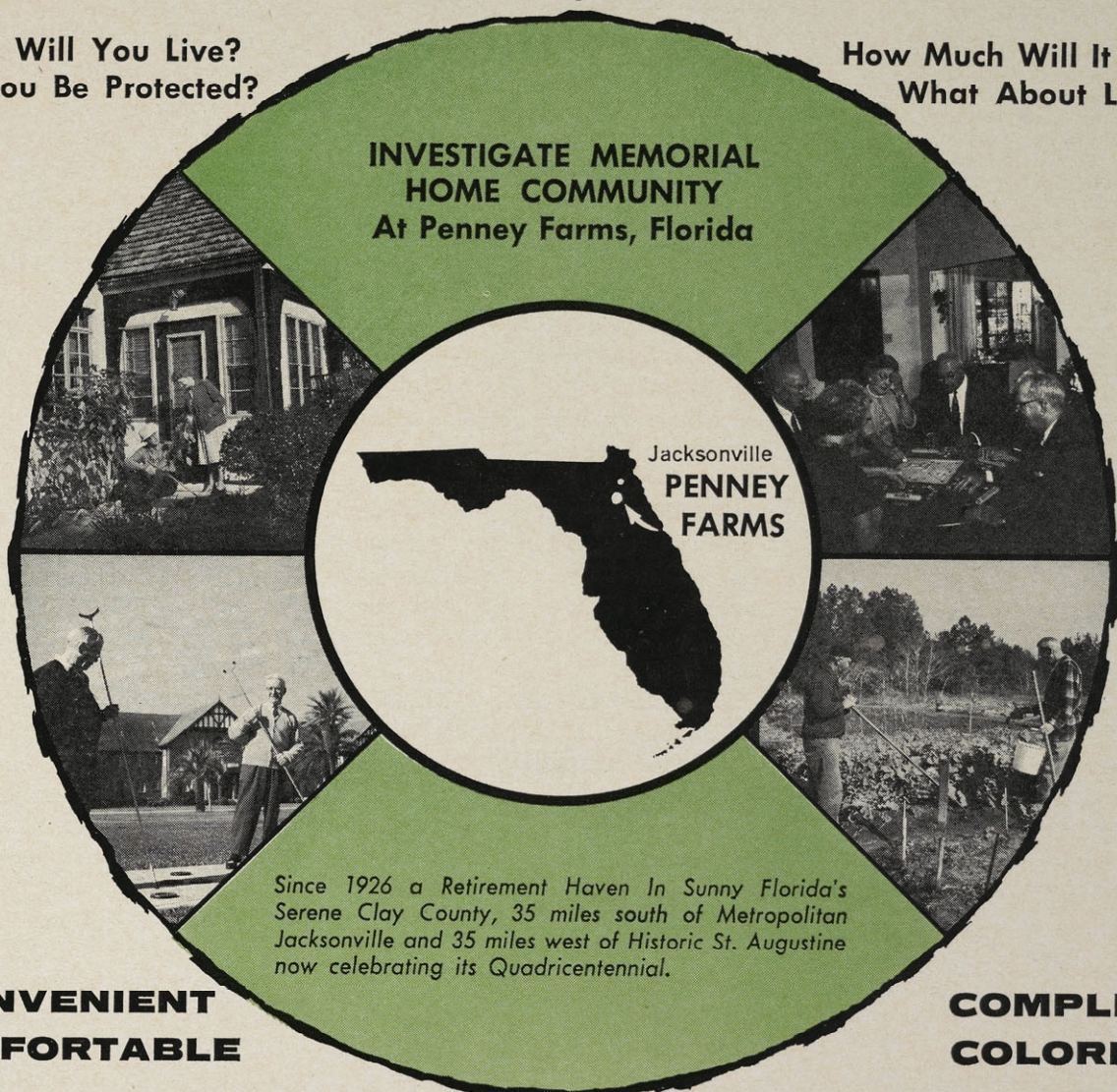
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◀ **Westminster Abbey** will be floodlit during 1966, its 900th anniversary year. For some of the fascinating events scheduled, see above.

WORLDSCENE

DATELINE TOMORROW

► **Headlines will be made** in late March when Dr. Arthur Michael Ramsey, Archbishop of Canterbury and Primate of the Anglican Communion, visits Pope Paul VI at the Vatican (see page 35).

► **Look for sparks** at the first National Interreligious Conference on Peace, March 15-17, as 500 religious leaders meet in Washington, D.C., to hammer out a Christian position on Vietnam.

► **Insiders predict** that Dr. Eugene Carson Blake, chief executive officer of The United Presbyterian Church U.S.A., will become the next General Secretary of the World Council of Churches.

► **Churchmen will be active** on Capitol Hill once again, supporting a number of bills currently before the new session of Congress.

► **Spotlight on the civil rights** struggle is shifting from the rural South to the urban North.

Churchmen to Support Measures Before Congress

U.S. church groups, observers predict, will offer strong support for many of the legislative proposals President Lyndon B. Johnson urged in his State of the Union address at the opening of the Second Session of the 89th Congress.

• Shortly after President Johnson, Vice-President Hubert Humphrey, and 700 Congressional and other government leaders participated in a service of intercession and Holy Communion at the National Presby-

terian Church, Washington, D.C., the President went to Capitol Hill, where he warned that the "brutal and bitter" conflict in Vietnam "must be at the center of our concerns," but asked Congress to press



President Johnson bids good-bye to the Rev. Edward L. R. Elson, National Presbyterian Church pastor.

and expand the attack on domestic issues, sharing the benefits of the "Great Society" with other nations.

• Of the specific pieces of legislation that have already begun to flow from the President's annual State of the Union message and from Congressional sponsorship, churchmen are expected to be vitally concerned, first, with the re-vamping and acceleration of the "Food for Peace" program. With an estimated 10,000 persons dying in the world every day from starvation, any improvements in the program will have certain endorsement from such organizations as Church

World Service, of which the Episcopal Church is a part; Catholic Relief Services; the Seventh-day Adventists; American Friends Service Committee; and numerous other church agencies involved in cooperative efforts with the Government in distributing food and other necessities of life to the unfortunate of this and other lands.

• Another measure likely to have church backing is home rule for the District of Columbia. Dean Francis Sayre of Washington Episcopal Cathedral was among many prominent churchmen who recently deplored Congressional rule of the some 815,000 citizens, at least half of whom are Negroes, in the Nation's Capital. He charged that the city's interests were being subordinated to the interests of a small band of businessmen and their friends on Capitol Hill.

• Still a third concern of churchmen is most certain to be some sort of "equal justice" provision aimed at fair trials for Negroes in the South.

• A fourth matter expected to receive general church backing will be a Congressional search for new ways to rehabilitate the nation's estimated 40,000 to 100,000 narcotics addicts.

• As usual, numerous bills dealing with pornography will appear on the record, but again, little is expected to happen. Even church groups do not present a solid front on this issue, involving, as it does, not only the question of morals, but constitutional questions of freedom of speech and press in relation to the powers of censorship.

Anglicans Join Romans In Prayer and Talk

When Dr. Arthur Michael Ramsey, Archbishop of Canterbury and Primate of the Anglican Communion, visits Pope Paul VI in Rome this month (*see box below*), the confrontation will mark another important stage in the thaw of Anglican and Roman Catholic relations.

- Already, Pope Paul has proclaimed a Jubilee of Prayer from January 1 to Pentecost Sunday on May 29 to give thanks for the "immense benefits" of the Second Vatican Council, with the spotlight on Rome's growing dialogue with other Christian bodies. Timed to include the recent "Week of Prayer for Christian Unity," the Jubilee was warmly received by Anglican, Orthodox, and Protestant leaders.
- One of these, Anglican Bishop John Moorman of Ripon in Yorkshire and chief Anglican observer at the Vatican Council, called for joint services between Anglicans and Roman Catholics and expressed the belief that such services could take place in the near future.

- In the U.S., Episcopalians are studying a nine-point set of "Guidelines for Relations with the Roman Catholic Church" released by Peter Day, ecumenical officer of the Episcopal Church.

- In St. Louis, Missouri, Episcopalians and other Protestants joined Roman Catholics for the first time in St. Louis (Roman Catholic) Cathedral for a combined service during the Week of Prayer for Christian Unity.

- New York City Roman Catholics and Episcopalians united for an ecumenical benefit for a Youth Employment Program.

- In Atlanta, Georgia, Episcopal, Roman Catholic, Presbyterian, Lutheran, Baptist, Greek Orthodox, and Methodist leaders arranged joint services during the Week of Prayer for Christian Unity and urged their congregations to attend the services in their area without regard to church affiliation.

- Lawrence Cardinal Shehan, Roman Catholic Archbishop of Baltimore, Maryland, told an interfaith gathering that a "significant dialogue" has developed in the U.S.

between Protestant and Roman Catholic theologians as a result of Vatican II.

Church-State Crisis Still Agitates Greece

Although excited mobs are no longer filling the streets, police have stopped barricading the Cathedral in Athens, and irate bishops have ceased threatening a "moral earthquake" as they did last fall, the tension between the Greek Orthodox hierarchy and young King Constantine of Greece remains acute. The monarch's absence from the traditional blessing of the waters at Piraeus, the port of Athens, on the Feast of the Epiphany, underscored the heated dispute.

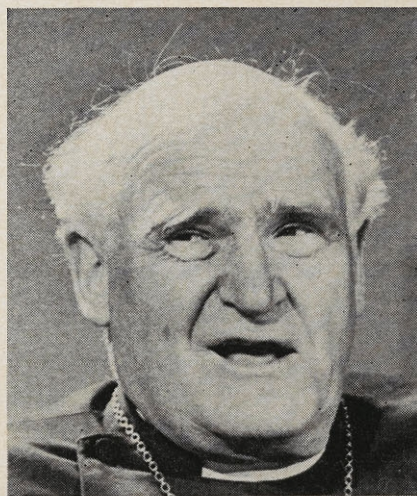
Conflict broke out originally in November when the King attempted to employ little-used royal prerogatives to introduce reforms into the state Church. The bishops vehemently resisted what they saw as an encroachment on their authority. Coming as it did on top of last year's political crisis, the Church-

VATICAN VISITOR

As the large, bushy-browed clergyman with the mobile face walks across St. Peter's Square a few weeks from now, he will not be breaking any precedents, but he will be taking another significant step in the Church's quest for a renewed Christendom. Dr. Arthur Michael Ramsey, Archbishop of Canterbury and Primate of the Anglican Communion, will fly to Rome on March 22 for a two- to three-day meeting with Pope Paul VI.

Dr. Ramsey will be following in the footsteps of his predecessor, Dr. Geoffrey Francis Fisher, who broke the centuries-old ice between the two Churches when he visited Pope John XXIII in December, 1960. But, because of both his temperament and the timing, Dr. Ramsey's trip to the Vatican will have an importance all its own.

First, he has developed a rapport with the Roman Catholic hierarchy in Great Britain unequaled in the long and at times bloody history of the two



Churches in his country. Second, his trip comes close to the end of the Second Vatican Council, which has produced a fresh and flexible attitude among Roman Catholics toward their Christian brethren in other Churches. "It is my hope," said Dr. Ramsey, "that my meeting with the Pope will afford opportunity for speaking of some of the matters which emerged from the Vatican Council."

Sources close to the Archbishop said that those "matters" will include four documents: the Constitutions on the Church and on the Liturgy, the Decree on Ecumenism, and the Declaration on Religious Liberty. He is also likely to test the Pope's views on the subject of mixed marriages between members of the two Churches. Accompanying the Archbishop to Rome will be a party of seven, including Dr. Ralph S. Dean, chief executive officer of the Anglican Communion.

After Rome, the Archbishop and party will stop in Geneva, Switzerland, to inspect the new headquarters of the World Council of Churches. "I greatly welcome the increase of friendship and theological understanding now evident amongst the Churches of Christendom in spite of the divisions between us," Dr. Ramsey said as he prepared for his visit to Rome. "My visit to Pope Paul will be one of courtesy, made in the spirit of the renewed fellowship between all the Christian Churches."

WORLDSCENE

State dispute caused considerable violence in the streets of ancient Athens. Hopefully, the future will be brighter. Segments of the government-sponsored bill on Church-State affairs now before Parliament have been revised to placate the bishops.

Anglicans Map Mission Strategy for Latin America

Described as the most important Anglican assembly ever held in Latin America, the Second Latin American Consultation of the Anglican Communion met recently in São Paulo, Brasil. Behind closed doors, church leaders outlined development plans for the continent which cover the next ten years in detail, and the next half-century in general. Dr. Frederick Donald Coggan, Archbishop of York, England, chaired the gathering of archbishops, bishops, clergymen, and laymen from Britain, Canada, the U.S.A., and Latin America. Host to the Consultation was the newly formed Episcopal Church of Brasil (*Igreja Episcopal do Brasil*), nineteenth member Church of the Anglican Communion. The first Anglican Latin American consultation was held at Cuernavaca, Mexico, in 1963.

WAR ON POVERTY

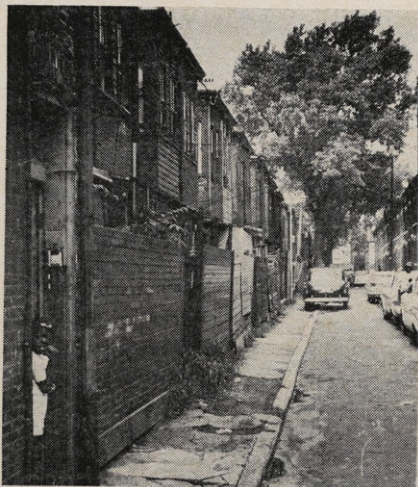
Forty-five representatives of national Protestant, Roman Catholic, and Jewish groups have met with Vice-President Hubert Humphrey and Sargent Shriver in Washington, D.C., to offer their united cooperation in the war on poverty. The Vice-President received a "statement of purpose" of the newly formed Inter-Religious Committee Against Poverty (IRCAP) which he called "a manifestation of the most fundamental beliefs of our three faiths." It was presented by Dr. Eugene Carson Blake, stated clerk of The United Presbyterian Church, U.S.A., one of the six co-chairmen of IRCAP. Members of the new committee were selected by the National Council of Churches, the National Catholic Welfare Conference, and the Synagogue Council of America.

Church Refuses Silence Under Rhodesia Regime

Bishop James A. Pike of California, who was ejected from Rhodesia recently during a visit there, predicts that the *apartheid*-minded regime of Prime Minister Ian Smith of Rhodesia will soon fall under the stress of international pressure from without and opposition of churchmen from within. His opinion was backed in part by the Rev. Donald K. Abbott, a United Church of Christ missionary, also recently expelled from the troubled African nation, who said, "There is no question that the most outspoken opposition to the government today comes from church leaders." Mr. Abbott cited as evidence the six missionary families ousted by the Rhodesian government since 1962. "The only effective voice and center of resistance to the Smith government," he added, "are the church and the mission stations."

From Cotton Fields To City Streets

Emphasis in the civil rights struggle, while still directed in large measure at the South, has been shifting to other parts of the country, mainly metropolitan areas of the North. In this transition, churchmen and church groups have been



prominent in outlining and starting programs aimed at solving the racial problem nationally.

- Probably the most ambitious of the strategy plans aimed at discrimination in the big cities is a massive \$41.6 billion a year national economic program drawn up by a 32-

member steering committee of Negro and white civic and religious leaders in New York City. Called "Metropolitan Development for Equal Opportunity," the proposal will be presented at the White House Conference on Civil Rights late this spring. Among its several requests are industry-linked job training, education for an automated society, tripling the number of new doctors trained each year, and a five-year program for ending slum living.

- The unofficial Episcopal Society for Cultural and Racial Unity (ESCRU) has sent a detailed plan to nearly 1,000 church leaders suggesting action in case of race riots in Northern cities.

- In another attack on the problem, the National Council of Churches has voted to use its "good offices" to assist member Churches to set up a national "not-for-profit" housing corporation to fight urban blight.

- In Washington, D.C., a similar move got under way on a local level when religious and secular leaders formed the Community Organizations for the Improvement of Neighborhoods (COIN). Their plan is to buy and rehabilitate apartment houses in slum areas, then rent them on an integrated basis while providing such social services as child care, adult education, and counseling.

- On another front, an urban training center will open next September to involve Minneapolis-St. Paul area laymen in "gut-level" Christianity.

- At the Cathedral of St. John the Divine, New York City, forty-nine white and Negro youths, plus members of the Home Department of the Episcopal Church's Executive Council, held a pioneer five-day interregional conference recently to study "the city" and its problems. Said 17-year-old David M. Hart of Yorktown Heights, New York, when asked about the experience: "My roommate at the conference was a Negro from Jackson, Mississippi, and I had never met any Negroes from Mississippi. I found they're more like kids in the North than I thought. With all the prejudice that's going on, I'd imagine they'd feel pretty strongly against whites. But we had a lot of fun together, and I was very relaxed with them. It was surprising. . . .

I think that because the kids here are connected with the Church, they follow what the Church says. I don't think they're prejudiced."

- At Buck Hill Falls, Pennsylvania, The Methodist Church voted a \$6,-000,000 program to train and equip both clergy and laymen for a more effective ministry in U.S. cities. In addition, it approved a plan to develop nonprofit, nondiscriminatory housing for middle- and low-income families.

Cubans Mourn Bishop González

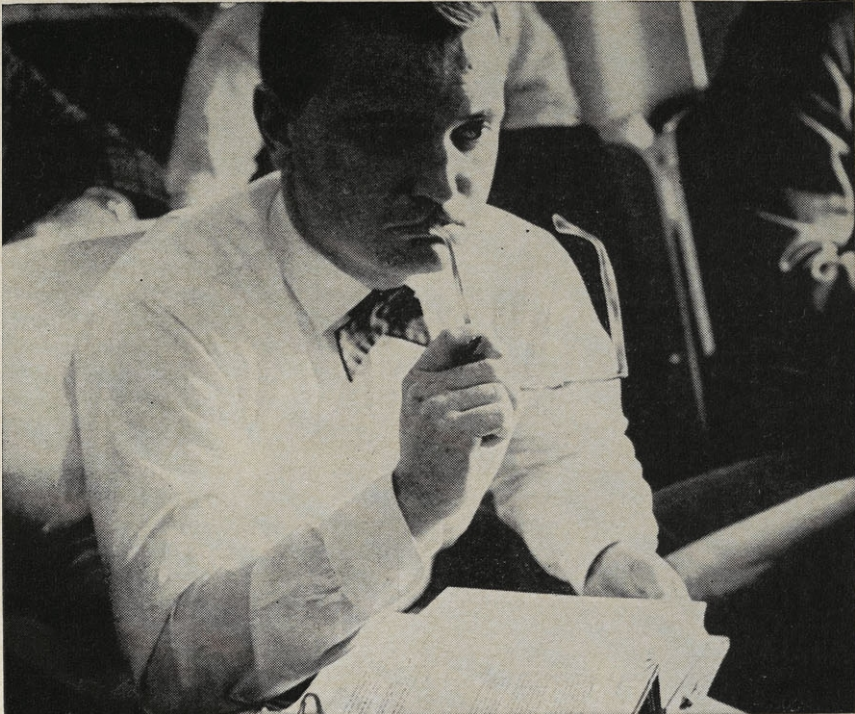
Funeral services for the Rt. Rev. Romualdo González-Agüeros, Episcopal Bishop of Cuba, were held



at Christ Church Cathedral, New Orleans, Louisiana. He had returned to the U.S.A. last October for treatment of cancer and died on January 9, 1966. The first Cuban national to serve as bishop of the missionary jurisdiction, Bishop González was consecrated, along with Bishop Dillard H. Brown, Jr., of Liberia, in a rare double ceremony in Washington Cathedral, Washington, D.C., in 1961.

Born in Spain, he received his higher education in the U.S., graduating from the University of Pennsylvania and the Philadelphia Divinity School. Before his election to the episcopate, he served for thirty-two years as rector of All Saints' Church, Guantanamo; later as Canon and as Dean of Holy Trinity Cathedral in Havana. Bishop González is survived by a son and a daughter. His wife died in 1963.

Continued on page 40



He Didn't Wait for "Voices in the Night"

Like most young men searching for a career, he gathered all the facts he could, talked it over, thought it through and made up his mind. But instead of deciding to be a lawyer or an engineer, he decided to be a minister.

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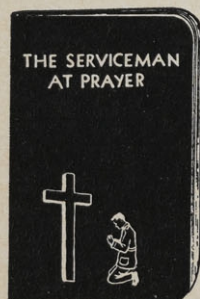
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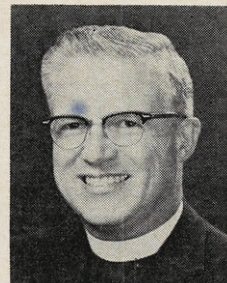
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Changes in the Episcopate

As of January 31, 1966, the total number in the House of Bishops was 187, the lowest in several years. Three bishops retired and were succeeded; one suffragan was consecrated. Seven retired bishops died, and the Rt. Rev. Romualdo González-Agüeros, Bishop of Cuba, died on January 9, 1966 (*see page 37*). Losses in the House include: the Rt. Rev. Edward M. Cross, retired Missionary Bishop of Spokane, who died on December 7, 1965; the Rt. Rev. Lewis B. Whittemore, retired Bishop of Western Michigan, who died on December 5, 1965; the Rt. Rev. Bravid W. Harris, retired Bishop of Liberia, who was killed in an automobile accident on October 21, 1965; the retired Bishop of Upper South Carolina, the Rt. Rev. John J. Gravatt, who died on October 14, 1965; the Rt. Rev. Louis C. Melcher, retired Missionary Bishop of Central Brasil, who died on September 21, 1965; the Rt. Rev. James M. Stoney, retired Bishop of New Mexico and Southwest Texas, who died on July 19, 1965; and the retired Bishop of Southern Virginia, the Rt. Rev. William A. Brown, who died on July 12, 1965.

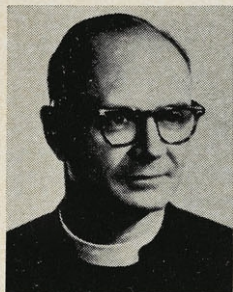
The Rt. Rev. William Davidson, former rector of Grace Church, Jamestown, North Dakota, was consecrated to be Bishop of the Missionary District of Western Kansas on January 6, 1966, in Salina, Kansas. He succeeds the Rt. Rev. Arnold M. Lewis, who is now Suffragan for the Armed Forces. Bishop Davidson, who received his B.S. degree from Montana State College in 1940 and his S.T.B. degree from Berkeley Divinity School, New Haven, Connecticut, in 1946, was ordained to the diaconate in 1946 and to the priesthood a year later. A Montana native, he was priest-in-charge of three Montana churches: St. John's, Townsend; Grace, White Sulphur Springs; and Trinity, Martinsdale, before serving as rector of St. James Church, Lewistown, Montana, from 1952 to 1956. Until he became rector of Grace Church in 1962, he was associate secretary of the Town and Country Division of the Executive Council's Home Department. Bishop Davidson has been a member of the North Dakota Council of Churches, the National Advisory Committee on Town and Country Work, and chairman of the program committee for Province VI. He and his wife, the former Mary E. Shoemaker, have four children.



The Rt. Rev. Thomas A. Fraser, Jr., was installed as Bishop of North Carolina on February 1, 1966. He served as Bishop Coadjutor for five years under his predecessor, the Rt. Rev. Richard H. Baker, and became the diocesan on Bishop Baker's retirement last July. A native of Atlanta, Georgia, Bishop Fraser studied in Germany for a year before receiving his A.B. degree in 1938 from Hobart College and his B.D. degree in 1941 from Virginia Theological Seminary. He holds honorary degrees from both institutions, as well as from Wake Forest and the University of the South. Ordained deacon in 1941 and priest the following year, he served as a missionary and chaplain



to the Bishop in the Diocese of Long Island, and as a rector in the Dioceses of Virginia and North Carolina, before being consecrated to be Bishop Coadjutor in 1960. Active in the community, diocese, and national Church, he is chairman of the Church's Joint Commission on Education for Holy Orders. In a note of ecumenism, his February 1 installation in Charlotte, North Carolina, was held in Covenant Presbyterian Church, Charlotte, since the Episcopal church was found to be too small. He and his wife, the former Marjorie Louise Rimbach, have a son and a daughter.



The Rt. Rev. Francisco Reus-Froylán was installed as Bishop of Puerto Rico on December 5, 1965. Consecrated to be Bishop Coadjutor in November, 1964, he served under the Rt. Rev. A. Ervine Swift until Bishop Swift resigned on August 1, 1965. A native of Puerto Rico and the son of a priest, Bishop Reus received his B.A. degree from the University of Puerto Rico. He studied at DuBose Memorial Church Training School, Monteagle, Tennessee; Philadelphia Divinity School; and the Episcopal Theological Seminary of the Caribbean. In 1943 he was ordained priest and assisted at St. Andrew's Church, Mayagüez. From 1944-48 Bishop Reus served two churches in the Ponce area and helped establish the Colegio San José, where he served as teacher and chaplain. In 1948 he moved to St. Just with the school, which became Colegio San Justo, and also founded a new church in the town, Holy Family. In 1954 he became canon and rector of the Spanish-speaking congregation of St. John the Baptist Cathedral, Santurce, and director of the Cathedral School, and in 1959 he became dean of the Cathedral. He has served since 1944 as director of the Annual Youth Conference, St. Just, and is editor of *Credo*, the diocesan monthly journal. Married to the former Mary Doreen Brewer of Tennessee, he is the father of three daughters.

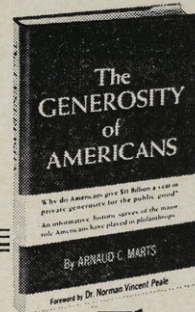


The Rt. Rev. Albert W. Van Duzer, former rector of Grace Church, Merchantville, New Jersey, was consecrated to be Suffragan Bishop of New Jersey at Trinity Cathedral, Trenton, on January 24, 1966. The Newburgh, New York, native is a graduate of Trinity College, Hartford, Connecticut, where he received his B.A. degree in 1940. He attended General Theological Seminary and Philadelphia Divinity School, where he received a Th.B. degree in 1954. Ordained a priest in 1946, he was made an honorary canon of Trinity Cathedral, Trenton, in 1958. Canon Van Duzer served as rector of the Church of the Advent, Cape May, New Jersey, until 1949 when he came to Grace Church, one of the largest parishes in the diocese. He was diocesan Director of Youth Work, has been a member of the National Board of Episcopal Service for Youth, and served on the board of The Evergreens, the diocese's home for the aged, as well as representing Camden County at the first White House Conference on Aging. He and his wife, the former Marion Rebecca Lippincott, have three daughters.

Bishop DeWolfe of Long Island Dies

The Rt. Rev. James P. DeWolfe, Episcopal Bishop of Long Island since 1942, died on Sunday night, February 6, at St. John's Episcopal Hospital, Brooklyn, New York, after a long illness. The 70-year-old leader of some 120,000 Episcopalians in Brooklyn, Queens, and Nassau and Suffolk Counties, was hospitalized on November 10 when he was stricken with pneumonitis.

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WORLDSCENE

GRAPES OF WRATH

A storm of criticism has arisen over the participation of clergymen and rabbis in the recent extended strike of 5,500 migrant grape pickers against the growers of the rich vineyards in northern Kern and southern Tulare Counties in California. During the long walkout, the ministers and rabbis marched in picket lines and otherwise encouraged the workers, who were asking for a minimum hourly wage of \$1.40 and more pay for piece work. Two Roman Catholic priests actually flew over the fields in a private airplane as they helped direct the strike.

One local group called the clergymen participating in the strike "un-American," while a prominent grower of the area claimed that they were "messengers from Moscow." Speaking to the American Farm Bureau Federation in Chicago, C. D. DeLoach, FBI Director J. Edgar Hoover's second in command, lumped those who practice civil disobedience in protest to social ills together with racketeers, narcotics peddlers, and other criminals.

Eleven church leaders who visited the strike-torn vineyards sharply disagreed with this point of view, however. In a joint statement they said: "We reject the heresy that churches and synagogues are to be concerned only with so-called 'spiritual' matters. We believe that this is God's world . . . whatever goes on in His world must be our concern, particularly when His will for the well-being of any of His children is being violated."

Rebels Without The Cause

Teen-agers' confidence in religious beliefs decreases as they grow older, according to the *Minneapolis Star's* Metro-Poll after a survey of 15- to 18-year-olds living in the Twin Cities area. More than six out of every ten teen-agers responding (62 percent) said that they are reasonably confident about their religious beliefs. But 28 percent indicated that they have some real religious doubts. The highest percentage expressing confidence were 15-year-olds (67 percent). The per-

centage dropped to 56 percent among 17- and 18-year-olds. Although two-thirds believed that churches are set up to be of help to young persons, only 1 percent said that the Church inspires them.

Concerned with this trend, Dr. A. Henry Hetland, executive secretary of the National Lutheran Council's Division of College and University Work, stressed the "anti-ideological and anti-institutional" character of campus rebellions when he addressed the 52nd annual meeting of the National Lutheran Educational Conference in Philadelphia, Pennsylvania. "Churches, being institutional embodiments of ideologies," he continued, "are in the line of fire. We can ask for no exemptions or safe conduct passes. We should not want special favors."

Warning that the campus revolutions "may push the Church to peripheral existence," the campus work specialist urged that the student protests "should not be construed as an incentive to fight for our entrenchments but to dig deeper in our 'theologizing,' because the Church is about to be forced out of the business in which it has acquired, if not staked, its reputation."

Bishop de Blank To Hong Kong

Tough, hard-fighting Dr. Joost de Blank will become the new Anglican Bishop of Hong Kong and



Macao, succeeding Bishop Ronald Owen Hall. Formerly Archbishop of Capetown, where he gained world attention as a vigorous critic of South Africa's *apartheid* poli-

cies, Bishop de Blank fell ill and resigned his see in 1963. For three years he has served as a canon of Westminster Abbey. Now, at 56, his health renewed, he will assume spiritual command of the 390-square-mile diocese off the coast of China.

**Interchurch Group
Charts New Unity Talks**

Plans for a permanent national colloquium, or conversation, on faith and order, with "full Roman Catholic participation," were announced in Chicago, Illinois, at the second annual program board meeting of the National Council of Churches' Division of Christian Unity. Some 100 delegates are expected at the first meeting of the new group, next June 12-17, in the same Midwest city.

**Christians Map War
On Drug Addiction**

The Washington office of the National Council of Churches has urged that Christians throw their full support behind Federal legislation which would bring aid to those faced with narcotics addiction and drug abuse. Several bills are on file, one an Administration measure which would bring about sweeping reforms in coping with the multi-faced problem.

The National Council memo charged that "American society has compounded the problem by maintaining an ignorance of nearly all aspects of drug addiction," and went on to say, "The public's misconception about the drug addict as a drug 'fiend' must be replaced with a more realistic conception of the addict as a victim of psychological sickness from which narcotics offer a kind of escape (albeit a self-defeating one), producing, in turn, a physical illness or 'need' which overcomes self-control."

At New York's Episcopal Cathedral of St. John the Divine, forty-eight Protestant clergymen attending an exploratory conference on narcotics were told by a drug expert that addiction is "a challenge to what the Church claims to be." The Rev. Lynn Hageman, an Evangelical United Brethren minister in charge of the East Harlem Protestant Parish, discussed problems of

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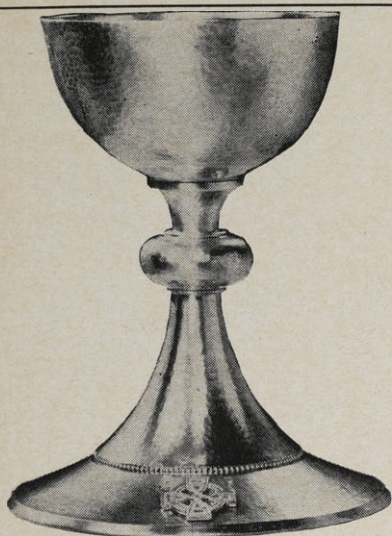
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WORLDSCENE

youthful addiction and various
methods of counseling and treat-
ment.

Youths who experience a "pow-
erlessness" at not being accepted
as economic producers or respected
consumers in American society, he
said, find a "function" in addiction,
even as thieves or drug sellers. The
function is something they have not
found at home, or in school, or in
church. "The failure of the Church
is not to be thought of as a sur-
prise," he advised the conference.
"What it means is a rethinking of
the role of the Church as a rec-
onciler."

MANY SHEEP

There are no doubts that the
ecumenical dialogue has reached
the local level in Charlotte, North
Carolina. There Episcopal Bishop
Thomas Fraser was recently in-
stalled as Bishop of North Caro-
lina in a Presbyterian church with
Protestant, Roman Catholic, Greek
Orthodox, and Jewish representa-
tives present (see also page 38).

CHURCH AND SEX

Churchmen around the world,
groping for better ways to handle
current and future sex problems,
have made a number of advances.
For instance, a ten-member Church
of England committee has decided
that abortion is justified in certain
circumstances. Such circumstances,
the Anglican committee reported,
would obtain when a mother's life,
or the well-being of herself and,
indirectly, her family, was en-
dangered.

• Washington, D.C., Episcopalians
recently sponsored a conference on
"Moral Issues in Human Genetics."
They learned that within this cen-
tury it will be possible for parents
to choose the sex and intelligence
level of their children, to transfer
pregnancies from one womb to an-
other, and to have prenatal fetal
surgery performed.

• Four clergymen, one an Episco-
palian, in San Francisco, California,
have formed a Council for Religion
and the Homosexual to create a

dialogue between the Church and
sexually maladjusted persons.

• In Madison, Wisconsin, William
D. Strong, director of the National
Council of Churches' eight-month-
old program on planned parenthood,
told his general board that he was
focusing on fostering "responsible
parenthood" rather than stemming
the "population explosion." Since
the program's inauguration last
April, it has supplied contracep-
tive material and information to
doctors in thirty-one countries, at
their request; has developed simple
educational materials on family
planning, suitable for persons in de-
veloping nations; and has made
some beginnings on what was found
to be the most difficult task of all,
education about family planning.

New Pension Benefits For Episcopal Priests

Pension payments for retired and
disabled clergy in the Episcopal
Church, and those for their widows
and children, are being increased
annually under a new plan adopted
by the Church Pension Fund, the
official pension system for all clergy-
men of the Church.

An innovation in ministerial pen-
sion systems, the scheme provides
for yearly adjustments in all out-
standing and future pension allow-
ances, as well as other benefits, to
the extent that the averaged salary
of clergymen in active service in-
creases from year to year.

The objective of the plan, de-
scribed in a report issued by Bishop
J. Brooke Mosley of Delaware,
president of the Fund, is to cope
with the problem common to fixed
pension benefits, that of shrinkage
in purchasing power. It will operate
within the current 15 percent as-
sessment received by the Church
Pension Fund from the parishes,
missions, and other institutions pay-
ing clergy salaries.

Periodic upward adjustments
have been made in the past in the
Fund's minimum retirement bene-
fits, currently \$2,100, and in bene-
fits for widows, now \$1,400. No
adjustments have been made in pen-
sions above the minimum since
1958, when the whole pension struc-
ture was expanded by 20 percent,
though all pensions have been equal-
ly affected by the shrinkage in pur-
chasing power.

FLAME AND THE FISH

Episcopal youngsters have begun dropping nickels, dimes, and quarters into brightly colored offering boxes, each decorated with an anchor for hope, a compass to indicate parts of the globe, the ancient Christian symbol of the fish, and the flame, to signify the Holy Spirit.



The bright boxes are the symbol of the 1966 Church School Missionary Offering, which is keyed to the Episcopal Church's annual Lenten mission study. The offering has, over the many decades of its existence, provided an outlet for Episcopal youth's desire to participate directly in the Church's mission at home and overseas.

Funds collected this year will go to support lay training centers for teachers, youth leaders, and Christian nation builders in Malawi, Uganda, Japan, West Pakistan, Melanesia, and Panama. In the U.S.A., the offering will be allocated to projects that provide help and counsel to newly integrated communities, to projects designed to prepare deprived children to move successfully into schools, and programs aimed at rootless gangs in towns or cities, and at young people addicted to narcotics.

I PROTEST

Although the Roman Catholic hierarchy are currently breathing the heady ecumenical air of the Second Vatican Council, at least one U.S. manufacturer seems intent in setting the growing dialogue back a century or two.

This enterprising entrepreneur has come up with a game called "Merit," modeled on "Monopoly," and, according to ads in Roman Catholic journals, guaranteed to

teach children and adults Roman Catholicism the "easy, fun way." Each player gets 700 merits to start with, a card indicating that he or she has been baptized, and a plastic statuette, for example Mary, Joseph, an angel, or Jesus. The purpose is to acquire property, build churches, and get home with six of the seven Sacraments. The questions give the players a chance to learn what makes a Good Catholic.

If the card asks, "Is there more than one true Church?" the player must answer, "No, there is only one true Church, and that is the Catholic Church." In a recent issue of *Christianity and Crisis*, the anonymous columnist known only as "St. Hereticus" remarks on the new game, and wryly suggests a Protestant counterpart, a game to be known as "I Protest."

First, he warns that the Protestant game will be a bit more complicated, since an Episcopalian, for instance, will have to decide "whether to be High, Low, Broad, or UAC (ultra-Anglo-Catholic). If Presbyterian, will he be Northern, Southern, Conservative Bible, or Cumberland? A Baptist must choose between Southern, American, Free Will, or Two Seed in the Spirit."

Next, he suggests that each player will get a figurine. Episcopalians are to have bishops to which they will affix either a plastic clerical collar or a necktie, depending on their point of view. On the other hand, Baptists will get miniature bathtubs symbolizing total immersion. When it comes time to draw the cards, a simple question such as, "Is there anything wrong with having a cocktail before dinner?" gets a straightforward Episcopal, "No," or a straightforward Methodist, "Yes." In conclusion the columnist suggests that should any player feel discriminated against, he must say loudly and prophetically, "I protest," and then withdraw his counter from the board and start a new denomination. "The player," opines St. Hereticus, "who starts the Most New Denominations in the course of an evening is the winner."

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WORLDSCENE

Coptic prayer book (see photo) from the banks of the Nile in Egypt. The seventeen-page illuminated manuscript, believed to be one of the more important arche-



ological finds in recent months, was found in a cell of a monastery thought to date from the eighth century.

In London, the Church of England's centuries-old Prayer Book is being brought up to date in language attuned to modern man. In the current ecumenical spirit, the Church's Liturgical Commission has consulted with Roman Catholic and Methodist authorities in preparing proposed new services. Two booklets containing new alternative forms of services in the Church, on an experimental and temporary basis, have been published and will be introduced in Anglican parishes beginning on May 1. One contains the traditional service with some legal changes; the other, new experimental forms.

DEAN ROSE TO RETIRE

After eighteen years as dean of the Episcopal Church's General Theological Seminary in New York, the Very Rev. Lawrence Rose will retire. In announcing his resignation, for reasons of health, at the end of this academic year, Dean Rose marks the end of a career which helped to guide more than 1,000 men into the priesthood of the Church. Under his administration, the seminary strengthened its department of graduate studies and expanded its faculty to the greatest number in the theological school's history. He was also instrumental in expanding the seminary, adding, among other needed facilities, a new 150,000-volume library.

HOUR OF SHARING

Since experts warn that 1966 may be one of the worst years in world history for famine and social disaster, Church World Service has appealed for a record \$17,921,000 from U.S. Christians. To be collected during the annual "One Great Hour of Sharing" among Protestant and Orthodox congregations on March 20, the sum is \$823,255 more than that requested last year. Episcopalians may not necessarily participate on the same date as their fellow churchmen; their One Great Hour contributions go to the Presiding Bishop's Fund for World Relief, which, in turn, helps support Church World Service, material aid arm of the National Council of Churches. Last year Church World Service shipped 225,684,376 pounds of food, clothing, and materials to needy parts of Asia, Africa, Latin America, the Middle East, and Europe.

NICE PAD

To all appearances the chap who delivered a phone book to Grace Episcopal Church, Fairfield, California, was in the beatnik category. After giving the church a critical onceover, he turned to the Rev. George E. Gooderham, saying: "Nice pad you have here, Father."

"Righto," the rector responded, lapsing into the vernacular of his youth in Ipswich, England. "It is nice, but we call it a church."

VIETNAM: ON AND ON

As churchmen continue to debate the right and wrong of escalating the grueling war in Vietnam, many are moving to ease the misery within the war-torn jungle peninsula. Three major church overseas aid groups, under the aegis of a newly formed Vietnam Christian Service program, will funnel money and specialized personnel into that country. Backbone of the program will be Church World Service, Lutheran World Relief, and the Mennonite Central Committee. The total program for the year will cost approximately \$300,000. Although some professionals are already on the

job, additional experts are being sought, including doctors, nurses, nutritionists, home economists, public health workers, community development experts, and mechanical engineers (see page 10 for more information on Vietnam).

• In another move, Suffragan Bishop Arnold M. Lewis of the Armed Forces has called on all his fellow Episcopal bishops to assist in the recruitment of twenty-six Episcopal chaplains to meet the Church's quota of 142 priests to serve with the Armed Forces.



Bishop Lewis and a GI in Vietnam

• The Roman Catholic newspaper *The Georgia Bulletin* has denounced the Georgia House for its failure to seat Negro Representative-elect Julian Bond, who had publicly opposed the war in Vietnam.

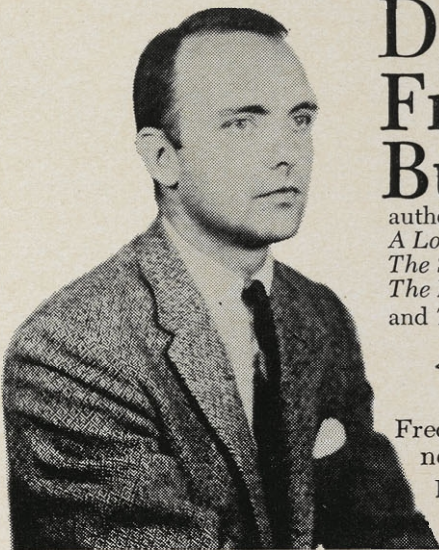
• Episcopal Bishop Daniel Corrigan, director of the Church's Home Department, told a group of students in Houston, Texas, that it is "not treason to disagree with the Government" over U.S. military policies in that Asian country. He stated further that he was against use of the draft to punish students and other youths who demonstrate against the war effort. "Attempts to discipline students in this manner," he said, "are absolutely reprehensible." Bishop Corrigan was among a group of churchmen which met with Secretary of Defense Robert McNamara to protest escalation of the Vietnamese war.

• On the other side, the Anglican Primate of Australia, Archbishop Hugh R. Gough of Sydney, declared that it is "impossible" for Americans to withdraw their troops from Vietnam. "The war is correctly judged," he commented, "as a war to prevent the spread of communism not only in Vietnam but in Asia generally, and that is why it is impossible for the U.S. to withdraw."

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Parents, Take Note

Have you ever heard this one before: "When I ask you a small question, why do you give me such a long answer?" If so, then you will want to read *BETWEEN PARENT AND CHILD: New Solutions to Old Problems*, by Dr. Haim G. Ginott (Macmillan, \$4.95.)

How we can improve relationships between ourselves and our children (assuredly *not* a small question) is answered so freshly, so clearly, and with such succinctness and humor by Dr. Ginott, of the New York University Graduate School of Psychology, that one has the impression that this book, though 216 pages, is brief indeed.

The preface tells us, "Parents confronted with concrete problems that require specific solutions are not helped by cliché advice such as 'Give the child more love' . . . 'more attention' . . . 'more time.' This book is a practical guide: it offers concrete suggestions and preferred solutions for dealing with daily situations and psychological problems faced by all parents. . . . It also sets forth basic principles to guide parents in living with children in mutual respect and dignity."

Episodes cast in dialogue (alas, only too recognizable), along with commentary on these, fill much of the book. Points are not labored. One feels that the author trusts the reader to supply additional insight. The key as I found it is empathy: trying to put ourselves into the child's shoes (which takes *real* thought and concern, or shallowness and glibness

results) and then saying or doing what will help in that particular situation.

Testing this, I was startled to discover *why* the old phrases do no good (i.e., "Well, if you'd studied instead of playing all weekend . . ."), but only cause resentment and separation. At the moment of failure the child needs sympathy and understanding, not blame and lectures. "When a child is in the midst of strong emotions," says the author, "he cannot listen to anyone." And, "When things go wrong is not the right time to teach an offender about his personality."

Time and again one comes on observations so true and well put that there is an urge to copy them and hang them over the sink. "Those who want to be superfair to each child often end up being furious with all their children." "Children need to be loved uniquely, not uniformly." "Direct praise of personality, like direct sunlight, is uncomfortable and blinding." "A child's strong feelings do not disappear when he is told, 'It is not nice to feel that way.'" "Our words should be like a magic canvas on which a child cannot help but paint a positive picture of himself."

Three young readers for whom the book is not specifically intended took it over while I was reading it. They were lured both by its attractive dialogues and by my discussion of its delights with my husband. Our preteen daughters enthusiastically confirm Dr. Ginott's solutions from their point of view. On looking behind a

child's question to see what he is actually asking, I said, "So all your concern about septic tanks was because you wondered if you might go down the drain like Skinny Alice?" Megan (nine) nodded with dancing eyes. And Damaris (eleven) pronounced, "That book is *neat*."

Whether one agrees with every point or not, this is a neat book to provoke family discussion and increase communication. Church school teachers should find it most helpful. In its sequel I hope Dr. Ginott will include several chapters on "Between Parent and Child and Child and Child . . ." and on "What to do when four children come at you simultaneously."

—JACQUELINE JACKSON

Classic for Today

MISSIONARY PRINCIPLES, by Roland Allen (William B. Eerdmans, paperback, \$1.45).

This is the latest in a series of the writings of Roland Allen to be republished in recent years. Most of Allen's prophetic works are radical criticisms of the foreign missionary enterprise. By its title, *Missionary Principles* would appear to be more of the same. In fact, it is a positive statement of Allen's own theological principles which is intended as a guide to all who would know how to be disciples of Jesus Christ under any circumstances.

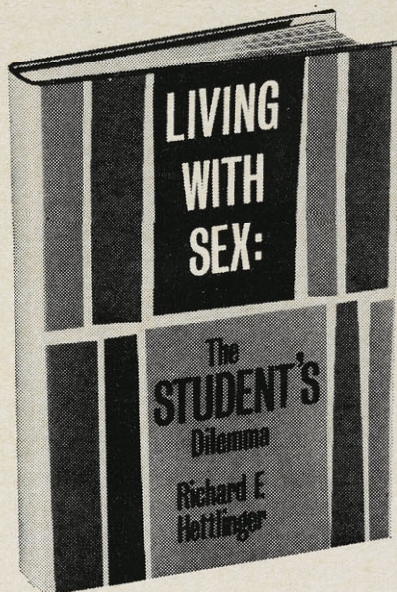
Centered in the Bible, this is a beautifully written little book, both

Continued on page 48

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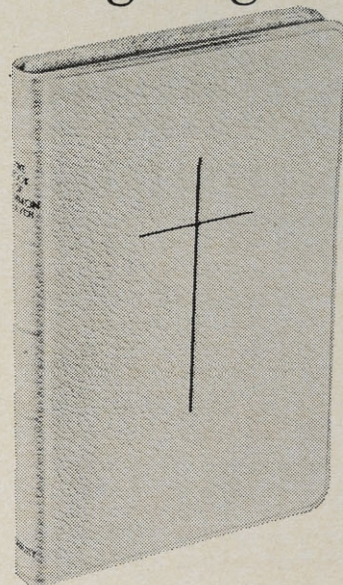
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saying, Go and search out the Child carefully and diligently, and when you have found Him bring me word, that I too may come.

9 When they were in the king's house, the king said to the star, "In its rising we will see it come and stop here." The young Child and Mary were there.

10 When they were there, they were

11 And when they saw the Child and Mary, they fell down and worshipped Him. Then they presented incense and

12 And when they had asked an answer to their asking, they were divinely instructed and warned in a dream not to go back to Herod; so they departed to their own

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convincing and clear. Allen's ideas about the Holy Spirit may seem naive or even mechanical to some, but he nonetheless spells out clearly what he does mean, and in doing so provides a much needed corrective to fuzzy thinking about the relation of Jesus Christ to his people and the world. I cannot think of a more helpful handbook or study guide for those who seek to be part of the Christian presence in the world today.

—CHARLES H. LONG, JR.

Architect of Unity

"Because of their directness and conversational style, his letters serve as an admirable introduction to his thought." So write the authors of the illuminating essay which introduces these 138 letters of Frederick Denison Maurice (1805-72) published in *TOWARD THE RECOVERY OF UNITY*, edited by John F. Porter and William J. Wolf (Seabury Press, \$6.00). It is the one statement in the essay with which many readers may find it difficult to agree.

Devoted to people, brother to the underdogs of society, thoroughly unpretentious, F. D. Maurice nevertheless wrote in a style which is anything but direct or conversational. His letters were no exception. In fact, because they depend on the common presuppositions of those to whom they were addressed, they are often more obscure for the casual reader than any of Maurice's sermons or more formal theological works.

Ordained in 1834, Maurice served successively as country parson, Chaplain of Guy's Hospital in London, theological lecturer, college principal, city parish vicar, and theological professor at Cambridge. Throughout his life he wrote voluminously. This makes his works timely in this era when talk of unity is everywhere.

The sectarian principle hardly promotes the thought of a universal fellowship, and was anathema to Maurice, as were systems of theological thought. "The Church," said Maurice, "... is represented in Scripture

as a kingdom. When we treat it as a theory instead of a kingdom, we dishonor it and destroy its life."

Out of Maurice's complicated thought, there often emerges the simplest sort of view: "... if you cannot see that just as I meet Englishmen, not on the ground that I agree with them in thinking a limited monarchy the best form of government (though I may think that), but on the ground of our being Englishmen, of our having the same Queen, the same laws, the same ancestors, recollections, associations, language, so I meet Churchmen on the ground of our being Churchmen, of our having one head, of our having the same relation to an innumerable company of spirits that are on the earth and that have left the earth. If you cannot perceive this, I see more clearly than ever what your sect system has done for you. . . ."

Toward the Recovery of Unity could awaken many to the simple fact that only in unity can the true nature of the Church be revealed.

—GEORGE W. WICKERSHAM II

Soundings in Theology

NEW THEOLOGY No. 1, edited by Martin E. Marty and Dean G. Peerman (Macmillan, paperback, \$1.95).

With this volume two associate editors of *The Christian Century* have begun a series of collections of articles from theological journals. Their purpose: to indicate the variety and vitality of current theological work. Eight countries and several Protestant denominations are represented in this first volume, as well as a Jesuit and a Jewish theologian.

The collection is divided into four sections. "Theologians at Work" deals with Biblical, historical, and systematic problems, including an essay by Karl Barth on Vatican II. "Problems for Theology" includes essays written from the point of view of language analysis and the "death of God." "Theology in Extension" treats such issues as liturgy and civil rights. "A Direction for the Future" offers an essay raising the question of the supernatural. —OWEN C. THOMAS

What Did
The Vatican Fathers Do?

Continued from page 9

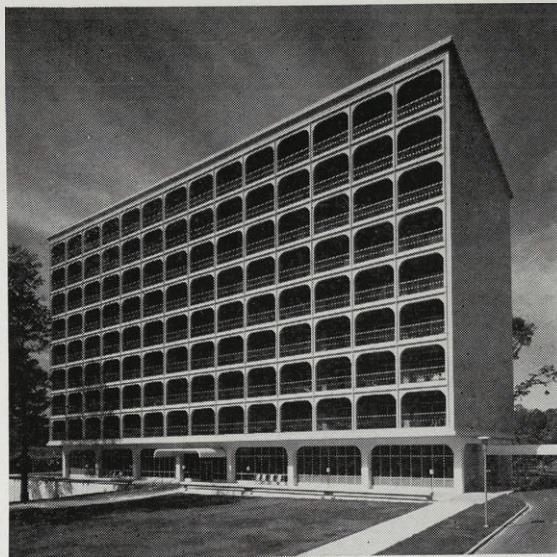
riages. But nothing has been issued so far, and the one-sidedness of the promises presently forced on non-Romans means that religious faith can still be a hindrance to a marriage rather than a help. Some adjustment is needed, particularly in the light of contemporary religious pluralism; and the longer this is delayed, the more local tensions are increased.

On another crucial human issue—the population explosion and birth control—the Council did not speak. Once again, the subject was removed from conciliar debate, so that a specially appointed papal commission could deal with it. From one point of view, it is a victory that the Council said precisely nothing, for at the present stage of episcopal thinking, it is clear that the bishops would simply have reaffirmed the traditional Roman teaching. Although strongly pressured at the eleventh hour to foreclose the discussion, the Council did succeed in leaving it open, and many argue that the longer the matter is left uncertain, the more ground there is for Rome to affirm that a variety of views is possible. But before much longer, Pope Paul must give specific direction to Roman Catholics who are troubled in conscience.

On this, and other practical issues that affect all Christians, one school of thought urges patience: "Such matters must not be forced; Roman Catholics must wait for a consensus to emerge; the teaching on birth control is still being worked out." But others ask, "Can we afford the luxury of so much quiet deliberation? Time is running out. The human race cannot wait indefinitely for the Church to make up its mind. If there is to be a new approach to birth control, let it come now rather than a decade hence." Such a plea could also be addressed to the Council's treatment of other burning issues, such as the apparent equivocation on the morality of varying degrees of nuclear warfare.

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What Did The Vatican Fathers Do?

all who love the Church—whether Catholic or Protestant—must continue to thrust at those who make its decisions. Whether the group involved is the Vatican Council or the World Council, any ecclesiastical body needs to be reminded that the cries and groanings of a bleeding world cannot be ignored indefinitely. An attitude of “holy discontent” must be built into the concern of any churchman in the second half of the twentieth century.

The Role of the Pope

Nothing is harder to assess in all of this than the position of Pope Paul. Is he a progressive going slowly, a conservative going fast, or something entirely different? At the end of the third session he seemed to many to have retreated almost in panic from the implications of conciliar reform. And yet, he emerges at the end of the fourth session as Pope of the Church that did, in fact, enact the major items of legislation its critics had been fearful it would not. To take only one example, the decree on religious liberty is now, gloriously, a fact, and Pope Paul resisted many conservative pressures at the end of the Council to ensure that it would become a fact and not a bitter memory.

Perhaps the clearest clue to the course Pope Paul has decided to take is indicated by his allocation at the open session of the Council on November 18. Paul himself had described Pope John's comments at the beginning of the Council as “the words of a prophet.” A French journalist described Paul's November 18 allocation as containing “the words of a statesman.” That is perhaps the difference.

Paul is, in the best sense of the word, a statesman. He wants to lead the whole Church and not just factions of the Church. When he gives something to one side, he gives something to the other side as well. If every time he steps forward he then goes half a step backward, the net result is still half a step forward. The

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November 18 allocation is a classic case in point. There will be a senate of bishops—but it will not meet for two years. There will be reforms—but they will come slowly. Plans will proceed for the beatification of John XXIII (the hero of the progressives)—but also of Pius XII (the hero of the conservatives). The Holy Office has rendered valiant service to the Church—but it will be changed. There will be a “jubilee year”—but only for six months.

This emerges more and more clearly as the pattern of Paul’s pontificate. When one reflects how great are the conservative pressures on him every day, there is much cause for rejoicing. When one reflects how great are the needs of the world to which he must minister, there is cause for hoping that the progressives will exert pressures also.

Where Next?

It seems clear, as Albert Outler, a Methodist observer at the Council, has argued, that the Council has actually opened more doors than anyone yet realizes. The full implications of “collegiality,” for example, are not yet apparent; but if they are really worked out, it is hard to see how the papacy, as the medieval and post-Reformation Church knew it, can survive without radical modification, however little the bishops may yet be aware of such possible modifications. The ecumenism decree, so “daring” when it was adopted a little over a year ago, is already in need of updating, so rapid are the advances that ecumenical involvement brings. The declaration on religious liberty, bringing the Church up to where most of the rest of the world has been for some time, immediately points beyond itself to further refinements that must be effected in dealing with the legitimate limitations on religious liberty.

The momentum the Council has produced may, in other words, sweep far beyond what Pope John or any of the bishops originally intended. In the concluding article of this series we shall examine what the future may bring. ◀

To be continued next month.

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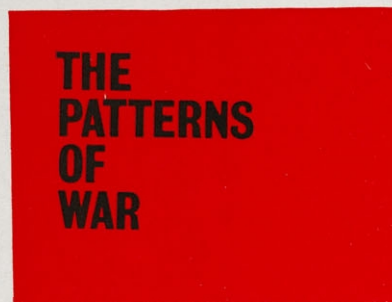
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THIRTY years ago the Spanish Civil War began. One of the finest documentary films ever made, *To Die in Madrid*, tells the savage story of this fratricidal conflict.

The film is a poetic work of art, as it depicts the virtually hopeless condition of the Spanish citizen, held in thrall by a decadent monarchy and a socially irresponsible aristocracy, and caught as a pawn in a bloody war which ravaged his homeland.

Hitler and Mussolini hurled legions of elite soldiers into Spain, and Soviet Russia countered by sending men and tanks. Fascist planes bombed defenseless towns—indeed, one such holocaust prompted Picasso to paint his epic “Guernica.” Men fought against other men and machines, blood soaked the sunbaked earth, and, at the termination of hostilities, Franco was dictator and prisons were filled with political hostages.

To Die in Madrid is an antiwar testament; routine killing wipes out human lives in senseless debacles which follow one after the other. Women and small children are not spared, whole cities and towns are pockmarked by machine-gun rid-

dling, and bombs fall from what was once the sheltering sky.

The film imparts a graphic sense of moving bodies of men—men caught in structures of death, never alone, but always impaled by the sociality of death in a war. A great scene portrays fleeing men, dashing across the streets and squares of Madrid, trying futilely to escape the unleashed fury of bombing planes which swoop low over the city and murder indiscriminately.

At the conclusion of the film, the camera picks up trees instead of men. They are trees in a heavy mist. And now a man approaches, walking alone down a country road. War is over, and he must somehow make a new life, both despite and because of it. But the memories of death have now become a part of life itself.

Sir John Gielgud is superb as a narrator in Frederic Rossif's *To Die in Madrid*. Irene Worth, however, acting also as a narrator, should have managed to speak with much less overt emotion and to remain cooler and more objective about the events, which, after all, can be comprehended in this treatment much better in pictures and images.

ONE OF the most shocking and incredible motion pictures ever seen in North American theaters is Tony Richardson's *The Loved One*, based on the celebrated novel by Evelyn Waugh. The picture is such a roaring success that long lines of people have been waiting outside cinema houses in the cold of winter just to take a look at it.

The look is definitely worth the cold and the waiting. Terry Southern and Christopher Isherwood have fashioned a screenplay memorable for its satire and the wholesale slaughter of sacred cows. The locale of the film is southern California, and the subject concerns death and undertaking. The setting is a famed establishment which buries people.

Jonathan Winters portrays the callous, cold-blooded “reverend” who operates the establishment for the waiting buck. Robert Morse is enigmatically droll as a young Englishman who falls in love with an attractive lady (Anjanette Comer) who earns her livelihood by doing makeup work on deceased faces. Rod Steiger is “Mr. Joyboy,” another employee in the field of necrophilia; Liberace plays a casket salesman of the affluent society;

Robert Morley is a transplanted Establishment Englishman in Hollywood; and Milton Berle and Margaret Leighton splendidly perform as a rich couple whose pet dog has just joined the ranks of the deceased. The picture provokes anger as well as mirth when it attacks pomposity. It strikes dangerously close to home—anybody's home, that is. It is a film which breaks new ground in the contemporary cinema and, as such, is among the year's most important.

The New York Film Critics Circle has voted Federico Fellini's *Juliet of the Spirits* the year's best foreign-language movie. This reviewer disagrees, because the Fellini film grossly overemphasizes form over against a hollow vacuum of content. Fellini's first film in color would be much better in black-and-white, for color becomes a decided distraction to the great Italian director. Michelangelo Antonioni also made his first color picture this year, *Red Desert*. Not only was he eminently successful in his utilization of color, but he also came up with the year's outstanding foreign film. ◀

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Letters

Continued from page 3

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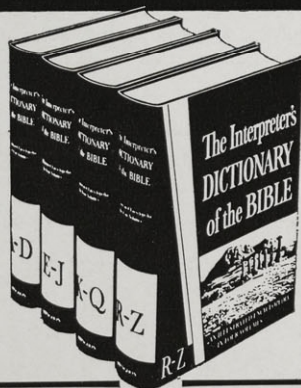
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PRESS

Have and Have Not

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

St. Mark's Episcopal School in Bluefields, Nicaragua, requests creative toys such as blocks, and other materials, suitable for the kindergarten and primary grades. If your parish day or Sunday school, or family, has some of these articles to share, please write to the director, Jorge Rojas Davila, St. Mark's Episcopal School, Apartado No. 13, Bluefields, Nicaragua, Central America.

St. Christopher's at the Crossroads, a mission church in Georgia, needs choir music for ten to twelve people, a long-carriage typewriter, and a mimeograph machine. If you have any of these items available, please write to Mrs. Clyde C. Carlton, 1612 Marshall Circle, Perry, Georgia 31069.

The Lincoln County Missions (Holy Mount) in New Mexico would like to obtain a used electric typewriter to be used primarily for making stencils for the monthly bulletin. Some money can be raised to pay for a typewriter, but the funds might have to come from the priest's discretionary fund. If you have such a typewriter available, please write to the warden, Mr. Fred S. Alexander, Lincoln County Missions, P.O. Box 1257, Ruidoso, New Mexico.

All Saints' Church, Harrison, New York 10528, would like to have tapings of hymns from the 1940 Hymnal played on church bells only and suitable for seasonal amplification over a bell-tower recording system. Please write to the rector, the Rev. E. Walter Chater, at the church if you have hymn tapes available.

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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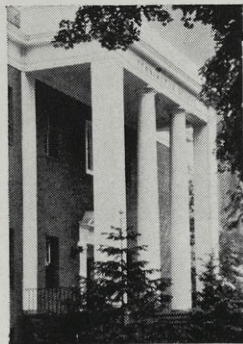
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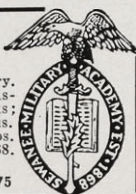
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CAMPS and
SUMMER SCHOOLS
Page 55

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For further information write: Committee on Admissions

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Davenport, Iowa

CALENDAR OF EVENTS

March

2, 4, 5 Ember Days

6 Second Sunday in Lent

11-13 Annual Conference on the
Ministry for Married Couples,
held at the Protestant Episcopal
Theological Seminary in Virgin-
ia, Alexandria, Virginia. Speak-
ers: The Rev. Messrs. T. Hud-
nall Harvey, Robert O. Kevin,
John H. Rodgers, Jr., Philip
A. Smith, John F. Woolverton.

13 Third Sunday in Lent

20 Fourth Sunday in Lent

20 One Great Hour of Sharing,
sponsored by Church World
Service. Projects for 1966 are
in Algeria, Korea, Jordan,
Chile, and many other countries
of the world.

25 The Annunciation

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

Radio and Television

"Viewpoint," the Episcopal radio
weekly fifteen-minute interview series,
is moderated by the Rev. Dana F.
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of MBS programs syndicated to more
than 250 stations. Consult your dioc-
esan 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 Ex-
ecutive Council has produced a new
radio series, "The Witness." Robert
Young is host for these fifteen-minute
programs, and Art Gilmore is the an-
nouncer.

Calendar of prayer

MARCH

- 1 The Anglican Communion.** (For the Anglican Executive Officer, Bishop Ralph S. Dean, and the Regional Officers.)
- 2 Canberra and Goulburn, Australia:** Kenneth J. Clements, Bishop; Cecil A. Warren, Assistant Bishop. (For clerical and lay workers and churches for new areas; negotiations with the Presbyterian, Methodist, and Congregational Churches to share churches; the ministry to government and diplomatic personnel; development of St. Mark's Collegiate Library as a center of postgraduate study and research; establishment of an Inter-Church Residential College.)
- 3 Canterbury, England:** Arthur Michael Ramsey, Archbishop and Primate of All England; John T. Hughes (Croydon), Anthony P. Tremlett (Dover), and Stanley W. Betts (Maidstone), Suffragans; Alfred C. W. Rose, Kenneth C. H. Warner, and Norman H. Clarke, Assistant Bishops. (For more clergy and ordinands; St. Augustine's College, center of inter-Anglican study, conference, and exchange.)
- 4 Cape Town, South Africa:** Robert S. Taylor, Archbishop; Patrick F. Barron, Suffragan; Gilbert P. L. Turner, Assistant Bishop. (For the Church's witness despite *apartheid*, including a new ban on mixed gatherings.)
- 5 Cariboo, Canada:** Ralph S. Dean, Bishop and Anglican Executive Officer; Tom Greenwood, Assistant Bishop. (For Bishop Greenwood's leadership; more clergy and churches.)
- 6 Carlisle, England:** Thomas Bloomer, Bishop; Sydney C. Bulley (Penrith), Suffragan. (For more clergy; Rydal Hall, conference and retreat house; Greystokes, pre-theological college; St. John's-in-the-Vale, youth center.)
- 7 Carpentaria, Australia:** Seering J. Matthews, Bishop. (For work among the aborigines; better transportation facilities for the Bishop and diocesan officials; the Diocesan Center, which assists children who would otherwise have little chance for education.)
- 8 Cashel and Emly, Waterford and Lismore, Ireland:** William C. de Pauley, Bishop. (For the ordinands at Trinity College, Dublin; Bishop Foy School; the primary schools.)
- 9 Central America:** David E. Richards, Bishop. (For more personnel and resources; formation of regional and national autonomous Churches of the Anglican Communion.)
- 10 Central Brasil (Igreja Episcopal do Brasil):** Edmund K. Sherrill, Bishop. (For St. Andrew's Seminary, now located in the diocese; new patterns of ministry.)
- 11 Central New York, U.S.A.:** Walter M. Higley, Bishop; Ned Cole, Jr., Coadjutor. (For response to the real needs in the diocese as well as farther afield.)
- 12 Central Tanganyika, East Africa:** Alfred Stanway, Bishop; Musa Kahurananga and Yohana Madinda, Assistant Bishops. (For lay training at the Literature and Christian Education Center near Dodoma; the training of Tanzanians to conduct Adult Mass Literacy Campaigns; theological training at St. Philip's College, Kongwa.)
- 13 Chekiang, China:** Kwang-hsun Ting, Bishop. (For a sufficient supply of clergy in a land where clergy have no special status, but must also hold secular jobs.)
- 14 Chelmsford, England:** John G. Tiarks, Bishop; William F. P. Chadwick (Barking) and Roderic N. Coote (Colchester), Suffragans; Thomas G. S. Smith, Assistant Bishop. (For the ministry to newcomers; fruition of last year's parish self-appraisal for evangelism.)
- 15 Chester, England:** Gerald A. Ellison, Bishop; Rupert G. Strutt (Stockport) and Eric A. J. Mercer (Birkenhead), Suffragans. (For churches for new housing areas; the two new suffragan bishops and two new archdeacons; the parishes' response to the challenge to give 10 percent of their income to the Church's work overseas.)
- 16 Chicago, U.S.A.:** Gerald F. Burrill, Bishop; James W. Montgomery, Coadjutor. (For new methods of mission, including apartment Eucharists and floor meetings in public housing apartments, and the Night Pastor Ministry in the entertainment district.)
- 17 Chichester, England:** Roger P. Wilson, Bishop; James H. L. Morrell (Lewes), Suffragan. (For increased missionary prayer and giving; Bishop Otter Church Training College for Teachers; work in the University of Sussex.)
- 18 Chile, Bolivia, and Peru, South America:** Kenneth W. Howell, Bishop. (For more national clergy; Christian books and literature in Spanish; development of work in Bolivia and Peru; Spanish-speaking city work in Santiago, Valparaíso, and Concepción.)
- 19 Chota Nagpur, India:** Sadanand A. B. D. Hans, Bishop. (For the ministry to Indians of different languages coming to work in the new industries; more candidates for the ministry; hostels for students in the industrial centers; an industrial school; the Clergy Training School at Murhu.)
- 20 Christchurch, New Zealand:** Alwyn K. Warren, Bishop. (For more clergy and churches; work with university students; rebuilding of Christchurch College.)
- 21 Clogher, Ireland:** Alan A. Buchanan, Bishop. (For guidance in handling problems raised by emigration from rural areas to cities; continued help of larger parishes to sparsely populated parishes south of the border.)
- 22 Colombia (with Ecuador), South America:** David B. Reed, Bishop. (For continuing ecumenical contacts; the companionship with the Diocese of Southern Virginia; the ministry to the changing needs of an urban population.)
- 23 Colombo, Ceylon:** Charles H. W. de Soysa, Bishop. (For Bishop de Soysa, the second Sinhalese Anglican Bishop; church unity negotiations; presentation of the Gospel in a language and idiom the people can understand.)
- 24 Colorado, U.S.A.:** Joseph S. Minnis, Bishop; Edwin B. Thayer, Suffragan. (For more vocations to the ministry; churches and workers for the many new communities.)
- 25 Connecticut, U.S.A.:** Walter H. Gray, Bishop; John H. Esquirol and Joseph W. Hutchens, Suffragans. (For creative solutions to the problems of urban growth.)
- 26 Connor, Ireland:** Robert C. H. G. Elliott, Bishop. (For the means and personnel for church extension.)
- 27 Convocation of American Churches in Europe:** Stephen F. Bayne, Jr., Bishop in Charge. (For the work among American students, military and diplomatic personnel, and families stationed in Europe; an effective ministry to tourists; unity among Anglicans in Europe.)
- 28 Cork, Cloyne, and Ross, Ireland:** Richard G. Perdue, Bishop. (For the Church's adjustment to changing social conditions; effective witness to tourists and visitors.)
- 29 Coventry, England:** Cuthbert K. N. Bardsley, Bishop; John D. McKie, Assistant Bishop. (For the new Cathedral; effective work in the large housing estates.)
- 30 Cuba:** Vacant. (For strengthening of clergy and lay workers; Union Seminary, Matanzas, shared by Methodist, Presbyterian, and Episcopal Churches; the Cubans emigrating to the U.S. and those helping to resettle them.)
- 31 Dacca, East Pakistan:** James D. Blair, Bishop. (For a common meeting place and an adequate central staff to help the three main Anglican areas become an integrated whole; a sense of mission.)

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.

INTO TEMPTATION

GOD SAYS yes to Jesus at the Baptism: "Thou art my beloved Son." And immediately—one event following so closely upon another that the two seem like halves of a single experience—Jesus meets the Tempter in the desert, and says no to him.

And the three Gospels which tell the story are clear that it is this no, fully as much as the yes said to Him at the Baptism, which makes Him truly Son of God—able to know God, be like Him, and serve Him by bringing the good news of His kingdom. The first half of this double experience is like a birth; the second is like the growth that must follow any birth if the child is to be a man.

The word "tempt" bears out this analogy; for its basic meaning is "test," and it comes from a Latin word meaning "to try the strength of," which in turn is derived from another Latin word meaning "to stretch."

Why is it, then, that when Jesus talks with His disciples about temptation, He speaks not with the assurance of someone who knows its growth-producing power, but in a tone of caution that holds a hint almost of burnt-child dread? "Lead us not into temptation," He tells the disciples to pray (Luke 11:4); and once, after a long night of interior struggle and suffering (Mark 14:32-38)—a "stretching" of the kind that people on the rack must have known—He says to the three who have slept through his vigil,

"Watch and pray that you may not enter into temptation" (Mark 14:38 RSV).

"Into"—it's a small word, easily passed over, a mere preposition. But if we pause and look at it, it looks right back at us and begins to speak. It suggests not a coming up to, or a meeting, or a looking at, but a process of going from outside to inside. "Enter into" is even stronger. It suggests that we run the risk of opening a gate we should not open and finding beyond it a forbidden path upon which we set our feet. It suggests that a temptation itself does us no harm, is in fact neutral, and may (if we stay outside it) even stretch and strengthen us. But if we enter into it, something else—something dangerous and deadly—happens.

Perhaps a temptation is like a cloud—when you are outside of it, you can see its shape; but when you are inside it, you are lost in its fog. Perhaps a temptation is like polluted air—when you first breathe it, you can smell the pollution; but if you enter into it and live with it day after day, it does its deadly work on you without your even noticing. Perhaps a temptation is like drugs or alcohol—blossoming out once you enter it into beautiful unrealities, and visible only to those who stand outside as a killer of personality.

Once inside, we are not so much wicked as lost. This is what Jesus

fears for us—that we should lose our way.

He knows (and we know, too) that to some extent we are lost already. The entered-into temptations of history, from the days of Cain to Hitler and beyond, have made of the world itself a lost place; and the temptations that we as individuals enter into in the course of our lives lead us still further astray.

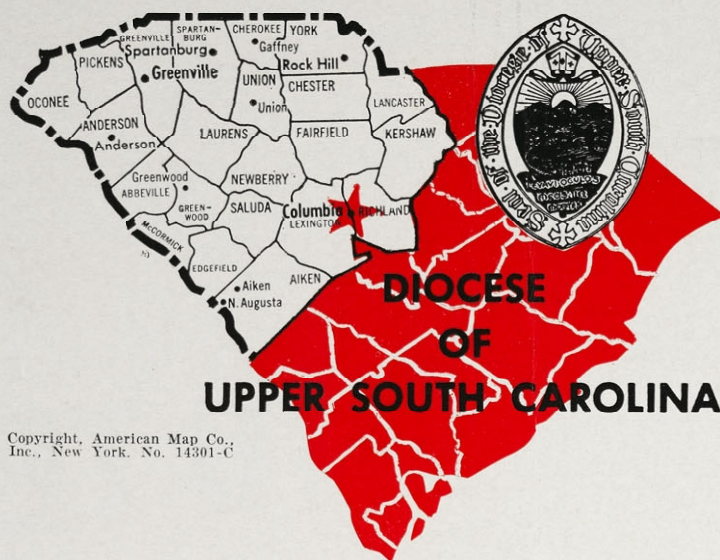
But "the Son of man came to seek and to save the lost" (Luke 19:10 RSV). He comes after us. He calls us. And when we have turned to Him, He shows us by the example of His own temptations how to keep from being lost in ours. His time and world were just as lost as ours; yet He could find His way.

We can find ours, too, if, when a temptation confronts us, we make the same choice as He did. Do we enter into it experimentally, to see how it looks from the inside? Or do we use our God-given powers of observation, imagination, and logic to hold it at a distance, recognize it for what it is, and say no? Are we willing to be cautious enough to hold back, humble enough to obey rules, and patient enough to endure the testing and stretching that come with resisting an impulse?

If so, we will grow. Our desert will blossom as the rose, and wells will spring up in the dry places, and we will be making ready within us the way of the Lord. And the temptation, not entered into, will have brought us its blessing—as it did to Jesus. ◀

BY MARY MORRISON

KNOW YOUR DIOCESE



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The Diocese of Upper South Carolina includes the portion of the State of South Carolina known as the "upcountry," or Piedmont area. The 13,705 square miles, with a population of over 1,300,000, is served by twenty-seven parishes and thirty-two missions. Seventy-one clergymen and 210 lay readers minister to 20,752 baptized persons (13,530 communicants).

The Rt. Rev. Kirkman George Finlay, Bishop Coadjutor of the Diocese of South Carolina, became the first diocesan of the newly organized Diocese of Upper South Carolina in 1923. Other bishops have been the Rt. Rev. John James Gravatt and the Rt. Rev. Clarence Alfred Cole. The present bishop, the Rt. Rev. John Adams Pinckney, was elected in 1963 after the death of Bishop Cole.

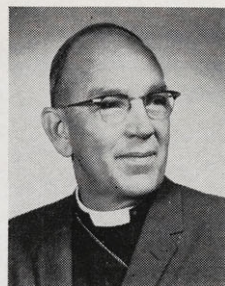
The diocese maintains full- or part-time campus ministries in fifteen colleges and universities within its boundaries and contributes to the support of the University of the South, St. Mary's Junior College, and Voorhees College. College centers are also maintained by the diocese at the University of South Carolina, Clemson University, and Winthrop College.

A full-time chaplain to institutions is employed by the diocese to work in the State Correctional System, the South Carolina State Hospital, Veterans Hospital, and hospitals in the Columbia area. In addition, a Marriage Counseling Service with a full-time counselor is directed and, in part, supported by the diocese. During this year, plans are being carried out to increase facilities at Camp Gravatt, the diocesan year-round camp and conference center. The diocese also operates, jointly with the Diocese of South Carolina, the Episcopal Church Home for Children, which is located in Upper South Carolina.

The diocese has created a Division of World Mission under its Department of Mission to handle information and education relating to Mutual Responsibility and its new companion-diocese relationship with the Episcopal Church in Taiwan. Early in 1965, the Rt. Rev. James C. L. Wong, Bishop of Taiwan, visited Upper South Carolina; this fall Bishop Pinckney plans to visit Taiwan. The parishes and missions in the diocese have entered into close relationships with their counterparts in Taiwan, and the Episcopal Churchwomen have contributed to the support of schools in Taiwan. In addition, relationships and supportive programs are being maintained with the Church

in Ecuador, Uganda, the Dominican Republic, and other areas.

Words from Psalm 121, "Levavi Oculos Meos in Montes," appearing on the diocese's seal, bear out the forward look and firm conviction of the diocese that she must ever keep her eyes fixed to her Lord for higher goals and the strength and grace to strive toward them.



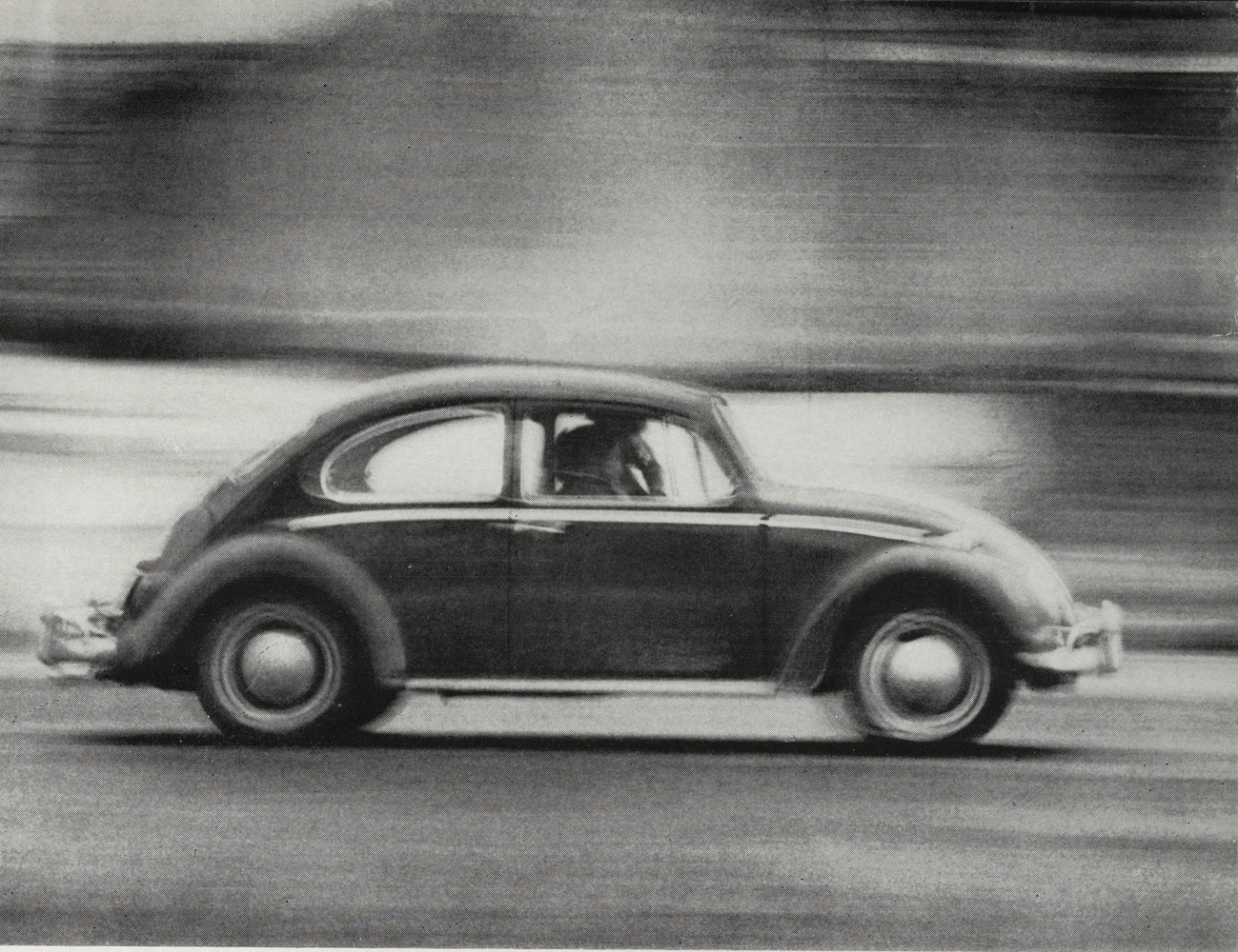
The Rt. Rev. John A. Pinckney, Bishop of Upper South Carolina, was born in Mt. Pleasant, South Carolina, on March 8, 1905, the son of Francis Douglas and Mary Lee (Adams) Pinckney. He was educated at public schools in Charleston and at the College of Charleston. In 1931 he was graduated from the School of Theology of the University of the South. He was awarded

an honorary Doctor of Divinity degree by the university in 1964.

Ordained to the diaconate in June, 1931, and to the priesthood in May, 1932, Bishop Pinckney began his ministry in the Diocese of South Carolina. Then, for two years, he was rector of the Church of the Holy Cross in Tryon, North Carolina. In 1939, Bishop Pinckney returned to his native state to serve parishes in Charleston, Diocese of South Carolina, and Clemson and Greenville, Diocese of Upper South Carolina. He was archdeacon of the Diocese of Upper South Carolina from 1959 until his election to become the fourth bishop of the diocese in 1963. He was consecrated to that office on September 18, 1963.

Before becoming diocesan, Bishop Pinckney was deputy to six General Conventions and four Provincial Synods. He has been secretary of the diocese, secretary of its Executive Council, a member of the Standing Committee, and a member of the Departments of Finance, Promotion, and Mission. He served with Kanuga Conferences from 1932 to 1950 and was the director from 1942 to 1950.

Bishop and Mrs. Pinckney, the former Hilda W. Emerson, were married on October 8, 1931. They have three children and five grandchildren.



THE “low-cost carrier” above has a lot in common with THE EPISCOPALIAN. For one thing, THE EPISCOPALIAN is the Episcopal Church’s own “low-cost carrier” of news, features, and articles carefully edited to reflect the work and life of the Church today. Then, too, like the “low-cost carrier,” THE EPISCOPALIAN is designed *for the people*. There has never been anything like it in the Episcopal Church. That’s why more than 1,000 parishes and missions have already seen the wisdom of sending it into every home every month. Does yours? The cost for the Parish Every Home Plan is \$2 a year per family.

fed them was boiled rice water.

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