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THE Episcopalian

APRIL, 1966

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**THE SCANDAL
OF THE GOSPEL**

**AGENDA FOR
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**WHAT IS MRI
DOING TO US?**

THE SCANDAL OF THE GOSPEL

MOVIES • BY MALCOM BOYD

AT LAST, the seemingly impossible is possible. The person and story of Jesus Christ can, after all, be presented with integrity and clarity on the motion picture screen.

Pier Paolo Pasolini has achieved an extraordinary artistic triumph with his film *The Gospel According to St. Matthew*. He worked, significantly, without star personalities, a big budget, technicolor, cinerama, or even glamorous location spots. Pasolini has simply told the story of Jesus Christ according to St. Matthew's Gospel. This is his genius; he has neither edited out an angel appearing to Joseph or at the tomb, nor has he made additions.

Enrique Irazoqui acts the part of Christ. Throughout the film one feels the mystic, restless, electric quality he brings to the role. He moves quickly, decisively; after all, there will be only three years before Crucifixion, and there is work to be done among the poor, the captives, and the disinherited. Jesus is depicted as a man of the people who knows poverty at firsthand. He is seen as the Radical, consumed by God's love of people, at war against the Establishment which incarnated the opposites of the Kingdom of God's stark demands for human justice.

Irazoqui is astonishingly excellent in his portrayal of Christ. He does not posture in the wilderness or Gethsemane; there is a tear on his cheek when he receives word of John the Baptist's murder. He smiles at young children, even laughs with them, but does not give a sentimental inch in his repudiation of the Pharisees. As he is nailed to the cross, he cries out in pain; on the cross, he humanly suffers. Finally, in what was undoubtedly a natural and uncontrived occurrence, a fly is seen crawling on

a white sheet in the opened, and empty, tomb. Nowhere does piosity intrude on reality. The divinity of Christ can here be seen in the context of his humanness.

The Gospel According to St. Matthew opens with the young, pregnant Mary being misunderstood by Joseph who loves her. Margherita Caruso plays the youthful Mary, who is beautiful but not at all pretty, very natural and unassuming, easy and never rigid in her movements and attitudes. As the Magi—believable, not refugees from a bad Sunday school play—come to the town of Bethlehem to honor the baby Jesus, the integrity of the scene is breathtaking. The town is no phony Hollywood set (albeit an expensive twentieth-century reconstruction of Bethlehem itself), but a hillside town in southern Italy marked by poverty. The dust is real; the cave-dwellings of the people are real; the youngsters crowding into the scene itself are real. The effect is indescribably beautiful.

The murder of the innocents is a classic scene. We see, in slow close-ups, the faces of the soldiers who must destroy the children of Bethlehem. Rembrandt might have painted the faces. The massacre is so portrayed as to make one suffer for everybody involved in it; show business does not get in the way, heightening effects but draining meaning from the event.

John the Baptist is not a bearded Charlton Heston in furs, but Mario Socrate as a man of the people who is sweaty, uncontrived, determined, and believable. Jesus calls Peter and Andrew to follow him, and their faces are wonderfully unhandsome, lined, old with anxiety and suffering but young in faith.

When Jesus and the disciples stride across the land, one sees a band of ragged, poor men, despised by power structures and marked off from respectable dry rot and hypocritical niceties in the face of human need and pain. In every way, Pasolini has caught the very scandal and offense of the Gospel. The portrayal of Christ is threatening in its uncompromising directness; a man must choose and take a stand *with* or *against*, and there is no possible lukewarm "escape" from one commitment or the other.





Spanish student Enrique Irazoqui portrays a "mystic, restless" Christ in The Gospel to St. Matthews.

The picture reveals the controversy of Jesus, the stark realities of life in the society, the grinding poverty of the people, and the violence of the Roman occupation. In Gethsemane, the distant sounds and lights of Jerusalem distract the Lord in his prayer. Even here he is not alone, for he cannot shut out those people of the world for whom he is about to die. The Last Supper is shown as an occasion when men *ate* the bread and *drank* the wine; it is earthy, unsanctimonious, and glorious in its actuality.

The way to Golgotha is a lynching scene. The Crucifixion contains a passion and a fury in which the nailing, the grief, the horror, and the death are somehow all brought into one sharp focus. The Resurrection is portrayed quite simply, with the cleanliness of an early dawn.

The picture is not perfect. It has numerous flaws. One is the obtrusive soundtrack of music which tears one away from moments of reality; another is the very literal portrayal of some events. Ironically, these "flaws" often become occasions of strength.

For example, the variety of the music is sometimes quite moving, ranging from Bach to the Negro spiritual "Sometimes I Feel Like a Motherless Child," and from Mozart to the affecting "Missa Luba" or Congolese Mass. Also, the literalness adds up to a total, final strength: Pasolini is telling the story from the script.

The Gospel According to St. Matthew is a towering work of art. Hollywood has as yet been unable to tell this story. One is deeply grateful that Pasolini and his associates have succeeded. ◀

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by ROBERT B. GREENBLATT,
M.D.

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LETTERS

TWO NEW MISSIONARIES

... I do want to thank you for the article "The New Missionary" which came out in the Advent issue of **THE EPISCOPALIAN**. Frankly, I had my doubts as to the idea of an article to cover the practically "uncoverable," but it was an excellent article in every respect. ...

THE REV. WILLIAM J. SKILTON
La Romana, Dominican Republic

Thank you so much for ... the two copies of **THE EPISCOPALIAN**. ... I like the article very much and wish to extend my deepest thanks for such undeserving publicity. ... Your article is ... relevant, and I think that it will help the people to understand that we are not extraordinary people, but simple folk who want to do a job. ...

THE REV. ONELL SOTO
Quito, Ecuador

SECULAR SIDETRACKING?

I am writing this letter (with my rector's blessing) to protest the "left-wing" tone of your "Worldscene" and "Special Report" in the February issue. One cannot help but conclude from your editorializing that any conservative thinking just isn't Christian. I find it hard to believe that 27,000,000 people are inhumanitarian, selfish, and indifferent to man's needs. Medicare, the War on Poverty, Selma, etc., are essentially political problems and should neither be praised nor criticized in church magazines.

MARIAN F. TREMAIN
Beatrice, Nebr.

ON UNITY

... in reference to the article ... in **THE EPISCOPALIAN** for February, 1966, entitled "Why Church Union?"

The Episcopal Church is the English-speaking branch of "Christ's One,

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Holy, Catholic, Apostolic Church" in America. I feel that the proposed "union" is hardly beneficial to our relations with the two other principal branches of this historic Catholic Church, and I feel that we might better concentrate our efforts on improving our relations with Rome and Constantinople, before involving ourselves in a "union" with the Protestant sects.

... Mr. Hunt's article ... refers to a "Church truly catholic, truly evangelical, and truly reformed." The Episcopal Church is already all three. Why not invite the sects to become Episcopalian and become truly Catholic, truly Evangelical, and truly reformed?

JAMES R. HUNT
Wharton, N.J.

I read with alarm the article "Why Church Union?" (February, 1966) by the Rev. George L. Hunt. It is not that the article presents any radical ideas not already known during the last five years, but that it suffers from a lack of the very objectivity it purports to display and merely increases the height of an inundating wave of pan-Protestantism which has been threatening us recently.

Mr. Hunt does not make clear what form union will assume, but it would seem to be based on a consensus of opinion among certain representatives of the five member Churches. The implication is that no Church is asked to give up anything "essential." The fact of the matter is that there are two levels of "essentialities," one of which involves the individual denomination's corporate opinion of itself and the other of which involves—rightly or wrongly—the Roman Catholic Church's opinion of all other denominations. Because of its peculiar nature, the Episcopal Church stands to lose—for itself and for the Protestant denominations—the most by a contrived union which would render it completely invalid in the eyes of Rome and the East. Any scheme for union that does not rest upon sound Catholic (with a capital "C") essentials will never serve to bring all Christians together in one body. ...

Does our belief in what constitutes doctrinal truth as revealed through the tradition of the historic Church play no part? The clergy used to tell us how important this was; now it is the laity who are conservative.

DR. DONALD D. HOOK
Hartford, Conn.

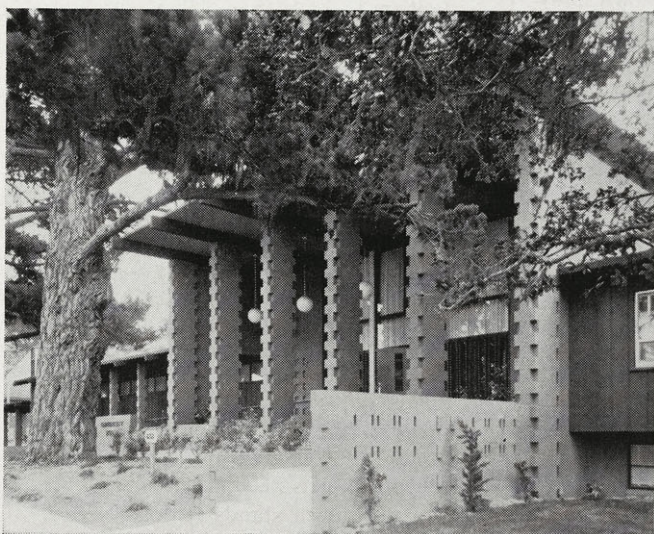
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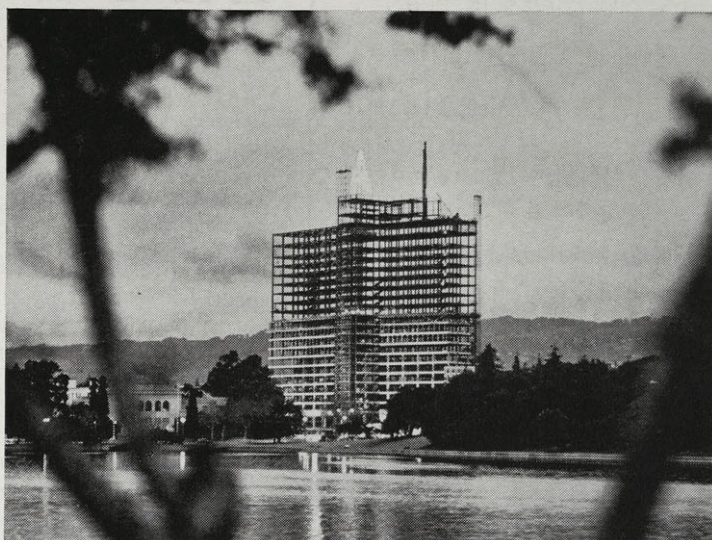
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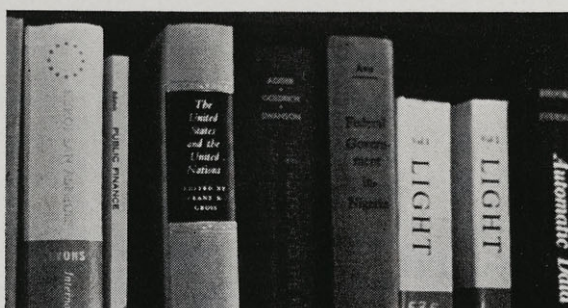
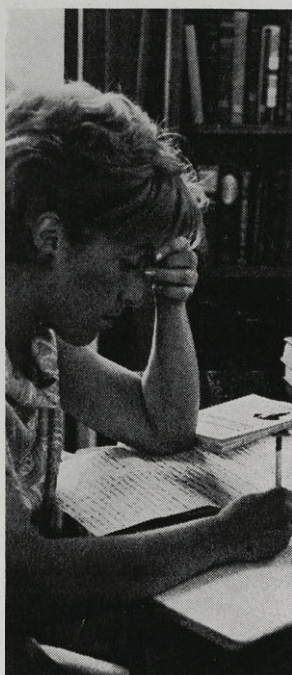
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Still in Style

Through today's scientific wizardry, we can all watch a space capsule lift off into the atmosphere. But we still depend on words to learn what it feels like to be inside. For the sharing of thought, for the broadening and deepening of knowledge and experience, nothing has replaced the medium of words.

To the person who reads, solitude is never a cause for panic; silence is not a void to be filled. In a world of incredible changes, one can still find serenity in a poem, refreshment in a story, courage in a biography.

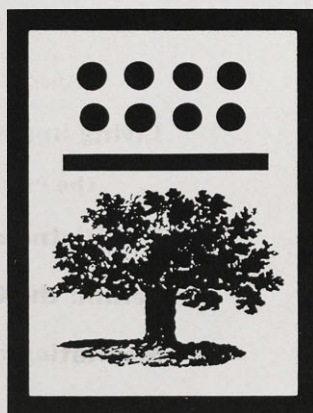
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APRIL, 1966

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A Journal of Contemporary Christianity Serving the Episcopal Church

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FACING FACTS ON CHURCH UNION

Baptism, the Lord's Supper, and Worship: these vital frontiers must be explored before unity—now under discussion by the Episcopal Church and five other Christian Churches—can be realized. In part two of our series, an eminent participant in the discussions gives a down-to-cases report on where we are now, and the distance we must still travel.

WHERE are we now, in the Consultation on Church Union, with respect to three frontiers—Baptism, the Lord's Supper, and worship in general? These are frontiers. That is to say, they are areas where, to some degree at least, there is a boundary to each Church's life, and an encounter with other traditions strange to each Church.

The degree of the frontier feeling varies. We are perhaps least aware of it in discussing Baptism because, even amid all our divisions, we have managed to retain a profound memory of the "one baptism" about which Saint Paul taught us. Yet even in Baptism there is still one fundamental frontier to be faced, between those who hold to so-called "believer's Baptism," and those who accept the Baptism of infants.

On the frontier of the Lord's Supper, Eucharist, Holy Communion, or whatever name one calls it, there are perhaps more troubling problems. It is at this point that the question of a universally accepted ministry arises. It is at this point that the wide differences in devotional

AN INTERCHURCH FEATURE

habits, ritual and ceremonial, frequency of observance, and the like are most apparent. In many ways these differences are less fundamental than that in Baptism; but they are more vexing, for the Lord's Supper is usually more prominent in the life of any congregation than the more infrequent and often rarely witnessed Sacrament of Baptism; by this same token we are more constantly reminded of our separations.

On the third frontier—that of worship in general—this same principle holds. Here our differences of doctrine about Sacraments or ministry should count for least, for it is in worship that the great universals of prayer and praise, of the Holy Scripture, and of the common commitment of Christians are most apparent. Yet, curiously, it is likely to be here that our wide differences in idiom nag us most.

At one pole is the Episcopal Church, with its profound loyalty to the ordered worship of the Book of Common Prayer. From that pole, the practice of the companion Churches in the Consultation moves through greater degrees of individual and congregational liberty of worship to the point of the entirely spontaneous and unstructured. And while we draw our strength from the same Scriptures, and profess a faith whose fundamental affirmations and commitments we entirely share, we also know that these superficial differences in the ways we worship are, for a very large number of us, the most disturbing differences of all.

The three areas are, therefore, frontiers. They should be understood and studied by all of us, for in them are hidden the seeds of much of our separation. On the other hand—and this is the burden of what I write—the Churches have already uncovered and affirmed significant areas of agreement. When we began, some of our separations seemed, frankly, almost insuperable. But by the grace of God, and through the devoted, stubborn, faithful witness of those who have been engaged in this pilgrimage, we have been guided to discover and say together com-

monly held truths of radical importance on the road to unity.

Baptism

As I suggested, we had the advantage, in our approach to this frontier, of the tradition of the single and inviolate Baptism bequeathed us by Saint Paul. That is to say, it is not our practice, or the practice of any responsible Christian body, to pretend to administer a second Baptism to those already baptized. Whatever words we use, we recognize that after Baptism, the baptized person can never again become what he was at birth. He might become a great Christian; he might, because of sin or the Church's failure, become a bad Christian; but he cannot shrug off the mark of Christ which has been put on him.

Therefore, we could begin our exploration with some sense of common ground, however we might phrase our understanding of this divine and human act. But for all that, our discussion revealed a profound cleavage between two fundamentally opposed schools of thought.

One school of thought, never absent from Christian tradition from the beginning, sees in Baptism an act which can be adequately accepted, performed, responded to, only by mature men and women. The other school of thought, again never absent from Christian tradition, defends the practice of administering Baptism to infants, understanding that others must act for them, and that God must do all the more because the baby himself can do so little, understanding also that this practice runs head on into the other school of thought, equally sincerely held, equally authentically Christian.

Was there any hope of reconciliation here? When the Consultation met for the third time, at Princeton in 1964, this question was one of the cardinal issues on the agenda. It would be claiming too much to say that these two points of view have

been reconciled. It may be claiming too much to say—at least at this point—that the two traditions have found a way to live in peace and unity side by side. Nevertheless, what has happened is of great importance.

Basically, the proponents of both traditions discovered that they did in fact hold the main tenets together, and that the difference between them was not between two understandings of Baptism itself, but rather a far lesser difference as between two ways of practicing the rite. Both schools of thought could join in saying, as they did, that "Baptism is a divine ordinance or sacrament and forms the visible basis of our unity. By this we are united with Christ in his death and resurrection, and are born again of water and the Spirit, knowing ourselves to be taken up into God's plan of salvation. We receive the washing away of sin, and incorporation as living members into the body of Christ." This is a description of all Baptism, infant or adult, as all agreed who shared in the Consultation.

Those who limit the rite to adults came to see that we who accept infant Baptism nevertheless see in Baptism precisely the same utterly radical and sincere response of man to God. In the case of an infant, Churches such as my own regard it as possible and right for others to act for the infant until he is old enough to accept his own responsibility. Because it is a divine act as well as a human one, a Church such as my own is content to feel that God is able to make up for our limitations, whether we are infants or adults, and to give us what we need despite our limitations.

On the other hand, Churches which accept infant Baptism were obliged to look again at their practice, and to realize how easy it is to lose precisely the radical sincerity of which Baptism must speak. Words, no matter how beautiful, do not make up for defective personal commitment. Infant Baptism must, therefore, be fulfilled in an act of responsible self-offering — whether

BY STEPHEN F. BAYNE, JR.

FACING FACTS ON CHURCH UNION

associated with Confirmation or in some other context—by which the real nature of the baptismal transaction can be expressed in mature terms.

This mutual discovery does not end the problem. All it means is that the proponents of each school of thought now understand the other, and each can see ways in which his understanding and practice need to be broadened and deepened. Whether the two traditions can in fact live side by side in a united Church remains to be seen. But at least we shall be able to understand what is really at stake, if this division must continue, and we shall discuss our differences with some measure of understanding.

The Lord's Supper

As with Baptism, the Consultation, at its 1964 meeting in Princeton, was able to make significant common statements about the Lord's Supper. The problem here was not that of coming to terms with two divergent traditions. It was, rather, to reconcile a multitude of insights, practices, traditions of prayer and devotion, not aiming at a least common denominator, but rather to add one gift to another for the enrichment of all concerned. I am tempted to quote the entire report of the Princeton Consultation, but I must limit myself to a few fragments, in the hope that the full report will find a place in the reading of every concerned churchman.

The Consultation was able to make four points. First, all agreed that "the Eucharist is central to the worship life of the Christian Church. It belongs to the fullness of Christian worship which is a response of thanksgiving to God's holy love revealed in Jesus Christ."

It was possible to say this because all agreed that the Eucharist is an action which the Church performs in obedience to the will of Christ, an enactment—an acting out—of the Gospel, and the joyful thanksgiving which alone is a "fitting response to

God for his creative, redemptive, and renewing activity." We went on to say, together, that the Gospel is proclaimed in three different ways—"in the preaching of the Word, in Baptism, and in the Lord's Supper." There is no opposition between the preaching of the Word and the administration of the Sacraments; rather the contrary. Both are the Gospel—one in the form of a message, the other in the form of actions.

We were able also to agree on what were for us all the essential elements of any celebration of the Lord's Supper. These include "the *taking* of the bread and the cup; the *giving of thanks* . . . over God's gifts; the *breaking of the bread*; and the partaking of the elements ordained by Christ, by the Church in communion." We said, together, that "the Lord's Supper includes those acts together with the use of Christ's words of institution, the invocation of the Holy Spirit, and the prayers of adoration, intercession, dedication, and thanksgiving."

We were able to say, together, some of the things we saw portrayed in the Eucharist. These include God's creating and renewing action, His judgment and unrelenting opposition to sin, His forgiveness of sin, His making of the covenant of grace, His granting of participation in the divine life, His call to repentance, and strengthening of faith, His commissioning of us to the service and mission of Christ in the world, His promise of a share in His victory.

Finally, we were able to say, together, four things about the Lord's Supper which probably will, and should, become a basis for new theological statements of a united Church. First, the Eucharist is "an effective sign; the action of the Church becomes the effective means whereby God in Christ acts and Christ is present with his people."

Second, "Christ is the Minister, the high priest"; and the Table is His and not ours.

Third, "He is present as the Crucified who died for our sins and who rose again for our justification. . . . His life and death and resurrection are not only remembered by the

Church but also become, by God's action in Christ, present and efficacious realities."

Fourth, "the Holy Communion is the presence of Christ who has come, who comes to his people, and who will come in glory"—that is, "it is the anticipation and foretaste of the heavenly banquet" about which Christ taught us.

Certainly none of these last four statements pretends to be a new or profound or final statement of Christian sacramental doctrine. What is significant about them, as indeed about the whole Princeton statement, is the extraordinary way in which the representatives of all the Churches involved in the Consultation were able to move toward each other, each bringing certain insights and depths, each rejoicing to discover similar gifts in the others, each encouraged and comforted by new awareness of how Christ stands at the center of all of our thinking, and so draws us all closer to one another, as we draw closer to Him. An enormous amount of work is yet to be done, largely in progressively deeper understanding and progressively more effective enlightenment of one another. But this is the joyful burden of the pilgrimage. The pilgrimage itself seems possible.

Worship

The Consultation spent a portion of its 1963 Oberlin meeting on worship in general. The report is brief, and preliminary; but it does suggest significant lines along which our further exploration should go.

Clearly, it is in our worship that each separate tradition is most sensitive and most protective. Whatever the fundamental theological positions of Churches may be, it is at the point of the worship of the congregation and the family that most of us find the bread and butter of our Christian life, and where, therefore, our individual likes and dislikes are most vivid.

It is not surprising, therefore, that at the outset, all agreed that "the living Tradition of the Church implies certain basic elements of Christian worship, but does not confine worship to a single plan or form.

Unity does not preclude freedom nor require uniformity." We said, further, that "to encourage both unity and freedom it would be desirable to have three or four orders of service set forth as approved forms in a united church, with an agreed upon statement of the elements which are necessary for a whole and proper worship."

We understood that "the worship of the Church may both express its unity and also cause, in part, its disunity." But we also recognized that the Church must have some authority over the corporate worship of its congregations. We noted that this authority is "sometimes direct, sometimes indirect, but most often indirect." We went on to observe that authority "becomes real by prescription, or by example, and a concern for wholeness and order in worship and preaching." Thus, guardedly, we were ready to say that all of us may be prepared to accept an increased authority over our worship "through the excitement of a larger concern for order and wholeness in the life of the Church."

Perhaps most significantly, we all understood that if there is to be mutual enrichment in a united Church—an enrichment which does not take away anything that is essential to any of us, but rather adds new gifts to all—there must be some kind of planned and agreed usage of different forms of worship by all churches and congregations joining in a united body. "To move toward church union, the members of the churches must come to understand not merely the formal pattern of worship, but what the worship of their church expresses, and how the worship of other churches expresses their particular response and obedience to God."

We agreed that "the reverent use in agreeable proportion of all the proposed forms should be asked of every congregation in a united church." Only by some such agreed self-discipline could a united Church be prevented from being simply a bundle of parallel traditions of worship, with no mutual sharing or enrichment for anybody.


I venture to say that some such

principle as this may well be the cornerstone of any conceivable united Church. It would be impossible for any of us to devise new forms of worship, better and truer than those we have, before having the experience of mutuality in worship. Only our life together, becoming more and more familiar with one another's way, can possibly give us what we need to plan aright for the Church that is to come.

What we have, good as it is, is largely the product of our separateness. If we are to have a greater product, born not out of separateness but out of unity, then the practice and experience of common worship must be provided for. And to that practice and experience all of us must bring a real willingness to try new ways, to learn from others, and equally to understand what we ourselves have, and to represent it to others in its fullest and richest terms.

Thus there could be no sensible or possible thought of a united Church with a single, uniform form of worship. Even if it were possible, such a procedure would defeat one of the principal hopes lying ahead of us in the ecumenical pilgrimage. What unity means to us, most of all, is not a single, organizational identity. We are not primarily concerned—if indeed we are concerned at all—with administrative efficiency, or size, or numbers. We are concerned to be able to break the bread of life together, to be able to go into any house of worship and feel ourselves at home, to join with any Christian, whatever his background and tradition, in joyfully and thankfully accepting what the one God has done for the one humanity.

Thus I must honestly say that this area of worship, which most often disturbs faithful Christian people, is probably the one we ought to worry least about, at this stage. Provided that we guard the essential, responsible liberty which will alone permit and encourage our growth in an understanding of worship, we should welcome what a united Church alone will make possible. And I believe we will. ▶



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Chaplain Stanley Adams' beat is glamorous Honolulu. Soft duty? Not so.

TROUBLE-SHOOTER AT WAIKIKI



HELLO, Reverend? . . . This is the Reef Towers Hotel. We've got a kid over here who's a runaway from Fairbanks, Alaska. . . . Yeah, about sixteen, I'd say. . . . Well, he has a little money left, but we can't register a minor for the night, you know. We didn't know what to do with him, and then we remembered your chapel and thought this might be something in your line. . . ."

Within minutes, the Rev. Stanley M. Adams was tooling his way through traffic of a tropical late-summer evening in Honolulu toward the lush "gold coast" area of Waikiki Beach. By 2:00 A.M. Chaplain Adams had heard the boy's story, and had put him in temporary quarters for the night.

In a telephone call to the boy's parents the next morning, Chaplain Adams not only reassured them, but was able to persuade them to let the boy stay in Honolulu to try his wings a bit.

Stanley Adams reasoned that since this was the fourth time his young friend had left home in a hurry, someone had to give the runaway a

chance to find out a few things about the world for himself.

Within the week, the boy was settled in the Honolulu "Y," had a stock-boy's job, and had attended his first E.Y.C. dance at St. Andrew's Cathedral. In the coming months, Mr. Adams watched as the boy teamed up with another teen-ager out on his own. They rented an apartment together, bought their own jalopy, and installed a telephone. It wasn't long, however, before "life out in the real world" palled somewhat for the Alaska refugee. A few months later he was back in Alaska registering for the fall semester at his old high school.

Trouble is nothing new for Chaplain Adams, although meeting the steady stream of personal tragedies that plague the swanky resort area of the crossroads of the Pacific is a new phase of his career.

A little more than four years ago, after twenty years in the U.S. Marines, Stanley Adams resigned his commission as a Lieutenant Colonel and returned to his native state, California, to enter the Church Divinity School of the Pacific, Berkeley,

where he earned a B.D. three years later. His unique ministry as a detached chaplain based in the Waikiki Beach area of Honolulu is the fulfillment of a ten-year dream of his bishop, the Rt. Rev. Harry S. Kennedy.

Stan Adams knew a lot about life in Honolulu long before he even thought of going into the ministry, however. Like many men who finished college in 1940, he enlisted in the Marines. He was stationed in Honolulu twice, in addition to seeing action in Guadalcanal, aboard a carrier, and in Korea.

Stanley Adams' working headquarters are in a small office partitioned off a large hotel room that serves as a chapel. The chapel and office are not hard to find. Many of the lobbies in the hotels along Waikiki display a small notice listing Episcopal services in the chapel on the second floor of the Reef Towers Hotel on Lewers Street. Holy Communion is at 8:00 and 10:00 on Sunday mornings and morning and evening prayer at 11:15 and 7:00 respectively. During the week Holy Communion is celebrated at 9:00 A.M. and 7:00 P.M. on Wednesdays and on Holy Days.

The chapel itself is a volunteer project all the way. The space is donated to the Hawaii Diocese by Episcopal layman Roy Kelley, who owns the Reef Towers Hotel and seven others along the beach. The space is not "a spare corner," either. Roy Kelley's hotels are generally full during the two tourist peaks of the year. He just knows that what his bishop and Stan Adams are trying to do at Waikiki is badly needed, and he makes this his own contribution to the effort.

The chapel has an unusual congregation. Hotel personnel drop in sometimes, and a number of retired ladies and some of the business people of



Tourists join parishioners for Sunday worship in the chapel supported by retired and local business people.

TROUBLE-SHOOTER AT WAIKIKI

the area come regularly to services. The offerings of these and of the tourists who seek out the services of the chapel are generous enough to cover the mission's incidental expenses, including the cost of reading material which is placed near the door, where it is readily available to passersby. Mr. Adams' stipend is supplied by the Overseas Department of the Episcopal Church and is supplemented by his military retirement pay.

The chapel is an Anglican Pacific crossroad where most of the countries of the world meet. The chapel's monthly newsletter has an international circulation of well over three hundred. At the coffee hour each Sunday morning on the *lanai* overlooking a swimming pool outside the chapel, it is not unusual for Angli-

cans from Hong Kong and Australia to be chatting over coffee or tea with Canadians and several Episcopalians on a tour from Chicago.

The problems and tragedies on the darker side of life in Waikiki are many and various. There are, each year, dozens of young "state-side" secretaries who end up as waitresses, if they are lucky. Bored office workers in their thirties land in the islands with a little money left after paying for a one-way ticket. Their hopes usually dwindle quite rapidly in an economy where most of the high school and college graduates "go to the mainland" to search for a place to start a career.

Economic troubles are aggravated by the loneliness of hopefuls who come to Hawaii. The large, free-floating, male population, military

and otherwise, provides all the ingredients for personal tragedy in the form of unwed mothers, alcoholism, suicide, and broken lives.

How does Stanley Adams run across such problems? "I couldn't really say," he says across a desk that seems a happy collecting place for all sorts of assorted papers. "The Lord just seems to send them to us. We've tried all sorts of gimmicks and publicity ideas, but none of them ever seem to work very well. I really think the Lord just sends in the problems, and more than that, He sends us just about as many as we seem to be able to handle."

It is not all tragedy, however. Many who flee the seeming meaninglessness of their suburban lives and the smog and traffic-choked cities to look for a simpler way of life in the islands of Hawaii find exactly what they are looking for.

Harry C left his highly-paid place on a Midwestern executive-suite merry-go-round nearly two years ago. He and his wife, Jane, sold their house, furniture, and car; Harry resigned his job; and they landed in Hawaii with some modest capital and their four young children. They turned up for Sunday worship at the chapel and with some help from local Episcopalians found a place to live. Furniture out of attics of fellow churchmen partly furnished their new home.

Two years later, the C's are firmly settled in their home, have joined a neighboring parish, and have developed an original and prospering small manufacturing business. Two of their boys are happily attending the Episcopal Church's famed Iolani School.

In the midst of a paradise filled with the sounds of rustling palm trees, the sinuous music of grass-skirted Hawaiians, and the opulence and sometimes depressing vulgarity of an expensive tourist playground, the Church has found another place to do its quiet work. It is more than a helping hand for misfits and tragedies. The chapel and its chaplain at Waikiki have about them a quality of serenity and joy which promise a kind of paradise man cannot make for himself. ◀

The palm-dotted hotel lanai is a good place for an after-chapel coffee hour.



AGENDA FOR REFORMATION

Now that Vatican II is over, the real work of renewal starts in the Roman Church. And isn't Rome saying to all of us, "What about you?"

BY ROBERT McAFEE BROWN

DURING Mass at the last working session of Vatican II on December 7, the sun came out from behind the sullen clouds outside St. Peter's, and a shaft of sunlight, bursting precisely when it did, the light illuminated the altar and the celebrants grouped around it. Dressed as they were in white, the celebrants were spotlighted before those present with an almost incredible intensity. Had the clouds parted half an hour earlier or later, the shaft of light would have missed the altar entirely. Coming precisely when it did, the light gave an almost ethereal impression of divine approbation to the Council's ending.

Whatever interpretation one puts on it, even the most hardened observer could not avoid the feeling that everything seemed to be conspiring to help the Council end well. And in Rome, where everybody loves

a symbol, that shaft of pure, white light was almost the equivalent of a rainbow over the barque of Peter, at the conclusion of four years of stormy travel across troubled waters.

Assuming, as we have tried to suggest in previous articles, that the Council has opened many doors, the question now is: who will walk through them, and how fast? What are the prospects for all of us, now that the Council is over?

Reform and Renewal

We can expect various Roman Catholic responses to the Council. For a large number, the Council has come as a genuine act of liberation. Such persons, long worried by the anachronisms and irrelevancies of much "official" Roman Catholicism, have discovered that the Church can indeed purge itself, shed many practices that are not central to the

Gospel but rather obscure the Gospel, and begin a new life of greater openness and sensitivity, not only to what is best in Rome's own past, but to what is best in the life of modern man and contemporary culture. These Roman Catholics—laymen, priests, and bishops—will take the Council documents as charters of renewal, and will press forward not only in whatever ways the documents suggest, but also—and just as importantly—in whatever ways the Council documents do not specifically forbid. With this group, so most observers would believe, lies the real future of the Roman Catholic Church.

But there are others who view everything that the Council represents with fear, if not suspicion. Non-Romans must try to understand their plight. For them, the Church has always stood as the one clear bulwark

AGENDA FOR REFORMATION

of truth and security in a rapidly changing and terrifying world. They could count on the unchanging Church to remain steadfast and constant.

Now, quite suddenly, they find that the Church itself is changing. Things long assumed as axiomatic are now challenged, if not discarded. It does not really matter to them whether the changes are in things peripheral or things central, for they have never been taught to distinguish between peripheral and central truths. At the moment, the doctrine of "collegiality" may bother them much less than the possibility that the Friday abstinence from meat will be revoked, even though the former is infinitely more important than the latter. The point is that each represents change in an institution they have always believed would stand fast against all change.

So the logic of resistance follows: if Friday abstinence goes, perhaps the ban against artificial means of contraception will go next, and then papal infallibility will be reinterpreted, and the whole edifice will collapse. This kind of fear is undeniably present, not only among laymen but among bishops as well. In the face of it, we can expect a series of rear-guard actions in some quarters of the Church, the throwing up of new ecclesiastical fortifications to guard against the onslaught of change.

One of the Council quips circulating at the fourth session points up the issue. During the summer there was some concern that Dutch theologians seemed to be teaching a view of the Eucharist that challenged the traditional interpretation of the changing of the bread and wine into the body and blood of Christ. This, coupled with other attempts by the Dutch to move ahead into new realms of theological and ecclesiastical change, brought forth the comment, "In Holland, everything changes—except bread and wine." (The Dutch response, in the face of unyielding conservatism on the part of the Italians, went, "In Italy, nothing changes

—except bread and wine.")

The tension between these two groups—those who welcome the Council and those who fear it—may well generate the most important intramural struggle within Roman Catholicism for the next generation. Non-Romans must try to understand the fears of the second group as well as the hopes of the first, even when our points of contact will be mainly with those, for example, who seek to extend the Council's teaching on religious liberty, rather than with those who deplore the new teaching and want to play it down. Part of our ecumenical responsibility, therefore, will be to inform ourselves about the precise contents of the conciliar documents, for times will come in the next few years when we will want to cite conciliar teaching to our Roman friends who wish to remain in the pre-Vatican II era.

In the area of possibilities for Roman reform and renewal, then, there are almost as many opportunities and openings as Catholics themselves care

to exploit. Our task will not be to try to make such people "more Protestant," but to urge them to become "more Catholic," i.e., to live in terms of what the Second Vatican Council has taught, rather than only in terms of what the First Vatican Council or the Council of Trent taught.

Prodding Our Reform

There are no clear signs yet that we are willing to engage in as radical a program of reform (from within our presuppositions) as Roman Catholicism has begun to engage in (from within its presuppositions). Even if the Council Fathers may not be aware of all the forces their votes have unleashed, those forces have in fact been unleashed, and dealing with them in creative fashion is going to make the next decades exceedingly fruitful ones for Roman Catholicism.

Where are the comparable movements of reform and renewal within other Christian bodies? Our task is not simply to watch what the Ro-

January, 1964: In Jerusalem, this historic meeting between Pope Paul VI and Orthodox Patriarch Athenagoras dramatized the ecumenical spirit of Vatican Council II.



mans are doing, either approvingly or frowningly, but to let their concern for reform spur us to a similar concern for reform ourselves.

An agenda for reformation outside Rome could be the subject of an entire book, let alone a few paragraphs of a single article. But we will have failed to hear the voice of the Holy Spirit in the actions of Vatican II unless we are spurred—nay, forced—by those actions to a radical reassessment of our own life as Churches, both in relation to one another and in relation to the modern world. The baleful irrelevance of our denominationalism is only a single case in point. That we can preach to the world that all men are one in Christ, and at the same time demonstrate daily our own inability to become one in Him, is only one striking instance of the distance between our profession and our performance. Plodding as the exercise may seem, we have no option but to find ways of cutting through the Gordian knot that keeps us denominationally divided from one another.

Along with concern for tidying up our intramural life must go a new concern for finding ways to reach out to the unbelieving world in its desperate need, let alone learning from the world about our own desperate need.

It is a shocking indictment of the irrelevance we have managed to create in our churches that when men today grapple with the insistent and unavoidable issues—poverty, hunger, war, delinquency—they do not instinctively turn to the churches for help. When men are coping with racial injustice, they see segregated churches compounding that injustice. When men grapple with starving areas of the world, they find rich churches back home spending three times as much on themselves as on those elsewhere. When citizens become perturbed about foreign policy, they find most churchmen giving a clear—if at times reluctant—blessing to almost all decisions emanating from Washington.

So the list of the areas where we need reform and renewal could be extended. Indeed, one could assert that for every item of business on the

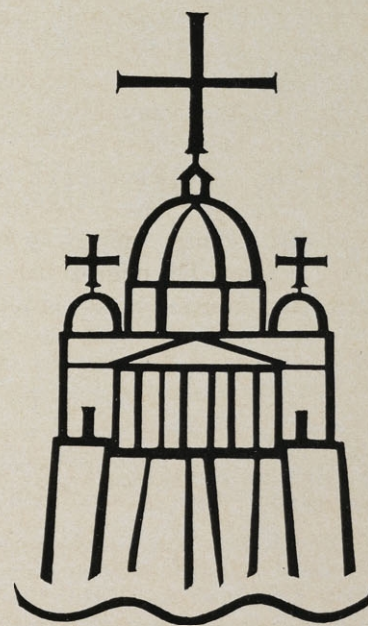
Vatican II agenda, there is a counterpart for us. A good exercise in urgency and humility would be to go through the box score included in the previous article in this series, and try to sketch out the corresponding needs in our Churches: seminary reform . . . rethinking the meaning of the Church . . . the relation of Scripture and tradition . . . political involvement . . . liturgical reform . . . the relation of the Church to the modern world. . . .

Ecumenical Cooperation

It has become a popular Protestant ploy to point out that Roman Catholics are “Johnny-come-latelies” to the ecumenical scene. There is a sense, of course, in which this is true. If one dates the beginnings of Protestant ecumenical self-consciousness with the 1910 Edinburgh conference, one can go on to point out that a 1928 papal encyclical decried the whole idea and that Roman ecumenists in the forties and even fifties frequently found themselves in trouble. Not until the pontificate of John XXIII did ecumenism really emerge from the underground and become an accepted part of Roman Catholic life.

If broadly-based Roman ecumenism is of relatively recent origin, the Roman Church has made up in present ecumenical impetus whatever it may have lacked in past experience. One can speak of a remarkable degree of ecumenical escalation, and observe that it seems to be increasing in geometric rather than arithmetic proportions.

The clearest index of what is now possible from Rome is the conciliar decree *On Ecumenism*, introduced during the second session of the Council and promulgated at the third. The document cites internal reform and renewal as the precondition of ecumenical outreach, and makes clear that the Church of Rome must accept its share of blame for the divisions that have fractured the Christian Church. It then suggests three areas of ecumenical cooperation. Not only Catholics, but Protestants and Orthodox as well, must, in the best sense of the word, “exploit” these three areas, as means of helping to



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AGENDA FOR REFORMATION

heal at least some of the breaches of past centuries.

Common Dialogue

The first of these is **common dialogue**. The conciliar decree not only suggests but encourages the formation of mixed study groups, and the Roman Secretariat for the Promotion of Christian Unity has been charged with producing a directory that will help in the establishment of such groups. This opportunity for common study and discussion is not to be limited to priests and theologians, but should exist within lay circles as well. [Those who wish to form such groups can presently take advantage of an excellent handbook, edited and published under joint Catholic and Protestant sponsorship. Entitled *Living Room Dialogues*, it is edited by the Rev. William Greenspun, C.S.P., and the Rev. William A. Norgren, an Episcopalian (National Council of Churches and the Paulist Press, 1965, 256 pp., \$1.00). The book contains suggestions for organizing groups, articles to be read by participants, questions, and worship suggestions. It is made to order for those who want to start a Catholic-Protestant dialogue and are not sure how to proceed.]

Common Action

But since merely talking is not enough, the conciliar decree *On Ecumenism* goes on to encourage **common action**. There are many areas, it points out, in which Christians can work together for social justice, for the alleviation of human suffering, and for the bettering of man's condition. Those who are unsure of their theological underpinnings may find that common action is their best *entrée* into things ecumenical, for while Protestants and Catholics may disagree about certain doctrines, this does not preclude their being united in certain forms of action.

As *Living Room Dialogues* puts it: "We do not need to agree about the dogma of the Assumption, to agree that all men are of equal worth to God and that the color of one's

skin is an irrelevance to God and to those who call themselves God's children. Even while we explore our doctrinal divisions, we can experience our civic unity. . . . It is a cheap evasion to say that we cannot share civic responsibility together at the city planner's table because we cannot yet share bread and wine together at the Lord's table. If we cannot demonstrate our solidarity in Christ by our united action against racial and economic injustice, we have little cause to believe that the world will take much notice of what we say or do elsewhere."

Common Worship

These two areas of ecumenical cooperation, common dialogue and common action, are fairly clear-cut. The third is not yet as clear-cut, although it has become clearer even than it was when the decree *On Ecumenism* was first promulgated. This is the area of **common worship**. The decree handles this rather gingerly, and yet it does open up various possibilities for worship in which both Catholics and Protestants can participate. It is agreed on both sides that in our sacramental life we cannot yet join without proclaiming a false sign. But in prayer together, in the hearing and expounding of Scripture, in the singing of hymns, and in joint offerings we can show forth that measure of unity we already have, and remind ourselves of the lack of full unity that still remains to scandalize us.

The impetus for joint worship has been given a tremendous boost by the service, described briefly in the February issue, in which the Pope, the bishops, and the official observers participated just before the end of the Council. Furthermore, many groups are working on orders of worship in which both Catholics and Protestants can participate. Indeed, it is one of the notable features of *Living Room Dialogues* that it includes provision for worship as well as discussion. The national Presbyterian-Roman Catholic dialogue group is at present working on a booklet of services to be used on ecumenical occasions.

It is my feeling that this opening

toward a measure of common worship may turn out to be one of the most important areas of ecumenical advance, and much more so than appears at present. To those who have shared in a measure of common worship, the barriers to more complete participation become more and more grievous.

This fact became especially apparent to me during the closing weeks of the Vatican Council. Almost every evening I went to an English Mass, concelebrated by a number of Roman Catholic priests. I could participate fully in about 90 percent of the service, joining in the hymns, the responses, the prayers, even on one occasion reading the Epistle. When the "peace" was given (an embrace passed in turn from each worshiper to the next, accompanied by the words, "The peace of Christ be with you"), I could both receive and give it. But when it came to the Communion itself, I could not receive the body of Christ. At no time in my life have I felt closer to my Roman Catholic brethren than at those services. And also at no time have I felt more cut off. There is something terribly wrong about the fact that we can give and receive the peace of Christ, but not the body of Christ. Those who have given and received the first find themselves filled with a "holy discontent" that must remain until the giving and receiving of the second is likewise a reality for all of us.

The decree *On Ecumenism* is not the only Council action that fosters ecumenical cooperation. For the theme is both implicit and explicit in many other conciliar actions. The constitution on *The Church in the Modern World* and the decree on *Missionary Activity* both refer explicitly to the need for greater cooperation between Romans and non-Romans on all levels. The decree on *Religious Liberty* is the now established presupposition for ecumenical outreach. The decree on *Priestly Training* indicates the need for more involvement between Roman seminarians and other Christians. The decree on *The Apostolate of the Laity* does the same for laymen. The moving ceremony on the last working

day of the Council, when the Roman Church and the Orthodox Church mutually lifted the bans of excommunication incurred nine hundred years ago, dramatized the fact that in reaching out to separated brethren, both Catholics and non-Catholics are willing to acknowledge past errors in penitence, and attempt to set things straight for the future.

It may be that the healing of the wounds in the body of Christ, occasioned by our divisions, will come not so much from Pope and bishops and theologians, or from Protestant, Anglican, and Orthodox church leaders. Perhaps the real impetus will come from those who may not be well-versed in all the intricacies of theology, but have within them an innate sense that to be divided in Christ is an impossible contradiction.

The matter was put with disarming simplicity by a Roman Catholic waiter at the Pensione Castello where many of the Protestant and Orthodox observers lived during the four years of the Council. His exchange with Father Frank Norris, a Roman priest translating for the observers, went something like this:

Gigi: Father, these observers are very good men, aren't they?

Father Norris: Yes.

Gigi: They all believe in God?

Norris: Yes.

Gigi: There is only one God?

Norris: Yes.

Gigi: So they believe in the same God we believe in?

Norris: Yes.

Gigi: They all believe in Christ?

Norris: Yes.

Gigi: There is only one Christ?

Norris: Yes.

Gigi: So they believe in the same Christ we believe in?

Norris: Yes.

Gigi: They have all been baptized?

Norris: Yes.

Gigi: There is only one baptism?

Norris: Yes.

Gigi: Then, Father, I do not understand. Why the divisions?

We must be made increasingly uncomfortable in the face of that question, until we have done whatever God calls upon us to do to render the question unnecessary. ◀



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EASTON
ERIE
HARRISBURG
HONOLULU
IDAHO
INDIANAPOLIS
IOWA
KANSAS
KENTUCKY
LEXINGTON
LIBERIA
LOS ANGELES
MAINE
MARYLAND
MASSACHUSETTS
MEXICO
MICHIGAN
MILWAUKEE
MINNESOTA
MISSOURI
MONTANA
NEBRASKA
NEVADA

NEW HAMPSHIRE
NEW YORK
NEWARK
NORTH DAKOTA
NORTHERN CALIFORNIA
NORTHERN MICHIGAN
OHIO
OLYMPIA
PANAMA AND
THE CANAL ZONE
PENNSYLVANIA
PHILIPPINES
PITTSBURGH
PUERTO RICO
RHODE ISLAND
ROCHESTER
SAN JOAQUIN
SOUTH DAKOTA
SOUTHERN OHIO
SOUTHERN VIRGINIA
SOUTHWESTERN VIRGINIA
SPOKANE
TAIWAN
UTAH
VERMONT
VIRGIN ISLANDS
WASHINGTON
WEST TEXAS
WEST VIRGINIA
WESTERN KANSAS
WESTERN MASSACHUSETTS
WESTERN MICHIGAN
WESTERN NEW YORK
WESTERN NORTH CAROLINA
WYOMING

If so, the women in your diocese or district can be elected delegates to convention and can be elected to serve on vestries. Congratulations!



Or is your Diocese here ?

If so, women can be elected to be delegates to your diocesan convention, but may not serve on parish vestries.

CHICAGO
GEORGIA
HAITI
TENNESSEE
VIRGINIA

No? Maybe it's here.

If so, women can be elected to parish vestries in your diocese, but may not serve as delegates to diocesan convention.

**ALBANY
CONNECTICUT
LOUISIANA
NORTH CAROLINA
OKLAHOMA
QUINCY
WEST MISSOURI**



Perhaps it's here.

You may find the name of your diocese on this list. If so, a woman in your diocese might be asked to serve on a mission committee, but she could not be elected to a parish vestry, or as a diocesan convention delegate.

**ALABAMA
ARKANSAS
COLORADO
DALLAS
EAU CLAIRE
FLORIDA
FOND DU LAC
LONG ISLAND
NEW JERSEY
NEW MEXICO &
SOUTHWEST TEXAS
NORTHWEST TEXAS
OREGON
SOUTH CAROLINA
SPRINGFIELD
TEXAS**



Still looking?

If you can find your diocese named below, watch for your next diocesan convention. Five dioceses will vote on proposals to change the canonical status of women. In the following three jurisdictions, resolutions, if passed, will allow women to serve as diocesan convention delegates, in addition to their present right to serve on vestries.

**ALBANY
CONNECTICUT
WEST MISSOURI**

Two Dioceses

will vote on resolutions to alter the canons to allow women to serve as delegates to diocesan conventions, and as vestry members.

**LONG ISLAND
NEW MEXICO &
SOUTHWEST TEXAS**

Still haven't found your Diocese ?

Then it must be among the following—the only dioceses in the Episcopal Church in the U.S.A. where women can neither serve on mission committees, nor on vestries, nor as delegates to diocesan conventions.

**MISSISSIPPI
NORTHERN INDIANA**

**SOUTH FLORIDA
UPPER SOUTH CAROLINA**

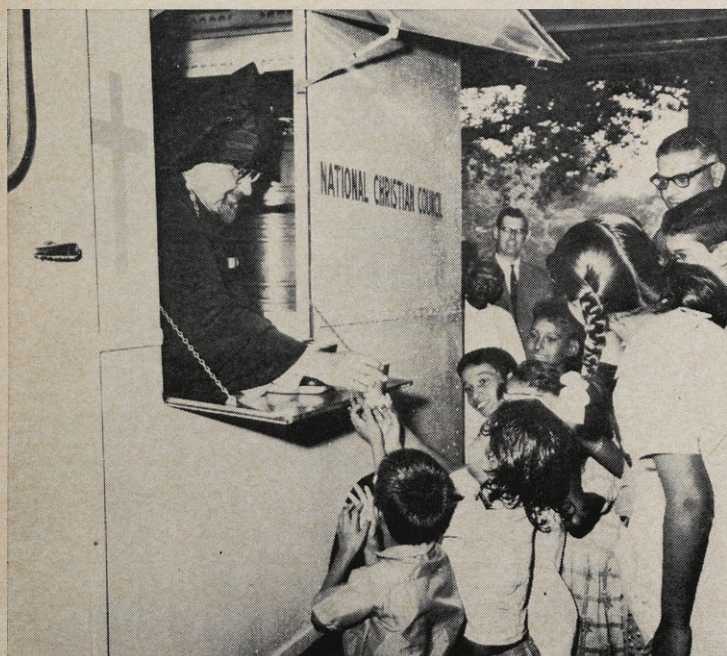




▲ Squatting on the sidewalk, members of this pint-sized "breakfast club" are unconcerned about atmosphere.



Breakfast is served: The photograph at top shows how the milk and wheat biscuits were originally transported. The new Mobile Milk Canteen (below, see text) is a far more adequate dispensary.



SIDEWALK SURVIVAL STATION

To feed children from Calcutta's bustee—or slum—areas, Christians bring breakfast to the street side.

BY BARBARA G. KREMER

THE CHILDREN begin to arrive before 6:00 A.M. at the section of sidewalk by the cemetery high wall of Bhowanipore, Calcutta, India. Some come alone; the tiny ones are brought by their mothers or grandmothers.

By the time the group is complete, and the church workers arrive with breakfast, anywhere from fifty to a hundred children may be gathered. While they wait, they sit on the pavement and lean against the cool wall. The small faces reveal several racial backgrounds—Chinese, Indian, European. They may be Hindus, Buddhists, Christians, or may have no religious training. What they share in common is desperate poverty—they are *bustees*, or slum-dwellers.

Soon the awaited vehicle comes. Until recently, it was any of several dilapidated autos that ran more on willpower than horsepower. As the pictures on the following pages show, a new, specially equipped canteen has been added.

The children line up as the church workers, who are affiliated with the Bengal Christian Council, commence the familiar routine. Each child has a metal disc inscribed with his name and address. When his name is called, the child—or his mother or grandmother—presents the tag. Names are checked against a list, and if a child misses for a few days, a church worker will visit to see if there is sickness or other trouble in the youngster's *bustee* shack.

Each child present then receives a container of milk and some *chapatties*, wheat biscuits dabbled with nourishing *ghee* (clarified butter). The children eat; for some, it will be the day's only meal. It is still early morning when they head back to the teeming *bustee*, but already the sun's heat signals another blistering Calcutta day.

The Bhowanipore program started in 1963, when the Rev. John Pothen, vicar of St. Paul's



Symbolizing the abject poverty of the Calcutta slums, a mother waits as a church worker gives her children milk from a pail.

Sidewalk Survival Station

Anglican Cathedral, Calcutta, visited the *bustee*. He found as many as fifty families living in a few square yards of space. Many of the children were starving.

"My mind was full of what I had seen," he recalls. As a result, his next sermon dealt with *chapatties*, loaves, and fishes, and concluded with a call for help for the *bustee* children. Response was immediate; a committee was formed under the auspices of the Bengal Christian Council, and the first breakfast was brought to the Bhowanipore sidewalk.

Since then, five other milk-and-*chapatti* centers have sprung up in sprawling Calcutta. More will be opened as soon as food, and people to distribute it, are available.

In India, several denominations take part in this project through the National Christian Council. United States Christians are also involved. The new Mobile Milk Canteen, for example, was the gift of Lutheran World Relief. *Chapatti* wheat is contributed by Church World Service, the interdenominational agency through which many Churches, including the Episcopal Church, take part in overseas aid programs. Episcopalians are linked with the *bustee* children, and those in need in all parts of the world, through contributions to the Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, New York 10017. ◀



▲ Milk Canteen, a gift from U.S. Lutherans, arrives in Calcutta by freighter. This efficient vehicle opens new possibilities in the feeding program, as more areas can be reached.



People of all races and nations live in the *bustee*. This child is of Irish descent.



Whatever their origins, most of the *bustee* children are chronically hungry. Despite the growth of the Calcutta food program, only a tiny fraction of the need can be met.

Cecil B. DeMille's PRODUCTION The Ten Commandments

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"The single, most insistent religious question on our Anglican horizon is the one of Christian unity."

Edward N. West

"When we manage to corrupt the 'essential disinterestedness' of Christian worship in order to preserve the *status quo*, or to freeze the social order, or to avoid a 'costly involvement' in the tragedy and misery of human life, we have produced something less than the Christian faith."

John E. Hines

"The late William Temple, Archbishop of Canterbury, once said, 'The Church is the only society in the world whose chief purpose is to serve those who for the most part are not her members.'"

Clarence R. Haden, Jr.

"Not all prisons come in wood or stone. The most successful and impregnable are constructed of words."

Ernest Harrison

WORDS FOR TODAY

"Praying together must express and define a reality of mutual caring and shared relationship, and never be allowed to become a substitute for it. We can't pretend we have resolved some hidden tension by mentioning it at prayer time, though this may be the first step toward it. Unless we are prepared to follow it through at the deeper and less comfortable level of person-to-person encounter, the praying itself becomes a sort of escape."

Ruth Robinson



"A priest is not a layman only more so. A layman is not a week-end priest. Each is different. Both are necessary."

R. Benjamin Garrison

"I don't know Who—or what—put the question, I don't know when it was put. I don't even remember answering. But at some moment I did answer *Yes* to Someone—or Something—and from that hour I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal."

Dag Hammarskjöld

"It is good for us to remember that God is still in charge."

Robert N. Rodenmayer

"Think not that morality is ambulatory; that vices in one age are not vices in another, or that virtues, which are under the everlasting seal of right reason, may be stamped by opinion."

Thomas Browne

"The great conviction about life's meaning, that beats drums and blows bugles in the soul, is the conclusion of one of St. Paul's great statements. He said to the Corinthians: 'The things which are not seen are eternal.' This isn't a matter of egotism. It is the profound Christian answer to the eternal question of Why."

Wilburn C. Campbell

"Children expect parents to have strong ideas on important subjects, and they have little respect for parents who exercise no controls."

Sloan Wilson

"Science is not enough for man. It is not the road back to the waiting Garden, for that road lies through the heart of man. Only when man has recognized this fact will science become what it was for Bacon, something to speak of as 'touching upon Hope.' Only then will man be truly human."

Loren Eiseley

"We cannot reverse the flow of time and return to the days when life was much more simple. In every aspect of our lives, in our homes, in business and industry, in the complex social and political issues which confront us, we have no choice but to begin where we are and move on."

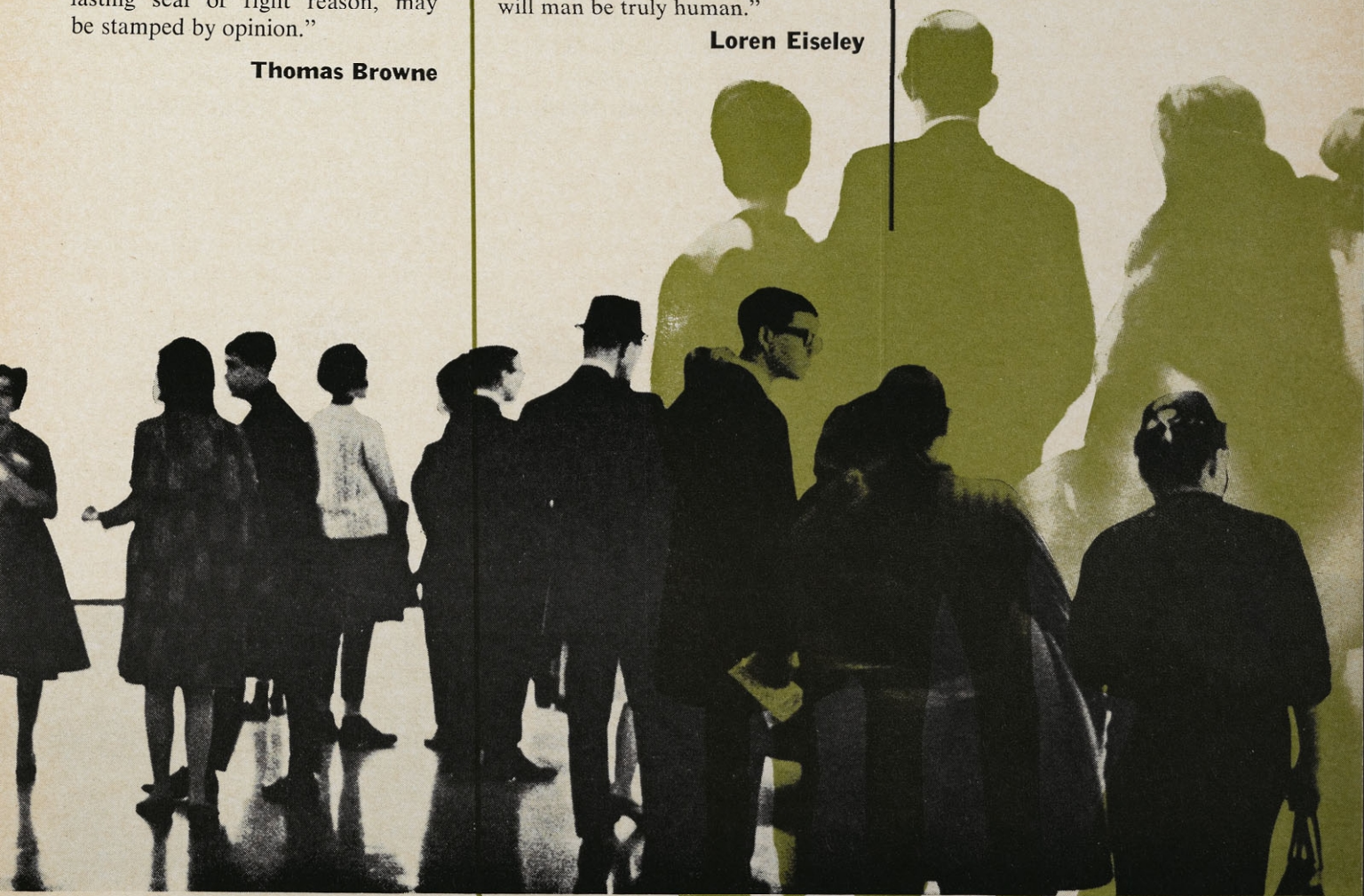
Arthur Lichtenberger

"Malnutrition of the imagination cannot be cured by the imagination itself. . . . Imaginative solutions are never imaginable beforehand; dusty truth plus honest fact equals fresh start."

Robert Farrar Capon

"Strange, distant, confused, mistaken as our world may seem, it remains true that where men are, where their desires are, the Church must be."

Nathan M. Pusey



For Lent this year — a
book of uncommon prayer



Are You Running With Me, Jesus?

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—ROBERT MCAFEE BROWN

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Introduction by Walker Taylor, Jr.
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MRI Resource Book 2— MISSION IS RESPONSE

by Stephen F. Bayne, Jr.
The most comprehensive overview
of MRI. \$.90, 10 or more @ \$.75

MRI Packet—Installment 1

Christian education materials
dealing with "Mutual Responsibility
and Interdependence in the
Body of Christ."

To be published in three installments. A sample copy of Installment 1 will be distributed in the April Clergy Newsletter. Additional copies in quantities of ten or more @ \$.50.

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AN ANNIVERSARY EDITORIAL

THE "Words for Today" pruned from the past year's issues of THE EPISCOPALIAN are a reminder that this part of the Church's communications system is just six years old. We are grateful to our individual subscribers, and to all the bishops, priests, and vestries who have made decisions to use THE EPISCOPALIAN. Our paid circulation is over the 150,000 mark, and we are now reaching more than one out of every six families in the Episcopal Church. Our family of more than a thousand Parish Plan churches now extends from Okinawa to St. Paul's, Rome, Italy, and includes Christ Church, Greenwich, Connecticut (1,800 families) and St. David's, Hondo, Texas (11 families).

From all we have seen, read, and reported this past year, God is certainly not dead, and neither is Mutual Responsibility and Interdependence. The special sixteen-page lift-out section beginning on the opposite page offers strong evidence on both counts. We are sorry we did not have the space in which to cite hundreds of additional examples as further evidence.

In all of our research and reporting on the renewal of the Church, we would note one concern: that in the wonderful development of new relationships between countries, dioceses, and parishes, we will overlook the building of a truly national Church.

After almost two hundred years we are not yet a national Christian body. In the spirit of MRI, we should do more to see ourselves as a group of Christians with great national and international responsibilities which we can carry out only by working together.

We do have this opportunity in the next year and a half before the Seattle General Convention of 1967. We will be able to reason together about the changes desperately needed to make the Episcopal Church in the United States of America function with mutual responsibility and interdependence in theological education; in worship; in equal rights for women and for the so-called "missionary districts"; in stewardship of our total resources—both human and financial; in updating many of our lovable, but eighteenth-century, ways.

THE EPISCOPALIAN is planning to bring these issues before you for reading and discussion in the months to come. We hope that this coverage will reach into the homes of more than the present one out of six Episcopalians. This, however, is a decision for rectors and vestries who believe that sharing information regularly with the families of the Church is an opportunity and an investment rather than a marginal luxury.

—H.L.M.



IT started in Toronto in August, 1963. The Anglican Congress was meeting—a thousand delegates from every part of the world. The Archbishop of York read aloud to a plenary session a document entitled, “Mutual Responsibility and Interdependence in the Body of Christ.” By the time he had finished reading, it had become “the Document.” In part, it says . . .

... We propose the following program of the Anglican Communion,

FIRST,

that it join—
as each church chooses—
in our immediate commitment
for increased support in
money and manpower,
through existing
or new
channels,
in cooperation with
the other churches of our
Communion.
Clearly each church
must set its own
time, goal, and methods.
But in many parts of the world
we have little time left
for this kind of partnership—
some doors have already closed.

SECOND,

that every church
begin at once
a radical study
of its own obedience to mission.
Included in this should be
a study of its structures,
of its theology of mission, and
of its priorities in decision.
We need to ask whether
our structures
are appropriate to our world
and the church as it is,
and if not,
how they should be changed.
We need to examine
the training of laity
and clergy alike,
asking whether
in fact
God's mission is central
in our teaching.
We need to examine
rigorously
the senses in which we use
the word "mission"
as describing something we do
for somebody else.
We need to examine
our priorities,
asking whether
in fact
we are not putting
secondary needs of our own
ahead
of essential needs
of our brothers.
A new organ in Lagos
or New York, for example,
might mean that

twelve fewer priests
are trained in Asia
or Latin America.
Inherited institutions
in India or England
may actually have outlived
their usefulness
but be still depriving us
of trained teachers
in the South Pacific
or Uganda.

THIRD,

that every church
seek the way
to receive
as well as give,
asking expectantly what
other churches
and cultures
may bring to its life,
and eager to share
its tasks
and problems
with others.
Full communion means either
very little,
if it be taken as a mere
ceremonial symbol,
or very much
if it be understood
as an expression of
our common life and fortune.
We all stand or fall
together,
for we are one in Christ.
Therefore we must seek
to receive
and to share.

to every Church without exception:

FOURTH,

that every church
seek to test
and evaluate
every activity in its life
by the test of mission
and of service to others,
in our following after Christ.
The Church is not
a club or
an association of like-minded
and congenial people.
Nor is our Communion,
named for its historic roots,
a federation
commissioned to propagate
an English-speaking culture
across the world.
If our Anglican churches
are guilty of presenting such
a picture of ourselves,
and we are,
it is because we regard
our own perpetuation
and tradition
as the end of our duty.
The Church exists
to witness,
to obey, and
to serve.
All our planning
must be tested by this.

FINALLY,

every church
needs to develop
swiftly
every possible channel
of communication
with its companions in
the Anglican Communion—
indeed
in the Church of Christ
as a whole.
This is not merely
a matter of the printed word
or occasional visits.
It is a matter of
deep and
deliberate
involvement
in one another's affairs

and life.

It means
the reorientation of
much of our teaching
in parishes.

It means
a radical change
in the structure of
our prayers.

It means
massive exchange programs
of men and women
in different categories.

It means
a host of designed ways
by which
our common life
and mutual interdependence
may be expressed.

We are aware that such a program as we propose, if it is seen in its true size and accepted, will mean the death of much that is familiar about our churches now. It will mean radical change in our priorities—even leading us to share with others at least as much as we spend on ourselves. It means the death of old isolations and inherited attitudes. It means a willingness to forego many desirable things, in every church.

In substance, what we are really asking is the rebirth of the Anglican Communion, which means the death of many old things but—ininitely more—the birth of entirely new relationships. We regard this as the essential task before the churches of the Anglican Communion now.

Two and one-half years later

the yeast of Mutual Responsibility and Interdependence can be seen at work in every one of the nineteen Churches of the Anglican Communion.

In the Episcopal Church in the U.S.A., every diocese has given consideration to what has rapidly become known as "MRI." The varieties of response are infinite. Many are exciting; some are timid; a few are negative. But the answer to the question,

"How is MRI doing?"
is a thumping
"Great!"

Even more exhilarating is the answer to the question, "How is MRI affecting us as individuals, and what is it doing to our parishes and dioceses?"



... immediate commitment to increased support ...

No Place To Stop

but a good place to start, is money. MRI money falls into three categories: support of planned projects throughout the Anglican Communion; support of companion diocese relationships; and "other MRI giving," a miscellany of MRI gifts which do not correctly belong in either of the first two categories.

In 1965, \$730,155.22 was given or committed to a total of 107 projects. In addition, \$170,270, from resources of the Executive Council such as the Good Friday Offering and the China Fund, supported another twenty projects.

Twenty-three new companion diocese relationships were established in 1965, and three renewed. This brings the total to thirty-eight. \$180,961.47 has gone into establishing and maintaining these vital channels, plus a great deal that cannot be itemized on paper and counted in dollars and cents. Already in 1966 eight new relationships are being negotiated, and several more renewals are planned. Particularly encouraging are the renewals, which signify that during the original three-year "term," interest and enthusiasm grew into commitment and continuing concern.

The third category, "other MRI giving," totaled \$52,970.70 in 1965.

A church woefully unresponsive to the sight of a pledge card, the Episcopal Church nevertheless gave \$964,087.39 over and above our annual financial commitments for

1965. If we include the Executive Council support of projects, the total is \$1,134,357.39.

When General Convention, in St. Louis in 1964, passed the resolutions affirming MRI, they set goals of \$1 million for 1965, \$2 million for 1966, and \$3 million for 1967. These were considered minimum funds in beginning to meet urgent needs overseas. When we realize that less than four cents out of every dollar of parish giving goes to overseas work, we can understand the immediacy of such increased support.

The 1965 total was close enough to the one-million-dollar goal to be deemed a success. There remain, however, the escalating goals for 1966 and 1967, and we must all recognize the need for increased momentum if we are to attain them.

The "Projects for Partnership" are the chief means open to us at the present time for meeting the challenge of Mission.

The lists of these projects are available through your bishop. If you haven't yet seen them, we urge you to do so. It is an experience you'll not soon forget, for while, on the one hand, these lists are a history of our past failures, they are, on the other hand, the maps for the future.

Manpower, too, is beginning to be made available, but this is a more difficult problem than we are apt to realize. There are some dollars in place A, a man in place B, and a job to be done in place C. How do you get all three together? Strangely, it is only now, as we start to want to share with

the other members of the Anglican Communion, that we see how isolated we all were, and what technical difficulties have grown out of that situation.

To tackle this and related problems, the Rt. Rev. Ralph S. Dean, executive officer of the Anglican Communion, has called a series of three meetings in Jerusalem this April. Specific efforts will be made to coordinate procedures for recruitment, selection, training, and placement of manpower throughout the whole Communion.

Meanwhile, the Diocese of Western Massachusetts, for instance, has sent a clergyman to South Africa for a year. His vestry granted him a year's leave of absence, and the Bishop and Council, together with his parish, have financed travel expenses for him and his family and are augmenting the small salary he will receive overseas. A Canadian priest temporarily resident in the United States is filling in during the rector's absence.

Two lay persons from an Iowa parish spent two weeks last summer ministering to the medical needs of a primitive tribe of Tarahumara Indians in a remote and inaccessible part of Mexico. And people in other parts of the Church are beginning to plan similar "busmen's holidays" on which they use their trade or profession while vacationing.

These are but two of many possible examples of men and women in the Church who are involving themselves in response to needs. The next two years will bring about many more such instances.

Long Time No See

Friend: Hi, there. How are you? Haven't seen you in a dog's age. Where've you been?

Priest: Oh, I've been right here, but busy.

Friend: Aren't we all? Are you still at St. John's?

Priest: Yes, indeed. *And* going back to school at the same time.

Friend: Neat trick, but how do you work it?

Priest: Well, last fall my vestry voted to finance my getting my doctorate. . .

Friend: No kidding?

Priest: . . . and to see to it that I have free time to study. The Senior Warden has taken on a lot of the administrative details, and I have to admit he's better at delegating authority than I'll ever be. Why, he has the whole vestry helping him. And the women keep a supply of volunteers rotating to handle my calls on Tuesdays and Wednesdays so I only have to cope with emergencies.

Friend: That sounds great—but does it work?

Priest: Oh, it snags once in a while, but most of the time I can count on them.

Friend: It's good to hear that MRI is having such an effect on your parish.

Priest: MRI? What's that got to do with it? It gives me a pain the way everyone calls everything MRI these days.

Friend: But isn't it great there's so much going on that *can* be called MRI?

Priest: Hmmpf. What, for instance? Just what has MRI done?

Friend: You miss the point. The point is, what is MRI doing to us?

WHO? ME??

Al (*Emphatically*): . . . and parochialism is suffocating the Church. What Archbishop Ramsey *should* have said was, "The parish that lives for itself not only dies by itself, but kills off the whole Church."

Bob (*Mildly*): Yeah. But you know, Al, someone was telling me the other day that their parish has started a neighborhood project with two other parishes. . . .

Al (*Sarcastically*): Great. Just great. Three whole parishes have started a neighborhood project.

Bob (*With reproof*): Don't kick it. At least it's a start.

Al (*Heatedly*): I'll bet what they've really done is appoint committees to study the idea. And after several months, they'll report back to their parishes with some pretty-sounding but meaningless jargon which will boil down to absolutely nothing.

Bob (*Stubbornly*): Could be. But maybe not. The point is that those three parishes have been dead-spots for years, and now suddenly, some people there are at least trying.

Al (*Irritably*): I know, I know. But can't you see? This is a crisis. These band-aids, these timid little ventures, are absurd in the face of the need.

Bob (*Placatingly*): Al, I don't want to hurt your feelings, but I can't help but wonder if your brand of defeatism may not be just as serious a defect in the Church as the parochialism you object to.

Al (*Outraged*): Defeatism. It's realism, Bob. Facing facts. It's time people realized . . .

Bob (*Firmly*): They are. Or they are starting to. But you're so all-fired determined to find one nice large easy cure-all, you refuse to see that these small "band-aids," as you call them, can add up to a cure.

Phone rings. Al answers it, speaking calmly at first.

Al: Hello? . . . Yeah . . . Hmmm. Did you ask . . . How much does he say it will cost? . . . (*With considerable warmth*) What! You're out of your mind. You know perfectly well we can't afford any such thing. . . . Forget it, Jane. Face facts. . . . It's ridiculous. Why do you have to do the *whole* kitchen over, anyway? . . . Just get the leak under the sink fixed for now. . . . (*Placatingly*) Well, maybe next month I'll tackle retiling the floor for you. . . .

Bob makes motions to leave.

Al (*Interrupting himself*): So long, Bob. See you next week. Think over what I said, and you'll see I'm right.

The

By virtue of radical—getting at the root of—study of Mission, we begin to learn that Mission is not merely a synonym for "overseas." Mission is you and I, and every breath the Body of Christ takes.

In Nashville, Tennessee, the suburban parish of St. George's began one Friday night to turn themselves inside out. Determined to come to terms with their urban society, some 200 people met that night and all of Saturday, concluding with their Sunday worship. "Operation Wake-Up" was the first such parish conference on "The Church and Urban Living" to be held by Episcopalians anywhere. And since the urban situation is not about to be solved by any one denomination alone, participants included Roman Catholics and Jews, as well as members of the Presbyterian, Lutheran, Christian, Baptist, and Methodist Churches.

Sessions were based on the **Metabagdad** conferences, sponsored through the Episcopal Church's Joint Urban Program, and held in several regions of the United States and Puerto Rico. Small groups take a "hot-spot" problem and deal fully with it. You quickly taste the flavor as you read the list of some of the "hot-spots": adult delinquency, overprivileged teen-agers, care of sick and aged, present-day poverty, dropouts and youth employment, death on the highways. St. George's was meeting the dragons head on.

Such a conference doesn't just happen. Several months of intensive planning and preparing went into it. A steering committee, under the chairmanship of Mrs. M. E. Nellums, coordinated all the efforts

Root of the Matter

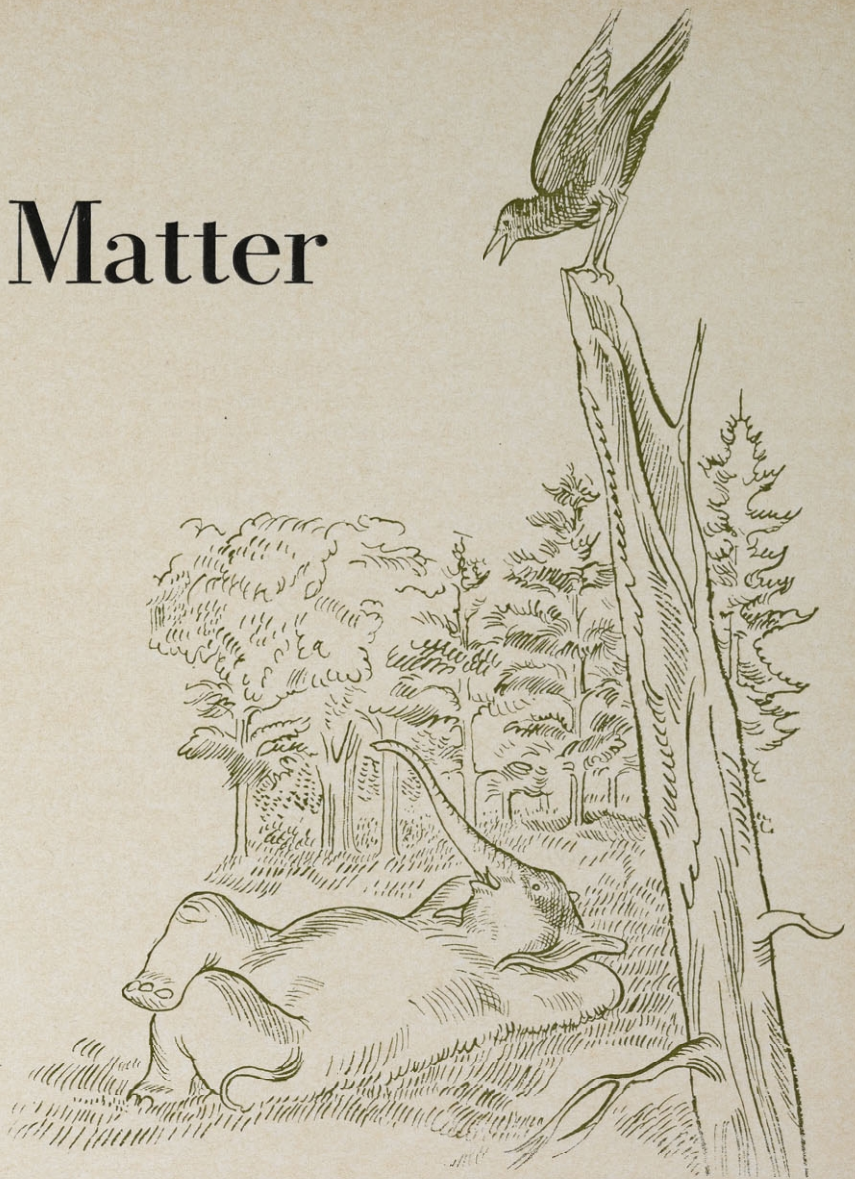
of subcommittees charged with procuring group leaders, recorders, resource persons for each hot-spot, publicity and follow-up, speakers, schedules, and meals.

Opening the meeting was the rector of St. George's, the Rev. Art Fippinger. He declared, "To pray and not to act is hypocrisy. And we cannot act without information." The Rev. Donald McK. Williamson, coordinator of Tennessee's Pilot Diocese Program, spoke on Saturday to the group, who, by then, completely agreed with him when he said, "We in the Church are businesslike when we should be religious, and religious when we should be businesslike."

Later on Saturday, Rabbi Randall M. Falk spoke. He evoked a long and loud laugh when he rhetorically asked, "Why am I here? Because I was invited!" Yet almost immediately one could sense the waves of awareness—ashamed, not amused—that it had never occurred to anyone to ask him before.

Brilliantly summarizing in a sermon on Sunday, the Rev. John Lane Denson of Christ Church, Nashville, pointed out that the lack of conclusions drawn by the conference groups was the greatest benefit to come out of their time together. From this, they had learned that there were no ready, glib answers to the problems of society, urban or otherwise. With this knowledge, he said, "You now stand under a summons to proclaim what you now understand. What are you going to do about this?"

A laywoman in the Diocese of Erie apparently was feeling much the same way when she said, "MRI puts each of us in a most



... radical study of mission ...

difficult position. We are commanded to reaffirm our commitment to Christ in ways relevant to the needs of our fellow human beings—*now*."

Certainly, Erie is studying its structures and theology of mission. Special task forces in every parish analyze every parish organization, and ask the kind of embarrassing questions that must be answered if an honest reevaluation is to be achieved. The Canon Theologian of the Diocese is available to meet with rectors and their task forces to help strengthen their programs.

This kind of study of structures is everywhere. The old rolltop desk with its pigeonholes is being eyed severely. And MRI, being the demanding summons it is, dis-

courages mere reshuffling of the slots. Parish evaluation such as the one in Delaware causes a lot of grumbling, too. But one MRI parish chairman reports from there, "... difficult as it was to get started, now that we've made it, the vestry is excited about telling the parish, and our immediate community, of our talks and plans. It has people talking. I never thought it would happen!"

Walker Taylor, Jr., executive officer for MRI, has a favorite quotation from "Pogo" which he rightly feels applies: "It may just be that here on this field, with small flags flying and tiny blasts from tiny trumpets, we shall meet the enemy—and not only may he be ours, he may be us!"

The “Receiving” Comes Harder

Ask any postman. He can tell you that a multitude of children still write to Santa Claus every December. Then ask him if he has any letters for Santa in January.

Santa doesn't seem to receive—or miss—thank-you letters. The fulfillment experienced by givers in the name of Santa Claus appears wholly adequate. There is no need of thanks, or any worry about what the children can give Santa in return.

But apparently a lot of Episcopalians don't believe in Santa Claus. Is this why we are so troubled by the crux of MRI—how to receive, how to share?

True, those who give in the name of Santa Claus have the gratification of watching the delight of the recipients, listening to the excited sounds of their pleasure, making room in the pew for the new doll at the Christmas service, and winking at Junior's futile efforts to con-

ceal his new dump truck under his coat.

True, those who give in the name of Santa Claus are giving to their own family.

So Santa has it made.

So do we, as long as we give in the name of Santa. Something awful happens, though, as soon as we give in the name of self. Then the whole sickening snarl begins. “We have to give something to the Browns; they gave us something last year.” “What about the Blacks? Do you think five dollars is enough to spend on them?”

North Pole or no, Santa seems to keep alive the warm essence of pure giving which most of us lose in any other context. When, for instance, we keep asking what the “young” Churches can do for us, are we using the wrong yardsticks?

Are we judging usefulness when we should be measuring love?

Are we judging monetary value

when we should be measuring sincerity, or desire to please?

Are we judging quantity when we should be measuring quality?

Perhaps learning to share can teach us to receive. If so, we are well along the way, for many people and places have devised new ways to share.

Helen Loring, president of the National Association of Diocesan Altar Guilds, recently reported an idea from the Altar Guild of the Diocese of Delaware. These ladies wrote their companion diocese, the Dominican Republic, asking how they could help. The result was that the Delaware group bought materials and cut out altar linens. These were sent, with suggestions for completing, to women in the Dominican Republic interested in sewing, but lacking “the makings.” The shared experience has enriched both groups.

THE KITCHEN DETAIL

(Scene: the kitchen of the parish hall. Two ladies have the washing-up job.)

Mary: I've been thinking about giving Jane and Bob my Haviland china now that they have their new home.

Jane: If you want my opinion, don't. I gave Tom and his wife my silver last year, you know.

Mary: They must have been *thrilled*.

Jane: That's what I thought. But I almost died when I was out there last month. There was the baby banging away in his high chair, doing his best to dent Great-aunt Martha's silver porringer with one of her demitasse spoons. Imagine! Letting a baby use those heirlooms. But then, what can you expect from a girl like Helen, with her background?

Mary: That's exactly what's bothering me about giving

Jane and Bob our china. But at the same time, I keep hearing what the bishop said in his MRI talk the other day. You know, what he said about giving without strings attached?

Jane: That's all very well for the recipient. But how about the giver? Why does the giver have to do *all* the giving? Why can't the other guy give a little and *use* the gift in a way that gives some pleasure to the giver? Well, that's all mixed up, but you know what I mean.

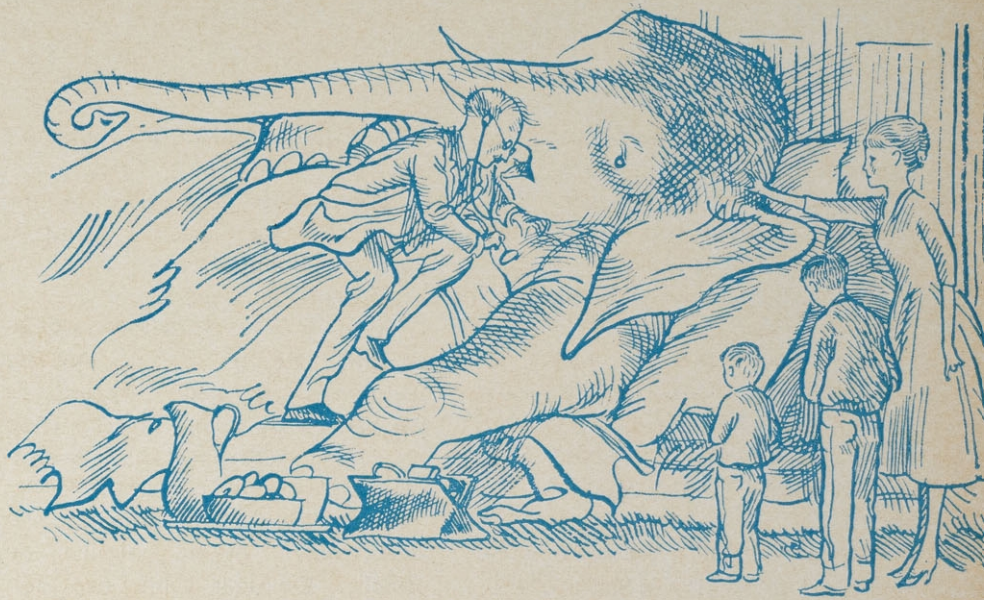
Mary: Yes, I think I do. Honestly, I never realized before how complicated this whole business of giving and receiving is. When I think how many years I went along happily with “It's more blessed to give than to receive.” And now all of a sudden people are acting as if giving were some kind of sin.

Jane: Exactly. They should be grateful to get what we give. But here they are now practically giving us rules—like a set of instructions, sort of—on how to give and what and when. It's outrageous. . . . Why, what's the matter, Mary?

than the "Giving"

When Louisiana was massively damaged by a hurricane, the Diocese of Texas responded generously to a call for help. The Diocese of Louisiana proved itself a creative receiver; the relief funds were used for emergency needs, including paying church pledges for victims of the hurricane for the balance of the year.

Members of the Diocese of Western New York planned for a priest and his wife to make a four-week visit to their companion diocese, British Honduras, and to provide scholarship assistance for a high school student and a seminarian there. Their companions in British Honduras, somewhat embarrassed about the smallness of the contribution they were able to make, nevertheless shared in the expenses. Western New York, understanding the partnership relationship they are building together, wisely welcomed their help.



... to receive and to give ...

A bequest of \$40,000 was received by St. Barnabas' Church, in Denver, Colorado. The timing was providential, for the church interior urgently needed renovation, being covered, they report, "with 75 years' accumulation of cobwebs." Eager to proceed, something stayed them.

"The MRI idea got into us, and we felt that it was our duty—or at least, that we would sleep better—if we shared the bequest." St. Barnabas' gave a tithe of \$4,000 to other missions and parishes, and to the Episcopal Church Center Build-

More →

Mary: Oh, nothing. It's just that you've given me still another angle on this whole subject to have to think about.

Jane: Hmm? What do you mean?

Mary: Well, here we are complaining about being told how to give. Right?

Jane: Right!

Mary: But do you realize how we got started on this whole subject? By complaining that those we give to don't want to be told how to receive!

Jane: I suppose you're right. But even so, take that expensive suit I gave Helen. I'd hardly worn it at all, but the collar didn't fit quite right. You know how uncomfortable it is when the collar doesn't lie flat in the back? Well, I decided she could use it and I wasn't wearing it, so I sent it to her. She finally wrote and thanked me for it—and do you know what she'd done?!?! She gave it to some neighbor. Of all the nerve. Then made some crack about not needing another pink suit.

Mary: It is true, though, Jane. No one really needs

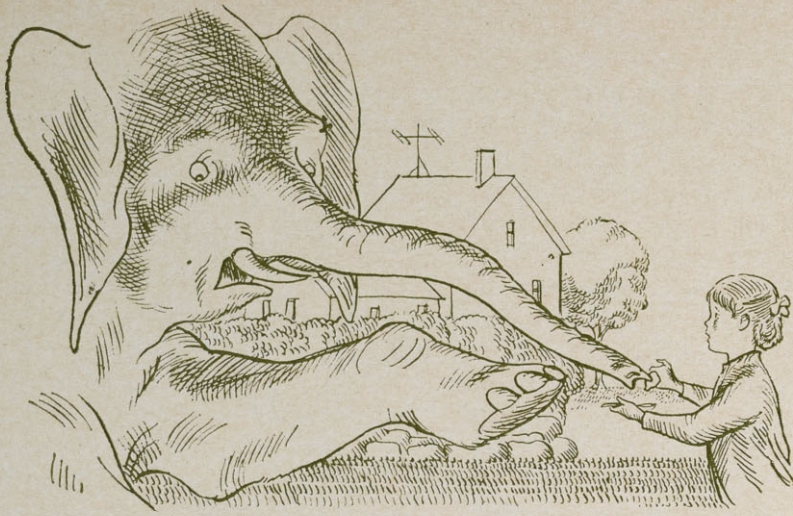
two pink suits. Maybe if it had been black or some neutral color she might not have felt that way about it.

Jane: That's not the point. I wanted *her* to have it, or *I* would have given it to someone else, or to Goodwill or somebody. I should have *something* to say about it since it was *mine*, shouldn't I?

Mary: I can't argue with you about that. Remember how angry I was last fall when I increased my pledge because we were going to help support a missionary in Africa, and then they spent it on some project I'd never even heard of. Here, hand me those dish towels. I'll rinse them out, and we'll be through.

Jane: What you said about a black suit makes me think. I have one that's a little snug now. Maybe I should give it to Helen. There's a hat to match, too. But she's like all these modern girls. She never wears a hat, not even to church. Well, maybe she'll give the hat to the neighbor to wear with the pink suit.

(They make a laughing exit.)



BETTY VISITS ANN

- A: I surely do want to thank you. You've been swell.
 B: But I haven't done a thing. . . .
 A: Yes, you have. You don't realize it, I know, but you've done wonders for me.
 B: But that's absurd. You've paid for all our meals, the hotel, the theater tickets, everything but a couple of measly taxi fares you let me pay.
 A: And in return you've given me a whole new lease on life.
 B: I'm glad you feel that way, of course, but that doesn't change the fact that I'm beholden to you for a lot more than I can ever afford to repay.
 A: Come off it. You're going to spoil everything if you keep that up.
 B: Well, put yourself in *my* place. . . .
 A: I did. The whole weekend I put myself in your place. And that's why I have a new lease on life. I thought you did, too.
 B: True, but that has no bearing on my indebtedness to you.
 A: Why not?
 B: Well, we've exchanged ideas, and renewed a friendship that began in second grade—but this is different. I guess money always is.
 A: Look. Money is nothing but a convenience.
 B: *Having* it surely is!
 A: O.K.—laugh. But it's true. When you buy a coat or a chair, you don't insist on paying for it "in kind." Barter went out with beads and wampum.
 B: I know that. But I know, too, that the money I use to pay for the coat or chair is tangible stuff.
 A: Probably why they call it "hard cash," eh?
 B: O.K. It's your turn to laugh. But the point is I can't ever repay you in anything tangible.
 A: And I, friend, can never repay you in intangibles for the companionship and illumination you have brought into my lonely life this last weekend. Maybe we should never have let barter go out of style.

The "Receiving" Comes Harder than the "Giving"

ing Fund in New York.

When West Missouri committed themselves to building a new church in Bokaro, India, the diocese contributed \$10,000. Almost all parishes and missions took part in the voluntary Whitsunday offering

which raised an additional \$11,600, and the Diocesan Churchwomen added \$1,000. The total exceeded the \$20,000 cost of the project.

This kind of oversubscription was also evidenced in the Diocese of New Mexico and Southwest Texas. To a commitment of \$5,000 for a dispensary in the Philippines, they added \$1,500, which will be used

by the Overseas Department for unsponsored priority needs.

"Taiwan cannot contribute much in the way of finance to the 'family,' but it has much to give in the way of cultural exchange. It is my sincere hope that this humble beginning may lead to a wider exchange. . . ." Thus wrote the Bishop of Taiwan, the Rt. Rev. James C. Wong, in the foreword of the book accompanying a collection of Chinese paintings and calligraphy sent to their companion diocese of Upper South Carolina. Titled the "Piedmont-Taiwan," it is an exciting gift much cherished by the recipients, who hope to share it with the rest of the Church as time and means permit.

A Textile Conference in Virginia was the unlikely scene of sharing problems and experiences. Sponsored by the Town and Country Committees of the Dioceses of Southern Virginia and Southwestern Virginia, the conference was attended by clergymen from towns where the textile industry dominates the economic life. The group discussed the specific concern of reaching mill workers with the Gospel, which requires something more than routine methods of evangelism.

Sharing in worship is probably the most difficult of all possible sharing for most of us. Yet there is more and more call for ecumenical efforts. The Rt. Rev. Robert M. Hatch, Bishop of Western Massachusetts, made a strong plea for this at the diocesan convention. He requested reports of all parish activities in this direction.

First received was the report of St. John's, Williamstown. The Taizé rite, developed by a Protestant religious community in France, is used in daily noonday worship at the college chapel. This rite can be shared by Roman Catholics and Protestants, both engaging in leadership responsibilities. A panel discussion involving ministers of various denominations was attended by over a hundred people. Bible courses have been conducted jointly with Methodists, Congregationalists, Roman Catholics, and Episcopalians. Two mornings each month

Roman Catholic and Protestant clergymen meet for breakfast and discussion. Other ventures are being planned to extend even further the possibilities of sharing in worship.

Even diocesan boundaries are being shared. Frequently rivers form natural boundaries between states or dioceses. Also naturally, cities grow on rivers, but fail to confine themselves to just one side. Our country is, therefore, dotted with cities which do, in fact, if not in geographic nomenclature, straddle two or more state or diocesan boundaries.

Chattanooga, Tennessee, is such a city. Fort Oglethorpe is really a part of Greater Chattanooga, but the town is in Georgia, and under the jurisdiction of the Diocese of Atlanta. The Atlanta Diocese is buying land in the Georgia town,

and the Diocese of Tennessee is furnishing a prefabricated building and a clergyman. Working and spending mutually will create something where there was nothing, and do a job neither diocese could manage alone.

St. Stephen's, Wilkesburg, in the Diocese of Pittsburgh is sharing in the opening of new missions in Kenya by providing visual-aid equipment for the Rev. Shadrack Opoti, of St. Barnabas' Church in Kapsabet. This church has been able to open twenty-six new missions in Kenya in the past five years.

Utah and the Canadian Diocese of Edmonton have barely begun their new companionship. Already, however, they envision possibilities for jointly entering into a relationship with still a third jurisdiction.

Not least among things to share

is success. Parishes that have a really exciting program underway share by telling others about it, with the result that a whole diocese catches the spirit.

From just such a start, Harrisburg's diocesan publication now lists all that is going on there. These include *local* projects, such as Head Start programs; *special* projects, such as purchasing a heifer and arranging for its transport to Korea; and *continuing* projects, such as that of Episcopal Young Churchmen in maintaining contact with, and contributing to, a parish in Costa Rica. The publication also gives some good advice: "Don't worry about which candle to light. Light one. It, shining in unison with others, will light up the world. Then light another, and another, until at last the glow becomes an everlasting light."

The Happy Dream of an Overseas Bishop

Chairman (*Turning to the speaker*): We certainly want to thank you for that marvelous talk. I know I speak for all of us when I say it was inspiring. (*Turning to the audience*) Our speaker has been kind enough to say that he would answer some questions from the floor. But his plane leaves at four o'clock, so we will have to make it brief.

Question from the floor: I'm sorry, but I just do *not* see what your Church can give us when you're so poor, so small, and in such need yourselves.

Bishop: Yes. (*Sigh*) I know this is a problem, and I might tell you, it's a question everyone asks. (*Long pause*) Since that four o'clock plane your chairman spoke of is taking me back home, perhaps I shall take my courage in hand and answer somewhat differently than I have previously. Hmmm, yes. (*Shorter pause*) Our Church, our small, impoverished, undermanned—"young," they call us—Church can give you here in the United States several things you lack. But unfortunately few of you recognize the lack, so you don't know you need these things, or want them.

I'm speaking of humility, of faith, of commitment. How often in this country have I heard complaints about "nominal" Christians, those who go to church only on Christmas and Easter? Ladies, dear ladies, some of my most committed Anglicans only "go to church" *once* a year. They live in such isolation that I can only visit them annually to bring them the Eucharist. They have



no rector; some have no catechist, even. They would be utterly flabbergasted to learn that within ten blocks of this parish house there are seventeen church buildings.

Yet no one in his right mind could call them "nominal" Christians. Doesn't perhaps this suggest to you that they might teach your Church a few things about faith? About the ministry of the laity? And about the Eucharist?

(Sound of an alarm. A hand, wearing a large episcopal ring, gropes out from under the blanket and presses in the alarm button.)

Bishop's wife: Whatever were you dreaming about, dear? You were muttering and sounding very forceful for such an early hour.

Bishop: Dreaming, dear. Just dreaming.

WITNESS OBEY SERVE

In Long Island, even the children are out witnessing. The Lenten study for the church school children at All Saints', Long Island City, was planned to bring into focus, on a local level and specifically for children, the spirit of MRI. It culminated in a trip to a Spanish-speaking church in Brooklyn. All during Lent, the children saved money for the trip, and studied the liturgy in Spanish so they could respond when they attended the Spanish service. Thirty-five children made the trip, worshiped with their hosts, then played and shared box lunches. They departed, shouting, "*Hasta la vista,*" as their newfound friends shouted back, "See you soon!"

It's fun, when traveling or vacationing, to visit other parishes. It's something else again to give up your own home parish voluntarily in obedience to your sense of mission. Twenty devoted families in the Diocese of Olympia did just this, transferring their membership for one year in order to give leadership in parishes that were struggling to survive.

A little church in Mountain

Grove, in the Diocese of West Missouri, had been without a rector for over a year. When the Brotherhood of Saint Andrew at St. John's, Springfield, Missouri, learned about it, they decided that the best assistance would be licensed lay readers. Four lay readers now travel 120 miles round trip to Mountain Grove on a regular schedule. They serve the small but enthusiastic congregation for services other than Holy Communion, when the rector of St. John's officiates.

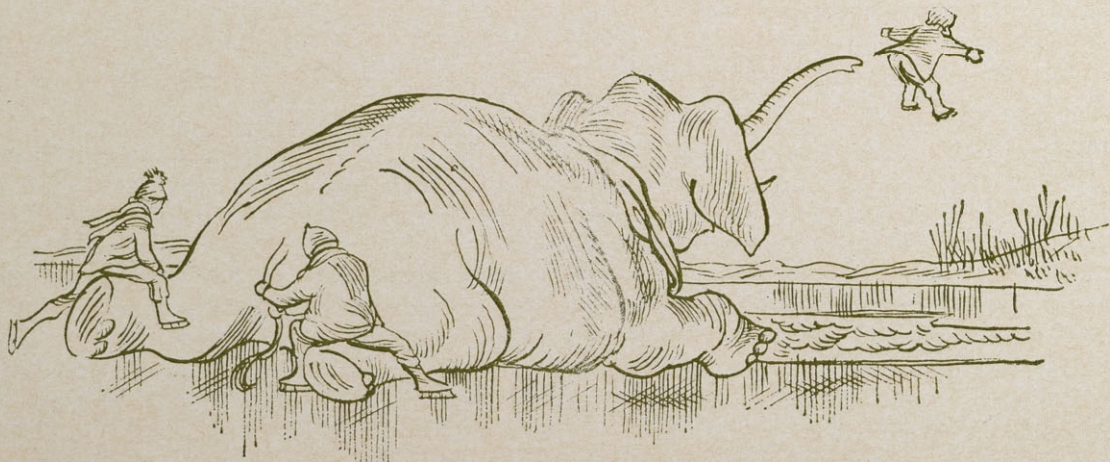
"Testing every activity" does not mean evaluating by the test of whether it is what we have always done, or how we have always done it, as one person so wistfully asked an MRI speaker. **Quite the contrary.** It does mean testing what we have always done and how we have

always done it under the searchlight of the Gospels.

It means painful probing of sore subjects. Take stewardship, for example. In eleven dioceses the old system of "quota and assessment" has been discontinued and replaced by voluntary pledges. (Nine more dioceses are seriously considering this, or are in the process of changing.) Ten other dioceses are accepting voluntary pledges in the "missionary" category, while diocesan expenses remain on the old assessment basis.

These figures, from a survey made by the Diocese of Atlanta, are being studied carefully by all the other dioceses, particularly the section discussing the results.

Seventeen dioceses report good results; one, excellent. Two feel that there has been no significant difference, and one is dissatisfied. In addition to actual cash increases in the large majority of cases, the dioceses report experiencing more "thankfulness" in giving, a heightened sense of enthusiasm, and concern with the "work of the whole Church." Under the new system,



... test and evaluate ...

The Vestry Meeting

some jurisdictions are establishing the practice of "50 percent outside" and "50 percent for self" in both dioceses and parishes.

Stewardship of time and talents is also apparent in many places.

Olympia decided to look for a project in the Western Hemisphere or the Pacific Rim area, so that future exchanges of personnel would be economical, and so that possibilities of exchange could develop through normal business travel. They also chose projects which had a possibility of continuity, since they wanted their gifts to lead to other gifts from other groups and individuals, thus nurturing interdependence.

These chain reactions are the very stuff of which MRI is made. Ohio, doing a splendid job itself and just popping with MRI news, nevertheless made room in its diocesan publication for this story from two other areas of the Church:

English- and Spanish-speaking members of St. James' Church, Guatemala City, had an idea, and collected \$100 for a clinic for women and children in their city. A group of women in Minnesota heard about it, and sent \$400 to Guatemala. With this encouragement, people at St. James' pitched in, painting and fixing up rooms in the parish building. Many hours of mutually responsible work resulted in a clinic. Three Guatemala City physicians, one trained nurse, one stenographer, and two laywomen donate time to run the clinic. Guatemalan drug firms and doctors supply drugs and medicines.

Missouri has a new scorecard for the parishes to use in measuring their effectiveness. It deals with six major areas, and asks questions we all must ask:

1. Interdependence. Does your parish program reflect interdepend-

Vestryman #1: Why, just last Sunday my wife caught her heel in one of those worn-out places in that aisle carpet and almost fell flat on her face. It's a disgrace, and *I* say we have to make room in the budget for a new carpet.

Vestryman #2: Where? This budget is straining at the seams now.

Vestryman #1: You know where. Take out that item for a seminary scholarship. Sure, sure. I know they need it, but let some parish that can afford it take care of it.

Vestryman #3: Why do we need a carpet at all? There is a perfectly good floor underneath.

Vestryman #4: You weren't here when we went through *that* argument a few years ago, or you'd never say that! Old Mrs. Rich raised Cain about the noise the women made tripping down the aisle in their high heels.

Vestryman #1: Well, she's right, too. Distracts you when you're trying to pray.

Vestryman #3: Well, then, why doesn't Mrs. Rich buy a new one?

Vestryman #2: Save your breath. She's committed up to her eyebrows with a new pet project. She heard some missionary from Africa speak a few months ago, and now the only thing she'll give to is his mission work.

Vestryman #4: But I thought we were contributing to a project in Japan.

Vestryman #2: *We* are. She has her own project.

Vestryman #1: Someone should tell her about MRI.

ence between congregation and community, as well as between parishes?

2. Ecumenicity. Do you plan Christian action in your neighborhood with neighbor churches?

3. Lay ministry. In your parish, is Baptism to be elevated to priesthood and servanthood in God's world? Does your couples' club, for instance, know an effective way of helping its members to be prophets?

4. Training for modern mission. Are we doing it? Do we budget for it? Are we opening people's eyes to where they may meet Christ in the world, and how they may be His witnesses?

5. MRI. Can we point to programs which have MRI as a particular goal?

6. Inward Renewal. In our public and private worship, are we learning new, strong patterns for God's secular age?

THE ECW MEETING

The meeting is about to break up.

Chairman: Just a minute, ladies. Before you leave, Mary wants to make sure anyone interested is signed up for next month's workshop. So please stay seated another minute.

Mary: Jane, why aren't you on my list? I thought your interest in our inner-city companion parish made you a natural for this.

Jane: I must have missed the meeting that explained the workshop. What's it all about?

Mary: Maybe some of the rest of you missed it, too. If it's all right with the chairman, I'll just take a minute to go over it.

Chairman: Go ahead, Mary.

Mary: Next month there will be a workshop at the diocesan church house to train people to teach adults who are totally or partially illiterate to read and write. It's a new literacy course, sponsored by the United Church Women.

Jane: Even if I could learn how to do it, where would I find people to teach?

Mary: That's no problem. Statistics show that a great many people in this area need help of this sort. And I thought we could use it at Saint Inner City as part of our companion relationship with them.

Jane: That's where you're wrong. Everyone always assumes that because it's inner city, in a depressed neighborhood, and largely Negro, these people are uneducated. As a matter of fact, the parishioners are middle class and have average or better educational backgrounds.

Mary: I must admit I didn't realize that. But in that case what *do* they need?

Jane: They need help in ministering to their neighborhood. Their congregation isn't large enough to do it alone.

Chairman: This doesn't seem to be getting people signed up for the workshop. I see the chairman of our MRI committee wants the floor. Mildred?

Mildred: Why don't we see if some people from Saint Inner City would like to sign up to take the workshop with us? Then we would be able to work together in their neighborhood.

One of the most irritating things about trying to communicate with someone is that you have to listen. The tendency to indulge in monologues rather than in give-and-take communication is a problem that has particularly plagued the Church. But this, too, is beginning to change, and the minute you start truly to communicate with someone, you are involved with him.

Some ten men and women college students in the Diocese of

Going

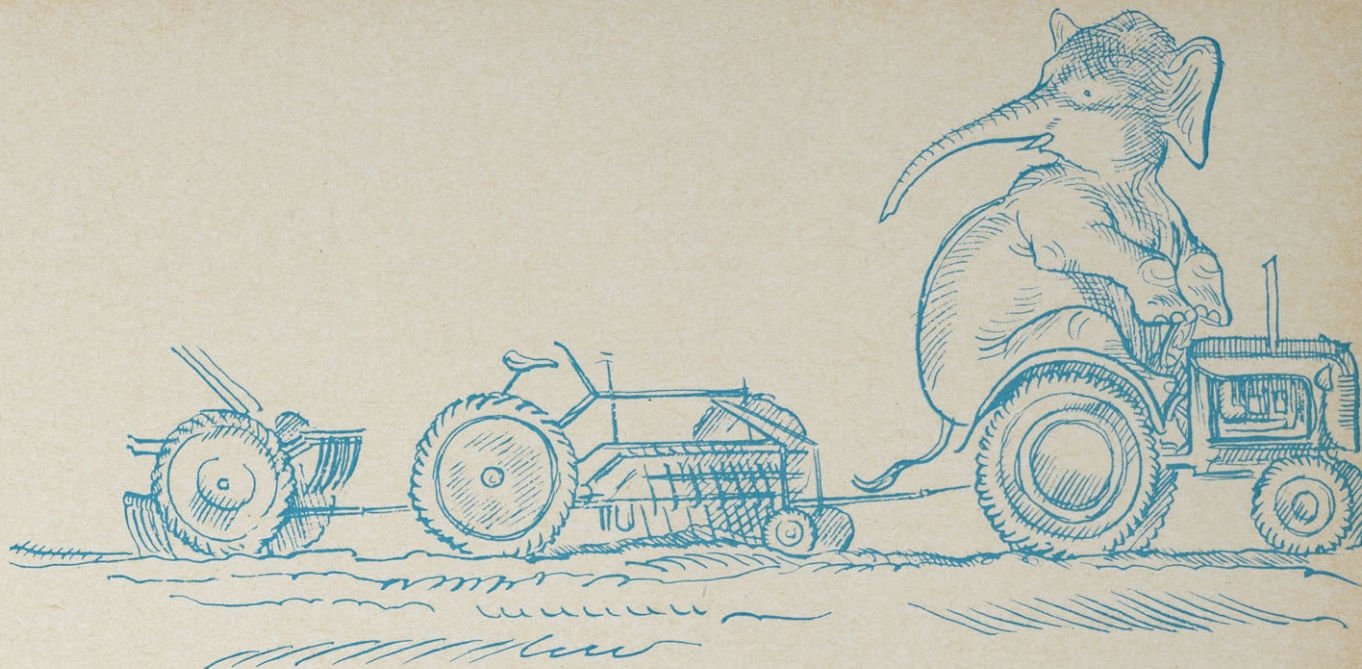
Southwestern Virginia listened to students at Virginia Polytechnic Institute who are lay readers of the Church, and heard about a small nearby mission which had been closed for lack of leadership. They have now reopened the mission, put a growing congregation on its feet, encouraged many physical improvements, inaugurated a Summer Vacation Bible School attended by fifty people, and readied the local leadership to take over. From seven communicants, the mission has grown to thirteen, plus twenty-two baptized persons.

The Ven. Charles T. Crane listened, and heard that MRI is helping to make a small world still smaller. Traveling in the Far East, Archdeacon Crane, who is Diocesan Chairman for MRI in Honolulu, visited Pasuquin in the Philippines because so many of his Hawaiian parishioners came from there. To his surprise, the people of Pasuquin wanted to talk, not about Hawaii, but about his original home town parish in Fredericksburg, Virginia, with which they have a companion parish relationship.

Two months later he was in Fredericksburg and commented, "It was as though I had traveled east to discover what I had experienced

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... involvement ...

Through Channels

in the West. For the people of St. George's, Fredericksburg, wanted to talk not of Hawaii, but of Pasquiuin."

"What are you doing that for?" responded a priest on being told by the Rt. Rev. Roger W. Blanchard, Bishop of Southern Ohio, that the Diocese of Long Island wanted to explore a companion relationship with the Diocese of Southern Ohio. The priest was not alone in his reaction to this unheard-of alliance; many others asked what these dioceses could have in common or could offer each other.

The answers came during a twenty-four-hour conference of the two jurisdictions. With the Rt. Rev. Jonathan G. Sherman, Suffragan Bishop of Long Island, and Bishop Blanchard as recorders, the group of thirty persons found that they could offer "their shortcomings, the lack of creativity, their failure to see mission in its total context, their fear of exploring areas of mutuality." Foregoing all superficialities, they chose the difficult course of "frank self-investigation of ourselves as a Christian community."

"To draw from each other's strength, recognizing each other's differences," is the way the Rev. Thomas J. Patterson of Long Is-

land put it. And they discovered, by listening to one another, that they did indeed share both points of view and problems. On the list of things to work on together is one for revamping diocesan conventions. Efforts will be made to make conventions, often an occasion only for observation on the part of the laity, a specific testing ground for developing patterns of lay participation.

Anna Mae Frerich, of the Diocese of Texas, listened, and was visibly affected, when she prepared 4,398 pounds of cargo for shipment to the diocese's companion diocese of Malawi, Central Africa. Most of the living area of her home was filled halfway from floor to ceiling with items ranging from medicine and hospital equipment to seeds and even a small gasoline-driven tractor.

These items came from as far away as Nevada and Illinois in response to a request from missionary Dr. Art Johnson and his wife, Nan, former parishioners of St. Alban's Church, Houston. A Baptist group in New Mexico sent fifty Bibles for students living on Likoma Island, and osteopathic physicians all across the country made contributions, in addition to

many from the home parish and other companion parishes in Texas.

Blind communicants in the Diocese of Mississippi will be listening to the Talking Book edition of *THE EPISCOPALIAN*, thanks to a recent subscription from St. Columb's Church, Jackson, which offers each issue for use in the diocese.

Listen, too, to the Rt. Rev. John Poole Hughes, Bishop of Southwest Tanganyika: "When we in Africa feel lonely, discouraged, abandoned, it is the prayers of the faithful people all over the world which sustain us. . . . An offering of daily, heartfelt prayer is a much tougher gift to give than to sit down once, write a check, and then forget."

The Dioceses of Northern California, Erie, and East Carolina have produced prayer cycles for and with their companion dioceses, and are encouraging the use of these throughout their dioceses.

Virginia Huntington, in an article in *The Northeast*, Maine's diocesan magazine, reminds us that prayer is also listening: ". . . Where and how, among many calls for help, do we choose one or two kinds of work? I do think that this is not only a matter of judgment, but also one of prayer. So many things come clear on our knees."

MRI

*has no end.
Some of its
more negative
viewers say,
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but Mission.”
They are so
right. MRI is
Mission.
Nothing but.
And what’s
wrong with that? ◀*

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LIVING IN A NOT-QUITE- REASONABLE WORLD

GOETHE once upset a young Englishman by saying to him, "I would not have advised you to undertake *Faust*. It is mad stuff, and goes quite beyond all ordinary feeling."

Goethe's counsel concerning *Faust* might well be the counsel of faith to "Faustian man" in the face of Easter—if for other reasons. For the cry, "He is risen!" is "mad stuff" indeed to those who "live by bread alone," or by reason's precise calculations only.

The empty tomb is no place for the sect of the slide rule. As G. K. Chesterton once put it, "The real trouble with our world is not that it is an unreasonable world, nor even that it is a reasonable one. The commonest kind of trouble is that it is nearly reasonable, but not quite! Its wildness lies in waiting."

Easter shows us the face of God as that face truly is. Good Friday exposed the face of God also, a God Who appeared unable to compete when the question was one of naked power. And, in the figure of Jesus broken against the Cross, the cynic seemed to possess ample evidence to support his mocking challenge: "If thou be the son of God, come down from the Cross. Save thyself . . . and us." But it was the "wildness that lay in waiting" that trapped him.

The Resurrection telegraphed the most exhilarating reassurance since the conviction "In the beginning . . . God" dawned upon the writer of the

first sentence of the Book of Genesis. The Resurrection dramatized a deathless hope: "God has not forsaken you. God will never forsake you. The 'man for all men' is, at once, the God for all men. Do to me what you will. My love for you is greater than your rejection of me."

For Christians the undiscourageable incentive to live and work and strive and suffer and die in this world—and to rise again—came thundering out of the Empty Tomb. The deposit of joy, which is the gift of the unshakable conviction that God will not abandon mankind, centers in the Risen Christ.

Twentieth-century Christians live on the knife edge that splits the abyss which is nuclear annihilation. But so did prenuclear first-century Christians.

Twentieth-century Christians live in daily communion with death, and with death's fraternal twin: suffering. So did first-century Christians.

Twentieth-century Christians do not know what the morrow will bring forth. Nor did first-century Christians.

But first-century Christians stoutly refused to surrender to anxiety concerning it. And neither should we.

For out of a faith which does not negate reason, but rather transcends

it, we can labor and love without edging toward the panic button.

We can grapple with the demonic powers that make a Watts or a Selma or a Vietnam morass because Christ has identified with us and helps us overcome those same powers within ourselves.

We can speak the truth in love amid hostility because He first loved us and gave Himself for us.

We can mitigate, as much as lieth in us, the weariness and pain and tragedy of a broken world because there is sufficient healing in The Broken Body.

We can live in simple joy amid the insecurities of this present age by the power and surety of the age to come.

For our future is not in doubt. Neither is our freedom to be "real persons" regardless of circumstances. For these have been won for us by the Lord of Life who holds the universe and all of its mysteries within the hollow of His hand.

"It is precisely this final nonchalance about life and death," as Dr. Reinhold Niebuhr suggests, "which includes some sense of serenity about the life and death of civilizations, that delivers the people of God from hysteria when—on occasions—the human campfires seem about to be snuffed out." This conclusion echoes the Resurrection faith: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, WE ARE THE LORD'S." ◀

BY JOHN E. HINES

WORLDSCENE

DATELINE: TOMORROW

According to rumors currently making the rounds of Vatican City, Pope Paul may soon make a new and dramatic bid to end the war in Vietnam. . . . Look for a new crisis in Church-State relations as law suits now being filed across the U.S. begin questioning the constitutionality of President Johnson's \$1.1 billion aid to education program which, in part, provides public funds for parochial schools. . . . Churches around the world have begun to mount a major offensive to meet emergency human needs in 1966. Relief agencies are predicting that '66 will be a "Year of Human Disasters," with mounting famine and new social disorders.

NCC General Board Takes Actions on Red China

At its winter meeting in St. Louis, Missouri, the General Board of the National Council of Churches recommended that the United Nations admit Red China into membership. Passed 90-3, with one abstention, the measure also stressed that present tension between the U.S.A. and Communist China is the result of actions by "both sides," and that "both also have a responsibility for improving relations."

The General Board also affirmed its opposition to the Red Chinese aggression against some of their neighbors, and to their active opposition to peaceful coexistence with the non-Communist world. The churchmen recommended that the U.S. Government seek ways to seat Red China in the UN without withdrawing U.S. support of the Nationalist Chinese Government in Taiwan.

One of the three churchmen op-

posing this resolution was Mr. William Ikard II, a newly elected Episcopal layman from Mesquite, New Mexico. Others in the Episcopal delegation to the General Board of the NCC supported the action, which outlined a six-point program for bettering U.S. relations with mainland China: (1) exchange visits between churchmen of the two nations; (2) thawing of the visa freeze; (3) renewed nonmilitary trade; (4) student exchanges; (5) negotiations on international disputes between the two nations; (6) technical co-operation in such matters as birth control and food production.

In two other actions, the NCC policy makers created a new Advisory Committee on Peace, and voted unanimously to call on all U.S. citizens to "resist any effort" to curtail freedom of speech, assembly, and petition "especially in this time of international crisis and domestic conflict."

Episcopal Leaders Deplore Actions in Delta Dispute

A telegram from Memphis, Tennessee, started a chain reaction which ended in a major debate when the Episcopal Church's Executive Council met on February 8-10 for its first quarterly session of 1966 at Seabury House, Greenwich, Connecticut. The wire concerned the Negro "live-in" at Greenville, Mississippi.

A week before, the National Council of Churches' Delta Ministry, a project headed by Episcopal Suffragan Bishop Paul Moore, Jr., of Washington, D.C., and designed to aid impoverished Mississippi Negroes, had a part in calling some 700 unemployed Negroes to a conference at Edwards, Mississippi, in protest over the lack of Federal re-

lief funds. To dramatize their plight in the unusual cold snap gripping the Delta region, seventy of the unemployed, accompanied by clergymen of several Churches, marched on the U.S. Air Force Base a few miles away at Greenville, Mississippi.



pi, and occupied an unused barracks until they were forcibly evicted the next day by about 150 Air Police (see photo).

When Mr. Charles M. Crump of Memphis, Tennessee, a member of the Episcopal Church's Executive Council, heard of this action, he immediately wired Presiding Bishop John E. Hines to ask that Bishop Moore be invited to Executive Council to explain the Delta Ministry's support of unlawful breaking and entering of Federal property. Instead, the Rev. Quinlan Gordon, a member of the Executive Council staff, spoke in behalf of Bishop Moore. Mr. Gordon explained that Federal funds had been withheld by local Mississippi authorities and that the "live-in" was the only way the Negroes had of attracting Federal attention.

Still unsatisfied, Mr. Crump proposed a resolution rapping the Delta Ministry for its part in the

incident. During the ensuing debate, Bishop Robert DeWitt of Pennsylvania opposed the move. He termed the civil rights struggle a war: "war will not always be neat . . . and to that war we are called." Bishop George Murray, Coadjutor of Alabama, countered with the assertion that "breaking the law is a two-edged sword," which can work against as well as for Negro rights in the South. The Rev. Birney W. Smith, Jr., of Galveston, Texas, elected from Province VII, said that in this case breaking the law was the only way people could say, "Man, I'm here."

Mr. Stephen C. Shadegg of Phoenix, Arizona, urged the Council to take a strong stand against all lawbreakers. Mrs. Harold Sorg of Berkeley, California, pointed out that two laws had been broken, one when the local authorities refused to pass along the Federal funds to the unemployed, the other when the unemployed broke into the base. The first, she felt, was the more serious crime, because it caused human suffering, whereas the second hurt no one. Following the long debate, the Council amended and passed Mr. Crump's resolution. In final version it "deplored" both the withholding of Federal, state, and local aid funds for the poor, and the unlawful action of the Mississippi Negro group.

In another significant action on the racial front, the Council voted to up the Episcopal Church's 1966 Church and Race appeal from \$100,000 to \$150,000, and earmarked \$50,000 from funds already on hand for immediate use in the civil rights struggle. The Council also adopted, after slight amendment, a series of guidelines for action in racial crisis areas prepared by the Episcopal Society for Cultural and Racial Unity (ESCRU), and urged all dioceses to study them in anticipation of a "serious danger of explosion" on the race front in northern cities during the next few months.

Bishop Hines Critical Of Current NCC Policy

Taking issue with the National Council of Churches' current policy of backing specific pieces of legislation before the U.S. Congress, Pre-

siding Bishop John E. Hines told the last meeting of the Episcopal Church's Executive Council that he thought Churches should offer general backing for some laws, but not endorse this particular bill or that. But Bishop Hines also defended the right of Episcopal delegates to the NCC to vote as their consciences dictate when under no specific recommendation from their parent Church. He spoke just before the Council approved a list of forty-three Episcopal delegates to the National Council's General Assembly, twelve of whom will also serve on the NCC General Board.

World Council Elects The Man from Missouri

Like busy executives everywhere, the 100 church leaders—thirty from the U.S.A.—who gathered in Geneva, Switzerland, in February for the annual meeting of the World Council's Central Committee were worried about personnel problems. Ever since Dr. W. A. Visser 't Hooft announced his plans to retire as the Council's pioneering general secretary, they had been searching for a successor.



Left to right: Dr. Franklin C. Fry, Dr. Eugene C. Blake, Archbishop Iakovos, and Dr. Willem A. Visser 't Hooft

This year they finally agreed upon a man with shoulders broad enough to bear the heavy load: Dr. Eugene Carson Blake, chief administrative officer of The United Presbyterian Church U.S.A. and long known to Episcopalians for his leadership in ecumenical activities. Born in St. Louis, Missouri, in 1906, Dr. Blake played varsity football at Princeton University, was graduated from Princeton Theological Semi-

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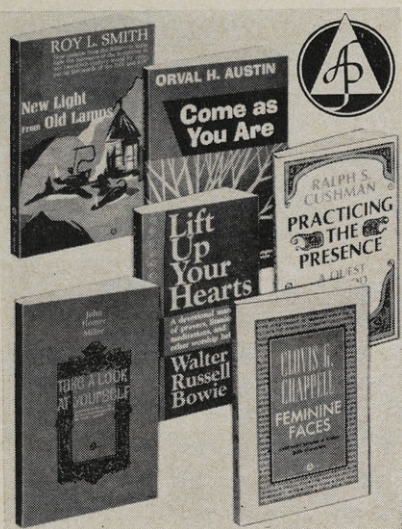
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WORLDSCENE

nary, and has long been active in U.S. and world Christian affairs. He will assume his new position later this year, and will serve until the WCC's Fourth General Assembly at Uppsala, Sweden, in 1968, when he could be elected for a second term.

Reaction from leaders of the world's Churches was immediate. Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, wired his "warmest congratulations." Mr. Peter Day, ecumenical officer of the Episcopal Church, called him a man of "vision." Dr. Ben Herbst, president of the United Church of Christ, termed him a "rare combination of able administrator, diplomat, and courageous leader."

Turning from this major task, the Committee rejected the resignation of its presiding officer, Dr. Franklin Clark Fry of the Lutheran Church in America, who felt that there should not be too many North Americans in top WCC posts. The Committee then elected Dr. J. Russell Chandran, one of India's leading Christian theologians, to fill the newly created vice-chairmanship. In another personnel action, the Central Committee appointed the Rev. Philip A. Johnson, a veteran Lutheran communicator, as associate executive secretary of the WCC in the U.S.

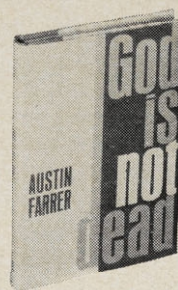
In other matters, the Committee: adopted a \$990,000 program for 1966, and accepted membership applications from four new Churches: The Episcopal Church of Brasil; the Orthodox Church of Czechoslovakia; the United Church of Zambia; and the Malagasy Lutheran Church.

Executive Council Adopts Record Program for 1966

The Executive Council of the Episcopal Church adopted a \$13,-462,404 program for 1966 at its first quarterly meeting of the year. This is \$1,031,366 more than last year's program. The projected amount will be raised through pledges from dioceses and districts ranging from the Diocese of New York's \$625,000 to the Missionary

Continued on page 52

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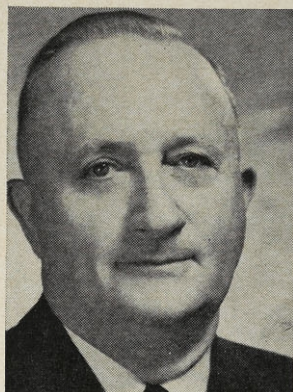
THE VIETNAM WAR: SPECIAL NEWS DIALOGUE

As the Vietnam debate rages through the halls of Congress, college classrooms, and interchurch councils, Episcopalians have begun dialogue, within the Church, concerning the pros and cons of U.S. actions on the bloody peninsula.

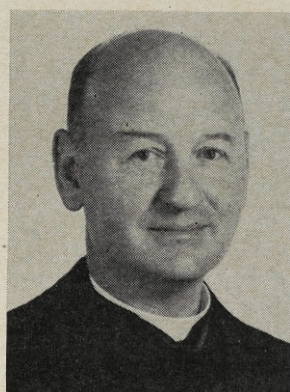
A short time ago, the Church's sixteen - member International Peace Advisory Committee issued a nine-page white paper entitled *Peace in Vietnam: The Christian Commitment*, which raised a number of critical questions concerning the Vietnamese war (see *Worldscene*, February issue). In an attempt to clarify the differing points of view, THE EPISCOPALIAN brought together three churchmen, conversant with the issues, over an interstate telephone hookup and recorded their discussion.

The Rt. Rev. William Critten-den, Bishop of Erie, is chairman of the Church's International Peace Advisory Committee. Dr. George Brodschi is executive director of the International Center at the University of Louisville in Kentucky. By appointment of the Rt. Rev. C. Gresham Marmion, Bishop of Kentucky, he is also chairman of the diocesan Committee on International Relations. Mr. C. Matthew Gilmour, a Salt Lake City lawyer, is chairman of the District of Utah's International Affairs Committee, chairman of the district's Department of Christian Social Relations, and vice-chairman of that department in the Eighth Province. Associate Editor Thomas LaBar served as moderator of the dialogue, which, edited slightly for publication, follows.

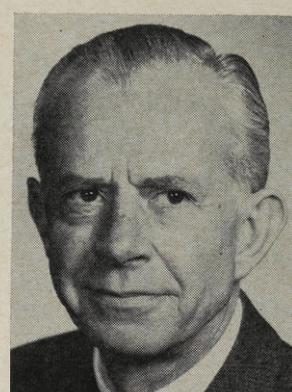
BP. CRITTENDEN: My own personal interest in this goes back to last summer when I visited Vietnam. . . . I found this fact-finding trip very helpful when our committee was called upon to write a position paper on the war. . . . We [the committee] did several things which really came out of Christian ethics. . . . This is our primary concern, the arousing of Christian conscience, because Christian principles don't take a vacation when the country goes to war. . . . In our report we stressed



Dr. Brodschi



Bishop Critten-den



Mr. Gilmour

several things. All of us have to have faith in the worth of all people in the image of God. We must support the right of self-determination of all people. We, as churchmen, must renew emphasis on peaceful, nonmilitary, positive answers to international problems. . . . The overall Christian point that we must never forget is the dignity of all people. . . . The people of Vietnam particularly are being used as victims of a war situation where two ideologies are trying to prove a point.

MODERATOR: Dr. Brodschi, would you care to comment?

DR. BRODSCHI: I want to say, first, that I am not a warmonger. As an officer in World War II, I learned to despise war very much. Anyone who tries to be a good Christian must love peace. . . . Yet there are times when we as Christians must of necessity use force. Now, how does this principle apply in the case of Vietnam? . . . After World War II a balance of power was struck between communism and the free world. [It stretched] along an uneasy line from Reykjavik, Iceland, through the Scandinavian peninsula, Germany, Greece, Turkey, Iran, the Indian peninsula, Thailand, Vietnam, the Philippines, Formosa, Korea, to Japan. What we must remember is that the Vietnam crisis is not the first along this uneasy line. In 1946 and '47, we had a similar situation in Greece. . . . A few years later it was Korea. . . . So I do not think

that the situation in Vietnam is any different from Greece or Korea. I just don't understand why it's being blown out of all proportion. Furthermore, we hear a great deal about the inhumanity of bombing North Vietnam. But what about the people of South Vietnam? If we pull out of the war, there will be immediate disaster that will cost the lives of hundreds of thousands. All the people who have supported the fight for freedom will be liquidated. . . . Another point is that if Vietnam falls, Laos, Cambodia, Thailand, and Burma will be next. Once this happens, the balance of power will definitely shift to the communists, and then God help the human race.

MODERATOR: Mr. Gilmour, what are your feelings on this matter?

MR. GILMOUR: From my point of view, I think it's necessary for us, individually and as a Church, to take a look at the general predicament and situation in which man finds himself today. This predicament is unique and without parallel in human history. . . . He lives today, as we all know, when time may be running out. . . . Man, in short, is a little individual, a stranger and afraid, alone in a world he never made. He is severed from the land, from himself, severed from his job. . . . It is quite apparent, to me, that the answer to the question of war and peace lies in a reconciliation, and a synthesis where law and love and reason burn together in one

clear white flame. . . . And it's a matter of historical truth, I think, that in this day, when the world is smaller than Rhode Island in 1787, . . . peace can only be secured through world law. That means the strengthening of the United Nations, and a vast shift in our present methods of thinking and looking at things in the same old fashion before the bomb arrived in history. I think that law coupled with love and reason working through a specific juridical agency—namely, the United Nations—is the force in which the hope of mankind lies.

BP. CRITTENDEN: May I comment at this point? . . . I was interested in hearing what both my friends said, and I . . . was particularly interested in, and would probably agree with, Mr. Gilmour . . . when he said that this is a unique predicament. I think in a way this is . . . the key to the situation, and this is why I have to—I won't say take issue with Dr. Brodschi, but the question is one of emphasis. . . . As I understand him, he talked a great deal about the balance of power and the containment of communism. . . . I don't think that fundamentally you can build a case on either. . . . There's much more involved. . . . I don't buy his domino theory to begin with, but that's a personal thing . . . one government toppling because another does . . . I also think a very important question is how are we going to handle the legitimate aspirations of these emerging societies with such a thing as the balance of power concept? . . .

DR. BRODSCHI: Let me explain my philosophy. We have been tricked by the communists two or three times, and we would not like to be tricked again by the communists. But this is not something permanent; it's temporary. In my conception of the march of human society toward freedom, toward a better society, toward God, it takes time. This time flows in our favor. For instance, today, aren't more people free than three hundred years ago? It takes time for

mankind to march toward freedom. . . . If we put our hands down now, the enemies of God will take over. . . . If you and Mr. Gilmour would like to see this, it is all right with me, but I appeal to your Christian consciences to think what a massacre there would be in South Vietnam if we pulled out tomorrow. On the other hand, if we can put the United Nations on a more realistic basis, then through the rule of law we can bring peace to the world. We have twisted the Vietnam conflict all out of proportion.



MODERATOR: Dr. Brodschi, your historical analysis was in terms of the balance of power.

DR. BRODSCHI: I told you that was only temporary. . . . When the human family is well provided for, this will change. But for the present the realistic course is the balance of power. This will give the world time to work toward a better future.

MODERATOR: But Bishop Crittenden has made the point that Vietnam is a unique situation.

DR. BRODSCHI: And I don't agree. I think Vietnam is not a unique situation. . . . It is exactly the same situation as in Greece in 1946 and '47 and the beginning of '48.

BP. CRITTENDEN: Well, I would have to object to that . . . I don't know how Mr. Gilmour would feel, but . . . I don't think any of us—at least, I don't—want our troops to pull out right away. I don't think it's a question of pulling out. But I do think there is very real danger of escalation and a major land war. But even more important—and this is what makes [Vietnam] unique, which wasn't true to the same extent in the Greek war . . . is simply that . . . nuclear bomb development has

reached a point where, if we start getting into a nuclear war with China or anybody else, the whole world will be dragged in.

DR. BRODSCHI: Let us pick up this thread. . . . The bomb . . . was dropped on Hiroshima in 1945?

BP. CRITTENDEN: Yes.

DR. BRODSCHI: The Greek situation was in 1946.

BP. CRITTENDEN: Oh, yes. But China did not give any indication of having the atomic bomb at that point. . . .

DR. BRODSCHI: You mean that if one party has the bomb, it's O.K. But if other parties have it, it's too bad?

BP. CRITTENDEN: No, I don't mean that at all.

DR. BRODSCHI: It's a matter of principle, just the same.

BP. CRITTENDEN: I mean that if more—if everybody—has the atomic bomb, the danger becomes much, much greater.

DR. BRODSCHI: I don't want to be difficult, but I will tell you just one thing. I was in the war about seven years. If you believe you are a different kind of dead when you are shot by a bullet or by a 50 megaton bomb, I assure you you are greatly mistaken.

MR. GILMOUR: Let me intervene just a second. It seems to me that the main issue is not just Vietnam, important as that is. . . . Yesterday it was Greece and Korea, and today it's Vietnam, while tomorrow . . . the problem may bubble up in any spot on the globe. The issue really is war itself. War is a disease and a scourge and a plague that we must eradicate.

BP. CRITTENDEN: I agree.

MR. GILMOUR: And we see historically that the efforts to abolish war are relatively new. Certainly as Christians, our record on this is not too good. There has been very little really creative thought given to it.

BP. CRITTENDEN: May I say a

word here? I certainly like the emphasis of Mr. Gilmour. Because what most of us forget is that our Christian principles are put into the background when we reach an emergency of this sort. . . . In fact, I'd like to remind everybody that in the first century, until the year 175 A.D. . . . no Christian . . . could bear arms at all. He was excommunicated if he bore arms. And it was only after Constantine became emperor in 272 A.D., and a Christian, that the whole question of the "just war" theory came in. This was later reinforced by St. Thomas Aquinas in his definition of a "just war." Then later, of course. . .

MR. GILMOUR: That was the time when the man, when the soldier, had the Cross in one hand and the sword in the other.

BP. CRITTENDEN: Yes. . . . But in the early Church—and we can't forget this, right or wrong—the Christian was a pacifist. I'm not a pacifist, but the fact remains that the early Christian was. I think we must remember that. Not because I want to make everybody a pacifist. This seems impractical, but it does remind us that the Christian's first obligation is to try to look at this thing in love.

MODERATOR: Then you feel that a Christian may fight in a just war, but must not fight in an unjust war?

BP. CRITTENDEN: This is the position of a majority of the Churches in the world. Probably 90 percent of all the Churches have stated this in some way.

MODERATOR: Would you judge Vietnam to be a just or unjust war?



BP. CRITTENDEN: That's the question. Is this a just war? I think if you look at it in the perspective of politics and history, as Professor Brodschi does, you can say it is. But if you look at it from the point of view of the wider concept of the application of the principle of world law and world gov-

ernment and so on, I would question it. Because the situation doesn't come into the perspective of what I think is the Christian perspective. I think the real question is whether this is a just war.

MODERATOR: You mentioned a while back, Bishop Crittenden, that the U.S. has not put enough emphasis on a peaceful solution to the Vietnam conflict. What more could President Johnson have done, during the past few months?

BP. CRITTENDEN: He could have listened to the military advisers on the other side. People like retired General Gavin who, like others, believes, for example, that we should think in terms of fortified enclaves on the coast and not escalate the war with hundreds of thousands of men going in; and stop the bombing.

DR. BRODSCHI: I think such Maginot Line thinking, which has now become enclave-line thinking, is unfortunate.

BP. CRITTENDEN: But, Dr. Brodschi, you're again oversimplifying it and comparing it to the Maginot Line. I think, along with that, you have to have a great deal of political negotiation. You have to have a great deal of propaganda going into the villages. You have to have a great deal of emphasis on bringing the world force, world argument, world opinion, into this. You've got to go back to the UN again and again for help.

DR. BRODSCHI: That's right. But if you have a moral organization composed of not very moral members, it's difficult.

MR. GILMOUR: But I think the time in history has come, and I would hope myself, that with the power President Johnson has now—and I must say that with the peaceniks on one side, and the escalators on the other, he is steering a very steady course . . . and with the position the U.S. has in the world today . . . if, [as in the time of] Woodrow Wilson, there could be some big change of direction where the whole weight of the Churches and the U.S. [was] put behind world peace through law, through the UN, this would

give that very able man, Mr. Goldberg, some latitude for creativity. Because time may be running out on us under the stress of this nuclear cloud from which we all look in the opposite direction.

BP. CRITTENDEN: I say amen.

MR. GILMOUR: As a bishop of the Church, what do you feel the function of the Church should be?

BP. CRITTENDEN: I think . . . our fundamental job is to get the world concerned about it. I think in the back of everyone's mind there is concern about the war, but as I go around the parishes in the local communities, unless somebody comes face to face with the war through a relative or a son in the armed forces, he goes his merry way and thinks little about it. He just says, "Oh, the President or the government will run it, so why should we worry about it?"



MODERATOR: That's not very Christian at all, is it?

BP. CRITTENDEN: This is the real problem. Christians have got to start believing in Christianity. That is, Christianity does have something to say about this. Not about the method of the war, not a critique of foreign policy, per se. But it has something to say about the ethical—the moral—values, the human life involved, the suffering of the people by the thousands, the death of our soldiers. . . . This can be related to such things as the UN and world government. But more than ever we must be concerned with this constant placing of the idea that there is a better way. . . . I think we are losing sight of this, and this is why I'm concerned as a bishop of the Church. I want our people to react. I think our committee's statement is—I won't say extreme, but a little pointed. This was done with the purpose of arousing reaction. We want to arouse reaction. We want to get people thinking about it, and bringing Christian emphasis back into the picture. ◀

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WORLDSCENE

District of Colombia's \$500. All these funds will go to finance the Church's national and international work during the year.

Dr. Lindley M. Franklin, Jr., treasurer of Executive Council, reported that although last year's receipts fell \$328,910 below the Church's goal, nearly twenty jurisdictions contributed more than they originally pledged.

Following this report, the Council passed a recommendation urging the Church's 1967 General Convention in Seattle, Washington, to adopt a new Partnership Plan which would abolish the present system of assigned quotas. Under the Partnership Plan, each parish and mission, and each diocese and district, would be asked to give annually to the General Church Program in nation and world at least as much as it keeps and spends on its own programs. Dr. Franklin also noted that the General Church Program had received over \$99,000 from investments, and \$12,000 from legacies.

• Other financial statements for 1965 showed that the Church School Missionary Offering had reached a total of \$317,918; and the Good Friday Offering, a total of \$100,366, the largest portion of which went for work in the Near East.

• Canon Almon R. Pepper, director of the World Relief and Inter-Church Aid Fund, called for contributions totaling \$633,185 for 1966, and reported that monies received last year were used for such projects as refugee resettlement, disaster aid during the Alaskan earthquake, and hurricane relief in Trinidad.

• In the area of Mutual Responsibility and Interdependence in the Body of Christ (MRI), the Council heard the MRI commission say that 127 projects involving \$900,425 were now underway for what was called a "good beginning."

• The General Division of Women's Work reported that in 1965 more than \$400,000 of United Thank Offering funds had been disbursed to a variety of projects, including St. Ann's Home for mentally retarded women and girls in Western Massachusetts; St. Peter's

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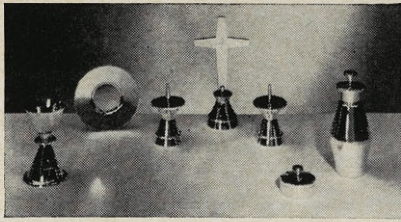
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College in Haiti; and Exodus House, a new project for narcotics sufferers in New York City. The Women also reported that they had received requests for an additional \$4,500,000 in capital needs through the U.T.O.

• Turning to other matters, the Executive Council appropriated \$14,000 to construct a staff residence for St. Christopher's mission in Utah; \$28,000 for a farming and educational project in Guatemala; and additional funds to support a clergy exchange program with Japan, a clergy residence in East Africa, and to send an anesthesiologist to a hospital in India. The church leaders approved a new companion-diocese relationship between Milwaukee and Masasi in East Africa, and extended two other such relationships—Michigan-Alaska, and Chicago-Zululand-Swaziland.

Christian Leaders Urge New Paths to Peace

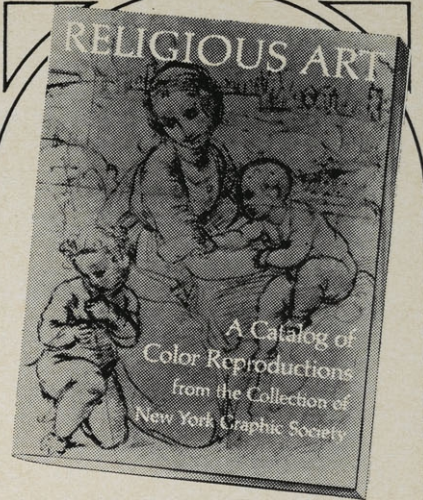
Pope Paul VI is prepared to fly to the United Nations again, or to go to Vietnam if all parties are agreeable, a high Vatican source revealed recently. His first purpose would be to ask for arbitration of



the current crisis by neutral UN nations, and his second would be to urge a summit conference of world leaders to find a peaceful solution to future conflicts.

Meeting in Geneva, Switzerland, the Central Committee of the World Council of Churches, after calling upon the U.S.A. to stop bombing North Vietnam, and North Vietnam to end its infiltration tactics in South Vietnam, also urged an international disarmament conference as the "best hope" of the future (see special news dialogue on Vietnam).

Further moves on the peace front are expected to come from the first National Interreligious Confer-



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WORLDSCENE

ence on Peace, which brought both Christian and Jewish leaders together in Washington, D.C., March 15-17 to expose the facts, and explore possible solutions to the war in Vietnam.

Geneva and Vatican Unite In Historic Relief Plan

A significant move toward greater Protestant-Roman Catholic cooperation was made when Vatican and World Council of Churches authorities agreed to coordinate their relief programs for famine victims in India and Africa.



Spurred by the new ecumenical climate and the mounting toll of human disasters around the world, the Christian leaders made a simultaneous, joint appeal from World Council headquarters in Geneva, and from Vatican City, for steps to meet not only immediate needs, but to prevent a recurrence of needs. They urged an increase in joint consultation and planning "in order that there shall be a manifestation of concern and care of the whole Christian community for those who are suffering."

A joint Roman Catholic-World Council working group will soon be set up, which, in addition to other cooperative ventures, will rush 22 million pounds of flour to India, and will help administer a three-million-dollar, three-year program aimed at increasing water resources, reclaiming land, and improving agriculture.

Anglican Move for Fixed Easter Date

The Church of England has voted for a fixed day for Easter: the Sunday following the second

Saturday in April. Both the World Council of Churches and the Roman Catholic Church have indicated a desire to establish a fixed day if a consensus can be reached throughout Christendom. For nearly 400 years, since the reform of the Julian calendar by Pope Gregory XIII in 1582, the arrangement has been that Easter falls usually on the Sunday after the full moon which follows the vernal, or spring, equinox (one of the two times a year when the days and nights are equal). This has meant that the date varies over a range of thirty-five days, from March 22 to April 25. In Eastern Orthodox Churches, because of a different basis for calculation, the celebration of Easter can be on the same day as in the Western Churches, as it is this year, or as much as five weeks away.

Bishop DeWolfe Buried At Garden City, N.Y.

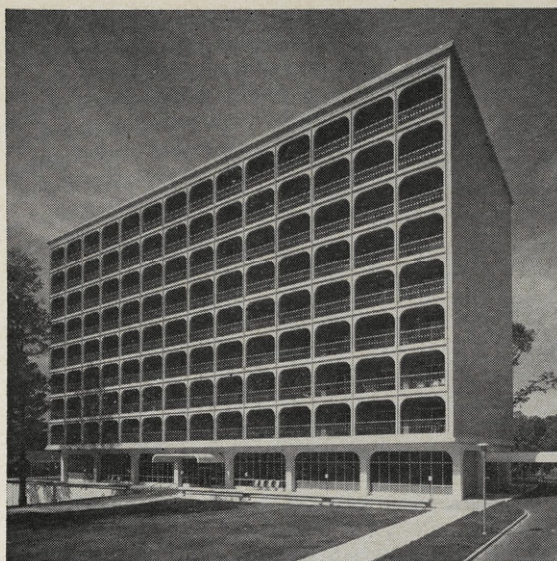
Following the burial office and a requiem at the Cathedral of the Incarnation, Garden City, Long Island, the Rt. Rev. James Pernette DeWolfe was buried within the diocese he had served for twenty-three years as bishop.



Born in Kansas City, Kansas, in 1895, Bishop DeWolfe was ordained in 1919, began his ministry at St. Peter's Church, Pittsburg, Kansas, and later became rector of St. Andrew's in Kansas City, Missouri. In 1934, he was called to be rector of Christ Episcopal Church, Houston, Texas. Six years later, he was chosen Dean of the Cathedral of St. John the Divine, New York, New York, and within eighteen months was elected to the episcopate.

During his long jurisdiction over the Diocese of Long Island, he established a new seminary aimed at late vocations for the

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WORLDSCENE

priesthood, spearheaded the building of more than twenty new mission churches, reorganized a Brooklyn hospital, began work among Spanish-speaking residents of Brooklyn, organized Episcopal Charities to support diocesan institutions, and founded a summer camp for boys and girls.

Bishop DeWolfe is survived by three children, one of whom is the Rev. James P. DeWolfe, Jr., rector of All Saints', Fort Worth, Texas, and thirteen grandchildren.

THE PRICE OF POVERTY

"Up until now the churches have just been running an ambulance service for the poor," Canon Almon R. Pepper, director of the Episcopal Church's Christian Social Relations Department, told THE EPISCOPALIAN. "Now," he continued, "we are trying to get at the root of the problem."



Canon Pepper made these comments after announcing the appointment of the Episcopal Church's first staff assistant for poverty programs, the Rev. Charles L. Glenn, Jr., a 26-year-old Episcopal priest. A graduate of Harvard and the Episcopal Theological School, Cambridge, Massachusetts, Mr. Glenn left the Diocese of Massachusetts to assume his new duties.

Creation of the new position followed a move by a coalition of Roman Catholic, Jewish, and Protestant leaders who met in Washington, D.C., in January to put the Federal Government on notice that it intends to participate in, and criticize, if necessary, the Administra-

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tion's war on poverty. The Inter-Religious Committee Against Poverty (IRCAP), composed of the National Catholic Welfare Conference, the Synagogue Council of America, and the National Council of Churches, plans to "rally the full weight" of Christians and Jews behind a massive antipoverty campaign.

To implement this, the committee will set up a permanent professional staff which will carry out its six stated objectives, which are, in part:

(1) to witness to the fact that the moral and economic price of poverty is too high in a society which has the resources and technological means to eradicate it;

(2) to study and evaluate current policies of both Federal and voluntary antipoverty agencies;

(3) to apply the "common ethical insights" of the three religious groups to the goals and standards of the nation's antipoverty program;

(4) to "stimulate and coordinate" antipoverty efforts of religious bodies and institutions;

(5) to encourage the formation of corporate religious action on poverty at both national and community levels;

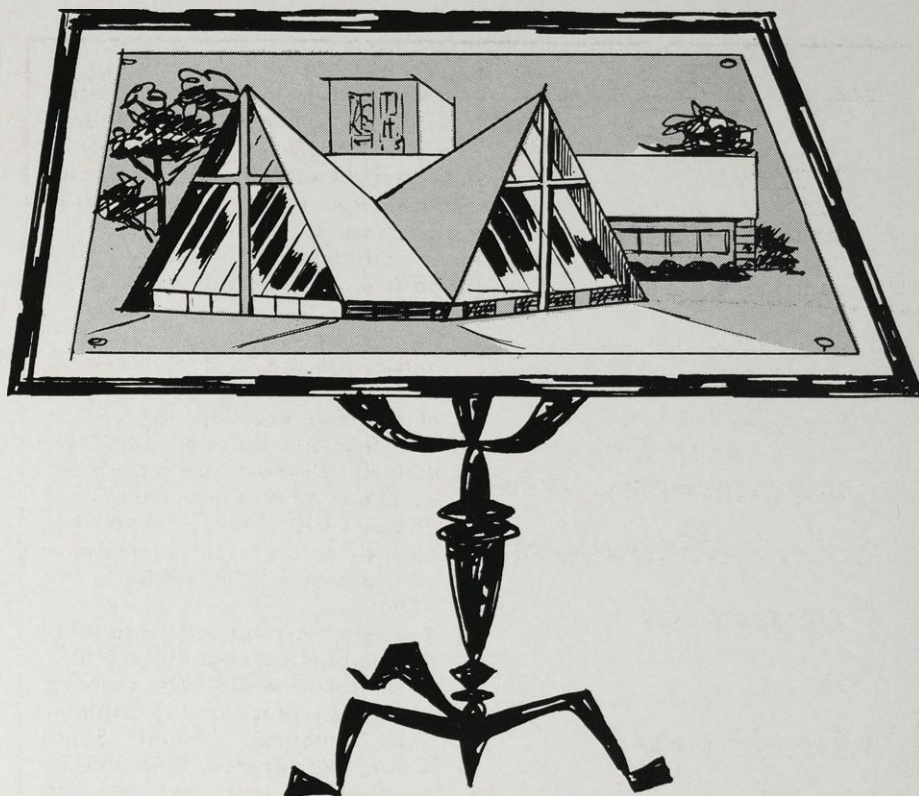
(6) to encourage government and private antipoverty agencies to enter new areas where current programs do not penetrate.

Presiding Bishop Corrects National Magazine Article

In a recent issue of *Look* magazine, Bishop James A. Pike of California told senior editor Christopher S. Wren, "I've jettisoned the Trinity, the Virgin Birth, and the Incarnation." Bishop Pike's explanation of some of his theological views were followed by Mr. Wren's remark that such views "prompted the latest heresy charge, of which he was acquitted."

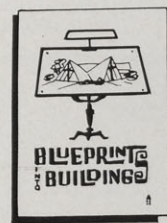
After reading the article, Presiding Bishop John E. Hines sent a letter to the editors of the magazine. He pointed out that "Bishop Pike has never been 'cleared' of heresy charges by his fellow bishops," because he has never been so charged in a legal or canonical sense.

"At the last meeting of the House



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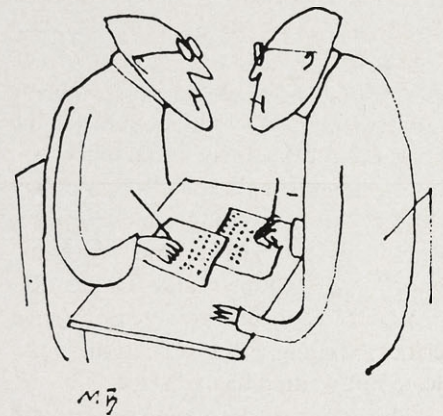
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of Bishops," Bishop Hines wrote, "a committee of that House dealt with an informal accusation circulated by private individuals against Bishop Pike. The committee reported, in words which the House affirmed as its own, that he 'is not on trial in this House, nor does the present accusation . . . have standing among us.'" (See *THE EPISCOPALIAN*, November, 1965.)

In sending this letter, the Presiding Bishop was obviously neither



agreeing nor disagreeing with Bishop Pike's main theme, but just correcting one specific point in the article. Bishop Pike's chief point in the *Look* interview, which unfortunately reached the newsstands alongside newspaper reports of his son's death, was that a Christian must rethink his religion in a secular age. At one point in the article, Bishop Pike asserts, "God creates and breaks through us, and preeminently in Jesus Christ."

MEETINGITIS

Church conferences and meetings which keep clergymen away from their people have been attacked by a newly appointed Anglican vicar in the February issue of the *Chelmsford Diocesan Review*, Chelmsford, England. The Rev. Paul Berg of Rainham, Essex, describes the clergy's busy round of meetings, conferences, and special subcommittee sessions as "meetingitis." Further along, he asks, "Is this the devil's latest weapon for disarming the Church? Once Christians were tortured, burnt, and crucified. . . ."

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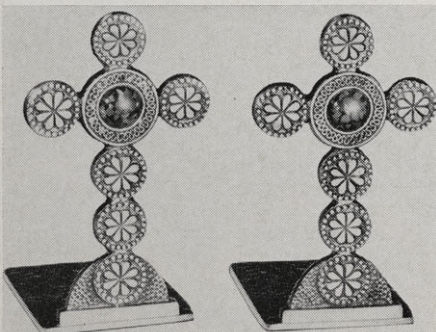
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Writing in the *New York Review of Books*, F. W. Dupee called the book "the best documentary account of a crime in existence." Dame Rebecca West, writing in *Harper's*, called it a "grave and reverend book." Mr. Dupee and Dame Rebecca, of course, are distinguished critics, writing after reflection. They were not writing hasty "reviews."

This reviewer can only agree with Mr. Dupee, Dame Rebecca, and other critics across the country who say that Mr. Capote has done an unsurpassed job of reporting. If any doubt that reporting can be an art, their doubts will be stilled by reading *In Cold Blood*.

It is being read by everybody everywhere, probably because it is absorbing reading, as nearly a perfect job as we are likely to see in many a year. But one question nags this reviewer: After six years of painstaking work spent in building up a scrupulously accurate, painfully truthful narrative of a gruesome crime committed by two unfortunate and callous criminals, and after all we have read and heard about this book, can we avoid asking whether it has any significance beyond its power to engross?

The crime itself—the brutal slaying of a family of four, which netted a pair of binoculars, a radio, and less than fifty dollars to the murderers—is not unusual in literature or in life. One is reminded of the murder of the old woman in *Crime and Punishment*, of Lafcadio's mur-

der of the stranger in *Les Caves du Vatican*, of certain crimes in Balzac and Zola and other writers of the period when it was fashionable to speculate about the "gratuitous act."

The murder of the Clutter family in Holcomb, Kansas, by Richard Hickock and Perry Smith was apparently "unmotivated," like Lafcadio's crime. The "unmotivated" crime always turns out to have a motive, of course, though the real motivation is often unconscious. Perhaps it would be closer to the truth to call this sort of crime "senseless," as opposed to the crime for great financial gain or the *crime passionnel*, both of which are more humanly understandable, however wicked.

It has been said that the senseless crime is growing more common, and heaven knows there are many, so many that only the odd ones receive national press coverage. But senseless crimes have been happening in this country for at least 150 years, probably for a good deal longer. Could it be that we are especially interested in this kind of crime today because we want some sort of explanation? It is disturbing to have senseless murders of innocent people being committed every day by unfortunate juveniles who are forever lost.

It *can* happen to us. We cannot protect ourselves against the irrational crime, which happens "for no reason," as we like to think we can against crimes for gain or jealousy. And some of us, at least, experience an occasional twinge of hostility or callous indifference (the crowds who stand and watch while murder or suicide is committed) which give rise to the uneasy suspicion that we, too, may have in us something irrational and explosive, which, given a certain set of circumstances. . . . At this point, we usually dismiss the thought and turn back to whatever we were doing.

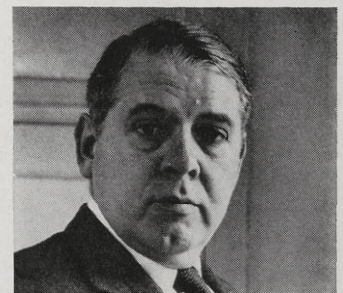
In Cold Blood does not, in our

opinion, add anything to our sociological or philosophical or psychological knowledge of crime, or of crime in America, or the American scene, or the juvenile problem. If its "significance" goes beyond an absolutely first-rate, wholly engrossing, account of a crime and the people involved in it, then it must be in the experience of the individual reader. Here he is given the opportunity to entertain some rather uncomfortable suspicions about himself, and about the humanity he shares with the rest of us. Who would ask for more?

—WILLIAM KENNEDY

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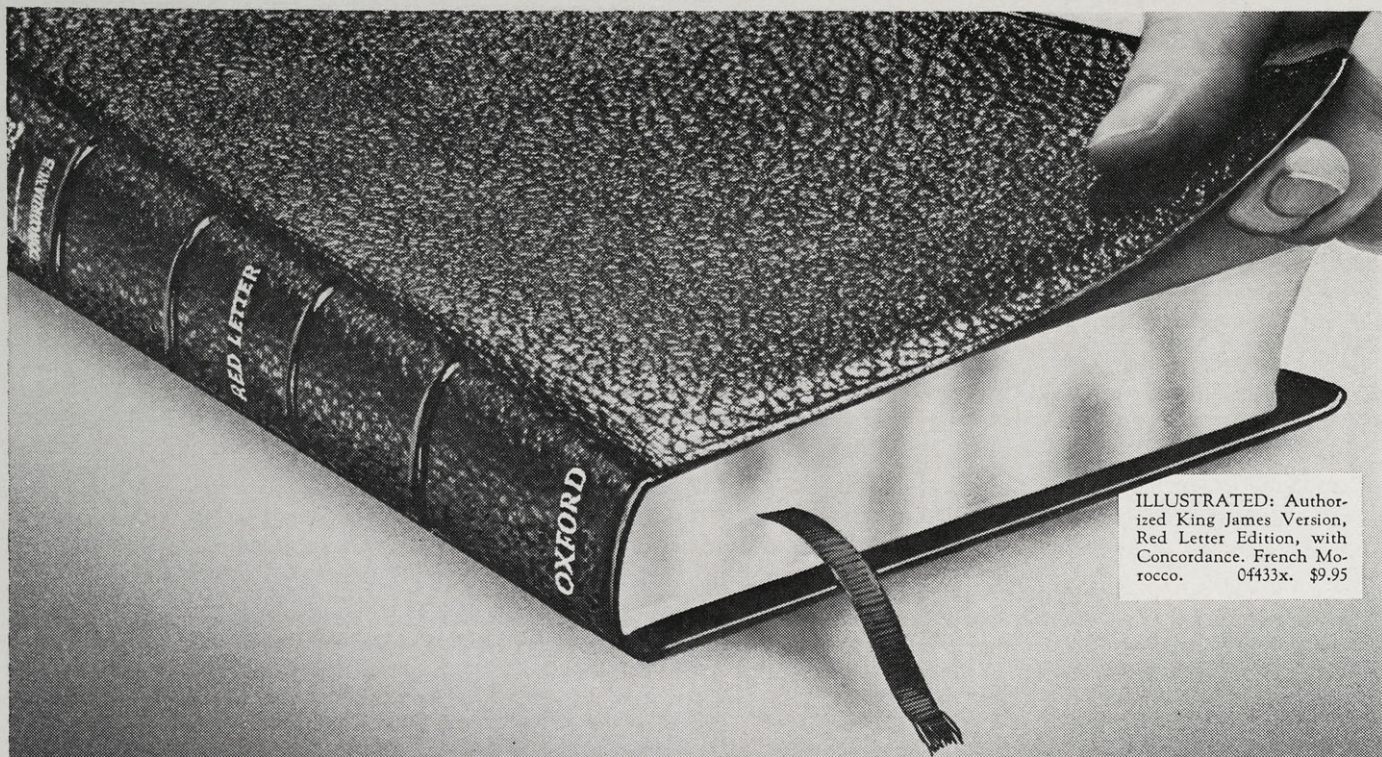


William McK. Chapman

You will be in the place. "By day or by night, when you stepped out onto the prairie you felt truly that you were standing on the surface of the great Earth on which you lived. . . . Whenever you remembered this country you would think of the wind and the sky."

You will meet some of the people:

Continued on page 61

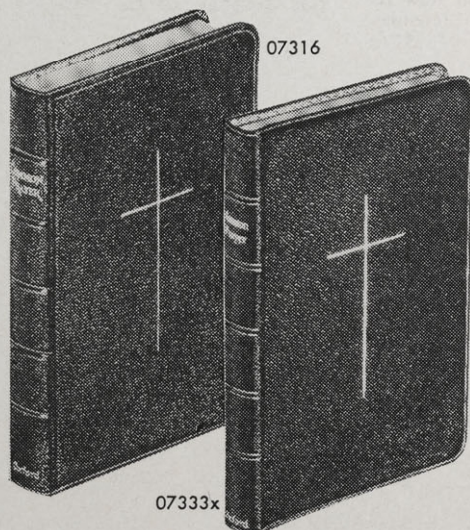


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If you follow Bill, his wife, Ann, and their three sons through this account of life "among these sad people, dispossessed in their own land," you will discover, as the Chapmans did, a little of the Sioux history and how our part in it helped make them what they are. You will see that had the white man listened, he could have learned a good deal from the Indian about charity and about the land.

When one tribesman dropped in on another a few hundred miles away, his host "would say something like, 'Come, there is meat in the lodge; we will eat.' He would never say, 'I have some meat and I am going to give you some.'"

The author tells the story of a Dakota farmer "who was earnestly plowing the baked gumbo. A Sioux, standing by and watching, chuckled every now and then.

"What's funny?" the farmer finally asked.

"Got the wrong side up," the Indian said."

He was right. Had the land been left for grazing, the dust storms would not have come and left the good earth parched and thin.

Remember the Wind is a sharp, honest account of life as it really is in a Christian mission on an Indian reservation. Above all, *Remember the Wind* is an excellent story. Read it for entertainment, read it for information, but be sure to read it to find out just what Bill Chapman means when he says of the Indians, "in a general way I had never learned to like them, but I had in a broad and deep sense learned to love them."

—M.C.M.

Continued on page 62



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Adela Rogers St. Johns (judging by her picture on the book jacket) is an attractive, sincere, and likable woman. It's a shame she's going to be a Christian martyr.

That she is going to be, I have no doubt, for she has dared to write a novel which is an almost photographic study of what is wrong with Christianity today. And the shoe is going to fit a lot of feet.

Most "secular" reviewers will lose interest soon after the hero has a "religious experience" and throws over a successful business and social life to enter the ministry. This "fiction" will tax their credibility too far. Yet the records of every denomination show this to be an increasingly true story.

The religious press probably won't even get that far, believing as they do that novels are naughty, and that only serious tomes merit their august attention.

And, as I said, it's a shame. For Miss St. Johns studies with a sharp eye what it is like to be an adult convert in today's secular society, and what happens when such a person tries to live his faith as a parish priest.

Tell No Man is the story of Hank Gavin, who believed what he read in the Gospels and Acts; not only that it was true but that it was to be applied. He summarizes this when he says, "We have to figure out what [Jesus] taught and then see how we can *do* it now—today. There isn't any getting away from it. He taught by their *works* you can tell, and if you keep My rules you can *do* the works."

Tell No Man is the twentieth-century version of the Acts of the Apostles, and as such we commend it to you. —J.W.

PICTURE CREDITS—Lin Caufield: 49 (left). Edward T. Dell, Jr.: 12-14. Episcopal Church Photo: 55. Derick A. Garnier (USIS): 22-24. Lainson Studios: 70. Betty McGuire: 64. Religious News Service: 46, 53. The Reporter: 54, 56, 58. John P. Taylor: 47. Wide World: 16.



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Letters

Continued from page 4

ONE COUPLE'S OPINION

After two years of intensive study, my wife and I have joined the Reformed Jewish Temple. The Episcopal Church could well use several more Bishop Pikes to get it out of the quagmire of its medieval theological thinking, such as the Trinity, virgin birth, [and] vicarious atonement. You are not teaching the religion of Jesus, but the religion of Paul. Jesus was born, lived, and died a Jew, and taught Judaism. Paul brought in all these pagan doctrines which plague the so-called Christian Church today. The modern world needs a religion to live by, not just to believe. . . .

CHARLES A. WILKINS
Largo, Fla.

IN NEED OF A FRIEND

For about five years now I have been a member of a local Episcopal church. So far, only one or two people have ever spoken to me. The rector has done his best to be kind to me, but that is all. This fall I was very ill and in the hospital for a month. I never received a flower or a card from my church.

Since leaving the hospital, a friend of mine suggested that I attend her church. . . . It usually takes me about

half an hour to get out of there after a service as so many people stop to talk with me. They are all so friendly and kind.

About a year and a half ago my husband died very suddenly. I have no immediate family, so that means that I spend my Christmas Days alone. A neighbor who does *not* belong to any church stopped in to see me, and a friend and her mother who are also nonchurch members stopped by. . . . Where are all the church members and so-called "active" Christians? I thought a parish was a family. I have found that those who make the most to-do over working in a church are the least active in their Christian living.

There must be many people who are alone and lonely this time of year. Why doesn't our church do something for them? They could at least visit the sick and the lonely. Flowers from the altar could be taken to the sick. Various members of the parish could take turns visiting the sick and those who are alone. Why are our vestries interested only in the financial and physical well-being of their churches? Shouldn't they also have an interest in the spiritual well-being of their fellow members? Why don't our priests stress more the important of Christian living? What has become of the Christian brotherhood of the early Church?

A recent widow
Malvern, Pa.

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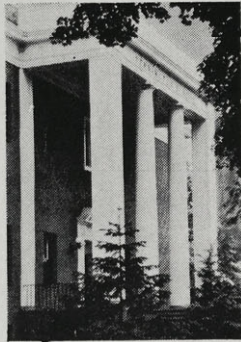
Effective education for living for 125 boys. Thorough college preparation. Emphasis on study techniques. Individual counseling and guidance. Faculty-student ratio 1:7. Grades 7-12. Enrollments accepted grades 7-11. Sports for all. 65-acre country campus. 103rd year.

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Accredited college preparation to meet highest standards. Strong faculty. Individual programs, advanced courses. New gym, all sports. Music and Art. Beautiful 30-acre campus, 35 miles from New York. Established 1880.

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EDUCATIONAL DIRECTORY

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Catalog, address

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Program planned to develop intellectual curiosity.
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Intensive summer courses in all prep
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cepted. Contact:

Director, St. Luke's Hospital
School of Nursing
Davenport, Iowa

CAMPS

Please turn to
Page 63

CALENDAR AND RADIO-TV

APRIL

- 3 Palm Sunday
- 4 Monday before Easter
- 5 Tuesday before Easter
- 6 Wednesday before Easter
- 7 Maundy Thursday
- 8 Good Friday
- 9 Easter Even
- 10 Easter Day
- 11 Easter Monday
- 12 Easter Tuesday
- 17 First Sunday after Easter
- 20-22 Annual Meeting of the U.S.
Conference of the World
Council of Churches, Buck
Hill Falls, Pennsylvania
- 24 Second Sunday after Easter
- 24 Interchurch exchange Sun-
day, sponsored by the Epis-
copal Church and the other
five member Churches of
the Consultation on Church
Union.
- 24 National Christian College
Day. Designed to call at-
tention to Christian colleges
and to develop a climate
of understanding of the im-
portance of the church-re-
lated colleges to our culture
and the Church.
- 25 St. Mark the Evangelist

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.
Kennedy, with outstanding figures
from various fields as guests. It is
heard in two versions: MBS, Mutual
Broadcasting System and Station
WOR (New York); and SYN, the best
of MBS programs syndicated to more
than 250 stations. Consult your 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

APRIL

- 1** Anglican Provinces and Churches engaged in unity negotiations
- 2** **Dallas, U.S.A.:** Charles A. Mason, Bishop; Theodore H. McCrea, Suffragan. (For the companion relationship with the Philippine Independent Church.)
- 3** **Damaraland, South Africa:** Robert H. Mize, Bishop. (For the work among the Ovambos in Obido; a theological college to train an indigenous ministry; teachers for the Church's primary schools, the only school system for Africans not under government control; doctors and nurses.)
- 4** **Dar-es-Salaam, East Africa:** John Sepeku, Bishop. (For the secure establishment and effective ministry of this newly formed diocese; plans for developing 55 acres of diocesan land near the Cathedral, including diocesan headquarters and residences, and a large hostel and community center sponsored in conjunction with the Y.W.C.A.)
- 5** **Delaware, U.S.A.:** J. Brooke Mosley, Jr., Bishop. (For a deepening sense of the meaning of the lay ministry; continued growth in faithful stewardship of great wealth; guidance in the work with the metropolitan ministry, the Councils of Churches, and the world mission.)
- 6** **Delhi, India:** Frederick R. Willis, Bishop. (For a hostel and church for young Christian men in the new industrial area; the church schools and hospitals, which help prepare people for a more effective part in India's life.)
- 7** **Derby, England:** Geoffrey F. Allen, Bishop; William W. Hunt (Repton), Suffragan; Thomas R. Parfitt, Assistant Bishop. (For the bishop of the new suffragan see of Repton, earliest center of Christian work in this part of England; clergymen and churches for the big new housing areas; adult education leading to a greater sense of responsibility toward the Church's worldwide mission.)
- 8** Good Friday
- 9** **Derry and Raphoe, Ireland:** Charles J. Tyndall, Bishop. (For priests to serve in sparsely populated areas; a growing ecumenical spirit among the region's Churches.)
- 10** Easter Day
- 11** **Dominican Republic:** Paul A. Kellogg, Bishop. (For a more truly Dominican "Iglesia Episcopal" in language and orientation; extension of work, with the continued increase of locally born clergy; a stable political life and economic advance for the country's many poor.)
- 12** **Down and Dromore, Ireland:** Frederick J. Mitchell, Bishop. (For more clergy to serve at home and overseas; church extension in fast growing areas; better relations with Roman Catholics; the Retreat House and Youth Center.)
- 13** **Dublin and Glendalough and Kildare, Ireland:** George O. Simms, Archbishop and Primate of Ireland. (For closer relationship between city and country parishes in the united diocese; participation of more lay men and women in the active witness of the Church through study and corporate thinking; support to meet the cost of transporting children to the new School for Slow Learners in St. Catherine's Parish, Dublin.)
- 14** **Dunedin, New Zealand:** Allen H. Johnston, Bishop. (For the Church Mail Bag School, which provides instruction for those on isolated farms; Selwyn College, which trains men for the ministry and provides a hostel for students at the University of Otago; the Church's work in its vast outreaches of Melanesia and Polynesia.)
- 15** **Durham, England:** Maurice H. Harland, Bishop; Alexander K. Hamilton (Jarrow), Suffragan; George A. West, Assistant Bishop. (For priests and people in the new housing areas; leaders of industry, especially in mining and shipbuilding; the expanding University of Durham and its chaplains; the Diocesan Retreat House, Gateshead.)
- 16** **East Carolina, U.S.A.:** Thomas H. Wright, Bishop. (For the Diocesan Mutual Responsibility Commission's work in producing a Parish Guide for the Study of Mutual Responsibility; awakening the diocese to adopt a project of helping two mission hospitals in Melanesia; and encouraging two laymen from the diocese to visit Melanesia.)
- 17** **Eastern Oregon, U.S.A.:** Lane W. Barton, Bishop. (For a more effective outreach to the isolated.)
- 18** **Eastern Szechwan, China:** Fu-chu Tsai, Bishop. (That the Church in China [the Chung Hua Sheng Kung Hui] may advance unity, peace, and godliness among Christians in China.)
- 19** **Easton, U.S.A.:** Allen J. Miller, Bishop. (For spiritual leadership and adequate financial support for the Dorchester Missions; the effort being made to help aided parishes obtain basic needs for effective witness; awakening concern for the Church's wider outreach.)
- 20** **Eau Claire, U.S.A.:** William W. Horstick, Bishop. (For the parishes and missions, especially Grace Church, Menomonie; St. Andrew's Ashland; and Grace Church, Rice Lake; awareness of the importance of the Church's mission.)
- 21** **Edinburgh, Scotland:** Kenneth M. Carey, Bishop. (For more clergy; adequate spiritual ministrations in the new town of Livingston; the Theological College; work in the University of Edinburgh; a larger spirit of unity and goodwill among Scotland's Christian traditions; implementation of MRI throughout the Episcopal Church of Scotland.)
- 22** **Edmonton, Canada:** William G. Burch, Bishop. (For more clergy and lay workers, and resources, to meet rapid expansion and population growth.)
- 23** **Egypt and Libya, North Africa (Jerusalem Archbishopric):** Vacant. (For the witness of the tiny Anglican Church in the new Egypt; the schools and hospitals in Cairo and Menouf; the welfare center for mothers and babies, Cairo.)
- 24** **Ely, England:** Edward J. K. Roberts, Bishop; R. A. S. Martineau (Huntingdon), Suffragan; Gordon J. Walsh, Assistant Bishop. (For the Bishop; work at Cambridge University; the United Society for the Propagation of the Gospel, including the Universities' Mission to Central Africa.)
- 25** **Erie, U.S.A.:** William Crittenden, Bishop. (For college work; Christian education; the diocesan institutions; the MRI relationship with the Diocese of Melanesia.)
- 26** **Exeter, England:** Robert C. Mortimer, Bishop; Wilfrid A. E. Westall (Credon) and Wilfrid G. Sanderson (Plymouth), Suffragans. (For clergy ministering to small, relatively isolated communities; plans for lasting contacts with the Diocese of Rangoon, Burma; St. Luke's College, Exeter, a Church of England teacher training college.)
- 27** **Florida, U.S.A.:** Edward H. West, Bishop. (For the voluntary stewardship program, that it may add strength to missionary outreach; the healing of racial disorders; Christian unity of all God's people; the companion relationship with the Diocese of Trinidad and Tobago.)
- 28** **Fond du Lac, U.S.A.:** William H. Brady, Bishop. (For a deepening of missionary consciousness.)
- 29** **Fredericton, Canada:** Alexander H. O'Neil, Archbishop. (For the clergy; more young men to enter the ministry; the companion dioceses: Yukon in Canada, Mount Kenya in East Africa; port work and the welcoming of immigrants through Saint John, one of Canada's oldest ports.)
- 30** **Fukien, China:** Michael K. Chang, Bishop; Moses P. H. Hsieh and Yu-Ch'ang Liu, Assistant Bishops. (For continuance of the Church's work in China.)

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.

Meditations on a Picture

BY MARY MORRISON

The light shines in the darkness, and the darkness has not overcome it (John 1:5 RSV). How on earth does Blake fill this flat picture with darkness that seems to surround you as you look at it?

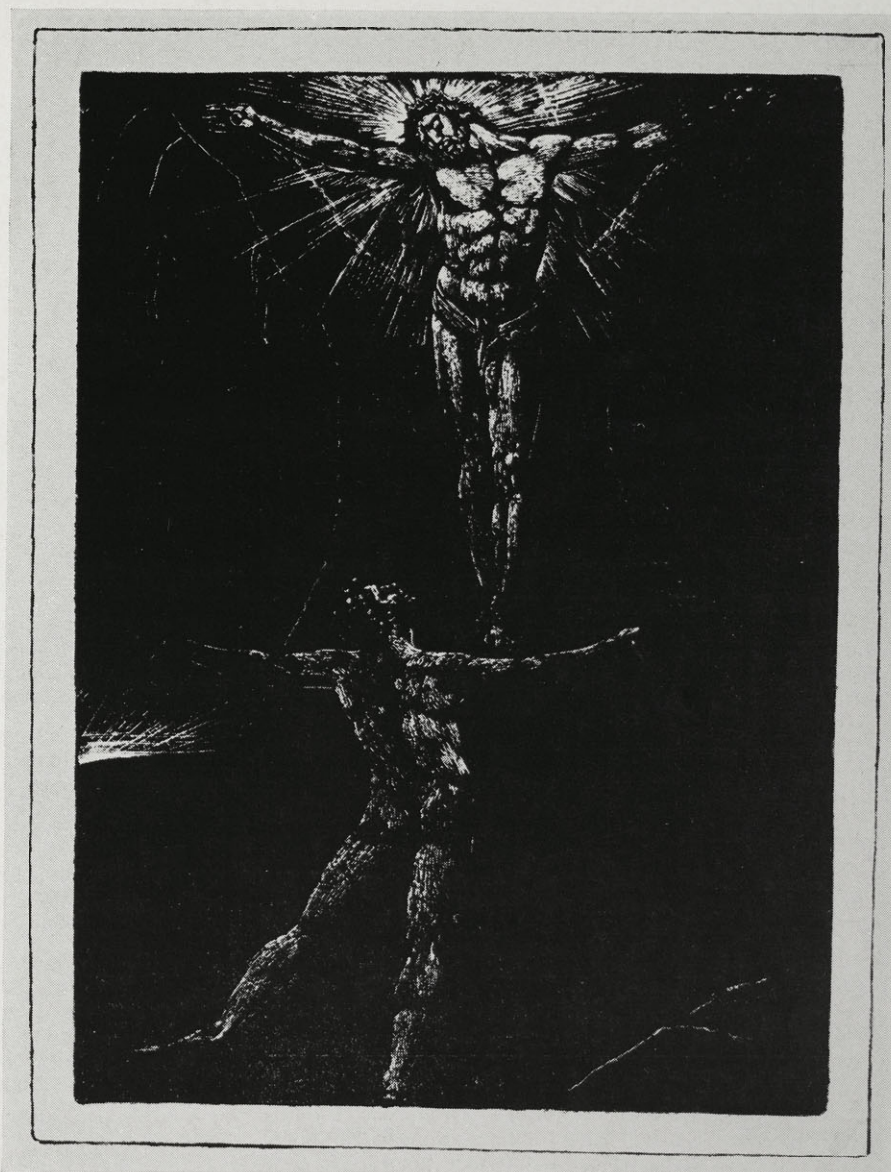
The whole world would be engulfed, you feel, if it were not for those few white lines, so thin that some of them are hardly visible. But faint and thin as they are, they glow with a life that seems to come from somewhere within them, burning low on the horizon in left background and blazing out in the halo round that drooping head.

The darkness is very strong. Blake's picture says that it can overcome everything else; but it cannot overcome that light.

The light shineth in darkness; and the darkness comprehended it not (John 1:5 KJV). The blaze of light that is the Christ hangs not on a Cross, but on a Tree, His arms spread out across the place where the trunk parts into two great branches. His whole weight pulls down on those outstretched arms, and you can almost feel it pulling on your own arms as you look at Him.

The light shines, and the darkness does not comprehend it; but someone is there who can understand it if he tries—a man, any man, Everyman. He stands in front and below, facing the Christ, reaching out and slightly upward toward the Tree—his arms light and strong, and stretched at exactly the same angle as those of the figure above him.

Heavy, painful pull of gravity on the one lifted up; light, eager, effortless upreach of the one on the ground—out of this tension within the picture, the Christ seems to say with that "loud voice" of the Crucifixion:

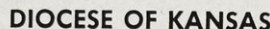


"This is the Tree of Life on which I hang, feeling the whole weight of what it is to be a man. And you must feel this weight too; that is the price of following me. As long as you stand on the ground, upheld by your own human being, your reaching-up and longing for goodness will seem light and upgrowing like a spear of green springing out of the earth. But if you are really following me, the Father


will take your hands and lift you up by those aspiring arms of yours; and what you are conscious of then will be not the upreach of what you long for, but the down-drag of what you are—all the darkness of the ages out of which you come. And you must be content to have it so, for it is the only way out of the darkness. You must take up your cross daily, in order to follow me." ◀

* *Christ Crucified*; from *Jerusalem*, by William Blake. Used by permission of the Harvard Library, Cambridge, Massachusetts.

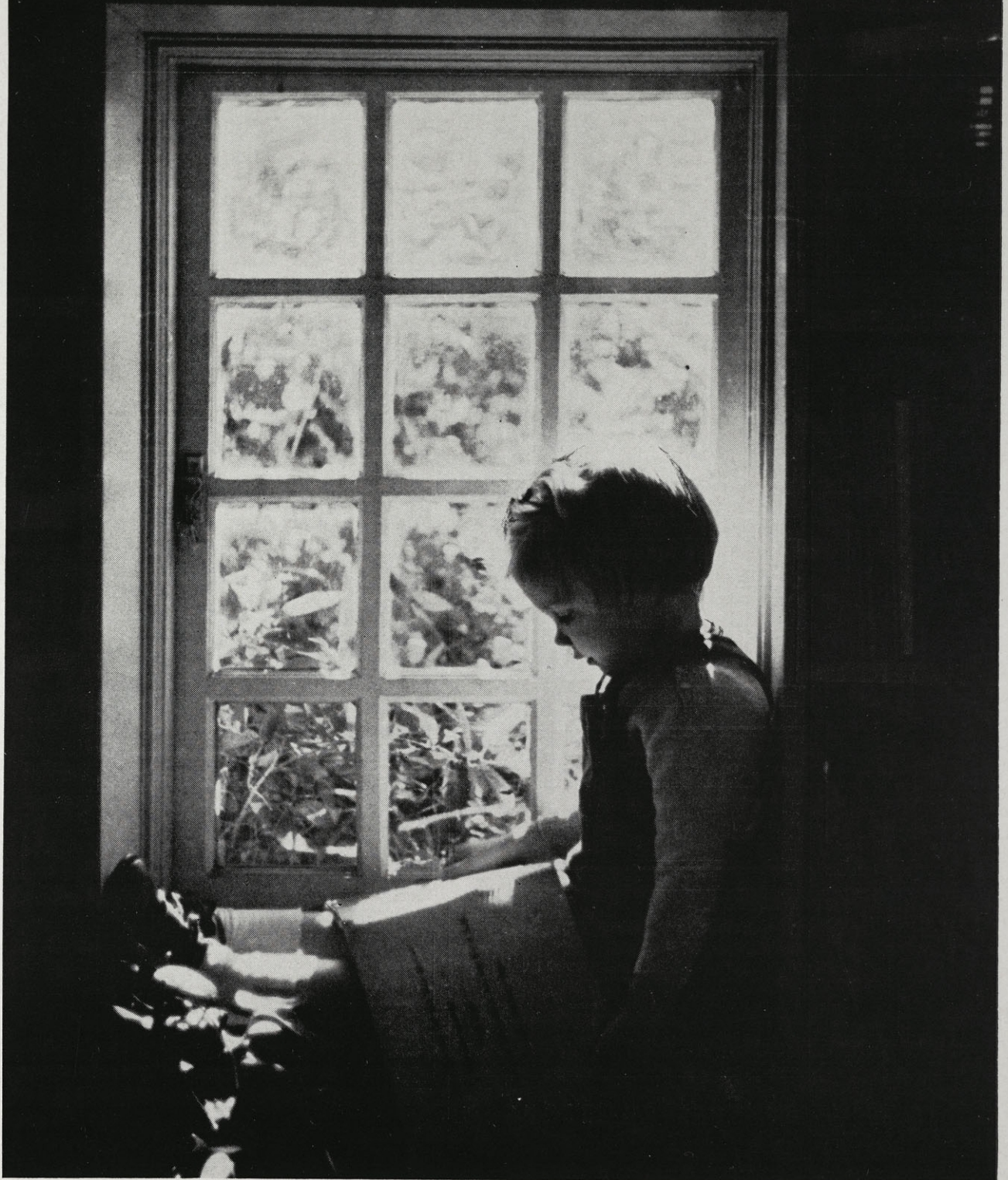
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Inc., New York. No. 14301-C



The diocesan office and the bishop's residence are the two remaining buildings of Bethany College, established in 1857 and operated as a church school for girls and young women

A black and white portrait of a middle-aged man with short, light-colored hair, wearing thick-rimmed glasses and a light-colored scarf over a dark sweater. He is looking directly at the camera with a neutral expression. The background is dark and out of focus.

Bishop Turner and Virginia Hunter were married on November 19, 1938. There are four children: John, a student in the American Institute of Foreign Trade, Phoenix, Arizona; Mary, a senior in the School of Nursing of the University of Kansas; David, a junior at Washburn University, Topeka; and James, a sophomore at Washburn University.



A WINDOW serves two purposes. It allows light in, and permits you to see out . . . just like THE EPISCOPALIAN. Reading THE EPISCOPALIAN regularly sheds light on what the Church is doing, where, and why. Maybe even more important—it lets you see out beyond the walls of your parish. There is a lot happening out there these days. You see—and understand—more of it, the more carefully you read every issue of THE EPISCOPALIAN. It is your window on the world of the Church, and on the Church in the world. More than one out of every six Episcopal families in the United States is making use of this “window” today.

Needs Your Love

Little Su Lin in Formosa is hungry but her mother won't be home to feed her until after dark. And then supper will be only a handful of rice, a cup of tea, and maybe a bit of fish.

Since Su Lin's father is dead her mother works fourteen hours a day in Taipei's crowded industrial center—trying to earn enough to keep Su Lin and her five brothers and sisters alive.

Su Lin has never had a dress that wasn't torn, or a bright ribbon in her hair, or a birthday party, or a doll. She can't go to school because there is no money for proper clothes, shoes, books or lunches.

And her future? Well, she may learn to beg and search garbage heaps for edible scraps of food. When she gets hungry enough she will learn to steal.

Yet, for only \$10 a month, Su Lin—and children like her—can be helped. Your love can give her nourishing food, school books—and maybe even that bright ribbon for her hair.

In return you will receive a deep satisfaction, plus the child's picture, personal history, and the opportunity to exchange letters . . . and love. The child will know who you are and will answer your letters.

(If you want to send a special gift, a pair of shoes, a warm jacket, a fuzzy bear—you can send your check to our office, and the *entire amount* will be forwarded, along with your instructions.)

You can join thousands of other Americans who find this to be the beginning of a warm personal friendship with a deserving child.

And your help is desperately needed. Requests continue to come from Seoul, Korea, 15 babies abandoned *every day* . . . Vietnam, more war orphans . . . Calcutta, children living in the streets . . . Jordan . . . Brazil . . . Formosa.

Won't you help? Today?

Sponsors urgently needed for children in: Korea, Formosa, India, Japan, Hong Kong and Brazil.



CCF worker Glen Graber found five-year-old Su Lin waiting for her mother in an alley.

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