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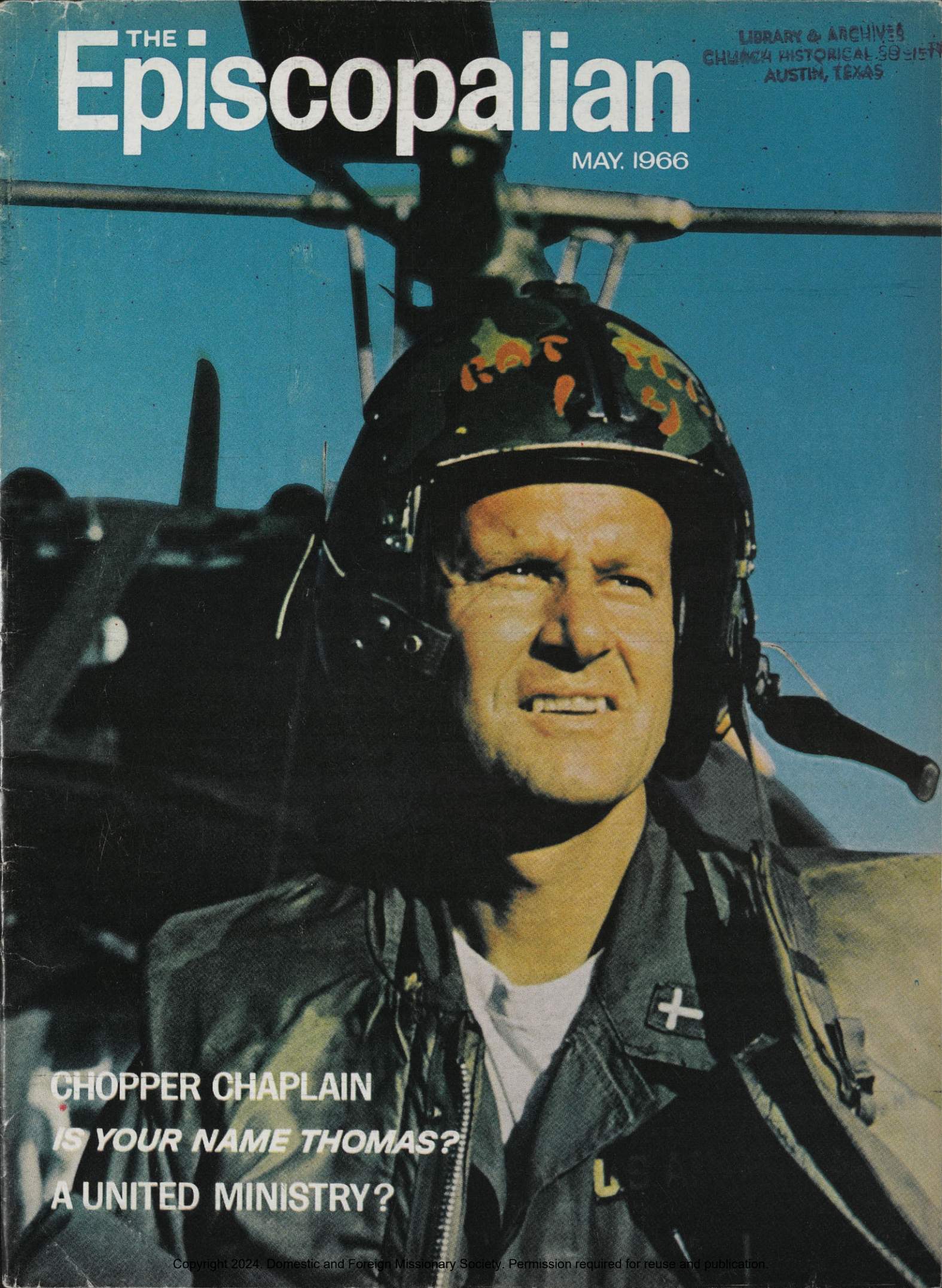
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# THE Episcopalian

MAY, 1966

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**CHOPPER CHAPLAIN  
IS YOUR NAME THOMAS?  
A UNITED MINISTRY?**



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## THE ELEVENTH HOUR

On the surface, the meeting which took place in São Paulo, Brasil, the last week in January seemed doomed to failure. It shouldn't have worked, but it did. Some would call its success "just plain dumb luck"; others, "the genius of Anglicanism."

To begin with, it was an unlikely-looking group of people. Gathered to discuss the future of Anglicanism in Latin America, they came from many parts of the Anglican Communion. Only three of the thirty-two participants were native Latin Americans; most of the others spoke with marked English accents, and several Latin American dioceses were not even represented.

Then there was the element of uncertainty. The preconsultation study documents had reached only half of the delegates, and some were a bit vague about what they were supposed to do and, indeed, what they could do. There was no real authority—the "Consultation on the Anglican Communion and Latin America," as the meeting was called, could not obligate anybody to abide by any of its conclusions.

There were other problems as well. The Consultation had been initiated, as a follow-up to a similar one held three years ago in Mexico, by the Rt. Rev. Ralph S. Dean, Anglican executive officer. But he arrived two days late because of a Canadian blizzard. And the chairman, the Archbishop of York, was stricken with laryngitis on the second day.

But in spite of the size of the task, and the divergent opinions, backgrounds, and traditions of the participants, there were positive results. The

Consultation produced some stimulating thought, and some bold and radical recommendations for the future. These, if followed, could revolutionize the work of the Church in Latin America.

This eleventh-hour advance occurred partly because the delegates brought with them a wealth of international experience and understanding of the Church's role, partly because of the sense of urgency which welded them all together. Bishop Stephen Bayne, Jr., director of the Episcopal Church's Overseas Department, and Anglican mission executive Canon Douglas Webster captured accurately the consensus of the many discussions, and distilled it into the cogent prose which characterizes the Consultation's final report.

Completely absent from this report is what some people feel is Anglicanism's major weakness—a stodgy resistance to change. In one bold gesture, the Consultation urged the Church in Latin America to sweep aside those accidents of tradition which stand in the way of a vital and relevant missionary enterprise. "This will involve the Church in study of, and sensitivity to, the changes and revolutions, the needs and an-



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guish, the hopes and fears, of the society in which it is set," said the delegates. And they continued, "We do not wish to be tied to any one pattern, but to be flexible to experiment and adapt as the Holy Spirit prompts. . . ."

Specifically, they were thinking in terms of liturgical, pastoral, and ecumenical renewal.

Latin American Anglicans must currently worship with direct translations of either the English or North American Prayer Books. In the minds of many, both books are tragically defective for this purpose, because of their "foreign" linguistic and cultural orientation. "We pray for a [liturgical] study and renewal," states the report, "and urge, in the case of dioceses not yet independent in these matters, that the parent church show





understanding, and give reasonable liberty."

This last remark appeared to be aimed primarily at the Episcopal Church in the United States, with regard to its Ninth Province jurisdictions. Too young to think realistically about seeking autonomy, this Province nonetheless feels the pressing need for liturgical reform; but under current canonical requirements, it is powerless to make changes.

**Considerations of pastoral renewal** centered mainly around the office and work of a bishop. Here, the delegates were spurred in their thinking by a paper presented by the Bishop of Central America, the Rt. Rev. David E. Richards. "The concept of the bishop as a line officer, a frontiersman, a circuit rider, needs to replace the traditionalist view. . . . He should be the pioneer who leads his apostolic band, and not simply the liturgical, traditional window dressing that we send for once the Church has been established," said Bishop Richards. "We are currently in the paradoxical position of giving a priest a full year to prepare for service in Latin Amer-

ica, but we have never given more than one fourth that time to a bishop to get ready for *his* task."

**The Consultation not only discussed ecumenical involvement; it practiced it as well.** Present, and participating fully in the deliberations, were three ecumenical observers, one from the Roman Catholic Church, one from the World Council of Churches, and one from the Committee for Evangelical Unity in Latin America. These observers were frequently called upon for comment, and made valuable contributions to the work of the group.

Symbolic of the new ecumenical climate in some parts of the Roman Catholic Church in Latin America were the many expressions of fraternal concern and encouragement offered by the Roman Catholic observer, and also the visit to the Consultation, on the last day of its deliberations, by the Cardinal Archbishop of São Paulo, Agnelo Rossi.

**To provide an "agent of cross-pollenization"** for the various Anglican jurisdictions in South America, the delegates elected the Rev. Charles A. Moya as Liaison Secretary for that continent. Father Moya has served for the past six years as a missionary appointee in Brasil. One of his tasks will be to make the work of the Church in that part of the world better known throughout the Anglican Communion. (The need for such communication was amply illustrated on the first night of the Consultation when one of the bishops present asked if the Brazilian Prayer Book is written in English or Portuguese.\*)

**The value of a Consultation such as this** lies not so much in its written or verbal recommendations as it does in the response which these recommendations receive in the Church at large. The participants in the São Paulo meeting have every reason to be optimistic—over half of the guidelines offered by the previous Consultation in Mexico have already begun to take form and flesh.

**But if they have reason to be hopeful, they also have reason to be anxious.** The political, social, and economic revolution is an ever-present constant in the dynamics of Latin American life. In 1958, the Lambeth Conference ruefully admitted that as far as the Anglican Communion was concerned, Latin America was the "neglected continent." As Bishop Egmont M. Krischke, Primate of the Episcopal Church of Brasil, put it, if something isn't done soon, the "neglected continent will soon become the lost continent." ◀

\*Portuguese

**Consultation participants:** 1. (L. to R.) Church Missionary Society president Sir Kenneth Grubb and Bishop Edmund K. Sherrill of Brasil. 2. (L. to R.) Agnelo Cardinal Rossi of São Paulo and Bishop Ralph S. Dean, Anglican executive officer. 3. (L. to R.) Mexico Suffragan Bishop Melchor Saucedo; Archdeacon Douglas Milmine, Chile; and Canon Henry Sutton, director, South American Missionary Society. 4. (L. to R.) the Most Rev. Frederick Donald Coggan, Archbishop of York, chairman; the Most Rev. Howard H. Clark, Primate of Canada; and MRI Commission executive officer Walker Taylor, Jr. 5. (L. to R.) Mr. Taylor; Bishop David B. Reed of Colombia; and Bishop Stephen F. Bayne, Jr., PECUSA'S Overseas Director.



# LETTERS

## SEEDS PLANTED

... Mary Morrison ... writes the way she teaches: plants the seed of a thought in your mind and lets the Holy Spirit do the rest. ...

MRS. PETER LINTON  
*Clear, Alaska*

... I ... take exception ... to Mary Morrison's meditation for ... [February]. God's truth is indeed simple, else few of His children could ever understand it. Those who "wait upon the Lord" all too often continue to wait, sometimes for centuries, quite satisfied in doing nothing else. ...

Not to respond to the imperatives ... of the parable of the sheep and the goats is our free choice. Is it God or

we, however, who are put on the spot?

MRS. EDWARD C. HOELL  
*Galion, Ohio*

The meditation "INTO TEMPTATION" in ... March ... interested me deeply. ... The [words] "Lead us not into temptation" [have] been repeated through my lifetime but with increasing dissatisfaction. My trouble is with the preposition "into." ...

What one needs is a leader "through" or "in" temptation, a guide into a life of control and positive strength which can say "no." ...

MRS. GEORGE M. MCKENZIE  
*Cooperstown, N.Y.*

## NO TRICKS NEEDED

[In] the article on "THE DAY GOD SPOKE" in the [February] EPISCOPALIAN. ...

One question ... does bother me.

"What would happen if God did set about demonstrating His existence in some dramatic and irrefutable way?" As a matter of fact, I thought that that was just what God *did* do through the Incarnation. His entry into the world was indeed dramatic, as was His Resurrection. And certainly His way of life and His teachings have proven irrefutable.

If God were to rearrange the stars to spell out across the sky I REALLY EXIST, that would indeed be startling and dramatic, but would that in any way reveal the God of Love as we have Him in Jesus? I fear we would be inclined to think of Him as a trickster or supermagician. ... His detachment from us would certainly be complete. ...

THE REV. RICHARD G. PRESTON  
*Wellesley, Mass.*

## CHRIST'S CREATURES

After reading the letter of the Rev. Marion L. Matics in the January issue of THE EPISCOPALIAN, I meant to send at least a word of commendation for his plea "to extend the compassion of Christ to all living creatures," and am sorry to be so late in doing so.

The Humane Society of the United States, 1145 Nineteenth Street, N.W., Washington, D.C. 20036, is also working for protective legislation for laboratory animals, as well as every other way of helping animals that suffer unnecessarily.

MISS ANNA R. KENNEDY  
*West Chester, Pa.*

## THE WRONG PEOPLE?

The article "WHY CHURCH UNION?" [February, 1966, issue] was quite good. However, as a somewhat tired Episcopalian who has spent many years in the Boy Scouts trying to "belong" to religious services at Boy Scout camps and functions, I think we are seeking union with the wrong people.

At camp, there are two chapel services—"Catholic" and "Protestant." Where does the Episcopalian belong? I find it much more natural to experience the observance of the "Catholic" service with the priest in chasuble celebrating the Eucharist with paten and chalice than the "Protestant" service, usually consisting of a layman from a reputable Protestant denomination singing Old English hymns off-key and preaching John 3:16 from a King James Bible. I think most Episcopalians can better "identify" with the Eucharist

## THE EPISCOCATS



*"Don't tell me she didn't leave any clean purificators!"*



and the Church of Rome than with Reformation Protestantism.

DOUGLAS DUPREE (age 16)  
Jacksonville, Fla.

## READ ON

We subscribed to THE EPISCOPALIAN . . . for the . . . purpose of learning more about the Church and its national affiliations. So far we have felt either a direct or indirect solicitation of the Roman Catholic Church in most every section. This would be understandable if there were any real efforts from the other direction. We have failed to find more than a casual reference to the World Council of Churches, the National Council of Churches, or the other Protestant religions where actual unity talks are in progress. Certainly these relations warrant as much space and feeling as have been devoted to the one-sided relation with the Roman Catholic Church. . . .

GEORGE P. EDGERTON  
Hudson, Wisc.

## HE DISAGREES

Enclosed is a most disgusting article from the February issue [page 40] of our EPISCOPALIAN concerning Rhodesia.

Why do the leaders of our faith condemn and publicly encourage the destruction of this good, little pro-Western country (after all, Rhodesia is one of our very few real friends) except to carry out the unprincipled thoughts of some leaders and the United Nations (which we know is communist-dominated and unchristian).

I cannot see anything Christian about our Executive Council's resolution. . . .

REED A. MILLER  
Fort Wayne, Ind.

## CLARIFICATION

There has been . . . much misinformation spread concerning the grape workers in northern Kern and southern Tulare Counties, and some of it has been repeated in THE EPISCOPALIAN, the issue of March, 1966, page 40.

The use of the expression "recent extended grape strike of 5,500 migrant grape pickers" is factually incorrect.

There has been no strike in the area. There has been picketing by union organizers, migrant ministers, university students, and other outsiders, joined by an extremely few grape pickers.

The figure of 5,500 workers would be all of those in the grape fields in the area involved. On the first week of picketing by union organizers and other outsiders, an estimated 300 to 500 grape

workers joined. The third week, another survey showed less than 100 workers . . . involved in picketing.

The largest grape crop in the history of the area has been harvested, without outside help. Seventy workers were brought in from Texas, an extremely small number, and were never used or needed.

The pruning of grape vines for the coming growing season is 85 to 90 percent completed now, a normal situation. . . .

FRANK H. WISNER  
Shafter, Calif.

*The figure of 5,500 workers mentioned in the March story was reported by Religious News Service in a dispatch from one of their California correspondents.*

THE EDITORS

## TWO FOR TAY

Tay Thomas' article "EARTHQUAKE IN THE HEART" [February, 1966, issue] made excellent reading. THE EPISCOPALIAN subscribers would be equally rewarded by [reading] her story of the Good Friday-Easter weekend of the Alaskan earthquake. It appeared in the July, 1964, *National Geographic*. It is a marvelous testimony about human events drawn against the background of Jesus' own death and Resurrection.

ROBERT W. WOOTTON  
Acton, Mass.

## CALLBOOK FOR HAMS

. . . The sixth edition of *Clergy and Religious Radio Operators* . . . lists approximately 1,200 clergymen, religious, and missionary "hams" throughout the world.

. . . Copies will be available free of charge upon request . . . many clergymen . . . have not yet found out about the new edition. If they would like to be included, they can contact us by writing to: Callbook, St. Anthony Seminary, Hudson, New Hampshire 03051.

BROTHER RAYNER SMALL  
Hudson, N.H.

### in the next issue

- Summer Reading Section  
Anthony Barker/D. T. Niles  
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- Pacific Profile: Philippines
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### Search the Scriptures

by ROBERT B. GREENBLATT,  
M.D.

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# JAMES A. PIKE

"clarifies and develops  
his previous reservations  
about doctrines . . ."

—N.Y. Times



## What Is This Treasure

THE ESSENTIALS OF THE  
CHRISTIAN FAITH

"The church keeps giving away elaborate answers to questions no longer asked," James A. Pike was recently quoted in a LOOK Magazine feature profile. "Tradition should be deabsolutized, but not scrapped."

Bishop Pike's outspoken views are presented in detail in his trenchant new book. The treasure of Christian faith, he tells us, is God. "No one or nothing else is final or ultimate." And for the modern human being seeking God no one or nothing is more essential than Jesus Christ. "In Jesus as man there is all—and more—that anyone needs of a model as to what man is to be like."

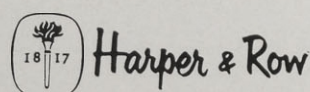
WHAT IS THIS TREASURE opens wide the door left ajar by Bishop Pike's controversial bestseller, A TIME FOR CHRISTIAN CANDOR. He wrote this book, he explains, for all who are no longer sure what they should believe—people who, even while they want to have complete faith, find themselves vacillating in our bewilderingly complex age.

"Now that the obituaries of God are being circulated, this is a fortunate book because it tries to seriously cope with acculturated and mundane conceptions of the Gospel. . . . Bishop Pike seeks to articulate an understanding of Christ which is at once Biblically responsible, comprehensible to modern men, and worthy of their belief."—WILLIAM STRINGFELLOW \$3.00

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## FOR YOUR INFORMATION

"Blow trumpet, for the world is white with May."

This exultation from Tennyson's *Idylls of the King* echoes the welcome which the month of May always seems to inspire in poets, and most other people. However burdened we are by this world's confusion, it is good to stop and think that maybe God made May to give His people joy.

This month's cover story, CHOPPER CHAPLAIN, page 21, describes the ministry of Major Hugh Barnes, an Episcopal clergyman now serving in South Vietnam. Photographer **Dirck Halstead** and writer **Betsy**, the young husband-and-wife team who sent us this exclusive story, are based in Saigon, where they have lived since March, 1964, as members of the United Press International Vietnam bureau. This is Betsy's first article for THE EPISCOPALIAN; Dirck has already contributed several features.

Another report on the international scene, THE ELEVENTH HOUR, page 2, comes to us from the Rev. **William C. Frey**. As director of the *Centro de Publicaciones Cristianas*, San José, Costa Rica, Father Frey heads an Episcopal Church-sponsored agency for the printing and distribution of Spanish-language materials in Latin America. With this issue, he also joins our masthead as a contributing editor.

Occasionally, Contributing Editor **Mary Morrison** takes a vacation from writing our monthly meditation—and produces a major article instead. On page 17, JESUS: DISTURBER OF THE PEACE shows why Mrs. Morrison is widely known as a Bible scholar with a talent for discussing the New Testament in the present tense.

The author of this month's meditation, FAITH IS THE ROOT, page 61, is Mrs. **Margaret Morgan Mabry** of Athens, Georgia. A first-time contributor to our pages, Mrs. Mabry has written for such publications as *Christian Herald*, *Presbyterian Survey*, and *Coronet*.

REBIRTH IN RIESI, page 12, is an Interchurch Feature prepared originally for *Presbyterian Life*. Miss **Mary Seth**, an associate editor of "P.L.," wrote and photographed this account during a recent editorial trip to Sicily.

THE EPISCOPALIAN



continuing

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The Spirit of Missions

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# THE Episcopalian

*A Journal of Contemporary Christianity Serving the Episcopal Church*

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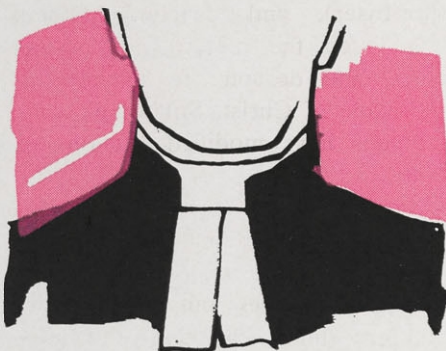


# The Search for a

*How can six Churches discuss unity when their ministries are all "different"? Here is an examination of agreements reached and problems still to be resolved.*

One of the most delicate, and controversial, barriers to a united Church is understanding the nature of the ordained ministry. This has been verified in the work of the Consultation on Church Union, which proposes to unite Churches which have widely differing concepts of the ministry.

Mention the ministry, and our emotional flags are raised, our inherited prejudices are vented. What was billed as ecumenical dialogue usually turns into heated debate. Whether spoken, or merely held in silence, the sentiments of bygone discussions about the ministry have often been unkind, possibly inaccurate. One side has turned away mumbling something about "those arrogant Anglicans," while others have lost their charity for "those free-wheeling Disciples!" One does not need to be an ecumenical strategist to know that such emotion-packed epithets make no constructive contribu-



tion toward understanding between Churches, much less to union.

At times this modern debate about the doctrine of the ministry is a puzzle to the man in the pew. Consequently, more than a few people jump to the conclusion that it is a family quarrel about the status of professionals in the Church, and interpret the whole affair as an argument among the clergy over their own credentials.

Such is far from the truth, however. At stake is the fundamental issue of the fullness of the Church's witness in the world, the manner in which Christ's ministry is expressed today. Maybe we cannot sense the burning tragedy of these divided ministries until we understand the essential role of the ordained ministry in the Church.

Every Christian has a ministry which is given by virtue of his Baptism (or his Baptism-Confirmation). He serves with all who profess the name of Christ in this "cor-

porate" or "general" ministry. It is also true, however, that in every generation and place certain persons are called by God and are set apart by the Church to be "special" or ordained ministers. They are not set apart as a higher caste of religious men. As the Consultation confirmed last year in the report on "The Ordained Ministry in a United Church," there is "a mutuality of ministry, ordained ministers to one another and to lay persons, lay persons to one another and to ordained ministers." Neither are the ordained paid substitutes for the ministry of the whole people of God. Rather, their purpose is to build up the Church and to equip it for effective and faithful mission; they enable the whole company of Christians to share in the ministry of the Church and to carry out Christ's work in the world.

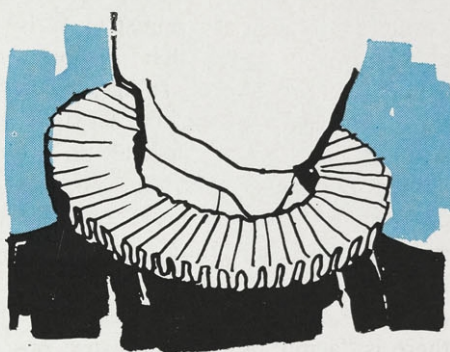
In this capacity ordained ministers have a distinct, but a representative, task. Particular functions are normally entrusted to them on behalf of the entire fellowship. These are the proclamation of God's Word to His Church and to the world, the administering of the Sacraments of Baptism and the Lord's Supper, the pastoral oversight and brotherly care, and leading the way in Christian service and prophetic witness within society.

Now if these are central acts of the Church, the tragedy of our disunity lies in the fact that Episcopalians, Evangelical United Brethren, the United Church of Christ, and the others do them in isolation or in division. Called to be one, and entrusted by their Lord with a com-





# United Ministry



mon ministry of reconciliation, the Churches are so divided that they cannot gather together around the Lord's Table, or labor together in the care of persons and families, or engage in a common mission.

For this reason the Consultation on Church Union has devoted a major block of its time and energy—at its meetings at Princeton (1964) and at Lexington (1965)—to the problem of the ministry. If this is one of the bulwarks of discord, here the Churches must find concord. Unless all ministers are accepted equally and are able to perform their vital functions and bear unquestioned authority throughout the whole Church, no real union is possible.

**The immediate pressure seems to relate to whether a Church has bishops or not.** But this may be too narrow an interpretation of the issue.



In a broader context we are faced with the fact that Churches have used different forms for the ordering of the ministry. Some treasure the threefold pattern of "bishop, priest (presbyter), and deacon." Others have used the pattern of "pastor, elder, and deacon" to minister in the name of Christ. Still other communions have modified versions of both.

The confusion is compounded when we consider that in some cases our Churches use the same titles for ministerial offices but mean quite different things by them. Presbyterians and Disciples both have elders. In the former, however, elders are ordained to "bear rule," i.e., to share in the oversight and discipline of the congregations. In the latter, the ministry of elders includes presiding at the Lord's Table.

A similar, and rather pronounced, contrast is seen in the office of bishop. Methodists and Episcopalians have bishops, but they represent two distinct types of episcopacy. The Methodists make no overt claim to a theory of the apostolic succession of bishops (i.e., that these men stand in linear continuity with the apostles), whereas Anglicans do.

But we should not forget that all Christian Churches believe in their historical continuity with the Church of the apostles. The difference relates to the form in which this "succession" is held. It is also generally understood that The Methodist Church has entrusted its bishops with more administrative power and responsibility than is the case with Episcopal bishops.

**Once our Churches held these different patterns rather confidently.** The Bible justifies what we practice, we thought. Recent Biblical theology, however, has made it difficult for us to claim too much from the New Testament for any one pattern of ministry. The early Church reveals a flexibility which precludes the sole use of its evidence for the propaganda of any one Church's position. So persons in nonepiscopal Churches are surprised to find that bishops had a legitimate role in the apostolic Church. And those in episcopal Churches are equally surprised to discover the prominence of elders, even deaconesses, in the New Testament fellowship.



Yet if the New Testament does not give the contemporary Church a uniform model of ministry, it does make clear two crucial principles which may open the door for the reconciling of our separate ministries. As outlined by a Presbyterian study on the nature of the ministry, these are: (1) the ministry is given by Christ and is of the essence of the Church, but no one certain structure of the Church's ministry is essential; (2) the ordering of the min-



## The Search for a United Ministry

istry, in some form, is essential, but no particular pattern is so sacred as to be beyond criticism or revision.

**Armed with these or similar convictions**, those who seek the road to a united ministry will not be tempted to look for the methods of compromise or conquest, but a humble desire to manifest in a common ministry that which each Church believes God has entrusted to it.

Such a conclusion must inevitably lead the Churches in the Consultation to make a radical evaluation of our present patterns, probing under the guidance of the Holy Spirit. The following questions might well confront us in new and forceful manner:

- Are the traditional patterns of ministry in our Churches diverse enough to allow for the full expression of the variety of gifts of the Holy Spirit?

- In what ways do existing patterns of ministry show (or fail to show) the serving, suffering, reconciling ministry of Christ?

- Have the Churches maintained the ministerial character of each of the offices of ministry? (For example, what does it mean when bishops and pastors have been so overloaded with administrative details that their pastoral care and oversight have greatly diminished?)

- Why has the ministry of deacons become either a temporary office en route to ordination as a pastor or presbyter, or a lay office mainly devoted to ushering at the Sunday morning service?

**The answers to such questions will not necessarily mean abandoning the traditional forms** of the ordained ministry known to our Churches. But neither will such a candid inquiry allow these forms to be accepted uncritically. Still less does it imply that the best solution will be a jigsaw edition of all our present ministries. Whatever the eventual forms chosen by the united Church, these criteria are laid upon us, as was agreed at Princeton. "The



*Five leaders of the Consultation on Church Union are (seated, left to right) Episcopal Bishop Robert F. Gibson, Jr., Consultation Chairman; Presbyterian Dr. Eugene C. Blake, General Secretary-elect of the World Council of Churches; Methodist Bishop James K. Mathews of Boston; (standing) the Rev. William J. Jarman, Disciples of Christ; the Rev. Dr. David G. Colwell, United Church of Christ.*

orders for ministers acceptable in the united church must be based on the witness of the Holy Scripture and of our common Tradition, and shaped by the needs of the twentieth-century world."

From its beginning, the Consultation has faced the issues between episcopal and nonepiscopal ministries frankly and openly. In reflecting on the Church's wholeness, the Consultation has given preference to an episcopal form of the ministry. In the first consensus report on the ministry in 1964, the delegates agreed, "In a servant church that is truly catholic, truly reformed, and truly evangelical, the ministerial order should include the historic ministries of bishops, presbyters (elders), and deacons."

This cannot be interpreted as a *carte blanche* acceptance of the traditional threefold ministry. It does say that at least these offices will be preserved. Last year the historic episcopate was reaffirmed as one of the symbols and agents of "the continuity of the church and its ministry with the witnesses of our Lord's death and resurrection."

**No doubt there will be a lot of agonizing** about the presence of the

episcopacy in a united ministry. The anxiety will arise among those who do not have any overt form of episcopacy, and whose image of a bishop is shaped by memories of men like Archbishop William Laud, who chased the Puritans in all directions. But fear will also strike among those who now treasure episcopacy and who under no circumstances want to jeopardize this gift.

This decision "to explore the outlines of a united church" which accepts episcopacy is not merely a concession to the Episcopalians and Methodists for the sake of unity. If this were the case, it would never produce a genuine union. Instead, the Consultation proposes that the episcopate be "gratefully accepted as a gift of God, serving, in union with other appropriate agents, to authorize the ministry of Word and Sacrament."

This episcopacy, moreover, will be more than the wholesale duplication of one theory of episcopacy. It is the fulfillment of the ministry of all the Churches. It encompasses and relates the apostolicity and continuity which each of our Churches claims and cherishes, though with differing channels.



**The Churches still have much homework to do** on what they mean by the episcopate as well as the presbyterate and diaconate. The Consultation has characterized this episcopacy as "the historic episcopate, constitutionally defined." "Historic" means that it is a symbol which relates today's ministry with the Church's witness in previous ages through a succession of pastoral bishops. "Constitutional" means that bishops will be elected and will perform their functions in accordance with the constitution of the Church. In these terms the bishop's ministry is understood to be more pastoral and liturgical than administrative.

Also related to this enlarged concept of episcopacy is the belief that *episcopé* (shepherding oversight) in the life of the Church has both personal and corporate expressions. It is exercised by persons (bishops, pastors, lay people) who have been set apart by the Church, but it also resides in the work of other instruments of the Church, i.e., synod, presbytery, conference, state association, and the like. Both of these dimensions, the Consultation feels, are essential for a full episcopacy.

**One loaded, but important, question** is the issue of reordination. Are the former ministries, especially the nonepiscopal ones, valid? Union has hardly a chance if one Church lords its ministry over the others with implications, subtle or direct, that

those who do not possess a certain form can enjoy only a second-class rating. The Consultation has dealt with this, saying, "A united ministry cannot be established by passing judgment on the past, by attempting evaluation of present regularity or validity." And, "We affirm our belief that all our ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace in their faithful exercise."

The search for a united ministry could derive some helpful insights from a consideration of the three imperatives for the Consultation—"truly catholic, truly evangelical, and truly reformed."

Surely the ordained ministry in a Church **truly catholic** will seek to provide the fullest possible continuity with the Church in all time and space. Such a ministry will be concerned to give faithful testimony, through its preaching and teaching, to the Gospel.

The ministry in a Church **truly evangelical** will understand that its basic task is the proclamation of God's saving deed in Jesus Christ. Such a ministry, therefore, will be known for its passion in leading the Church in Christian witness and mission to and for the world.

A Church **truly reformed** will seek to manifest a ministry whose patterns, like all forms of its life, are constantly under the surveillance and critique of the Word of God. Such a ministry will preserve what we believe to be the essential gift of the Gospel, but will in confidence submit its traditional forms and interpretations to the judgment and revision of the Holy Spirit as He works through the Scriptures and in history.

**The Consultation on Church Union has made significant agreements** on the problem of the ministry. There is still more to be done, however, especially the testing and articulating of these principles as we move toward the actual plan of a united Church. Probably it is well to realize that a united ministry will not be the construction of our negotiations, but the gift of a loving God.

## About the Author

In addition to his duties as Associate Professor of Church History at Lexington Theological Seminary in Kentucky, the Rev. Dr. Paul A. Crow, Jr., serves as associate executive secretary to the Consultation on Church Union. A member of the Disciples of Christ, the author earned a B.S. in chemistry at the University of Alabama before entering the seminary where he presently teaches. Subsequently he attended Hartford Seminary Foundation in Connecticut, where he earned his master's degree and doctorate in theology.

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# REBIRTH IN RIESI

BY MARY SETH

**I**F RIESI, in southern Sicily, is not readily accessible, it makes little difference. Who would want to come? The town is dirty and poverty-stricken. Most families, sometimes as many as eight or ten persons, live in one windowless room, into which they take all their possessions at night: a mule, a goat, a pig, chickens, a motor scooter for the person lucky enough to own one. Illiteracy runs as high as 68 percent.

The villagers have lost hope; they live as though their misfortunes were an irrevocable destiny. The people live in the shadow of death; they go into mourning and never come out. Riesi has become a place to leave; in the last decade the population has shrunk from 28,000 to about 18,000.

Education is primitive. Twenty-five classrooms must accommodate 2,500 children between the ages of six and fourteen. This means three sessions and only two hours of schooling per day per child.

Deprived of education and exploited by Spanish landowners for years, Riesians are fearful and suspicious. The women have no status, and the men have no work.

*Eighteen thousand people live beneath Riesi's tiled roofs. Most streets have no sewers. People rent temporary lavatories for the health inspector's visit.*

When a girl reaches puberty, she is taken out of school; no longer may she go out of the house unaccompanied by her parents. The important thing is to arrange a marriage, the sooner the better. If a young lady or man rebels at the families' selection, the two are placed in a locked room. Then they must marry. Sometimes a girl and boy who have fallen in love will avail themselves of this locked-door method to gain parental approval.

Men who used to work in the sulphur mines are now desperate for employment because the mines are becoming exhausted. Even though the work is dangerous, and the fatality rate high, jobs in the mines are bought at high prices. One man who paid 100,000 lire for his job was killed shortly after getting it. Wives feel as if they are sending their men to war—there is always the fear that they will not return. Some men farm, but it is almost impossible to make even a subsistence living because land rents and taxes are so high. At 4:00 A.M. the farmers start the trek to the fields. For many this is a two-hour journey each way by mule to tiny plots of overworked ground.

Precisely because Riesi lacked nearly everything and had an abundance only of problems, thirty members of Italy's ancient Waldensian Church, a pre-Reformation Chris-

tian body, came here five years ago in the hope of renewing the woeful community. They formed *Comunità d'Agape, Servizio Cristiano*, and they are, indeed, a community of love in the service of Christ.

Tullio Vinay is their leader. With a small team of workers, his wife, Fernanda, his son Gió, and his daughter-in-law, Pastor Vinay came to Riesi in September, 1961. The group was received by the Waldensian congregation and lived in rooms adjoining the church. Pastor Vinay preached every Sunday in church and every day in the piazza.

Volunteers from seven European countries are now involved in the program. They include a Swiss pediatrician, several teachers, an English linguist, an engineer, agricultural experts, an electrician, a cook, and office workers. Fernanda Vinay, a trained teacher, has arranged a number of scholarships in Florence and other cities in northern Italy for Riesi teen-agers.

It is a humbling experience to see this group of men and women, all of whom have volunteered for at least one year, serving in this remote place for only "pocket money"—about fifteen dollars a month. Members of a core group have volunteered to spend the rest of their lives here. Riesi is now their home; they will be Sicilians. For this is

*Text continued on page 16*

**A Sicilian village finds a future with the help of thirty  
Christian volunteers led by a dedicated Waldensian pastor.**

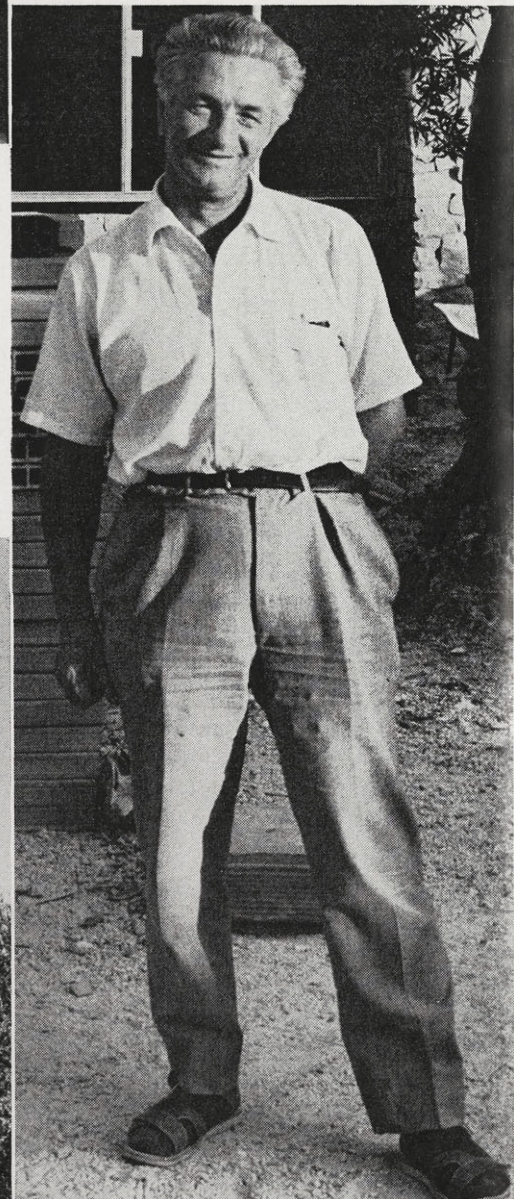




# REBIRTH IN **RIESI**

▲ *The piazza is the center of life in any Italian village, and Rieti is no exception. Men gather to discuss land lease and tax rates, life and death. Frequently they pause to hear Pastor Vinay speak of Servizio Cristiano's progress.*

▼ *Teacher and pupils wave from the kindergarten, first building to be erected by Servizio Cristiano. "We could have built barracks," Tullio Vinay says, "but how could that have lifted the sights of the people? Architecture leads people together sweetly." First and second grades attend.*



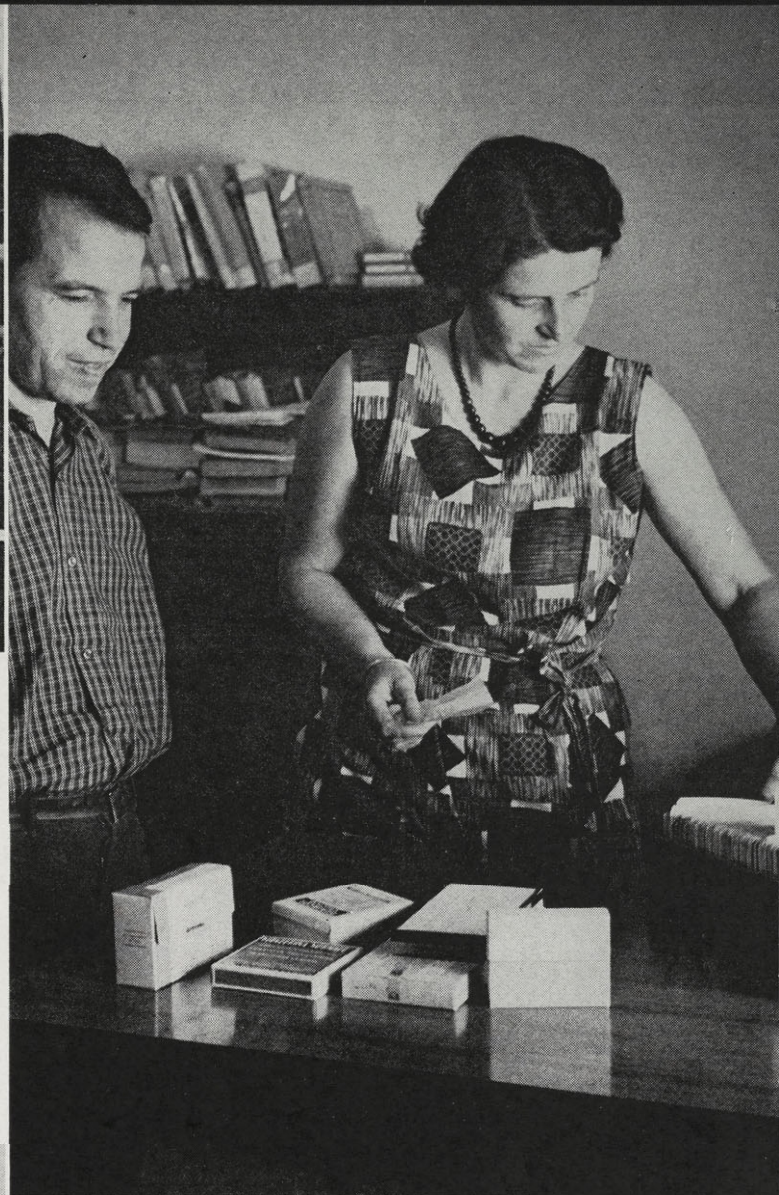
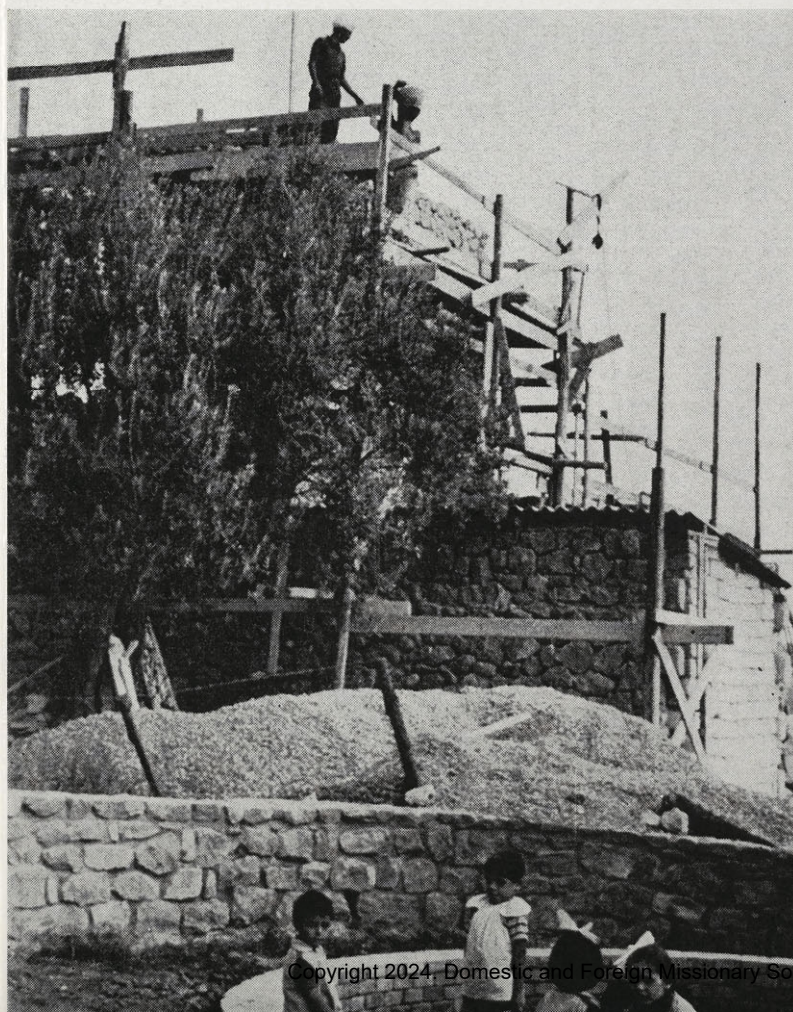
*Tullio Vinay stands in front of the staff house now being built. Upon completion of this project, the house now in use will be a dispensary. Pastor Vinay founded AGAPE, then brought his family to Rieti in 1961.*





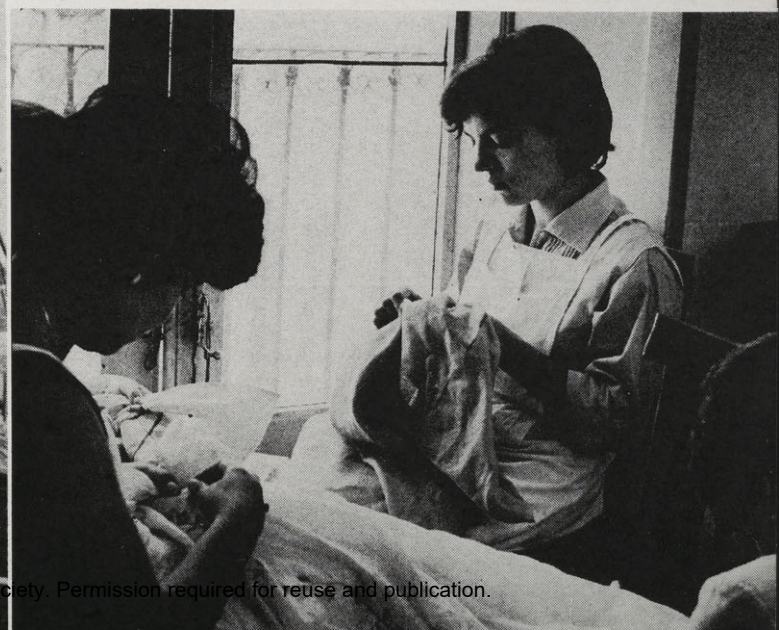
▲ Young men learn mechanical skills in the new machine shop. Trained workers may tempt industry to locate here; if not, the boys will be trained for jobs elsewhere. Pastor Vinay's volunteers, many of them multilingual, help the boys write letters applying for jobs in other sections of Italy.

Construction of buildings for Servizio Cristiano provides the most significant employment for local Riesians who are desperate for any kind of work. The Trabia Tallariti sulphur mines, which used to employ most of the villagers, are now nearly exhausted and employ only sixty men. Mine accidents are frequent and claim at least one life a month.



▲ Dr. Francoise Poirier, a Swiss pediatrician, fills a villager's prescription with supplies donated by various drug companies. Emigration and nutrition advice is also dispensed.

Riesian girls, taken out of school at puberty, now make eight dollars a week in Servizio Cristiano's embroidery shop, and gradually gain some freedom from rigid parental restriction. Embroidered pieces are marketed abroad.





## REBIRTH IN RIESI

Servizio Cristiano's objective—to live the life of a Riesian. The organization seeks to avoid pressure and conflict as it quietly serves the villagers, bringing to them the hope of Jesus Christ, so that an "old" people may be transformed into a "new" one.

A year was spent in trying to develop harmonious conversations with the people of Riesi—in the streets, in the piazza, in homes. Accustomed to exploitation, the people at first were utterly incapable of believing that anyone could be unselfishly motivated. The women in the volunteer group, who went freely about the town, were thought to be "bad" girls.

Slowly Servizio Cristiano gained the respect of the village. Riesians began to come to the door of the staff house with their problems.

Eventually a beautiful tract of high ground covered with 170 ancient olive trees and with a view of the surrounding countryside was purchased on the edge of town. Leonardo Ricci, an Italian architect and a friend of Vinay's, offered to help. He drew up the plot plan for the Hill of Olives, which included all buildings necessary for the Servizio Cristiano community, to be topped by a church on the highest spot.

The first building to be erected was a kindergarten. It now includes first and second grades, with plans to add one grade each year. A school for mechanics has also been built.

With the hope that Servizio Cristiano will become self-supporting, orange and peach trees, grape vines, and a vegetable garden have been planted. Two large poultry houses contain six thousand chickens.

Servizio Cristiano is financed partly by the Waldensian Church, partly by the World Council of Churches. In 1961 United Presbyterians gave \$15,000 to their sister Church in Italy for Riesi. Most of the support comes from individual contributions,

not altogether adequate, from friends of the Vinays in Europe and America.

The building supervised by Gió Vinay has been successful in providing much-needed employment. The understanding and response of the workmen to the problems and difficulties experienced by Servizio Cristiano have been among the most heartening developments. When money is scarce, the fact is discussed among the men, who suggest a shorter work week or offer to work one free day a month. Once several men gave up extra pay and offered to gather the olives.

One day last spring two of the workmen from the site came to see Pastor Vinay. They had taken up a collection to repair the Waldensian church and offered to help with the work for nothing. "But we must say something else to you. We want to meet together and have you speak to us of our problems and of the Gospel."

A date was set. Almost all the men from the building site and two of the agricultural workers came to the first meeting, which Vinay called "lessons and conversations on the new Riesi."

To combat corruption and incompetence in Riesi's elected officials, Pastor Vinay pressed for a town committee to be made up of men who cared more about the town's renewal than political party affiliation. The mayor finally agreed, and the first meeting was held last spring. At Tullio's suggestion, the committee was divided into commissions: planning, industry, agriculture, education, public works and health. Work began at once with unexpected enthusiasm. Contacts in the street increased as people talked of nothing else. There was increased contact with the Roman Catholic Church as well. The first meeting of the planning commission was held in the home of a Roman Catholic

priest, at Pastor Vinay's suggestion. Later two Roman Catholic priests came from a nearby town with a group of young people to see the work on the Hill of Olives. "Any dialogue between Roman Catholic and Protestant is . . . an event in Sicily, a most backward country in this regard," Pastor Vinay says.

To fill the complete cultural void, Pastor Vinay arranged two series of lectures. The first was on the last 150 years of Sicilian history; the second, on different points of view, delivered by a socialist (most Riesians are socialists or communists), a Roman Catholic, a Demo-Christian, and a trade union specialist. "You must learn to listen to other people's opinions and to respect them. This is the foundation of democracy and also of culture," Pastor Vinay told the overflow audience.

When the Servizio Cristiano school ended last spring, the townspeople were invited to an exhibition of work done by students from the kindergarten, elementary school, school of mechanics, and the embroidery workshop. Between 4:00 and 8:00 P.M., about two thousand people, including local officials, came from all sections of Riesi and from nearby Caltanissetta and Gela.

"You have broken through the opposition," a doctor said to Vinay. "Last year you were boycotted, but this year they are all on your side."

The Mafia is the only opposition, but a town official says that even it cannot do anything at the present.

One obstacle has been Tullio and Gió Vinay's failure, after months of legal hassles, to obtain relief from the feudal system of land rents. But the climate has changed to such a degree that Pastor Vinay comments, "As we walk along the streets, we are conscious every day not only of their regard but also of their affection."

For eight hundred years, Waldensians have been guided by their motto, *Lux lucet in tenebris* ("the light shines in the darkness"). Through Tullio Vinay and the volunteers of the community, one thing is certain: despite frustrations, the light has been lit in Riesi. ◀



*In the warmth and joy of Eastertide, we might well remember a facet of the Master's life all too easy to forget.*

**M**any great leaders have felt called upon to be disturbers of the peace.

Socrates was a gadfly to Athenian society.

Jeremiah was an oxgoad to the rulers of Jerusalem.

Martin Luther drove nails into the Church of his time.

William Temple drove nails into the society of his time.

And Jesus, whom we call the Prince of Peace—where does he stand?

**His first public act** is a rebuke to the prevailing values of his time. Baptism is no part of the Jewish tradition; yet Jesus receives it at the hands of John, the prophet who calls God's Chosen People a "vipers' brood" and dares to tell them that their hearts and ways need cleansing (Luke 3:7-10).

When the people of his hometown first hear Jesus preach, and are nodding to one another in surprised approval, he makes a deliberate attempt to upset and annoy them, and succeeds so well that they hustle him out of town and try to kill him (Luke 4:29).

His teachings and healings begin to attract attention. Something else attracts attention, too—the fact that Jesus walks rather casually along the well-marked paths of Jewish law, taking many shortcuts and sometimes crashing through a fence or two.

He breaks the Sabbath laws, detailed and strict as they are, whenever he sees

fit. If his disciples are hungry, he allows them to pick grain and eat it as they pass through the fields—and this is work, strictly forbidden by the Sabbath code. If people come to him on the Sabbath for healing, he heals them—work again. None of this strikes us as shocking; but we need to remember that the concept of Sabbath rest was as much a cornerstone of the whole Jewish social structure as the concept of private property is to ours.

**To realize what a social earthquake** Jesus' Sabbath actions caused, we have to imagine a man coming into our town and borrowing cars without asking, moving into an empty house, taking cans off the supermarket shelf as he and his friends need them or see someone else needing them. We would call this man a thief; the Jews call Jesus a Sabbath-breaker; and the two accusations are equally serious.

They call him a blasphemer, too—the accusation which will ultimately bring about his death. "Blasphemy" is a word without much meaning to us nowadays, but the first episode in the Gospels which calls it forth makes clear what it meant to

# Jesus: Disturber of the Peace



the Jews. Jesus says to a paralyzed man brought to him for healing, "Man, your sins are forgiven you." The lawyers and Pharisees standing nearby are horrified: "Who is this fellow with his blasphemous talk? Who but God alone can forgive sins?" (Luke 5:20-21 NEB) Man and God occupy separate levels of being, and anyone who shows even the faintest sign of forgetting this fact is a blasphemer.

**J**esus seldom misses a chance to take a poke at respectability. In his parables the pillar-of-society types almost never get a kind word. Priest and Levite alike pass by an injured man on the Jericho road; it is an outcast Samaritan who finally stops to help (Luke 10:30-35). Genuine prayer goes up to God not from the righteous Pharisee, but from the collaborationist tax-gatherer (Luke 18:9-14). And when he addresses them directly, Jesus talks harshly to these respectable people. "I tell you this: tax-gatherers and prostitutes are entering the kingdom of God ahead of you" (Matthew 21:31 NEB). "Many, I tell you, will come from east and west to feast with Abraham, Isaac, and Jacob in the kingdom of Heaven. But those who are born to the kingdom will be driven out into the dark, the place of wailing and grinding of teeth" (Matthew 8:11-12 NEB).

**Questions put to him draw nothing more cooperative** than counterquestions, sometimes even counteraccusations. When some Pharisees and lawyers from Jerusalem ask him, "Why do your disciples break

the old-established tradition?" he replies, "And what of you? Why do you break God's commandment?" (Matthew 15:1-4 NEB) Another group asks him for a sign, to prove to them that he has authority to speak as he does, and he says, "It is a wicked generation that asks for a sign" (Matthew 16:4 NEB).

At the height of his fame he makes a conspicuous and politically provocative entrance into Jerusalem, during which his disciples are allowed to shout, "Blessings on him who comes as king in the name of the Lord!" And when some Pharisees remonstrate, he replies, "I tell you, if my disciples keep silence the stones will shout aloud" (Luke 19:38-40 NEB).

**Immediately afterward he has the audacity** to go into the Temple and drive out some authorized business enterprises that have been accepted there for years (Mark 11:15-16)—an even more shocking act than if someone nowadays were to tear down the pamphlet rack in the back of a church, or picket its annual Women's Bazaar.

**Who can dare to do such things?** And by what right? The Pharisees and lawyers, priests and elders of Jerusalem come to ask for his credentials. But does a civil question get a civil answer? No—the pin only keeps pricking deeper into the skin. He asks them their opinion on the authority of that other controversial figure, John the Baptist, and when they refuse to commit themselves, says, "Then neither will I tell you by what authority I act" (Mark 11:33 NEB). And the crowds love him, this terrible man who defies accepted patterns and tries to discredit the people who wish to maintain them.



**D**emagogue, agitator, revolutionary—he is all these things. The respectable people of his time thought so, and we of the twentieth century, if we read the record honestly, must come to the same conclusion.

He is a disturber of the peace. But why?

To answer this question, we have to ask two others.

**What is peace?**

**And what is violence?**

It's easy, we tell ourselves. Peace is quietness and the steady march of one untroubled day after another. Violence, on the other hand, is the breaking of this happy calm.

But these definitions do not allow for what might be called negative violence, the kind that is exerted by inertia and rigidity. Put your thumb against a dripping faucet. Which is violent: the water which in the end bursts forth, or your thumb which holds it in to the bursting-point? Close a pot tightly and let it build up steam inside. Which is violent: the exploding pressure of the steam or the enclosing pressure of the lid?

**Jesus stated this basic question** in two images of his own: "No one sews a patch of unshrunk cloth on to an old coat; if he does, the patch tears away from it, the new from the old, and leaves a bigger hole. No one puts new wine into old wineskins; if he does, the wine will burst the skins, and then wine and skins are both lost." (Mark 2:21-22 NEB) The new cloth will shrink, the new wine will ferment—but is it they that are violent, or the old cloth which cannot stretch, and the stiff restraining wineskins?

A social structure can be like the thumb on the faucet, like the old and hardened wineskin. No matter how sound and good its basic concepts may be, it can stiffen with age and become a prison, as its laws grow rigid and its practices inhuman. Its values can jell into formulas and the fresh springs of its religious insight freeze into dogmas. It can dry out like the cracked bed of a desert stream, splitting its people apart into rich and poor, landed and landless, caste and outcast.

Something like this had happened to the Jewish social structure of Jesus' day, in spite of constant warning from the prophets. "Woe to those who join house to house, who add field to field, until there is no more room" (Isaiah 5:8 RSV). "Injustice has blossomed, pride has budded. Violence has grown up into a rod of wickedness" (Ezekiel 7:10-11 RSV). "From prophet to priest, every one deals falsely. They have healed the wound of my people lightly, saying, 'Peace, peace,' when there is no peace" (Jeremiah 6:13-14 RSV).

**S**uch a peace as this is like a rotten orange, like a tenement freshly painted: clean outside but filled with decay. Such a peace needs to be disturbed. A society sunk in such a peace must see its laws broken in order to wake up to their deepest meanings. Such a society must feel its traditions challenged.

When Jesus disturbs the peace of the Temple in Jerusalem, it is in order to open the ears of the Jews to the noise of men bargaining and clinking coins in the spot



where once the Temple of Solomon rose in complete silence, like a vision, “with stone prepared at the quarry; so that neither hammer nor axe nor any tool of iron was heard in the temple, while it was being built” (I Kings 6:7 RSV).

**When Jesus allows his disciples to disregard the laws** of cleanliness, he opens the way for teachings about the real defilement. “A man is not defiled by what goes into his mouth, but by what comes out of it. . . . Wicked thoughts, murder, adultery, fornication, theft, perjury, slander—these all proceed from the heart; and these are the things that defile a man” (Matthew 15:11,19 NEB).

But the Sabbath law, most important of all to the Jews, remains the key to everything. When Jesus allows his hungry disciples to pluck and eat some ears of wheat as they walk through a field one Sabbath day, the Pharisees question him. Can he make them understand?

He tries. First he gives them a precedent out of their tradition. “Have you never read what David did when he and his men were hungry and had nothing to eat? He went into the House of God . . . and ate the consecrated loaves, though no one but a priest is allowed to eat them, and even gave them to his men” (Mark 2:26 NEB). The whole issue goes much deeper than precedent, however: “The Sabbath was made for the sake of man and not man for the Sabbath” (Mark 2:27 NEB).

**T**his statement is like an iceberg—nine-tenths of its meaning lies out of sight, implicit in the whole structure of Hebrew law, history, and myth. The Sabbath was made—why, according to tradition? So that man could rest from his work (Exodus 20:10) as God also rested (Genesis 2:2-3) and as the Hebrew slaves had not been able to do in Egypt (Deuteronomy 5:15). The Sabbath is a merciful answer to man’s need, not an observance owed to God. But

food also is a merciful answer to man’s need. Thus, when the Sabbath work-rule is broken in order to meet genuine need, it is not broken at all—on the contrary, its truest, deepest meaning is expressed.

**Jesus’ attitude toward law** as a whole is implied in his answer to the men who ask him what he thinks about the divorce provision in the Mosaic code. “It was because you were so unteachable that he made this rule for you,” he comments, and goes on to point out that “in the beginning, at the creation,” God made men and women capable of a relationship which is meant to be permanent (Mark 10:5-6 NEB). His thought appears to be that laws come into being when men lose their direct insight into what human beings are meant to be and do.

Someone who thinks like this is likely to consider any specific law as secondary to human values, fulfilling its purpose only when it ministers to those values. So Jesus can not only break specific laws on occasion, but can also say with complete sincerity and conviction, “Do not suppose that I have come to abolish the Law and the prophets; I did not come to abolish, but to complete” (Matthew 5:17 NEB). He is not breaking, he is breaking **through**—through to the underlying laws of human nature and human need.

**And so Jesus confronts his time, our time, all times**, disturbing our peace in order to remind us of our origins. He questions human society about its actions in order to open its eyes to their meaning. He asks us to look at what we have become, to be conscious of how far we have wandered. He is like a man standing at the mouth of a river, calling attention to its greasy surface and polluted flow, but by this very act reminding his listeners of the pureness of its source.

In word and deed Jesus brings to life Amos’ plea: “Let justice roll down like waters, and righteousness like an ever-flowing stream” (Amos 5:24 RSV). And the peace he holds out to us is the genuine peace that is the fruit of righteousness. ◀





# CHOPPER CHAPLAIN

*As much at home in a flak suit as in his clerical garb, this Episcopal priest now serving in South Vietnam serves his men as he shares their hardships. For him, the field of duty is "anywhere the helicopters are going."*

*Episcopal Chaplain Hugh Barnes, with the 145th Aviation Battalion, strides across the helicopter pad at take-off time.*





**"Wherever I am, I'm still praying for them . . . I'm with them in the air and on the ground."**



*The return lap of this mission finds Chaplain Barnes (foreground) up front with the pilot. "I want to go on missions with my men," he says, "so I can understand what they are going through."*

**A PICTURE STORY  
BY BETSY AND DIRCK HALSTEAD**

SAIGON, SOUTH VIETNAM—A helicopter mission is on for one of the units of the 145th Aviation Battalion. The choppers are lined up in parked-on-a-dime precision. Crewmen move briskly across the helicopter pad to their assigned vehicles. In their bulky flak suits, heavy boots, and helmets they call "brain buckets," they look pretty much alike as they go about their practiced duties.

The helicopters lift off, one by one, and the grass rimming the runway blows wildly in the wind stirred up by the whirring blades. Now, as they ride toward a destination that can be almost anywhere in this fluid war, there is time to sort out faces.

One man, Major Hugh N. Barnes of Seattle, Washington, soon stands out because of the unusual insignia he wears on his lapel: it is a cross.

As a "chopper chaplain," Major Barnes represents the new breed of clergyman that the new breed of war in Vietnam is producing. From day to day, the men never know where the battlefield will be; from day to day, the chaplain never knows where he will be needed. His answer is either to go with the men on the missions, or to pray for them while he waits for a group to return, or to let them know he is always on call for any and all who need him.

"Everyone knows who the chaplain is," Major Barnes says jokingly. "He's the oddball of the outfit. The men are free to stop me any place, at any time. That's what I'm here for."

The problems he is asked to share are as varied as the men themselves: a check may be delayed, a letter may not have arrived from back home. "They bring up anything and everything," the chaplain says. For some of the men who have had little or no contact with the Church in civilian life, this is their first real contact with a clergyman. Even so, they can approach the chaplain: "I am on their level," Major Barnes says. "In this way I get to touch many men's lives."

*Text continued on page 24*







*Left: Grounded from this mission because all helicopter seats were filled with combat troops, Chaplain Barnes watches a group of men depart from Bien Hoa to a battle zone.*

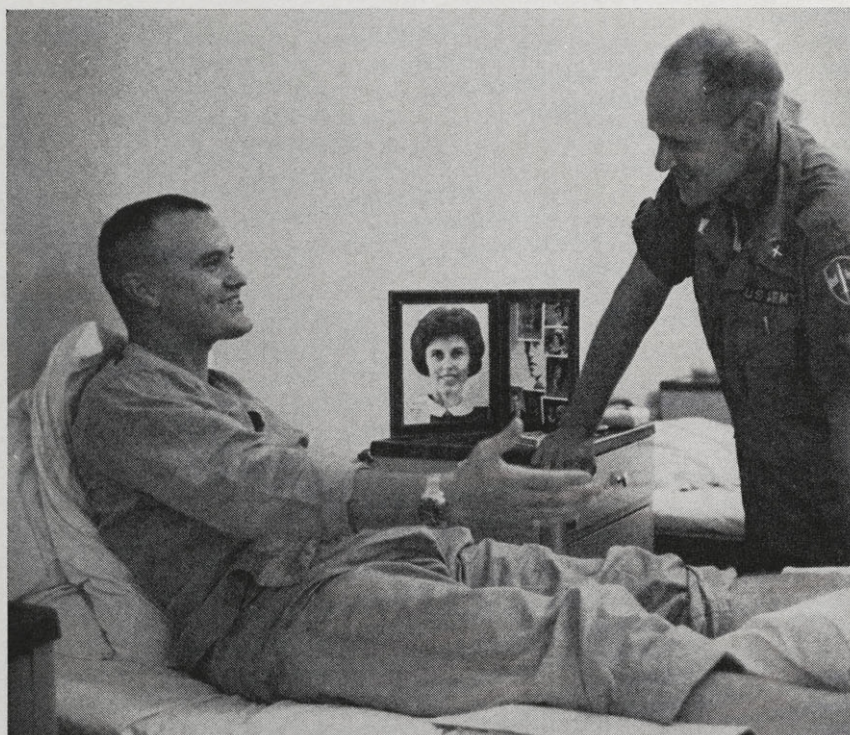
*Below: As soon as the choppers are airborne, he heads to a communications jeep to listen to reports of contact with the enemy. "My job now is to pray," he says of the long wait until the mission is over. When the men return, he will accompany the wounded to the hospital. On this particular day, no helicopters were lost in the fighting.*







*At least once every week, he brings a group of children from one of Saigon's many orphanages for a mess-hall lunch and tour of the air base.*



*Like all clergymen, he devotes considerable time to hospital calling. For him, however, the patients are most likely to be young combat victims. Here he visits Captain Bert Smith, a helicopter pilot with a foot wound.*

## CHOPPER CHAPLAIN

*Continued*

Whatever his duty area, a priest has one clear assignment: to serve those who are in need. For a chaplain in Vietnam, this means both the men to whose military units he is assigned—in Chaplain Barnes's case, the 145th Aviation Battalion—and the local residents.

To fulfill all his pastoral duties, Chaplain Barnes follows a whirlwind schedule: he commutes by helicopter from base to base where units of the 145th are stationed; visits men in hospitals; listens to gripes and shares the grief of men far from home; goes with the men into the battle zones whenever he can find a seat on a helicopter; and keeps in touch with the Church's ministry in nearby, problem-laden Saigon.

By sharing the hazards his men daily face, Hugh Barnes feels he can better understand their needs. In many ways, he embarked on this unusual ministry because another military base lacked a chaplain. During World War II, when Hugh Barnes was a B-29 turret gunner stationed on Guam, at an installation where no spiritual counselor was available, he became keenly aware that he needed the Church to fill a gap of loneliness in his own life.

Ordained in 1951 and a U.S. Army chaplain since 1957, Major Barnes is one of the six Episcopal clergymen among the 260 chaplains from all denominations who are serving in South Vietnam today. As one of sixteen chaplains on duty at the Tan Son Nhut Air Base, he is always ready to fill in for a minister of another denomination in an emergency. "I think this is the forerunner of the true ecumenical spirit," he says.

Like every man removed from home and loved ones during wartime, he misses his own: for him, these are a wife, Gladys, and five children. While he looks forward to July, when his Vietnam tour will end and he can be reunited with his family, Chaplain Barnes does not regret being in Vietnam: "This is where the American soldiers are," he says, "and this is where the Church should be."

"Of course, we would all prefer to have peace. But in the meantime, this is our job." ◀



Still in bulletproof vest after a mission, he approaches his chapel at the Tan Son Nhut Air Base. Chaplain Barnes also ministers at other bases where units of the 145th are located.



He assists (left), as visiting Episcopal Bishop Harry Kennedy of Honolulu confirms Lt. David C. Blessing, Clay City, Illinois, and Major Theodore Steinbeck, Alameda, California.



Above: "It helps these boys just to know the Church is here with them," he says. Along with his role as spiritual counselor, he has proved himself an ever-available friend who is ready to share any kind of problem.

Left: "My work here is to help these fellows feel important," he states. His decision to become a priest grew partly out of his own World War II days as a turret gunner: "I needed the Church there to sustain me," he recalls.





*Commuting members' cars surround beautiful St. Elizabeth's parish church, located in one of Honolulu's decaying sections.*

## *The Parish That Stayed to Return*

***What's a lovely suburban church doing in a slum? The people of St. Elizabeth's, Honolulu, asked themselves this question, and are finding some real answers.***

At 2:00 A.M. Sunday morning several weeks ago, the Rev. W. Edwin Bonsey, Jr., woke up sharply to hear wild, nearly hysterical shouts and laughter in the street behind St. Elizabeth's rectory. The sound, familiar to Father Bonsey, bore the trademark of the latest in "kicks" for the neighborhood's teen-agers: sniffing glue.

Even before he turned on the light, Father Bonsey had a pretty good idea who the kids were. He knows a large proportion of these teen-agers by name—and they know him. Glue sniffing is only one feature of life in

the Palama-Kalihi section of Honolulu where St. Elizabeth's Episcopal Church is located.

As the young rector made his way into the night to try to persuade the noisemakers to go home before they were picked up by the police, he was only making one more small effort toward ministering to people caught in a web of troubles.

Honolulu, of course, is not the right setting for a slum. Slums, as anybody knows, don't belong in paradise. But Honolulu, like other metropolitan centers, hasn't escaped urban blight. To find it, you must travel northwest in the opposite direction from the palm- and hotel-fringed fairy-tale world of Waikiki.

There, halfway toward the Pearl Harbor military complex, you find the pineapple canneries and the decaying, densely packed slum area whose grim look is relieved only

slightly by clusters of public housing developments.

It is not all bad. The bulldozer has done its work of "renewal" in clearing the worst of the old frame structures. The blocks of land left behind are empty save for the weeds that grow in tropical confusion.

But poor housing is only a symptom of deeper human problems. The "Napoo" family, which lives in the Mayor Wright Housing Project located in the block next to St. Elizabeth's, has its share.

"John Napoo" is fourteen, oldest of the six Napoo children. As Father Bonsey expected, John was one of the glue sniffers that noisy night. John skips school as often as he can. He often meets his friends in St. Elizabeth's churchyard for talk or basketball.

Mr. Napoo, a Hawaiian farmer's son from one of the outer islands, came to Honolulu to find a better life. He works in a garage and does

BY EDWARD T. DELL, JR.





*Children of Palama's traditionally large families have more play area in Honolulu's Mayor Wright Homes (above). This 363-unit project houses nearly 1,900 people of mixed racial backgrounds.*

*Much of the old high-density, corrugated-roofed tenement housing of Palama (left) has been razed by the bulldozer to make way for publicly financed projects.*

yard work on Saturdays to eke out an income of less than \$5,000 a year to support his large family.

Young John is well known in the local juvenile court, where he is on probation. He has stolen cars, a bicycle, and a bright yellow shirt from Woolworth's. He doesn't get caught every time, but often enough. Glue sniffing produces a quick sense of exaltation not unlike the effects of alcohol. For John Napoo it is a cheap and efficient ticket out of the humdrum, overcrowded realities of Palama.

John could not work even if a job were available. The housing authority decrees that a family of seven or more may not have a total income over \$4,800 and still be eligible to live in the Mayor Wright homes. Rental of homes outside Palama and Kalihi multiplies two to three times the some \$50 to \$80 per month families in Palama pay. Those who want to get "outside" must be prepared to

make a risky economic leap. Not many are able to try.

The troubles of Palama and Kalihi are typical of those of the urban poor everywhere. Those who want to help are apt to find the job frustrating, occasionally rewarding, painfully slow, and sometimes overwhelming.

When Father Bonsey became St. Elizabeth's rector three years ago, he knew he had taken on two jobs—not one. The people of the area obviously needed a ministry—and so did the members of his parish, nearly all of whom lived outside Palama.

Later on the Sunday morning of the glue-sniffing incident, Father Bonsey welcomed the congregation who had called him to be their rector. Those before him in the pews were Episcopalians with an intense loyalty to their parish church. The number of cars in the parking lot outside made it clear that they were, in effect, commuters from suburbs all over Honolulu. More than 80 percent of

them were of Chinese ancestry, and they naturally found pleasure in one another's company.

At one time all of St. Elizabeth's members lived around the church. Sixty-four years ago Palama was a Chinese section inhabited by the children of immigrants who, beginning in the 1850's, had been brought to Hawaii by the thousands to work in the sugar cane fields.

St. Elizabeth's present senior warden, Mr. Kim Loon Ching, came to Palama in 1914, and knows the pattern well. Until "K.L." was fourteen, he lived with his family on a Maui island sugar plantation seventy miles east of Honolulu. In those days the Chinese community of Palama was a staging area for the higher education and better future K.L. dreamed of for himself.

In Palama he found small, struggling St. Elizabeth's mission, founded only twelve years before by the now legendary Deaconess Emma Britt





*The Rev. W. Edwin Bonsey, Jr., greets a small parishioner after the main service at St. Elizabeth's on Sunday morning. Over 80 percent of the members are Chinese-Americans who formerly lived nearby, but now reside in Honolulu's suburbs.*

### THE PARISH THAT STAYED . . .

Draut. He settled in a dormitory for men and boys sponsored by St. Elizabeth's and found a job at a local grocery, where he worked from six to eight each morning, from four to seven in the afternoons, and all day Saturdays. With such ambition and perseverance he worked his way through high school and eventually through college. He is now a valued executive in one of Honolulu's largest insurance firms.

The St. Elizabeth's K. L. Ching found fifty-two years ago grew on the simple idea that newcomers to

Palama—Chinese, Korean, Samoan, and Hawaiians from the outer islands—needed help if they were to find their way in the new life of a burgeoning Honolulu—a life utterly unlike what they had known before. The mission offered classes in English, Bible study, industrial handcrafts, sewing, a nursery for working mothers, and eventually a primary school.

Many of these Chinese Americans, aided so warmly and generously by a succession of dedicated Christians, themselves became Christians and joined in service to others at St. Elizabeth's. Warden Ching is one of

many who feel a deep satisfaction and a sense of loyalty to this remarkable parish.

In the years since St. Elizabeth's founding, her early members have found success in business and the professions. They have been able to give their own children a good education, and to move to better communities than the Palama they grew up in. But unlike many other Christians who move to the suburbs, they have not left the old parish behind.

Out of gratitude, they have maintained and rebuilt a beautiful building which enshrines memories of their past battle with, and ultimate victory over, poverty and deprivation. The contrast between their building and the condition of the surrounding neighborhood, however, naturally raises questions about the appropriateness of a suburban church in a slum setting.

The people of St. Elizabeth's have always thought about these questions. The parish primary school draws forty of its sixty pupils from the Palama neighborhood. A large section of the block behind the church consists of low-rent cottages, now in bad repair, which the parish built years ago as a pioneer effort to improve housing in the area. The cottages will be replaced soon by more modern housing as a cooperative venture between the church and a private developer.



*The bulldozer works violent changes in St. Elizabeth's neighborhood almost daily.*



But such an "involvement" by St. Elizabeth's in the troubles of Palama was, in Father Bonsey's eyes, a modest answer to the baffling and complex problems faced by the people who live there today.

Indeed, today's poor are bedeviled by troubles far deeper and more complicated than those of fifty years ago. Confronted with dropouts, drug addiction, unemployment, absentee fathers, and overcrowded housing in Palama and Kalihi, Father Bonsey quickly recognized that one parish priest, or even one compassionate, well-organized, and dedicated parish could do little alone.

For help Father Bonsey turned first to two other congregations in Palama, only to discover that, like St. Elizabeth's, they were both predominantly suburban. Kaumakapili Church, housed in a large, rambling wooden building in the block next to St. Elizabeth's, is United Church of Christ. Its membership is 95 percent Hawaiian. Nearly all of the congregation lived in Palama in past years but today have homes elsewhere.

At the other end of Palama, Aldersgate Methodist Church has a mixed congregation of Samoans, Hawaiians, Koreans, and a few *haolis* (whites). Unlike the other two churches, some twenty-five of Aldersgate's member families live in Palama.

The leaders of these churches were as anxious as Father Bonsey to do something about Palama's troubles. As a result, two years ago, twenty-four lay people from St. Elizabeth's and a like number from Kaumakapili and Aldersgate met for four Sunday afternoons to take stock of the situation around them. They heard crack inner-city expert Don Benedict of Chicago talk about urban problems and strategy.

As a direct outgrowth of these meetings, the members of the three churches set up an Inter-Church Council, with clergy, lay, and church worker representatives, as well as members invited from area social and planning agencies. The laymen, in groups of three (one from each of



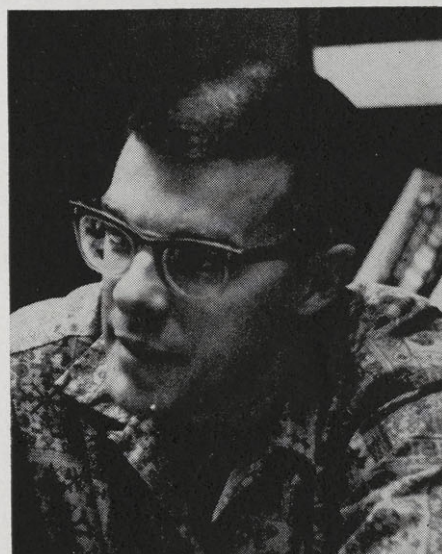
*Father Bonsey listens outside clergy counseling office to Mrs. Roberta Infiel, mother of six, and a vigorous worker for the new Palama Community preschool.*

the three churches), called on the entire neighborhood for the new Council. They talked at length with families about needs in the community and how the churches might, together, help Palama residents help themselves.

With the aid of the Honolulu Council of Churches, a counseling service was set up with offices in two area housing projects. The clergymen who staff the offices on a volunteer basis were able to call on psychiatric, social, and legal agencies in the city for technical help.

Recent personnel changes in the three churches have recognized the urgent needs of the community. The Rev. J. H. Chung came to St. Elizabeth's as assistant to Father Bonsey so that the latter might give more time to area concerns.

Kaumakapili Church has a new man on its staff, sent by the United Church. The Rev. Ronald D'G. Estrada, a Yale Divinity School graduate with training and experience in inner-city work, has already set in motion a number of steps toward involvement for Kaumakapili members. Bible study groups, with one eye on the New Testament and the other on Palama, are providing some powerful motives toward action for United Church laymen.



*Aldersgate Methodist pastor, the Rev. James Swenson, is fully committed to a united approach to Palama's many ills.*

A Pre-School Readiness Program housed at Kaumakapili Church is offering forty Palama children a better chance to overcome their lack of adequate social adjustment at home before enrolling in public school. Ninety percent of the project's cost is provided by Federal funds from the Office of Economic Opportunity. While the impetus for the preschool program was provided by the Inter-Church Council, parents of neighborhood children are now taking over





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

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

He didn't see the "light flash" or hear "voices whisper." Neither have most young men in seminary!

Because the call to the ministry is much like the call to any other profession, it doesn't always bowl you over. Usually it grows on you until you suddenly realize you couldn't be happy doing anything else.

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We hope you'll send for the booklets even if you're not considering the ministry as a profession. Reading them will make you a more understanding, better informed layman.

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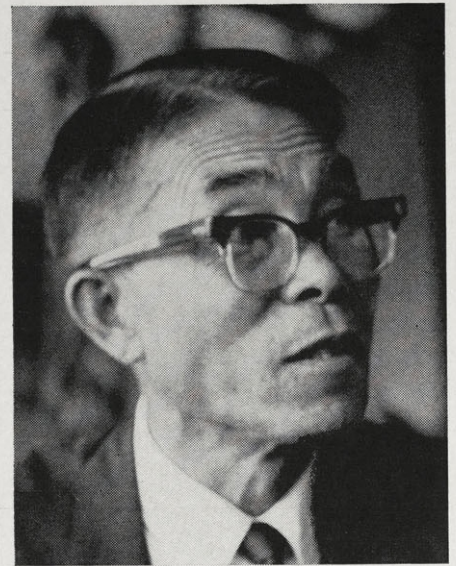
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*Insurance executive Kim Loon Ching, St. Elizabeth's Senior Warden, works hard for a new day in his old neighborhood.*

### THE PARISH THAT STAYED

the direction of the program.

At Aldersgate, the Rev. James L. Swenson, with a little more than a year in the area, has helped to organize his people and facilities to provide recreational and club activities for Palama children, as well as literacy classes for adults, with special funds from The Methodist Church.

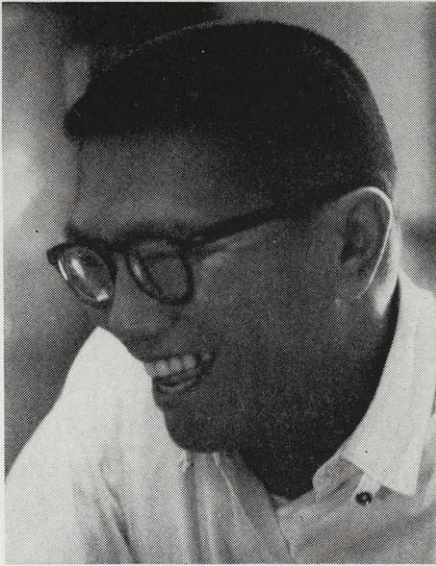
Residents of the Mayor Wright Project have formed several lively new social and parents' groups that are a direct result of suggestions made by the Palama Inter-Church Council.

Last fall the group of parents who had worked together with Council members to organize the Pre-School Readiness Program using the Kauhakapili Church buildings called a meeting of all interested Palama citizens to organize a Community Action Council.

Part of this group planned a series of "Go-Go Saturdays" including morning hikes, swimming, arts and crafts, and a Halloween party. The leaders for such activities came from all sorts of agencies—but the impetus for organization began in the work of the Council.

From the beginning, the Inter-Church Council has aimed at bringing the natural leaders of the area together to recognize their own abilities to deal with common problems. The Council has also been a place





**From public housing work in New Haven, Conn., the Rev. Ronald Estrada brings expert help to Kaunakapili United Church.**

where the representatives of existing resource agencies of the Honolulu metropolis and the Federal Government could be introduced to Palama's heretofore unorganized leadership.

When these leaders discover that through information and organized action they can do something positive about their problems, then an area begins to become a community—a slum begins to change to a neighborhood.

So far only a few of the "com-muter" members of the three churches in Palama have participated in the Inter-Church Council and the changes it is helping to bring about. But among them, the spirit of renewal and hope is doing its patient work.

The Council's aims are clearly akin to the original, compassionate motives out of which all three Palama churches originally grew. The action of the Council is not only providing hope and self-respect for the community; it is also reawakening a sense of mission and purpose among a small core of the members of the three churches. They believe that it will inevitably spread.

As Church Warden Kim Loon Ching says, "The day will come when the rank and file members of our churches will see the needs, just as some of them do already. When they do, they will join us in the work." ◀

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# IS YOUR NAME THOMAS?

YOU DON'T often hear of anyone's seeing a ghost on a blazing summer afternoon; the spirits seem to prefer the shadows of the night.

Maybe that explains why we never hear of a séance being held in bright sunshine in the open air. Mediums say they must have the right "atmosphere," and that usually means a darkened room, a ring of clasped hands, and not too much skepticism present; otherwise the spirits can't get through.

All this makes it all the more remarkable that when a man did come back from the dead, it was all so free from "spookiness," and most of the action took place in daylight in the open air. But perhaps he did it deliberately, just to show that this was the real thing.

There was no doubt that he really died, for it was all horribly visible—a public execution on a trumped-up charge. Yet within a few days he showed himself to be really and truly alive not once but several times. His friends who from a safe distance had seen him executed were certainly not expecting ever to see him alive again.

Indeed they were most skeptical when the first report of his being alive came in. "Hysterical female nonsense," they considered it. But when they saw him, not in the half-dark where they might have been mistaken for a moment, but in broad daylight, all they could say then was, "It must be a ghost!" And, to put it bluntly, they yelled with sheer fright.

We can't exactly blame them. It's one thing to see a white shape in a churchyard at night (which might after all be

merely a cat), but it's quite a different matter when a friend whom you saw die on Friday comes up and speaks to you on the following Sunday morning! Yet this is what happened to the followers of Jesus Christ. He understood their fear, of course. He made them touch him and handle him to prove that he was really there, and then, when they still seemed a little slow in the uptake, he ate some food, for who ever heard of a ghost making a hearty meal? He had said he would conquer death, and here he was alive and well to prove it.

Of course it shook them. They'd been inclined for some time to believe his claim to be God walking the earth in human form, but this clinched it. Now they *knew*, and it wasn't long before they were out telling the world about him, and nothing on earth could stop them.

What changed these very ordinary men (who were such cowards that they didn't dare stand too near the cross in case they got involved) into heroes who would stop at nothing? A swindle? Hallucination? Spooky nonsense in a darkened room? Or Somebody quietly doing what He said He'd do—walk right through death? ◀

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# WORLDSCENE

## DATELINE: TOMORROW

► As a result of Dr. Arthur Michael Ramsey's trip to Rome, a new Anglican-Roman Catholic commission will soon be formed to study points of disagreement between the two Churches.

► The U.S. Supreme Court is expected to strike down state miscegenation laws after reviewing the case of a Virginia Negro-and-white married couple. The last Episcopal Church General Convention ruled that parish priests may marry couples of different races if state laws permit.

► Churchmen will start planning this month for an international religious conference on peace to be held in a European city next year.

► The MRI Commission is launching a study of relationships between governing bodies in the Episcopal Church.

► The Consultation on Church Union will meet in Dallas, Texas, May 2-5, to consider "a possible plan of union" for seven denominations, including the Episcopal Church.

## MRI Commission Starts Depth Study of Church

A study in depth of relationships between the three major decision-making groups in the U.S. Episcopal Church—the Office of the Presiding Bishop, Executive Council, and General Convention—will be undertaken by the Mutual Responsibility Commission as a result of action taken by the Commission at a two-day meeting March 11-12 in New York City.

The study will explore the authority and functions of the three, and the relationships between them. It will be carried out by the MRI

Commission under the chairmanship of the Rt. Rev. Thomas H. Wright, Bishop of East Carolina. Proposals for radical changes "deemed essential today by the Church's response to the Living God" may emerge from the survey.

The study was proposed by the Commission's executive officer, Walker Taylor, Jr., in his first report to the body since assuming his office on Oct. 1, 1965. The proposal was forcefully supported by Presiding Bishop John E. Hines on the basis of his experiences during his first 15 months in office.

## Baptists Say "No" to Entering Unity Talks

At the forthcoming meeting of the Consultation on Church Union slated for Dallas, Texas, May 2-5, church leaders are expected, for the first time, to consider formulation of an actual merger proposal for the participating Churches.

These have been the Episcopal, United Presbyterian, Methodist, and

cently joined the Consultation and will take part in this year's meeting in Dallas.

But as final plans for this important gathering took shape, the American Baptist Convention voted to stay out of the talks. Although the Baptist group has had observers at previous Consultation meetings, it has been discussing full participation for some time. Following the negative vote, Baptist leaders agreed to continue sending observers and "to pursue with greater vigor our interest in a greater measure of cooperation with other Christians. . . ."

► Overseas reports indicated that South African Anglicans have opened unity talks with Methodists. On the other hand, East African Anglicans have broken off merger conversations with Methodists and Presbyterians. In a significant action, the Anglican Church of India, Pakistan, Burma, and Ceylon gave general approval to schemes for church union in North India, Pakistan, and Ceylon.



*Episcopal Bishop Edward R. Welles of West Missouri (center) attends a Mass in Kansas City, Mo., concelebrated by Roman Catholic Bishop Cyril J. Vogel (left) and Father L. B. Guillot.*

Evangelical United Brethren Churches, the United Church of Christ, and the Christian Churches (Disciples of Christ). A seventh, the 1,250,000-member African Methodist Episcopal Church, has re-

## Episcopal Theological Education Study Begins

Eleven outstanding theologians, educators, and professional men have begun a major investigation into "all aspects" of theological education in the Episcopal Church. Headed by Dr. Nathan M. Pusey, president of Harvard University, and sponsored by the Episcopal Church Foundation, the Theological Education Study will focus on the needs of the Church in the light of the changing role of the Church, the clergy, and the laity in modern society.

Dr. Charles L. Taylor, Jr., past director of the American Association of Theological Schools, has





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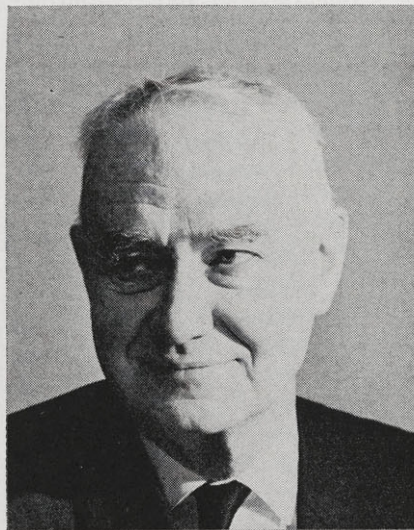
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## WORLDSCENE

been named director of the study. He is currently selecting a staff and establishing his headquarters in Dayton, Ohio. Progress of the study will be reviewed frequently by the Study's Advisory Committee, headed by Dr. Pusey. Results and recommendations from the study will be reported to the Church's General Convention in Seattle, Wash., in September, 1967.

"Never before in the history of our Church has such a study been undertaken, especially in such depth," commented Presiding Bishop John E. Hines. "This study might well provide a major turning point in the history of our Church. If we can find better ways of educating our clergy and laity for more effective ministry and service, the effect could be revolutionary."



Dr. Charles L. Taylor, Jr.

Members of the Advisory Committee, in addition to Dr. Taylor, include:

Dr. Gordon W. Allport, a psychologist, social scientist, and professor at Harvard University, Cambridge, Mass.; the Rev. Canon Sydney H. Evans, scholar and authority on theological education, London, England; the Rt. Rev. Thomas A. Fraser, Jr., Bishop of North Carolina and chairman of General Convention's Joint Commission on Education for Holy Orders, Raleigh, N.C.

The Rev. James F. Hopewell, director of the Theological Education Fund, which makes grants to theological schools in developing

countries; Richard Keith Kane, Esq., partner of Cadwalader, Wickersham & Taft, New York City; Dr. Wilber G. Katz, member of Executive Council and professor of law at the University of Wisconsin, Madison, Wis.

Mrs. Harold C. Kelleran, Professor of Pastoral Theology and Christian Education, the Virginia Theological Seminary, Alexandria, Va.; Dr. Hermann N. Morse, former Moderator, and author of a study on theological education for The United Presbyterian Church, New York City; Dr. George F. Thomas, professor and researcher at Princeton University, Princeton, N.J.; and Dr. Robert N. Rodenmayer, executive secretary of the Episcopal Church's Division of Christian Ministries, New York City.

## Birthday for a Royal Peculiar

With solemn prayer and dignified ceremonial, Queen Elizabeth inaugurated a year of pageantry and festivity to mark the 900th anniversary of Westminster Abbey, one of Anglicanism's most renowned places of worship. Also present was Dr. Michael Ramsey, Archbishop of Canterbury, who headed a large group of Anglican clergymen, numerous civic dignitaries, and representatives of the Roman Catholic, Greek Orthodox, and the Free Churches, including Methodists, Baptists, and Presbyterians.

Although an abbey by name, Westminster is not today an abbey in fact. It is officially the Collegiate Church of St. Peter and what is known as a Royal Peculiar. Entering the chapel of St. Edward the Confessor, the Queen placed a small bunch of red roses on its small altar to honor Edward, the man who founded the Abbey and consecrated it on December 28, 1065, a few days before he died.

## COOL CONGREGATION

A visitor to Hollywood reports that he saw a sign in front of a church in Beverly Hills, Calif., recently which read: "Faith à Go Go."



## Canterbury and Rome: Three Days That Shook the Church

"... A little anxious," was one way Pope Paul VI described himself on the eve of Dr. Arthur Michael Ramsey's three-day visit to Rome. "Wait and see!" replied Dr. Ramsey, Archbishop of Canterbury and spiritual head of the Anglican Communion, when newspapermen pressed him for predictions on the results of the meeting. "A traitor to Protestantism," cried some 100 demonstrators billing themselves as "true protestants" outside Lambeth Palace, Archbishop Ramsey's official residence in London.

What the world's press (see *THE EPISCOPALIAN*, March, '66) had first reported as a significant, but perhaps uneventful, meeting between the leaders of the Anglican and Roman Catholic Churches, was developing, during the weeks following the original announcement, into one of the great moments of Christian history.

Six years before, Dr. Geoffrey Francis Fisher, Dr. Ramsey's predecessor, prepared the way by calling on Pope John XXIII. But that had been only a brief, unofficial, courtesy visit. The confrontation on March 22-24, however, fast grew into the first formal meeting be-

tween an Archbishop of Canterbury and a Pope since the two Churches separated over 400 years ago.

Scheduled for discussion were several painful points dividing the two Christian bodies. Only four days before the Archbishop arrived, the Pope turned his attention to one pain of contention by issuing a decree which slightly eased Vatican strictures on mixed marriages (see page 39) between Roman Catholics and members of other Churches.

When the commercial jet from London carrying the Archbishop's party—and three of the "true protestant" demonstrators who had booked passage secretly—landed at Rome's Fiumicino Airport, several high Vatican officials rushed to greet the rough-hewn, red-and-purple-clad Archbishop.

After welcoming statements, they whisked him away along the Via Monserrato to the 387-year-old Venerable English College, a Roman Catholic institution, where, through a precedent-breaking Vatican gesture, he was to be lodged. The rest of the Archbishop's day was taken up with the inauguration of a new Center of Anglican Stud-



*Pope Paul VI and Arthur Michael Ramsey, Archbishop of Canterbury*

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## WORLDSCENE

ies, and a meeting with Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, to confer on the agenda for the morrow's events.

As Archbishop Ramsey celebrated an early morning Eucharist at the Anglican All Souls' Church on his second day in Rome, he was interrupted by the three "true protestant" demonstrators who stood up in a rear pew, took off their coats, and displayed white cloth waistcoats on which were printed in large black letters, "Courtesy Visit a Curse." Unperturbed, the Archbishop finished the service and left for the Vatican.

Traveling in four cars, he and his party drove through the Arch of Bells and around St. Peter's Basilica to the Apostolic Palace. There Pope Paul paid him the unusual compliment of awaiting him in an outer chamber known as the Hall of Vestments. Together the two churchmen entered the famed 16th-century Sistine Chapel, used for the first time by the Pontiff—who was elected Pope there in 1963—to welcome an outside visitor.

With the applause of a number of diplomats and churchmen from many nations and church groups, they exchanged a kiss of peace. Archbishop Ramsey then presented his host with a collection of his writings and a gold pectoral cross and chain. In return, the Pope gave his guest a 12th-century fresco of Christ and a set of books containing the acts of the Councils of the Roman Catholic Church through Vatican I. Seated side by side in gold and red damask armchairs—significantly, the usual papal throne was not present—in front of Michelangelo's "The Last Judgment," each greeted the other.

Speaking in English, Archbishop Ramsey said, "I have come with the longing in my heart which I know to be in your heart also, that we may in our meeting together help in the fulfillment of the prayer of our divine Lord that all His disciples may come to unity in the truth." Pope Paul responded in Latin, "We greet with emotion, with joy, and with hope, your most welcome visit."

Following a tour of St. Peter's

Basilica, Archbishop Ramsey prayed at the altar of Pope Gregory VIII (who sent Augustine, the first Archbishop of Canterbury, to England in the sixth century); was surprised by a large group of Roman Catholic nuns who knelt to kiss his episcopal ring; and laid a wreath of yellow and white carnations on Pope John XXIII's tomb. Then the two leaders retired to the Pope's private chambers.

During the long afternoon discussion between the forthright 61-year-old Archbishop and theologian, representing 45 million Anglicans, and the quiet 68-year-old diplomat who speaks for the world's half-billion Roman Catholics, no one else was present except for two interpreters. The content of the discussion has not been revealed, but informed sources suggest that although the deeper theological divisions were bypassed, a number of practical problems were covered. High on the list of possibilities were such "hurtful" issues as mixed marriages, overzealous conversion tactics, and the Vatican's refusal to recognize Anglican orders. But one major breakthrough was announced the next day.

On the third morning Archbishop Ramsey celebrated Holy Communion at the American Episcopal Church in Rome. At 9:30, he motored to St. Paul's-Outside-the-Walls, where Pope John first announced the calling of the Second Vatican Council. In the Red Room of the Pauline Basilica, he again met Pope Paul, and the two sat at a table and signed four copies of a joint declaration agreed upon during their private discussions the day before.

A few minutes later, they entered the basilica proper for a prayer service conducted by Anglican and Roman Catholic clergymen. The service ended with the reading of the joint declaration.

We are aware, the two leaders wrote, "that serious obstacles stand in the way of a restoration of complete communion of faith and sacramental life." Then, in words which observers are sure will lead to a commission of Roman Catholics and Anglicans (including U.S. Episcopalians) to explore common concerns of Christian unity, they declared their intention of inaugurating "between the Roman Catholic



Church and the whole Anglican Communion a serious dialogue which, founded on the Gospels and on the ancient common traditions, may lead to the unity in truth for which Christ prayed."

At the ceremony's end, Archbishop Ramsey bade Pope Paul farewell and prepared to leave. In a spontaneous gesture, the Pope took an emerald and diamond ring from his hand and placed it on the Archbishop's right hand. "Both," reported an onlooker, "were deeply moved."

As Archbishop Ramsey left for the airport, he seemed too deep in thought to notice the three "true protestants" who stood outside St. Paul's Basilica with black bands around the arms of their white smocks, on which were blazoned: "Archbishop Ramsey—Traitor to Protestant Britain."

The Pope, too, was obviously impressed. At a recent audience, a visitor reports, he was wearing the Archbishop's gold pectoral cross.

## Episcopal Women Elect New Triennial Officers

Two laywomen have been elected to preside over the Triennial Meeting of the women of the Church, to be held in Seattle, Wash., Sept. 17-23, 1967. Chosen for Presiding Officer is Mrs. Seaton G. Bailey of Griffin, Ga., and as Assistant Presiding Officer, Mrs. B. Franklin Miller of Seattle.



Mrs. Bailey, a member of St. George's parish in Griffin, and a member of the Executive Council, is a member-at-large of the General Division of Women's Work, and

served as chairman of the division from Oct., 1964, to Feb., 1966. Mrs. Miller, who is from the Diocese of Olympia, is the provincial representative from Province Eight to the Executive Council.

In two other elections held at the February meeting, Mrs. Cyrus Higley of the Diocese of Central New York was elected chairman of the Division, and Mrs. John P. Moulton of the Diocese of Spokane, vice-chairman.

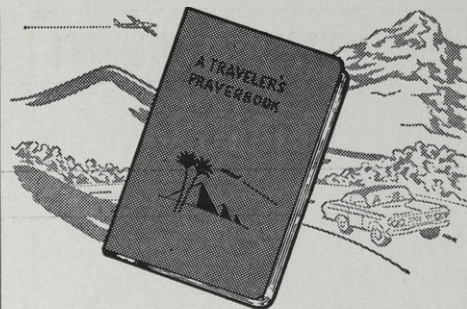
## RUMORS ARE FLYING

Six color TV spots asking the U.S. public to "Keep in Circulation the Rumor that God is Alive" are popping on and off television sets from Ho-Ho-Kus, N.J., to Orinda, Calif. Distributed by the National Council of Churches, the advertisements are the latest salvo in a growing debate over the nature of Christian faith in mid-20th century.

At the heart of the current furor is a mild-mannered, scholarly, Episcopal layman who teaches theology at Emory University, a Methodist-sponsored institution in Atlanta, Ga. Since Dr. Thomas J. J. Altizer proclaimed the death of God, 14 Methodist bishops have tried to have him fired; he has received a 60-foot-long telegram from Louisiana fundamentalists challenging him to a debate; and he has been denounced as an atheist from pulpits in almost every state of the Union.

Dr. Altizer's many detractors might be surprised to learn that he and his wife are active members of the Episcopal Church and attend All Saints' Episcopal Church in Atlanta. In fact, when his infant son, John Jackson, was born three months prematurely, he baptized the baby at the hospital—as provided for by the Book of Common Prayer in cases of extreme sickness and imminent peril. Later, when the child was out of danger, Dr. Altizer formally presented his son at All Saints'.

Asked if his church membership was not inconsistent with his publicly expressed views, Dr. Altizer told THE EPISCOPALIAN that this was not the case at all. "I am saying that God is dead in that He no longer exists apart from the world, but has become one with Jesus



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## WORLDSCENE

Christ and thus very much in the world," Dr. Altizer explained. "The Church is the embodiment of Christ," he continued, "and although it is to a large part moribund and ineffectual today, I am committed to work within the Church because I am a Christian." Dr. Altizer pointed out that his brief summary does not fully explore his position and hopes that



his latest book, *The Gospel of Christian Atheism*, will clarify his stand for the general public.

Indeed, current Christian thinking needs clarification on a number of points. Churchmen, instead of offering shallow assertions that "God is Alive," might better use their time in deep thought as to the very nature of their faith. For instance, a recent survey conducted by two research analysts from the University of California in Berkeley shows only 63 percent of Episcopalians interviewed willing to state, "I know God really exists, and I have no doubts about it." Even fewer could honestly claim, "Jesus is the Divine Son of God, and I have no doubts about it," while one percent told the researchers, "Frankly, I'm not entirely sure there was such a person as Jesus."

## INSTRUMENTS OF WAR?

Church and parent groups around the country have for several years voiced sharp concern over the proliferation of "war" toys which they claim are no less harmful to children's minds than the violence seen on television.

This disagreement flared into action recently outside the American Toy Fair in New York City, where a group calling themselves "Parents for Responsibility in the Toy Industry" picketed the manufacturers to protest continued production of war toys. They carried umbrellas bearing the inscription, "Toy Fair or Welfare."

When interviewed, Mrs. David Murray, leader of the group and the mother of two boys, declared: "Children who have learned to glorify violence are much more likely to unleash it when they grow up. We're going to bring influence to bear on stores in our areas to let them know we're concerned about the psychological conditioning of war toys."

But why pick just on toys for tots? The Avalon Hill Company of Baltimore has sent out a news release unveiling a brand new game for adults entitled "Guadalcanal," which, according to a copywriter, "relives the excitement of jungle warfare. . . ." The letterhead also claims that the same company is the designer of "Gettysburg, D-Day, Afrika Korps, Midway, Waterloo, Stalingrad, Battle of the Bulge, and U-Boat."

## CITIES OF REFUGE

Following the "live-in" debacle at the U.S. Air Force Base, Greenville, Miss., when unemployed Negro farmhands sought shelter on Federal property (see *April issue*), the National Council of Churches' Delta Ministry is trying a new approach to the problems of these impoverished Americans.

The Rev. Robert Beech, a United Presbyterian minister working with the project, reports that the Delta Ministry is planning "cities of refuge" for the laborers. The first, a 400-acre farm near Greenville, is being purchased for 30 of the families evicted from the Air Base. Others are being sought.

Despite the public outcry against the "live-in," Mr. Beech says that it accomplished its purpose in that the state government is now passing along surplus Federal food to the workers, and the U.S. Government has asked the Delta Ministry if it would like to lease the unoccupied Air Force Base.



## New Rules on Mixed Marriage Considered a Mixed Blessing

Bold, black headlines across the U.S. first greeted Pope Paul's new rulings on mixed marriages between Roman Catholics and other Christians as a major marker along the road to church unity. But when Anglican, Orthodox, and Protestant leaders took a look at the complete translation of the 2,000-word decree, entitled "Matrimoni Sacramentum," they decided that it was only a small sign of the ecumenical times; in fact, rather a mixed blessing.

In sum, the Vatican, with one eye on improving relations with the "separated brethren," and with the other on the fact that in its 28 U.S. archdioceses alone, one out of every four marriages performed during 1964 in its churches was mixed, had, in its own words, "softened" the "stiffness of present legislation on mixed marriage."

**The new rules include** several high points:

(1) The non-Roman Catholic partner in a mixed marriage need no longer sign a pledge promising to rear his or her children within the Roman Catholic Church, if the local Roman Bishop agrees to waive the requirement. But the partner still *must* in all cases give verbal assurance not to interfere with his or her Roman Catholic spouse's sacred "duty" to see that their children are educated in the Roman Catholic faith.

If, however, the spouse cannot give such a verbal commitment without "hurting his conscience," the local Roman Catholic Bishop now "must refer the case with all its elements to the Holy See." It must be noted that such cases would probably be handled by the Vatican's Sacred Roman Rota, the Roman Catholic Church's 13th-century highest court of appeals which served the world's half-billion Roman Catholics last year by rendering judgment on just 243 matrimonial cases, a great majority of which dealt with nullification of marriage.

(2) In a retroactive ruling, Roman Catholics who marry in rites outside their Church will no longer

suffer excommunication. However, they still remain in a state of grave sin of disobedience.

(3) Mixed marriages may now be performed in the main part of a Roman Catholic church with full rites and benediction. In the past, mixed marriages often had to be performed in a subsidiary chapel and with modified ceremony.


(4) Non-Roman Catholic clergymen, with the approval of the local Roman Bishop, are now invited to participate in a mixed marriage ceremony in a Roman Catholic church up to the point of offering prayers and addressing the congregation, if the Bishop approves, but still cannot be a part of the sacramental celebration.

**Upon hearing** of Pope Paul's action only four days before his scheduled visit to the Vatican, Dr. Michael Ramsey, Archbishop of Canterbury and spiritual head of the worldwide Anglican Communion, called the modest changes disappointing. And a few days later in Rome, the bluff primate indicated that he had had a frank discussion with the Roman Pontiff in which he told him that the new ruling on mixed marriages "does not satisfy the consciences of Anglicans and other non-Roman Christians."

**Backing the Archbishop's** point of view is the 1948 Lambeth Conference, where all the bishops of the Anglican Communion gathered to render opinions which, although not binding on member Churches, offered strong moral suasion on many points. One of these was the problem of mixed marriages between Anglicans and Roman Catholics.

If an Anglican signs a pledge which strips him of his spiritual duties toward his child's upbringing, he is committing a "sin," the Anglican fathers declared. They went on to say, "We strongly deprecate such mixed marriages."

Although Presiding Bishop John E. Hines of the Episcopal Church in the U.S.A. first told a wire-service reporter that he "welcomed the papal announcements," he later told THE EPISCOPALIAN that he



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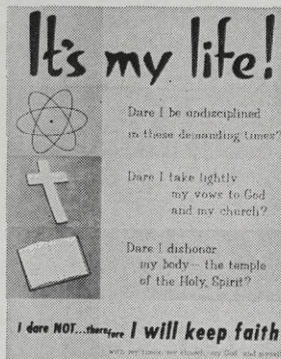
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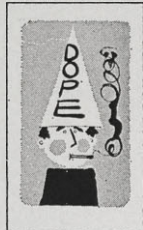


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## WORLDSCENE

wished to reinforce his statement by adding, "Disappointing to some will be the treatment of the pledge on the part of the non-Roman Catholic partner to have the children reared in the Roman Catholic Church. This is a fairly crucial matter for conscience which requires a more open approach."

**The 1949 General Convention** of the Episcopal Church in San Francisco, Calif., was even more specific than the Lambeth Conference of '48. Both houses of the Episcopal Church's top governing body passed a resolution warning all Episcopalians "against contracting marriages with Roman Catholics under the conditions imposed by modern Roman Canon Law, especially as these conditions involve a promise to have their children brought up in a religious system which they cannot themselves accept. . . ."

Moreover, in a recent set of "Guidelines for Relations with the Roman Catholic Church," Peter Day, ecumenical officer for the Episcopal Church, "discouraged" Episcopal clergymen from playing an "official role in ceremonies restricting the God-given freedom of their communicants in the religious rearing of their children."

**One Episcopal diocese** has gone even further. Bishop John S. Higgins of Rhode Island issued a statement several months ago asserting that any Episcopalian within his diocese who makes a premarital agreement to have children raised in the Roman Catholic Church will be subject to suspension from communicant status. Such a suspension would remove an Episcopalian from "good standing" and bar him from receiving the Holy Communion.

Yet, despite the general feeling that the Vatican is bending too little too late, there is also a widely held hope among non-Roman Catholic leaders that the Pope's action is an encouraging sign of more to come. For, as Presiding Bishop Hines told THE EPISCOPALIAN in concluding his view of the recent move on mixed marriage, "However, these actions will stimulate ecumenical relations, giving more credibility to the determination of Rome to advance Christian brotherhood."

## Piercing the Great Green Grass Curtain

For the Negro family trying to move out of a city, the great green grass curtain surrounding suburbia can be as impenetrable as the Iron Curtain dividing East and West. In recent weeks, Episcopalians and other Christians have been taking steps to pierce this difficult area of prejudice.

• A precedent-shattering action was taken by the Diocese of Ohio when its 149th Convention, meeting in Cleveland, voted canonical changes legally banning discrimination in the sale, rental, or lease of any diocesan property. The Rev. John B. Morris, executive secretary of the Episcopal Society for Cultural and Racial Unity, commented later that he believed this was the first such action taken by any Episcopal diocese and hoped it would serve as an example, as well as acting as "a springboard for an effort in the Church to get such provisions into the national canons."

• In Chicago, Dr. Martin Luther King, Jr., and other clergymen are leading a drive to clean up rat-infested slums. Tired of committee meetings and manifestos, they are spearheading the job themselves



(in photo Dr. King, right, and unidentified man roll out a barrel of ashes from a west side tenement as Father Owen F. McAteer of St. Agatha's Roman Catholic Church looks on).

• Churchmen in St. Louis, Mo., are offering strong praise for the new open housing policy which was approved in principle by the board of directors of the Real Estate Board of Metropolitan St. Louis. The statement reads in part: "I accept the rights of all men to freedom of association . . . it is not the



function of the real estate agent to determine the racial, religious, or ethnic make-up of the community."

• From Kansas City, Mo., comes word that Episcopalians and other churchmen are making special efforts to break down housing bias. Teams of young Christians are going from door to door in all-white suburban neighborhoods asking homeowners to sign a statement which asserts that they will sell or lease their property, if and when they should put it on the market, to anyone regardless of race, creed, or color. The signers are also being asked to agree to allow their names to be published in the local press so that all may know their viewpoint.

• The Michigan Civil Rights Commission has called upon the U.S. Government to halt public housing construction in Flint, Mich., because it was falling into a segregated pattern. The Commission further announced that, according to a recent survey, 90 percent of the state's white population has no contact with nonwhites because of segregated housing.

## PEACE AND WAR

For the first time in the nation's history, leaders representing all three major faiths gathered in Washington, D.C., for a summit conference on peace and war. The 500 Roman Catholics, Jews, and Protestants—including some 20 Episcopalians—participated in the National Inter-Religious Conference on Peace, a three-day, unofficial meeting called to press for peaceful solutions of conflicts between the U.S. and communist governments that will respect the legitimate national interests of all parties.

Keynote speaker Dr. John C. Bennett, president of Union Theological Seminary, New York, set the critical tone that was to prevail when he opened the first session by urging churchmen not to be afraid to judge their nation's foreign policy. Unless the momentum of the present policy the U.S. is following is checked, he said, "we may easily become its prisoner."

Basic to the conference were three position papers: "Confronting the Changing Communist World"; "China and the Conflicts in Asia";

and "Forms of Intervention: Moral Responsibilities and Limits."

The first eight-page document viewed U.S. foreign policy, and termed the Government's oversimplified and "ineffective" anticommunist crusade out of date. The document predicted failure of U.S. foreign policy unless it stops looking with "hostility to a world-wide political movement, such as communism" without differentiating among the various kinds of "communism" currently developing today. The document urged the U.S. to support all revolutionary movements "directed against morally intolerable social conditions in any country."

Achieving a viable relationship with Red China, concluded the second study paper, looms as "the single most important problem" for U.S. foreign policy in the remaining decades of the 20th century.

The third document called for a permanent world forum of "value institutions"—spiritual, religious, and philosophical—to help keep the peace. In addition, it strongly supported the work of such non-military operations in underdeveloped countries as the Peace Corps. Finally, it asked for the strengthening of the UN, and suggested that a small, standing military force be put at that body's disposal for dealing quickly with potential wars around the world.

Following study of the three position papers, President Lyndon B. Johnson sent the conference a guarded welcome, while Arthur Barber, deputy assistant secretary of International Security Affairs at the State Department, assured the meeting that the U.S. has no desire to remain in Vietnam once a satisfactory peace can be arranged. Mr. Barber reminded the group that the U.S. presence there is justified on the grounds that the South Vietnamese must be allowed their own choice of government apart from intervention from the North.

At the final session, the churchmen urged a number of actions. One, suggested by Episcopal Bishop William Crittenden of Erie, called for an immediate cease-fire in Vietnam. Others urged President Johnson to open all possible avenues of communication with Communist China, including advocating a seat in the UN; lifting of trade restric-



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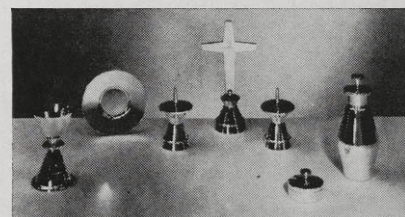
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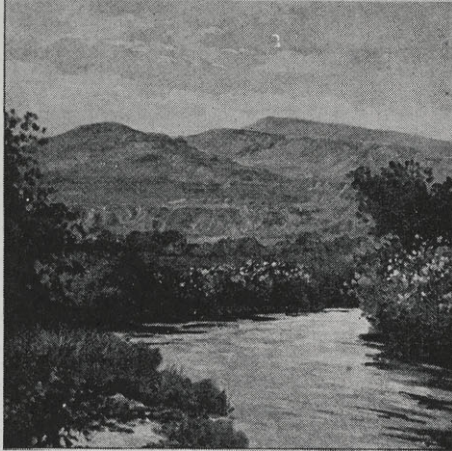
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## WORLDSCENE

tions on nonstrategic goods; offering U.S. aid in terms of food and other peaceful needs; and working for nuclear disarmament.

The churchmen then voted to have a working group meet this May to determine the possibility of forming a permanent secretariat of churchmen to carry on their work for world peace, and to set up an international peace conference somewhere in Europe next year.

**The United Presbyterian Church's Commission on Ecumenical Mission and Relations has voted to seek ties with mainland China. Included in the project will be the formation of a panel of Far Eastern experts to study developments in China, and the placing of consultants in Chinese affairs in Asia and New York. The purpose: to prepare Christians for the possibility of renewed relations with mainland Chinese church groups.**

## Dr. John Heuss Dies; Rector of Trinity, N.Y.

In a 1953 address, the Rev. John Heuss said many people were skeptical about Christianity's claim that it alone could save the world. "If what goes on in the local church on Main Street is a sample of how the world is going to be saved," he said, "we can hardly blame the average American if he fails to be impressed."

Dr. Heuss, 57, rector of famed Trinity Church, New York City, died of a coronary occlusion on March 20. He had worked all his life to give the "average American" concrete reasons to believe in Christianity. As rector of a parish which also has six chapels serving a cross section of Manhattan from upper Harlem to Wall Street, Dr. Heuss spent 14 years ministering to his 3,930 parishioners from divergent ways of life. In a sermon given on the day he died, Dr. Heuss said, "Every human being is important to God. . . . When another person is in need . . . we must respond to the call for help."

At Trinity he arranged a series of luncheon programs to attract



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businessmen on Wall Street, and was also concerned about juvenile delinquency, drug addiction, family instability, and community disorganization.

He was a member of General Convention's Mutual Responsibility Commission. As head of Executive Council's Department of Christian Education from 1947-51, he organized in-service clergy training and began the publishing of the Seabury Series of church school teaching texts.

Ordained to the priesthood in 1932, Dr. Heuss served as assistant at St. Luke's Pro-Cathedral, Evanston, Illinois, until 1947 when he became rector of St. Matthew's, Evanston.

Graduated from Bard College, Dr. Heuss did graduate work in social science at the Universities of Cologne, Frankfurt, and Berlin. He is survived by his wife, the former Elizabeth Beck; a daughter, Mrs. John B. Severance; and two sons, William B., a theological student; and Lt. John C., of the Air Force. He was buried in Trinity churchyard.

## Methodists Giddap and Go Toward 200th Birthday

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retired Methodist minister, jogs Maudie, his five-year-old Palomino horse, along the country roads

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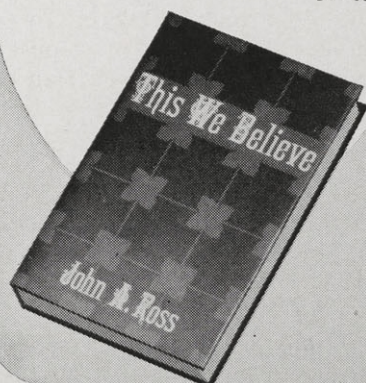
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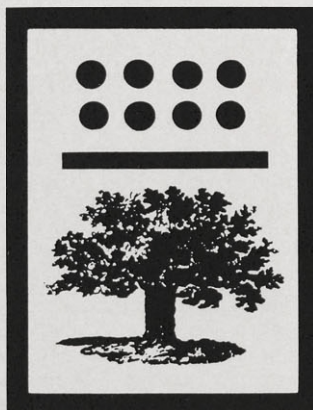
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## WORLDSCENE

around Franklin, Indiana. Such exercise is important, for soon he and Maudie are planning a 45-day ride partway across the U.S.A. to Baltimore, Maryland. They are engaging in this equestrian marathon to commemorate the circuit-riding Methodist preachers of frontier days. Once Minister Martin and Maudie arrive, they will be greeted by throngs of their fellow Methodists. The purpose: to celebrate the 200th anniversary of Methodism in America. The assembled churchmen will have another cause for celebration. This spring, sixty-five churches from Methodism's all-Negro Central Jurisdiction will integrate with other previously all-white Methodist conferences.

### Greatest Story Never Told

Five U.S.-made motion pictures released during 1965 were cited by the Broadcasting and Film Commission of the National Council of Churches as works of "outstanding artistic merit." Under the cate-



gory, "Honest and compassionate portrayal of the human situation," the award went to *The Pawnbroker*, the story of a survivor of a Nazi death camp who has become hardened to all human values until a shop assistant dies while shielding him from a bullet.

Three awards were made for the category, "Understanding portrayal of human society and culture": *A Patch of Blue*, *Nothing but a Man*, and *The Eleanor Roosevelt*



Story. A fifth, *The Sound of Music*, won the award in the category of films for the entire family. This film was also cited by the National Catholic Office for Motion Pictures in its first annual movie award. Notably absent from the award list was *The Greatest Story Ever Told*. One member of the twelve-person Film Award Nomination Panel of the NCC commission resigned when this film was passed over. "I liked it," he said.

TOKEN GIVING

An item in the weekly newsletter of Christ Episcopal Church, Norwalk, Conn., requests plaintively: "Will the person dropping New York subway tokens in the offering plate please cease and desist."

BATMAN SYNDROME

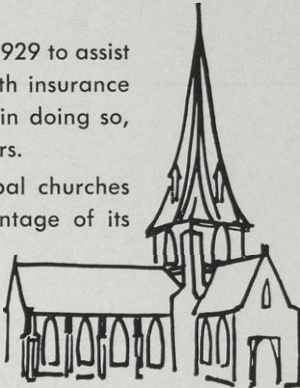
A young, outspoken Roman Catholic priest from California is causing many a gray-haired bishop to wonder if the Second Vatican Council was worth it.

Stimulated by the new freedom within his Church, the Rev. William H. DuBay has just published a new book entitled *The Human Church*, in which he calls for, among other things, a trade union for clergymen to protect them from their bishops. He also suggests that in the future all Roman Catholics elect their pastors and bishops for fixed terms of office. In addition, Father DuBay charges his fellow churchmen with becoming too materialistic and challenges them to burn down their church buildings as an act of Christian oblation.

"CRACKLE, SIZZLE, CRASH, BANG, BOOM!" replied *Our Sunday Visitor*, the national Roman Catholic paper. In an editorial, accompanied by the above cartoon, Father DuBay is accused of suffering from the "Batman Syndrome"—a disease of the times. "The symptoms . . . are these. . . All things are black and white, people are divided into villains and heroes, all situations are complex and all

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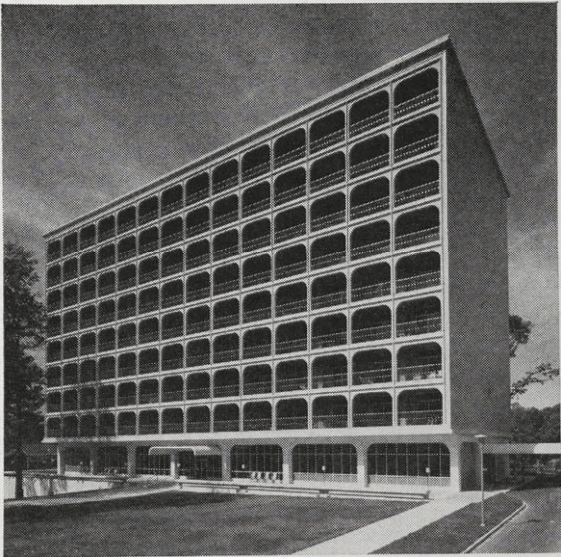


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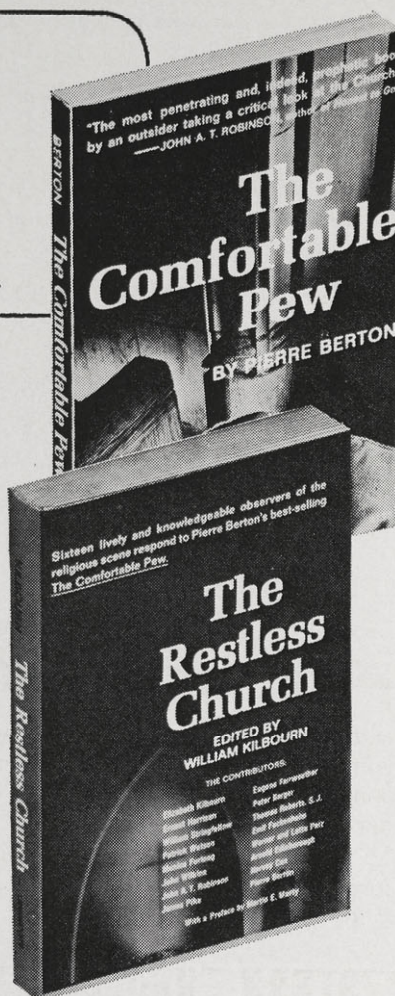
## THE RESTLESS CHURCH

### A Response to "The Comfortable Pew"

edited, with an introduction, by  
WILLIAM KILBOURN, Professor  
and Chairman of the Humanities  
Division, York University  
Preface by MARTIN E. MARTY,  
Associate Editor of  
*The Christian Century*

The fifteen essays that make up *The Restless Church* were inspired by *The Comfortable Pew* and they represent a broad spectrum of reaction, from hearty assent to sharp rebuttal, to Mr. Berton's bomb-shell.

Some of the contributors are:  
BISHOP JOHN ROBINSON on religion  
without dogma  
BISHOP JAMES PIKE on faith with  
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on the Roman Catholic in the pew  
WILLIAM STRINGFELLOW on the case  
against Christendom  
ERNEST HARRISON on the immorality  
of the Bible  
PIERRE BERTON on "Dialogue with My-  
self"



Readers of *The Comfortable Pew* will be keenly interested in this further exploration of the current challenge to 20th century Christianity. Quite independent of Mr. Berton's work, however, *The Restless Church* stands firmly on its own merits as a cross-section of some of today's most creative religious thought.

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## WORLDSCENE

solutions are simple; it is, in short, a 'pop' view of life."

### Beatles, Bread Wrappers And George Bernard Shaw

A Roman Catholic nun with a eye for art and a flare for razor blades and paste pots is making both the Church and the art world take notice of her. Sister Mary Corita, a professor of art at Immaculate Heart College in Los Angeles, Calif., is busy forging a new synthesis between the two worlds with her "pop prayers."



Recipient of more than 50 prizes for her work, she celebrates the commonplace in her serigraph (silkscreen) prints, which vividly combine shapes and words to give form to speech and words to things. Supermarket scenes, advertisements, highway billboards, bread wrappers, cereal boxes, and movie stars' photographs are generously and colorfully emblazoned with quotations from the Beatles, John F. Kennedy, Adlai Stevenson, George Bernard Shaw, and Peanuts.

She told a Yale University audience that although traditional religious images are absent, each of her works is a slice of pop art with a liturgical message.

- Jumping from the newness of pop to the older art form of jazz, Duke Ellington has taken his "In the Beginning, God" concert from its debut last year in Grace Cathedral, San Francisco, Calif., to Coventry Cathedral, England. Congregations of up to 2,000 people have heard the U.S. musician and his sidemen.

- At a meeting of the Foundation for Arts, Religion, and Culture in New York City, some 200 leading theologians and dramatists discussed the seriousness of the "theater of the absurd." Dr. Roger Shinn, dean

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of instruction at New York's Union Theological Seminary, commented that "theology has always had a vested interest in foolishness," and went on to say that many playwrights working with the new form are essentially moralists.

### **SMALLEST CLERGYMAN**

The smallest clergyman in the world, according to a recent report from Religious News Service, may be Phra Achan Yean, a two-foot, six-inch Buddhist priest from Bukit South, Thailand.

### **IN PERSON**

► Ralph Bellamy, noted film and TV actor, has signed a contract to host a filmed series of 13 religious programs sponsored by the Episcopal Radio-TV Foundation of Atlanta, Ga.

► Margaret Clapp, long-time president of Wellesley College in Massachusetts, will become head of Lady Doak College in Madurai, India.

The 55-year-old Episcopal laywoman surprised the academic world last year by resigning her post after 16 years of outstanding



endeavor because she felt she was going stale. Her new assignment, considered a missionary venture on her part, will begin in September.

► General Thomas B. White, former Air Force Chief of Staff, who died last December, will be

honored by a memorial window in Washington Cathedral. The son of an Episcopal bishop, General White was raised in an Episcopal rectory. His great-grandfather was an Episcopal minister who officiated at the wedding of Abraham Lincoln and Mary Todd. The General was a regular worshiper at the Washington Cathedral.

► Bishop Robert L. DeWitt of Pennsylvania has been named winner of the 1966 Philadelphia Fellowship Commission Award for the outstanding contribution to human rights in the Philadelphia area in the past year.

► The Rev. Thomas Lee Hayes will assume his new duties this month as executive director of the Episcopal Pacifist Fellowship. For the past three years, he has served as chairman, department of Christian Social Relations, Diocese of Pittsburgh.

► Captain Robert C. Jones, National Director of the Church Army in the U.S.A., was awarded his fourth Service Star for 28 years of service in the Church Army, 13 of them as its director.

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# BONHOEFFER:

ONE OF the tragic ironies of war is the hidden cost of victory. Just at the moment when victory over an aggressor is being achieved, many of the most gallant heroes in the struggle against tyranny are destroyed in the aggressor's final death throes.

In April, 1945, the defeat of the Nazis was assured as American troops rolled into Bavaria. Draining the cup of hatred, Heinrich Himmler ordered his Gestapo to execute those prisoners who had most staunchly opposed the Third Reich. One of the last victims was Pastor Dietrich Bonhoeffer, who died a Christian martyr in Flossenbürg concentration camp on April 9, 1945.

Christian martyrdom is often considered a remote fact of ancient history, dimly remembered as the fate of early believers cast to the lions in a Roman arena. We should remember, however, that loyalty to God's will may demand the ultimate offering of one's life now. Indeed, the suffering of Dietrich Bonhoeffer and the suffering of the first-century martyrs were rooted in remarkably similar circumstances.

Ancient Rome, like modern Germany, possessed great military strength, and boasted a high level of culture. The early Church was persecuted, not by barbarians, but by men of urbane and sophisticated tastes and intellect.

The crux of the conflict between Church and State in the ancient world was that Rome required all men, of whatever faith, to burn incense before the image of Caesar.

This was no mere ritual act of minor significance. It symbolized one's ultimate commitment to the supremacy of the State.

Christians by the thousands died

**Dietrich Bonhoeffer  
is one of the most quoted  
of 20th-century  
men, but few know the  
facts behind the quotes.**



because they denied this demand for idolatrous patriotism. They were not disloyal citizens or subversive of the nation; they simply saw with clarity that no Christian can render unto Caesar that which is God's alone—man's final loyalty and commitment.

Dietrich Bonhoeffer was also a man of faith and integrity who re-

fused to sell his soul in order to live in dishonorable peace under the Nazi regime.

When Hitler came to power in 1933, Bonhoeffer was twenty-seven, a young theology professor already recognized as an outstanding Christian intellectual at the University of Berlin, and apparently destined for a role of leadership in the Church. Yet the Church in Germany was found wanting in its dealings with paganism. Many Christian leaders went along with Hitler in establishing the German Christian Church, an institution which mocked the Body of Christ by attempting to reconcile Christianity with Nazi racism and nationalism.

The leaders of the Church in Germany did not capitulate solely out of cowardice or blind patriotism. German Protestants still took seriously an attitude of obedience to the civil authorities which Luther had taught four centuries earlier. Luther preached the doctrine of the Two Realms, holding that the Church should concern itself only with matters pertaining to the life of the spirit, whereas the State is an institution ordained by God (see Romans 13), and all Christians must obey the civil magistrates whether they be just or unjust.

This Lutheran version of "keeping religion out of politics" was a decisive factor in restraining the Church in Germany from opposing Hitler's rise to power. Many churchmen honestly believed this doctrine as an article of faith, and countless others adopted it to salve their consciences as they



# MODERN MARTYR

made their peace with National Socialism.

Bonhoeffer, Martin Niemoeller, and thousands of other dedicated Christians in Germany saw Nazism for what it was, and courageously spoke out against Hitler's doctrines.

Pastor Bonhoeffer knew that Christians' life together in the fellowship of the Holy Spirit was completely incompatible with any society based on delusions of racial or ethnic superiority. He also knew that a man must choose between giving unquestioning obedience to the nation and owing final allegiance to the Law of God. Hitler's idolatry of raw power and Christ's command of compassionate love were diametrically opposed, and Dietrich Bonhoeffer felt compelled to join with the apostles in saying, "We must obey God rather than men" (Acts 5:29 RSV). Because of their convictions, Bonhoeffer and other committed Christians broke with the established ecclesiastical hierarchy and organized the Confessing Church, which chose to suffer and sacrifice in opposition to the fascist tyranny.

For a few years, Bonhoeffer headed up an illegal underground seminary. Then it was closed by the Gestapo, and he was forbidden to teach. As war approached in the spring of 1939, he was invited to lecture at Union Theological Seminary in New York. The summer of 1939 was a time of agonizing decision for Bonhoeffer. His American friends urged him to stay here in exile rather than return to Germany as a marked man. Nevertheless, he felt a compelling responsibility to share the bur-

dens and dangers of his brethren in the Confessing Church, and sailed for Germany on the very eve of World War II.

Four years passed, during which he quietly and heroically served the underground Church, and also became involved in the political plot to overthrow Hitler. As the result of these activities, he was imprisoned by the Gestapo in 1943. Finally, two months before his death, he was sent to Buchenwald concentration camp, then to Schönberg, and later transferred to Flossenbürg, where he was executed.

Like St. Paul awaiting trial in Rome, Dietrich Bonhoeffer spent his last two years pondering the Christian faith and its implications for living. He shared the insights of his soul and mind by writing letters to his close friends and family. Those letters from prison, published in England under the title *Letters and Papers from Prison*, and in the United States under the title *Prisoner for God*, have probably had a greater effect upon Western Christendom than any other writing to come out of World War II.

This is not the place to elaborate on the provocative and startling analysis he made of the role of Christianity in the modern world. Rather, let us draw strength from his magnificent Christian witness as he endured the loneliness and spiritual trial of imprisonment.

He radiated a spirit of inner peace and calm which derived from his willingness to accept suffering as a servant and follower of Christ. Up to

the last day of his life, he was a source of strength and healing love for the men of many nations with whom he shared the miseries of the concentration camp.

Payne Best, an English officer who was with him at the end, has written, "He was one of the very few persons I have ever met for whom God was real and always near." Thus Bonhoeffer was able to face death with the calm joy of Christian faith. His final words on the way to execution were, "This is the end, but for me it is the beginning of life."

As the world has judged it, tragedy triumphed when a man of Bonhoeffer's spiritual and intellectual stature was ruthlessly destroyed at the age of thirty-nine. Yet his spirit and influence are mightier in death than in life, and his words and deeds are hallowed in the memories of all who honor those who have paid the full cost of discipleship.

Bonhoeffer would not want us to linger with these memories, but rather to live in "holy worldliness" as he so nobly did. In his own words from prison, he defines this calling:

"This is what I mean by worldliness—taking life in one's stride, with all its duties and problems, its successes and failures, its experiences and helplessness. It is in such a life that we throw ourselves utterly into the hands of God and participate in His sufferings in the world and watch with Christ in Gethsemane. . . . How can success make us arrogant, or failure lead us astray, when we participate in the sufferings of God by living in this world?"



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theme: "Develop Standards in  
Your Family."
- 6 May Fellowship Day, sponsored  
by the United Church Women.  
1966 theme: "People, Poverty,  
Plenty; Plan, Discover, ACT."
- 8 Fourth Sunday After Easter
- 15 Rogation Sunday
- 15 Rural Life Sunday, sponsored  
by the National Council of  
Churches' Commission on the  
Church in Town and Country.  
1966 theme: "Crisis in the  
Countryside."
- 16-18 Rogation Days
- 19 Ascension Day
- 22 Sunday after Ascension
- 29 Whitsunday
- 29 CBS-TV color special 10:00 to  
11:00 A.M. The Washington  
National Cathedral Choir sings  
at Westminster Abbey.
- 30 Monday in Whitsun Week
- 31 Tuesday in Whitsun Week

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,  
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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.



# BOOKS

CONTRIBUTING REVIEWERS

David Siegenthaler

A. Pierce Middleton Patricia Packard

## THE I. Q. GODLET

Shepherd Mead, a disconcertingly clever fellow with powers of imagination that make everybody nervous, wrote a thing called *How to Succeed in Business Without Really Trying* a few years ago. Now he gives us something called: **THE CAREFULLY CONSIDERED RAPE OF THE WORLD** (Simon and Schuster, \$4.95).

The plot of the book is rather simple and well worn. The science fiction boys have used it so much that it is positively tattered. In Mead's remarkable imagination, a people from outer space decide that Earth, like many other developing planets of the cosmos, is approaching a typical and dangerous point in its evolution. The whole evolutionary summary is sickeningly familiar: Man evolves from the cave type who hunts for a living, then develops tools, wheels, language, civilization, and all the other gadgets. When technology and science come along, the weapons get bigger, more dangerous, and the civilization finally annihilates itself.

Mead's outer space people decide that Earth needs to be saved from this pattern of extinction, and intervene. That's where the "rape" comes in. Several million cases. The operation is highly scientific. A whiff of a remarkable perfume produces three minutes of anesthesia in several million American, British, African, Chinese, and European housewives, as well as a few hundred college girls and nuns, for a completely scientific insemination of each of them. What they are to bear as involuntary mothers is a race of creatures with characteristics it would be unfair to reveal in a review.

One of their attributes must come

out, however. The unborn will have an I.Q. of about 1,200. (A genius, at our present going rates, is somewhere around 140-180.)

Pure intelligence, according to Mead, will do the trick. In 250 pages of entertaining fantasy, this "I.Q." god is the biggest fantasy of them all. It is one of those recurring pieces of self-hypnosis we humans indulge in from time to time. Mead's assumption is that if we could get smart enough, we would, by some magic or other, become good and compassionate.

*The Carefully Considered Rape of the World* is a coarse, commercial bit of low comedy which may be dismissed by the respectable. In so

doing, we make a mistake. Such things need to be taken seriously enough to discover their true character. Mead's sneaky I.Q. messiah theology needs to be stripped naked, laughed at uproariously, and sent off into the wings by those who know a pathetic, comic theology when they see one. Ignored, the I.Q. godlet will go on making conquests among the theologically naive.

Mead's "case" for the I.Q. god is just good enough to make it a laughing matter. If Christians will join in the laughter, this particular deity might fall off his throne in a few of the many hearts where he presently usurps the place of the true Messiah.

—E.T.D.

### Aid for Aiding Addicts

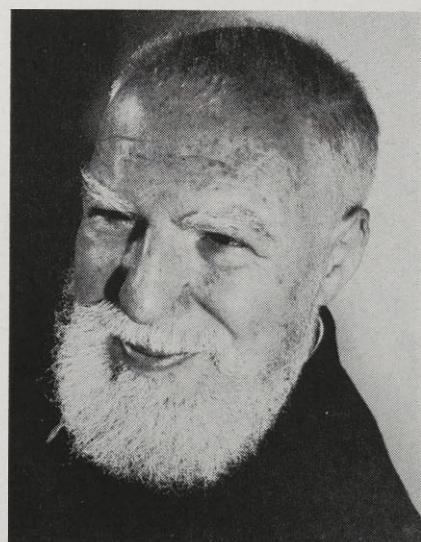
MAINLINE TO NOWHERE: *The Making of a Heroin Addict*, by Yves J. Kron and Edward M. Brown (Pantheon Books, \$4.95), is a scholarly treatment of narcotics addiction aimed at readers seriously interested

in learning more about the personality problems of the addict. The psychoanalytic terms used may be a problem for readers who have less than a working knowledge of them.

Unusual in a work of this sort, the authors interweave their theories and

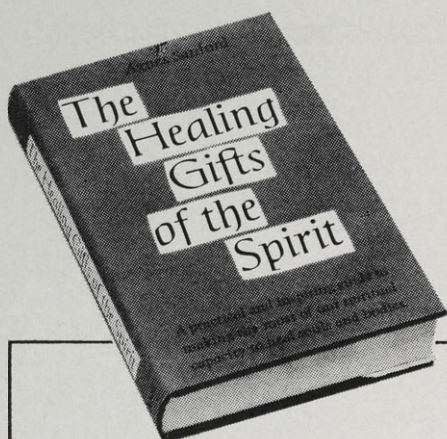


Edward M. Brown



Yves J. Kron





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## BOOKS

interpretations into the story of a Puerto Rican addict from infancy to his ultimate destruction. This form makes the book more readable than other similar scientific works. It also provides an example in depth of the "typical" addict personality and family structure.

In the main, the book is factual, although readers should recognize that occasional "factual" statements by the authors are really their opinions and subject to challenge. Not all psychiatrists working with addicts believe, for instance, that the destructive mother type delineated in this book is the primary factor in the addicted personality, nor do all authorities believe that the daughter of this type of mother is less inclined to addiction than the son.

I would like to see the results of studies being conducted by Drs. Nyswander and Dole on the use of Methadone in controlling heroin addiction before subscribing to the authors' point of view concerning the humanness of legally dispensing heroin to relieve the misery of the addict.

The sections on communicating with the addict on a personal basis are especially well handled. The authors clearly define the types of approach which frighten the addict—too much friendliness and overdesire to help him—and those which reassure him—a subtly conveyed faith in the addict's abilities, and a desire to help him help himself without smothering him.

—PATRICIA PACKARD

### More Than a Mystery

FRIDAY THE RABBI SLEPT LATE, by Harry Kemelman (Crown Publishers, hardcover, \$3.95; Fawcett Crest, paperback, 50¢), is good news to the mystery buff, for a new master of detection appears in the book in the person of a Jewish rabbi. An added delight is the discovery that the young rabbi is a truly charming, three-dimensional character and that the book's dramatic combination of puzzle and suspense deals with questions of integrity and faith as the

participants become involved in the plot.

As the author ends the suspense and solves the puzzle, the reader discovers that, without knowing it, he has been reading a good deal about Judaism—perhaps not "instant knowledge," but an amazing lot of understanding for the effort involved. Youth leaders and church school teachers of children above seventh grade will find this book a valuable addition to the reading list. We know of one teacher who uses it in her own Sabbath Day classes at a local synagogue.

If you like your mystery stories to be good puzzles with greater depth than the usual guessing game—and with a minimum of violence—this book is for you. —M.C.M.

### Splendor in Housing God's Poor

MONKS, NUNS, AND MONASTERIES, by Sacheverell Sitwell (Holt, Rinehart and Winston, \$12.50).

The usual connotation of monasticism for American readers is something medieval and Gothic—and often in ruins: e.g., Wye Abbey, Tintern, Fountains, and Glastonbury. But this is true only of English examples. The simple austerity which we associate with St. Benedict and the early medieval monastic orders—and even more with St. Francis and the friars—gave way in time to some of the most elaborate and ornate architecture and decoration in Europe.

In this latest—and best—of the many books of this eminent poet, critic, and traveler, we have a lively discourse on English medieval and German and Austrian Baroque monasteries and their counterparts in Italy, France, Spain, and Portugal, with a chapter on Eastern Orthodox ones added for good measure.

This magnificently illustrated volume is full of brilliant insights, entertaining stories, and personal reactions of a well-read, well-traveled man whose opinions—and even whose prejudices—are worth reading. The study deals with monks, nuns, and artists as well as with architecture and art.

—A. PIERCE MIDDLETON

*Continued on page 54*



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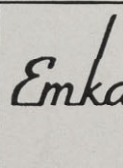
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## BOOKS

Continued from page 52

### Expert Advice

**SACRAMENTS:** *the Gestures of Christ*, edited by Denis O'Callaghan (Sheed & Ward, \$4.00).

This volume of essays by a number of Irish and British Roman Catholic priests successfully reasserts and defends the "old" Roman teaching on the Sacraments: that they are Christ's reaching out to His people, binding churchman to churchman, and calling man to fellowship with God. The collection lays to rest for Protestants (and presumably for Roman Catholics) the notion that in Roman thinking the Sacraments are some kind of magical gymnastics ensuring salvation. This useful volume is intended primarily for the expert.

—DAVID SIEGENTHALER

### Trouble-Spot Primer

**SOUTHEAST ASIA IN TURMOIL**, by Brian Crozier (Penguin, 95¢)

A quick, authoritative trip through the past and present troubles of this crucial area of the world. Despite some overlapping and doubling back of national histories, Mr. Crozier, a former Asian correspondent for London's *Economist*, brings perspective and enlightenment to this confusing and vital topic.

—E.T.D.

### Appreciating Screwtape's Maker

**LIGHT ON C. S. LEWIS**, edited by Jocelyn Gibb (Harcourt, Brace and World, \$3.95).

Fans of the late C. S. Lewis will be delighted with this well-executed and beautifully written set of tributes to one of the century's greatest Christian apologists and most original scholars. Although this slim volume leans disproportionately toward Lewis' considerable achievements as a scholar, there are superb chapters: by Austin Farrer on Lewis' defense of the Christian faith; by Nevill Coghill, with revealing insights into the life of the great man; by Chad Walsh, who gives a remarkable analysis of Lewis' influence in the United States. For devotees, Walter Hooper's definitive bibliography is worth twice the price of the book.

—E.T.D.

THE EPISCOPALIAN



# Have and Have Not

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

The Church of the Holy Nativity, 3061 Bainbridge Avenue, Bronx, New York 10467, would like to sell a Gestetner 160 Electric Duplicator which is in good condition. Please write to the Rev. Herald C. Swezy, rector, at the church.

The Rev. William J. Skilton requests an organ for the mission he serves in the Dominican Republic. The mission could use even "an old pipe organ that works . . . with instructions." If you know of an organ which could be sent, please write to Father Skilton at: Iglesia "Todos los Santos," La Romana, Dominican Republic.

St. Paul's Church, West Whiteland, Pennsylvania, has twenty 42" and twenty 60" Hymnal and Prayer Book racks to offer to any parish or mission needing them. The racks, dark mahogany stained, are suitable for holding all three book sizes and can be attached to existing pews. Anyone interested should write to the Rev. John R. Norman, Jr., rector, St. Paul's Church, West Whiteland, 901 East Lincoln Highway, Exton, Pennsylvania 19341.

Trinity Church, Milford, Massachusetts, would be glad to send a lectern Bible with Apocrypha to any parish or mission which can use it. Please write to the Rev. John J. Paulsen, 41 Congress Street, Milford, Massachusetts.

Emmanuel Episcopal Mission, between Blacksburg and Christiansburg, Virginia, would like to have twelve choir vestments for children between ages seven and fifteen. Please write to Mrs. Henderson Linkous, P.O. Box 501, Cambria Station, Christiansburg, Virginia.

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

## ONLY ONE BELL TO GIVE

Don't let anyone tell you that folks do not read [THE] EPISCOPALIAN!

Some time back, I found myself with a surplus bell and offered it . . . through your "Have and Have Not" column. The note appeared in your Advent issue, which was delivered on a Saturday morning. At 8:00 on this morning I received a phone call from a priest in Clearfield, Pennsylvania, and I promised him the bell. I had just hung up the phone when it rang again. This time a wire from Georgia. . . . To date, I have had letters, wires, and calls totaling over 200 from every state including Alaska and Hawaii and from the Dominican Republic. I regret sincerely that I had but one bell to give to my church. But don't let anyone say that you do not get around.

I replied to all of these requests, but to others who may need a bell I offer these suggestions. In the first place, most steam locomotives had bronze bells of a pleasant tone (weight 100-150 pounds). Perhaps parishes with railroad contacts might promote a bell from a scrapping operation . . . a neighboring Congregational church solved the problem—a member with ambition and electronic know-how installed an outsized speaker system in their empty belfry and hooked it up to a cheap electric clock and also to a tape recorder. They now peal out the Westminster chimes on each quarter hour and have carillon recitals every Sunday as well as the usual call to service, tolling for funerals, etc. . . . cost less than \$1,000.

COLEMAN S. WILLIAMS  
Saugatuck, Conn.

**PICTURE CREDITS**—Fabian Bachrach: 47. Edward T. Dell, Jr.: 10, 26-31. Helen B. Edwards: 4. William C. Frey: 2-3. Dirck Halstead: 21-25. Ernst Herb: 35. John Mast: 63. Religious News Service: 33, 38, 40, 43, 46. The Reporter: 44. Mary Seth: 12, 14, 15. Ralph Wilson: 51.

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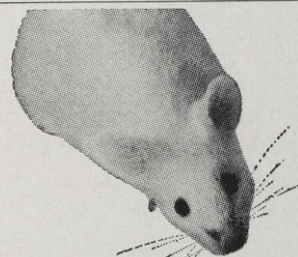
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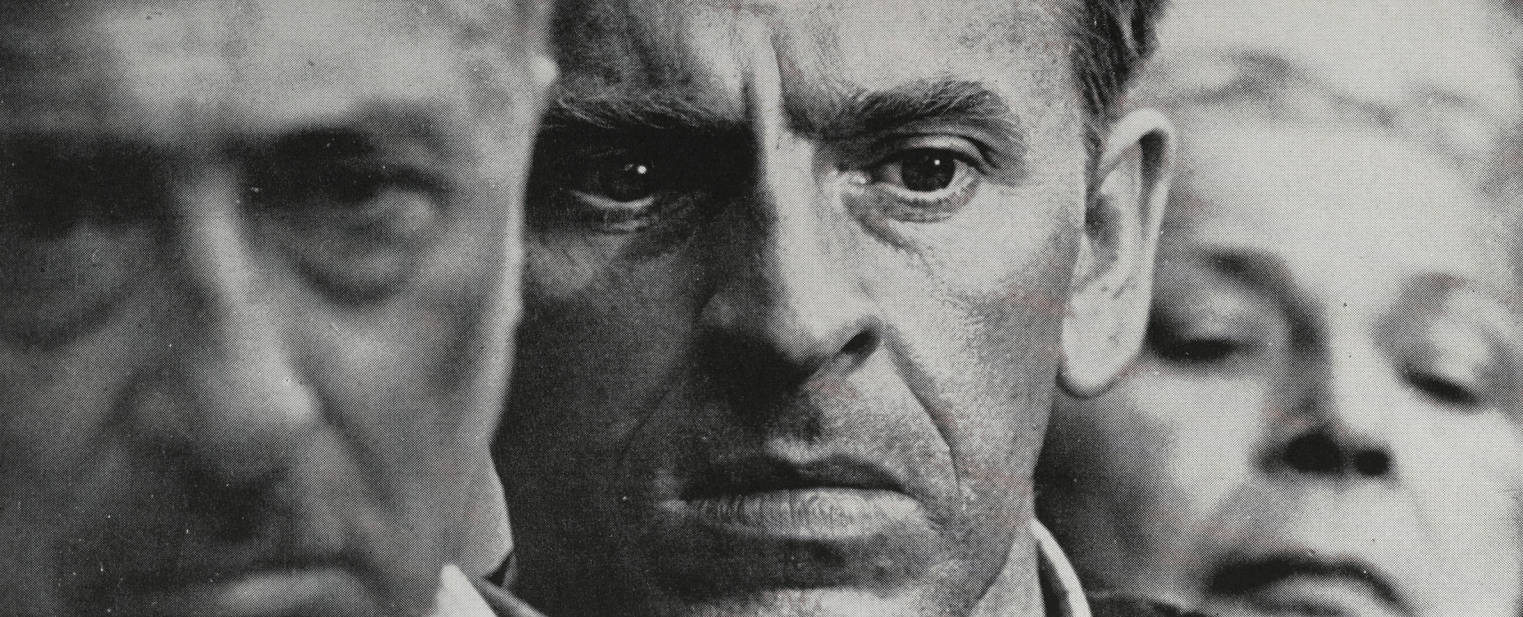
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## SMALL MOMENT OF TRUTH

IT LOOKS like just another shop on the town's main street. It isn't. It is a Jewish shop. The time is World War II; the place is Slovakia.

Tono Brtko (Josef Kroner), an ordinary carpenter with a Chaplin-esque sort of humor when he is in his cups, is named Aryan comptroller of the Jewish shop by his Nazi brother-in-law. Tono hates Nazism more because of his brother-in-law's boorishness than for ideological reasons, but his ambitious wife insists that he seize this economic and social advantage.

When Tono shows up at the shop to demand control of it, he meets the elderly Jewish widow, Rosalie Lautmann (Ida Kaminska), who runs it. Hard of hearing, she cannot understand his words, and supposes he has been sent to act as shop assistant. The shop, he quickly discovers, contains no hidden gold mine; he will receive a modest stipend from the local Jewish community so that Rosalie Lautmann may go on living as before. The shop itself is bankrupt.

The genius of the film *The Shop on Main Street* is twofold. First, it

tells the story of genocide (the most monstrous human account of our time, the killing of 6,000,000 Jews) by focusing simply on two persons. Instead of Nazi soldiers with bullwhips, snarling dogs, concentration camps, and emaciated bodies of children, we are locked into a relationship with a harmless and lovable old lady and a well-intentioned, but somewhat stupid, young man.

Second, the film builds its tragedy on a framework of comedy. We laugh. Inside the shop, in front of customers, Tono loses his footing on a stepladder as he reaches out for a box. There is also high humor in a scene where Tono and his wife have an evening of celebration with the Nazi brother-in-law and his spouse. But the *leitmotif* of tragedy can be heard even then; there is a trace of it in Tono's questioning eyes, for he is trapped, ordinary—a little man who must somehow grapple with terrible and unrelenting issues.

Tono lies to his wife, who believes the shop is financially successful. Rosalie Lautmann runs her business, says her prayers, and suspects that nothing is wrong. But the Nazis are moving in, deporting the Jewish community to concentration camps, seizing Jewish property, publicly torturing any Aryans who hide or assist Jews.

"What can I do?" asks Tono. "I'm nobody." Yet even a nobody has to make telling decisions. Tono sees how he has been at least partially responsible for the Nazi nightmare because he took no positive stand, and let evil have its way without opposing it.

The fury of the final scenes in *The Shop on Main Street* tightens the noose around these two persons, the young carpenter and the elderly Jewish widow. Their fate somehow becomes ours, for we realize the profound solidarity of the human condition. Too late, Tono comes to see himself and all of life in a single, uncompromising moment of truth. Lacking the resources to cope with it, he commits the final act of which he is capable.

MOVIES  
BY MALCOLM BOYD



The Czechoslovakian-made film is a contemporary masterpiece. Jan Kadar and Elmar Klos brought it to the screen, and the performances of Josef Kroner and Ida Kaminska must be entered with honor in the annals of film history.

THE ACADEMY of Motion Picture Arts and Sciences "Oscars" have been voted for the past year. My own choice for Best Picture, *The Pawnbroker*, was not nominated for "Oscar" consideration. Of the five movies nominated by the Academy—*Darling*, *Doctor Zhivago*, *Ship of Fools*, *The Sound of Music*, and *A Thousand Clowns*—I go along with the National Catholic Office of Motion Pictures in selecting *Darling*. Savage, wise, and beautifully produced, it adds up to a strong statement of our fast, on-the-make, success-obsessed, gimmicky, redeemed and redeemable, modern urban society.

My choice for Best Actor is Rod Steiger in *The Pawnbroker*, nominated along with Richard Burton, Lee Marvin, Laurence Olivier, and Oskar Werner. My choice for Best Actress is Julie Christie in *Darling*, nominated along with Julie Andrews, Samantha Eggar, Elizabeth Hartman, and Simone Signoret. My runner-up choices: Mr. Werner and Miss Signoret, who distinguished an only fair picture, *Ship of Fools*, by their superb performances.

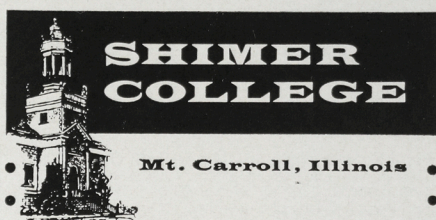
For the Best Family Film of the Year, I select *The Sound of Music*; most disappointing picture, *Doctor Zhivago*; best foreign film, *The Shop on Main Street*; and best director, John Schlesinger for *Darling*.

In hopes for the coming year, I would list (1) Charlton Heston playing an ordinary man in a small-screen black-and-white film without a loud musical score; (2) a Hollywood religious film in small-screen black-and-white, with a strummed guitar musical score; and most important, (3) joint meetings (and perhaps joint awards) by the National Catholic Office of Motion Pictures (formerly the Legion of Decency) and the National Council of Churches' Broadcasting and Film Commission. ◀

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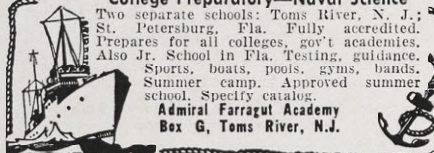


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Please turn to  
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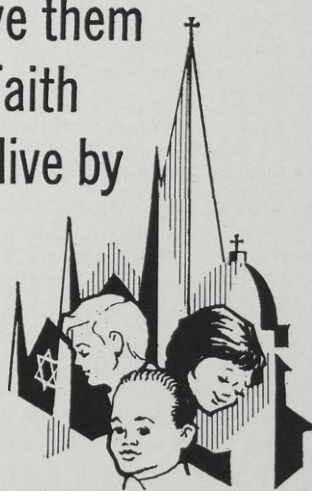
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Worship this week



RELIGION IN AMERICAN LIFE



# Calendar of prayer

## MAY

- 1 The Church of Nigeria.** (For God's blessing on the distinctive witness of all clergy and people to be drawn into unity in the Church of Nigeria; grace to enable the Church to minister effectively amid changing political conditions.)
- 2 Gambia and Rio Pongas, West Africa:** Timothy O. Olufosey, Bishop. (For the Bishop, that he may be blessed with wisdom and understanding; mutual responsibility toward the Church of Ireland's long support of the diocese.)
- 3 George, South Africa:** Patrick Barron, Bishop. (For means to build churches, halls, and rectories; a competent, courageous person to serve as Diocesan Sunday School Organizer; upholding of the faithful in their patient strivings for justice, mercy, and true Christian brotherhood.)
- 4 Georgia, U.S.A.:** Albert R. Stuart, Bishop. (For an increase in Christian vocations; those called to church and community leadership; an enlarged sense of stewardship; a faithful living out of the Gospel in the complex situation created by changed relationships between white and Negro.)
- 5 Gibraltar:** Stanley A. H. Eley, Bishop. (For the Bishop as he shepherds peoples of many nationalities; efforts to build the living Church of Christ in Estoril, Portugal, and Palma de Mallorca; fruitful Anglican contacts with other Christians and non-Christians in Southern European and Mediterranean areas; the wise ministering of the Anglican chaplains serving military and civilian congregations.)
- 6 Gippsland, Australia:** David A. Garnsey, Bishop. (For unity of church people in worship, mission, and service; lay leadership; the diocese's educational work.)
- 7 Glasgow and Galloway, Scotland:** Francis H. Moncreiff, Bishop and Primus. (For the Church's mission in the urban, industrial complex of Glasgow; growth in understanding between Christian bodies in Scotland.)
- 8 Gloucester, England:** Basil T. Guy, Bishop; Forbes T. Horan (Tewkesbury), Suffragan; Douglas H. Crick and Lewis E. Meredith, Assistant Bishops. (For more clergymen; the Gloucester Theological Course, training laymen and older ordinands for part-time ministry; expansion of the Church Teachers' Training Colleges, Cheltenham.)
- 9 Grafton, Australia:** Robert G. Arthur, Bishop. (For the Church in Australia's work and witness; MRI in community service, sharing in the diocese, missionary concern.)
- 10 Grahamstown, South Africa:** Leslie G. Tindall, Bishop. (For the Bishop in his arduous responsibilities; the theological schools; the Teachers' Training College; new parishes in areas of relocation of the "coloured" people.)
- 11 Guiana, West Indies:** Alan J. Knight, Archbishop. (For restoration of good interracial and interfaith relations; increased involvement in the Church's mission following the recent Christian Stewardship Campaigns in many parishes.)
- 12 Guildford, England:** George E. Reindorp, Bishop; Basil M. Dale, St. John S. Pike, and Lucian C. Usher-Wilson, Assistant Bishops. (For those training for the ministry; adult religious education work being built up around the new cathedral; the schools; work with the mentally ill.)
- 13 Haiti:** Charles A. Voegeli, Bishop. (For strength and courage of Haitian clergy and people in these turbulent times; those preparing for Holy Orders; the schools and institutions; the Lay Leaders' Training Center, Montrouis.)
- 14 Harrisburg, U.S.A.:** John T. Heistand, Bishop; Earl M. Honaman, Suffragan. (For God's guidance on the Church's endeavors to adjust to changing conditions in the diocese; a greater sense of stewardship; the area's 18 colleges.)
- 15 Hereford, England:** Mark A. Hodson, Bishop; William A. Partridge, Assistant Bishop. (For the clergy in rural areas, that they may serve with imagination and courage.)
- 16 Hokkaido, Japan:** Paul K. Ueda, Bishop. (For the Holy Catholic Church of Japan, her bishops, clergy, and lay people, and the partners in her ministry from other lands; growth of the Diocese of Hokkaido in self-support; stronger missionary outreach in the Japanese Church.)
- 17 Honan, China:** Francis Y. S. Tseng, Bishop; David C. Y. Cheng, Assistant Bishop. (For a readiness to share with our Chinese brethren in full, mature acceptance when communications are reopened.)
- 18 Hong Kong and Macao:** Ronald O. Hall, Bishop. (For Archbishop Joost de Blank, who will succeed Bishop Hall; steady support of the diocese in persons and money; courageous love of all who minister; the companionship with the Diocese of New Hampshire.)
- 19 Honolulu, U.S.A.:** Harry S. Kennedy, Bishop; Charles P. Gilson (Okinawa), Suffragan. (For the schools, developing future leaders for the Pacific area; growth of multiracial congregations; the Church's work on Guam.)
- 20 Huron, Ontario, Canada:** George N. Luxton, Bishop; William A. Townshend and Harold F. G. Appleyard (Georgian Bay), Suffragans. (For transformation of the diocese's latency for world mission into active involvement.)
- 21 Idaho, U.S.A.:** Norman L. Foote, Bishop. (For town and country work; development of regional and ecumenical ministries; doctors and nurses in the church-operated hospital, largest in the state; work with Indians.)
- 22 Indianapolis, U.S.A.:** John P. Craine, Bishop. (For the companion relationship, along with the Dioceses of Ohio and Southern Ohio, with the Church in Brasil.)
- 23 Iowa, U.S.A.:** Gordon V. Smith, Bishop. (For increasing response to MRI; college work; those serving in schools and hospitals; conference centers and retreat houses.)
- 24 Iran, Jerusalem Archbishopric:** Hassan B. Dehqani-Tafti, Bishop. (For the provision of Christian schools and teachers; the hospitals; better ways of witnessing and of demonstrating the Church's supranational character.)
- 25 Jamaica, West Indies:** Percival W. Gibson, Bishop; John C. E. Swaby (Kingston) and Benjamin N. Y. Vaughan (Mandeville), Suffragans. (For the new Training College for teachers.)
- 26 Jerusalem:** Angus C. MacInnes, Archbishop and Metropolitan. (For the ministry to Anglican residents and visitors; relations of friendliness and aid to the ancient Churches of the East; witness and dialogue with Islam.)
- 27 Jesselton, Sabah:** Roland P. Koh, Bishop. (For clergy and churches; the schools; the Sabah Anglican Interior Mission.)
- 28 Johannesburg, South Africa:** Leslie E. Stradling, Bishop. (For more South African clergymen of all races; the Church's efforts to meet the needs of African and coloured congregations; Anglican demonstration of brotherhood among the races; closer cooperation of Anglicans, Roman Catholics, and Reformed Christians in understanding and concern for the fellowship of white and nonwhite people.)
- 29 Jordan, Lebanon, and Syria, Jerusalem Archbishopric:** Najib A. Cuba'in, Bishop. (For education work; a building for the Evangelical Home, Ramallah; the reconciling work of clergy and people amid varied cultures.)
- 30 Kalgoorlie, Australia:** Cecil E. B. Muschamp, Bishop. (For the diocese's part in MRI, both giving and receiving.)
- 31 Kansas, U.S.A.:** Edward C. Turner, Bishop. (For the diocese's MRI projects: building a church in Damaraland, Southwest Africa, and reducing the debt on St. George's College, Jerusalem; Turner House, serving a depressed Kansas City area.)

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.



MY CHILD and I dug our fingers into the damp coolness of the earth.

"Dig deep," I cautioned. "The root of the bulb has to be deep, deep down."

My child surveyed the bigger-than-life blossoms so gaily gold and white on the pasteboard container.

"Why can't we just get some pretty flowers right out of the box? Why do we have to plant and wait, Mama?"

"We can't do that," I laughed. "Pretty flowers have to grow out of the bulb after we plant it."

A trifle bored now with this non-mudpie labor, my child dumped all the bulbs out in a heap.

"They don't look like pretty flowers," he concluded and stood, poised for the first butterfly that might drift by. "They look like little old dead onions."

"Never mind. Without these roots deep in the ground, there would be no flowers at all," and I laughed indulgently again as he skipped away.

*Without these roots . . .*

As startling as if lightning had suddenly split the cloudless blue overhead, a shaft of truth split my idle thoughts: *faith is not the flower, but the root!*

Paul's inspired definition came to my soul's ear: ". . . the substance of things hoped for, the evidence of things not seen."

I looked down at the "dead onion"

in my hand. There it lay: the substance of the flower I hoped for, the evidence of the flower not yet seen—but only if I planted it deep.

How often had I hungered and thirsted so fruitlessly after the beauty of Christian Grace—without first planting the roots of faith?

Like my child, I had wanted my "Flower of Grace" right out of the box. Yet though this is an increasingly "instant" world, the workings of God's Plan and Purpose have not changed—there is no "instant Grace"!

Without the bulb rooting in the dark earth, there will be no flower in the sunlight. *And without faith rooting in the darkness of human doubt, there will be no assurance blossoming in the light of God's grace and love.*

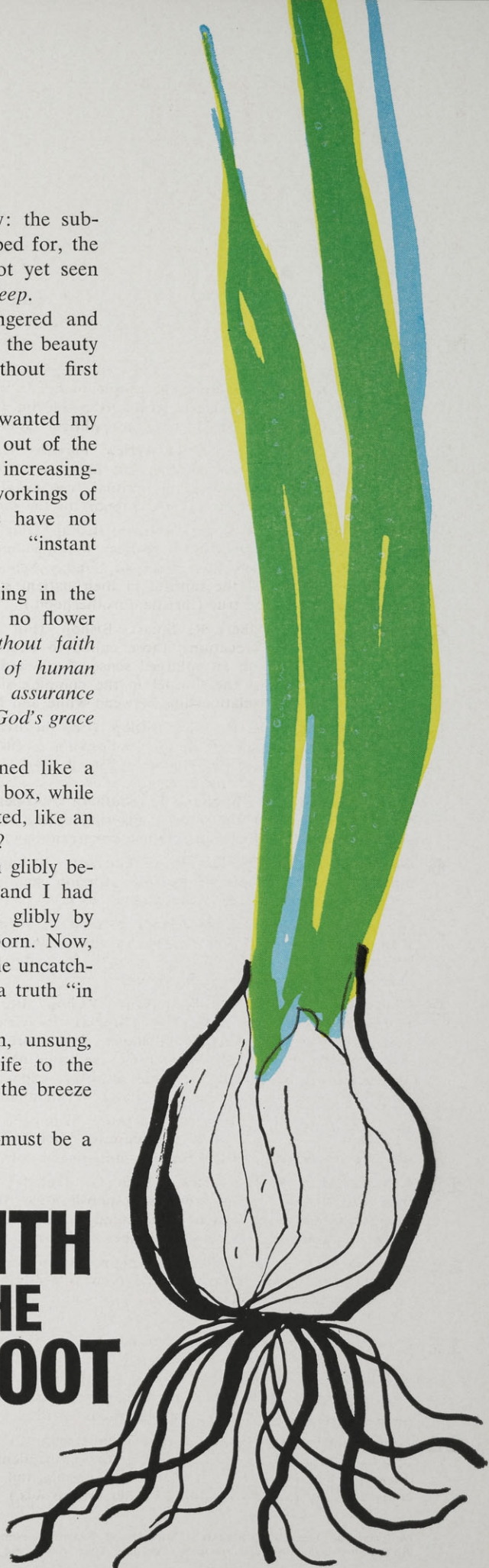
How often had I yearned like a child for the flower on the box, while clutching my faith, unplanted, like an old dead onion in my hand?

I had talked about faith glibly before my child was born, and I had heard it mouthed just as glibly by others old before I was born. Now, as my child danced after the uncatchable butterfly, I glimpsed a truth "in a glass darkly."

Faith is a root, unseen, unsung, yet feeding the sap of life to the flower above curtsying to the breeze in the sunlight.

Yes, faith—if it lives—must be a root in the darkness.

**FAITH  
IS THE  
ROOT**





# KNOW YOUR DIOCESE

Michigan's Upper Peninsula, originally part of an Episcopal diocese encompassing the entire state, was constituted as the Missionary Jurisdiction of Northern Michigan in 1892. A year later diocesan status was achieved and, in 1895, the name, Diocese of Marquette, was chosen. The name was changed to the Diocese of Northern Michigan in 1937.

Northern Michigan, known as "Hiawathaland," with hundreds of miles of shoreline on Lakes Superior, Michigan, and Huron; with its 4,000 inland lakes; and with its 12,000 miles of streams, delights visitors and residents alike. In the winter the snowfall in the northern parts of the peninsula reaches over twenty feet and offers the basis for a growing winter resort industry—and ministry.

At the present time, the diocese has twenty-eight parishes and organized missions with twenty-seven clergymen and thirty-five lay readers ministering to 5,639 baptized persons (3,822 communicants).

Bishop Selway's predecessor, the Rt. Rev. Herman R. Page, served the diocese for twenty-two years. In honor of Bishop and Mrs. Page, the beautiful conference center at Little Lake has been named Page Conference Center. It is the center of summer activities, with conferences for young people and adults offering a wide selection of courses.

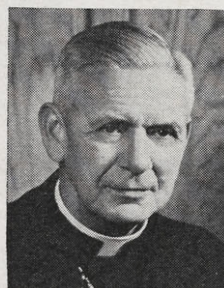
With the growth of institutions of higher learning in Houghton, Marquette, and Sault Ste. Marie, and the formation of smaller colleges in other areas, college work is taking on increased importance.

Under the leadership of the Department of Town and Country, the diocese is attempting a "new look" in mission strategy. Mission "fields" are being formed with clergymen combining their efforts to minister together in broad areas. An effort will be made to lessen the sense of isolation that often exists in the smaller places and to provide for a diversity of leadership talent. In addition, because of the great influx of summer and winter visitors, the Department is hard at work planning programs to cope with increased leisure time and the growth of resorts. One area with a winter population of 500 mushrooms to some 20,000 in the summer.

Northern Michigan offers a real testing ground for experimentation in rural and small town evangelism. The diocese hopes that summer congregations will be established first and then later expanded to year-round service.



At the Mid-winter Youth Rally, the young people of the diocese voted to begin correspondence with their counterparts in Sierra Leone, West Africa, and to provide books for the library at St. Augustine's High School, Sierra Leone, as MRI projects. A former parishioner in Northern Michigan is principal of the school.



*The Rt. Rev. George Rhys Selway, fifth Bishop of Northern Michigan, was born in Steubenville, Ohio, on June 4, 1905, the son of Richard David and Jeanette Selway. He was graduated from Kenyon College and Bexley Hall Divinity School in Gambier, Ohio. In 1947 he was awarded the Doctor of Divinity degree by Kenyon.*

*Ordained to the diaconate in 1930 and to the priesthood in 1931, Bishop Selway's first ministry was as priest-in-charge of Trinity Church, New Philadelphia, Ohio. In 1932 he became curate of St. Paul's, Akron, Ohio. Two years later he was called to be rector of St. Mark's, Toledo, Ohio, where he served for ten years. In 1944 Bishop Selway became rector of St. Paul's, Lansing, Michigan, where he was also in charge of three missions in Williamston, East Lansing, and Lansing. He was also in charge of the college ministry at Michigan State University for five years during this period. Trinity Cathedral in Phoenix, Arizona, called him to be dean in 1959. He continued in that post until he was consecrated to be Bishop of Northern Michigan on October 1, 1964.*

*Bishop Selway has served the dioceses in which he has been resident in many capacities: as president of standing committees, as chairman of departments of college work and Christian social relations, as examining chaplain, as chairman of promotion and publicity, as an editor of diocesan publications, and as deputy to General Convention. His ministry has been closely allied with social service work and institutions both on the community and state levels.*

*Bishop Selway married Edna Marie Wright in 1934. Their four children are: Mrs. James L. Schreiner of El Cajon, California; Richard Thomas of Phoenix, Arizona; Peter Rhys of Lansing, Michigan; and Michael David, a high school senior.*





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## "Why did they kill my daddy?"

Little Chu in Vietnam doesn't know what war is all about. All she knows is that once she was happy. Her daddy worked in the rice paddies while her mother baked soft bread and spicy meat.

Then one day her mother screamed, guns fired, flames ate up the house. Chu grabbed her mother's hand and they ran.

Later that evening she was hungry, and her mother said hush when she asked, "Why did they kill my daddy?"

Chu's mother brought her to our orphanage at Nha Trang, begging us to give her little girl help—a place to sleep, some rice, shelter from the guns.

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