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# THE Episcopalian

DECEMBER 1966

ADVENT



BY OLIVE WYON

THERE was great excitement in a number of little villages scattered about on the mountainside in a beautiful valley in the heart of Africa. The villagers, many of them pagan, were busy getting ready to go down to the big village in the valley to "keep Christmas." They were not very sure what it was all about, but people who had been there the year before said it was wonderful and everyone ought to go.

The weather was very hot, and the sun shone down upon a cluster of huts at the end of the large village. Everyone knew the house at the corner, for it belonged to the Christian teacher, a young widow. She was always known as "Daniel's wife," for Daniel had been the leading Christian man in the village, and he had died a year before.

It was Christmas Eve, and in other years all the people of the village, Christian and pagan alike, had joined in a great festival. But today everything was very quiet at that end of the village, for everyone knew that Daniel's wife had just lost her little boy, John. So no one was sitting under the trees, no one was singing, no children were running about or calling to each other from the surrounding huts.

A little way off down the street stood the schoolhouse. Inside, the young African assistant teacher was standing looking at the Christmas tree she was supposed to be decorating. This was the first time she had been asked to decorate the tree, for last year this was done by Daniel's wife herself.

A few children were standing outside the schoolhouse looking in



through the door, but they were unusually quiet and subdued. They were talking together in low voices: "Do you think we'll have a Christmas tree at all this year?" "Oh, yes," said one child. "We shall. Look, Priscilla is there beginning the decorations." But she added: "It won't be the same if Daniel's wife isn't there."

"Isn't she going to be here?" said another. "Why—of course not," said the first child. "How could she be here? She must mourn, for little John only died last night."

The children were silent for a moment, and then one little girl said importantly: "When my brother died, we built up the wall and made a new door." The others were impressed, but a small Christian spoke up: "Whatever did you do that for?" The others laughed at her. "Don't you know?" they exclaimed. "It's to prevent the spirits of evil from getting into the house."

The little Christian girl shivered slightly, then she answered boldly, "But there aren't any evil spirits

now." "But there are," said the other child. "My father says that they have only hidden themselves away for a time."

"But," said the Christian child, "the angels are stronger than the evil spirits," and then one or two, more courageous than the rest, joined in; they nodded their heads and said: "Yes, she's right! The angels are much stronger."

During this conversation the children had been sitting on the ground in the shade of a great tree, but suddenly they all scrambled to their feet, for Daniel's wife was standing before them. They looked up at her with curiosity, and a little embarrassment.

She looked just as usual; she was wearing her blue cotton dress and her apron, and her black scarf on her head. When she saw that the children were silent from embarrassment, she smiled at them and laid her hand reassuringly upon the head of the little pagan girl.

Then she spoke to the children: "Now I want you all to go home and



tell your parents that this evening we shall have our Christmas Festival. At one hour before sunset the bell will be rung three times. After the third time we shall begin."

A smile of relief stole over their faces, coupled with an expression of wondering expectation. Then off they went to their homes to give the news.

Daniel's wife went on down the street to the school. She walked into the schoolhouse and spoke to Priscilla. "I've come to help you," she said very quietly.

Priscilla turned around with a startled expression on her face, and then said slowly: "But no one will come!" Daniel's wife put down a candle-holder on the table and said: "What do you mean, Priscilla . . . no one will come?"

After a short silence she added: "Do you really believe that they are afraid because of little John?"

"They're not frightened of him," said Priscilla, "but they say the spirits of the ancestors are angry with you, and that's why they have taken away from you, first your husband and then your son. It's the wrath of the ancestors being poured out upon you because you haven't offered the usual sacrifices." She faltered for a moment, and then said rather awkwardly: "Well, you see, that's what the pagans think."

Then Daniel's wife went back to her house. Inside, it was dim and cool, for although it was not built in the usual African fashion but was rather European in style, the thatched roof came down very far beyond the little windows so that no sunlight could get into the house.

In the center of the room stood a low camp-bed covered by a rug. On it lay the body of little John, who had been running about in perfect health only a few days ago, as merry as a cricket. But an acute attack of malaria had carried him off, in spite of all the expert care given him by the doctor-missionary from Medingen—even she could not help him.

His mother was bending over him,

when she felt something solid on the floor, close to her feet. She looked down and said gently: "Is that you, Maria?" Maria did not answer; she sat there huddled up with her chin on her knees and her thin arms clasped around her little feet. The mother laid her hand gently on the little curly head: "Go down to the school, darling, and help Priscilla. She has such a lot to do, and she needs you; you can be a great help to her, you know."

The child still sat there gazing at her brother, then she said: "But, Mother, I don't want to go to the school. I want to mourn."

"But today it's Christmas," said her mother, very firmly, "and Christians don't mourn on Christmas Day. We all want to hear the angels singing: 'Behold, I bring you good tidings of great joy!' Tomorrow there will be time to mourn, but not today: it's Christmas."

Only half understanding her mother's words, the little girl got up obediently from the floor and went out into the sunshine.

A few minutes later, as Daniel's wife was getting ready to go out again, she heard someone calling to her. She went to the door and looked out; there stood an old woman leaning on a stick.

The woman called out: "You, Daniel's wife, now do you see how dangerous it is to neglect the ancestors? First you lost your husband and now your only son. Go!" she shrieked, "call in the witch doctor and ask him to offer a sacrifice. If you don't, you'll lose your last surviving child."

"Aren't you afraid?" she shouted in a threatening voice. Then she came quite close up to Daniel's wife and looked her in the face: "Aren't you afraid?"

Daniel's wife looked at the old woman very kindly and smiled; her dark eyes were shining as she looked right into the angry eyes of the old woman. Then she laid her hand in deep compassion upon the woman's

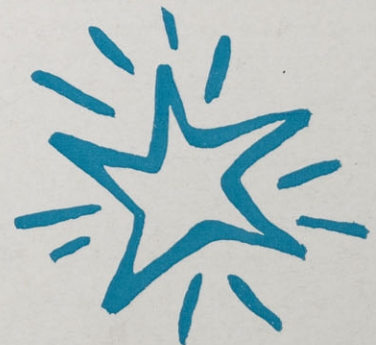
shoulder: "No, Mother," she said, "I'm not afraid."

Then, as a little crowd had gathered to hear what was going on, she added: "No, I'm not afraid; my son is with God, and there he is happy and safe. I shall go to him, and one day I shall see him and Daniel once more. Can't you see how happy this makes us who are Christians? Ah, but it is you who are to be pitied. Come to us tonight and join in our festival, and you will see how you can be set free from fear."

Up in the hills in a little village a very old man was sitting in his hut. Suddenly he heard the voices of women talking excitedly, so he went to the door to listen, and he wondered at what they were saying. Then he called out to them and questioned them: "Is all this true that you are saying?" "Yes, indeed, for we have seen Daniel's wife with our own eyes, and we have spoken with her." "And is it true that she is not afraid?" "Quite true," they said.

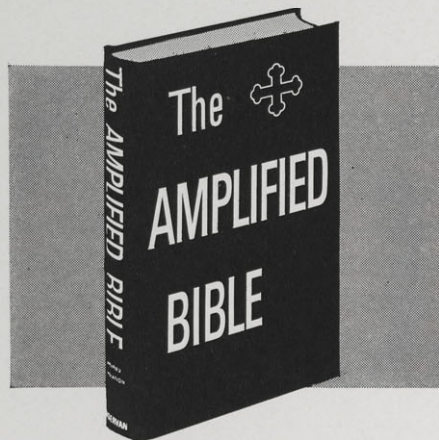
When the women had left, the old man went to speak with his son: "You must come down with me into the village this evening. I have never seen a Christian festival. I want to see if it's true that they are not afraid."

That evening, an hour before sunset, the bell rang, three times. And from the hills above and from all the surrounding bush villages little groups of people came eagerly and silently toward the Christian schoolhouse. Men, women, and children came from the heathen villages. Such a number had never come before. They came to celebrate the joy of Christmas, with little John. ◀





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## KING JAMES VERSION

Whosoever abideth in Him sinneth not; whosoever sinneth hath not seen Him, neither known Him.

**I John 3: 6**

## AMPLIFIED VERSION

No one who abides in Him—who lives and remains in communion with and in obedience to Him, [deliberately and knowingly] habitually commits (practices) sin. No one who habitually sins has either seen or known Him—recognized, perceived or understood Him, or has had an experimental acquaintance with Him.

**I John 3: 6**

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# LETTERS

## ONE JUDGE

Some of the bishops of the Church have seen the need to raise heresy charges against Bishop Pike. Laying aside the validity of this, which is uncertain, let us consider the action itself.

Churchmen are often upset when sacramental or doctrinal matters are challenged. Good. Social matters, though, have become separate from these and have escaped urgency.

What is specifically mentioned in Holy Scripture and Canon Law is only a portion of what we should call essential to the Church. Most essentials are implied, but are clear, painfully clear.

Heresy has been committed prior to and more gravely than Bishop Pike's alleged heresy. By ignoring the implications of the Faith, churchmen deny the Faith. Heresy is commonplace. Let the heresy trial be complete. Let's try everyone.

Let's begin by trying every bishop who has refused to leave the comfort of his cathedra. Let's try every bishop who has allowed endowments to buy the Church's will. Let's try every bishop who has neglected to call loudly for peace. Let's try every bishop who has for five minutes stood in the way of human rights.

There are more charges. Have I left anyone out? Now let's try the rest of the clergy. Then all us laymen. Who, then, is left to be judge and jury? Nobody. No man, that is. God forgive us.

DENIS WICHAR  
*Detroit, Mich.*

## COMMISSION COMMENDED

In 1928, the General Convention authorized the establishment of our Standing Liturgical Commission, whose function is to prepare a new revision of the Book of Common Prayer. . . .

From time to time, the Liturgical Commission has published the Prayer Book studies which outline the proposed changes in the Prayer Book. . . .

While retaining the traditional forms, language, and style of the [Prayer] Book we all love, the commission has taken into account the many changes within our own Communion, the changes in our national social structure, and the great ecumenical and liturgical movement which is renewing all Christendom. There will . . . be some alterations to accommodate these changes;

yet the Prayer Book will contain those prayers and features we all love. . . .

Whether or not General Convention will adopt a new Prayer Book at the 1967 Convention, I don't know. There are many problems to be considered both for and against adopting the revisions at this time. . . .

. . . I feel the Church should recognize and show its appreciation for the fine work Dr. Massey H. Shepherd, Jr., and the Standing Liturgical Commission are doing. . . .

ELMER LEE EVELAND  
*Binghamton, N.Y.*

## RED-LETTER DAYS

I . . . wish there were some way we could get the clergy of the Church to at least observe the Holy Days which are set forth in the Book of Common Prayer. We certainly have a minimal number of red-letter saints' days . . . which the Church calls for us to observe.

On July 25 . . . I . . . [was] in a town where there were two Episcopal churches, and neither church kept the feast of Apostle St. James. Couldn't we at least make an utmost effort throughout the Church to observe our Prayer Book worship?

THE REV. JOSEPH H. PUMMILL  
*Honolulu, Hawaii*

## AUF WIEDERSEHEN?

Can somebody explain why lots of priests feel an obligation to stand at the door and greet all the people after services?

Most of the time it seems like a meaningless ritual—a forced smile, a hasty handshake, and "Good morning." . . .

Wouldn't it be better if we could leave quietly after the benediction? Or after the choir parades back down the center aisle if they must continue doing so? . . . The priest could make himself available in case we really had something to say to him—even "Good morning."

. . . [At] one church . . . [I was] greeted by a "greeter" whose name was listed in the bulletin.

. . . [At] another church . . . you're asked to fill out a Visitors' Card that asks, among other things, your age and whether or not you are interested in becoming a member there. If you write "no," it sounds awfully unfriendly . . . they also asked me to wear a ribbon that said



"Our Guest Today," but nobody said hello to me. . . .

Let's have more real Christian fellowship instead of making "fellowship" gestures. . . .

SAM MARITAN  
*El Paso, Texas*

## THEN AND NOW

. . . "Hourglass in the Fan," in the August issue of THE EPISCOPALIAN . . . brought back memories of my life in . . . Luzon, where I lived from 1928 to 1930, the wife of a U.S. Naval Medical Officer. . . .

In those days the chaplains attached to military installations were furnished no requisites other than Prayer Books and Hymnals, so a group of women living on the U.S. Naval Hospital grounds formed a so-called Altar Guild. Not all of them were Episcopalians. Each Saturday I [took] to the small room used for religious purposes . . . a cloth . . . and placed it on the makeshift altar. Other women brought flowers and candles. When a baptism was scheduled, someone furnished a silver bowl.

. . . the chaplain and his wife . . . visited the sick . . . donated from their small income for simple comforts, and held parties for the Filipino youngsters. . . . The segregated service personnel considered this couple eccentric.

Many years have flown since then, and I have attended Episcopal and Anglican churches in many countries. . . . Often I became discouraged with the meager church attendance, the poor church school training, the financial inadequacies, the apathy of the congregations, and the indifference to misery in domestic and foreign lands. I sometimes wondered how long the Episcopal Church could continue to exist. . . . this article has erased my doubts. . . .

MRS. EDNA M. DAVIS  
*Richland, Wash.*

## YOUTH

In the July issue of THE EPISCOPALIAN on page 31 appears an article concerning the biweekly magazine *Youth*. No address was given for the publication. . . .

MRS. WILLIAM F. COLICH  
*Norwalk, Ohio*

NOTE: The address is *Youth*, Room 800, 1505 Race Street, Philadelphia, Pennsylvania 19102.

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year 2065  
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will  
be  
hungry.

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# IT TAKES A SPECIAL KIND OF BALANCE



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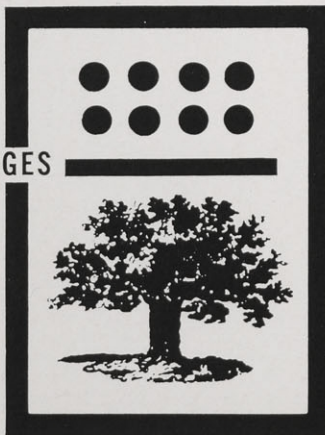
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Urge your parish to support all eight through an annual gift to the Association of Episcopal Colleges. As little as one dollar per year, per member, in parish budgets throughout the Church would make a world of difference to the colleges . . . and to the parish making the gift. Write today for a kit and slide show designed to help you acquaint your parish with its opportunity to strengthen the work of these Episcopal colleges.



## FOR YOUR INFORMATION

A man called Cynewulf has provided us with some thoughts about the Advent Season. To express the spirit of hopeful waiting which Advent signals for all Christians, Cynewulf reached back to the very first Advent Season:

*Come, King of men, delay not too long.  
We have need of Thy favour,  
That Thou set us free  
And truly grant us Thy saving grace  
That we may henceforth here among men  
Perform the better things,  
Fulfill Thy will.*

We chanced on Cynewulf's verse in a book, *Early Christian Poetry*, compiled and translated by Charles W. Kennedy (Galaxy Press). It seems to us that these Advent musings are just as timely now as when they were first written, 1100 years ago.

"THE CHRISTIAN YEAR CALENDAR," in pull-out form on pages 28 and 29, is our annual Christmas present to our readers. *Extra copies cost 10¢ each, postpaid, and can be ordered from the Circulation Department, THE EPISCOPALIAN, Box 2122, Philadelphia, Pa. 19103.*

On page 41, an extraordinary book review, "IN A SOFT VOICE—A SPINE-SHIVERING TALE," rates special attention. Prepared by the late **Lillian Smith** as an introduction to a new Seabury Press book, *Ely*, by Ely Green, this inspired analysis reveals the sensitivity and candor that won Miss Smith international respect as an observer of the destructiveness of racial prejudice.

"HOW TO GET THE MOST OUT OF THE BOOK," page 8, is our latest offering from a discerning and always-relevant author, **Louis Cassels**. Nationally syndicated columnist for United Press International, Mr. Cassels is an active Episcopal layman. The article, an Interchurch Feature, will appear next March as part of Mr. Cassels' newest book, *Your Bible* (Doubleday and Co.).

### In the next issue

- Varieties of the Ministry
- Our Men in Vietnam
- The Meaning of Stewardship
- Old-Fashioned Christmas?



continuing

FORTH and

The Spirit of Missions

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# THE Episcopalian

*A Journal of Contemporary Christianity Serving the Episcopal Church*

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# HOW TO GET THE MOST OUT OF THE BOOK

*Read this before  
you take another  
look at that  
Bible of yours.*

BY LOUIS CASSELS

WRITING jacket blurbs for the Bible would be an adman's dream job. You could make the most startling statements—"Now in its 100,000th printing" . . . "Has Headed Best-Seller List for 400 years"—and they would not be exaggerations. As for endorsements, your only problem would be deciding whom to quote:

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"I find more sure marks of authenticity in the Bible than in any profane history whatever."—Sir Isaac Newton

"A knowledge of the Bible without a college course is more valuable than a college course without a knowledge of the Bible."—William Lyon Phelps

## Whose Voice Speaks

The Bible is worth reading simply as literature. If you know where to look, you will find in it some of the world's greatest poetry, as well as superb short stories, fables, epigrams, songs, dramatic monologues, letters, and biographies.

But if the Bible were merely good literature, you wouldn't find men like Lincoln using such unrestrained superlatives to express their appreciation of it. After all, there is other good literature.

What makes the Bible special is the conviction, held by Lincoln and millions of others through the centuries, that God speaks to men through this book.

It is crucial to understand just what is meant by that statement. Perhaps the greatest obstacle to Bible reading in our time is the confusion that has been created in the minds of laymen by two extreme views of the Bible.

## Word or the Words

Biblical literalism is one of these extreme views. Contrary to popular impression, the literalist does not contend that every passage of the Bible must be "taken literally." He knows there are many metaphors and other figures of speech in the Scriptures. He will even acknowledge that the Bible contains fiction as well as fact: not even the most thoroughgoing literalist would deny that Jesus' parables were made-up stories designed to illustrate a point.

Literalism gets its name from its insistence that what we find in the Bible is not just the Word of God but the very *words* of God. The distinction is of tremendous importance.

The phrase, "Word of God," as used in the Bible itself, notably in the opening sentences of the Fourth Gospel, is an English translation of a Greek word, *Logos*, which was in wide use among philosophers at



the time the New Testament was written. It connotes the creative, outgoing, self-revealing activity of God.

The *Logos* was not a particular divine utterance, but God's overall message to mankind. It was not necessarily communicated verbally in speech or writing. Indeed, the whole point of Christianity is that the supreme communication of the Word took place when it was expressed through a human life and personality in Jesus Christ.

### God Chose the Words

To the Biblical literalist, however, the Bible is the "Word of God" in the sense of containing a series of divine utterances. Some literalists depict God as dictating every sentence of the Bible to human scribes.

Others, while rejecting that mechanical concept, assert that the human authors of the Scriptures were so firmly and explicitly guided by the Holy Spirit that what they wrote may be taken as having been spoken by God Himself. In other words, they insist that divine supervision of the writing of the Bible did not end with seeing that it included essential truths about God and man, but extended to the actual choice of words in which those truths were formulated.

### And No Errors

There are two inescapable corollaries to the literalist view. One is that all parts of the Bible must be regarded as equal in authority. No greater historical credence may be attached to the account of the Resurrection than to the story of Jonah's being swallowed by a great fish. The Sermon on the Mount may be accorded no greater preference as a guide to moral conduct than the Old Testament passage (II Kings 2:24) which tells about an angry prophet summoning she-bears from the woods to gobble up some naughty children who had made fun of his bald head.

The other conclusion which necessarily stems from the literalist view is that the Bible is totally free of error. If a statement is considered to have come directly from God, then it must be factually correct, no matter how sharply it may seem to conflict with scientific knowledge or common sense. To acknowledge even one small error of fact or historical detail in the Bible would, by the logic of Biblical literalism, discredit the whole book.

### The Divine Imperfect

Some literalists have found a convenient loophole in the doctrine that only the original manuscripts of the Scriptures were totally free of error. This makes it possible to blame careless copyists for such manifest mistakes as the description of a vessel made for Solomon's temple which was "round, ten cubits from brim to brim . . . and a line of thirty cubits measured its circumference." As every schoolboy who has wrestled with *pi* can testify, the circumference would be 31.416 cubits.

The literalist view may be challenged, on purely empirical grounds, by pointing out that there are obvious-

ly many different levels of spirituality and wisdom in the Scriptures, just as there are obviously a number of factual errors and contradictions.

But there is a more serious objection to Biblical literalism on theological grounds. The whole idea of an infallible book is profoundly contrary to what the Bible itself tells us about God's way of revealing Himself to man. The Old Testament shows how God made Himself known, gradually and patiently over many centuries, by entering into an intensely personal and often stormy relationship with a particular group of people, the Jews, whom He had chosen to be light-bearers to mankind. The prophets and kings and other leaders through whom God spoke remained very human and very fallible. Even the best of them—like the great King David—were guilty of sordid and selfish acts, which are plainly recorded in the Bible, as though to drive home the point that no matter how open they may have been to God's guidance they remained weak and imperfect human beings.

In the New Testament, it is spelled out even more plainly. The basic belief of Christianity—the linchpin doctrine on which all else depends—is that God emptied Himself of His transcendental majesty and took on the limitations of humanity in the person of Jesus Christ. The Church has always taught that Jesus was fully human as well as fully divine, and early in its history it condemned as heresy a school of theology (called *Docetism*) which held that Jesus only seemed to be a man and was not really subject to human limitations.

### Inhuman Bible

If you read the Gospels with Jesus' true humanity in mind, you will discover many instances in which he was obviously weary, discouraged, and irritable. You will also see that he shared the medical opinion, universal among the people of his time, that insanity was caused by demons, and the equally prevalent geographical view that the earth was flat.

If Jesus hadn't believed those things, he would not have been genuinely a man of his times. But the fact that he didn't know all that we now know (or think we know) about psychiatry and astronomy in no way impeaches the credibility of his teachings about the nature of God and the destiny of man. On those supremely important matters, he spoke with a unique authority.

To ascribe infallibility to the authors of the Bible is to contend that God refused to accept in their case the risks and limitations which He gladly assumed in the Incarnation. It is a form of *Docetism* which denies the humanity of the Bible.

### Adoring the Cradle

All heresies have consequences—that is why they are dangerous. A docetic view of the Scriptures leads all too often to a tendency to put the Bible in Christ's rightful place at the center of Christian devotion. Instead of putting his whole trust in the Living Christ as



# THE BOOK

the Way, the Truth, and the Life, the man who boasts of believing the Bible literally may feel that he can earn his own salvation by unswerving faith in verbal propositions which can be prefaced by the sacred formula, "the Bible says. . . ."

Martin Luther saw all of this very clearly. That is why he referred to the Bible as "the cradle wherein we find Christ." It is a fatal error, he said, to bestow upon the cradle the adoration which belongs to its occupant.

## Far-fetched Doubts

At the opposite extreme from literalism is the attitude of radical skepticism. Whereas the literalist ignores the human element in the Bible, the skeptic slights or denies its divine element. He looks upon the Bible as an interesting compendium of ancient writings, and will go so far as to acknowledge that some parts of it may be a reasonably authentic record of events in which men felt that they were confronted by God.

But in deciding which passages he will accept, he proceeds on the *a priori* assumption that miracles can't happen. So he automatically writes off any Biblical account of a wondrous happening which suggests that there is an order of reality transcending the observable regularities of nature and occasionally breaking in upon them.

Nor is radical skepticism content with jettisoning the Bible's miracle stories. It also dismisses other passages on the grounds that they reflect the ignorance and prejudice of a particular age, or the propaganda interests of the Church at a certain stage of its development. Its basic rule of Biblical interpretation is: "When in doubt, throw it out." And the highest scores in the game of radical reductionism are awarded to pedagogues who find the most novel and far-fetched reasons for doubting that any part of the Bible really means what it says.

## Sifting the Script

It is important to draw a clear distinction between radical skepticism and Biblical criticism. The former is an attitude; the latter is a tool. It is no reflection on a tool that it can be used foolishly and destructively as well as wisely and constructively. A hammer can be employed to drive nails or to bash heads.

In the same way, the techniques of Biblical criticism can be used to make the Bible more meaningful, or to buttress the preconceptions of those who are prepared to believe almost anything about it except the fact that God had something to do with its production.

When we speak of Biblical criticism, we are using the word "criticism" not in the popular sense of derogatory judgment but rather in its original primary meaning of discriminating study. Since the early nineteenth century, scholars in Europe and America have made tremendous strides in discriminating study of the Bible.

They have learned how to detect and correct textual errors by comparing a large number of old manuscripts.

## No Tricky Abraham

From very ancient documents found in caves around the Dead Sea and in the hot, dry sands of Egypt, scholars have gained new insights into the Hebrew and Greek languages in which the Bible was written, and thus can make far more accurate translations. From archaeological digs and historical research, they have acquired a better understanding of places, events, cultures, and customs reflected in the Bible. (To give just one example out of hundreds, they now know that Abraham was not being cowardly or tricky, but was simply following the established protocol of his native Mesopotamia, when he introduced his wife as his sister.)

Form criticism—the study of various literary forms

*Text continued on page 12*

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*Many people like the informal, idiomatic style of The New English Bible, which was translated directly from the original Bible tongues (mainly Hebrew in the Old Testament and Greek in the New Testament) by a distinguished team of scholars from Oxford and Cambridge Universities.* ▶

*Equally informal and idiomatic is the translation prepared by a noted English clergyman, the Rev. J. B. Phillips. His decisions on how to render a particular passage may not carry as much authority as those reached by a committee of experts, but the Phillips Translation has a consistency of style which is possible only when the whole job is done by one man.* ▶

*The most widely-used modern translation is the Revised Standard Version (commonly known as "the RSV"), which resulted from fifteen years of joint labor by dozens of America's foremost Protestant scholars. The great merit of the RSV is that it preserves the sentence structures and, wherever possible, the precise language which made the King James Version a literary masterpiece. The RSV translators substituted contemporary English usage for archaic seventeenth-century words wherever necessary to make the original meaning clear. In some instances, they corrected textual or translation errors. The result is just what the name, "Revised Standard Version," implies—the King James in modern dress.* ▶

*I would particularly commend The Oxford Annotated Bible. It contains excellent introductions to each book of the Bible, and many helpful footnotes which clarify obscure passages. The Oxford Annotated Bible was edited by two of the world's most distinguished Biblical scholars, Professors Herbert G. May of Oberlin and Bruce M. Metzger of Yale. Father Walter M. Abbott, a leading Roman Catholic scholar, has called it "the best one-volume Bible on the market," and I am glad to append my humble amen to this judgment. —L.C.*



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# THE BOOK

used by authors of the Bible—has furnished clues to which sections can be read as literal history, and which are poems, parables, proverbs, and myths whose timeless truths are not dependent on whether the events described actually happened.

## Pedantic Hogwash

This is a good place to stress the point that Biblical scholars use the word “myth” in a special, technical sense which is quite different from the popular meaning of an untrue story. In Biblical parlance, a myth is a literary form which tells about other-worldly things in this-worldly concepts.

To ask whether the events described in a myth “actually happened” is as pointless as wondering whether there really was a Prodigal Son, or a Good Samaritan. The only thing that matters about a myth is whether it succeeds in conveying an insight into some great truth about God or man which could not be adequately expressed in more pedestrian prose.

Those who approach the Bible with an attitude of radical skepticism often find it convenient to bolster their preconceptions with glib references to “the assured results of modern criticism.” The ploy is easy to master: if you want to discredit any portion of the Bible, you simply say, “Of course, modern criticism has shown that we can’t put any stock in that.”

This is hogwash. It is unfair to the scholars whose patient and objective investigations have cast so much helpful new light on the Bible. It also is an insult to the Bible.

## No Simple Teacher

The fact is that modern critical study, far from discrediting the Bible, has authenticated it to a far greater degree than most church members realize. When archaeologists dig into trackless desert wastes at a spot where the Bible says a city used to stand thousands of years ago, they find the ruins of houses and walls. They have even found the remains of wells, precisely where the Old Testament says Jacob dug them.

When philologists examine the library of an Essene sect found in the Qumran caves near the Dead Sea, they find that the Fourth Gospel, once regarded as “too Greek” in its thought-forms to have been written during the apostolic age, probably did come from the pen of a first-century Jew.

When form critics seek to extract the biography of a simple human teacher from the story of Jesus, they find that the New Testament simply won’t permit it. There is only one Christ in the Gospels—the risen Christ whom the Church proclaimed as Lord—and no amount of analysis will yield the simple human teacher that skepticism insists must be in there somewhere.

## Lying Eyewitnesses

The overall results of modern criticism are well sum-

marized in the words of Professor William F. Albright of Johns Hopkins University, one of the world’s greatest Biblical scholars and a leading figure in the critical movement:

“There has been a general return to appreciation of the Bible’s accuracy, both in general sweep and in factual detail. The substantial historicity of the Old and New Testaments has been vindicated to an extent I should have thought impossible forty years ago.”

Although radical skepticism glibly employs the language of scholarship, it is in fact as intellectually indefensible as Biblical literalism. It is not an “open-minded” but a closed-minded attitude. It assumes that the Creator of the universe will never under any circumstances intervene in its flow of events, and on the basis of that highly debatable hypothesis it would make liars of eyewitnesses who posted their lives as bond to their sincerity.

## It’s Better Firsthand

Dr. Karl Barth, the “giant among pygmies” of twentieth-century theology, has said all that needs to be said about the temerity, not to say arrogance, of this attitude:

“The post-Biblical theologian,” says Dr. Barth, “may, no doubt, possess a better astronomy, geography, zoology, psychology, physiology, and so on than these Biblical witnesses possessed. But he is not justified in comporting himself as though he knew more about the Word of God than they. . . . Still less is he authorized to look over their shoulder, to correct their reports, or to give them good, average, or bad marks.

“Even the smallest, strangest, simplest, or obscurest among the Biblical witnesses has an incomparable advantage over even the most pious, scholarly, and sagacious latter-day theologian.”

He was there.

## The Ecumenical Middle

Fortunately, the Bible reader does not have to choose between the literalist approach which denies the humanity of the Bible or the skeptical approach which denies its divinity.

There is still another view of the Bible, which does not require you to abandon either your intelligence or your faith. It might be called the ecumenical view, because it commands the support of many of the best Biblical scholars both in the Roman Catholic Church and in the mainstream Protestant denominations. It is consistent with the norms for Biblical interpretation laid down for Catholics by the Second Vatican Council in its Decree on Revelation and with the statement on Scripture and Tradition adopted by the Consultation on Church Union as a basis for a merger of major U.S. Protestant denominations. It says in effect:

“The Bible is a book in which both God and man have had a hand. Its human authors retained all of the



limitations of their humanity. This means that they inevitably made mistakes. They reflected the world view of a prescientific age. They did not always understand clearly what God was trying to say to them and through them, with the result that they sometimes attributed to Him deeds, desires, and attitudes which we now know to be foreign to His true nature. But even in the most primitive passages of the Old Testament, we can see God at work among His people, opening their eyes to new and deeper truth, and leading them toward the day when the Way, the Truth, and the Life would appear among them in person."

### Reporting God's Acts

This view of the Bible attaches primary importance to the New Testament account of Jesus Christ, in whom God's self-disclosure reached its climax. It accepts the teaching and example of Christ as the ultimate yardstick by which all else in the Bible is to be measured. It affirms the historical authenticity of the Gospels in all essential details, but allows room for the possibility of minor errors of fact which do not affect the basic story. It also acknowledges that some of the important parts of the story may be told through literary forms other than simple journalism. (For example, Matthew's account of the Sermon on the Mount may be a literary device for gathering together in one place teachings which Jesus gave at many different times.)

It reveres the Old Testament, even as Jesus did. But it expects to find there myth as well as history, fiction as well as fact, evil men as well as good ones, sordid stories as well as inspiring ones. It values all of these varied materials, not as the literal words of God, but as a record left by men who were caught up in the great events of history through which God made Himself known.

### Illuminating Surprises

If you adopt this view of the Bible, you can read it critically—in the scholarly sense—without drifting into a confused skepticism. What is even more important, you can read it devotionally, without caring a great deal whether a particular passage happens to be an ancient folk story or a literal account of something that actually happened.

To read the Bible devotionally means to listen for what God is saying to you in its pages.

This may sound like a lot of pious mumbo-jumbo. But it is the sober testimony of Christians of all ages, all cultures, in all branches of the Church—Protestant, Catholic, Anglican, and Orthodox—that God does speak to individual human hearts directly and personally through the Scriptures. And He does so in the most unpredictable ways.

You can never tell what part of the Bible is going to come alive for you, and cast a sudden illumination

over your problems. You may find your particular pearl of great price in a well-marked treasure-trove like the Sermon on the Mount, or it may pop out of a Psalm . . . or one of St. Paul's letters . . . or even from the dreary chronicle of the misdeeds of Israel's kings.

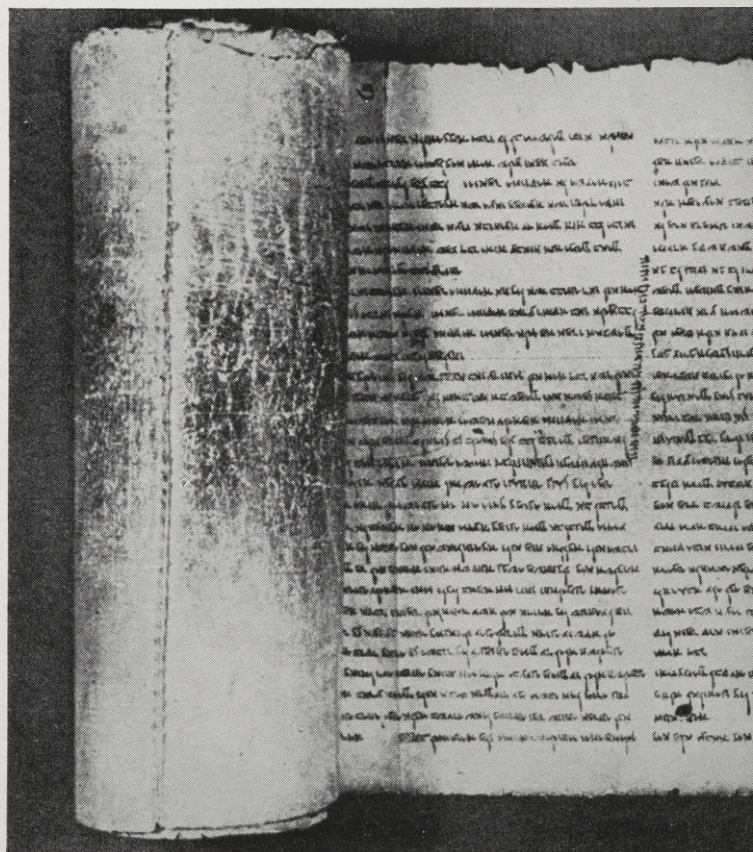
### Anybody with Ears

You well may wonder how the Eternal God can speak to you, here and now, through the pages of a book written long ago. The answer is that God is always present within each of us. This indwelling Presence is what Christians call the Holy Spirit.

It is the Holy Spirit's voice we hear when the Bible "speaks to our condition." Obviously, the Holy Spirit can—and does—use other books as a medium of communicating with us on our level of conscious thought. (I am even prepared to acknowledge that the Spirit may, on occasion, address someone through a television program.) But Christian experience testifies that the Bible is particularly and especially and uniquely "God's Book"—the place where we are most likely to hear His Word for us.

There is no way I know to prove this to anyone who has not experienced it. I can only urge you to try it, and find out for yourself.

*The Bible Jesus read was probably similar to this ten-inch by twenty-four-foot hand-sewn parchment scroll of the words of Isaiah. Buried since Jesus' time, it was discovered in 1947.*





# Footwashers in

*To farmers who can neither feed nor educate their children, a new kind of farm and school in the southwest Philippines spells good news.*

WELL," said Mrs. Cabugsa, "when my boy came home and couldn't even spell right, I was upset. The trouble is that new teacher they sent us this fall. We talked about it in our P.T.A. meeting, and I went down to see the superintendent.

"I asked him right out if he thought that just because we were small, we were going to be satisfied with any kind of teacher. They think because we're small, we're willing to take anything they send us."

Mrs. Maria Cabugsa is president of her local P.T.A. and sounds a lot like P.T.A. presidents and members everywhere. With Mrs. Cabugsa, however, there are differences. The Parent-Teachers Association in her small *barrio* of Malagutay in the southwest Philippines represents no more than a handful of families whose children attend a tiny, two-room school.

Mrs. Cabugsa is unlike most other P.T.A. presidents in that she is president of two. Listening to her talk, you are quite sure that she is fully equal to her double task. She has six children. Three are of school age. One attends the local school in Malagutay, and two are registered at the Philippine Episcopal Church's Good Shepherd Mission School some two kilometers away.

As president of the Good Shepherd P.T.A., Mrs. Cabugsa turns out a large percentage of the membership at each meeting. She herself is one of the reasons why parents of the other children in Good Shepherd

School come to meetings. Another is the subject matter.

## Cash, Crops, and Children

Recently the topic was family planning, a nice, formal term used in the program announcements. To Mrs. Cabugsa and her fellow villagers, the subject is "spacing the children."

"Yes," says Mrs. Cabugsa, "the mothers in our P.T.A. and in this *barrio* are interested in spacing their children, especially those mothers who produce every year. Sure, they're interested. Some of us who produce only every other year may not be so interested. But we all know it is important. Family planning is a matter of money, because babies mean food and school."

Fancy terms such as "the population explosion"; dire predictions of overcrowding and famine; and even the forecast that the Philippine Republic will, at its present birth rate, have a population of 3.5 billion by the year 2120 do not seem to arouse much reaction among Filipino farming families.

But children who are hungry or poorly educated project a meaning which each family in Malagutay understands well.

Family planning is, however, only one point of discussion at the Good Shepherd P.T.A. This group has

*Text continued on page 16*

*Fisherman Stanley Reynolds and his Muslim friend look over the vinta (fishing boat) the latter built for Father Reynolds and taught him to sail.*



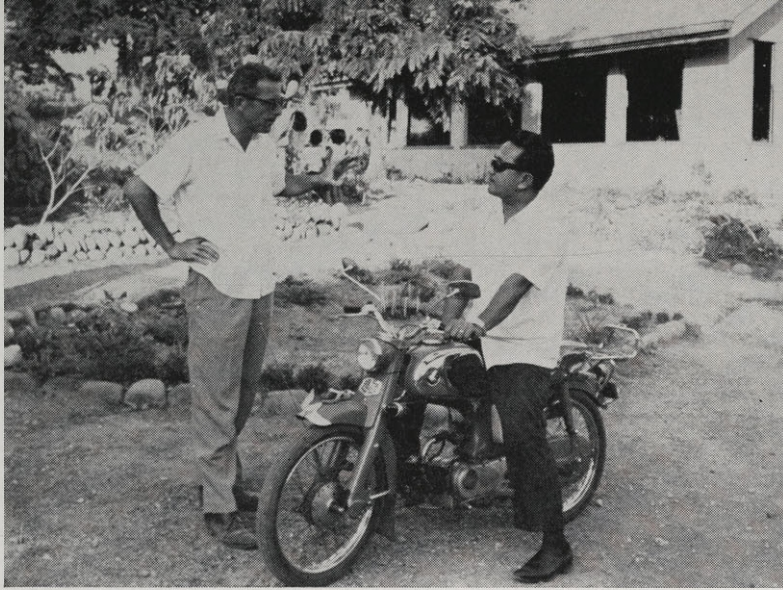


# Zamboanga

PACIFIC PROFILE | BY EDWARD T. DELL, JR.







*Calarian project director Reynolds and Holy Trinity rector Manguramus both ride motorcycles around Zamboanga.*

tackled fruit trees, fertilizers, and farm animals, as well as textbooks, dental care, and balanced diets.

Such discussions are relatively new for people of the Calarian area, a section west of Zamboanga City, Mindanao, which includes a number of villages like Malagutay. Four years ago, Good Shepherd School was a small, struggling institution, not unlike many other church-sponsored elementary schools in the Philippine Islands. The farmers in Calarian simply had no money for tuition.

### **Filipino Farmer's Roulette**

Good Shepherd School has a colorful history. Before World War I it existed largely through the efforts of a lone lady missionary, Mrs. Hulda C. Lund. When the Japanese army occupied Zamboanga in 1943, a price was placed on Mrs. Lund's head, but the sixty-eight-year-old missionary was successfully hidden by the people she had served. After the United States Marines came ashore at Calarian, nearly every structure, including the small mission school, was destroyed. Following the war, the school was reestablished at Calarian, and was fully accredited by the Philippine government in 1957.

Some five years ago, the Rev. Stanley L. Reynolds, then priest-in-charge of Holy Trinity Episcopal Mission in Zamboanga, became interested in the farmers around the school. He saw that they, like the great majority of Filipino farmers, were eking out a miserable, poverty-stricken life on land considered too poor for really good farming. Their land was owned by absentee landlords for whom the annual rental was somewhere between 35 and 60 percent of the year's crop. This meant, in simple terms, that the farm families of the area did not have the nineteen pesos, or five U.S. dollars, for Good Shepherd's annual tuition.

If a farmer's family is hungry, or if he needs cash, he will usually borrow ahead of time with his growing *palay* (rice) as a security. But Filipino loan rates can run as high as

THE EPISCOPALIAN



*A young Good Shepherd schoolgirl has foot treated by resident nurse at Calarian clinic, where all children receive regular checkups and dental care.*

*One supervisor and two assistants do the major work of the farm with two new small tractors, while schoolchildren's parents do hand-labor to earn tuition.*





## FOOTWASHERS IN ZAMBOANGA

1,000 percent; fluctuating rice market prices may wipe out any profit at all.

Rice, *camotes* (sweet potatoes), and pigs are the small farmer's main agricultural products. His methods are ancient and unproductive.

### Rice, Rats, and Religion

The farmer's natural enemies add insult to the injuries already dealt him by economics. Hordes of rats, tiny ricebirds, and "red blight," or scale, are the scourges of the rice farmer. Little wonder that average Filipino rice production is twenty-eight bags per hectare (two and one-half acres) annually, while production in Taiwan is sixty-six bags per hectare, and that in Japan, eighty-seven.

It does not help the Mindanao farmer to know that Southeast Asia's finest experimental rice farming center at Los Baños, twenty miles from Manila, regularly produces over 150 bags per hectare.

The farmer's deepest trouble lies in his religious traditions. His primitive animism, which sees spirits in every physical bit of the landscape, friendly or hostile, breeds a deadly fatalism in him about rain, rats, rates, and the future.

### New Learning While Earning

When Father Reynolds received a gift of \$300 from his fellow alumni of Episcopal Theological School in Cambridge, Massachusetts, four years ago, he knew what he wanted to do. The gift became the first means to fulfill some dreams he and other members of the Church had for giving practical help to the community around Calarian. With the \$300 he purchased ten hectares (twenty-five acres) of "useless" land behind the mission school.

Philippine Army demolition experts with mine detectors came in first to clear out the land mines left from World War II. Philippine government agriculturists gave advice. The land was cleared of underbrush and prepared for citrus seedlings.

Father Reynolds surveyed agricul-

tural experiments and demonstration farms sponsored by other Churches with the help of representatives from Church World Service and the World Council of Churches.

Soon afterward, at one of the P.T.A. meetings, Father Reynolds announced to parents that the school would accept one-half day's work on the farm in exchange for a child's monthly tuition.

Before long many parents and other residents were working half-days, days, and sometimes several days per month on this curious farm where old methods were no longer used.

Local people, prior to this time, were sure that such land was too poor to produce anything worthwhile. In the last three years they have watched vegetables not only grow, but grow in astonishing quantity. All the while the slow-maturing citrus trees grow larger, and give promise of gratifying crops.

### Teeth, Teachers, and TB

Good Shepherd's enrollment figures have grown steadily, too. There are now some 160 children. The staff includes a principal and seven full-time teachers. A medical and dental clinic on the school grounds has a resident nurse.

Each week a mobile unit from Brent Hospital in nearby Zamboanga City visits the area. Its services include a well-baby clinic, treatment of various local ailments, and systematic examinations for tuberculosis and for the dreaded leprosy which is the scourge of this area only seven degrees above the equator. Doctors and nurses are now distributing information and offering professional services to mothers who wish to "space their children."

### Cape Cod to Zamboanga

Although the Calarian community program is under the direction of the Philippine Episcopal Church in Zamboanga City, it is not unilateral. The agricultural farm in support of the school and the added medical services are possible because the Church has asked for, and received help from, the National Council of Churches in the United States through

Church World Service; the World Council of Churches, and through it the British Council of Churches; the Agriculture Department of the Philippine government; the World Neighbors Organization; and several Protestant denominations also doing mission work in Southeast Asia.

Churches from Father Reynolds' home Diocese of Massachusetts and other dioceses participate in the Calarian community project. Half-way around the world on Cape Cod, the Church of the Holy Spirit in Orleans has sent gifts, as have St. Luke's, Scituate; St. Peter's, Weston; St. Luke's, Hudson; Holy Trinity, Marlborough; and St. Mary's, Newton Lower Falls. The women of the Diocese of Milwaukee have sent money for dental care.

### Piggery, Pump, and Parents

Altogether about \$15,000 in gifts of money and materials from all over the world have come to Calarian in the last three years. The two directors of the project, Father Reynolds and the new rector of Holy Trinity, Zamboanga City, the Rev. Constancio B. Mañuramas, have expanded programs in many directions.

First, they were able to buy a carabao, the large, gray, long-horned water beast that is the nearly universal work animal used throughout the Philippines. They purchased fruit trees and fertilizer, hired a farm supervisor and two helpers, and built housing for these three farming families. They acquired two small tractors, fenced the property, and built a *boadega* (warehouse) to store products waiting for a better price in the local market.

Four young men now work at the farm on Saturdays, holidays, and during the summers to earn tuition for high school. A new pump supplies the school and clinic with water, and is also used for farm irrigation during dry seasons. A new piggery, built as a demonstration of modern productive methods, is now completed through a grant from Heifer Project, Inc. The pigs will form a "pig bank" for loan to local farmers to improve the quality of stock. New textbooks, some in Tagalog, the national language, fill the



## FOOTWASHERS IN ZAMBOANGA

modest school library, a vital and continuing need in the tropical humidity where books do not survive long even if they escape being eaten by voracious white ants.

The community project at Calarian has become, in three years, a show-place where Mindanao's local agricultural experts bring visitors from all over the world to see what "useless" land can produce. Parents and relatives of eighty of the school-children work out their children's tuition costs each month in the fields and orchards of Good Shepherd's model farm.

### Fisherman Mission

The two priests behind the project do not fit the usual image of a missionary. Both of them travel Zamboanga's roads on motorcycles. When supplies or produce must be moved, they push a tired mission jeep to get it started.

In their unorthodox way, Father Mañuramas and Father Reynolds exert a quiet and profound influence on the whole community. "Neither of us," says Father Reynolds, "is an agriculturist, medical man, or educator. Lots of days we're befuddled, but it seems that almost in spite of ourselves, people with talents appear, funds do become available, and the Church continues to serve. From time to time we've goofed, made some errors, and been victims of our own ignorance. . . ."

Father Reynolds and Father Mañuramas are anything but ignorant of the ways of life among their farming and fisherman neighbors, however. Out in a tiny Moro village on the Basilan Straits Father Reynolds keeps his own vinta, a Muslim-style fishing boat. Whenever he can, he spends a leisurely half-hour talking to the fishermen or, if possible, unlimbers his vinta for an hour or two of fishing. Carved from one log with bamboo outriggers and a picturesque blue triangular sail, his vinta was built by a Moro friend who taught him how to sail it.

Almost every morning, often before sunup, Father Reynolds can be found downtown in the teeming



*Malagutay barrio president Mrs. Maria Cabugsa, mother of six and owner of the local store, thinks Filipino women, given training, will adopt family planning.*

frenzy of the Zamboanga City market. Heaps of fruit, vegetables, and fish fresh off the morning boats line the streets and fill the bins under the dim lights of sheds that stretch in all directions.

The market is full of clamor, frantic bargaining, and pungent, unfamiliar smells. It "opens" at four-thirty in the morning and is usually all over before nine. Afterward, Zamboanganian farmers return to their fields. Fishermen retire to bed to sleep until late afternoon when it is again time to go out.

The market's rough-and-tumble ways of business are a vital education for anyone who cares about the lives and well-being of Zamboanga's farmers and fishermen. Father Reynolds' zest and skill in dickering for a few breakfast oranges, and the way he talks prices with farmers in the local dialect, show that he has learned his lessons well.

### Credit Unions and the Gospel

Both Father Reynolds and Father Mañuramas are deeply involved in the life of Zamboanga because they like it—and enjoy it. They are off-hand and modest about their impressive accomplishments. They daydream, in a dry, speculative way, about future possibilities.

A school bus, one of their past dreams, arrived recently as a gift from the Diocese of Massachusetts to bring children to the school from

greater distances. Six new classrooms are being built. The farm itself may become self-supporting. Plans are under way, in cooperation with the World Neighbors Organization, to offer literacy classes to adults. These two men see possibilities for expanding the health services to the whole area by teaching more adults about sanitation, hygiene, and "spacing the children."

They also realize that even if they are successful in helping the local farmers, it will be necessary to form some kind of production cooperative, a marketing cooperative, and finally, a credit union. Only by such mutual self-help will their farming neighbors be able to buy their own land, plan crops to fit demand, and sell their products competitively at fair prices.

"Some people have asked us," says Father Reynolds, "why the Church is even involved in this type of work—why not just preach the Gospel? I'm never sure what people mean by that, but if it's what I think they mean, the only answer I know is that the Lord was a footwasher, and at the very least, the Church is the servant of the world."

"Right now these needs are present: agriculture, medicine, education. The Church can be a channel of God's love to help meet these needs. Perhaps as we go along, the Holy Spirit will guide us with the next step. I do know it's fun to be part of it."



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# We know the Christmas story

...or do we?

The Christmas story as told in the Scriptures has been read and reread, told and retold for more than 1,900 years. From your own recollection of the story, how many of the following statements can you correctly complete?

**1** The traditional Christmas story of the shepherds' visiting Baby Jesus in the manger is told in the Gospel of (a) Matthew; (b) Mark; (c) Luke; (d) John.

**2** The prophecy that a virgin would bear a son and call his name Immanuel, which being interpreted is "God with us," was made by (a) Elijah; (b) Elisha; (c) Isaiah; (d) Jeremiah.

**3** The name of the angel who told Mary she would have a son was (a) Gabriel; (b) Michael; (c) Raphael; (d) not given.

**4** When the angel spoke to Mary, she was in (a) Samaria; (b) Judea; (c) Galilee; (d) Perea.

**5** After the angel's visit, Mary went to visit a relative whose name was (a) Eunice; (b) Elizabeth; (c) Martha; (d) Sarah.

**6** Mary stayed in her relative's home for three (a) days; (b) weeks; (c) months; (d) years.

**7** Soon after Mary's visit a son was born to the kinswoman, and he was named (a) Jacob; (b) John; (c) Thomas; (d) Zacharias.

**8** A decree that all the world should be registered or taxed was issued by (a) Caesar Augustus; (b) Herod; (c) Pontius Pilate; (d) Archelaus.

**9** The king who ruled over Judea at the time of Jesus' birth was (a) Agrippa; (b) Herod; (c) Pilate; (d) Caiaphas.

**10** Jesus was born in (a) Bethlehem; (b) Jerusalem; (c) Nazareth; (d) Samaria.

**11** That the Child was to be named Jesus, an angel told (a) the king; (b) the Wise Men; (c) Joseph and Mary; (d) the priest.

**12** The shepherds went to see the baby in the manger because of (a) the angel's announcement; (b) the star in the east; (c) Cyrenius' proclamation; (d) a prophecy in the Scriptures.

**13** In their search for the Christ Child, the Wise Men first came to (a) Bethlehem; (b) Cairo; (c) Jericho; (d) Jerusalem.

**14** For travel, the Wise Men used (a) camels; (b) chariots; (c) horses; (d) an unspecified method.

**15** The Wise Men presented gifts to the Christ Child in (a) a house; (b) the stable; (c) the temple; (d) an inn.

**16** Bethlehem was also called the (a) chief port of Judea; (b) cradle of the East; (c) wailing wall of Elijah; (d) city of David.

BY CLAUDIA M. HIGGINS

(For answers see page 48)



# PAIN & PROMISE

THE HOUSE OF BISHOPS, WHEELING, 1966

**W**HAT is the real point of the Church?"

"What is the strategy of the Episcopal Church?"

"What is God asking bishops to do?"

"Are we serious about unity?"

"What new forms of ministry are needed?"

"How shall the laity be prepared for their work?"

"Has Bishop Pike completely played fair with our fellowship . . .?"

"Which comes first, the program or the budget?"

"How can we say, 'We're not telling you, we're asking you to share in the renewal of the Church'?"

"How flexible are we?"

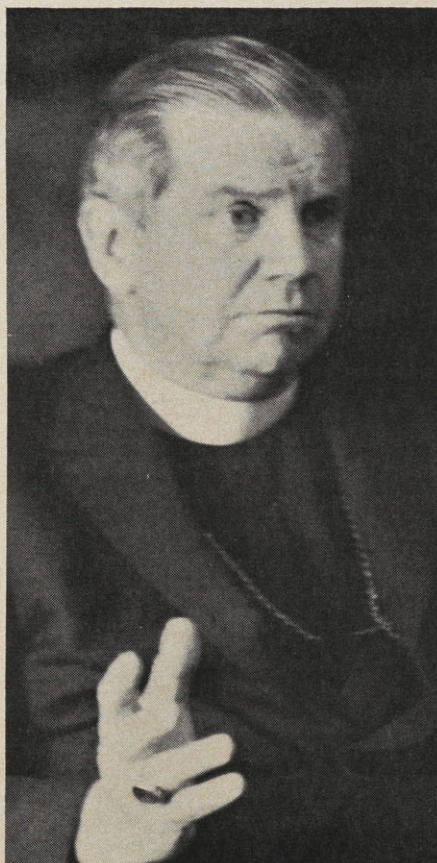
These questions represent just a sampling of the many raised the last week in October as the Episcopal Church's House of Bishops met in Wheeling, West Virginia, for its annual get-together.

Most of the questions were not answered completely. But they were asked. In contrast to the House's 1965 meeting in Montana, when most of the time was filled with reports and learning, this session bristled with questions, hard questions about the world, the Faith, and the place of the Church as an institution in the world.

If the 144 bishops and the 89 wives who accompanied them to the rolling hills and runs of northern West Virginia had any hopes of escaping the world, they were disappointed. The war in Vietnam came up the first morning of their sessions

during the report of Bishop Arnold Lewis, Suffragan for the Armed Forces, and helped close out the last day, when they asked for continued efforts toward reconciliation (*see page 26*).

And the bishops were well aware of being in the world on Tuesday evening, October 25, halfway through their five days of meetings, when some thirty reporters and editors and four television teams, including the Columbia and Canadian Broadcasting systems, crowded into their meeting hall to record the open



session on Bishop James Pike of California, retired.

**The bishops worked hard.** They attended evening sessions each night of their stay at Wilson Lodge, a rambling, contemporary inn set in the middle of Wheeling's lovely Oglebay Park. They were up each morning for a 7:30 celebration of the Holy Communion, and they usually ran overtime during their day sessions.

Most Episcopalians—and probably most of the bishops—will remember Wheeling '66 because of the dramatic and painful hours spent on the ministry of Bishop Pike. The obvious agony of Washington's wise and able retired Bishop, the Rt. Rev. Angus Dun, who chaired the eight-man special committee which prepared the statement on Bishop Pike approved by a large majority of the House, and the drawn face of Presiding Bishop John Hines as he announced plans for a committee of inquiry following the vote (*at left*) were but two indications of this pain.

**But the sense of most** of the House came through clearly in the 103 to 36 affirmative vote on the statement drafted by Bishop Dun's committee (*for full text, see page 24*): "It is our opinion that this proposed trial would not solve the problem presented to the Church by this minister, but in fact would be detrimental to the Church's mission and witness. . . . we take this action aware of our common need for redemption, forgiveness, and love. . . . The Church has more important things to get on with."



## HOUSE OF BISHOPS

And get on with it the House did. Amid the questioning and the pain, it took many significant actions which, in forthcoming practice and future hope, will change directions and priorities for the whole Church.

### **Population, Poverty, and Peace—**

Although the bishops did not issue a Pastoral Letter to be read in all Episcopal churches this fall, they did prepare and adopt a "position paper" on key issues in the world (for full text, see page 31).

Their most important action in this paper was a call for a worldwide meeting of religious leaders on the subject of peace. They requested the Presiding Bishop "to initiate immediately conversations with the leadership of the World Council of Churches, the Provinces of the Anglican Communion, and His Holiness, Pope Paul VI, to bring together a worldwide gathering of Christians, Jews, Moslems, and leaders of Eastern religions in search of religious initiatives for peace."

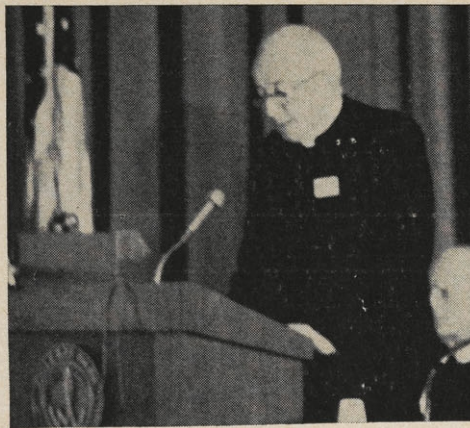
### **Call for a Council of the Church—**

After hearing three provocative addresses from the Very Rev. H. C. N. Williams, Provost of England's new Coventry Cathedral; a stirring talk by South Africa's young Bishop of Kimberley and Kuruman, the Rt. Rev. Edward Crowther; and a lively report on this past summer's Geneva Conference on Church and Society by its vice-chairman, Bishop J. Brooke Mosley of Delaware, the bishops knew that they had plenty of company in their questions about the role of the Church today.

On the last day of their meeting they took action toward "a major reexamination by our Church not only of its theological stance, but also of its structure, worship, and total life" by calling for the formation of a Council of the Church.

Specifically, they requested the Presiding Bishop to appoint a committee to develop the Council and to report back to them in 1967. The proposed Council "shall include a cross section of the Church's lay and clerical membership." The Rt. Rev.

*Continued on page 24*



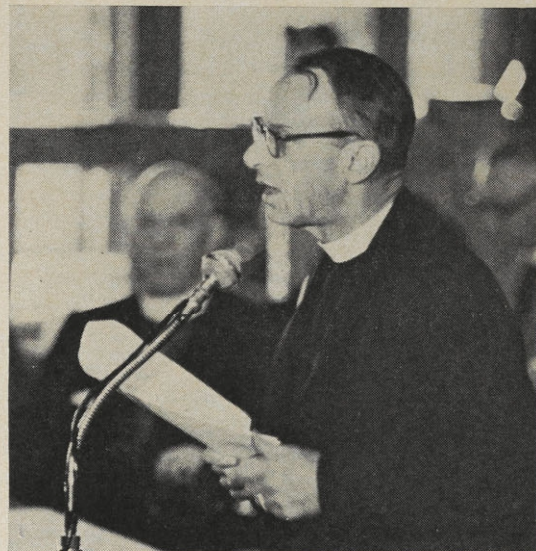
*Bishop Angus Dun, 74, chairman of the eight-member special committee on the Pike matter, comments on the committee's unanimous statement at start of an open meeting on subject by the House of Bishops.*



*Amid the glare of floodlights and whirring of television film cameras, the bishops who favor the Dun committee report on Bishop Pike stand to be counted. Original vote was 104 to 35, but one bishop later changed his action. Thus Bishop Pike was reprimanded without consideration of heresy proceedings.*

*Bishop Pike makes his final remarks before vote. He comments: "Our interest here is not with theology . . . it is a matter of my integrity. . . ." Later he invoked General Convention's Canon 56, Section 4, to request that "rumors, reports, and allegations" about him be investigated. Presiding Bishop Hines will soon appoint a committee to conduct this investigation.*





▲ Before debate begins, the Rt. Rev. Walter Klein, Bishop of Northern Indiana (at left), only one of Dun committee not present at meetings, registers his approval of the statement. Bishop Klein was one of more than thirty bishops who spoke.

Bishop Charles Hall of New Hampshire questions committee's words: "In this judgmental statement we are assuming that the Spirit of God cannot work in a person in the years ahead." He and eighteen other bishops disassociated themselves from the House's action and subscribed to a minority statement later "received" by unanimous vote of the House (see text, page 25).



The day after vote, members of the Committee of Bishops to Defend the Faith who signed charges against Bishop Pike meet informally. Led by Bishop Henry Louttit of South Florida (far right, back of head to camera), the accusing group agreed not to press charges.





## HOUSE OF BISHOPS

Anson Phelps Stokes, Bishop of Massachusetts and introducer of the proposal, said he hoped this would be like an American Anglican Congress, with recommendations referred to the regular legislative and administrative branches of the Church. If such a Council is called, it will meet probably in 1969.

**Diocese of Cuba**—Communication between the Episcopal Church and its Missionary District of Cuba has been difficult at best during the past five years. The untimely death of Cuba's Bishop, the Rt. Rev. Romualdo Gonzalez, of cancer late last year, left the Church in Cuba without episcopal oversight. Well aware of these facts, the House of Bishops, in a historic action, abolished the District and created the new Diocese of Cuba, an autonomous jurisdiction of the Anglican Communion much like the present Diocese of Hong Kong.

The Diocese of Cuba will be under the trusteeship of a Metropolitan Council consisting of the Primate of All Canada, the Archbishop of the Church of the West Indies, and the Rt. Rev. Melchor Saucedo, Suffragan Bishop of Mexico. The new diocese's first tasks will be to adopt a constitution and canons, and elect a bishop.

Commenting on the change, the Rt. Rev. Stephen F. Bayne, Jr., director of the Overseas Department, said, "This action . . . in no way represents any retreat on our part from fullest brotherhood with the Episcopal Church in Cuba. Our intention . . . was to set them free from any relationship . . . which could be potentially harassing and even dangerous for them."

**Ecuador to Manila**—In other overseas moves, the House approved the creation of a new Missionary District of Ecuador, sent proposals to General Convention which would allow overseas jurisdictions more freedom in the conduct of their own affairs, and elected the Rt. Rev. Benito C. Cabanban, senior Suffragan of the Philippines, as Bishop Coadjutor to succeed the Rt. Rev. Lyman C. Ogilby when he retires

*Continued on page 26*



*Bishop Louttit (left) and Bishop Pike confer quietly at House of Bishops.*

## BISHOP PIKE: THE MAJORITY STATEMENT

The fact has been widely publicized that a number of bishops of the Episcopal Church have been prepared to initiate a formal trial of Bishop James A. Pike. Those who contemplated this action did so because they were deeply troubled by certain utterances of Bishop Pike which they believed to be contrary to the clear teaching of this Church on basic aspects of our faith.

When all of our bishops were notified of this contemplated action, many were convinced that it should not be taken without an opportunity for corporate consideration by the House of Bishops. The action was postponed; and the meeting in which we are now engaged has given an opportunity for formal and informal consultation on the part of those of us present.

This Statement, adopted by a majority of the House of Bishops, seeks to embody briefly the conclusion we have reached.

It is our opinion that this proposed trial would not solve the problem presented to the Church by this minister, but in fact would be detrimental to the Church's mission and witness.

This judgment does not as such represent any legal opinion on our part for or against any charges which might be brought against Bishop Pike.

Many considerations have led us to this conclusion. We recognize that ideas and beliefs cannot be constrained by laws and penalties. This "heresy trial" would be widely viewed as a throwback to centuries when the law, in Church and State, sought to repress and penalize unacceptable opinions. It would spread abroad a "repressive image" of the Church, and suggest to many that we are more concerned with traditional propositions about God than with faith as the response of the whole man to God. The language and the mysteries of the Christian faith are inescapably hardened when dealt with in legal terms.

We believe that our Church is quite capable of carrying the strains of free inquiry and of responsible, and even irresponsible, attempts to restate great articles of faith in ways that would speak in positive and kindling terms to men of our own time. And we are confident that the great majority of our clergy and peo-



ple are gratefully loyal to our good inheritance in a Church catholic, evangelical, and open.

Having taken this position regarding a trial, nevertheless we feel bound to reject the tone and manner of much that Bishop Pike has said as being offensive and highly disturbing within the communion and fellowship of the Church. And we would disassociate ourselves from many of his utterances as being irresponsible on the part of one holding the office and trust that he shares with us.

His writing and speaking on profound realities with which Christian faith and worship are concerned are too often marred by caricatures of treasured symbols and, at the worst, by cheap vulgarizations of great expressions of faith.

We are more deeply concerned with the irresponsibility revealed in many of his utterances. He has certainly spoken in a disparaging way of the Trinity, for example, and suggested that a conceptualized doctrine of the Trinity is a "heavy piece of luggage," of which the Church might well be relieved.

Yet he knows well that a Triune apprehension of the mystery of God's being and action is woven into the whole fabric of the creeds and prayers and hymnody of our Episcopal Church, as it is into the vows of loyalty taken by our clergy at their ordination. It is explicit in our membership in the World Council of Churches and in our consultations on Church union with other major Churches. To dissect it out of the stuff of our shared life in Christ would indeed be a radical operation; to suggest such surgery is irresponsible.

Mature and competent theologians have always known that the language of profound faith presents special problems. Silence is often more expressive of "the knowledge of God" than facile speaking. But men must seek to find words, symbols, metaphors, and parables to express their faith if they are to com-

municate and share it. The language of faith is frequently open to unimaginative and literalistic interpretations. Ancient terms and formulas may cease to speak to men in later times.

There is constant need for reinterpretation and recasting, especially in a time of such rapid intellectual and social change as ours. For this task there must be freedom, responsible freedom. But this calls for sensitive pastoral care and for patient and reverent penetration into what hallowed word-forms have been trying to say. We find too little of this pastoral concern and of this patient and reverent penetration in many of Bishop Pike's utterances on the most sensitive themes.

At the last meeting of this House, Bishop Pike affirmed his loyalty to the Doctrine, Discipline, and Worship of this Church and expressed his concern for the episcopal brotherhood he shares with us. We welcomed that assurance and the hope it gave that the dynamic leadership with which he is endowed might be used in such a way as to strengthen our corporate life and witness. Nothing so troubles us now as the sense shared by most of us that this hope was vain.

This is a hard thing to say—perhaps as hard as what Bishop Pike has said of beliefs treasured in the Church in whose service he and we have been joined and honored. Doubtless he would declare that he intended "to speak the truth in love." We should say the same—indeed we would acknowledge gratefully and sincerely that there has been so much in his ministry among us in which we rejoice, and we take this action aware of our common need for redemption, forgiveness, and love.

Finally, we do not think his often obscure and contradictory utterances warrant the time and the work and the wounds of a trial. The Church has more important things to get on with. ◀

## **Bishop Pike: A Minority Statement**

We minister in a time of rapid change in which many people are deeply disturbed. Old, cherished foundations are being shaken, and the hope of what is to be is not yet clear. This is an exciting time in which to live and a time of great adventure. It is a time for the young and for those who can speak to the young.

Bishop Pike has been disturbing, admittedly. Often in his dialogues with the faithless, with youth, with adherents of other religious faiths he has spoken precipitously and with some risk. He would have preferred more time for consideration, but the pace of our day does not allow us such time. We believe it is more important to be a sympathetic and self-conscious part of God's action in the secular world than it is to defend the positions of the past, which is a past that is altered with each new discovery of truth.

At the Anglican Congress in Toronto in 1963, we explored the new frontiers that face the Church in its mission in our day. We happily agreed that there are frontiers of political and social and technological and theological thought and action confronting Christ's Church; and that our mission is to pierce them. Few of us have done so, in large part because of the risk involved and because of the danger of the task.

Bishop Pike has faced, often hurriedly, the demands, intellectual and theological, of our time in history, and we commend him for doing so. If he has to be a casualty of the Christian mission in our day, we regret that this is so. We would rather hope that the Church may accept the cost and the risk and the joy of moving on in its ministry to all that is to be. ▶



## HOUSE OF BISHOPS

*Continued from page 24*

next year. Bishop Cabanban will be the first Filipino diocesan in the history of the Church.

In a related move, Bishop Ogilby was elected to be Bishop Coadjutor of South Dakota. Commenting on this election, Suffragan Bishop Edward Loñgid of the Philippines noted, "In the spirit of MRI, we are happy to contribute Bishop Ogilby to you all in South Dakota. . . ."

**Deacons and the Communion—**Last year, the House learned, in discussion about the role of deacons in the administration of the Holy Communion, that at least twenty-five bishops had authorized deacons to administer both the Bread and Wine in order to make the Sacrament more readily available to shut-ins and the sick. The bishops, after considerable study, agreed that this was proper, and later agreed to a ruling by their Committee on Constitution and Canons that deacons may administer the Sacrament to remote congregations when no priest can be present, and when a priest has consecrated the elements within twenty-four hours of the visitation.

**The Search for Unity—**One of the House's major discussions covered the Church's meetings with the Consultation on Church Union, Roman and Old Catholics, and the Orthodox. Bishop Robert Gibson of Virginia, chairman of the General Convention's 33-member Joint Commission on Ecumenical Relations, was blunt in his remarks: "I am most unhappily aware that there is considerable mistrust and ignorance" about unity negotiations. "Please tell your people that we are not a little group of schemers putting something over on an innocent Church. . . . We are obedient servants of a Church that is committed to the fact that the visible unity of the Church is the will of God." After the reports, the House, without a negative vote, passed a strong resolution of confidence in the Commission and the work it is doing.

**Partnership and Stewardship—**For some 44 years, the Episcopal Church has raised most of the funds for its national and worldwide programs

through a system of "quotas" assigned to dioceses and districts. The House was informed by its vice-chairman, Bishop Nelson M. Burroughs of Ohio, that next year's General Convention would be asked to replace this way with voluntary giving under the "partnership principle": "each parish and mission and each diocese and missionary district should give to others at least as much as it keeps and spends on itself."

After reports by several bishops on their experiences with "non-quota" giving, the questions began again. Although no specific action was taken, the House seemed to feel that the principles made sense, but that

### WAR IN VIETNAM

Christian principles and points of view do not lapse because we are involved in an undeclared war in Vietnam. The Church calls men everywhere to repentance and compassion, to faith and hope, to working for justice, to love as opposed to hate, to the task of peace-building.

We recognize the anguish caused by this war for all involved. Concerned statesmen, politicians, and military personnel share this pain. We do also.

We commend our leaders for their efforts to bring an end to this conflict through negotiation. We plead with them to continue to strive to develop broader latitude in the give-and-take of the process of genuine reconciliation.

We urge the support of all humanitarian efforts, especially those of Church World Service, so that such witness may not only help relieve suffering but also assist in creating an atmosphere in which reconciliation may be achieved.

We ask all to join in continual prayer—for our country, for the people of Vietnam, for all engaged in military action, for the peace of the world, and for the reconciliation of all God's people.

considerable time, imagination, and hard work were needed to make this kind of partnership work.

In another related action the House gave general approval to a statement about stewardship prepared by a special committee of the Executive Council (*see next issue*).

**Too Many Bishops?—**The House, in its questioning mood, took time to discuss the episcopate, too. Bishop George Cadigan of Missouri presented a wide-ranging report on the office of a bishop which was received with considerable interest. Then Bishop John Higgins of Rhode Island, in a special report on "episcopal assistance," suggested that "we . . . set our own House in order before we get on to the renewal of the whole Church." Bishop Higgins asked his brothers why the Episcopal Church had more bishops per thousand communicants than any other member of the Anglican Communion. "The Roman Church is fourteen times our size, yet we have half the number of their bishops," he commented. After a lively discussion, the House agreed that any bishop needing episcopal help should get the approval of the Presiding Bishop and a majority of the bishops in his province before requesting an election.

**Strategy for the Whole Church—**After a report by Presiding Bishop Hines on Executive Council planning, Bishop Frederick Warnecke of Bethlehem, chairman of General Convention's Joint Committee on Program and Budget, asked many questions about the total program of the Church. He wondered whether or not the Church's mission was being created piecemeal by Convention, Executive Council, dioceses, and parishes. He thought the House should have more to do in planning strategy.

The House agreed, but time and a resolution on Vietnam intervened. The bishops did promise to gather in provincial meetings within the next six months to take up the Bishop of Bethlehem's questions, and report to him on their findings. And shortly after this vote of promise, the Episcopal Church's House of Bishops adjourned until September of 1967 in Seattle.—H.L.M.



# The Christian's Year

**T**HE CHRISTIAN'S CALENDAR grew slowly, from the center outward. Its core is Jewish, which ought not to surprise anyone, since the early Christians were all Jewish until the Church began to spread among the Gentiles. The Holy Days of Christians were those of the Jews—only “fulfilled” by Jesus as the Jewish Christian viewed his history.

The Jewish “Easter” is Passover, a feast celebrating Israel's deliverance from Egyptian bondage. This was translated by the Christians into the universal deliverance of all men from bondage to sin by the death and Resurrection of Jesus. Further, just as the Jews celebrate Passover and fifty days later (seven weeks of seven days plus one) the harvestlike Feast of Weeks, so Christians celebrate **Pentecost** or the coming of the Holy Spirit, whose teaching brings men to a knowledge of Christ.

Hence the Christians' calendar, before the year 200, was the size of the middle segment on the following two pages. After that, Christians began to expand it in both directions and ornamented it with the “birth-days in eternity,” or death days, of the great heroes of the Church.

In the late 200's, Christians added the Egyptian feast of **Epiphany**, which then commemorated Jesus' baptism as God's way of disclosing to the whole world the true identity of Jesus.

Early in the 300's, during the reign of the Emperor Constantine, the Church in Rome added **Christmas** to the calendar. Constantine's pagan subjects made a highly popular festival out of the Birthday of the Unconquered Sun following the winter solstice, when daylight begins to lengthen again. The Christian leaders felt that it would be more appropriate to celebrate the birthday of Christ, “our new Sun,” as Saint Ambrose called Him. With December 25 designated as Jesus' natal day, both pagan and Christian had something to celebrate in the dark days of winter.

Before long, Christians attached **Advent** as a solemn preparation for **Christmas**. **Lent** began with a practical purpose, as the final days of fasting and prayer by candidates about to be baptized and confirmed early on Easter morning.

By the end of the fifth century, the Christians' calendar was little more than the first two segments,

celebrating, in the main, the great events in the life of Jesus from **Advent** to **Pentecost**.

In time the Church numbered the Sundays following **Pentecost** and assigned prayers and lessons to each.

**Trinity** Sunday, celebrated with importance by Lutherans and Anglicans, is an incongruous addition to the annual sequence of Christians. It was probably instituted by Bishop Stephen of Liège (Belgium) about 910. Despite its popularity in Germany, the Low Countries, and England, Rome opposed it on the ground that it celebrated a doctrine rather than an event. By 1334 even the Romans added it to their calendar, though as a day of lesser importance.

The scheme of the Christian Year, then, should be clear. It begins with the commemoration of the time before Jesus and moves through His life to culminate in His Resurrection and Ascension and the coming of the Holy Spirit at **Pentecost**. The **Feast of Trinity** has been added to celebrate the eternal three-fold nature of the Godhead. The second half of the year balances the first; for, having concentrated from December to June on Jesus' mighty acts, we concentrate from June through November, during the weeks after **Pentecost** and **Trinity**, on what He said. In this, we are taught by the Holy Spirit.

The Christians' calendar does much more than tell us what day today is, however. In its peculiar way it binds all of God's time into an annual cycle—both past and future. The Christian already lives beyond the boundaries of days, weeks, and years in celebration of a span which looks behind history and beyond it.

Our Jewish brethren keep alive the timelessness of the divine era in dramatic fashion. A night of Passover for a devout Jew in 1966 is more than a contemporary remembrance of a past event. For him the deliverance night in Egypt is not millenniums ago, but operates powerfully and effectively now. Time's dimensions fold like a pleated fan. The fact of deliverance is timeless.

In similar fashion, the Christian celebrates within a timeless world perspective. The “Communion of the Saints” makes all Christians contemporaries. The calendar is a distilled reminder that “with the Lord one day is as a thousand years, and a thousand years as one day” (II Peter 3:8 RSV). ◀



# CHRISTIAN YEAR CALENDAR 1966-67

SUN MON TUE WED THU FRI SAT SUN MON TUE WED THU FRI SAT

NOV.

ADVENT

27 1st SUNDAY IN ADVENT

28

29

30 ST. ANDREW

4 2d SUNDAY IN ADVENT

5

6

7

8

9

10

11 3d SUNDAY IN ADVENT

12

13

14

15

16

17

18 4th SUNDAY IN ADVENT

19

20

21 ST. THOMAS

22

23

24

CHRISTMAS

25

26 ST. STEPHEN

27 ST. JOHN EVANGELIST

28 HOLY INNOCENTS

29

30

31

CIRCUMCISION

1

2

3

4

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6

7

8 1st SUNDAY AFTER EPIPHANY

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12

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14

15 2d SUNDAY AFTER EPIPHANY

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21

JAN.

PRE - LENT

22 SEPTUAGESIMA

23

24

25 CONVERSION OF ST. PAUL

26

27

28

29 SEXAGESIMA

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31

1 PURIFICATION

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5 QUINQUAGESIMA

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12 1st SUNDAY IN LENT

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MARCH

PASSIONTIDE

12 PASSION SUNDAY

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19 PALM SUNDAY

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NOV.

ADVENT

27 1st SUNDAY IN ADVENT

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27 ST. JOHN EVANGELIST

28 HOLY INNOCENTS

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MARCH

PASSIONTIDE

12 PASSION SUNDAY

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19 PALM SUNDAY

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MAR.

EASTER TIDE

26 EASTER DAY

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2 1st SUNDAY AFTER EASTER

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16 3d SUNDAY AFTER EASTER

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MAY

ASCENSIONTIDE

30 ROGATION SUNDAY

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APRIL

16  
AFTER EASTER  
3d SUNDAY  
AFTER EASTER

17 18 19 20 21 22

23  
4th SUNDAY  
AFTER EASTER

24 25  
ST. MARK

26 27 28 29

SUNDAY  
AFTER ASCENSION

WHITSUNDAY  
WHIT MONDAY  
WHIT TUESDAY

14 15 16 17 18 19 20  
EMBER DAY  
EMBER DAY  
EMBER DAY

WHIT SUNDAY

TRINITY TIDE

21  
TRINITY SUNDAY

22 23 24 25 26 27

28  
1st SUNDAY  
AFTER TRINITY

29 30 31

1 2 3

4  
2d SUNDAY  
AFTER TRINITY

5 6 7 8 9 10

11  
ST. BARNABAS

12 13 14 15 16 17

18  
4th SUNDAY  
AFTER TRINITY

19 20 21 22 23 24  
ST. JOHN BAPTIST

25  
5th SUNDAY  
AFTER TRINITY

26 27 28 29 30 1

2  
6th SUNDAY  
AFTER TRINITY

3 4  
INDEPENDENCE DAY

5 6 7 8

9  
7th SUNDAY  
AFTER TRINITY

10 11 12 13 14 15

16  
8th SUNDAY  
AFTER TRINITY

17 18 19 20 21 22

23  
9th SUNDAY  
AFTER TRINITY

24 25  
ST. JAMES

26 27 28 29

30  
10th SUNDAY  
AFTER TRINITY

31

6  
TRANSFIGURATION

7 8 9 10 11 12

13  
12th SUNDAY  
AFTER TRINITY

14 15 16 17 18 19

20  
13th SUNDAY  
AFTER TRINITY

21 22 23 24  
SAINT BARTHOLOMEW

25 26

SEPTEMBER

27  
14th SUNDAY  
AFTER TRINITY

28 29 30 31

1 2

3  
15th SUNDAY  
AFTER TRINITY

4 5 6 7 8 9

10  
16th SUNDAY  
AFTER TRINITY

11 12 13 14 15 16

17  
17th SUNDAY  
AFTER TRINITY

18 19 20  
EMBER DAY

21  
ST. MATTHEW

22  
EMBER DAY

23  
EMBER DAY

24  
18th SUNDAY  
AFTER TRINITY

25 26 27 28 29  
ST. MICHAEL and ALL ANGELS

30

1  
19th SUNDAY  
AFTER TRINITY

2 3 4 5 6 7

8  
20th SUNDAY  
AFTER TRINITY

9 10 11 12 13 14

15  
21st SUNDAY  
AFTER TRINITY

16 17 18  
ST. LUKE

19 20 21

22  
22d SUNDAY  
AFTER TRINITY

23 24 25 26 27 28  
ST. SIMON and ST. JUDE

29  
23d SUNDAY  
AFTER TRINITY

30 31

1  
ALL SAINTS

2 3 4

5  
24th SUNDAY  
AFTER TRINITY

6 7 8 9 10 11

12  
25th SUNDAY  
AFTER TRINITY

13 14 15 16 17 18

19  
26th SUNDAY  
AFTER TRINITY

20 21 22 23  
THANKSGIVING DAY

24 25

26  
SUNDAY NEXT BEFORE ADVENT

27 28 29 30  
ST. ANDREW

1 2

NOVEMBER

1  
ALL SAINTS

2 3 4

5  
24th SUNDAY  
AFTER TRINITY

6 7 8 9 10 11

12  
25th SUNDAY  
AFTER TRINITY

13 14 15 16 17 18

19  
26th SUNDAY  
AFTER TRINITY

20 21 22 23  
THANKSGIVING DAY

24 25

26  
SUNDAY NEXT BEFORE ADVENT

27 28 29 30  
ST. ANDREW

1 2

DECEMBER

1 2

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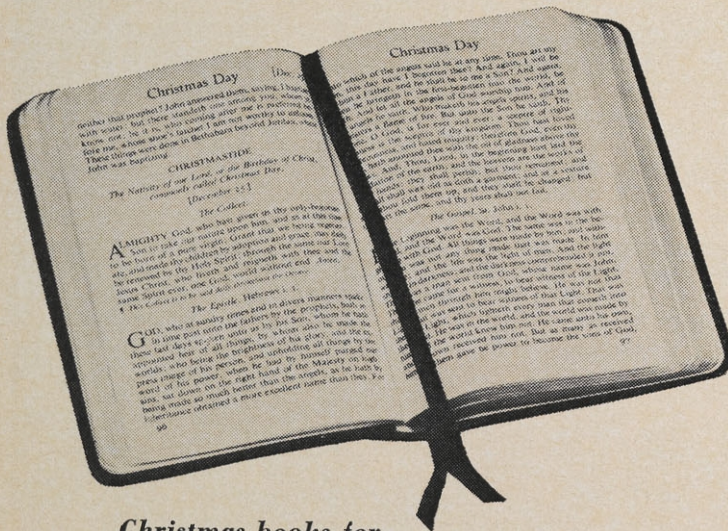
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A POSITION PAPER OF  
THE HOUSE OF BISHOPS  
OCTOBER, 1966

# POPULATION POVERTY & PEACE

At the beginning of the Christian era, there were three hundred million human beings on the earth. Not until 1820 did that figure reach one billion. A hundred years later, it doubled to two billion. In forty more years, in 1960, it passed three billion.

By the year 2000, it should be well above six billion, or twice as many people as are living today. Every year the world's population grows by fifty to sixty million people, roughly the population of France, or the United Kingdom, or the whole Roman Empire at the time Christ was born.

These figures have become commonplace. It is nearly impossible to clothe them in flesh and blood, or to comprehend the stark facts of the human tragedy around the globe which accompany them. Two thirds of the present world population live in nutritional deficiency. One billion men, women, and children daily suffer crippling hunger. Food production has not kept pace with population in the underdeveloped nations.

Food supply will have to be more than *doubled* in the next two decades merely to preserve the present subsistence level. Thus, catastrophic famine is likely in the early 1970's in India, Pakistan, and China, followed in a few short years by Indonesia, Iran, Turkey, Egypt, and by 1980 in most of the other countries of Asia, Africa, and Latin America.

However extensive the promotion of family planning, in the near future the explosive population growth will bring the world shortly to a food crisis of mammoth proportions, one which poses inescapable threats to the stability and growth of the nations and to the peace of the whole world.

Few citizens with a concern for public affairs can have escaped a presentation of these facts. Yet they recede into the background of our consciences, simultaneously perceived and ignored with that same detachment with which we regard the possibility of nuclear war.

It is not that men are notably callous about human suffering, failing through lack of moral courage to grasp the personal, family, and community tragedies hidden in these bare statistics. It is not that Christians and others who affirm the solidarity of mankind have not sought through governments, through the United Nations, and by a wealth of voluntary effort to minister within the calamitous conditions we confront. Rather, the issues have not yet become the major agenda of mankind or of the Church.

God who created human life wills that we give ourselves to the relief of suffering and to the cause of justice and peace. That truth is central to our Gospel. The command, "Feed the hungry," then, must have an overriding priority in our corporate and personal lives.

All the answers to the problems of overpopulation, hunger, and poverty are not known. But there are things which the Church can do.

To obey the will of our Lord, let us give primary stress to meeting human need wherever encountered in our missionary enterprise overseas through the use of both new and existing resources of personnel and facilities for the development of agriculture, welfare and medical services, education, and economic growth.

Let us conduct our programs in a manner which is indigenous both in methodology and the human resources developed. Let us undertake

these efforts in concert with other Anglicans, other Christians, other religious and secular agencies in these lands; and thus, by such effort in meeting human need, make real the meaning and intent of "Mutual Responsibility and Interdependence."

We affirm also and support programs of population control, recognizing and proclaiming that the population explosion has become a world crisis in which personal responsibility affects all strata of society. Family planning is not only for those who are poor but also for all who would accept social responsibility seriously. We therefore support the availability to all of legitimate birth-control services within the United States and the creation overseas of pilot programs which may persuade people and governments that such programs on a larger scale are practical and effective.

As a practical measure, we encourage substantially increased gifts to the Presiding Bishop's Fund for World Relief in 1967. The Fund represents extremely modest support when compared either with the vastness of world need or with the affluence of our people.

But a strengthened Fund would make it possible to initiate and strengthen programs for attacking root causes of hunger. By joining our efforts with other Churches with whom we are allied in programs of relief and interchurch aid through Church World Service and the World Council of Churches, much could be done in agricultural and rural development, sanitation, health and medical services, urban community development, leadership training, teacher training, and development of schools and education.

It is also high time that as a



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## **Population, Poverty, And Peace**

people we become alert to the social and political vacuums around the world which are waiting to be filled and to the dangerous irrelevance of military means for filling them. It is ironical that the tremendous success of the Marshall Plan in the filling of vacuums in postwar Europe has been the prelude not to enhancement of the concept of development aid and its massive application but to a net decrease in public monies devoted by the United States to this purpose.

The present crisis is no less urgent than the crisis of postwar Europe twenty years ago. The time has come when we must make a frontal attack against the skepticism that surrounds the concept of mutual aid. "The haves" among the nations must be aroused to use their substance willingly and wisely to help "the have-nots."

Our Gross National Product steadily increases, yet the percentage devoted to international development dangerously declines. The present expenditure of prosperous nations for development aid is now about three-tenths of one percent. A new thrust is essential if we are to vindicate our national affirmations of concern for justice and peace among the nations.

As bishops, we are prepared to pledge that in our own dioceses we will wrestle with these issues and urge our people to face their responsibilities in combating global poverty with the affluence and abundance which God has given us and for which we are called to be faithful stewards.

We recognize the link between problems of peace and of economic growth. The nations of the world are spending \$200 billion annually on armaments. As the bishops of the Episcopal Church, we request the Presiding Bishop to initiate immediately conversations with the leadership of the World Council of Churches, the Provinces of the Anglican Communion, and His

Holiness, Pope Paul VI, to bring together a worldwide gathering of Christians, Jews, Moslems, and leaders of Eastern religions in search of religious initiatives for peace.

We further would hope that the Anglican Communion would appoint a nongovernmental representative to the United Nations as an extension of the office of the Executive Officer of the Anglican Communion to assist provinces of our communion in finding their role in the quest for peace and the elimination of poverty.

The Executive Council of the Church, when feasible and appropriate, should press for the recruitment of volunteers to serve in church, voluntary governmental, and international programs. The parishes should aid in recruiting for those institutions and agencies which serve the wider mission of the Church.

We further pledge the resources of the Church to achieve a society of equal opportunity for all citizens. The issues of poverty and human rights are inseparable, both at home and abroad. While there has been progress in correcting the unlawful denial of voting rights and access to public accommodations for all citizens, nevertheless lack of jobs, inadequate education, and blighted housing cause frustration and despair in minority groups.

This leads to the further unlawful acts of the few. We regard with deep concern the subsequent hostility of large sections of the white community. Sensitivity to human suffering and indignities has turned in many places to rejection. Yet only a society concerned for the dignity of every citizen can respond with creativity to the demands of a changing world.

As a bishop is consecrated, he is called upon to "be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help." We share our concern with the Church. For in these matters, so relevant to life today, we are all under the judgment and the will of our Blessed Lord who taught us that in sharing and in serving our fellow man we serve Him. ◀





# WORLDSCENE

## NCC General Assembly Meets in Miami Beach

Vice-President Hubert Humphrey will speak to more than 3,000 church leaders who will meet December 4-9 in Miami Beach, Fla., for the National Council of Churches' seventh General Assembly.

Representatives of the Council's membership, composed of 30 of the nation's major Protestant and Eastern Orthodox communions, will elect new officers, including a successor to the current president, Bishop Reuben H. Mueller of the Evangelical United Brethren Church.

In addition to discussing unity and evangelism, the church leaders will consider the moral implications of urban renewal; science and technology; sex, marriage, and family life; race relations; international affairs; and poverty.

## "Called to One Hope" Theme of Unity Week

Roman Catholic, Protestant, Anglican, and Eastern Orthodox churches throughout the world will observe the 1967 Week of Prayer for Christian Unity, January 18-25.

Sponsors of the week of prayer will ask business, professional, and civic groups to join the churches in worship and study programs. Church groups will use prayer services as a springboard for participation in community ecumenical programs.

"The hope to which we are called is not our exclusive possession, but is to be shared with all mankind" (cf. Isaiah 49:6) is the basis for the 1967 theme, "Called to One Hope."

Sponsored by the National Council of Churches and recommended

by the Roman Catholic Bishops' Commission for Ecumenical Affairs, the week of prayer is promoted internationally by the World Council of Churches and the Roman Catholic Association for Christian Unity in Lyon, France.

A prayer leaflet, available from the National Council of Churches Publication Services, 475 Riverside Drive, New York, N.Y. 10027, contains Biblical passages from different Christian traditions designed for common use throughout the world.

## IN QUEST OF PEACE

Vice-President Humphrey has said: "The pursuit of peace resembles the building of a great cathedral. . . . In concept, it requires a master architect; in execution, the labors of many."

Apparently, 1966 has seen no "master architect," at least in the eyes of the Nobel Peace Prize Committee which deferred its award this year. But many do labor, the Manila conference participants being only the most influential of these.

Two weeks before leaving for his trans-Pacific journey, President Johnson declared October 19 as a National Day of Prayer for an end to the war in Vietnam and for "a time of healing."

American Roman Catholics, in common with many Protestants, Orthodox, and Jews, devoted October to prayers for peace, in response to a plea made by Pope Paul VI in a recent encyclical.

Six prominent religious leaders, Episcopal Bishop William Critten-den of Erie among them, called on the United States and its allies in Vietnam to act immediately to im-

plement peace proposals of UN Secretary General U Thant. They called for a halt to bombing in North and South Vietnam and for admission of Vietcong representatives to peace negotiations.

There is no unified Christian view on the war, although religious bodies are uniformly agreed that containment of communism and preservation of freedom for others are vital issues in Vietnam. A recent Gallup poll shows that 54 percent of Roman Catholic Americans support administrative policies in Vietnam. Protestant support is only 39 percent; Jewish, 41 percent.

The Archbishops of Canterbury and York asked that special prayers be offered for peace on October 23, while the Australian Council of Churches, representing Anglican, Protestant, and Orthodox Churches, recommended prayers for "the people of Vietnam, the ending of the conflict, and the achievement of peace."

Senator George D. Aiken of Vermont had an idea about how peace might be obtained. Each side could announce that it had won the war, he suggested, and thus fortified, proceed to talk about peace.

## Hurricane's Legacy: Destruction and Death

Winds and rain driven across the island of Haiti by Hurricane Inez' fury left broken bodies and buildings in their wake.

The Church of St. Marguerite, La-Tournelle (photo, p. 34), dedicated last July, was one of 14 Episcopal churches completely demolished by Inez. Constructed with MRI money from Zion Episcopal Church, Wap-





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## WORLDSCENE

pingers Falls, N.Y., the church was built by Haitians who carried the cement blocks—usually balanced on their heads—up the 2,500-foot hill on which the structure stood.

The Missionary District of Haiti, which has 83 parishes and missions,



also lost two schools and four lay readers' homes. Many church and school buildings, although not demolished, will require extensive repair.

In addition, crops and livestock were destroyed, and there was widespread minor damage.

### Television Network Christmas Programs

December 24, 4:00-5:00 P.M. EST, ABC-TV: "Christ is Born," John Secondari's visualization of the first Christmas.

December 25, 10:00-11:00 A.M. EST, CBS-TV: "L'Enfance du Christ," a repeat of the much-hailed production of the Berlioz Oratorio.

December 25, 11:00-12:00 noon EST, NBC-TV: Christmas Service, live from the Washington Cathedral, Washington, D.C.

December 25, 1:00-2:00 P.M. EST, ABC-TV: "Christmas in the Market Place," a play by Henri Gheon adapted to English by Eric Crozier.

## Church and Sex: Less Than the Best

With "Sex and Morality" off and running into the best-seller charts in its fourth London printing, the British Council of Churches was learning, to its chagrin, how difficult to inhale is the sweet smell of success.

Not wholeheartedly willing to commend the 76-page report issued by a 13-man working committee, the Council could not, however, give it a blanket rejection. The report "has much to contribute . . . to the contemporary discussion of moral questions," the Council's judgment states. But it also "affirms as Christian the rule that sexual intercourse should be confined within the married state," an affirmation the committee failed to make.

**No rule on chastity**, the report said, "can cover all the varied and complex situations in which men and women find themselves."

The report recommended more liberal abortion laws. It also approved the giving of birth-control advice to unmarried persons.

The Council, composed of 27 major denominations, excluding Roman Catholics, had legitimate cause to feel betrayed by the committee, which was instructed to prepare a statement of the Christian case for abstinence from sexual intercourse before marriage. The committee, however, found itself unable to do this, because the Christian view cannot be "so easily defined as many imagine."

**The Archbishop of Canterbury** reaffirmed the Church of England's stand: "sexual intercourse outside marriage is always wrong." The Archbishop of York, and the Bishops of Coventry, Blackburn, and Liverpool, said that "the Christian Church should say plainly that sexual intercourse outside of marriage is less than the best kind of loving and therefore wrong."

### Evangelism Observed: One Task, Many Voices

Oriental silks mingled with Mexican sombreros and clerical collars with business suits as the flags of 100 nations were borne through the Kongresshalle, West Berlin, Germany, in late October.

**The occasion** was a welcome for



Ethiopian Emperor Haile Selassie I, head of the Ethiopian Orthodox Church, who was attending, along with 200 other Christian leaders, the ten-day World Congress on Evangelism. The Congress, a tenth-anniversary project of the theologi-



cal journal, *Christianity Today*, was attended by 1,300 delegates.

"It is our prayer that only what the Lord wills will be done," the colorful "Lion of Judah" said in Amharic, the official language of Ethiopia. "We should be careful that the results . . . do not meet with the fate of the Tower of Babel."

**Participants** in the congress, representing principal Protestant and Orthodox Churches, addressed themselves to the theme "One Race, One Gospel, One Task." Racism, in dividing mankind on the basis of color, is "Biblically indefensible and absurd," because both the law of God and the Gospel of Christ are "color-blind," they affirmed.

**Americans**, although outnumbered two to one, had articulate spokesmen. *Christianity Today* Editor Dr. Carl F. H. Henry said, "One major weakness of Christianity lies in its abandonment of the heavy burden of evangelism to a small company of professional supersalesmen."

**Other speakers** also showed discontent with the *status quo* of evangelism. Some wanted to move forward, some backward. Evangelist Billy Graham took sharp issue with churchmen who "look upon evangelism as social action only," and said that the primary goal was "the winning of men to a personal relationship to Jesus Christ."

"I am convinced if the Church went back to its main task of pro-

claiming the Gospel and getting people converted to Christ," he said, "it would have a far greater impact on the social, moral, and psychological needs of men than any other thing."

**The Rev. John R. W. Stott**, an Anglican rector from London, told the Congress that Christians tend to remain aloof. "Jesus Christ did not broadcast salvation from the sky," he said. "He visited us in great humility. I am not content to shout the Gospel [at the congregation] from a remote and sheltered vantage ground."

**Dr. Akbar Abdul-Haqq, Jr.**, a Methodist deacon from India, said that our age is characterized by "emptiness, loneliness, guilt, and fear of death" because the modern tendency is to explain everything in terms of natural phenomena. Spiritual famine, he said, is greater than any physical hunger.

**Dr. Kyung Chik Han**, a Korean Presbyterian, was more optimistic. "There are today in Seoul about 600 congregations where previously there were but 30," he said in tracing Christianity's gains in his nation. "Pusan at present has about 200 where once there were only 12."

## American Churches Increase Vietnam Aid

Church World Service, relief arm for the Episcopal Church and other members of the National Council of Churches, will increase its financial aid to Vietnam Christian Service. Headquartered in Saigon, this agency is supported by CWS, Lutheran World Relief, and the Mennonite Central Committee.

Denominational leaders representing the 27 supporting communions of CWS voted to pledge \$300,000 for 1967 toward the Vietnam program. Doctors, nurses, community development experts, social workers, and nutritionists are trying to resettle the one million refugees in South Vietnam.

Church World Service, now celebrating its twentieth anniversary, sends food, clothing, medicine, personnel, and other essentials to over 60 countries around the world. Projects this year include:

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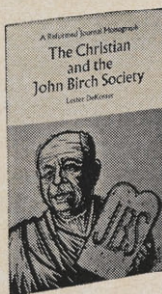
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## WORLDSCENE

velopment of water resources to combat famine.

- In Symi Dodecanese, Greece, five beekeepers received a CWS loan to found the first honey processing plant on the island.

- Victims of summer rainstorms in Kowloon, Hong Kong, received blankets, pillows, and tins of Danish pork from CWS.

- To help combat Hurricane Inez's destruction, quonset-type huts, dried milk, cornmeal, wheat, and blankets were shipped to Haiti (see page 33). Blankets and clothing also went to the Dominican Republic, where the hurricane caused \$10 million crop damages.

[Episcopalians may contribute to Church World Service through the Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York, N.Y. 10017.]

## BATTLE OF THE BUNGLE

The turf was the pages of *The New York Times*. Battle lines formed.

Declaration of war came on October 2 when Sargent Shriver, director of the Office of Economic Opportunity, announced the closing of one of the largest Headstart Programs in the country, the Child Development Group of Mississippi. OEO charged financial mismanagement.

"Say It Isn't So, Sargent Shriver," a full-page ad in the *Times* blared on October 19. Clergymen of all denominations, and interested citizens, closed ranks to charge that "awesome political pressures" caused the withdrawal of funds. The Mississippi program involved maximum participation of the poor in solving their own problems, the ad said, but "unfortunately, the prospect of a self-emancipated Negro community isn't welcome everywhere in Mississippi."

On October 25 Shriver answered the ad, repeating his earlier charges and expressing shock at "character assassination tactics."

On October 31, the Rev. G. H. Jack Woodard, one of the signers of the full-page ad and coordinator of the Episcopal Church's urban

program, took to the *Times* Letters page to call a moratorium on the battle of words and to urge escalation of the war on poverty.

"Our neighborhood churches in nearly every city are involved in the antipoverty program," he said, "and we have a great deal at stake in its integrity."

Sargent Shriver has maintained that participation of the poor in poverty programs is a key issue: "We have learned that war on poverty programs must never become a handout. . . . What a man receives without effort, he usually uses without energy."

The battle may be lost, but the war continues.

**Three denominations** — United Presbyterian, United Church of Christ, and Episcopal—are considering pooling money, personnel, and communications to attack the problems of the inner-city.

A 12-member committee will develop a united urban program which then must be approved by the Churches involved. If there is anything to be learned from the October battle, it is that a unified effort makes better ammunition.

## SEAMEN'S CHRISTMAS

Wrapping 9,500 Christmas presents can be a big job. That's why volunteers for this job at the Seamen's Institute of New York began their work on October 14.

Boxes, which include a sweater or gloves, candy, a sewing kit, playing cards, writing paper, and a hand-written Christmas card, are being put on foreign and American cargo ships which will be in a foreign port or at sea on December 25.

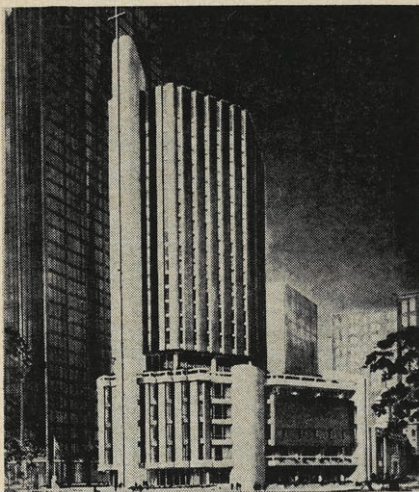
Many of the packages, increased by 1,000 over last year, will go to South Vietnam. Episcopal churchwomen have been knitting all year long to contribute 17,000 knit garments to make Christmas warmer for sailors around the world.

The Institute itself will get a Christmas present next year. A new 23-story structure will replace its 56-year-old headquarters at the end of Manhattan Island (see picture).

The New York Institute today, like others in California, Pennsylvania, and Rhode Island, offers many services. The Institute ministers to the spiritual needs of sea-



men of all faiths and nationalities, operates a missing seamen bureau, a hotel, baggage checking service, a credit bureau, and an alcoholics assistance group as well as providing recreation and education.



The new building will include hotel accommodations for 340 men, a chapel, a gymnasium, a sauna, a library, and office space.

## Roman Catholics Answer Vatican II Challenges

At close of the Second Vatican Council in December, 1965, Pope Paul VI expressed hope that the 16 decrees issued by the Council would work renewal of the thought and activity in the Church.

The documents, totaling 103,014 words and representing three years of work at an estimated cost of \$20 million, are now doing just that.

► Senates of priests, which Pope Paul called for after the Council directed that "all priests . . . are meant to be . . . cooperators" with the bishops, are being formed in three dioceses: Chicago, Ill.; St. Paul, Minn.; and Rockville Center, N.Y. The senates will assist the bishops in administration.

► Canadian and French Roman Catholics are now able to eat meat on Fridays if they so wish without committing a sin. The Canadian Catholic Conference and the French Episcopal Conference abolished enforced abstinence in accordance with Pope Paul's announcement last year that national councils of bishops should establish their own rules on fasting and abstinence. There were indications that the United States Church would soon follow suit.

"It makes being a Catholic too easy," one housewife said; but most people seemed to favor the change.

► The Rev. Michael Lies, a Roman Catholic pastor from Wichita, Kans., suggests ordaining laymen to alleviate the shortage of priests in Latin America and other areas. He thinks that specially selected laymen could celebrate Mass, baptize, anoint the sick, and hear a dying person's confession if no other priest were available.

Two traditional laws—clerical celibacy and formal seminary training—stand in the way of acceptance of his idea, Father Lies says. He suggests a six-month seminary training course for the laymen.

► If the majority of 500 priests who were polled by the Roman Catholic magazine, *Jubilee*, had their way, clerical celibacy would be removed.

Two thirds of the 500 priests, all readers of the liberal magazine, favor reappraisal of the celibacy ruling. The remaining third, however, were adamantly in favor of the existing ruling.

► Harold R. Bronk, Jr., who has a wife and seven children, on October 29 became the second American to be admitted to the Roman Catholic priesthood with permission to carry on a normal family life. Currently serving in Rottenburg, Germany, he received Vatican permission to be ordained, but cannot return to the United States to perform priestly functions.

► The Rev. William H. DuBay, a recently suspended Roman Catholic priest who formed the American Federation of Priests in Santa Monica, Calif., says that his group will eventually negotiate on such issues as celibacy and marriage.

The Federation hopes to conduct collective bargaining with local bishops over salaries, but not on matters of doctrine. Father DuBay is soliciting national membership.

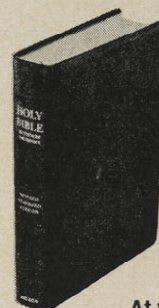
## Disciples of Christ Begin Restructuring

A movement that began in the early nineteenth century took action on September 26 which will put it more squarely into the twentieth century.

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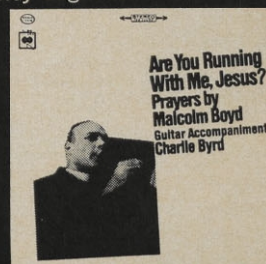
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## WORLDSCENE

(Disciples of Christ) made a major organizational change at their annual meeting in Dallas, Texas, by voting overwhelmingly to become a Church with an elected, representative form of government.

The move will contribute to a complete restructuring of the 1.9-million-member "brotherhood," since the action authorized congregations to elect their representatives to annual gatherings.

Until this action, attendance at national meetings consisted of Disciples who registered without the formal backing of their congregations. In contrast, most denominations conduct delegate assemblies with representatives elected by presbyteries, dioceses, or conferences.

The Disciples of Christ have been involved with eight other denominations, including Episcopalians, in the Consultation on Church Union (see the October issue). With the new structure the denomination will be able to register views as a single church body.

### "IN OUR CORNER"

Mrs. Irving Gumbel (seated) holds a bouquet presented to her at a service in her honor at St. Patrick's Episcopal Church in northwest Washington, D.C. Presiding Bishop John E. Hines (standing)



said that Mrs. Gumbel has "made the words 'I believe in God' far more than just a verbal declaration" through her work in St. Patrick's, her parish church, and in neighboring St. Stephen's parish.

Boys from St. Stephen's, standing behind Mrs. Gumbel in the picture, presented her with the bouquet for "being in our corner 100 per-

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cent." Mrs. Gumbel is the founder of an after-school program for underprivileged children.

St. Stephen's, located in a once fashionable neighborhood just off upper 16th Street, is now bordered by some of Washington's worst slums. Its ministry centers in these areas, but also includes tenants of the many high-rise apartments in the area. St. Patrick's supports a priest who works in the inner-city slum areas.

Others who paid tribute to Mrs. Gumbel included a St. Stephen's parishioner who lives with her seven children in a house Mrs. Gumbel bought and rents at low rates, and a fellow parishioner who credited her with sparking the "quickening of the spirit and concern for the world that has swept St. Patrick's."

## Roman Catholics Belong To 16 Church Councils

Figures on the number of church councils with Roman Catholic membership are "out of date as soon as they are compiled, since new councils are being added almost every month," the Rev. John B. Ketcham, executive director of the National Council of Churches' Division of Christian Unity, says.

But the most up-to-date figures show that more than 16 localities from Massachusetts to California now have councils of churches in which Roman Catholic parishes and dioceses hold full membership alongside Protestant and Eastern Orthodox congregations.

In New Mexico, the state council of churches has Roman Catholic membership, and in Texas, 10 Roman Catholic dioceses are considering application.

Local councils of churches which already have Roman Catholic membership are Austin, Fort Worth, and Wichita Falls, Texas; Chico and Riverside, Calif.; Oklahoma City and Tulsa, Okla.; Grand Rapids and Muskegon County, Mich.; Decatur, Naperville, and Jo Daviess County, Ill.; Pueblo, Colo.; Northwest Indiana; Lexington, Mass.; and Seattle, Wash.

Membership is being discussed in Yonkers, N.Y.; Kansas City, Mo.; and Elyria, Ohio. "All of these represent developments since 1964—most of them since January of this



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## WORLDSCENE

year," Dr. Ketcham says.

"A need for common action [on social issues] prompted the formation of ecumenical committees months and even years before official membership ever came under consideration," Dr. Ketcham explains.

## Anglican-Roman Dialogue Set for '67 in Italy

Mixed marriages will be one of the subjects discussed when 11 Anglicans and 10 Roman Catholics meet on January 9-13, 1967, in Gazzada, northern Italy.

The joint preparatory committee will inaugurate "serious dialogue" between the Roman Catholic Church and the Anglican Communion on various issues.

The Anglican group will be headed by the Rev. I. R. Satterthwaite, member of the Church of England's Council on Foreign Relations, and the Rev. George Findlow, the Archbishop of Canterbury's representative at the Vatican. Among other members will be Bishop John Moorman of Ripon, England, and Dr. Massey H. Shepherd, Jr., professor of liturgics at Church Divinity School of the Pacific, Berkeley, Calif.

## IN PERSON

► The oldest priest in the Episcopal Church, the Rev. Waldo F. Chase, died at the diocesan Home for the Aged in Alhambra, Calif., on October 4 at the age of 104.

► William P. Thompson, the first layman to hold the post of Stated Clerk of The United Presbyterian Church, U.S.A., was installed on October 17, succeeding the Rev. Eugene Carson Blake, new general secretary of the World Council of Churches.

► While two Jamaica, L.I., N.Y., boys pleaded with administrators to admit them to school despite their long hair, the Rev. Ted Noffs, a clergyman in Sydney, Australia, who sees no reason why long hair should be a disqualifying factor, opened an employment agency to help long-haired youths obtain jobs.

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# BOOKS

## *In a Soft Voice— A Spine-shivering Tale*

Ely's childhood was spread with a meringue of love—white people's love, white people's generosity, white people's superficial concern: a fluffy, sweet meringue which covered a pie made of ashes and dung and broken metallic bits of "history." The slave's history.

And Ely—bastard son of the son of a prominent white Sewanee family and a sensitive, lovely Negro girl—responded with all his hungry little heart to the gentle gestures of the upper-class whites, betrayed by his wistful curiosity concerning the "real world."

The real world was for him the white world of this lovely Tennessee town: the only world, he thought—at age five and six and seven; the most exciting world, he thought—at age nine and ten and eleven, when the students of Sewanee's famed military academy made a mascot of him; a world to fight and despise, he thought—at age thirteen and fourteen, when he broke his heart against invisible barriers; an insane, mad world that drove him to want to kill, kill almost everybody, white and black, rich and poor—at age sixteen and seventeen, when finally he had to leave town to keep from being lynched.

Ely's story: told now in his old age: told with superb style, the style of one whose memory is as fresh and pure as it was in his childhood—unspoiled by the alphabet and the printing press. Misspelled words . . . oral disregard of syntax . . . these "errors" (a literate society calls them so) only enhance the story.

He is a fabulous storyteller. He has the power of hypnosis which every gifted storyteller has; he makes

you believe; and I, knowing both the old and contemporary South, believe him willingly. Partly because he hypnotizes me, yes; but also because my mind knows, my life knows, that he speaks the truth.

We could talk about Ely's story as a human document—and it is that, in a sense: a most extraordinary document, tender in its pathos, keen in its insight, exciting in its sudden anger and quick forgiveness of both races. This storyteller is not speaking about "civil rights." He is talking about man's future, and man's past, although he does not use such words.

He thinks stories. In one sense this is such an old story of cruelty and blindness that it has become a stereotype; cleaned of its vivid, concrete details it could possibly change from a terrible experience to a cliché that you might turn away from.

But when Ely tells it, it is something told for the first time. This gifted man seems to have forgotten not one smell, not one tactile experience, not one blubby sound, or fleeting sight.

And as he remembers his strange, almost fantastic, life, he never loses the knowledge for more than a brief span of time that the ideas and illusions of the white man about the black race are complex and intricately involved with his ideas about his own body image, his own sense of self or non-self.

He understands a great deal about the murky depths of the human heart. He knows well that bestiality, cruelty, hate, contempt, greed, and indifference to suffering are not qualities limited to the white race but

are feelings, attitudes, that all men experience and must deal with. He knows there is an evolutionary pull toward complexity in the human race—knows it intuitively—but he knows also that there is a drift, an earthwide drift, that pulls mankind backward.

Love can distort truth, too (it more often drowns it, I think)—as can fear; and I am sure both have twisted Ely Green's acts and feelings throughout his life, as did his rages during adolescence, which now he sees so clearly.

So much of Ely's life was totally unlike the old stereotypes that people in the past have written of, and that nearly all Americans think in terms of, when thinking or talking about "the South" or "the Negro" or "the poor white." Perhaps one reason the book is so fascinating is that we feel nuances we have been unaware of; we guess at actions we had not dared think southerners were capable of; we learn that the differences between each of us are terribly important to cherish even though we value more and more our common humanity. And we learn this in a subliminal fashion as we listen to Ely's soft voice telling a tale that sends shivers down the spine.

—LILLIAN SMITH

(Abridged from the Introduction, © 1966 by Lillian Smith, to *Ely*, by Ely Green, Seabury Press, \$4.95.)

### **That Haunting Birth**

The best possible review of GARLANDS FOR CHRISTMAS, a selection of poetry, edited by Chad Walsh (Macmillan Paperback, 95¢), is found inside the book's covers in Mr. Walsh's Introduction beginning, "The first Christmas poem was composed by the 'armies of heaven.'" The plan of this book differs from other Christmas collections, for "no attempt has been made to select only



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those poems composed by the orthodox and traditionally devout. The sole criterion is that each poem say something about the birth of Christ or Christmas and say it well."

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—PORTIA MARTIN

### Vessels of Duty

MEMORIES OF THE FUTURE, by Paul Horgan (Farrar, Straus & Giroux, \$4.95), captures, in deceptively simple writing, the questions and meaning of dedication. This novel of contemporary history about two American Navy families is rich in its comprehension of the costs and varieties of heroism and of the interactions of forgiveness. Mr. Horgan's effort is both readable and authentic.—J.W.

### Inside That Friday

CITY OF WRONG, by M. Kamel Hussein (Seabury Press, paper, \$1.95), is fascinating. I have read many quasi-factual accounts of Good Friday which reconstructed places and happenings, but never before a picture of the mental and emotional climate of that day. And after all, this was the determining factor in all that happened. A genuine experience. —JANET CAMPBELL

### Self-Portrait for Others

EPISCOPALIANS AND ANGLICANS, by John Moorman (Paulist Press, 20¢), is one of a series of nine pamphlets being published by the Paulist Fathers to enlighten Roman Catholic high school students about the basic

characteristics of their "Separated Brethren."

Dr. Moorman, a distinguished English Church historian, writes primarily about the English Church. One can quibble with him about points of difference in the varieties of Anglican worship and prayer books. On the whole, however, it is instructive and interesting to listen in as the distinguished Bishop of Ripon makes his clear exposition of our distinctive character and history to our Roman brethren. —E.T.D.

### Big Pictures of Man

UNDERSTANDINGS OF MAN, by Perry LeFevre (Westminster, paper, \$2.45), written as a study guide for adult groups, provides the basic material for such a class in the local parish. LeFevre's selection of "understandings" include those of Julian Huxley, T. de Chardin, Marx, Freud, Kierkegaard, Buber, and Reinhold Niebuhr.

He summarizes their major alternative views in lucid and vital juxtaposition, without prejudging their positions. In an introductory chapter, he looks at some images of man in the contemporary communications media. His suggestions are pointed enough to provoke good debate.

In a final evaluation, LeFevre attempts his own synthesis of these alternative "understandings."

CONFLICTING IMAGES OF MAN, edited by William Nicholls (Seabury, \$4.95), is a book of eight essays by various authors which takes a look at the relationship of the Christian faith to other disciplines, such as history, anthropology, and the social sciences.

Ronald Gregor Smith's chapter on "Post-Renaissance Man" is particularly helpful in sketching out four images of man and then making a theological response to them. James M. Gustafson contributes an orderly chapter full of insight on what the social sciences have been saying about man. In a very complex area, his compact writing is a welcome guide.

LeFevre's book, a useful introduc-

*Continued on page 44*





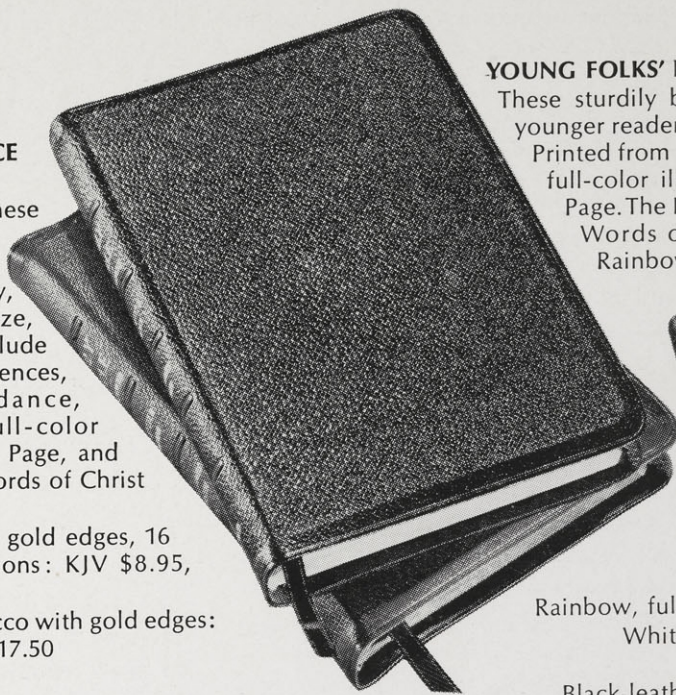
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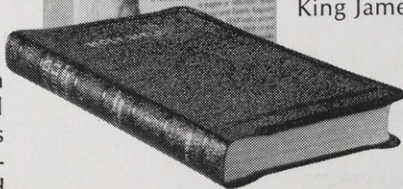
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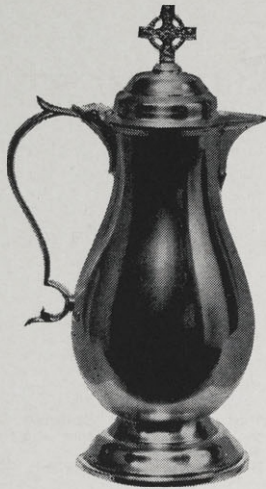
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## BOOKS

*Continued from page 42*

tion to a Christian view of man, could be a lively text for inquirers' classes. The reader who needs more material and greater insight would be well advised to turn to the Nicholls volume.

—THEODORE A. MCCONNELL

### Piece of a Puzzle

Part of the answer to the questions of why and how the world sat by passively while Hitler exterminated millions of Jews is to be found in an extraordinary new book, *THE MISSION*, by Hans Habe (Coward-McCann, \$6.00). Mr. Habe was a reporter covering a 1938 meeting of thirty-two nations to discuss the refugee problem. No, you won't remember the meeting, for it was not publicized to any meaningful extent. Yet it was an important piece in the whole puzzle.

This reviewer, in Switzerland and Germany at the time, can vouch for the authenticity of the reporting, the exposition of attitudes, the futility of all efforts to make the non-Hitler world listen to or believe what was happening.

We are grateful to Mr. Habe not only for the moral insights he provides, but also for bringing to light a significant bit of history. Gentle and understanding treatment of characters and events makes eminently readable a shameful paragraph in this chapter of history.

We not only recommend *The Mission*; we urge you to read it.—J.W.

### Ode to the Sixth Largest

*FOR THY GREAT GLORY*, by Richard T. Feller and Marshall W. Fishwick (Community Press, Culpeper, Virginia, \$15.00), is the story of the Washington Cathedral from its original conception to the present day. This 111-page book deals not only with the Cathedral's architecture, but also with the people who have been, and are, associated with it, from bishops to stone-carvers.

The Washington Cathedral, one

of the last Gothic cathedrals ever to be built, will, at completion, be the sixth largest church in the world. From the cathedral's archive of documentary material, the distinguished historian, Dr. Fishwick, and the devoted Clerk of the Works, Mr. Feller, have produced this superlative account in nontechnical language of sixty-seven years of the building's construction, still only two-thirds complete. The book contains 200 illustrations.—A. PIERCE MIDDLETON

## RECORDINGS

### A Lively, Rusty Channel

Magnetic tape, sometimes known as the rusty ribbon since it is coated with iron oxide, is beginning to reach the parish level as a means of communication.

The easiest way to understand what Vatican II did to the Roman Catholic Mass is provided on tape by a group of Chicago laymen. Titled "Study the Liturgy," the three-reel series (3¾ ips., \$8.75), offers six lectures. In one of these, you can hear the Rev. Frank Norris say: "... the liturgical celebrations ... in many, many Anglican and Lutheran congregations in this country are truly admirable in their catholic structure and spirit.

"Viewed at least as external rites, they are at times ... better expressions of the nature of the Church as a holy, united, worshiping people under Christ than is our present Roman rite, even when celebrated with full participation. To refuse to admit this is simply to ignore facts."

These study tapes, by outstanding Roman Catholic scholars, were produced to teach Roman Catholic teachers about the changes. They are not only splendid teaching material



for our Roman brethren, but could teach many Episcopalians a great deal about their own worship and heritage.

This series is one of the best introductions I have found to the whole topic of liturgical renewal. These are available from Argus Communications, 3505 N. Ashland Avenue, Chicago, Illinois 60657. The Argus catalog of other materials is well worth having.

The Episcopal Radio and TV Foundation, Box 11711, Atlanta, Georgia 30305 has a fine backlog of tapes available for parish discussion groups, as well as three superb disc recordings of hymns by the choirs of St. Bartholomew's Church, New York, and the Washington Cathedral Choir.

The Episcopal Chapel of Christ the King, Box 476, Bethel, Maine, is collecting tapes for a very practical purpose. The mission has neither organ nor organist. The vicar, the Rev. Charles W. Nelson, does have a tape recorder, however. He uses tapes made in larger congregations to provide a unique kind of "choir and organ" to lead the singing of his small winter congregation.

Father Nelson says he knows there are dangers. "I do not believe," he writes, "that God has any desire to have taped voices and music offered to Him in our worship *instead* of the voices of the congregation . . . but if tapes are used to lead and strengthen the worshipers in the offering of their praise due our Heavenly Father, . . . then it becomes an action in the worship and not a substitute. . . ."

Father Nelson's only difficulty is getting the tapes. Many parishes in the United States now make tapes of their services for shut-ins and the sick. Are there any who would share the musical portions of their morning worship with a small mission congregation in Maine?

A small reel of magnetic ribbon may not seem a large medium for Mutual Responsibility and Interdependence—but it can be one small channel, and a lively one. —E.T.D.

## TELEVISION

# TV AS RELIGION

A CROSS section of adult Americans was recently handed a list of subjects and asked to name those in which they had "a good deal of interest." The results of the poll, reported in *The Public Pulse*, an occasional paper of Elmo Roper and Associates, showed that more respondents—49 percent—named religion than any other subject.



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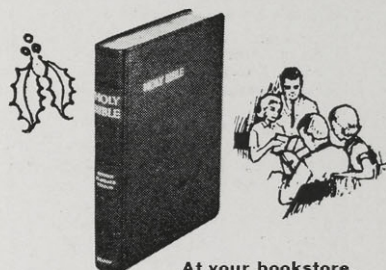
It is difficult, at first glance, to reconcile this data with the fact that religion, formal or informal, is hardly ever visible in television's prime-time entertainment programs, for the medium, presumably, mirrors the broad range of interests of the American public. The apparent contradiction is resolved, however, when one reflects that reassurance is a major element in the appeal of traditional theologies. Reassurance is certainly the theme of the new tele-

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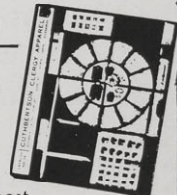
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## TV AS RELIGION

vision programs that had their premieres recently.

This "religious" aspect of television entertainment became very clear to this viewer as he watched at least three hours of programing per weekday night for three weeks. Representative programs will illustrate. Law is stronger than criminals ("Hawk," "Felony Squad"). Families, rich or poor, are greater than circumstances ("The Monroes," "The Pruitts of Southampton"). Where law fails, private supermen always restore the just balance ("Green Hornet," "T.H.E. Cat"). Where no law exists, the honest, tough individualist prevails over his unscrupulous enemies ("The Iron Horse"). In hot war, we are more violently effective than our enemies ("Rat Patrol," "Jericho"); in cold war, we are more cunning ("Man Who Never Was"). The young, having come of age, are able to take care of themselves ("That Girl," "Love on a Rooftop"). In space, we are mightier than alien creatures of other worlds ("Star Trek"). In time, we may not have the power to alter past events, but we can effect small changes in history ("Time Tunnel"). Rich bachelors and discriminating butlers can cope adequately with the problems of orphaned children ("Family Affair"). Junior executives can advance their corporate careers by innocent deception of their bosses ("Occasional Wife").

If television has become the public's church of the air, what, then, of the real churches? They appear, curiously, to be moving in a direction opposite to that of television. Roman Catholic, Jewish, and Protestant theologians participated recently in a Chicago Conference on Science, Philosophy, and Religion, under the auspices of The Institute for Religious and Social Studies of The Jewish Theological Seminary of America. Theologians of the three faiths reported that trends in seminary education are moving away from the reassurances of conventional dogma toward a view of a society in

need of reshaping by "the intervention of critical intelligence."

"The norm for human behavior," declared one theologian, "is not the world as it is but as intelligent love can make it." "The Death of God thought," said another, "reflects a larger diminution of the cultural and religious confidence of mainstream American Protestantism." Perhaps the new "situational, unpredictable ethics" of the theological radicals are a response to the competition of television—the latter, having preempted the function of the churches, is pushing religion to marginal product differentiation. If, in the words of one speaker, "henceforth doing the will of God is inseparable from the intelligent remaking of prevailing institutions," then the real church is cast in the unpopular role of social critic announcing, "All is not well."

The TV church, by contrast, is "in." This, too, may be a superficial appraisal. In *The Public Pulse* an essay notes "a gradual decline in respect for businessmen as a leadership group." Business, writes the author, has solved its prime economic problem, the creation of wealth, well—but now that there is enough to go around, people, especially the young, are asking for something beyond wealth. They seek "meaningful involvement . . . responsibility toward, and connection with, the problems of society."

If the affluent consumers and television viewers truly are seeking involvement in significant contributions to human welfare, then they may be closer to the radical theologians who are moving the real churches in new directions than to the priests of the television-entertainment church who, nightly on the networks, offer their ersatz rituals of reassurance. The Nielsen ratings may in time reflect the heresy of involvement with the real world. Television, to survive, may then have to change the nature of its own communion. It would probably require a miracle to bring this to pass. But let the industry be reassured. All things are possible.

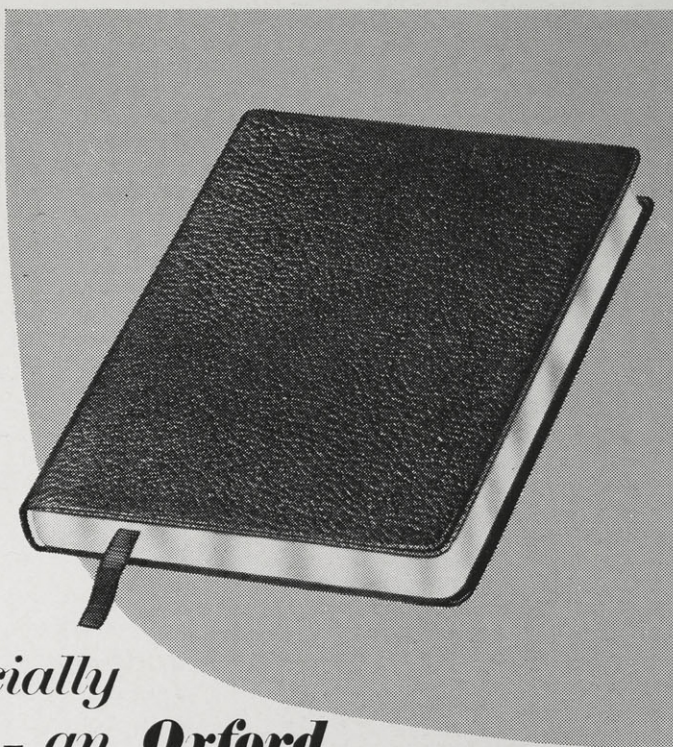
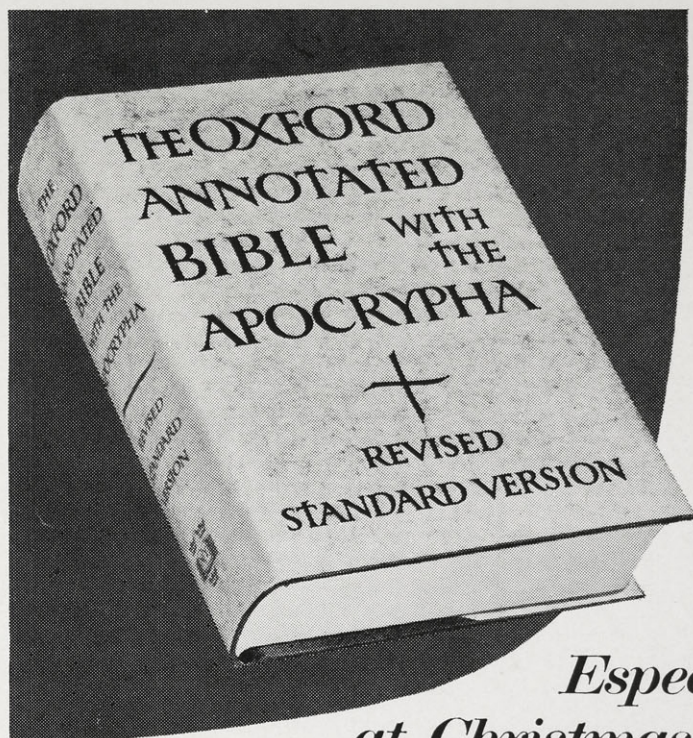
—ROBERT LEWIS SHAYON

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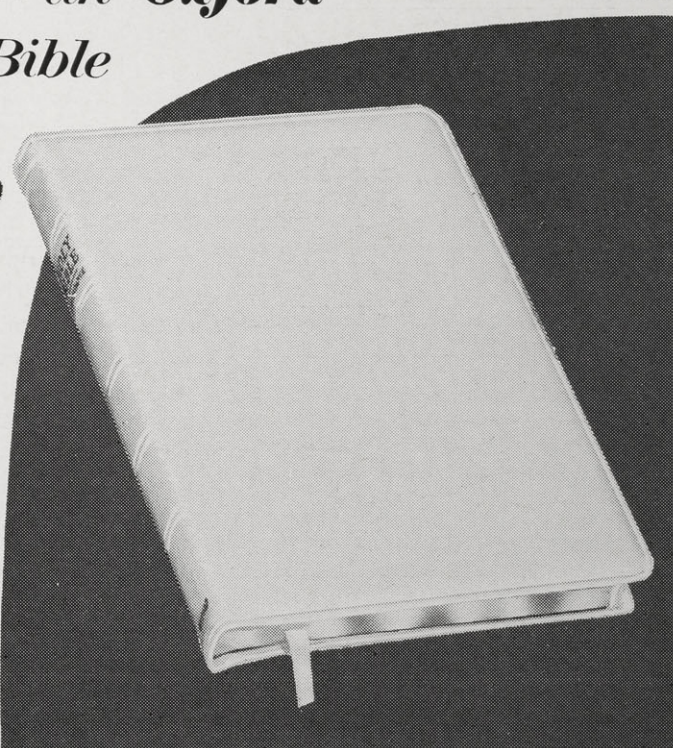


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# Waiting for Manhood

**I**N EACH year's output of films, there is always a pleasant surprise.

This year we have *And Now Miguel*. It is an altogether heartwarming, simple, and gentle film for family entertainment. The Robert Radnitz production is based on Joseph Krumboltz's novel which won the Newbery Medal awarded by the American Library Association.

Miguel, a ten-year-old boy who cannot wait to become a man, wants to accompany his father and older brother to the Sangre de Cristo Mountains, not far from the family ranch in New Mexico, where they graze sheep. The Chavez family has raised sheep for generations.

Too young themselves to join the annual summer trek to the mountains, Miguel's younger brother and sister josh him about his manly pretensions. A family chorus of voices is forever telling him to "wait." His mother cautions him to learn the meaning of patience, while his father explains that he cannot do a man's work until he can shoulder a man's responsibilities.

So Miguel continues going to school, dutifully performing a boy's chores on the ranch, and biding his time. He prays regularly to San Ysidro, patron saint of the region's farmers.

The rhythm of the ranch family's life and work is steady, predictable, and marked by occasional crises. For example, six sheep are missing on the morning after a severe thunderstorm; Miguel's younger sister, watching over a small lamb, jumps into the stream to save it after it accidentally falls in; Miguel is attacked by a large, deadly snake; and, riding out with his older brother in the country, Miguel encounters wolves, coyotes, and a mountain lion.



This return to nature is an outstanding part of the film. As in the recent movie, *Born Free*, we in a predominantly urban culture are enabled to refresh our eyes on the sight of wild terrain, mountains and streams, real animals, and other aspects of raw nature.

Unfortunately, the moviemakers too often gloss over the story. *And Now Miguel* lacks depths and life shadows. Perhaps this reflects, to a considerable degree, Miguel's youthful self-absorption as well as his obsession with the mountains.

Miguel meets an artist who has returned to the area from Europe. Although the artist scoffs at Miguel's statements about God, prayer, and especially San Ysidro, at the moment when Miguel wishes to run away in youthful despair, the artist tells Miguel how the boy's definition of saintliness, "doing a common job uncommonly well," has changed his own life.

The film ends with great crises and great joy. Pat Cardi is exemplary as Miguel. Other performers, as easygoing as the mood of the picture, include Michael Ansara as Miguel's father, Pilar Del Rey as his mother, and Guy Stockwell as his artist friend. Many families will find *And Now Miguel* a good evening's entertainment to enjoy together. ◀



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Continued from page 49

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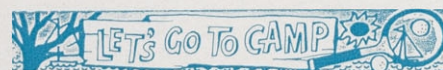
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# Calendar of prayer

## DECEMBER

- 1 Virginia, U.S.A.:** Robert F. Gibson, Jr., Bishop; Robert B. Hall, Coadjutor; Samuel B. Chilton, Suffragan. (For more churches; more adequate college work; the schools and institutions; a united approach by Christians to the new mission field—high-rise apartments.)
- 2 Virgin Islands:** Cedric E. Mills, Bishop. (For teachers for the church schools; mission work, e.g., help with constructing a church at Walvis Bay, South-West Africa.)
- 3 Waiapu, New Zealand:** Norman A. Lesser, Archbishop; Wiremu N. Panapa (Aotearoa), Suffragan. (For work among the Maoris drifting to urban areas; churches and staff for the rapidly growing industrial cities.)
- 4 Waikato, New Zealand:** John T. Holland, Bishop. (For spiritual and material resources to minister to a growing biracial community; increasing attention to MRI demands.)
- 5 Wakefield, England:** John A. Ramsbotham, Bishop; Eric Treacy (Pontefract), Suffragan. (For work in this heavily industrialized diocese, e.g., an industrial mission being developed at Huddersfield and a plan to provide industrial chaplaincy service to the National Coal Board.)
- 6 Wangaratta, Australia:** Theodore B. McCall, Bishop. (For St. Colomb's Hall, the theological school, which is training two Torres Strait Island students and one Fijian student without cost; the boys' hostel, Wangaratta; a continued strong sense of mission.)
- 7 Washington, U.S.A.:** William F. Creighton, Bishop; Paul Moore, Jr., Suffragan. (For the Church's ministry in racial and social tensions; the companion relationship with Tokyo; a clear, courageous witness to Christ.)
- 8 Wellington, New Zealand:** Henry W. Baines, Bishop; Gordon M. McKenzie, Assistant Bishop. (For the ministry to Maoris migrating from rural areas to cities; college work; mission in new housing areas; the diocese's share in "Operation Toronto," a stewardship program in mutual responsibility; unity negotiations with four New Zealand Churches.)
- 9 West Buganda, Uganda:** Stephen S. Tomusange, Bishop. (For pastoral work with the nomadic tribes; more clergy and lay workers; higher educational standards for clergy.)
- 10 West Missouri, U.S.A.:** Edward R. Welles, Bishop. (For continued concern for world mission and MRI.)
- 11 West Texas, U.S.A.:** Everett H. Jones, Bishop; Richard E. Dicus, Suffragan. (For the witness to Mexican-Americans through the new "Intercultural Mission," utilizing various social welfare processes and an intensive church approach; relationships with the Church in several countries, notably Mexico and Japan [Diocese of Kyushu].)
- 12 West Virginia, U.S.A.:** Wilburn C. Campbell, Bishop. (For the clergy ministering to "all sorts and conditions of men" in isolated hollows, cities, and country and "ghost" towns; work with five other dioceses in Appalachia South; education-training programs for unemployed coal miners and disadvantaged youth; MRI at home and overseas, especially in Karachi, West Pakistan, and Central Tanganyika.)
- 13 Western Kansas, U.S.A.:** William Davidson, Bishop. (For the 14 clergy and 58 lay readers serving this sparsely settled area; St. John's Military School; the two units of St. Francis Boys' Homes at Ellsworth and Bavaria.)
- 14 Western Massachusetts, U.S.A.:** Robert M. Hatch, Bishop. (For work in furthering racial justice, especially in the Springfield area; the relationship with the Missionary District of North Dakota; a closer, more trusting relationship with Christians in other Churches.)
- 15 Western Michigan, U.S.A.:** Charles E. Bennison, Bishop. (For the urban ministry program; the diocesan center and cathedral to be built in Kalamazoo; the companion relationship with Kimberley and Kuruman in South Africa.)
- 16 Western New York, U.S.A.:** Lauristan L. Scaife, Bishop. (For a breakthrough of intradiocesan barriers, e.g., in meeting the social, educational, and spiritual needs of those in cities, suburbs, and towns; improved lay training.)
- 17 Western North Carolina, U.S.A.:** Matthew G. Henry, Bishop. (For the clergy in cities, towns, and isolated mountain areas; the people in Southern Appalachia and in newly industrial areas; more large parishes to help smaller parishes and missions; the companion relationship with the Diocese of Nassau and the Bahamas.)
- 18 Western Szechwan, China:** Ho-lin Ku, Bishop. (For the continued loyalty of Chinese Christians to the Church.)
- 19 Willochra, Australia:** Thomas E. Jones, Bishop. (For the isolated priests—ten, including the Bishop—serving an itinerant ministry over some 250,000 square miles of sheep-ranching and wheat-growing country.)
- 20 Winchester, England:** Sherard F. Allison, Bishop; Kenneth E. N. Lamplugh (Southampton), Suffragan; Nigel E. Cornwall, Assistant Bishop. (For new churches and community centers for new housing areas; the ecumenical chaplaincy center at Southampton University; the new Diocesan Conference House; funds to preserve the cathedral and enable it to do its work effectively.)
- 21 Windward Islands, West Indies:** Harold G. Pigott, Bishop. (For more priests and assistance with their stipends; extension of the Church's ministry.)
- 22 Worcester, England:** Lewis M. Charles-Edwards, Bishop; John R. Weller, David H. Saunders-Davies, and Philip W. Wheeldon, Assistant Bishops. (For the means to enable this small diocese, with limited resources, to provide the pastoral needs of large new population areas.)
- 23 Wyoming, U.S.A.:** J. Wilson Hunter, Bishop. (For Wyoming's impending change from Missionary District to diocese; work among the Shoshone and Arapahoe Indians; the relationship with the Diocese of South Carolina.)
- 24 Yokohama, Japan:** Stephen K. Iwai, Bishop. (For the Kiyosato Educational Experiment Project [KEEP], which has brought hope and prosperity to isolated highland villages; the planned church center in a vast industrial and housing development area; radical rethinking of strategy to enable the Church to move forward effectively.)
- 25 Christmas Day**
- 26 York, England:** Frederick D. Coggan, Archbishop; Hubert L. Higgs (Hull), Douglas N. Sargent (Selby), and George D. Snow (Whitby), Suffragans; Mervyn Armstrong, Assistant Bishop. (For "Opportunity Unlimited," through which the Archbishop has met with clergy in every deanery; the lay Archbishop's Messengers who visit the parishes; the industrial ministry; college work; group ministries.)
- 27 Yukon, Canada:** Henry H. Marsh, Bishop. (For the Yukon people, in the midst of a cultural and economic transition; young persons with a Christian vocation and sense of adventure to serve in the region; the isolated clergy.)
- 28 Yun-Kwei, China:** Bishop: *Vacant*. (For Christians holding to their faith despite the atheistic regime.)
- 29 Zambia, Central Africa:** Francis O. Green-Wilkinson, Archbishop; Filemon Mataka, Suffragan. (For a united contribution and witness of the Churches; unity negotiations with the United Church; higher entrance standards at the Provincial Seminary; larger clergy stipends; more lay training; greater stewardship.)
- 30 Zanzibar and Tanga:** William S. Baker, Bishop; Yohana Lukindo and Robert N. Russell, Assistant Bishops. (For the hospitals; the Church Army workers in evangelistic and pastoral work; continued increase in self-support.)
- 31 Zululand and Swaziland:** Alphaeus H. Zulu, Bishop. (For more well-qualified African clergy; the hospitals; lay training; the imminent division of the diocese into two.)

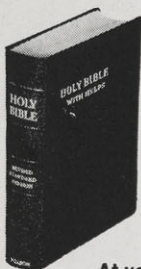
Material for THE EPISCOPALIAN's Calendar of Prayer is compiled from *An Anglican Communion Cycle of Prayer* and the Mutual Responsibility devotional guide, *Response—Far and Near*, published jointly by the Anglican Church of Canada and the Episcopal Church in the U.S.A.



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## 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 Sinoe Archdeaconry in Liberia will welcome the assistance of any parish, mission, or church group considering a Christmas project outside the U.S.A. in providing Christmas gifts for approximately 800 children. Toys, games, clothing, and school materials such as notebooks, pens, pencils, sharpeners, and erasers will be helpful. Please send gifts, or write for further information, to the Ven. Samuel F. Dennis, Sinoe Archdeaconry, Greenville, Sinoe, Liberia, West Africa.

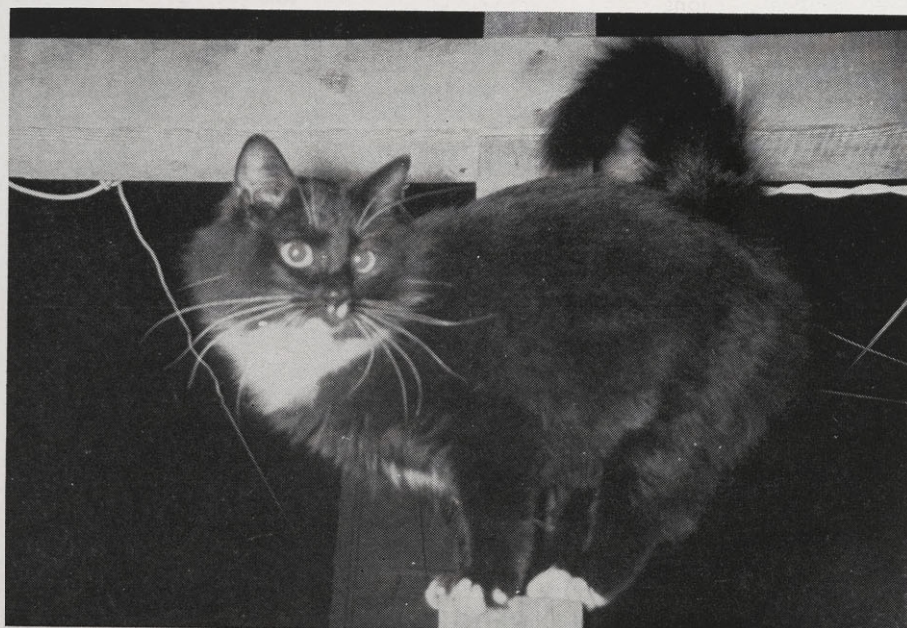
A tiny, temperamental reed organ used by the magnificent St. Mary's Church, Sagada, The Philippines, has been on its last legs for ten years. William H. Scott, a missionary teacher in the Philippines who is presently completing his studies toward a Ph.D. degree in Manila, proposes to assemble parts for a tracker organ before returning to St. Mary's, in the mountainous northern region of the Philippines. Mr. Scott, who has a near-professional in-

terest and expertise in building harpsichords and tracker organs, is hopeful of contacting Americans with similar interests. He asks anyone having keyboards, pedalboards, or windchests for tracker organs to give away to write him, describing items available, at Box 4448, Manila, The Philippines. Church groups and individuals willing to donate such parts, and those willing to provide funds for crating and shipping them, will be making a most worthwhile contribution to the worship life of the congregation, as well as providing a useful teaching instrument for students at St. Mary's School.

St. Mary's Church, High Point, North Carolina, has just started a new mission for which a number of articles are needed. The parish will appreciate hearing from any church having vestments, Prayer Books, alms basins, cruets, altar cloths, or other supplies to give to this mission. Please write to the Rev. W. I. Wolverton, Jr., Associate Rector, St. Mary's Episcopal Church, West Farriss at 1201 North Main, High Point, North Carolina.

*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.*

## So What's New?



*"This is the last time I'll decorate for YPF!"*



December

4 Second Sunday in Advent

4-9 Seventh General Assembly,  
National Council of  
Churches, Miami, Fla.

4-11 Universal Bible Week

7-11 Executive Council's General  
Division of Women's Work,  
Seabury House, Greenwich,  
Conn.

11 Third Sunday in Advent

11 Universal Bible Sunday

13 Annual meeting, Friends of  
the World Council of  
Churches, Inc., New York,  
N.Y.

13-15 Executive Council of the  
Protestant Episcopal Church  
in the U.S.A., Seabury  
House, Greenwich, Conn.

14, 16, 17 Ember Days

18 Fourth Sunday in Advent

21 St. Thomas the Apostle

25 Christmas Day

26 St. Stephen, Deacon and  
Martyr

27 St. John, Apostle and Evan-  
gelist

28 The Holy Innocents

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

Radio and Television

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

The 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.

Among other radio programs produced  
by the Episcopal Church and available  
on tapes or discs for local stations are  
four series of varying length and num-  
ber: "In Our Day," "The Search,"  
"Canterbury Hour," and "Trinity  
Series"; and one twenty-four-minute  
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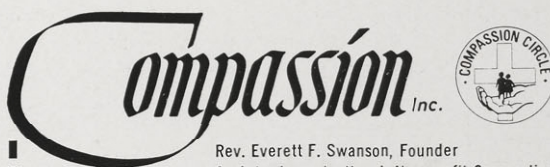


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# KNOW YOUR DIOCESE

When Episcopalians in Vermont held their first meeting at Arlington in 1790, two clergymen and eighteen laymen were present. No organized parishes as we know them today existed. The first recorded visit of an Episcopal priest to Vermont is dated 1767. For several years missionaries occasionally visited the area, but in the days of the state's infancy, the Episcopal Church was nurtured almost entirely by lay people. When Vermont joined the Eastern (New England) Diocese in 1810, the Rev. Abraham Bronson was the only Episcopal clergyman in the state. In 1832, Vermont became an independent diocese with its own bishop, the Rt. Rev. John Henry Hopkins.

The Diocese of Vermont is essentially rural; most of its parishes and missions are in communities of 2,500 or less. Vermont's largest community is Burlington, with a population of some 35,000. Fifty-six clergymen minister to 13,506 baptized members (7,593 communicants) in fifty-three parishes or missions. On June 23, 1966, the diocese dedicated St. Paul's Church, Burlington, as its Cathedral Church.

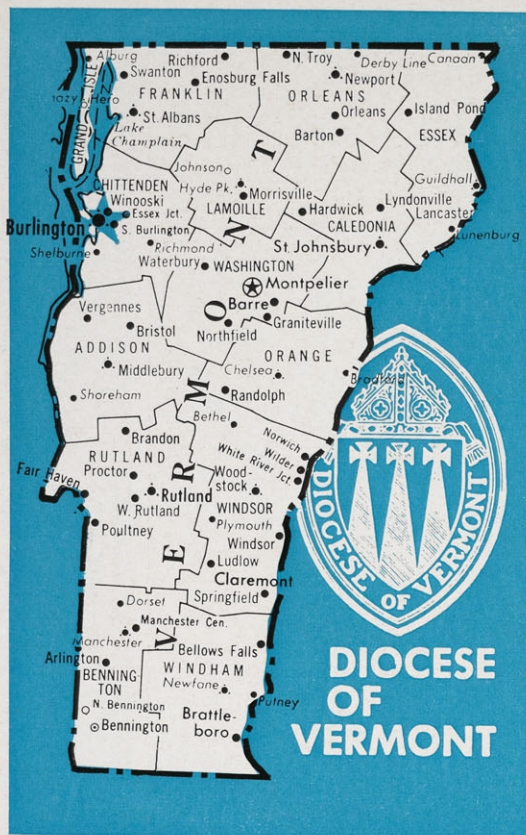
Diocesan activity is centered at Rock Point, an area near Burlington originally settled by Bishop Hopkins. At Rock Point are the diocesan headquarters, the bishop's residence, the site of the Rock Point Youth Conferences, and the Rock Point School for Girls.

The present Rock Point School, organized by Bishop Samuel Babcock Booth, is recognized throughout the Church as a successful educational and social service institution for girls from many backgrounds with special needs. Currently the original building is still being used, but the school's trustees are embarking on a campaign for funds to erect new facilities.

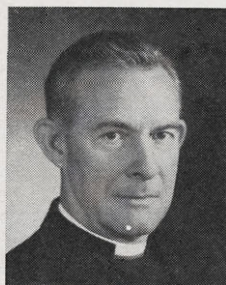
The Diocesan MRI Commission is making a thorough study of diocesan organization with the hope of increasing the effectiveness of its response to mission. Special attention is being given to the office of the Bishop, the Diocesan Council, and the Diocesan Convention.

Two Vermont Episcopalians, Allen and Barbara Ploof, are with the Peace Corps in Gorlu, Liberia. Assigned as teachers, the young couple took the leadership in establishing a clinic. When their own funds gave out, church groups in their home parishes in Bennington and Ryegate Springs, their families, and friends contributed so that the building could be completed. To assist the Ploofs in their work, the Church Periodical Club plans to send teaching aids, and school and first-aid supplies.

St. James', Essex Junction, has begun a FISH project with the support of two other parishes. People in need of instant help may obtain the aid of a FISH volunteer by calling a twenty-four-hour telephone answering service. Assistance is offered to anyone in need, with or without church affiliation. (For further details about the FISH, see *THE EPISCOPALIAN*, November, 1965.)



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*The Rt. Rev. Harvey Dean Butterfield, Sixth Bishop of Vermont, was born in North Troy, Vermont, on March 13, 1908, the son of Hugh Harvey and Evangeline Butterfield. He was graduated from the University of Vermont in 1931 with an B.A. degree and from General Theological Seminary in 1934 with an S.T.B. degree. The Seminary honored him with an S.T.D. degree in 1961, and the*

*University of Vermont awarded him an honorary D.D. degree in 1962.*

*Following his ordination to the priesthood in 1935, he served Pennsylvania parishes in Rosemont, Media, and Germantown (Philadelphia). In 1943 he returned to Vermont to become rector of Trinity Church, Rutland. In 1956 he became director of Christian Education for the Diocese of Vermont. From 1958 to 1961 he was rector of St. Paul's Church, Burlington. On February 8, 1961, he was consecrated to become Bishop of Vermont, filling the vacancy left by the death of the former diocesan, the Rt. Rev. Vedder Van Dyck.*

*Bishop Butterfield is a member of General Convention's Mutual Responsibility Commission. Before becoming Bishop of Vermont, he held posts in several diocesan organizations, as well as serving for ten years as director of the Rock Point Youth Conferences.*

*He served as chaplain in the U.S. Army from 1950 to 1952, with the rank of captain, and was chaplain of the Vermont National Guard from 1947 to 1961, with the rank of major.*

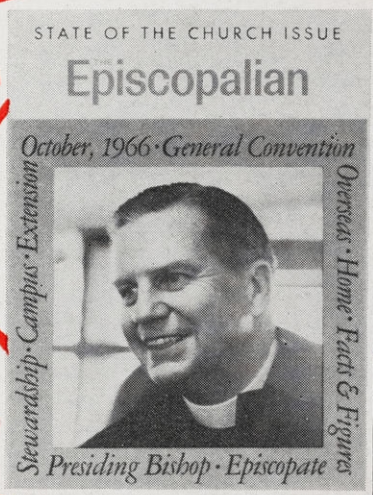
*On August 7, 1934, Bishop and Mrs. Butterfield, the former Carolyn Z. Whitney, were married. They have a son, Harvey Whitney; a daughter, Deborah Ann (Mrs. Peter D. Galbraith); and four grandchildren.*





# FOR CHRISTMAS

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SC 606RATCO MAY67 8E001  
CHURCH HISTORICAL SOC  
606 RATHERVUE PL  
AUSTIN TX 78705

## Needs Your Love

Little Mie-Wen in Formosa already knows many things . . . the gnawing of hunger . . . the shivering of fear . . . the misery of being unwanted.

But she has never known love. Her mother died when she was born. Her father was poor—and didn't want a girl child. So Mie-Wen has spent her baby years without the affection and security every child craves.

Your love can give Mie-Wen, and children just as needy, the privileges you would wish for your own child.

Through Christian Children's Fund you can sponsor one of these youngsters. We use the word sponsor to symbolize the bond of love that exists between you and the child.

The cost? Only \$10 a month. Your love is demonstrated in a practical way because your money helps with nourishing meals . . . medical care . . . warm clothing . . . education . . . understanding housemothers . . .

And in return you will receive your child's personal history, photograph, plus a description of the orphanage where your child lives. You can write and send packages. Your child will know who you are and will answer your letters. Correspondence is translated at our overseas offices.

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

Will you help? Requests come from orphan-ages every day. And they are urgent. Children wrapping rags on their feet, school books years out of date, milk supplies exhausted, babies abandoned by unwed mothers.

Since 1938 thousands of American sponsors have found this to be an intimate person-to-person way of sharing their blessings with youngsters around the world.

Little Mie-Wen and children like her need your love—won't you help? Today?

**Sponsors are urgently needed this month for children in Korea, Formosa, India, Brazil, Japan and Hong Kong.** (Or let us select a child for you from our emergency list.)



Write today: Verbon E. Kemp

**CHRISTIAN CHILDREN'S  
FUND, Inc.** Richmond, Va. 23204



I wish to sponsor ☐ boy ☐ girl in (Country) \_\_\_\_\_

☐ Choose a child who needs me most. I will pay \$10 a month. I enclose my first payment of \$\_\_\_\_\_. Send me child's name, story, address, and picture.

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

☐ Please send me more information.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Government Approved, Registered (VFA-080) with Advisory Committee on Voluntary Foreign Aid. Gifts are tax deductible. Canadians: Write 1407 Yonge, Toronto 7.

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