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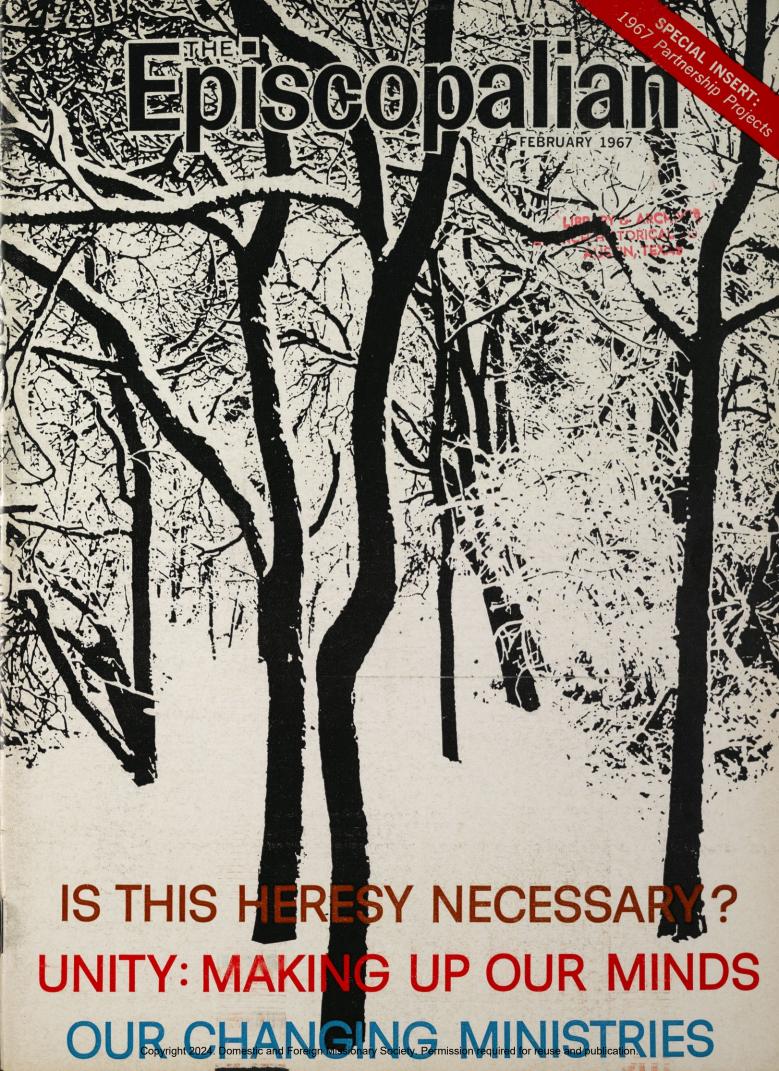
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# Is This Heresy

Why doesn't the Church stick to religion? We hear this question rather frequently these days. Thank God we do. The Church's involvement, especially in the racial crisis, has raised questions in the minds of many Episcopalians for the first time in years.

Many are upset and shocked to discover their Church entering the social and political order. They react by telling the Church to stay in the compartment of religion. As a parish priest, I have heard this demand so often that I must say something about it.

There is something radically wrong with a Christian's understanding of the Christian Church and mission when he can tell the Church to stay out of social and moral issues. Of course, some churchmen also deny that race relations is a moral issue, but that is simply another way of making the same error.

What is really at the heart of this matter is the aged but robust tendency of human nature to separate God and His Church from real life. The third chapter of Genesis describes this inclination very well as Adam and Eve begin their attempt to get along without God.

This strong thread of man's attempt to set God aside runs down through the ages. When men have not disregarded God completely, they have relegated Him to an honorary position. Man does this because he thinks that it leaves him with the initiative. If man can put God on the shelf, then God is safely out of his affairs.

I am becoming more and more suspicious of things and people called spiritual. For, in this life at least, spiritual things are always tied to, and expressed through, bodily things. Christians are not interested in spiritual relationships or spiritual sacraments.

A human relationship without talking, shaking hands, or eyes that meet squarely is shallow. A Sacrament without bread, wine, water, or the laying on of hands is incomplete. There are a lot of Christians who sound more like Greek dualists than Christians in their neglect or condemnation of the material side of God's good creation.

In the classic Christian vision of life, the spiritual is not necessarily more honorable than the material. God made them both in such a unity as to be indistinguishable except for purposes of discussion.

Even though it is quite correct theologically to say that God is spirit, He does have body in the sense that He expresses and communicates Himself through the whole creation. How can Christians who are supposed to be clear about God's Incarnation, or enfleshment as a man, fail to see and acknowledge His involvement in bodily and earthly things?

The Church cannot "stick to religion" because Her Lord has stuck neither to religion nor to the spiritual. We acknowledge as saviour One who works at this moment "where cross the crowded ways of life, where sound the cries of race and clan."

This one heresy—to compartmentalize life so that Christianity becomes a mere segment of life and only one of many things in a well-rounded existence—has more churchmen over a barrel today than any other. Some churchmen apparently honestly regard this as authentic Chris-

# Necessary?

tian doctrine, rather than the hoary heresy it is. It is little wonder that such Episcopalians are shocked when their Church gets involved in the life of the world.

The Church has failed with such folk, failed badly to teach clearly the facts of life about the Body of Christ. We have confirmed them without telling them what the Church is and what is expected of a Christian in either the Church or the world.

We must begin to make it quite plain to all who would be a part of the Church that this distinction between the material and the spiritual, the secular and the religious, the real issues of life and the Church, is false. We must make it clear that God is involved in all of life, on every level.

Many Episcopalians, evidently, do not know the wonderful freedom in realizing that the Living God is in charge of His world. Through His Holy Spirit, He shapes the events of human history to His ends and purposes. What a joy it is, I say, to believe thoroughly this fact so clearly revealed in the life, death, and Resurrection of our Lord Jesus Christ.

God's powers to direct history are not limited to religious agencies. If He cannot work through His chosen people, He will work through another people. The Scripture is so clear on this point that it seems incredible how often we miss it. God is ahead of history and in control of it. He does not trail weakly behind it as His Church so often does. He is out in front where a Good Shepherd is supposed to be.

As a pastor, my heart aches for those who go through life with the unnecessary burden of worrying about the outcome of history. God's Kingdom will prevail. We have known this since the first Easter morning. We do have a part to play in the tough battle with evil in the world; its outcome, however, does not depend entirely on us, but rather upon Him whom we acknowledge as the Lord of the secular and the religious.

We must learn to break down this crippling wall between religion and life, between God and His world. We must make it plain not only in our teaching but by the way the Church lives in the world. The Church follows her Lord into the world, and into issues, where He has been at work for a long time. The Church will teach involvement by being involved.

Jesus Christ designed His Church to be yeast in the lump which is the world. We are not putty to be pushed this way and that. The Church cannot possibly "stick to religion" and be the Church. If we do not follow our Lord into all the real issues of life, the Lord God will cast us aside and raise up another "church" to do His will.

In My Opinion, which starts on these pages with the article by Mr. Ross, will be a new, continuing feature in The Episcopalian, appearing at least every other month. We invite your opinions about the opinions expressed. Send them to In My Opinion, care of The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

The author of this month's **In My Opinion** is rector of St. George's Church, Middlebury, Connecticut. A native Baltimorean, he has served the Church in Maryland and Virginia.

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# LETTERS

# MAORIS: ERROR AND FACT

Your excellent coverage of MRI in your November issue contains, on page 41, a serious error.

Maori delegates certainly may be seated in our General Synod in New Zealand, and the Rev. Canon J. Tamahari is a valued member of the House. But he is there because he has been elected by his diocesan Synod, General Synod has refused to create special seats for Maoris. The curious thing is that, with the exception of Canon Tamahari, no Maori delegate has been nominated for election by Maori or Pakeha (white) in any diocesan Synod as one of its representatives in General Synod. This is bound to be changed, naturally, once, as happened in 1966, this curious fact has been brought to light.

> THE RT. REV. JOHN C. VOCKLER, O.G.S.

The Bishop in Polynesia

# **OUR SEMINARIES**

Your article on the Church's stake in the seminaries is superb. I hope that many people will have an opportunity to read this, and to get a good introduction into the problems which all of our seminaries face in meeting their financial obligations. . . .

> GRAY M. BLANDY The Episcopal Theological Seminary of the Southwest Austin, Texas

# THE LORD'S PRAYER

. . . The Jewish Carpenter said, "When ye pray, say OUR Father," not mine or yours or his or hers, but OUR, the One, all-inclusive, Father of us all. Many have taken the Carpenter's name and call themselves Christians. Why have they completely ignored what He said and stressed the Father and each claimed Him for their own? Jesus often referred to your, their, or His Father, but He said "When ye pray, say OUR . . ." When you address the Creator of all, acknowledge Him accordingly.

This civil rights matter is a severe condemnation of those who take the name of Christ. If, one hundred years ago, the clergy of the Christian faiths had emphasized OUR-given acknowledgment that Negroes are human beings, cared accordingly, educated them, treated them as of God's creation, there would now not be this present trouble. If the churches were to stress the OUR today, give US, forgive US, we might sooner be in communion with Him and carrying out His orders.

> DR. DOUGLAS SLOANE Rindge, N.H.

# POLIO AND POVERTY

Thank you for that fine review of the materials on poverty (THE EPISCOPAL-IAN, January, 1967) for use in the Lenten Mission Study.

Some other material which I wish could be made available to the whole Church is an article titled "The Culture of Poverty," by Oscar Lewis, in Scientific American for October, 1966. Lewis' book, La Vida, has also been published recently. I believe "The Culture of Poverty" is germane to a clear understanding of poverty in this country.

Mr. Lewis' article is an essential corrective to those people who are likely to oversimplify poverty by supposing it can be corrected by an adequate distribution of wealth. This same mentality thinks of polio as being fully overcome because of the new polio vaccines, despite the many people who are still paralyzed. Every Episcopalian who cares about the poor will take the trouble to read what Oscar Lewis has

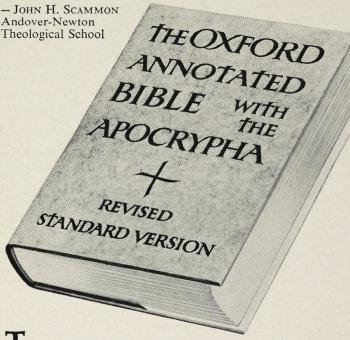
THE REV. WALTER L. PRAGNELL Everett, Mass.

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- What General Convention Is
- What the Church Expects of You
- The Forgotten Quad
- Faith for Tomorrow

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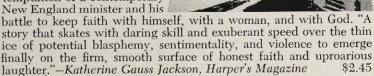
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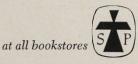
—Library Journal

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# FOR YOUR

# **INFORMATION**

The stark beauty of winter trees can remind us that Lent is not far off in the Christian's year. Even though 1967 is still young, it's already filled with preparations for the General Convention at Seattle in September. In this and coming issues, The Episcopalian will offer a variety of articles previewing issues and tasks confronting the Church's governing body.

Mutual Responsibility and Interdependence, in terms of projects and of perspectives, has been, and will remain, a key concern for all churchmen. The special insert starting on page 29, titled "A PROMISE WE MUST KEEP," is carried in our pages in cooperation with the Episcopal Church's MRI Commission. This survey is fascinating, vital reading.

Another preeminent concern among modern Christians is unity. "UNITY: THE NEXT STEP IS MAKING UP OUR MINDS," page 8, comes to us from the Bishop of Chicago, the Rt. Rev. **Gerald F. Burrill.** Bishop Burrill is a veteran member of the General Convention's Joint Commission on Ecumenical Relations, and one of the nine Episcopalians in the Consultation on Church Union.

With "Aw, Come Off IT, Dad," page 24, Contributing Editors Mary Morrison and Martha Moscrip add to their collection of essays on applied Christianity. This commonsensical feature could have been written only by parents: Mrs. Morrison has three children, now young adults; Mrs. Moscrip, two.

The Rev. Edgar M. Tainton, Jr., rector of St. Thomas' Church, Eugene, Oregon, offers some cures for a common parish problem in "The Lesson Reader's Lament, page 53.

continuing

FORTH and

The Spirit of Missions

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# **Episcopalian**

A Journal of Contemporary Christianity Serving the Episcopal Church

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WE Episcopalians must make up our minds either to obey our Lord's command to be one and to enter willingly into the difficult, often painful, negotiations with all other Christian bodies, or we must be satisfied to be a sect, isolated from the rest of Christendom.

The Episcopal Church is in regular contact and conversation with the great Churches of Eastern Orthodoxy, the Roman Catholic Church, and even the Pentecostals. And Episcopalians are becoming increasingly aware of a newly alphabetized word, COCU. Many are wondering what it means. Even among those who know that this strange combination of letters means "Consultation on Church Union," there is often confusion about COCU's purpose and activities.

Some who know that it is an effort on the part of nine non-Roman Churches to seek organized reunion may believe, prematurely, that its purpose has already been accomplished. Others, because of superficial knowledge, may be alarmed, seeing in COCU only a large ecclesi-

astical melting pot in which their beloved Church will be lost from view forever.

# Who Is COCU?

The sessions of COCU began more than four years ago, in April, 1962. Full sessions (nine representatives from each Church) have been held each year since by the participating Churches, which now include: the African Methodist Episcopal Church, the Christian Church (Disciples of Christ), the Evangelical United Brethren Church, The Methodist Church, the United Presbyterian Church in the U.S.A., the Episcopal Church, the United Church of Christ, the Presbyterian Church in the U.S. (Southern), and the AME Zion Church.

At these annual sessions these representatives have made a careful exploration to discover whether there is sufficient basic agreement to justify a hope of ultimate reunion. (There is ample evidence of the wide differences of worship, church government, and discipline that have developed in these Churches during more than 400 years of separation.)

In brief, what the Consultation has been doing is trying to decide whether and on what terms we will negotiate, and whether there is enough of an agreement to continue with these efforts.

It has been encouraging to discover that there is some basic agreement in the great areas of doctrine, the Sacraments, and the ministry. These agreements are described in a document called *Principles of Church Union* (Forward Movement,  $25\phi$ ) which was the product of the most recent meeting of COCU, held last May in Dallas, Texas. The clergy and laity of the participating Churches are now studying the principles contained in this document.

# The Big Question

On what basis should we Episcopalians appraise these principles?

A Church to be truly catholic must be one which is universally recognized as such. It must have a bony structure of a fundamental faith and practice upon which all can agree.

The question, then, is: "In these principles as set forth in the Dallas document, are the basic essentials of the Christian faith as established by Scripture and tradition sufficiently present to create a unity that is meaningful?"

In the past, the Episcopal Church has presented to a divided Christendom its concept of the four essentials on which genuine unity can be based. These essentials were first set forth in 1886 by the American Church, and were adopted two years later by the 1888 Lambeth Conference.

# And Four to Go

They are:

- (a) the Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and the ultimate standard of faith:
  - (b) the Apostles' Creed as the Baptismal

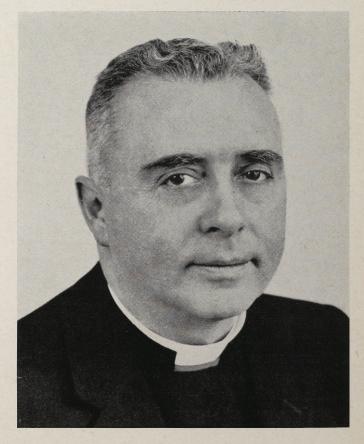


Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith;

- (c) the two Sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him:
- (d) the historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church.

# What the Quad Isn't

These four principles are not exhaustive, nor have they ever been considered as sufficient for church reunion, but they have been presented as a sufficient basis for negotiation. They have been



The Rt. Rev. Gerald Francis Burrill, Bishop of Chicago, has served on General Convention's Joint Commission on Ecumenical Relations since 1958. He is one of the nine-member Episcopal delegation to the Consultation on Church Union which began its annual meetings five years ago.

# UNITY: THE NEXT STEP IS MAKING UP OUR MINDS

thought of as a base upon which the full structure could be built.

It is clear that the Dallas Principles do not explore every aspect of the united Church. For instance, the concept of a sacrificial priesthood, the explanation of the other Sacraments, such as absolution and confirmation, and the principles of church government, to name but a few, have not been considered by the Consultation in any depth. It is not fair to criticize the principles of Dallas as being a complete and final agreement for reunion, for this they are not.

The question we face is whether the four principles of reunion as outlined in the Quadrilateral are sufficiently found in the Dallas document. It is to this question that we must address ourselves, and it is this we will probably have to decide at General Convention.

# Putting the Ministry Together

Agreement on the Holy Scriptures (and tradition), the Nicene and the Apostles' Creeds; the acceptance of the Dominical Sacraments of Baptism and the Lord's Supper as essential for full membership in the Church; and the acceptance of the threefold ministry of deacons, presbyters, and bishops, are all found in the Dallas Principles. Are they sufficiently defined in this document to call for our support?

If we decide to negotiate, there are many other problems to be considered and resolved before any agreement on church reunion can be recommended. The principal problem, aside from those listed above, would be the formula by which the participating Churches could obtain a united ministry that would be recognized by all Christians everywhere.

Three ways have been discussed: ordination by bishops in the historic succession; acceptance of all ministries as now constituted; or a service of unification of the ministry of the various Churches to be accomplished by the laying on of hands (in which bishops of historic succession would be involved) and asking God the Holy Ghost to provide for each minister grace sufficient to make him a bishop, presbyter, or deacon in the united Church. Certainly this whole matter

will have to be carefully considered. It is bound to be difficult.

# Who Will Be Boss?

There are acutely sensitive areas regarding worship and liturgical custom in the participating Churches, especially among the laity. Here it will be a controversial and difficult task to clarify the basic essentials in the various traditions. One encouraging aspect of this problem is the growing understanding of the principles of liturgical renewal and the acceptance and understanding of these principles in all the Churches of the Consultation.

One of the most difficult areas in which to resolve differences will be that of the government and polity of the united Church. Who will be "boss" or spokesman for the Church? What will be the place and function of the laity, and will women be accepted for the three orders of the ministry?

# **Brave Encounter**

One thing does seem quite clear to me. God wills that His Church be one. In obedience to His will we must attempt to express corporately the union we find in Christ. The growth of the ecumenical movement of our day is one of the great facts of our time. With the increasing participation of the Orthodox and Roman Catholics in today's ecumenical movements, we are now facing the next ecumenical moment of truth.

It is no longer enough for us to give lip service to the ideas of Christian unity if we are not willing to enter bravely into the great spiritual encounters of our day.

# HAVE YOU MADE UP YOUR MIND YET?

If so, let us hear from you. If not, why not? Let us know what your questions are, or what you consider to be the hopes for, or obstacles to, future Church Unity.

The Unity Forum of THE EPISCOPALIAN welcomes letters about Church Unity. The only qualification you need is to have either an opinion or a question about it. "Theological maturity" is distinctly not—repeat not—necessary. Legibility and brevity would be appreciated, but even so, sputters and spatters will not be barred.

Write to *Unity Forum*, c/o The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

—THE EDITORS

# .... Where we pray for UNITY.

From page 18, Book of Common Prayer

God, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.

From page 74, Book of Common Prayer

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our [alms and] oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

From page 37, Book of Common Prayer

ogracious Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord.

From page 37, Book of Common Prayer

God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord.

From page 47, Book of Common Prayer

Christ's holy Catholic Church, the blessed company of all faithful people; that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity; and more especially for that branch of the same planted by God in this land, whereof we are members; that in all things it may work according to God's will, serve him faithfully, and worship him acceptably.

From page 547, Book of Common Prayer

almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Apostolic Church, and with one mouth may profess the faith once delivered to the Saints.

Amen.

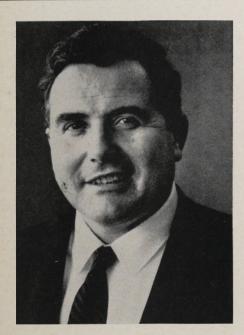
# MODERN DAY TENT MAKERS

BY JEANNIE WILLIS

The parish clergyman is still the unsung—and usually underpaid—general practitioner in the Church's ministry to the United States. The large majority of priests—more than 6,000—continue to work in the Episcopal Church's some 7,500 parishes and missions. But an increasing number of clergymen are serving in new forms of ministry. Some priests are nonparochial, but still employed by the Church; some are "nonstipendiary" and earn their living in a wide variety of in-the-world ways. Nearly all help out on Sundays in a parish.

The idea of specialized ministry is as old as the Christian Church itself. Paul earned his living as a tentmaker; Peter, as a fisherman. For hundreds of years clergymen have taught in seminaries, schools, and colleges, and more recently they have conducted chaplaincies all of us are familiar with—in armed forces, hospitals, and prisons, for example. Collected here are but a few of the newer specialized ministries, and a glimpse of the priests

who are in them.



**Peace Corps Recruiter** 

How did I come to this job? The Peace Corps came after me. I had been a parish priest for twelve years, at St. Mark's in Washington. And I'm not one of those who think—well, let me put it this way. I believe the parish is essential." Yet the job with the Peace Corps was irresistible.

The Rev. William M. Baxter began in July, 1966, working with "returnees," helping them "invest themselves into society." He reminded us that "one of the chief goals of the Peace Corps is to see that the overseas experience prepares a volunteer for decision-making on his return. We're building citizens," he affirmed.

Later in 1966, Mr. Baxter became the Director of Public Affairs for the Peace Corps, with recruitment his primary assignment. And quite an assignment it is, since it will take some 50,000 applications to fill the 10,500 positions for this year. His work with the returnees will be invaluable, for they are one of the best means of recruiting.

"I've just come," he told us, "from a meeting with a young Texan, a blind volunteer who spent two years in Ecuador teaching community development. He has been out recruiting for us in southern colleges. We've had 20,000 Peace Corps members working overseas so far—there are 11,000 overseas right now," he added, obviously visualizing them out recruiting for him soon.

We touched a sore spot when we asked if he traveled extensively. Answering yes, with pleasure in his voice, the mood suddenly changed when he added, "And my wife is threatening to shoot me if I don't learn how to take pictures in all these places. Guess I'm going to have to squeeze in some lessons before I go to Nigeria and Malawi next month."

The excitement and verve bounced right back when we queried him about Christianity and the Peace Corps. "The Peace Corps is a perfect example of nineteenth-century Christian ideology. Paradoxically, because these volunteers are incapable of proselytizing, they are doing a great job of it."



# **Planned Parenthood Planner**

My Job is not to reach those who need birth-control services, but to reach those who need to know about those who need birth-control services. We're in desperate trouble. The population explosion is here. Now. And the churches are among the most blind. Somehow they don't see that this is a major area of concern. Every other problem starts with this one."

The Rev. **Don C. Shaw** feels that the last year has brought great gains in this field, but he continues to be alarmed that so many upper- and middle-class communities are deaf to the need for population control. "My job is to try to alert them," and he does this via printed materials, a Speaker's Bureau, and every means he can devise.

Mr. Shaw left a parish in Maryland (Diocese of Washington) to do graduate work in Chicago, but instead became the first Episcopal clergyman to work full-time for a Planned Parenthood Association. Now the Coordinator of the Information and Education Department for the Chicago Area Association, he feels that his work is "an exciting and fruitful ministry."

He wishes that "every priest could find out what it's like to compete in the world, particularly after ten or twelve years in parish work." He suspects he'll be "back in a parish one of these days," but feels these years have been invaluable. "You can't hide behind your collar when you are out here in the laymen's world."

# **Medicomplex Minister**



W HAT criteria can you use to decide which patients will be kept alive via artificial kidneys? When is it no longer advisable to prolong life? What determines the moment of death for a person kept alive by an artificial heart?

Helping to find answers for these

questions is part of the daily pastoral ministry for the Rev. **Benjamin B. Smith,** one of nine Episcopal clergymen serving as Medical Center chaplains (not to be confused with hospital chaplaincies to patients). Director of the Church's Ministry to the University of Alabama Medical Center

in Birmingham, Chaplain Smith has an ecumenical ministry sponsored by eight denominations.

Alabama's Medical Center is now a community of some 7,000 students, professional staff members, and employees. The Center consists of a Medical College, School of Dentistry, two Nursing Schools, University Hospital, a Veteran's and a Children's Hospital, and the Hillman Clinic. The fastest growing center of its kind in the U.S.A., Alabama Medical's present fifteen-city-block area is expanding to sixty blocks and will include a school of bio-medical engineering. The Center's eventual "population" is expected to exceed 50,-000 persons.

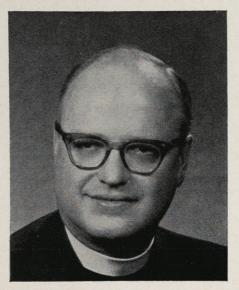
A small rented apartment in a dormitory is headquarters for Chaplain Smith. His ministry is a personal one, conducted in the cafeteria, the halls, the clinics, and the wards as well as the apartment. "My black clerical vestments stand out in striking contrast to the sea of white coats and uniforms." Perhaps that is part of the reason this work has been referred to as the "ministry of presence."

The Rev. William Swan first combined being a priest and a physicist while he was attending Virginia Theological Seminary, when he helped develop a computer under an Atomic Energy Commission grant. He served at St. Paul's, Chattanooga, until a serious family illness, with the kind of medical bills a clergyman's salary cannot encompass, propelled him back into his former field as a practicing physicist.

Mr. Swan is now with Dow Chemical, "in automation and deeply involved in computerized laboratory analyses and data recordings." As an unpaid staff member of St. John's, Midland, Michigan, he retains a vote in diocesan conventions.

His after-hours activities fall into two categories. First, in the area of social welfare, he is president of a two-county Poverty Program which handles a quarter of a million dollars each year. And he is largely responsible for a local program patterned after Head Start, in which Episcopalians are involved, but which is backed by Methodists and Presbyterians.

Second, he has helped "pull together a monthly Bible study and prayer group of Roman Catholics, Methodist, Presbyterians, Episcopa-



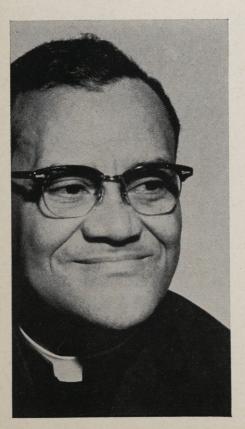
lians, and miscellaneous" which continues to thrive after four years. A similar, smaller group meets weekly.

"This is all one role. I feel that I have a clear picture of my own mission and that I'm following the Lord's lead," he said. "We're a typically conservative community, and we're trying to be *creatively* conservative."

Mr. Swan wears clericals to work "when necessary"—that is, when he goes directly from work to fulfill some one of his priestly functions. His colleagues have accepted this, after some temporary reserve. Otherwise, he seems to have merged his roles so successfuly that there is no longer any differentiation between priest and businessman.

"Go back to a parish? The only question is *when*. With three children to put through college, I don't see how I can do it in the near future."

# **Computer Specialist**



THE BIG problem today is that parents won't take the time, or go to the trouble, to rear their children. In the suburbs particularly, this lack of parental interest is more and more apparent. Why, it is considered a badge of distinction to be a ward of the courts or a juvenile delinquent."

The Rev. A. Morgan Tabb, Senior Probation Officer for the San Francisco Juvenile Court, is well qualified to comment. For twenty-one years he has been a juvenile probation officer, supervising delinquent boys. He presently carries a case load of 125 boys. His work takes him into schools and institutions, and into the homes, for most of these boys are on probation at home. Their

**Probation Officer** 

offenses range from shoplifting to homicide; if adults, they would be considered criminals.

Mr. Tabb was ordained to the priesthood in 1937 and served in parishes in Maryland, Michigan, and California. He became a juvenile probation officer in 1945. For the past ten years he has been "honorary associate" at St. James', San Francisco, and helps in other parishes when needed. He expects to continue his work with the Juvenile Court until his retirement in eight years, after which he hopes to continue his work in the diocese wherever needed.

"My greatest joy is to see the boys I first worked with who are now successful businessmen. They love to show me their families, and I love to see them. I'm glad to be able to say most of my boys did make it, although a few did not."

# **Pastoral Counselor**



I F YOUR father was a tyrant, God the Father is an empty symbol. You will have to find a new expression of what it means to be a person in relating to a

loving, merciful Father for the idea of God the Father to have meaning for you."

The problem of the loss of meaning is one with which the Rev. **Brewster Beach** works full time, helping people to recover the meaning of symbols, and to learn what the symbols are symbols of.

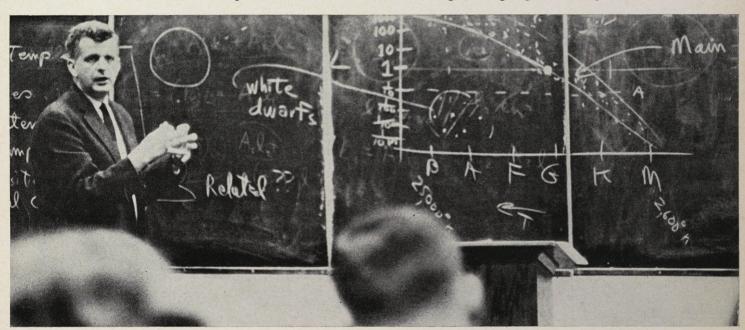
After seven years in the parish priesthood, in Delaware and Ohio, Mr. Beach spent five years as Director of Christian Education for the Diocese of Delaware. He produced a successful film on camping for the Executive Council, entitled "Camp-

ing with a Difference." Thoroughly trained in analytical psychology and a longtime member of the Jung Institute, he will complete his graduate work in Personality and Religion this spring at Drew University in New Jersey.

Since April, 1965, Mr. Beach, who serves on Sundays at St. Andrew's Church in Wilmington, has been Executive Director of the Pastoral Institute of Delaware. With a psychiatric consultant, "a Christian right down to his toes," he counsels people referred to the Institute by clergymen, doctors, and social work agencies. This church-connected center has the endorsement of the Council of Churches, and although there is no financial support from individual churches or denominations except for one grant from the diocese, the Delaware Department of Mental Health has secured a Federal grantin-aid for the Institute.

"Our job is to get people to the right kind of help, and to help those who are scared of psychiatry. Consultation and counseling are sometimes not directly with the troubled person. Sometimes a case is supervised, and our meetings are with the clergyman who is counseling the person. But usually a priest just does not have the time, even if he does have the knowledge, to cope with cases which may require as much as six months to a year of extensive and intensive counseling."

An interesting new project has begun this winter with a Lutheran pastor and his staff of four. The pastor, convinced that the effectiveness of his team is in direct proportion to the effectiveness of their interpersonal relationships, has asked Mr. Beach to lead ten weeks of group counseling for them.



# **Professor of Physics**

In the Ordering of Priests, among the vows one takes is that which calls for the forsaking of all worldly studies (see page 542 of your Prayer Book). "This caused me some spiritual indigestion," the Rev. David Anderson, Professor of Physics at Oberlin College, recalls, since it had already been determined that he

would continue with his vocation the teaching of physics. He was comforted, however, to be directed during the sermon at his ordination "to proclaim the laity of the priesthood."

Dr. Anderson, who calls himself a "poor man's Bill Pollard," worked for some time at Los Alamos during three years of service in the Navy from 1943-46. He came to Oberlin in 1948 following completion of his M.A. at Harvard. In 1953, three years after completing his Ph.D. at Harvard, he started reading for the ministry. He was ordered deacon in 1954 and priest in 1956. Since that

time he has served as an unpaid associate at Christ Church in Oberlin, although he does not have a vote in diocesan conventions. Recognizing that his real responsibility lay in being the "best teacher" he could possibly be, he has remained in the academic world.

Dr. Anderson does not wear clericals in the classroom. "I have always to remember that my lecture platform is not a pulpit," he says. "It is immoral to use it as such, although atheists do so without compunction. One proclaims by being, not preaching."

# MIRACLES IN THE DRAGON'S SMOKE

ESS THAN ninety miles—or ten iet minutes—from the Chinese mainland, quiet miracles are happening on a small, crowded island called Taiwan.

In the same week Red Guards danced through the streets of Peiping at the news that China had exploded a fifth nuclear device, "the other China" on Taiwan was replacing thousands of ancient pedicabs with new Japanese Toyota cars to ease traffic flow.

Taiwan, temporary seat of the aging Chiang Kai-shek's Nationalist Government, is one of the world's boldest experiments in nation modernizing. Miracles in food production, manufacturing, and education have become almost commonplace (see box, page 19).

Taiwan is also the scene of a series of smaller miracles in the work of a handful of Episcopalians who, with their remarkable new Chinese Bishop, are deeply involved in mission among their energetic fellow countrymen.

What Taiwan's Chinese Episcopalians are doing is a part of Christianity's race with the time clock of history. Christians in the "newer" nations of the world do not have forever to tell the good news of the Gospel.

In Taiwan, as in most of the rest of Asia, decisions for Christianity are made in the family. The Changs, who live in a small factory house in the teeming industrial metropolis of Kaohsiung on Taiwan's southwest corner, are typical of those to whom our Episcopal brothers in Taiwan believe a ministry is needed.

Mr. and Mrs. Chang came to Taiwan almost twenty years ago, fleeing before Mao Tse-tung's conquering communists. Mr. Chang makes ammunition in a factory he has helped move three times, piece by piece.

The Changs admit that they began their life in the Church as "rice Christians." They were desperately poor. The young and struggling St. Paul's Mission in Kaohsiung saw their plight and offered them aid. The Changs, in gratitude, were baptized —all eight of them.

The Chang household-simple, clean, and crowded—is like tens of thousands of other homes in Taiwan. No one seems to notice the open sewers that lace the endless blocks of dingy, barracks-like dwellings. The Changs' electricity is supplied, but only comes on at sundown, and they receive some oil, salt, and rice as part of their income.

In addition, Mr. Chang is paid 8,400 new Taiwan dollars per year, equivalent to \$210 in U.S. money. The Changs invest over one-third of this in tuition for two of their children. Their eldest child, a daughter, serves with the Army on Quemoy Island in an underground fortress facing communist guns a scant two and a half miles away.

Any kind of Anglican ministry to the Changs or others among Taiwan's thirteen millions has been slow and painful in coming.

Anglicans, along with most of the denominations of Christendom, have been deeply committed in China for over a hundred years. Mao Tse-tung's takeover of the mainland changed that. The Anglicans who remain in China today as part of the Chung Hua Sheng Kung Hui-the Holy Catholic Church in China—continue as best they can behind the nearly impenetrable silence of the Bamboo Curtain.

Numbers of Chinese Anglicans fled to Taiwan with the Nationalist Government, however. They discovered fellow Anglicans among the Americans based on the island with MAAG—the American Military Assistance Advisory Group—and met for worship led by lay readers and military chaplains.

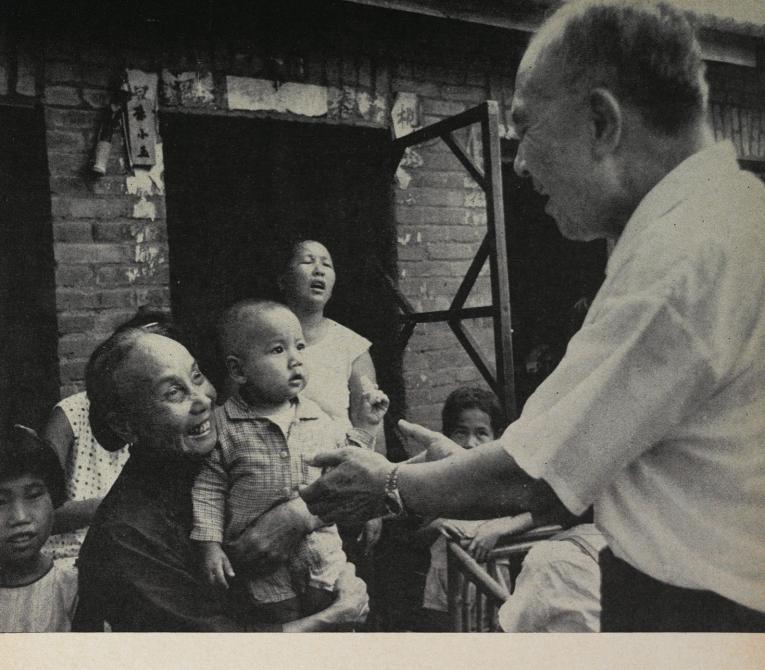
Nippon SeiKoKai—the Holy Catholic Church in Japan—had been active on Taiwan during the Japanese period, but unfortunately they followed the all-too-familiar Anglican pattern of providing little more than a chaplaincy to their own nationals. When the 300,000 Japanese on Taiwan were moved out in 1945, Anglican work in Taiwan virtually evaporated. Government authorities gave the few Anglican church buildings to the Presbyterians.

Episcopal work on Taiwan began slowly. After a 1953 survey by the Rt. Rev. Harry S. Kennedy, Bishop

Text continued on page 18

Under the eye of the Red Chinese "Dragon," the people of Taiwan have remade a nation. Here a tiny band of Anglicans, led by their new Chinese Bishop, are remolding their mission.

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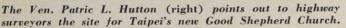


(Above) Bishop James C. L. Wong greets a young resident of Hsin Yuan Hsiang, Taiwan, a village of refugee fishermen whose government-built houses shelter the community which was uprooted from a tiny island near the China mainland. Bishop Wong sends a microbus clinic to the village weekly and plans to start a kindergarten.

(Left) Gunned concrete shot by high pressure onto a structural steel and wire mesh frame made it possible for Taiwan's Episcopalians to construct St. Paul's Church, Kaohsiung, both economically and in a style that is distinctly Chinese. Services are offered in three languages in the free-form, top-floor nave, while the ground floor houses a primary school, offices, and a busy parish house.

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Archdeacon Hutton practices his Chinese with F. T. Ley, a diocesan aide.

of Honolulu, clergymen from Hawaii were sent to Taiwan to carry on work among mainland Chinese refugees. Taiwan, then still a jurisdiction of Japanese Anglicans, was formally turned over to U.S. Episcopal care in 1960. The year following, one of the men who had served in the northern, capital city of Taipei, the Rev. Charles P. Gilson, was consecrated to be Suffragan Bishop of Honolulu with responsibility for Taiwan.

Bishop Gilson expanded the work on Taiwan as rapidly as possible, but quickly became convinced that only with a Chinese Bishop could the best and most effective work be

The man chosen by the American House of Bishops could not have been better suited to the job—or more thoroughly prepared for it. The Bishops, meeting in St. Louis in 1964, elected the Rt. Rev. James C. L. Wong to be Bishop of Taiwan.

James Chang Ling Wong, like the Changs, began life in North China. Curiously, he was born in Yung Ching, near Peiping, in 1900. In that village the same year, two missionaries and many Christians were martyred in the Boxer uprising. There also the "worker priest" movement was born a few years earlier when mission pioneer Roland Allen served the parish where James Wong was born.

naval architect and served as a "worker priest" for most of his adult life. Educated at M.I.T. in Cambridge Massachusetts, he eventually became the first Chinese superintendent engineer in the Hong Kong offices of Alfred Holt and Company, a large shipping firm based in Liverpool, England.

He was also an intensely active layman in the Anglican Diocese of Hong Kong, where he began to study theology. He was ordered deacon in 1938, and priest in 1940. During World War II, he was superintendent engineer for the Holt Company in Sydney, Australia, repairing crippled warships and merchant vessels.

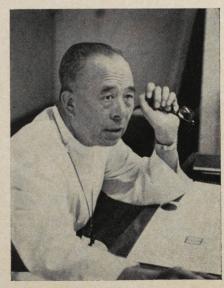
After the War, Bishop Wong returned to Hong Kong to his old post, at the same time serving as pastor-without-pay in four Hong Kong churches. When he retired from Holt in 1956, he had hopes of settling down to a quiet life in Australia. It was not to be. The Archbishop of Canterbury requested him to become Assistant Bishop of Borneo in 1959. Two and a half years later he was translated to become the first Bishop of the newly formed Diocese of Jesselton.

When the American House of Bishops asked him to become the first resident Bishop of Taiwan, he accepted. One need not be around Bishop Wong long to understand how much it means to the Church to have

man of wide business experience as a Bishop of the Church.

His agility belies his sixty-six years. To see him in action is to realize that he is a kind of "hard-headed, soft-hearted saint." In the living room of a faculty house on the campus of Tainan Theological College, a Presbyterian institution with an interdenominational faculty, you watch as Bishop Wong bargains with traditional Chinese gusto and tenacity for a piece of property adjacent to the local church. As a bargainer he is formidable—and fair.

He can be tender and obviously moved by the plight of refugee Continued on page 20



M.I.T. graduate and marine engineer, Bishop James Wong brings unusual skills to Taiwan's missionary diocese.

Bishop Wong has worked as a a thoroughly committed Christian skills to Taiwan's Copyright 2024. Domestic and Foreign Missionary Society. Permission required for reuse and publication.

Two dragons, according to legend, created the tobacco-leaf-shaped island off the China mainland which its inhabitants call Taiwan. Many Westerners still call it Formosa, from *Ilha Formosa*, or "beautiful island," the name Portuguese explorers gave it in 1583. The correct name, however, is Taiwan.

Some 250 miles long and sixty to ninety miles wide, or about the size of Connecticut and Massachusetts combined, Taiwan is the second most densely populated area in the world, The Netherlands being first. It has 929 persons for each of its 14,955 square miles of total area and 3,250 mouths to feed from each square mile of arable land.

Most of Taiwan's people migrated there from China's Fukien Province via the stepping stones of Quemoy, Matsu, and the Pescadores Islands.

Like America's early settlers, the Chinese pushed the primitive inhabitants back, mostly into the chain of mountains which fences the island's eastern shore.

These Amoy-speaking Chinese began coming in 589 A.D. Today they make up roughly three quarters of Taiwan's thirteen-million people. The 200,000 descendants of the earliest inhabitants still live mainly in the mountain areas, and

# BEAUTIFUL ISLAND

nearly three million "mainlanders," most of whom speak the classic Mandarin Chinese, make up the remainder of the population.

Chiang's Nationalist Chinese reclaimed Taiwan as part of China in 1945 from the Japanese. They, in turn, had taken it from China in 1895, a prize of the Sino-Japanese war. Taiwan has had four hundred years of what could be called "outside management," including two struggling Chinese dynasties back in the 1600's, the Dutch, and the Spanish.

During the fifty-year Japanese rule of Taiwan, the people of the island averaged better than two uprisings per year. When Taiwan was "restored" to China by Allied treaty after World War II, the Taiwanese seemed pleased at first. Unfortunately, the Nationalist administrators did not manage the island very well. In 1947 the Taiwanese revolted. Some 10,000 of their leaders and people perished in an abortive attempt to have more say in their government.

In 1949, however, Chiang's government had moved to the island and by 1952 had a firm hand on the affairs of Taiwan. Notably, the Nationalist mainlanders effected a land reform which made landowners of the country's tenant farmers

at fair prices with easy payments. Former landlords were reimbursed with shares of stock in island industries.

Since that popular change, Taiwan has had a spectacular and steady rise toward economic health. Today the Taiwanese have enough to eat, a highly favorable balance of trade, and a steadily expanding industry which outstrips the agricultural sector. Its farms are rated as some of the best in the world. Taiwan no longer needs American subsidies.

Taiwan's standing army of 600,000 is one of the world's best. Most important, the Taiwanese are gaining more and more influence in the government of the island's affairs.

The Nationalists on Taiwan see themselves as the rightful government of China—and the Mao regime as interlopers. Hence a national legislative assembly purporting to represent all the provinces of China is elected in Taiwan and meets regularly—prepared for the time when aging President Chiang's dream of a massive uprising on the mainland signals the reinstatement of China's true government.

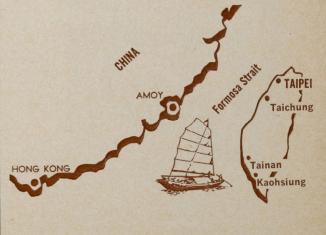
Whatever China's destiny may be, Chiang's dream for it has at least been fulfilled on the Taiwan he has governed for the last eighteen years.



A new set of teeth has helped change outlook for Mrs. Chang, a Chinese refugee mother of six.



C. K. Yen, Premier of the Republic of China, speaks at an Episcopal school ground-breaking ceremony.



# MIRACLES IN THE DRAGON'S SMOKE

Continued from page 18

fishermen in the new village of Hsin Yuan Hsiang, who were moved there by the government from their native TaChen Islands near the China coast. The men fish all night, and during the days the women make hairnets for export. Ragged village children swarm about the Bishop, who obviously enjoys their boisterous impudence. A tiny church is under the care of Mr. Chou Kuo Min, a young man with Bible School training.

Hsin Yuan Hsiang is the newest and smallest of the eleven Episcopal mission stations on Taiwan. The Missionary District of Taiwan now consists of about 2,000 baptized persons. The prevailing religion of Taiwan is Buddhism, with a generous mixture of Taoism, often in the same temple. Work among Buddhists is slowand exacting. The Presbyterians, who have been in Taiwan for a century, have a membership of 176,000. Roman Catholics, who moved their displaced China missionaries en masse to Taiwan in 1950, today count over 265,000 members.

What Episcopalians lack in size, they make up for in variety. They are building slowly, but firmly.

In the capital city of Taipei, St. John's Pro-Cathedral, the largest Episcopal congregation in Taiwan,



St. Paul's Clinic, Kaohsiung, not only provides medical and dental care to almost 10,000 a year in this three-story building, but offers service in outlying villages weekly in a Volkswagen bus.

has formed a rapidly growing "house church" in Good Shepherd Mission. Its members—largely military personnel, both Chinese and American—have crowded out two rented quarters in eighteen months. On land they have purchased in the middle of a rice paddy northwest of the metropolis, they are building a church whose ground plan resembles a typical Confucian temple.

Such a plan is more than a gimmick. Temples are practical for good liturgical worship and are quite flexible for classrooms and other uses. A building of this sort will not be a new departure architecturally for the Episcopalians in Taiwan. The new Church of the Good Shepherd is the second effort of Taiwan's busy, Chinese-speaking, American Archdeacon to translate Chinese ideas into buildings for Christian use.

President and Mrs. Harry Truman were not at all pleased when the rector of Trinity Parish, Independence, Missouri, announced his resignation in 1954. The parishioners, of whom Mrs. Truman is one, reconciled themselves to the fact, however, when they heard that the Rev. Patric L. Hutton was leaving them to work in Taiwan.

Archdeacon Hutton, like his Bishop, providentially acquired the preparation he needed to fill the Church's urgent talent requirements on Taiwan. He studied Chinese—just because he liked it—in his undergraduate days. And he developed, over the years, a keen interest in Chinese history and art.

Climb into a cab with Pat Hutton in Kaohsiung and hear him give instructions to the driver to go to St. Paul's Episcopal Church. The driver turns around, smiles broadly with an understanding nod and a short Chinese reply.

If you ask Pat what the taximan said, he translates: "Oh, you mean the beautiful church." From a Chinese taxi driver, probably a Buddhist, that is high praise. St. Paul's, Kaohsiung, is as modern as tomorrow in its general style and construction, but its lines are unmistakably Chinese.

Patric Hutton's understanding of the Chinese and his empathy with them extend to much more than architecture, art, and history. St. Paul's has services in Mandarin, Amoy, and English begun when Archdeacon Hutton was vicar there.

Three years ago he founded St. Paul's Clinic in Kaohsiung with help from American friends, some of whom, undoubtedly, live in Missouri. The clinic, in this bustling industrial city of 600,000 with its giant factories and a crowded harbor, was desperately needed among the masses of working people. Interestingly, the group which requested and planned the clinic included Mr. and Mrs. Chang.

As vicar of St. Paul's, Archdeacon Hutton was deeply concerned about the obvious "rice Christian" condition of many on the rolls. He called them together, and they talked over their own situation and their relationship to the Church. Out of the meetings came the clinic, made possible by American gifts, by doctors and nurses donating time at first, and by large shipments of drugs and supplies from Church World Service.

The clinic, housed in a threestory rented building near the large factory housing areas, offers many medical services to all comers (about 750 per month) for modest fees. On its second floor a part-time dentist and dental technician see about 160 patients per month.

The creation and operation of St. Paul's dental clinic helped the Changs change into steady parishioners. Today Mrs. Chang has a new set of teeth. An upper plate and a partial lower plate do not seem much in the midst of our American abundance. To the Changs—particularly to Mrs. Chang—it is a godsend. But Christianity is more than food and new teeth.

"I am a frank person," says Mrs. Chang with a broad smile that comes easily. "I can tell whether people look down on me or treat me as an equal. Father Hutton treated me as an equal."

On Sunday mornings the Changs decide which four of them will ride the three miles to St. Paul's on their two ancient bicycles. With Episcopalians like these, the future of the Church in Taiwan has more than hope to sustain it.



If you are living now on the idea of God you had when you were a child, you will have no religious life that means anything at all.

On Sunday, March 17, 1963, the London Observer published an article by the Bishop of Woolwich, Dr. John A. T. Robinson. The headline of the article was "Our Image of God Must Go." In the article the

Bishop summarized his book, *Honest* to God, which was published on the following Tuesday.

The book was like a bomb dropped in the still waters of the religious life of England. It was small, inexpensive, and not easy to read, yet it stirred up more controversy and discussion than any other book since Charles Darwin's *On the Origin of Species*.

Many were shocked by it, their faith shaken by it; others were outraged by the fact that it asked questions no good churchman was supposed to ask. Some were mystified by it; they had little or no idea what the Bishop was trying to say.

And some had serious questions about details, but were sympathetic with the primary intention of the book.

### Metal or Mental

No one can deny that it made a great many people who had not thought about God for a long time begin to think about Him once again—especially lay people, the rank and file of intelligent, sincere, but bewildered amateurs.

I do not propose to discuss the book now, but to help you think about God, more particularly about your image of God.

What is an image of God? It is

# You Need a New Image of God

not a figure made out of metal that you put on the mantel or on an altar. For us, the image of God is something mental, the creation of our capacity to think, to picture things we cannot see.

# The Oblong Blur

I have, for instance, an image of the equator. I have never been anywhere near it and, if I ever should be, I wouldn't see anything; but I have had a vivid image of the equator ever since I was a boy. It is a black band around the globe. Also, I have an image of the North Pole. I have never been there either, and never hope to be, but I have an image of the North Pole that is as vivid as though a flagstaff had been planted at that particular point by Admiral Peary.

We all have an image of God. For some, it is nothing more than a blank. For one man, it was by his own confession "a long, dull, oblong blur." For some, it is a picture of an overgrown man who manages the affairs of the universe. For others, it is an abstract principle.

# "God Bless Mummy"

The law of gravity isn't anything you can see; neither is the law of love. You can only see what they do. When a man falls off the roof, you see what the law of gravity does; when a man gives his life for his friend, you see what the law of love can do.

For some people the picture of God is as clear as day, but for others it is murky; the outlines are not clear at all, but dim. Even Nietzsche had a picture of God; he said that God was dead. His picture of God was a corpse. Everyone has a picture of God.

Your picture of God is not always the same, not even during your own lifetime. It changes. When you were a child, God may have been very near to you when you knelt by your bed with your mother or father and prayed, "God bless mummy and daddy, and make me a good boy or girl."

# God the Disposer

Then when you became a young man, or a young woman, and faced the riddles of existence that were beyond your comprehension, God disappeared completely, like the sun behind the clouds. When you grew a little older and became more mature, He may have come back, not exactly the way He was when you knelt by your bed as a child, but as a greater, vaster Being.

During the lifetime of our race the image of God has been constantly changing. In the primitive days of mankind, God was the image of a spirit which dwelt in a river, or a tree, or a mountain. You can easily see how this happened. What you can't see so easily is that one small people saw that the real image of God was the spirit of justice. They found Him, as Lincoln later described Him, to be "the Great Disposer of events," the God of history.

Isn't it amazing that those Jews, so despised by everyone around them, still unpopular in many quarters, had that tremendous insight into the nature of God that no one else had?

### The Outside God

Do not be surprised if your image of God changes as you grow. Be alarmed if it remains the same. It changes because you change. You know more about the world than you once did. The man or the woman, for instance, who saw the world as a platter, around which all the suns and the stars and the planets revolved, had a picture of God that is quite different from the picture of a person who sees the world in terms of interstellar spaces, light years, and outer space.

He is bound to have a different

image of God, unless he keeps his religion and his science in absolutely airtight compartments. If he does that, he may be "religious" only in the sense in which Bonhoeffer and Robinson so deplore it—religion as a separate department of life, unrelated to business, politics, geography, or morality.

What Dr. Robinson, the Bishop of Woolwich, assumes is that more people than we think have the old image of God. As they picture Him, He made the universe, He keeps it going, He watches over it. Once upon a time He even came into it, and from time to time, He comes to us when we need Him. But by and large, He is apart from us, out there.

# For Emergencies Only

The Bishop is making his judgment, I believe, on the basis of the way people act more than on what they say. There are two things that might lead him to that judgment.

The first is that most of the time they don't pay any attention to God at all. Therefore, they act as though He were completely apart from the life they live every day and had nothing to do with it. One day a week, perhaps, they go through the formality of acknowledging His presence.

The second is that, when they pray, they pray to someone who is not always with them, but who is "out there." They plead with Him to come in and help them in time of an emergency, the way you call an ambulance, or the fire department, or a doctor.

# Author, Author

When I was talking about this to students, I put it very imperfectly in this simple figure. Suppose you are attending the rehearsal of a play, and it comes to your mind that you would like to meet the author. You ask someone, "Where is the author?" No one seems to know. So you begin to look.

First you go onto the stage and look up into those dazzling lights, and on the platforms that swing to and fro. You think that he might be up there looking down upon the players, but there is no sign of him there.

Then you look in the wings. You think that he might be there, ready to rush on stage at any moment to help a poor actor who forgets his part, but he isn't there. Then you look in the prompter's box, but he isn't there.

Then you think that he may be out in the dark theater, watching the play where no one can see him. So you go out through the endless rows of empty seats. Surely in the last row you will find him. But every seat is empty; and you come to the conclusion that the author isn't there at all.

# Frustrated Fury

Dr. Robinson is trying to say that you are looking for the author in the wrong place. If you want to meet him, look for him on the stage, in the play. You may not meet him face to face so that you can shake hands with him; but the deeper you go into the play, the more you will come to terms with the mind and the purpose of the author who created it. That is where you will meet him, not in the wings or in the theater, but on the stage itself.

If you want to meet God, don't go higher and higher into space. If you do, you will run the risk of having the same experience as Rupert Brooke, the most romantic of all the war poets, who turned out to be not the greatest, alas!

He wrote one poem I imagine not many of you will remember, but I never forgot it. This is the young Rupert Brooke, remember, romantic, full of love, who had been frustrated in what he wanted. He poured out his disappointment and fury in these lines:

Because God put His adamantine fate

Between my sullen heart and its desire,

I swore that I would burst the Iron Gate,

Rise up and curse Him on His throne of fire.

Earth shuddered at my crown of blasphemy,

But Love was as a flame about my feet:

Proud up the Golden Stair I strode; and beat

Thrice on the Gate, and entered with a cry.

All the great courts were quiet in the sun,

And full of vacant echoes; moss had grown

Over the glassy pavement, and begun

To creep within the dusty councilhalls.

An idle wind blew round an empty throne

And stirred the heavy curtains on the walls.

More people than we think have been through that same experience. They have gone in the same direction, looking for the same God Rupert Brooke was looking for. When they got where they thought He should be, there was no one there.

# Santa for Grownups

What the Bishop is saying is: Go deeper and deeper into your own life, into the relationships you have with other people, into the mysteries of life and death. As you go into those depths, you will meet Him who transcends everything you can ever think or do or be.

Let us go back now for a moment to the question: Do we need, do *you* need, a new image of God? In one sense, you and I need a new image of God at every stage of our growth. Every time you grow, you need a greater image of God.

If you are living now on the image of God you had when you were a child, you will have no religious life that means anything at all. There are many good church people who are like grown people who believe in Santa Claus.

### Where the Images Are

Some of you, I know very well, have long ago given away your child-hood image of God. I know that. You no longer have an image of God as a glorified man. Your image of God is of a living Presence, of Mind, Purpose, Power, Love that sustains you. You find it in the Bible, if you look in the right places, the 139th

Psalm, for example, or the fortieth chapter of Isaiah.

But some of you haven't; I know that, too. You are still looking for God in the wings, to come dashing onto the stage to help you out when you are in trouble. If you are in that position, you need a new image of God.

There is one thing to remember. In the New Testament there is a new image of God. As far as I can find out, if the concordances are accurate, the only reference to the "image of God" in the New Testament is the one made to our Lord Jesus Christ, who is referred to as "the brightness of God's glory and the express image of His Person." In J. B. Phillips' modern translation, He is "the flawless expression of the nature of God" (Hebrews 1:3).

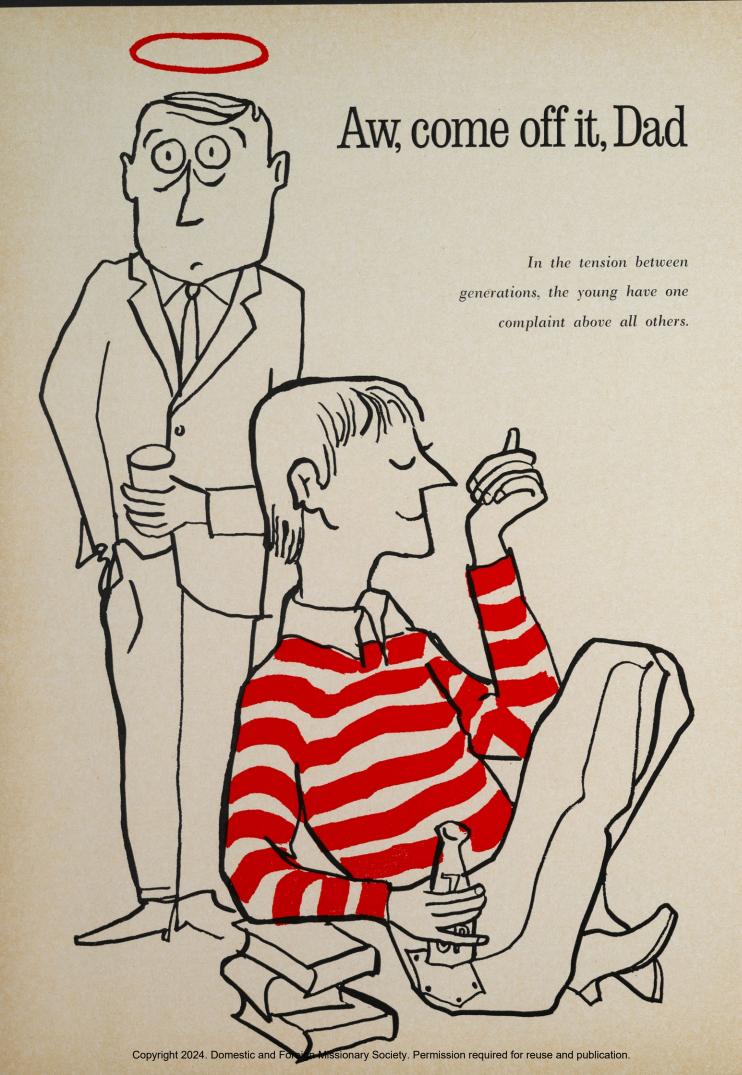
Begin with Him. Begin with the concrete, and then move out into the abstract. It may not be for everyone, but for most people it is the way. I will give you one illustration from my own life.

# The Concrete Brahms

As a boy, I loved music, but I lived in a small town, and I never had a chance to hear great music. There were no radios, and only the beginnings of recorded music. One time when I was in high school, an older man, one of my father's cousins, asked me if I wanted to drive down to a Lewisohn Stadium concert. I had never heard of it. The concerts had only recently begun. We went, and I heard there under the stars the Brahms First Symphony. I don't know now who played it, or whether it was well played or not, but it is still for me the Image of the Symphony.

It was the concrete. I know that there is a great deal more than that about symphonic music, and I hope I have gone beyond it. But I began with that vivid, concrete image, and I shall never forget it as long as I live.

Begin with Jesus, the way He lived, the way He managed His life, the way He loved, the way He lost His life, the way He lives now. If you begin with Him, you may get a glimpse of the Being of God.



DICK banged down the receiver and turned to his mother. "Mom, I wish you wouldn't keep telling me to get off the phone when I'm in the middle of an important conversation. It's embarrassing."

"I'm sorry, Dick, but wasn't that long distance? Surely it couldn't be important enough to talk five dollars' worth?"

"No? You're always saying money isn't everything. And Jim needed to talk to someone—he's got troubles."

"But, after all, half an hour on the phone . . . What kind of trouble is Jim in?"

"You wouldn't understand," said Dick as he slammed out of the house to find a friend who might sympathize.

One of the hottest topics these days is the breakdown in communication between the generations. P.T.A.'s discuss its possible causes; reporters haunt college campuses asking why it has come about. Answers turn up regularly. When the excess verbiage is sorted out and the adult theories are cleared away, one consistent complaint of the younger generation stands out: "Adults are hypocrites. They tell you one thing and do another."

It's a hard verdict to accept—and an easy one to shrug off as just one more example of no-communication.

But before we do that, let's ask ourselves a few questions.

Is our behavior really consistent with what we say to our children? Susie justifies a request by saying, "But, Dad, all the others—," and Dad interrupts self-righteously, "I don't care what the others do. We're not sheep; we're individuals." But what happens when the boss and his wife come to dinner? "Of course you have to wear a dress. Nobody wears slacks to dinner. What would Mrs. Jones think?"

Do we lecture about obeying rules and laws and then ease through the STOP sign on the corner?

Do we cluck over reports of children filching from the Five and Ten—and then exult over the time the supermarket gave us too much

change (which we kept)? Do we continue to buy half-fare tickets for someone who is well aware of being over twelve?

Do we harangue about consideration and courtesy and then ease into the middle of a line of people waiting for the bus? Do we scold for lapses in politeness and then order our children to fetch and carry without so much as "Please" or "Thank you"—or fail to greet their friends with the attention we expect them to give ours?

Do our attitudes about neighborliness, charitableness, and worship negate everything our child may have learned in the Sunday school we insist he attend?

Even very young children notice this kind of duplicity and are sometimes embarrassingly frank about it. When they enter the teen years, they may be more silent, but they are even more acutely aware. They are beginning to examine adult conduct seriously because they are searching for their own standards. And if the adults under scrutiny are not willing to acknowledge their own shortcomings in conduct, they are not going to be able to discuss standards of any kind seriously with their children or their students.

Before we can be honest with the young, we have to be honest with ourselves.

Do you remember how it really was when you were young? Did you break a rule-or make a mistakeor behave like a fool just for the fun of it? One household was going through a hot argument over behavior and rules. While Dad was pontificating to his two rebellious sons about his own youth, Mother suddenly remembered Dad's teen-age diary stashed away in the attic. As this was a smart father who was willing to refresh his memory and admit that some of these very rules had not been successfully imposed on him, the discussion then proceeded on a more realistic basis.

How fast were you driving on New

BY MARY AND MARTHA

Year's Eve fifteen or twenty years ago? What time did you get in from that first beach party? What were the holiday dances like in your youth? How many tests did you flunk when you first fell in love?

And here is the real question: How much of your lying awake at night, waiting for the kids to come home, is because you are secretly afraid they are doing the same things you did at their age and might not squeak through the situation without permanent damage to life, limb, or psyche?

If so, can you admit it? Can you say, "Sure, I did some things I'm not proud of, and that's why I'm fretting now"? Honesty doesn't require wallowing in reminiscence or guilt. Nobody wants or needs the details—you probably wouldn't wish to tell them, and the young would be either bored or embarrassed to hear them. But they will listen better if they believe that you are speaking out of personal experience.

Young persons are too sophisticated today to be fooled. But they will respond to the knowledge that there were times when you didn't know what to do, when you made mistakes, when the necessity for decision was too much for you and you slid into something you had no real intention of doing. Adolescents will be more tolerant and ready to talk as well as listen if they understand that your anxiety for them stems from your own memories of mistakes and near misses, and not from a lack of trust in their characters.

Someone once said, "Children are the guardians of humility," and illustrated it with an anecdote: A sixyear-old who heard his father complaining about the price of bacon inquired, "How much did bacon cost when you were alive, Dad?"

If we shed our hypocrisy and admit that we once were alive (and still are imperfect), maybe this wonderful new generation will decide that we are alive enough to communicate with now. Nobody expects the dead to hear or respond, to understand or sympathize—or to offer any valid guidance.

# More than Social Action

WITH "That the World May Know" as its central theme and—to some—as an embarrassingly consistent emphasis, the National Council of the Churches of Christ in the U.S.A. met December 4-9, 1966, in Miami Beach, Florida, for its seventh General Assembly.

When the 3,000 registrants—including 604 voting delegates representing the National Council's thirty member communions; 425 consultants: 864 accredited visitors; nineteen "fraternal delegates" from nonmember Churches; and thirteen Jewish, Roman Catholic, and Unitarian observers-arrived for the Assembly, probably only a few took seriously the notion that the theme meant what it said. "That the World May Know," of course, is a discreet euphemism for evangelism, a topic far back in the closets of most major American denominations.

But the theme stuck: evangelism was the running thread through plenary sessions, the seven study sections, the major addresses, and the elevator conversations during the sixday national meeting.

# Message to the Churches

The new interest in evangelism as a working partner with Christian social action appeared in the Assembly's opening message to its member communions: "We know Jesus Christ is the answer to our own deepest spiritual longings. We know sharing Him is like offering food to hungry people. We do feed some people. But many of us hesitate to share our Christian faith."

Bishop Reuben H. Mueller, senior bishop of the Evangelical United Brethren Church and outgoing president of the National Council, reiterated this theme in his final sermon. "When Christians have been strong in their sense of fellowship with each other in Christ," he said, "they have usually been effective in their mission to the world."

### **New Leader**

In one major action, the General Assembly elected a new president, Dr. Arthur S. Flemming, for the next three years. A former Secretary of the Department of Health, Education and Welfare in the Eisenhower Cabinet, the sixty-one-year-old Dr. Flemming is now president of the University of Oregon, a post he will retain during his stint as the National Council's head. A Methodist who has a deep interest in local church affairs, Dr. Flemming is the second layman ever to hold the National Council's top job.

Assembly delegates also elected sixteen vice-presidents representing ten denominations. The new first vice-president is a Baptist, the Rev. Edwin H. Tuller of Valley Forge, Pennsylvania, general secretary of the American Baptist Convention. Among the twelve newly-chosen vice-presidents-at-large is the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church.

Reelected to three-year terms were the Rev. R. H. Edwin Espy, general secretary of the National Council; Mr. David B. Cassat, a United Presbyterian Church U.S.A. layman, treasurer; and the Rev. Marion de Velder of the Reformed Church in America, recording secretary.

### **Appeals and Resolutions**

Another major action by the Gen-

BY BARBARA G. KREMER

eral Assembly was its carefully considered "Appeal to the Churches Concerning Vietnam."

The 3,600-word statement calls for "study, debate, and action" concerning the scope of the war, urges "more candor on the part of those who make government policy in relation to Vietnam," and asks that "the judgment, responsibility, and action of the United Nations be sought by placing the issue of the Vietnam conflict on its agenda."

In other resolutions, the General Assembly:

- ► Urged member Churches to "increase their initiative and efforts in family planning" to meet the challenge of the population explosion.
- Lauded suggestions that "representatives of the world's great religions enter into dialogue concerning some of the great issues facing mankind today," such as peace and poverty.
- ► Endorsed the work of the Child Development Group of Mississippi, and urged refunding of the project by the Office of Economic Opportunity. Involving more than 10,000 children in 121 centers in twenty-eight Mississippi counties, this program has been called "one of the most effective Head Start operations in the country."
- ► Called on the President and Congress of the United States to "give the highest priority to programs designed to provide full equality of opportunity" in such areas as housing, education, and job training.
- ▶Drew attention to worldwide tensions in race relations, with particular stress on conditions in South-West Africa.

The lushness of the Assembly's central gathering-place, the Hotel

Fontainebleau, distressed some Assembly-goers who found it hard to reconcile hard-fact reports that the world is losing its battle against hunger with the sumptuous surroundings in which these reports were presented. Others, however, saw this incongruity as a perfect symbol of who and where American Christians are: it is hard to feel guilty when the hotel offers a cut rate for church delegates; it may be good to suffer a reminder that while we count calories, people in other parts of the world do not have enough to count.

The study section on "Poverty, Affluence, and Revolution," led by South Dakota Senator George McGovern, included reports on Church World Service efforts in world relief and self-help programs, and drew singular attention to the fact that the hunger problem is worsening.

The six other study sections also offered delegates a chance to discuss major issues in modern society. "The City: Problem and Promise" section was led by the Rev. Harvey Cox, prominent theologian and author of the book, *The Secular City*. A keynoter on "Crisis and Opportunity in Evangelism" was the Rev. Billy Graham. Princeton University physics professor George T. Reynolds led the section on "Science and the Humanization of Life."

The Rev. James P. Breeden, Episcopal clergyman and associate director of the National Council of Churches' Commission on Religion

and Race, guided the study sessions on "Strategies for the Next Stage in Civil Rights." The remaining sections concentrated on the topics, "Sex, Marriage, and Family," and "Living in a Nationalistic and Pluralistic World."

The importance of these major study areas was underlined by the time alloted for them on the packed schedule: a delegate who followed any one section all the way through spent almost nine hours immersed in the topic. More than one observer has noted that, for many lay delegates, these sessions provide the greatest opportunity for understanding Christian social action.

Worship and Bible study were also prominent in the program. The Rt. Rev. Lesslie Newbigin, Bishop in Madras, Church of South India, conducted daily Bible studies, centered on the 17th Chapter of St. John, which drew enthusiastic response. A service of Holy Communion, patterned after the rite of the Evangelical United Brethren, was a major opportunity for corporate worship by all Assembly delegates, and several local churches, including Episcopal parishes, offered Communion services open to all baptized Christians.

# The Episcopal Delegation

The 1964 General Convention of the Episcopal Church set new guidelines for selecting Episcopal delegates to National Council meetings, emphasizing wide representation to

bring forth varied viewpoints within the Church. Thus the forty Episcopal delegates came from one-third of the dioceses, and included laymen and laywomen, clergymen, and several bishops, among them the Rt. Rev. William Crittenden, Bishop of Erie and an outgoing vice-president-at-large of the National Council; and the Rt. Rev. John M. Burgess, Suffragan of Massachusetts and chairman of the Assembly's Message Committee. The three South Florida bishops—the Rt. Rev. Henry I. Louttit, diocesan; and Suffragan Bishops James L. Duncan and William L. Hargrave—gave help and hospitality to their own delegation, and to the Assembly as a whole.

The variety of representation of Episcopalians produced lively comment, a healthy range of opinion, and some anecdotes to remember. One delightful moment came when an Episcopal layman from the Deep South said, "I've been hanging around you church people so much that I've fallen out with George Wallace."

# **New Members**

Variety in another form was expressed in the General Assembly's decision to admit four Churches into National Council membership. They are: the Progressive National Baptist Convention, Inc., with 500,000 members; the Patriarchal Exarchate of the Russian Orthodox Church in North and South America, with 150,-



The Episcopal delegation included a healthy balance of lay and clergy members. Here are two ranking delegates: Presiding Biship John E. Hines (foreground); and Executive Council vice-president Warren H. Turner, Jr.



At a press session, Bishop William Crittenden of Erie reads reporters' queries to Vice-President Hubert H. Humphrey.

### MORE THAN SOCIAL ACTION

000 members; the Antiochan Orthodox Archdiocese of Toledo, Ohio, and Dependencies, with 35,000 members; and the General Convention of the New Jerusalem in the U.S.A. (Swedenborgian), with 4,538 members. The new total of thirty-four member communions—Protestant, Anglican, and Orthodox—in the National Council claim a combined communicant strength of 41,500,000.

# An "Explosion"

At the National Council's General Board meeting, held before the General Assembly began, another significant step was taken when the Board declared, with only one *nay* vote, that the Roman Catholic Church is "in agreement" with the



preamble to the National Council constitution. While this in no way suggests that the Roman Catholic Church should apply for membership in the Council, it does mean that Romans can serve as Council staff members, and attend General Assemblies as nonvoting delegates.

At the Board meeting, Dr. Cynthia Wedel, a distinguished Episcopal leader and the National Council's associate general secretary for Christian unity, reported that "an explosion of new relationships" has occurred—among Jews, Roman Catholics, and some evangelical groups—since Vatican Council II.

# The Keynoters

The appearance of Vice-President Hubert H. Humphrey at an open session of the Assembly drew some 5,000 people. A Congregationalist and active layman, the Vice-President praised the Churches for their leadership in such causes as civil rights, and reminded them that the task of making equal opportunity a reality is far from over.

Turning the tables on the Churches, the Vice-President pointed out that major American denominations spend about half a billion dollars per year for work beyond their own needs—a figure, he said, representing "only forty-one cents per month for everyone who belongs to a church."

Calling on churchmen to be "peacemakers" instead of "peacewishers," Mr. Humphrey suggested a "pragmatic evangelism," and said, "The building of a better and more peaceful world will never come from any diplomat's ingenious plan. It will come only from the cumulative acts of men who live their lives in respect for their fellow man, and thus for God."

Another program highlight, and probably the ultimate evidence that the Assembly meant business when it talked about evangelism, was the appearance of Billy Graham. "At first I thought the program committee had gotten the wrong Graham," quipped the Baptist evangelist.

Cuban refugees deplane on free land: Scenes like this highlighted a Church World Service program to show delegates how resettlement projects work. Stressing the need of modern man for the Gospel, Mr. Graham said, "There are areas of life which social improvement cannot change . . . we need to look at why a student commits suicide every one and one-half hours in the United States."

Later, however, Mr. Graham stated his belief that "conversion must come in two ways: first to Christ; then, with Christ, back to the world."

In his first official address as the National Council's president, Dr. Arthur S. Flemming outlined opportunities confronting the Churches, with particular attention to such fronts as the civil rights movement, "an area," he said, "where we have no right to use the word patience."

Dr. Flemming also mentioned the need for greater church involvement in the war against poverty; stated his opposition to punitive welfare laws, such as those that would cut off aid to unwed mothers; urged stronger United States support of such international organizations as the World Court; and stated that a major concern for all Christians must be a program for peace. Citing "religious illiteracy" as "one of the most serious problems confronting our nation," Dr. Flemming called for a creative program of Bible study in the schools, which, he said, is in no way ruled out by the Supreme Court's decision against religious observances in the schools.

### In the Water

During the Assembly, the labels of "old evangelism" and "new evangelism" were repeatedly applied. Some were uneasy about "that nasty word, evangelism"; some maintained that the Gospel could be spread only by social involvement; others countered that the quality of the help is determined by the depth of the faith, and that evangelism is more than sidewalk preaching. Consciously or not, the keen emphasis on the topic itself seemed to be an effort to talk back to the "God-isdead" school of thought. The answerers, like swimmers, may have debated over which stroke to use, but it was clear that they had decided to jump into the same deep water together.

# PROMISE WE MUST KEEP



PROJECTS FOR PARTNERSHIP

We Episcopalians made a promise through our General Convention in 1964. It was a promise to respond to the call of the Primates and Metropolitans of the Anglican Communion and accept the bonds of *mutual responsibility and interdependence* tying us with our fellow Anglicans and with all mankind.

One aspect of the promise was our commitment to accept voluntarily projects totaling \$6,000,000 in this triennium, over and above the normal Church budgets, to meet critical needs of our sister Churches abroad.

The needs which must be met in 1967 are listed here. It is now up to each diocese and parish to select the project or projects it will support this year.

At the Anglican Congress in Toronto where the Mutual Responsibility and Interdependence document was first presented, the Primate of All Canada said: "Whatever task God is calling us to, if it is yours it is mine, and if it is mine it is yours. We must do it together—or be cast aside together...."

In this spirit our sister Churches reveal to us their most critical needs — the needs to which they have assigned top priority after much self-examination and planning.

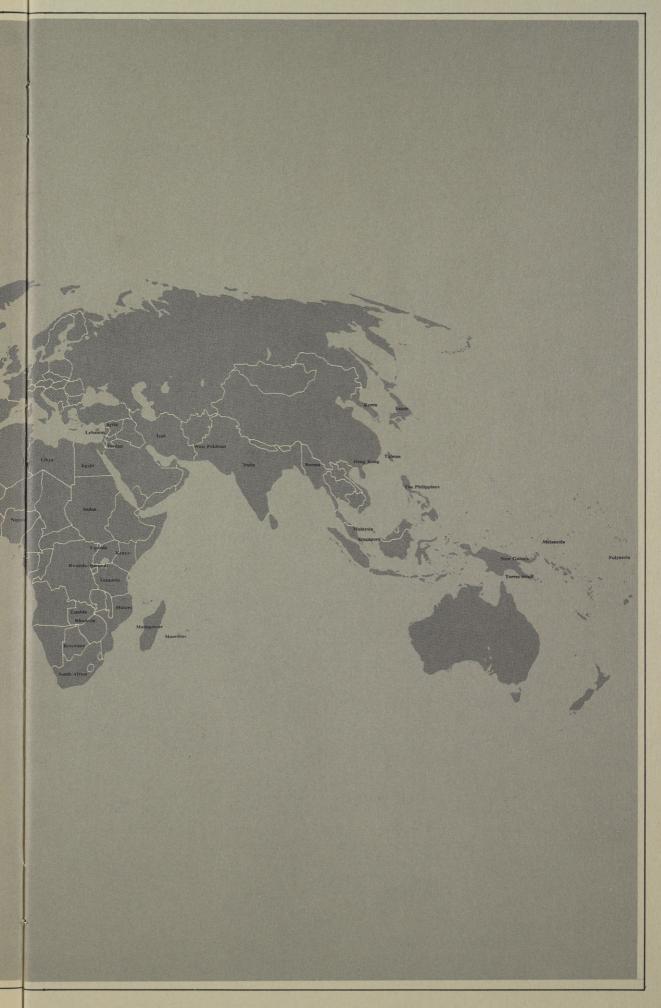
In this spirit we must respond. For we are not being asked to build a school here, or a rectory there, for our less fortunate brothers. The promise we made is to get on with the work of the Church throughout the world, and our fellow Anglicans are simply telling us what the immediate tasks are in their regions.

The contribution we are asked to make in each case again includes a gift of 30% above the estimated cost of the specific project. The purpose of the 30% Fund is to enable our Church corporately to respond to needs throughout our Communion which either could not be foreseen or have not been met, and where a given Church's mission would be radically frustrated if they were to go unmet. For example, this past year much of the money in the 30% Fund was used to complete ahead of schedule some income-producing agricultural projects in Burma. The political climate in that country had made it impossible for the Church there to continue receiving outside aid, and failure to rush through the completion of the projects would have left the Church in Burma without any source of support.

The promise we must keep through partnership projects is a promise to ourselves — the promise that we will move toward true mutual responsibility and interdependence. Our sister Churches depend on that promise, and the life and integrity of our own Church depends fully as much on our having meant what we said.

The partnership projects listed here represent total needs of \$3,000,000 — the commitment made by General Convention for 1967. Further information on each project is available from the Overseas Department, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017. Once a parish or diocese selects the project or projects it wishes to support, the selection should be communicated at once by the diocese to the Overseas Department.

# (The unmet priority projects listed in this insert are located in the countries identified on the map.)



# LATIN AMERICA AND THE CARIBBEAN

Challenge of Revolution

Revolutionary changes are going on in Latin America; and for those of us in the United States they may be part of the least-known revolution of the many occurring around the world today. This is partly because our traditional picture of Latin America has often failed to include the complexity of forces at work in that vast area.

Today governments rise and fall rapidly as underprivileged peoples begin to demand a better economic life. New political systems are being considered. There is a feeling that the time for change is now, and that if the change requires doing away with much that is traditional, the sacrifice must be made. Forms of Christianity which in the memory of all Latin Americans have often been identified with oppressive or corrupt governments of the past are being re-examined. If they are not found to offer something to assist the people in their struggle, they will inevitably be abandoned.

The diversity of peoples provides one explanation of the Latin American and Caribbean "revolution." When the first Spaniards reached the Caribbean they found only Indians - Caribs, Arawaks, Mayans, Toltecs. Not long after their arrival however, the explorers and conquistadores killed the Indians and began importing thousands of Africans to work as slaves on their plantations. Later came French, English, Dutch and Portuguese settlers. Today, "typical" Latin Americans have many strains of blood in their veins. The only common factors which can identify most of the people of Latin America and the Caribbean are the language tradition of Spanish (or French or Portuguese) and the cultural inheritance of Latin Roman Catholicism.

North Americans are becoming more and more aware of our involvement in the many changes affecting Latin America. We have a profound common European heritage and share much of African and Indian tradition. Our cultural and economic life is increasingly interdependent. Our peoples are in continuing and increasing contact with each other, and Spanish is fast becoming the "second language" for the United States.

For the Episcopal Church, Latin America and the Caribbean represent our major overseas area commitment in money and personnel. The Anglican Communion in Latin America includes the work of the Church in the Province of the West Indies, the Ninth Province of the Episcopal Church, the Brazilian Episcopal Church, and the Dioceses of Argentina and Chile. In addition to these, the Dioceses of Haiti and Cuba in the Caribbean are committed to a-mission which is in many ways unique because of the particular social and political situation in their areas.

The projects in the following list show that in places such as Mexico, there is rapid movement toward independent national Church life. In an area such as Brazil, the projects indicate some of the tools which are essential to a young Church experiencing its new "independence" within the Anglican family. In Haiti and the Dominican Republic, the projects stress the Church's role in education, while in Central America and Colombia-Ecuador, land purchases and construction are the first priorities in the effort to establish a Church which can meet the true needs of the people it serves.

A spirit of ecumenical cooperation is a particularly valuable by-product of the Latin American-Caribbean "revolution," and this is reflected in such projects as the Ecumenical Library in Quito, Ecuador. This project is one example of our Church's growing commitment to ecumenical cooperation in Latin America, particularly with the Roman Catholic Church.

Most of the projects described represent *first* steps toward the Church's full participation in a changing society.







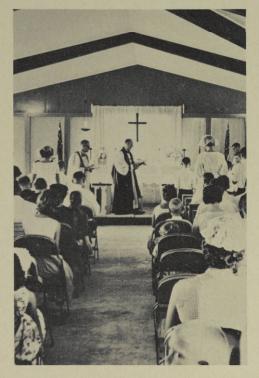


PROJECTS ANTIGUA	COST OF PROJECT	TOTAL ASKING* (including 30% fund)	CHILE Towards rebuilding St. Paul's Primary School, damaged by earthquake, Vina del Mar (LA/67/4, Chile, Bolivia and Peru)	\$8,400	\$10,920
To build a diocesan center (WI/A/67/4)  ARGENTINA To provide salary, accommodations and travel expenses for an archdeacon to develop Spanish-speaking work	\$5,000 or 6,860	\$6,500 8,918	For support of an ecumenical theological community (LA/67/5, Chile, Bolivia and Peru)  For pastoral care and evangelistic work in new	2,800	3,640
(LA/67/1)  Towards support of an Anglican staff member at the United Theological College (LA/67/3)		2,548	housing developments in Santiago and Valparaiso (LA/67/6, Chile, Bolivia and Peru)  To construct an eight-bed	10,500	13,650
BRAZIL To adapt the Presiding Bishop's present house for a Provincial Headquarters and			rural hospital (LA/67/7, Chile, Bolivia and Peru)	8,400	10,920
to provide a new residence for Bishop Krischke (BRAZ/67/ Provincial)  To provide five apartments o	20,000	26,000	For land purchase, St. Paul's Church, Bogota (COL/67/1)  For New Missions Fund, an	40,000	52,000
small houses for married students at the Theological Seminary, Sao Paolo (BRAZ/67/2, Provincial)	15,000	19,500	annual sum for furnishings (COL/67/2)  For a boarding facility,	7,000	9,100
To establish a church as a center for evangelism in Curitiba, the capital of Parana (BRAZ/67/3, Central Brazil)  To build a church in	30,000	39,000	Bogòta (COL/67/3)  ECUADOR For an Ecumenical Library, Quito (COL/67/4)	5,000	6,500
Montenegro where there is already a church school for 800 students (BRAZ/67/4, Southern Brazil)  To aid three congregations in	20,000	26,000	DOMINICAN REPUBLIC  For San José Chapel and classrooms, Puerto Plata (DR/67/2)	10,000	13,000
the state of Rio Grande do Sul to acquire the facilities necessary to strengthen their work in evangelism, educa- tion and medical services Bage	5,000	6,590	For San Francisco Chapel and classrooms, Puerto Plata (DR/67/3)  GUATEMALA	12,000	15,600
Jaguarao Sao Gabriel (BRAZ/67/5, Southwestern Brazil)	15,000 5,000	19,500 6,500	For building program, San Felipe (CA/67/2, Central America)	5,500	7,150
British Honduras To add classrooms to St. Hilda's College (secondary school), Belize City (WI/BH/67/10)	4,900	6,370	Guýana To provide a church in the Black Bush Polder new settlement area (WI/G/67/12)	2,800	3,640
* See Introduction for explanate		,,,,,			

To develop a center at St. George's Cathedral (WI/G/67/13)	\$2,800	\$3,640	For land (\$12,000) and construction of chapel (\$15,000), Xalapa (MEX/67/6)	\$27,000	\$35,100	
To provide leadership training for four clergy and four laymen (WI/G/67/14)	2,800	3,640	For parish hall, Ciudad Juarez (MEX/67/7)	14,000	18,200	
HAITI For expansion of College St.			For land (\$10,000) and chapel (\$12,000), Minatitlan (MEX/67/8)  For a chapel, Tacuba	22,000	28,600	The second second
Pierre, Port-au-Prince (HA/67/1)	100,000	130,000	(MEX/67/9)	20,000	26,000	
For new pavement at St. Vincent's School for the Handicapped (HA/67/2)	2,500	3,250	NASSAU AND THE BAHAMAS For repairs to the church at Fresh Creek, Andros Mission			
For an automobile loan fund for clergy (HA/67/3)	5,000	6,500	(WI/N/67/17)  For repairs to Exuma Island	5,040	6,552	
For the construction of a house for the Assistant			churches (WI/N/67/18)	2,800	3,640	
Director of Program, Montrouis (HA/67/4)	5,000	6,500	For repairing 12 churches on Cat Island (WI/N/67/19)	2,800	3,640	
For essential long-term reconstruction of damage caused by hurricane Inez (HA/67/5)	100,000	130,000	PANAMA AND THE CANAL ZONE For the construction of the first floor of the Institute Episcopal San Cristobal (\$75,000) and for five-year			
HONDURAS For land purchase, Tegucigalpa (CA/67/3, Central America)	60,000	78,000	annual support of personnel (\$3,900) (PCZ/67/1)  PUERTO RICO For church construction, St. Stephen's, Parkville	78,900	102,570	
For a mission building at Mount Industry, Harewood (WI/J/67/16)	7,000	9,100	(PR/67/1)  For reconstruction of the parish house at St. Andrew's, Mayaguez (PR/67/2)	75,000 60,000	97,500 78,000	
MEXICO For construction of a diocesan center, Guadalajara (MEX/67/1)	48,000	62,400	For land purchase and a conference/training center (PR/67/3)  For construction of parish	20,000	26,000	
For land (\$8,000) and construction of parish hall (\$14,000), Reynosa (MEX/67/2)	22,000	28,600	house, St. Mark's, Mayaguez (PR/67/4)	23,000	29,900	
For land purchase, Taxco (MEX/67/3)	9,000	11,700	VIRGIN ISLANDS For parish house, St. Paul's- Sea Cow Bay, Tortola			
For land (\$6,000), construction of parish hall (\$6,500) and rectory (\$5,500), Los Mochis (MEX/67/4)	18,000	23,400	(VI/67/1)  For school house, St. Philip's School, Baugher's Bay, Tortola (VI/67/2)	30,400	39,520 40,300	
For land purchase, Monterrey (MEX/67/5)	24,000	31,200	For St. Andrew's building, St. Thomas (VI/67/3)	62,500	81,250	
					02,200	

# ALASKA AND HAWAII

Our Own Missionary Districts



While the states of Alaska and Hawaii participate fully in the life of our government and nation, it is administratively convenient for them to continue as "overseas" districts of our Church. Therefore the needs of these bishoprics find their place in our total overseas involvement.

In the vast state of Alaska the work of the Church continually increases in scope and importance. Alaska is a land of sharp contrasts where climate varies from arctic to temperate and where "frontier" is still a real and often arduous fact. People of different ethnic and cultural backgrounds - Eskimos, Indians and Caucasians - are now experiencing the problems and conflicts associated with the difficult transition to a common society. In Alaska's coastal areas, Church congregations are growing rapidly in centers increasingly urban in character. On the other hand, on the islands to the west stretching to Kodiak, and in interior missions extending up to the Arctic Coast, Church workers must cover large distances to reach people in rural areas. Today, the ministry of the laity is playing an increasingly important role in the Church's evangelistic outreach.

The Bishop of Honolulu is responsible for not only the state, but also for our Church's work on Guam, Wake, the Bonin Islands, American Samoa and Okinawa. He must travel across an area larger than the United States to reach all the parishes of his jurisdiction. As he carries out his work, the Bishop sees perhaps the widest variety of life and ministry anywhere in the Church. Within Hawaii itself, the Church ministers to people of Japanese, Chinese, Filipino, Korean, Hawaiian and Caucasian backgrounds, in addition to the large number of U.S. military personnel and their families in Hawaii, Guam and Wake. The project in Agana, Guam, is an example of the Church's effort to establish pastoral and teaching relationships with increasing numbers of Americans dispersed around the world as a result of our military commitments. In Guam, as elsewhere, families uprooted from their homes and familiar surroundings turn to the community of their Church to maintain a sense of continuity and meaning in their lives. The ministry to the "overseas American" is a new challenge to the Church, and the project in Agana provides us an opportunity to help make it more effective.

PROJECTS	COST OF PROJECT	TOTAL ASKING* (including 30% fund)
ALASKA		
For a training program for		
Indian and Eskimo lay people		
1967-1969 (AL/67/1)	\$5,000	\$6,500
Course (Mississers District)		
Guam (Missionary District)		
For the construction of a		
hurricane-proof church for		
St. John's congregation	90,000	20,000
(HON/67/1)	30,000	39,000
For furnishing and repairs to		
St. John's School (HON/67/1	15,300	19,890

# JAPAN The "America" of the Orient



Ever since Japan was "opened" to commerce with the West in 1854, it has made a continuing effort to adopt a Western-type technological way of life. Japan's 100 million people have an island kingdom smaller in size than California, but the drive to "catch up" with the West coupled with the need to trade or die has resulted in its becoming one of the great industrial nations of the world. Ironically, after war had been renounced in Japan's new constitution, it was the Korean War that stimulated the rebuilding of an industrial base and produced the miracle of the "new" Japan, giving her people the highest standard of living in Asia.

But "man does not live by bread alone." Japan has been living in a spiritual vacuum since 1945 when the Emperor repudiated his "divinity" and state Shintoism collapsed. Japan is a nation in search of purpose, both for the nation as a whole and within the world family of nations.

The Nippon Sei Ko Kai, the Anglican Church in Japan, is the product of four streams of missionary effort—the Society for the Propagation of the Gospel, the Church Missionary Society, the Anglican Church of Canada and the American Episcopal Church. The consequent problem of its own unity, complicated by the convulsive experience of the Church during World War II, lays a high priority on the Church's present effort to develop its life as a province.

One of the most striking things about the following projects in Japan is the growing sense on the part of the Nippon Sei Ko Kai of becoming a unified church. The provincial projects – for support of a National Council staff, a Building Loan Fund, a Home for retired clergy and Church workers and a National Board for the publication of Christian literature – reflect a significant commitment

to joint planning within the Japanese Church. In addition, new approaches using new skills in training and research are reflected in the Church's projects in Kyoto and Kyushu. Our support of the following projects can significantly help the Church in Japan along the challenging road to becoming a "National" Church.

PROJECTS	COST OF PROJECT	TOTAL ASKING* (including 30% fund)
For salaries for a full-time staff for the National Council of N.S.K.K. (NSKK/67/13,		
Provincial)  For the Building Loan Fund (NSKK/67/14, Provincial)	\$5,000 40,000	\$6,500 52,000
For a home for retired clergy and church workers (NSKK/67/15, Provincial)	28,000	36,400
For publication of Christian literature (NSKK/67/16, Provincial)	14,000	18,200
For primary evangelism in Sakurakawa and Hisakata (NSKK/67/5, Tohoku)	3,000	3,900
For land and church building at St. Mary's, Takatsuk (NSKK/67/6, Osaka)	7,000	9,100
To complete the church building at Suzurandai (NSKK/67/7, Kobe)	5,600	7,280
For training a clergy and lay team ministry (NSKK/67/8, Kyoto)	7,000	9,100
For research towards the establishment of an evangelistic center integrating five	ic	
churches in industrial cities (NSKK/67/9, Kyushu)	3,000	3,900
For three cars for clergy (NSKK/67/10, Hokkaido)	4,200	5,460
For a diocesan center in Omiya City (NSKK/67/12, North Kanto)	a 10,000	13,000
* See Introduction for explanation		

# THE SOUTH PACIFIC

Realm of Distances

The South Pacific Anglican Council includes the island dioceses of Polynesia, Melanesia and New Guinea, and the Torres Strait Mission of the Australian Church. The islands are spread over vast distances which makes the Church's work in bringing its ministry to the peoples of the South Pacific difficult and challenging.

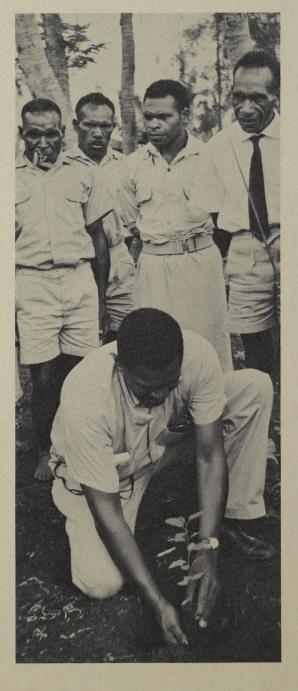
The Church does not have to contend only with large distances. There is a continuing breakdown in the traditional communal ways of life due to the inevitable transition to a money-based society, and the influx of new peoples from other countries.

In many cases, the increasing demands for educational opportunity are completely beyond local resources, and the high birthrate in the area only intensifies these pressures.

Commitment to education continues to be a major focus of the Church's ministry, as seen in the Newton College Project in New Guinea, and the Senior Primary School project at Hanivo, Reef Islands, Melanesia. The Pacific Theological College project illustrates the growing concern for the training of an indigenous clergy. Training of the laity in the Melanesian Brotherhood project in New Guinea emphasizes another important aspect of the Church's work. Finally, a project which reflects the Church's traditional humanitarian concerns is the multi-purpose home for the care of orphans and unwed mothers in the Diocese of Polynesia.

		TOTAL
	COST OF	TOTAL ASKING* (including
PROJECTS	PROJECT	30% fund)
SOUTH PACIFIC COUNCIL  For the Anglican share in the		
Pacific Theological College,		
Suva (\$2,800 capital and \$4,200 recurrent support) (SP/67/1)	\$7,000	\$9,100
For equipment for the Melanesian Press (SP/67/2)	5,600	7,280
For training an indigenous		
assistant to the Chairman,		
South Pacific Anglican Council (SP/67/3)	980	1,274
To provide actuarial assistance		
in preparing a pension plan for		
clergy and lay workers (SP/67/4)	5,600	7,280
	5,000	7,200
MELANESIA For construction of a rectory		
at Honiara (SP/67/11)	8,960	11,648
For housing for the headmaster		
and two teachers at St. Nicholas' School, Honiara		
(SP/67/12)	13,440	17,472
For a senior primary school at		
Hanivo, Reef Islands, Outer		
Eastern Solomon Islands (SP/67/14)	3,920	5,096
To establish the first senior	3,340	3,070
primary school at Gwaigeo,		
Malaita (SP/67/15)	3,920	5,096
New Guinea		
To extend buildings and facilities at Newton Theo-		
logical College, Dogura		
(SP/67/16)	7,280	9,464
For new living quarters for the		
Melanesian Brotherhood postu- lants (SP/67/18)	2,240	2,912
For training and refresher	7,7-0	_,
courses for members of the		
permanent diaconate	1 190	1,456
(SP/67/19) For a priest's house at Gona	1,120	1,450
Mission Station (SP/67/20)	4,480	5,824
POLYNESIA		
For recurrent costs (\$2,000)		
and retirement of debt		
(\$6,580) , St. John's Theological College, Suva		
(SP/67/5)	8,580	11,154
To provide in-service training		
for young and inexperienced clergy (SP/67/6)	2,800	3,640
For a priest's house at	2,000	3,040
Samabula (SP/67/7)	8,400	10,920
To provide a house for an		
indigenous priest/evangelist in the Samabula area (SP/67/8)	8,400	10,920
For a conference to plan	0,400	10,920
evangelistic work among non-		
Christian Indians in Fiji	0.10	1 000
(SP/67/9)	840	1,092
For a multi-purpose home to care for orphans, unwed		
mothers, and unwanted		
children (SP/67/10)	8,400	10,920
TORRES STRAIT MISSION		1
For regular synod and conference meetings (SP/67/21)	3,150	4,095
(01/01/21)	0,100	,,,,,





<sup>\*</sup> See Introduction for explanation

# SOUTHEAST ASIA

The Endless Conflict



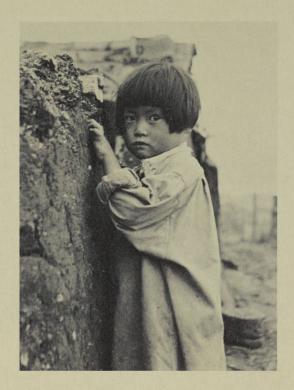
Southeast Asia has been the scene of bitter conflict since the end of World War II – a conflict now representing a major confrontation taking place between China and the West. The present war in Vietnam has made Southeast Asia immediate and familiar and has taught us of the misery – daily fear, death, destruction and crushing poverty – which is all most of the people of Southeast Asia have known for the last 20 years.

Yet through all the conflict, the nations of Southeast Asia have moved forward steadily in the transition from a rural, agricultural life to an increasingly urban, industrial one. The Church's witness must be more than a scattering of Christian outposts. It is imperative that the Anglican Church achieve greater solidarity and identity in Southeast Asia. But distance and traditional differences make it difficult to unite the Church into a single Province. The Southeast Asia Council brings

together in planning and working unity the Churches in Hong Kong, Jesselton and Kuching (the two Borneo dioceses), Seoul and Taejon (both in Korea), Singapore and Malaya, Rangoon and the two "American" jurisdictions of the Philippines and Taiwan.

The projects listed below reflect several aspects of the Church's work. Those in Jesselton illustrate the Church's continuing outreach in rural areas. Trinity College is an ecumenical project jointly sponsored by the Philippine Independent Church and the Philippine Episcopal Church, and it is their top priority. In Singapore, Malaya and Hong Kong, the projects reflect a growing ministry to young people.

In the entire Southeast Asia area, our Church intends to commit approximately \$195,000 in projects in 1967, in the hope that it will enable the Churches to fulfill the mission we share.





	COST	TOTAL ASKING* (including
PROJECTS	PROJECT	30% fund)
SOUTHEAST ASIA COUNCIL  For the Anglican Literature Society fees for writers and translators, printing expenses etc. (SEA/67/22)  BURMA  For clergy salaries and for support and training of ordinands (SEA/67/3, Rangoon)	\$1,500 7,000	\$1,950 9,100
Hong Kong		
For a student hostel, chapel and tutors' quarters at the new Chinese University (SEA/67/19)	24,000	31,200
Korea To rebuild the Society of the Holy Cross Convent in Seoul (SEA/67/8)	24,000	31,200
MALAYSIA		
To purchase radio sets for contact with isolated mission centers in Sabah (SEA/67/6, Jesselton)	4,000	5,200
To establish new centers among the Kadazans (SEA/67/13, Jesselton)	7,000	9,100
To establish a diocesan cente for lay training (SEA/67/17, Kuching)	r 5,500	7,150
For a youth center at Sungei Patani (SEA/67/11, Singapor and Malaya)	e 8,500	11,050
For a church at Kluang, Nort Jahore, one of the state's mai administrative centers (SEA/67/15, Singapore and		
Malaya)	5,000	6,500
PHILIPPINES For Trinity College, Quezon City (SEA/67/20)	38,000	49,400
For support of Philippine Partner parishes (SEA/67/24	) 45,000	58,500
SINGAPORE For maintenance of St. Peter' Hall (SEA/67/4, Singapore and Malaya)		1,300
TAIWAN For St. John's and St. Mary's Junior College (SEA/67/21)	24,000	31,200

\* See Introduction for explanation

# INDIA The Hungry Land

For perhaps a majority of the 470 million men, women and children who live in the great sub-continent of India, *hunger* is a daily part of life — not the pleasant hunger which makes a good meal so enjoyable after a day's work, but the aching hunger caused by a constantly inadequate diet.

India is beginning to make the difficult transition to an industrial, technological society, and her future depends entirely on how successful she is in this effort. In spite of her considerable dedication to development, India is pressed by such a continuing population growth that her industrial capacity can hardly keep up with it, let alone move beyond it. Yet, only a technically developed society can hope to provide the material necessities of life for India's poor, uneducated, sick and hungry.

The Government has asked that the Church continue to bear a strong responsibility for education and medical care, and this concern is reflected in the following projects. The Church has traditionally performed an important ministry through the building and operation of large educational and medical institutions. Today, the cost of maintaining these institutions as they are has become almost prohibitive. It is difficult, if not impossible, for the Church even to consider expanding and improving them without outside help.

India's projects also reflect the urgent need for the development of new programs in technical training, evangelism and urban, industrial mission. The Church continues to minister to people in village areas, and support of village catechists is a priority asking. In contrast to this is the Church's work in the new industrial areas in many parts of India. Such communities as the "steel town" of

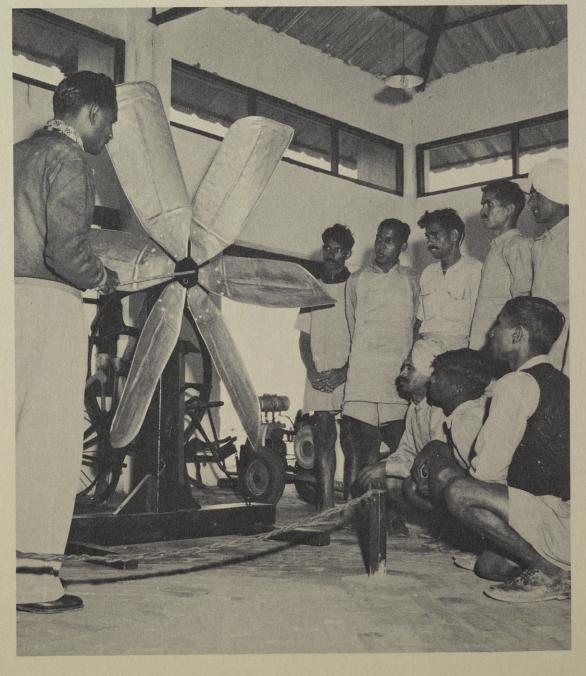
Durgapur challenge the Church to develop skills in mission and ministry which are very different from the skills necessary to evangelize tribal or rural people.

The following projects form a profile of modern India, and of a Church which is trying to find and develop its ministry in a new and struggling nation.

PROJECTS	COST OF PŖOJECT	TOTAL ASKING* (including 30% fund)
For the Habra-Baranagore technical training scheme (IC/67/2, Barrackpore)	\$24,000	\$31,200
For evangelistic work among the Bhil tribal people (IC/67/3, Bombay)  For a church center in a new	42,000	54,600
industrial township, Faridiba (IC/67/5, Delhi)  For permanent buildings at	d 22,960	29,848
the Jeyi School (IC/67/6, Lucknow)  For medical, literary, and	95,200	123,760
evangelistic work in the triba area of Ahiri (IC/67/8, Nagpur)	26,293	34,180
For support of village catechists and centers (IC/67/9, Nandyal)	27,720	36,036
For agricultural development (purchase of seed, cattle, etc.) (IC/67/11, Nasik)	16,800	21,840
For upgrading schools for the Santals in West Bengal (IC/67/14, Patna)  For leadership training in an	7,000	9,100
industrial mission at Durgapur (IC/67/15, Calcutta)	11,200	14,560
Church of South India For the India Sunday School Union (IC/67/16, Madras)	5,600	7,280

<sup>\*</sup> See Introduction for explanation





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# THE MIDDLE EAST

The Art of Being a Minority

The Middle East remains, as it has all through history, an area of strategic importance—politically, economically and militarily—where continents and cultures meet to form the cradle of the world's great monotheistic religions.

The Anglican Church in the Middle East is organized within the "Archbishopric in Jerusalem," and includes the following dioceses: Jerusalem, Egypt with Libya and North Africa, Iran, the Sudan, and Jordan, Lebanon and Syria. The Bishop in Iran, the Right Reverend Hassan Dehgani-Tafti, has described the vocation of Christians in a predominantly Muslim area as "the art of being a minority." It is "the art of foot-washing and not the art of building up walls or locking up doors. God is against uniformity. He wants unity of spirit in diversity of souls. A Church must be part and parcel of the nation in which it is living, and the splendor of Christianity is that it can bring all manner of people into one free fellowship."

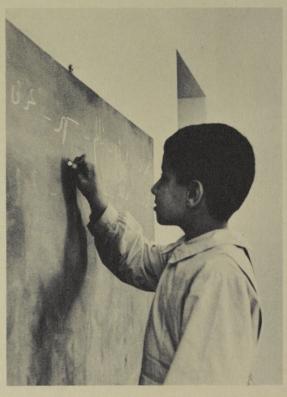
Christian education is a continuing commitment and responsibility of the Church in the Middle East, and the following projects reflect the Church's responsibility for schools in Jerusalem, Iran, Karachi and Lahore. The project in the Sudan reflects the unhappy necessity of supporting a "refugee Church"

which has had to flee the Southern Sudan, due to recent political and military aggressions. Though the situation in the Southern Sudan is changing now, the Sudanese Christians who have fled to Uganda are still hesitant to return home.

PROJECTS	COST OF PROJECT	NEED ASKING* (including 30% fund)
EGYPT, LIBYA AND NORTH AFR	ICA	
For Harpur Memorial Hospit Old Cairo (JP/67/1)	al, \$2,800	\$3,640
Iran		
For support of diocesan schools (JP/67/2)	21,000	27,300
JORDAN, LEBANON AND SYRIA		
For a house and office for the Bishop (JP/67/9)	14,000	18,200
SUDAN		
For support of the Assistant Bishops, Sudanese clergy and ordinands who are now		
refugees in Uganda and the		
Congo (JP/67/10)	7,000	9,100
WEST PAKISTAN		
New construction for the		
Diocesan High School (JP/67/12, Karachi)	57,500	74,750
For support of diocesan		
schools (JP/67/11, Lahore)	36,000	46,800

<sup>\*</sup> See Introduction for explanation







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# **AFRICA**

The giant wakens

Africa today is in the midst of an abrupt transition from a traditional, tribal social structure, geared to a rural way of life, to a Western-type commercial and industrial civilization. Yet African leaders, both Church and State, also look to their authentic African heritage in their attempt to built a society and a culture which can contribute something unique — something genuinely African — to the world.

The majority of Africa's people have no experience whatever in the techniques and values of an industrial society. Yet, more than a century of encounter with Christian teaching and witness and contact with Western political and economic structures has laid an important, but frail, foundation for the "emerging" nations, the "new" nations, and the nations yet to be born, on which Africa's future depends.

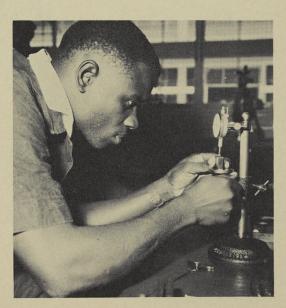
Large urban centers are growing rapidly throughout Africa, and more and more Africans are learning to work as factory foremen, secretaries or professionals. They are becoming familiar with high-rise apartment living, canned food and television. But great masses of Africans still farm as their fathers and forefathers have for centuries, and their life is rooted in the traditional social and religious structures. These people feel the ominous pressures of the inevitable changes which lie ahead. They know they live with one foot in the past and the other in an unknown future. Often the changes are explosive and it may seem that things are even "falling apart."

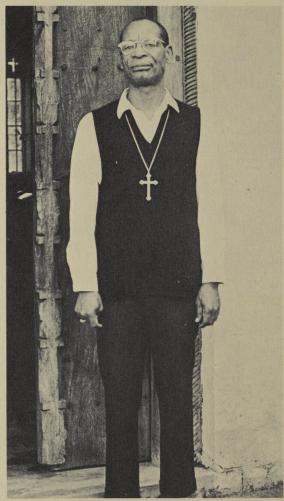
Yet within the turbulent life of Africa there are many hopeful and productive forces at work. Prominent among these is the Church. The Anglican Church in Africa consists of 54 dioceses, which are organized into five independent provinces. Active membership totals well over four million people — more than the Episcopal Church of the United States. These provinces, in the order in which they received their independent lives, are South Africa, West Africa, Central Africa, East Africa and Uganda, Rwanda and Burundi. In addition, our own American Episcopal Church is represented by the Diocese of Liberia. The

extra-provincial dioceses of Madagascar and Mauritius are still under the jurisdiction of the Archbishop of Canterbury.

Just what is the Church doing in Africa? The projects in the list which follows give a good indication of the form of our mission. These projects, which have been planned by the various dioceses and provinces of the Church in Africa, reflect the trend toward developing independent self-governing dioceses, with full African leadership. Church in Africa must become a Church of the people, directed by them and responsive to their needs, if it is to remain a truly positive force in their lives. The many agricultural and evangelistic projects show that the Church is deeply involved in the vital process of teaching the new skills and attitudes which will give Africans themselves the means of enriching their material and spiritual lives. Through projects such as the training of teams for Christian Rural Service in Uganda and the Million-Acre Settlement Scheme in Kenya, we can read the Church's commitment to a rural ministry. Through such projects as the development of a diocesan office in Western Tanganyika and the request for the building of "group area churches" in South Africa, we can see the Church's equally determined commitment to planned diocesan and provincial life. Such projects as the Port Harcourt Scheme and Lagos projects in Nigeria and the Greater Kampala project in Uganda bear witness to the Church's growing commitment to an urban industrial ministry. Finally, we can see in the Liberia and Malawi projects that the Church must continue to shoulder a major responsibility in the fields of education and medical work.

The turbulent changes within Africa today overtax the limited resources of the Church and its many dedicated workers. To continue to play the vital role it is assuming in shaping the Africa of tomorrow, the Church must receive our fullest support. We earnestly hope that in 1967 we shall be able to commit approximately \$595,000 in specific support to the projects in the following list.







ND 0 110 TO	COST OF	TOTAL ASKING* (including	For personnel, salary, and travel expenses for the center (AF/C/67/3)	\$1,680	\$2,184
PROJECTS  Botswana	PROJECT	30% fund)	For St. Luke's Hospital— Nurses' salary	1,400	1,820
For a suffragan Bishop in Gaberones—			For increased operating costs	2,100	2,730
For recurrent costs For the Bishop's salary	\$1,400 2,240	\$1,820 2,912	For housing and increased building costs (AF/C/67/11)	8,400	10,920
For a house and Land Rover (AF/C/67/6, Matabeleland)	17,640	22,932	MAURITIUS  For a church hall at St.		
GAMBIA			Barnabas' School	4,200	5,460
To provide a church in Serrekunda, in a new housing area (AF/W/67/1)	2,800	3,640	For part of a teacher's salary (MAD/67/4)	672	873
For a rectory at All Saints', Conakry, Republicque de	9 900	2.640	NIGERIA  For a lay training center and industrial training school in		
Guinee (AF/W/67/2)  To provide a Land Rover for the Bishop (AF/W/67/3)	2,800 4,200	3,640 5,460	Surulere (AF/W/67/5, Lagos)  For the diocesan share in	8,400	10,920
To provide a salary for a pries to serve a new housing area		3,400	building Ogwa Community Hospital (60 beds) (AF/W/67/8, Owerri)	8,400	10,920
at Kombo (AF/W/67/4) KENYA	1,500	1,950	For Port Harcourt Scheme (AF/W/67, Niger Delta)	30,000	39,000
For support of a team for primary evangelism (AF/E/67/5, Nakuru)	5,600	7,280	RHODESIA For training of the laity (AF/C/67/2, Matabeleland)	5,600	7,280
For Million-Acre Land Settlement Scheme (AF/E/67/6, Provincial)	22,400	29,120	For support of a Suffragan Bishop in Umtali (AF/C/67/4, Mashonaland)	8,400	10,920
LIBERIA For construction, personnel and program support for school, Cape Palmas (LIB/67/1)	60,000	78,000	SIERRA LEONE  For the Kenema Project, to provide budget and staff for lay training (AF/W/67/9)	8,400	10,920
For construction at Bravid Harris School, Monrovia (LIB/67/2)	60,000	78,000	SOUTH AFRICA  For support of a medical missions officer to recruit staff and raise funds locally for the		
MADAGASCAR AND MAURITIUS To provide for travel expenses for Provincial Council Meet-			Province's 18 mission hospitals and related institutions (AF/S/67/1, Provincial)	7,000	9,100
ings (MAD/67/3)	2,800	3,640	For churches in group areas (AF/S/67/13, Provincial)	42,000	54,600
MADAGASCAR For repair of students' residences at the Theological College, Ambatoharana (MAD/67/1)	2,800	3,640	To provide agricultural machinery, such as tractors, seeders, threshers, in the Thaba' Nchu Reserve (AF/S/67/3, Bloemfontein)	5,600	
To provide two small cars or trucks (MAD/67/2)	4,200	5,460	For support of clergy and catechists in Ovamboland		7,280
MALAWI For ordination training (AF/C/67/1)	1,680	2,184	(AF/S/67/5, Damaraland)  To provide a church for the African congregation of St. Cyprian, Tsumeb, South West	8,400	10,920
For a diocesan center, Lilongw (Capital Need)	7e 32,200	41,860	Africa (AF/S/67/6, Damaraland)	5,600	7,280

<sup>\*</sup> See Introduction for explanation

For an experiment in group	1		For a planning survey	\$2,380	\$3,094
ministry, bringing together seven parochial districts			For a staff house For classrooms and	7,000	9,100
(AF/S/67/7, Kimberley and Kuruman)	\$11,200	\$14,560	quarters for married students	10,220	13,286
Towards building two churches in the Bantu Reserves at Platreef and			For 40 scholarships (\$560 each) (AF/U/67/1, Provincial)	22,400	29,173
Mapela, in the Northern Transvaal (AF/S/67/9, Pretoria)	3,500	4,550	For post-ordination training (AF/U/67/2, Provincial)	2,100	2,730
TANZANIA For a diocesan office and a			To provide a house for the Provincial Youth Worker (AF/U/67/4, Provincial)	14,000	18,200
church hall—  For a capital grant	11,900	15,470	To train teams for Christian rural service in eight dioceses		
For recurrent costs (AF/E/67/2, Morogoro)	700	910	(AF/U/67/8, Provincial)  For a Provincial Salaries Fund	2,800	3,640
To set up four administrative regions for pastoral oversight—			to assist dioceses in employing highly qualified personnel	4.000	7.460
For a capital grant	9,240	12,012	(AF/U/67/9, Provincial)	4,200	5,460
For recurring costs (staff training) (AF/E/67/7, Southwest Tanganyika)	560	728	To provide house furnishings, a car and its operating costs for a Provincial Education Adviser (AF/U/67/16, Provincial)	6,440	8,372
To complete a diocesan office (AF/E/67/8, Western Tanganyika)	840	1,092	To provide travel expenses and secretarial help for a Provincial Medical Board serving 12	0,110	0,072
For primary evangelism in three new centers (AF/E/67/9, Western	0.400	4.550	hospitals (AF/U/67/18, Provincial)  Towards a storied office	700	910
Tanganyika)  To establish centers at Bukuba and Mbamba—	3,500	4,550	building to be erected on Church land in the center of Kampala (AF/U/67/19,		
For a capital grant	5,880	7,640	Provincial)	14,000	18,200
For recurring costs (AF/E/67/10, Western Tanganyika)	588	764	To provide land for a church in Kigali, the capital of Rwanda (AF/U/67/14, Rwanda)	14,000	18,200
For travel expenses for evangelist team (AF/E/67/11, Western Tanganyika)	235	305	For support of an overseas training program (AF/U/67/3, Rwanda)	8,400	10,920
To develop two centers at Kilgoma and Kahama (AF/E/67/12, Western			For assistance towards a salary for an Executive Secretary for Greater Kampala, to coordi-		
Tanganyika)	700	910	nate the Church's administra- tion and long-term planning		
For primary evangelism in an industrial area — Mwazana (AF/E/67/13, Victoria			in Uganda's capital (AF/U/67/11, Namirembe)	2,800	3,640
Nyanza) To provide a hostel and con-	5,600	7,280	ZAMBIA For support of a Stewardship		
To provide a hostel and conference center in the town of Tanga (AF/E/67/14, Zanzibar			Director— Recurrent costs	1,960	2,548
and Tanga)	11,200	14,560	Capital for house, office, and second-hand car	11,200	14,560
UGANDA, RWANDA AND BURUNDI			(AF/C/67/8)		
To develop Bishop Tucker College, Mukono, the Pro- vincial Theological College,			For support of an Archdeacon— For salary For recurrent expenses For house and car	1,736 7,000 11,760	2,256 9,100 15,288
and to provide scholarships for the training of ordinands—			(AF/C/67/9)	11,700	10,200

Every Episcopalian should assume the initiative for making certain that the projects listed here are reviewed by his parish, and that the parish or diocese selects those through which it will participate in the life of a sister Church this year. Where the financial need listed is too large to be underwritten entirely by an interested parish, the parish should plan, through the diocese or the national church, to join with others in meeting the total need.

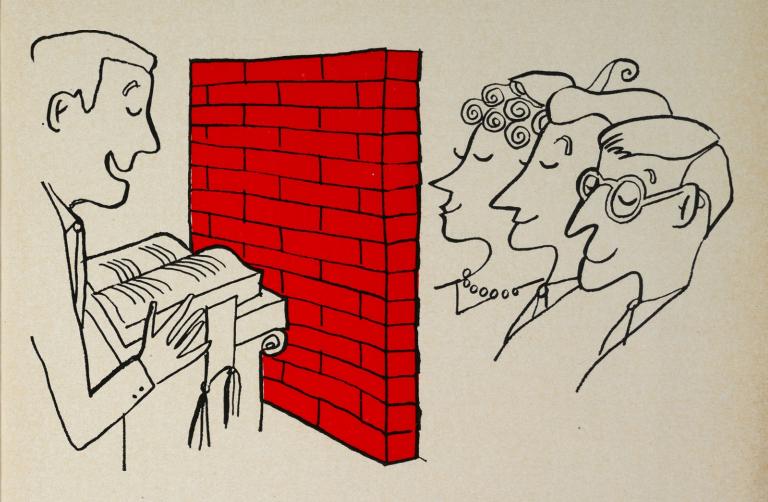
Information about each of the projects is available from the Overseas Department, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017. A directory of all the unmet projects is also on hand in each diocese.

Background materials on partnership projects have been sent to every parish. These include the brochure Our Immediate Responsibility — Projects for Partnership, a poster for display in the parish, and informational pamphlets on regions of the Anglican Communion. Additional copies of these materials as well as of this insert can be obtained by writing to the Overseas Department.

The wish to undertake a project or group of projects should be communicated at once by the diocese to the Overseas Department. The official commitment to the projects is then made by the Director in the name of the Church, through the initiative of the diocese or people concerned.

This insert has been produced by the Mutual Responsibility Commission.

Bound in The Episcopalian, February 1966



# The Lesson Reader's Lament

Here is one parish's answer to the problem of the vacuum-packed lectern.

Anyone who has had a dream where he is desperately trying to communicate important information to those who will not listen, or cannot hear, can appreciate how it feels to read the Bible from the lectern on Sunday morning. Between "Here beginneth . . ." and "Here endeth . . ." any block of pious language might do, providing the verbs end in "-eth" and the proper names sound like something out of a New England genealogy.

The question is: does it matter?

If the listener is not an antiquarian, what is there to concern him in prophecies of victory, or defeat, in wars whose weapons have long since rusted away, or in the bloody acts

of the kings and rebels of an alien speech and nation? What besides date distinguishes these ancient acts of violence from the modern violence in the Gaza strip and beside the Mandelbaum gate?

Such is the action of the Holy Spirit that one might be saved even without knowing who Moses was—and we may well hope so, since there is a wide gap between knowing that Moses was a character in Jewish history who had something to do with a burning bush and the Ten Commandments, and knowing who he was in the long course of events that culminated at the cross.

At the very least, when we become aware of Jezebel eaten by dogs in the streets of Jezreel so that only the palms of her hands and the soles of her feet were left, we can no longer regard the Hebrew-Christian faith as a soothing syrup concocted by kindly old monks in the tranquillity of a cloister.

But the words from the lectern reach the ears in the pew and nothing happens. Marvelous acts and confrontations are related. There are treachery and murder. Screams three thousand years old rise from the pages of this book. And the listeners sit unmoved. Instead of touching springs of compassion and terror and awe, the words fall into the wellworn grooves of Sunday piety and slide harmlessly away. Nothing is

# THE LESSON READER'S LAMENT

touched because the words come across that gap between lectern and pew not as life, but as "Scripture," something to be read on Sunday morning. The Bible has an outside, but no inside.

Even so great a passage as Isaiah 40, "Comfort, comfort my people, says your God. Speak tenderly to Jerusalem, and cry to her that her warfare is ended, that her iniquity is pardoned, that she has received from the Lord's hand double for all her sins," has little meaning taken by itself. Without the Babylonian exile, without the concept of "Second Isaiah," the passage is so much soothing noise. The reality of the passage is that its tenderness came in the midst of harshness, that it is directed

to a people in exile who must be brought to understand that their suffering is at the hand of their God. It is not the assertion it seems to be, that "God's in his heaven and all's right with the world."

With all this in mind, we at St. Thomas' Church, Eugene, Oregon, have begun the custom of reading brief introductions to the lessons at Morning Prayer. The purpose of these introductions is not to serve as a course in "Bible," but to make the hearers aware that these appointed lessons do not exist in a vacuum, that once they were wet ink under the hand of writers who were moved by the circumstances of history as well as the inspiration of God.

The only efforts toward scholarship in these introductions is not to lie to the people. It is assumed that brief references to documentary theories will not be beyond the range of their intelligence, and that if they are told, as they were on the fourth Sunday after the Epiphany, that the book of Deuteronomy was conveniently discovered in time to reinforce the reforms of Josiah and was probably not written by Moses, they will not lose their faith.

Bits and snippets of Scripture are as frustrating as fragments of conversation heard in an elevator: "... only last week. So John told Lucy that if she ever did that again he would simply have to give it all up. Of course, Jane and Bill could probably . . ." Our experiment in introductions to Scripture reading has not tried to do more than identify "John and Lucy" and the problem in which they are involved-with perhaps some of the speculations on how these personages and their problems came to be reported. The aim is modest-and is achieved. The people at St. Thomas' do listen to what is read from the lectern.

# Before the Lesson: Some Examples

Genesis 28: 10-19. Genesis, the first book of the Old Testament, is the book of beginnings. Under the names of various patriarchal individuals, it describes—with fair accuracy, according to archaeological findings—the wandering of the primitive Hebrew tribes. The story of Jacob's ladder is of the type used to establish ancient place-names, in this instance "Beth-el" or the "House of God."

I Samuel 2: 1-10. The two books of Samuel are classed by modern scholars as among the historical books of the Old Testament, although in Jesus' day they were referred to as among the "former prophets." With the two books of Kings, they form a continuous and, on the whole, accurate, historical narrative of the Jewish kingdoms up to the time of the fall of Jerusalem before Nebuchadnezzar and the beginning of the Babylonian captivity. The portion of Scripture appointed for today is Hannah's song of thanksgiving for the birth of Samuel.

I Corinthians 12: 1-11. The correspondence of Paul with the Corinthians was carried on while Paul was at Ephesus in the years 54-56 A.D. His first letter, from which today's lesson is drawn, is his response to questions regarding practical

matters which he had received from the Corinthians. He had heard also that the Corinthian Church was split by factions and corrupted by immorality. His attempts at reproof in this letter angered the church and led to several subsequent letters grouped together as the second letter to the Corinthians.

Romans 12: 6-16. Paul had long planned to visit the city of Rome, but found that his plans were continually frustrated. His letter to the Romans was written, therefore, to a congregation he had never seen to prepare them for his visit, and it becomes a statement of faith on Paul's part. It has served the Church ever since as a kind of manual of early Christian theology. Beginning with chapter twelve, he presents a practical summary of the Christian's duties in the world, the state, and the church.

Ephesians 4: 17-32. The church in Ephesus was a church with which Paul had been intimately associated, yet the letter to the Ephesians is a rather impersonal tract, and in some of the best manuscripts the introductory words "to the saints which are in Ephesus" are missing. This has led some scholars to suppose that the letter was in fact a kind of tract, a form letter, sent to all the churches, with the name of the church filled in as needed. The theme of the letter is that Christians, as members of that body, have a special moral obligation.



# Major MRI Grant Goes to Japan

Two significant Partnership Project grants—one major, one modest—by U.S. Episcopalians brought special new year joy to Japan, Melanesia, and the Episcopal Church's Mutual Responsibility Commission.

The Diocese of Massachusetts, in the largest single MRI project gift so far from one Anglican Church to another, is giving \$350,000 to the Church in Japan—the Nippon SeiKoKai. The gift, half of the total capital fund needed, will help provide a formal retirement plan for clergymen and lay workers. The Japanese Church has not had such a plan in its thirty years of independence.

Currently Japanese clergymen contribute the equivalent of \$1.94 monthly to a special fund and, with the help of small grants from other church groups, receive approximately \$26 per month if they retire. As this barely provides food for survival, priests are forced to work far past retirement age. The full \$700,000 pension request by the Nippon SeiKoKai was a priority project in the 1965-66 MRI Partnership list.

Presiding Bishop John E. Hines, in announcing the gift to Japan, said he hoped the remaining part of the fund would be met by members of the American Church. The Nippon SeiKoKai expects to set up its pension fund this year.

Massachusetts' action came as the result of a decision to "tithe" the efforts of a diocesan capital fund drive. The people of Massachusetts are presenting this gift in "responsible partnership," Bishop Hines said, "by giving to others the tithe of what they are raising for themselves . . . by undertaking a great objective which could not be

dealt with in small fractions, and by using the experience and ministry of lav people. . . ."

Bishop Anson Phelps Stokes of Massachusetts, in cooperation with Tokyo's Bishop David M. Goto and Episcopal layman Ernest Moorhead, planned the carrying out of the project. Mr. Moorhead, a senior actuary of the New England Mutual Life Insurance Company and treasurer of St. Andrew's Church, Wellesley, went to Japan at his own expense to work out final details.

Another MRI gift, the first response to the 1967 Projects for Partnership (see insert, center of issue), came from the women of Grace Church, Plymouth, North Carolina, in response to a request from Honiara on Guadalcanal Island, Melanesia.

The women have already sent a check for \$225 as their share of a new rectory at Honiara. The house (cost, \$8,960) is needed in an area of growing population for the priest in charge of a new parish church.

# After the Flood, The Sun Returns

In Gavinana, Italy, small cards are tacked to many doors. The cards give the current addresses of the former occupants. Approximately 10,000 families have been forced to leave their homes until summer as a result of the raging water that poured into Florence, Italy, in mid-November.

St. James' American Church, Florence, was another of the flood casualties. Restoration will cost at least \$20,000. Mr. F. Gordon Morrill, secretary of St. James' vestry, sent the following report:

"A good many people have worked very hard . . . moving tons of mud, water-soaked books, fuel oil, broken and unglued furniture, and all sorts of miscellaneous trash. . . .

"We have men working eight hours every day to put things back in some semblance of order and cleanliness. I even had a bulldozer and tractor loading equipment in the yard . . . getting rid of six inches of mud on the drives and walks as well as the piles of trash. . . .

"The garden all vested in black



Muddy, stained curtains, soggy books and rugs, and a clear flood line are aftermath of damage to St. James' American Church, Florence, Italy.



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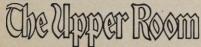
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# WORLDSCENE

oil is truly macabre . . . one look at the garden will keep people away till spring, so it must be rooted and replanted. Of course, we have no heat . . . but if the electric power returns, we can use the new electric heating system to keep parishioners warm or pseudowarm. . . ."

To cope with the cleanup operation, several organizations have banded together. The American Pro-Cathedral in Paris sent aid, and the Presiding Bishop's Fund for World Relief allocated a token grant of \$1,000, and is trying to fill additional requests for civilian aid.

Contributions, which are taxexempt, can be made through the Flood Relief Committee, Ladies' Guild, St. James' American Church, Via Gioberti, 34, Florence, Italy.

Mr. Morrill reports further on the Florentine tragedy: "The people are magnificent, and I repeat magnificent. The first days stunned and grey, but now the sun has returned . . . [they are] working cheerfully from sunup till sundown . . and despite the tragedies, the deaths, the ruination, everyone is as 'polite as a Florentine,' helpful, friendly, and cheerful."

# Executive Council: What Is Voluntary?

How does one define a "voluntary commitment"? Should the Church use program funds for voluntary special offerings? These two questions provided the opportunity for important debate and major action at December's abbreviated full sessions of the Church's Executive Council at Seabury House, Greenwich, Conn.

The Church's response to the "pre-MRI" Partnership Projects for the years 1965, 1966, and 1967 brought up the matter of "voluntary commitment." In 1964 the Church's governing body, General Convention, set "voluntary" goals for the Partnership Projects of one million dollars in '65, two million in '66, and three million in '67. As of the end of the second year, the whole Church had taken up only some \$2,200,000 of the three-year total of \$6,000,000. With Churches over-

seas needing this support desperately, and counting on it, could the American Church just hope that the funds might come in this year?

Although the Council expressed differences about what General Convention really committed the Church to, they answered a solid "no" to business as usual. They authorized a series of regional interpretation conferences on Partnership Projects in order to stress the urgency of meeting the Convention's six-million-dollar request, voluntary or not.

News that the 1966 Church and Race Fund had realized only about one half of its \$100,000 goal triggered the second debate. In a resolution, Council was asked to vote \$35,000 out of undesignated program funds to meet Church and Race Fund obligations. After lengthy discussion, this resolution was voted down as a matter of policy. A large majority of the Council seemed to be in agreement with one member who said, "I have to vote against it, but I will go home and double my efforts on behalf of the Fund."

Council did, however, approve the use of funds from three small legacies for Negro work to support the Delta Ministry project. And it requested General Convention to consider including the Church and Race Fund in the General Church Program next year and as long as needed thereafter. The Council also took other MRI-related actions.

- The MRI projects in Projects for Partnership, 1967 (see insert, center issue) were adopted as part of the official overseas program of the Church.
- The Council also resolved to set before the Church the need for the voluntary additional contribution of 30 percent of the dollar value of each of the above projects. This "30 percent Fund" is for needs not possible to foresee in the planning process, or which have not been met.
- Companion Diocese relationships between Oklahoma and Central America, and Newark and Liberia, were extended until October, 1969.
- At the request of the Presiding Bishop, a study of the Office of Presiding Bishop is being made by the MRI Commission's Committee on Structure and Relationships.

Continued on page 59

# WORLD HUNGER: A LOSING BATTLE?

Two young men, each in his early thirties, each with a wife and young family, skipped lunch today.

One, an American factory worker, will go home and say, "What's for dinner? We were so busy we didn't even stop to eat, and I'm starved."

The other, a farmer in India, lies on a bed of rags. His eyes are glazed, his body emaciated. "I can't remember the last time I had something to eat," he says, and he does not know when or if the next meal will come. After three years of drought, and repeated crop failures, he has little hope that tomorrow will bring food.

The two young men illustrate what hunger means in today's world: for each person who has enough to eat, another is perpetually underfed. In other words, half of the world's 3,360,000,000 inhabitants are hungry. Each day, almost 10,000 people die of malnutrition and the host of illnesses that invade the undernourished.

In human terms, this is the tragedy of a starving child, or an old man begging, or a mother rummaging through a garbage pile to find food for her family.

In terms of the present and future of mankind, however, world hunger presents a crisis of almost unimaginable dimension. A London editorial writer, commenting on the seriousness of India's food shortages, expressed the problem in these prophetic words: "We are in the presence, perhaps, of a turning point in human affairs so immense that we do not perceive it."

More and more, church leaders, statesmen, sociologists, and other expert observers are warning that—despite all the other tensions and complexities confronting the twentieth

century—the problem of world hunger is the most crucial of all.

They also warn that we seem to be losing the battle. One major reason is that the underdeveloped countries in Southern Asia, Africa, and parts of Latin America which are most in need of food are least able to produce it.

In some areas, farming methods are the same as they were before Christ was born—a stick for a plow, irrigation unknown, crop rotation unheard of. In parts of Southeast Asia, it takes seven hours to process 20 kilograms—a little more than 44 pounds—of rice. In the "other half of the world"—Canada, the United States, Western Europe—the same job takes seven minutes. Thus, in the countries where as many as 60 percent of the populace may suffer from malnutrition, only 35 percent of the world's food supply is harvested.

Along with lack of knowledge and equipment to utilize modern farming methods, the still-developing nations are exploding in size. It has been said that every time the clock ticks, three new babies are born—and two of them will probably grow up hungry if they survive.

At present, more than 40 percent of the population in these countries is under 15 years of age. By 1980, unless population control efforts are markedly more successful than they have been to date, the world's population will reach the four billion mark; by the year 2000, it will exceed six.

#### Twins of Terror

Hunger and poverty are identical twins. But it is difficult for most of us who live in the world's prosperous regions to realize what "poor" really means.

The noted British economist, Bar-

bara Ward, gives this graphic description of poverty in her book, The Rich Nations and the Poor Nations:

If you fix the level of wealth of "wealthy" communities at a per capita income of about \$500 per year, then 80 percent of mankind lives below it. It is chiefly . . . around the North Atlantic that we find levels of income above the \$500 mark. . . . the mass of mankind live well below the income level of \$500 per head per year; and in some countries—one thinks particularly of India—per capita income may be as low as \$60. . . .

#### Degrees of Caring

In recent decades, we have become increasingly conscious of the interdependence among all the people of the world. Perhaps the hardest, starkest lesson came during World War II, when human deprivation became a reality to millions of people.

Today, the crisis in human need is far more acute than in those terrible World War days. It is more difficult to comprehend because the causes are veiled in the subtle build-up of circumstance and change.

The world hunger crisis must be understood, and a more determined battle fought against it, for as many reasons as there are hungry people. For Christians, this mandate is basic. All of the world's citizens must also face the crisis as one that belongs to everybody.

"It is not only a problem for the half of the world's population who are underfed or ill-fed or both," writes Mr. Melvin B. Myers, a church executive who is an expert on world relief programs. "It is a problem for those who are well-fed and whose economies and social structures are threatened by the unrest, the eco-

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## WORLD HUNGER

nomic chaos, and the social and political breakdowns that are the inevitable results of empty bellies."

## **Taking Steps**

For the individual Christian, the task of responding to so massive a problem can be confusing. Many thousands serve directly as short- or long-term volunteers in areas where help is needed—including the United States.

- ► Others respond to the appeals of their Churches. For Episcopalians, this opportunity comes the year around through the Presiding Bishop's Fund for World Relief, 815 Second Avenue, New York 10017. It also comes through the programs of Church World Service, which in its twenty-year history has sent a remarkable total of four billion pounds of aid—food, clothing, self-help tools, medical supplies-to people throughout the world. Roman Catholic, Lutheran, Jewish, and other religious agencies have responded to human need for many years, as have many secular humanitarian agencies.
- ► The old concept of "foreign missions" is dying a natural death. No longer do we hear the classic story of the well-meaning church ladies who sent tennis equipment to a destitute African mission. At the same time, however, the simple chore of saving still good—but no longer worn—clothing for someone else is a form of service still desperately needed. Most communities have pickup points for used clothing.
- Even at the dinner table, the Christian can create new answers for old problems. "I really shouldn't eat this, but I hate to waste food," is standard mealtime conversation in many homes. Instead of "saving" food this way, wouldn't it be better to fix a little less, chop the food budget by a few dollars—and maybe support another family for a week with money saved from these unpurchased "leftovers" and sent to the Presiding Bishop's Fund?

Equally important is the Christian's need to educate himself, to try to understand his role in the world. Today our planet echoes more loudly than ever with the ancient but ever present call: "Lovest thou me? . . . Feed my sheep."

—B.G.K.

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# WORLDSCENE

Continued from page 56

Chief aims are to close the gap between the image of the job, and the job; give the Presiding Bishop more time to be a bishop to bishops and the Church as a whole; find ways to ease the heavy administrative load of the office.

In other actions, the Executive Council:

- Accepted a report from their special stewardship committee urging and outlining a program of stewardship education, to be initiated at once and to carry on until at least 1970, headed up by a stewardship executive to be appointed as soon as possible. "Unless we have a real structure for stewardship, we cannot move ahead," the committee said.
- Reminded the Council that "A Statement About Stewardship," prepared by the Committee and approved by the House of Bishops (see January issue) is now a Position Paper for the use of the whole Church.
- Voted the Department of Communication as the new name, effective immediately, of the Executive Council's former Department of Promotion.
- Welcomed Criteria for a Viable Diocese, a report from a special committee on diocesan boundaries. "Diocesan boundaries are no longer—if they ever were—matters only of geography and politics," says the report, which goes on carefully and creatively to analyze this problem and set out guidelines for the use of the Church.
- Affirmed an important policy decision in regard to grants from Executive Council. Criteria for making such grants were recently formulated by the Home Department for its own use. The Council's Directors felt that they were applicable to the whole Council and presented and adopted a resolution to that effect. In part, it sets up categories for aid to jurisdictions for their "base budgets," to use as they believe best; for "particular projects"; and for institutions.
- Ratified the Articles of the Great Plains Inter-Religious Commission to which regional representatives will be appointed. The Episcopal

The 1967 17th Annual

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# WORLDSCENE

Church has worked with this inter-

denominational, interdiocesan, and interprovincial independent agency for several years, developing service to a ten-state area on a regional basis. The United Church of Christ and the United Presbyterian Church have already ratified these Articles; similar action by Lutherans (Missouri Synod), Southern Baptists, and Roman Catholics is anticipated. • Approved the proposal of the Rt. Rev. Francisco Reus-Froylán, Bishop of Puerto Rico, to add an "Extended Care Facility" to St. Luke's Hospital in Ponce. Estimated cost is \$540,000, of which 75 percent is expected to come through Federal funds. The remaining amount will be raised locally, as was the case with a new maternity wing completed last year.

- Appropriated \$25,000 for renovating the Episcopal Day School in Robertsport, Liberia. Constructed in 1923 as a hospital, the building provided the first medical care in West Africa. Although some remodeling was done in 1946, rafters and flooring are now in perilous condition. Plans are for ten classrooms, with a kindergarten on the front porch. Toilet facilities, now nonexistent, will be included.
- Heard from the Rt. Rev. Arnold M. Lewis, Suffragan Bishop for the Armed Forces, that some Episcopal, Lutheran, and Roman Catholic chaplains were, under battle conditions and when there was no other chaplain available, inviting men of Churches other than their own to receive Holy Communion at their services.
- Elected Dr. Charles D. Willie, Associate Professor of Sociology at Syracuse University, to succeed Dr. Albert Jacobs, president of Trinity College, Hartford, Connecticut, as a Council member. Dr. Willie is a member of Grace Church, Syracuse, and active in the Church's joint urban program.

# Diocesan Editors Receive Awards

Ruth Malone, editor of the Diocese of Pennsylvania newspaper, *The Church News*, received the William E. Leidt Award for the best

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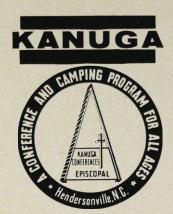
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article on a religious subject appearing in a general circulation magazine.

Mrs. Malone, a former associate editor of THE EPISCOPALIAN, received an illuminated scroll and \$100 for two articles appearing in Greater Philadelphia Magazine, a monthly. The award was made by Presiding Bishop John E. Hines at the December meeting of the Executive Council.

► Four diocesan newspapers and magazines won the fifth annual Presiding Bishop's Awards for excellence in diocesan publications. The competition is sponsored by THE EPISCOPALIAN.

The Episcopal New Yorker (New York), Advance (Chicago), The Jamestown Churchman (Southern Virginia), and The Newark Churchman (Newark) were honored for the best newspaper, the best magazine, the most improved newspaper, and the most improved magazine, respectively. The judging was under the auspices of the University of Indiana's School of Journalism.

Editors of the winning publications are Mrs. Gloria M. Lambson, New York; Mrs. Marion Q. Wiegman, Chicago; Mr. David M. Kippenbrock, Southern Virginia; and the Rev. A. Stewart Hogenauer, Newark. The Presiding Bishop presented the awards at the House of Bishops meeting in Wheeling, West Virginia.

## NAT COLE HONORED

The late Nat "King" Cole, an Episcopalian (see March, 1962, issue), was honored recently at a dedication ceremony in the Diocese of Los Angeles. The popular performer, whose wife attended the dedication ceremony, was active in youth affairs in the diocese. A dining hall at Camp Stevens, the diocesan camp for which Mr. Cole once gave a benefit performance, was named after him.

# The World Council: A New Leader

Neither Pope John XXIII nor the World Council of Churches started the ecumenical movement, Dr. Eugene Carson Blake, new Council general secretary, said recently as he formally assumed his

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The Mystery of Christian Healing

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Mrs. Neal's new book is a unique blend of challenge and comfort—challenge to the skeptic and non-believer with comfort and inspiration for the hurt, broken, and disturbed. Drawing on her experience in the healing ministry, the author uses many examples of physical, mental and spiritual healing to lead the reader on to examine his own religious faith.

# The Rt. Rev. Wilburn C. Campbell, Bishop of West Virginia, says:

"WHERE THERE IS SMOKE reveals the fire of the Holy Spirit which has always purged the dross of sin depriving the sick of the wholeness of a healthy relationship with God. Emily Gardiner Neal's personal experience adds an eye-witness dimension to the Church's ministry of healing."

## Ethel Tulloch Banks, Editor of SHARING Magazine, says:

"This book contributes valuable findings as to prayer, meditation and healing ministrations that the author has proved in recent years during her healing missions, together with reports of healing that have taken place.

"The reader will finish the book with Thanksgiving to the author for sharing so generously of the understanding she has acquired for the healing of body and mind and soul."

# The Rev. Osborne R. Littleford, Rector of St. Michael and All Angels Church, Baltimore, Md., says:

"Where There's Smoke," has the capacity to reach, cultivate and challenge the intellectual doubter as well as the indifferent, the smug and the satisfied.

"Mrs. Neal shows herself in this book to be a first-class student of Holy Scripture, and she has discovered for herself the purifying agent of the Holy Spirit, which reveals itself to her in the flames of contrition, suffering and reconciliation."

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# WORLDSCENE

post. "The movement began and continues essentially in the aspirations and faith of people."

**Dr. Blake** cited three areas of immediate importance to the World Council, which includes more than 200 member Churches. They are: making the Council truly ecumenical; enlisting Roman Catholic cooperation on world problems such as peace; and getting the Church "out of itself and into the world."

"The World Council of Churches and all churches including the Roman Catholic have an opportunity—if they are free and creative enough—to give some direction to the desire of Christian people everywhere to make their faith once more central in the life of man," Dr. Blake said.

"The Council is not interested in unity for the sake of unity," the new executive pointed out, "but in unity combined with reformation and renewal of the structures and life of the Church so that Jesus Christ may be presented with power everywhere."

The Church Times, leading independent newspaper of the Church of England, expressed confidence in Dr. Blake's ability to carry out the work of the WCC. He "has plenty of experience in interchurch discussions and negotiations," a Times editorial stated, "and has shown himself an able diplomat."

# Church Giving Rises: Episcopalians Third

Church giving hit the highest figure in 45 years during 1965. Members of 44 Christian denominations in the United States and Canada gave over \$3.3 billion for all purposes.

• The statistics released by the National Council of Churches show that of the United States total, the overall per-member giving figure rose from \$72.04 in 1964 to \$77.75 in 1965. Among major communions, Episcopalians ranked third in per-member giving for all purposes—with \$106.80. The Reformed Church in America—with \$131.57—was the highest, and the Presbyterian Church in the U.S. (Southern), second with \$118.72. In giving to overseas mission, how-

ever, Episcopalians, with a permember figure of \$2.58, were only sixth among major U.S. bodies reporting.

• Compilers of the statistics warned that these figures were not absolute, but merely indicative of trends. For the first time, giving figures were based on communicant, or "full," memberships of the Churches participating in the survey.

• The National Council survey estimates that with comparable figures from Roman Catholic and Eastern Orthodox sources, combined giving of the three major branches of the Christian Church exceeded \$5.5 billion in 1965.

# Canon Pepper Ends 30 Years' Service

A man so devoted to social concerns that he met his wife-to-be in jail retires this month as head of Executive Council's Department of Christian Social Relations. The Rev. Canon Almon R. Pepper met Miss Alpha Larsen—the future Mrs. Pepper—when she was head of Cleveland's women police and he was working with inmates in Ohio's prisons.

Canon Pepper has held his Ex-



ecutive Council post since 1937, with periodic breaks to attend such international conferences as the World Council of Churches first Assembly in 1948, and the Beirut Conference on Arab Refugees in 1956.

Born in Sheboygan, Wisconsin, in 1899, he was graduated from

Perhaps in the year 2065 no one will be hungry.

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# WORLDSCENE

Kenyon College, Nashotah House, and the New York School of Social Work. Ordained priest in 1924, he served in many hospitals and prisons as chaplain of the New York City Mission Society before going to Ohio in 1930. For six years he was executive secretary of the Diocese of Ohio's social service department, and for three of those years also rector of Grace Church in Cleveland.

Under his leadership, the Department of Christian Social Relations has grown from a one-man operation to a major program arm of the Episcopal Church.

The Department has pioneered in the study of alcoholism and in urban-industrial work. Under Canon Pepper's administration, it has also been a leader in world relief and interchurch aid through the Presiding Bishop's Fund for World Relief, Church World Service, and the World Council of Churches.

# Church and Race: Day for Sharing

On Brotherhood Sunday, February 12, many Episcopal churches across the country will appeal to their congregations to support the 1967 Church and Race Fund. The goal is \$100,000.

Money raised for this Fund will be used to grant emergency aid for persons and projects confronted with racial tensions. Last year Texas, Pennsylvania, Mississippi, Virginia, Alabama, and Illinois received grants for such projects as pastoral work among poor whites in the South and ecumenical programs in racially troubled areas of the North.

Grants were also made to Episcopal churches, day schools, and diocesan projects, as well as to individuals where commitment to civil rights caused serious, personal emergencies. Part of the Fund supported the Mississippi Delta Ministry, an ecumenical program designed to increase Negro literacy and voter awareness.

## Holly in A Cassock

"The older boys find her an attractive addition to their group; however, I did hear some murmurings among the younger boys," the



Rev. John W. Downing, rector of St. Alban's Church, Arcata, Calif., says.

He's speaking of the first female acolyte the church has ever had—Miss Holly Hunt. Soon after her confirmation Miss Hunt asked if she could become an acolyte. She took the training and now takes her regular turn assisting the rector.

# Holy Communion: Changing Discipline?

When your visiting Presbyterian Aunt Cynthia goes to church with you on Sunday morning, does she feel that she must stay in the pew while you go up to receive Holy Communion? If so, she probably is acting on an uncertainty about whether she ought to be welcome. Your aunt is not alone.

The ecumenical pain threshold in America's divided churches is lowest at the Communion rail. The Episcopal House of Bishops attempted to ease and clarify the situation in St. Louis over two years ago when it asked the House of Deputies to join it in recognizing "... that all Christians duly baptized by water in the Name of the Holy Trinity and qualified to receive the Holy Communion in their own churches should be welcomed as guests at the Lord's Table in all Christian Churches. ..."

The Bishops asked the Deputies to adopt this principle and instruct the Standing Liturgical Commission to work out Canonical and Prayer

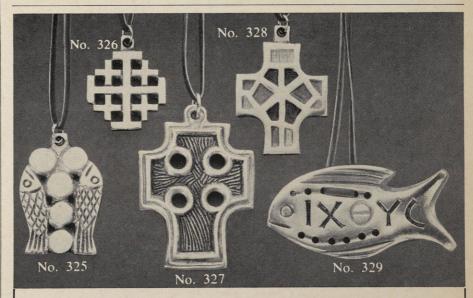
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"The Holy Communion—What It Means and How To Prepare for It" by Bishop Slattery of Massachusetts; Communicants manual for Confirmation or Easter gift. Prayer Book service. Cloth bound. \$1.25.

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# WORLDSCENE

Book changes to be adopted next fall in Seattle.

The Deputies countered with their own alternate resolution, and asked that the Joint Commission on Ecumenical Relations study the matter and report back in 1967. That request was later made.

Meeting at New York's Cathedral Church of St. John the Divine on January 5, 1967, the 32-member Joint Commission on Ecumenical Relations voted on findings of its theological subcommittee which agreed substantially with the position of the Bishops, saying in part:

"All who have been baptized in the Name of the Father, the Son, and the Holy Spirit have been made members of the Body of Christ. Those who in other Christian traditions than ours have by personal profession of faith and personal commitment affirmed their status as members of the Body may on occasion be led by their Christian obedience to wish to receive Communion in our Church.

"We believe that they may properly do so where the discipline of their own Church permits . . . not only at special . . . ecumenical gatherings . . . but also in circumstances of individual spiritual needs; and that this does not require any rubrical or canonical changes . . . "

The Joint Commission was touchy about what to call its recommendation, but they were dead sure they would not title it "Open Communion," since the popular term has too many fuzzy meanings. They ended up calling it a "Statement on Communion Discipline." The full statement will be on the agenda for Seattle in September.

# From KKK, With Love?

Among items of clothing received at the Houston, Texas, Church World Service Center recently were 26 used Ku Klux Klan robes from persons unknown. They were washed and torn into strips to be exported for bandages. The new Houston center is one of nine operated by the Church of the Brethren for Church World Service.

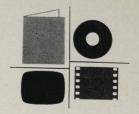
#### CALENDAR OF EVENTS

#### February

- 1 (Ignatius, Bishop of Antioch, and Martyr, c. 115)
- 2 Purification of St. Mary the Virgin (The Presentation of Our Lord Jesus Christ in the Temple)
  - 3 (Ansgarius, Archbishop of Hamburg, Missionary to Denmark and Sweden, 865)
  - 4 (St. Cornelius, the Centurion)
  - 5 QUINQUAGESIMA
  - 6 (St. Titus)
  - 8 ASH WEDNESDAY
  - 10 World Day of Prayer
  - 12 FIRST SUNDAY IN LENT
  - 12 Race Relations Sunday
- 14-16 Annual meeting, Executive Council of the Protestant Episcopal Church, Seabury House, Greenwich, Conn.
- 15, 17, 18 EMBER DAYS
  - 15 (Thomas Bray, Priest and Missionary, 1730)
  - 19 SECOND SUNDAY IN LENT
  - 19 Universal Day of Prayer for Students
  - 24 St. Matthias the Apostle
  - 26 THIRD SUNDAY IN LENT
  - $\begin{array}{ccc} 27 & (George & Herbert, & Priest, \\ & 1633) & \end{array}$

To acquaint our readers with the Lesser Holy Days authorized by General Convention for trial use, we are listing (in parentheses) the supplementary observances. If the name appears in italics, a special Epistle and Gospel have been authorized, as well as a Collect. The texts for these enrichments of the Calendar are published as Lesser Feasts and Fasts by The Church Pension Fund, 20 Exchange Place, New York, N.Y. 10005.

PICTURE CREDITS—Wesley Bowman Studios, Inc.: 9. College Studio: 13 (top). R. E. Condit Studio: 78. Edward T. Dell, Jr.: 17-19. Hi-O-Hi: 15 (bottom). Barbara G. Kremer: 27-28. John Mast: 76, 79. Religious News Service: 70.



# A Death of God Onion

Tris Murdoch's The Time of the Angels (Viking, \$5.00) is a book to be peeled like an onion. The experience, while fascinating, is distinctly unpleasant. It provides some nourishment, but its odor stays on the hands for days.

Layer one: It is a gothic tale, a bit of Ingmar Bergman between covers. Miss Murdoch chooses a surrealist setting—a fogbound rectory on a desolate building site in London. She peoples her story with characters long since on the psychological and spiritual skids, and she propels them mercilessly down the chute of doom.

The éminence grise of the plot is a priest whose dealings with the other members of his family range from tyranny to incest. Nobody is funny; nearly everybody is as unlikable as he is unlikely. There are a few fairly normal characters, but they are, from the book's point of view, ciphers. Everyone who matters is a mess.

Still, the book is tightly plotted and superbly written; the mood of unreality and gathering disaster is sustained with pitiless perfection. Fog, damp, and darkness are everywhere. Just once, somewhere after the middle of the book, the author briefly allows the sun to come out. The reader feels as if a stone has been lifted from his heart. But it is a small and cruel respite. The

blackness returns almost immediately, and worse than ever.

Layer two: It is a symbolic discourse. Carel Fisher, the all-butruined-priest (le Roi Pecheur, the Fisher King), lives in a world from which God has departed, a prey to the terrible angelic forces set loose by the loss of the oneness of the Godhead. He is left with nothing but the black vocation of being the priest of no God. The isolated rectory (no visitors are admitted-no one answers, or even reads, letters) is the diagram of the human condition. Man is cut off in the shipwreck of his sinfulness. No one from outside can get in, and no one on the inside can make a sufficient sacrifice to save anybody, not even the servant Pattie, who is the nearest thing to a real heroine. She is invited to be the Christ figure, but, in the end, even her love is not up to it.

Everyone outside the rectory is a philosophical clown, prating endlessly about disasters he cannot under-

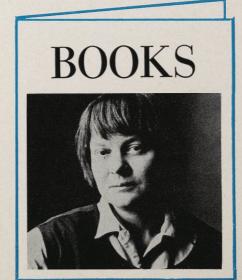
stand. Everyone inside is irremediably miserable; all secrets are known, and none can be forgiven. Life is a choice between superficiality and suffering.

The only viable alternatives are the platitude or the gaspipe. The Nutcracker Suite plays endlessly. Elizabeth, the beautiful invalid, lies in bed in a steel corset and does jigsaw puzzles; Muriel, her cousin, checks the supply of sleeping pills—and the vise slowly closes on them all. There is no balm in Gilead.

Layer three: It is an imaginative essay on the truths and the false-hoods of the new theology, and above all on the disaster which must inevitably follow the loss of the Doctrine of the Trinity. In the only long speech he is permitted, Carel Fisher speaks the truth about the death of God: namely, that if God is indeed dead, then nothing else can take His place.

Here, Miss Murdoch goes far deeper than most of the theologians to whom she refers. Carel Fisher knows the truth: "The disappearance of God does not simply leave a void into which human reason can move." It opens to man the final terror: the vision that goodness is good for nothing. The new theology is not bold; it is simply another chapter in the agelong history of the concealment of the disaster we are in.

Layer four: It is a picture of Black Sanctity. Like Black Humor, black sanctity has more blackness than anything else. Indeed, it has only the form of sanctity, but none of the joy. There is an obvious temptation to think of Charles Williams while reading Iris Murdoch. They are indeed formally quite similar. But sub-



Iris Murdoch is the author of The Time of the Angels.

## **BOOKS** continued

stantially? They are a whole universe, a whole creation, apart.

Williams turned out some fantastically wicked characters, and portrayed the heart of hell to a farethee-well. But his sinners were as nothing compared to his saints. His books reek of goodness and of the solidity of being. They are a hymn to the reality of creation. Miss Murdoch is in another league. She may even be playing another game.

Layer five: The book is a vision of the psychedelic approach run wild. It is populated by platonists and ivory-tower dwellers, who grope wildly through the insides of their heads. Poor old earth is just the couch on which we lie while we dream. Real beings—that is, things are fit only for the junk heap: The rectory is torn down in the end.

It is worth noting that it is this bypassing of the concreteness of the world that sets Miss Murdoch so far away from Charles Williams. For Williams, mere being, mere anything -just so it was something and not nothing—was one of the triumphs of the terrible goodness. He included a number of dolts and busybodies in his books, but he never set them at naught.

Layer six: It is not about the Death of God at all, but about the depth of the disaster to which the Passion and Resurrection of Christ are the answer. To be sure, Miss Murdoch portrays only the agony of the fourth word from the cross, "My God, my God, why hast thou forsaken me?"-she leaves the rest to the Christian imagination. But that may well be the mark of her genius. We are so quick, we Christians, to affirm that the Passion of Jesus is the only answer that we seldom look clearly at what it is the answer to.

The Time of the Angels, by piling shock upon surrealist shock, finally drives us to the bottom of the pit: Adultery, incest, tyranny, despairall with full knowledge and no pardon-leave a world that cannot be saved. "Cease ye from man whose breath is in his nostrils." Our wound is incurable. We are all dead dogs.

Ah, you say, but is it really neces-

sary to be so grim about it all? Well, probably, yes. An answer is never appreciated until you understand the question, and The Time of the Angels puts the question in all its terror. Go and read it.

When you are finished, make an experiment. Kneel down and say the first page and a half of the Litany (pp. 54-55) from the Book of Common Prayer. You may just catch a glimpse of what it means for the angels to come back together into the Triune God, and of the magnificent graciousness by which God, in His own agony and bloody sweat, has reached down to touch us.

In any case, you will be several days getting Miss Murdoch's onion off your hands.—ROBERT F. CAPON

# A Secular Convert

Soon after Pearl Harbor, the Japanese in North China rounded up 2,-000 enemy aliens-men, women, and children, missionaries, businessmen, and drifters—and sent them to the village of Weihsien in China's Shantung Province.

The prisoners had no idea what to expect. Nothing was prepared for them in the ruined Weihsien missionary compound they were to occupy. Most of Langdon Gilkey's Shantung Compound (Harper - & Row, \$4.95) is an account of how, over a period of two and a half years, this diverse mixture of humanity slowly evolved into a workable community.

The Japanese did little to inter-

fere. There were no atrocities such as those in Manila. There was hardship, but certainly no more than the hardship suffered by neighboring Chinese farmers. Most of the camp's problems were internal and concerned such elemental matters as bed space, food, the organization of work, and morale.

Help came from unexpected quarters. A former prostitute successfully reorganized a kitchen team. Monks were good at smuggling eggs under their robes. Christians were no more likely to contribute to the common good than non-Christians. Indeed, one of the book's most shocking incidents is the account of some missionaries who found "moral" reasons to justify their refusal to share Red Cross food parcels with those who had none.

Langdon Gilkey, at that time, was a young missionary teacher in Peking, full of idealism, enthusiasm, and self-confidence. His experience in this North China internment camp transformed his understanding of himself, the Christian faith, and the twentieth-century world.

In his absorption with the practical, human problems of the compound, Gilkey found that he lost interest in religion. Preaching and churchgoing seemed totally irrelevant. At the same time, his wrestling with the obstinacy and selfishness of human beings led to a kind of secular conversion, so that he left Weihsien no longer an optimistic humanist but a man convinced that only radical Christianity could deal with what

THE EPISCOPALIAN

our ancestors called the problem of Original Sin. He found Weihsien a laboratory for the study of the "human condition" of people everywhere.

Imprisonment for Gilkey, as for Dietrich Bonhoeffer, led to a searching reappraisal of the Christian faith. Now a professor at the University of Chicago Divinity School, he is one of the chief interpreters of the "death of God" school of theology.

We can be grateful that Dr. Gilkey has turned his journal into such a fascinating narrative. It not only helps us understand some of the reasons behind the new theology; it also casts a revealing light on our present struggle in Asia. For it was in Weihsien and similar prison camps throughout the Far East that in the midst of a Japanese defeat, Western colonialism came to a whimpering end. —Charles H. Long, Jr.

**TELEVISION** 

# Try I Spy

Too long a time from now, many of us are suddenly going to realize that our long-awaited improvement in race relations came in the "doing" rather than the "talking." And on that day we may well admit ruefully that we could have



stepped up the pace anywhere along the line by making "I Spy" (NBC-TV Network, Wednesdays, 10:00-11:00 P.M.) "required viewing" in the Boob Tube during the late '60s!

For if I were forced to choose between (a) a study committee's statement on race, a half-dozen speeches by Martin Luther King or Eugene Carson Blake, and twenty-five pages of single-spaced mimeographed resolutions from the National Council of Churches' Commission on Religion and Race; or (b) twenty-six weeks of "I Spy," I would put my chips down on "I Spy."

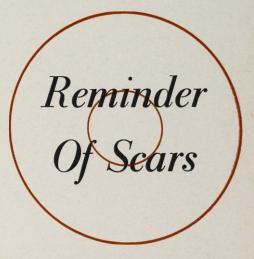
In this thoroughbred of a TV series, executed by the same TV stablemaster (Sheldon Leonard) who won going away with "Dick Van Dyke" entries, Robert Culp (he's white) and Bill Cosby (he's not) play a pair of secret agents intent on short-circuiting enemy infiltrations of complicity, collusion, and connivance.

Plots are always edge-of-the-chair busyness . . . chases are usually as full of fun and frolic as they are of fear and fright . . . and somehow, the clichéd goodie-versus-baddie has either been soft-pedaled or eliminated.

But the deep-running current in "I Spy" that seems to sweep submerged icebergs of racial prejudice in front of it lies in the subtle welding of Cosby and Culp into one unit of humanity. Part of this is talent: Bill is as gifted as Bob. Another is design: Bob's lines match Bill's for sparkle, intensity, and wit. With each passing episode of "I Spy," I am less and less conscious of actors of varied skin pigmentation cavorting across the tube in my house.

Summarizing: Adopt the statements, listen to the speeches, read the resolutions, but *experience* "I Spy." —RICHARD T. SUTCLIFFE

RECORDINGS



Wars blot our history with shame, dishonor, and death. Yet though these upheavals try the human spirit, they also call up in men whatever is best to resist evil.

Only now, nearly a generation later, are we able to begin examining objectively the dimensions of the spiritual adventure that was World War II. The novels, films, plays, and histories about it are currently reaching flood proportions. Perhaps now we can bear to look back at the scars objectively, and understand.

Recordings are no exception to the current impulse to examine that global tragedy in all its lineaments.

One document of the war years is Arthur Honegger's Symphonies 2 and 3 (Crossroads-Epic; Stereo 22 16 0010; Mono 22 16 0009) composed just before and during the war. The stark, weighty sadness of Honegger's formal structures portrays the black agony of the war in the second symphony's first two movements only to emerge in quiet triumph in the third.

His third symphony, subtitled

"Liturgical," and completed during the years of the German occupation of Paris, begins with a "dies irae" (day of wrath) theme. The second movement, "out of the deep I cry," reflects the bestiality which had driven men to look for hope beyond themselves.

In the final movement of this moving work, conducted here by Serge Bando with the Czech Philharmonic, comes a serene peace which men of faith find when the world collapses.

Benjamin Britten, very much in the mood of those who object passionately to the Vietnam conflict, composed his massive musical condemnation of war in his *War Requiem* (London; Stereo, OSA 1255; Mono A 1255).

Mr. Britten turns to the poetry of a casualty of World War I, Wilfrid Owen, for the moving words of his solemn, delicately devastating, and liturgically unorthodox denunciation of the stupid wastefulness of war.

This requiem is a haunting, beautiful, and moving declaration by one of our greatest contemporary composers. Whatever you may think about pacifism, or about Mr. Britten, this monumental work will leave an indelible mark on your heart and your mind.

War also makes heroes. Sir Winston Churchill was most certainly one of the greatest. In this day when the generation now coming to their majority cannot remember Churchill's part in the war, Caedmon's two-disc record of his words (TC 2018, mono only) is a powerful record of one man's greatness.

It may be that such documents as this one might help today's generation discover, and those of us who lived through those days remember again, what great men of vision and strength of character can be like.

In the same vein, Edward R. Murrow's words on two Columbia discs (O2L 332), excerpted from his London broadcasts during World War II, remind us of the greatness of spirit war can command in men and nations when evil, never far away at any time, seizes the reins of the world.

—E.T.D.



# A Picture for All Seasons

PROTEST can be costly. A Man for All Seasons, the new film based on Robert Bolt's distinguished play, examines the situation of a man who is pilloried and put to death because of convictions he will not deny.

The man in the film is Sir Thomas More. His persecutor is King Henry VIII. The convictions are religious.

In the play, the Common Man was a figure who emerged from the drama itself to make comments concerning the developing tragedy. I miss Common Man in the film version. I remember how, in the play, Common Man said toward the end of the drama when More is about to be killed: "It isn't difficult to keep alive, friends—just don't *make* trouble—or if you must make trouble, make the sort of trouble that's expected." Prophetic words for any season.

Paul Scofield is Sir Thomas More, a man whose intellect holds in rein his emotions, and who has long ago established within himself those commitments which govern conditions of both life and death. More is a member of the King's council at a time when Henry VIII seeks to put away his first wife, Catherine, in order to make young Ann Boleyn his queen. The chancellor of the realm, Cardinal Wolsey, exerts initial efforts to bring More into line with royal determination.

Orson Welles plays Wolsey as a corpulent, grasping Organization Man for the Tudors; he is a bureaucrat to

set the pace for all others because his unswerving loyalty is to the King rather than to God, whom he exploits for the purposes of the crown. This is neat, tidy stuff to be utilized in the corridors of power. Indeed, Wolsey seems to have pointed the way for a number of lesser men who have followed resolutely the path he trod. For all his machinations and exhortations, however, Wolsey fails with Sir Thomas More, and, not long afterward, plummets to disgrace from his high estate.

More is named chancellor. But, of course, his position is an impossible one, as he opposes the King. A great section in the film portrays the meeting of More and Henry VIII. The film makes lavish use of the English countryside to re-create the Tudor historical period. In this particular scene, the King and court journey by river to visit the More manor house. The royal excursion is elegant, boisterous, and ultimately a flop. Henry (played with animal spirit by Robert Shaw) alternately flatters, threatens, and cajoles More, all to no avail; More remains opposed to the new marriage on the basis that the first one still exists in

Resigning as chancellor, More is replaced by Thomas Cromwell (Leo McKern), whose primary responsibility is to destroy More's hard-core opposition to the King's wishes. This opposition has taken the form of si-

lence. But it is a silence which resounds throughout Europe; thus More himself must be destroyed. He is imprisoned on absurd charges, harassed, denied his human rights, and, ultimately, beheaded.

The strongest scene in the movie depicts More's taking final leave of his wife, Alice (Wendy Hiller). She has been granted permission to visit him in the Tower of London where he awaits final royal judgment and death. The scene is strong because it is unconventional; at first she berates him for his stubbornness and for having left her alone. Why, she asks, couldn't he simply make his peace with the King (as almost everybody else has done, including the Church in England) and come home? Patiently and with great love, he restates his position that he must act according to the dictates of his conscience and a higher loyalty. Just before the guards come to take her away from his cell, they both realize this is the last time on earth they will see one another. She clasps him with passion and pours out her devotion and trust. His own passion is understated, equally firm, and reaches out to her with assurance and con-

Watching More meet his executioner at the block, we know we have taken an excursion into history. What makes a man, in any season or age, stand up for what he ultimately believes, even at the cost of losing his wealth, his popularity, his family, and his very life? What makes a man, in any season, able to stand in isolation over against the temporal powers of government, religion, and popular opinion, so that he accepts disgrace and death for the sake of his convictions?

A Man for All Seasons forces us, with resolute grace, to face these questions. They are questions which remind us that every man possesses a soul, as well as a mind and body, and a destiny which exceeds the grasp of a few mortal years. We must express gratitude to all those connected with this film, and especially to the director, Fred Zinnemann. He has given us an outstanding motion picture.

-MALCOLM BOYD



From a second-grader in an Episcopal day school in California:

#### Wild Animals

Wild animals are mean. I will name some. Bobcats, snakes, tigers, bears, hippotamus's, lions, crocodiles. Those ones are real mean, but God loves them. I don't know how he does it.



Heeding headlines: "Students Found to Skip Lunch," a New York Times item reports. An accompanying story declares: "Students Are Said to Trigger Revolts." That's a good chicken-egg question: Do they revolt because they're hungry, or do they skip lunch because they're too busy with revolts?



The Rev. J. Seymour Flinn of Delaware, on MRI: "Our foreign brothers can teach us, too. We must shed our tribalism if we expect others to do so."



Sign on a car in a no-parking zone: "I have circled this block 20 times. I have an appointment to keep. Forgive us our trespasses."

Sign on the car when the motorist returned: "I've circled this block for 20 years. If I do not give vou a ticket. I lose my job. Lead us not into temptation."

> -Northland, Diocese of Moosonee, Canada



Comedian Dick Gregory minority rights:

"I have always felt that the struggle for human dignity is not a matter of black against white but of right against wrong. Every





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minority group in America has had a struggle. . . . It is a pity that the Irish, Jews, Italians, and others did not fight for the Constitution instead of themselves. We will probably look back some day and be forced to say the same thing about the Negroes."

-From Renewal



"The enemy of faith is not doubt, but complacency."

-Bishop Jonathan G. Sherman of Long Island



"God has made our independence from him a greater wonder than our dependence on him, and it is an essential part of our obedience to him that we should exercise fully his gift of liberty. . . . The Word was not made flesh to do our thinking for us or to free us from . . . hard, slow, frustrating, monotonous work. It was spoken instead to free us from the disintegrity and despair that blind our eyes, paralyze our hands, and produce irresponsibility and death. . . . We must become trained in freedom before we can take the difficult, final step of freely turning to God."

> -Mary McDermott Shideler, in Christian Century



"There is no virtue in morality if we are pure only because we fear being caught."

-Roger Shinn



Spiritual healing is fundamental in the restoration of wholeness because it is the healing of the spirit. That is why Frank J. Sladen, M.D., of the Henry Ford Hospital in Detroit, stated frankly, "Doctors are now asking patients not only 'What is your religion?' but, as well, 'What does it mean to you?' "

> -The Rev. Canon Laurence H. Blackburn

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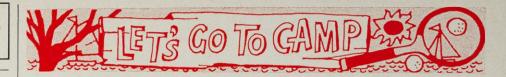
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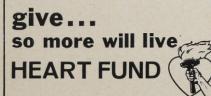
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# Have and Have Not

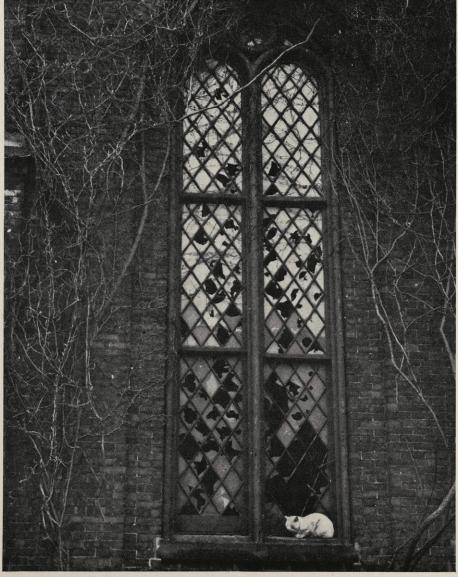
This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.

Trinity Church, El Dorado, Kansas, has a light golden oak wood pulpit in good condition for sale. Please write to the rector, the Rev. James D'Wolf, Trinity Episcopal Church, P.O. Box 507, El Dorado, Kansas 67042.

St. Thomas Episcopal Church, Sunnyvale, California, has a fifteen-inch bell it no longer needs. The parish will take the best offer for the bell, which cost \$80, or give it to a parish or mission that can use it. Please write to the rector, the Rev. Warren Debenham, St. Thomas Episcopal Church, 231 South Sunset Avenue, Sunnyvale, California 94086.

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?



"Yes sir, right to the end they kept saying that charity begins at home."

# Calendar of prayer

## **FEBRUARY**

- **1** The Wider Episcopal Fellowship: Churches in full or partial communion with the Anglican Communion.
- **2** Ballarat, Australia: William A. Hardie, Bishop. (For continued giving of time, talents, and money to the Church's work in the Pacific and South East Asia; ways and means to foster and maintain the Eucharistic life.)
- Bangor, Wales: Gwilym O. Williams, Bishop. (For the Parish Life Conferences held in partnership with the Methodist Church; "The People Next Door" ecumenical program, led by trained lay leaders; pastoral reorganization leading to greater interdependence of congregations and emphasis on the congregation's role in mission.)
- 4 Barbados, West Indies: Edward L. Evans, Bishop. (For the Church in Barbados as it faces possible "disengagement" or disestablishment; work with jobless teen-agers.)
- **5** Barrackpore, India: Ronald W. Bryan, Bishop. (For the Five Year Plan begun in 1966, including new work in Kalyani, e.g., a Students' Center at the University, and pastoral and educational work in and around Calcutta; work among the needy and the refugees from East Pakistan.)
- **6** Basutoland, South Africa: John A. A. Maund, Bishop. (For more ordained men so that work can be begun in new areas; the new Christian Council, already in action assisting with famine relief and with refugees from South Africa.)
- **7** Bath and Wells, England: Edward B. Henderson, Bishop; Francis H. West (Taunton), Suffragan; Fabian M. E. Jackson and Douglas J. Wilson, Assistant Bishops. (For continued interest in mission and desire for parishes to work together and combine for worship and action resulting from the "No Small Change" MRI study course; participation in the new study course, "The People Next Door.")
- 8 Bathurst, Australia: Ernest K. Leslie, Bishop. (For bishop and clergy as they travel around this vast diocese; the people, suffering from the worst drought in history; the work of the Brotherhood of the Good Shepherd; the relationship with the Diocese of Kuching in Borneo.)
- **9** Bendigo, Australia: Ronald E. Richards, Bishop. (For the three-year MRI project, raising funds for training evangelists at the United Theological College, Bangalore, South India; the three priests serving as a Christian Education team; continued lay participation in worship; the new Women's Missionary Auxiliary.)

Benin, Nigeria: Agori Iwe, Bishop. (For the Rural Training Center at Asaba.)

- 10 Bermuda: John Armstrong, Bishop. (For more vocations to the ministry; understanding and fellowship leading to improvement of social and racial difficulties; fuller realization of obligations to the Church overseas, especially through the new link with the Diocese of Guyana, shared with the Diocese of Maine.)
- **11** Bethlehem, U.S.A.: Frederick J. Warnecke, Bishop. (For the recent self-study, which has given the people a better perspective and reaffirmed true Christian priorities.)
- **12** Patna, India: Vacant. (For St. Luke's Hospital in the tribal region, and its seven-year expansion and modernization plan.)
- **13** Birmingham, England: John L. Wilson, Bishop; David B. Porter (Aston), Suffragan; George Sinker, Assistant Bishop.

- (For the chaplaincies to two universities, factories, overseas people working in the area, and the "unattached youth" drifting aimlessly and without allegiances; growing cooperation between Churches, especially in new housing areas; emphasis on spiritual values to combat materialism; the MRI link with the Diocese of Malawi.)
- **14** Blackburn, England: Charles R. Claxton, Bishop; George E. Holderness (Burnley) and Anthony L. E. Hoskyns-Abrahall (Lancaster), Suffragans. (For encouragement of more vocations to the ministry; evangelistic, educational, and industrial work, including Adventure Courses for industrial apprentices; completion of the Cathedral; Whalley Abbey, Retreat and Conference House.)
- 15 Bloemfontein, South Africa: Bill B. Burnett, Bishop. (For rural congregations; urban European congregations caught in the prevailing atmosphere of social separation; realistic understanding of what "the people of God" should be and do in each local situation; deepening commitment of personal and material resources to God; the fellowship link with the Diocese of Blackburn, England.)
- **16 Bombay, India:** Christopher J. G. Robinson, Bishop. (For the ministry to rural people beset by drought and famine.)
- **17** Bradford, England: Clement G. St. M. Parker, Bishop. (For continued close fellowship among the clergy; a ministry to the Pakistanis in the city of Bradford.)
- **18** Brandon, Canada: Ivor A. Norris, Bishop. (For the ministry to the diminishing rural population in the south and to the scattered people of the north as they adjust to steadily encroaching urbanization; new ways to make the Gospel speak to a restless and questioning generation.)
- **19** Brechin, Scotland: John C. Sprott, Bishop. (For the Church as it adjusts to population shifts from coastal and rural villages to towns and housing developments.)
- Brisbane, Australia: Philip N. W. Strong, Archbishop and Metropolitan of Queensland; Wilfred J. Hudson, Coadjutor. (For the clergy of the Bush Brotherhood of St. Paul; the lonely people in the "Outback" to whom they minister; a new vision of mission, leading to its support through prayer, giving, and personal service.)
- **21** Bristol, England: Oliver S. Tomkins, Bishop; Clifford L. Purdy (Malmesbury), Suffragan. (For the Church's ministry amid "rapid social change" in southern England.)
- **22** British Columbia, Canada: Harold E. Sexton, Archbishop. (For church expansion near the new pulp mills in Vancouver Island's northern end; the Columbia Coast Mission now administered by the diocese.)
- **23** British Honduras, West Indies: Vacant. (For tough young priests to travel by dory to coastal fishing villages, or drive by Land Rovers over fearful roads; the companion relationship with the Diocese of Western New York.)
- **24** Bunbury, Australia: Ralph G. Hawkins, Bishop. (For sufficient clergy to staff the small, widely scattered parishes; the diocese's MRI projects, e.g., training a theological student in Singapore.)
- 25 Calcutta, India, and Pakistan: Hiyanirindu Lakdasa J. de Mel, Metropolitan. (For the Ecumenical Industrial Team Ministry, and St. Michael's Anglican Center, Durgapur.)
  Andaman and Nicobar Islands: Manonmani D. Srinivasan, Bishop; John Richardson, Assistant Bishop. (For this new diocese, formerly part of Calcutta.)
- **26** Caledonia, Canada: Eric G. Munn, Bishop. (For scattered frontier parishes and missions; more priests for mining and pulp company "instant towns.")
- **27** Calgary, Canada: George R. Calvert, Bishop. (For new plans for Cathedral and Diocese necessitated by urban renewal in the city of Calgary; the diocesan Council for Social Service; work on Indian reservations, including a changeover of residential schools to hostels for children now integrated into town day schools.)
- **28** California, U.S.A.: C. Kilmer Myers, Bishop; George R. Millard, Suffragan; Richard A. Kirchhoffer, Assistant Bishop. (For the oppressed people in the companion diocese of Matabeleland in Rhodesia.)

# KNOW YOUR DIOCESE

The Episcopal congregations in Oregon east of the Cascade Mountains were constituted as the Missionary District of Eastern Oregon in 1907. Oregon's Episcopalians divided the state into two jurisdictions because of the immense distances and difficulty of travel over mountains and desert. Though the District of Eastern Oregon has fewer than 5,000 communicants, it has nearly doubled its communicant strength since 1946. The district comprises twenty-eight parishes and missions with thirty-one clergymen and twenty-eight lay readers ministering to 7,586 baptized persons (4,462 communicants).

Ascension School at Cove, Oregon, was founded nearly a hundred years ago as a day school. Today, the Rt. Rev. Lane W. Barton, Eastern Oregon's missionary bishop, calls it "the heart of our life as a district." Bishop William P. Remington reestablished the school at Cove as a youth summer training center in 1923, thereby starting it on its way to active use by the district. In recent years Cove has expanded into a conference center for all age groups and now operates for six months of each year. The Cove Summer School Committee has recommended even more extensive use of the Cove facilities.

The Missionary District of Eastern Oregon and the Diocese of Mashonaland, Rhodesia, are MRI companions. In spite of political difficulties, Mashonaland has received the Oregon district's mail and funds safely. The district's convocation voted last fall to send additional funds to Mashonaland and also to Karachi, Pakistan. The delegates also agreed to ask their congregations to increase their MRI commitments.

Bishop Barton made stewardship a major emphasis in 1953 and later persuaded the convocation to hire a full-time director of stewardship. As a result many congregations in the district have increased their giving significantly.

Bishop Barton has been called "a laymen's bishop," partly because of his stress on evangelism among—and by—the laity. The year after he came to Eastern Oregon, he commissioned a group of laymen whom he called "the vigilantes of St. John's." In 1950 he brought 200 laymen together. Later, under his auspices, a layman visited congregations to "stir up the laymen to greater personal witness for the Church in their local communities."

The district is now considering whether or not it should seek diocesan status from General Convention, which meets in Seattle, Washington, this coming September. Following convocation last fall, Bishop Barton appointed a special committee to reexamine the matter of diocesan status for the jurisdiction. After consultation with congregations, if the majority desire to seek diocesan status, the



committee will recommend that Bishop Barton call a special convocation next summer to act upon the matter before General Convention meets.

The Episcopal Women of Eastern Oregon moved to integrate all their members into the life of the Church at their annual meeting last fall. The women voted to continue their organization only on a "standby" basis until the Women of the Church meet in Seattle during General Convention.



The Rt. Rev. Lane Wickham Barton, Third Bishop of the Missionary District of Eastern Oregon, was born in Norwalk, Ohio, on June 3, 1899, the son of Charles E. and Clara (Wickham) Barton. After attending Ohio State University for one year, he volunteered for service in the U.S. Army. On his return from France, he decided to enter the ministry and entered Kenyon College, Gambier,

Ohio. While at Kenyon, he played center on the football team.

After receiving his Bachelor of Divinity degree from Bexley Hall, Bishop Barton was ordained to the diaconate in June, 1924, and to the priesthood the following June.

In 1924, he married Mary A. Simpson, a teacher at Harcourt School, Gambier, Ohio. They lived at Shelby, Ohio, where he was priest-in-charge at St. Mark's, and also held services at Galion, until 1927, when he became rector of Trinity Church, Newark, Ohio. In 1931 the Bartons went to St. Paul's, Flint, Michigan, and in 1938 he was called to Grace Church, Orange, New Jersey.

In October, 1946, he was elected to become Bishop of the Missionary District of Eastern Oregon to succeed the Rt. Rev. William P. Remington, who had resigned a year before. Bishop Barton celebrated his twentieth anniversary as Bishop of Eastern Oregon this past fall.

Bishop and Mrs. Barton have four children and seventeen grandchildren. The Rev. Lane Wickham Barton, Jr., is Episcopal Chaplain at Stanford University. Mary is the wife of Professor J. W. Faust of the Department of Chemistry at Pennsylvania State University. Dr. George S. Barton, a neurologist, is with the Peace Corps in Tunisia, where he teaches neurology. The youngest Barton, Katherine, is on the staff of The Shipley School, Bryn Mawr, Pennsylvania.



ONCE upon a time nearly every Episcopal church was built with a fence around it. While today's churches are almost never built with fences of iron or stone or brick, many feel that there's a fence between the Church's mission and many of its people. And this fence is a lot harder to get over than one of iron or stone.

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Little Kim was abandoned by her mother in an alley of Seoul, Korea. She was found curled up behind a box, shivering, hungry and frightened.

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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.

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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 orphanages 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.

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