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# THE Episcopalian

June, 1967

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BY SUSAN YOUNG

# Meet Gertie



**I**'D LIKE you to meet Gertie, a ten-wheeler General Motors Corporation truck of doubtful pedigree who has just completed fifteen years of hard labor in some of the wildest, toughest conditions in the world—the rough bush country of northern Papua.

She works for the Anglican Mission there and is stationed at St. Christopher's Manual Training School near the little township of Popondetta.

When not at work Gertie lives, appropriately, in the school's spare-part junkyard. I say appropriately not, as you might imagine, because that's all she is fit for, but because Gertie herself was built from bits of other vehicles.

Gertie is elderly now and nearing the end of her time, but you might say that she was born an old woman. For the trucks she was built from had themselves seen war service.

What happened was this: In 1951 Mount Lamington volcano erupted with great force, killing 3,000 people and virtually wiping out the Church in that area.

Rodd Hart, principal of St. Christopher's, was responsible for much of the salvage work. He needed a sizable truck to help him in his formidable task.

So he took a small, battered American truck which had survived the Lamington disaster; found an old U.S. Army GMC amphibious vehicle at Oro Bay, about twenty-five miles from Popondetta; and retrieved another GMC truck from somewhere else.

Then he sawed off the front end of one GMC truck, the back end of the other, joined them together, threw in assorted parts from all three vehicles, and behold—Gertie!

Rodd put her to work immediately on the sad business of salvaging what could be utilized from the mission stations destroyed in the eruption. He dubbed her "the crisis buggy."

She has remained "the crisis buggy" ever since because she goes places and does things no other vehicle can do. "When nothing else can get through, Gertie usually can," says Rodd. "There's not much that stops her. She's a fantastic old bus really."

Gertie has ten gears, five conventional ones plus a full low-ratio range. Behind her front fender she carries a powerful winch for getting herself out of trouble.

Rodd recalls an occasion during the last wet season when they had to call out Gertie for a special job: torrential rain had washed out the rugged track which passes for a road between Popondetta and the Mission's Martyrs Memorial School fifteen miles away.

The school was cut off and running short of food. But when everything else had given up, Gertie got through with a big load of supplies—though not before



*Rodd Hart, sitting in Gertie's cab, is surrounded by boys from St. Christopher's Manual Training School near the little township of Popondetta, Northern Papua in the South Pacific.*

the winch was smashed twice while she was being pulled out of thick mud.

Gertie's actual capacity seems to be a matter of opinion, although it would appear to work out at about six tons. Legend has it that in one emergency "the crisis buggy" hefted fifteen tons, with a squad of boys perched on cab and hood to keep the front wheels on the ground.

Certainly it is true that she now carries only big loads because—although we hate to say anything against her—it must be admitted that owing to her age, she is uneconomical with anything less.

It is difficult to obtain spare parts for her, too. Rodd has just heard from Sydney that there are no more parts available for her there. He hopes, however, to find enough in Brisbane, Australia, and Lae, New Guinea, to keep her going for the rest of her life—calculated at another couple of years.

Just down the road from Gertie's base is the Resurrection Mission station, so named because this is where the Church rose again after the eruption. A school was set up there, and a church was built out of jungle materials.

Gertie's current task there has brought her full circle: Fifteen years ago she was engaged in bringing to Popondetta what remained of the mission stations engulfed by Lamington; now she is hauling gravel to the same spot for the construction of a big new permanent Church of the Resurrection.

# LETTERS

## ON THE DEBATERS

Re Bishop Barrett's article, "The Doctrine Debaters," May, 1967, issue, I find the same apparent reluctance to ascribe deity to Jesus Christ that I find in the writings of Pike and Robinson.

Pike, Robinson, Cox . . . are only too anxious to assign to Christ the full measure of humanity, but one looks in vain for any direct affirmation of His divinity. Bishop Barrett writes, "It has never been easy to say or explain how Jesus was at the same time a real human being and a man through Whom God acted uniquely and decisively." Is he afraid to use the words of the Creed, "Very God of Very God," or are we to believe that he too agrees with Pike and Robinson, who appear no longer to believe in the deity of Jesus?

. . . Please, could we . . . who thought we knew what we were saying when reciting the Nicene Creed have some assurance that this Creed still expresses the Faith of the Church?

WILLIAM A. PETERSEN  
*Bettendorf, Iowa*

## WHAT PRICE UNITY?

For most Episcopalians, the center of their Christian life is the altar and the Eucharist. This is not true of the other ten Churches participating in the COCU discussions. For them it is the pulpit. Most Episcopalians believe in the Real Presence of Christ in the consecrated Bread and Wine. The other ten Churches believe in the Real Absence of Christ in the elements of bread and grape juice. Knowledgeable Episcopalians believe a priest is necessary for the consecration of the elements of Holy Communion. The other ten Churches think priesthood belongs to the medieval ages and superstition. Let's stop kidding ourselves: we are not agreed in the most basic practices of worship and sacrament! Where is our sincerity? Where is our honesty? Where is our reason? Are we to be stampeded by emotional sermonizing into a COCU Church?

THE REV. JAMES BRICE CLARK  
*Omaha, Nebr.*

## WHAT SHAPE UNITY?

. . . Christian Unity is a must. We cannot escape the wishes and the com-

mands of our Lord. I feel that those who are so afraid of losing the important elements of Anglicanism or of Catholicism in unity with other Protestant denominations are missing the point. The point is that we have been commanded to love our neighbor as ourselves. Yes, we must work just as hard for unity with the "Catholic" Churches as we do for unity with the Protestants. . . . The big question is what shape is union to take.

. . . If what is peculiarly Anglican serves to keep Christians separated and to break down love, then it is not good and must be done away with, no matter what our personal feelings. The things that are truly Catholic are our having one Lord, one baptism, one table of the Lord, and one response in Love. Anything that denies one of these things is not Catholic. . . .

THE REV. GEORGE M. SHELDON  
*Chaplain, U.S. Naval Reserve*

## GHOST VS. SPIRIT

Please, please, don't let the Standing Liturgical Commission give up the ghost! I mean the "Holy Ghost," that fine old phrase now threatened with replacement in our ritual . . . by the colorless "Holy Spirit." Semantics may indeed make a case of sorts for "Spirit," but phonetics pleads eloquently for the sonorous "Ghost". . . .

Neither the American nor the British tongue can get a mouth-filling resonance out of so weak-voweled, unvoiced-consonated a word as "spirit," particularly when it has to follow the brave, orotund "Holy." With "Spirit" therefore we would move dispiritedly toward universal conformity with no local differ-

entiations left to impart zest to our Mutual Responsibility and Interdependence.

W. HAYDEN BOYERS  
*Oberlin, Ohio*

## CORRECTION

On page 36 of the April issue of THE EPISCOPALIAN, under the title of "Worldscene," it is stated that the [Executive] Council granted "\$20,000 for land purchase in the Tutu area of St. Thomas, Virgin Islands."

This needs to be corrected because Executive Council did not comply with this request from the Virgin Islands even though the director of the Overseas Department, the Rt. Rev. Stephen F. Bayne, Jr., recommended it to the Executive Council.

THE RT. REV. CEDRIC E. MILLS  
*Bishop, the Virgin Islands*

## REVITALIZE CATECHISM

. . . there have been articles in *The New York Times* about the new Roman Catholic catechism published by the Paulist Press. . . . As a church school teacher who has been hearing Episcopal children [recite] our Prayer Book catechism over a period of five years, I can't help wondering what is holding us back from a similar new catechism?

. . . In any proposed revision of the Prayer Book, I pray that someone is hard at work on a twentieth-century Office of Instruction.

MRS. GEORGE BUSSE  
*Lynbrook, N.Y.*

## SIGNATURES ADDED

The following priests wish to add their signatures to the Declaration which appears on pages 44 and 45 of the April issue of THE EPISCOPALIAN.

THE REV. QUINTIN E. PRIMO, JR.  
*Wilmington, Del.*

Julian F. Dozier, Fort Worth, Texas  
James W. Francis, Cincinnati, Ohio  
Solomon N. Jacobs, Cleveland, Ohio  
Vernon A. Jones, Jr., Tuskegee, Ala.  
Richard C. Martin, Washington, D.C.  
E. Dumont Morisseau, Detroit, Mich.  
Earl A. Neil, Chicago, Ill.  
Ivor A. Otley, Hampton, Va.  
Alvin E. Robinson, White Plains, N.Y.  
Lee Owen Stone, Portland, Ore.  
Joseph A. Thompson, Topeka, Kans.  
Raymond A. Thompson, Richmond, Va.  
B. D. Tomas, St. Louis, Mo.  
S. C. Usher, Atlanta, Ga.  
Joseph B. Weathersby, Detroit, Mich.  
Wallace L. Wells, Birmingham, Ala.

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- Our Quest for Peace
- Congressmen and Religion
- The Church Must Listen
- Clergy Shortage?

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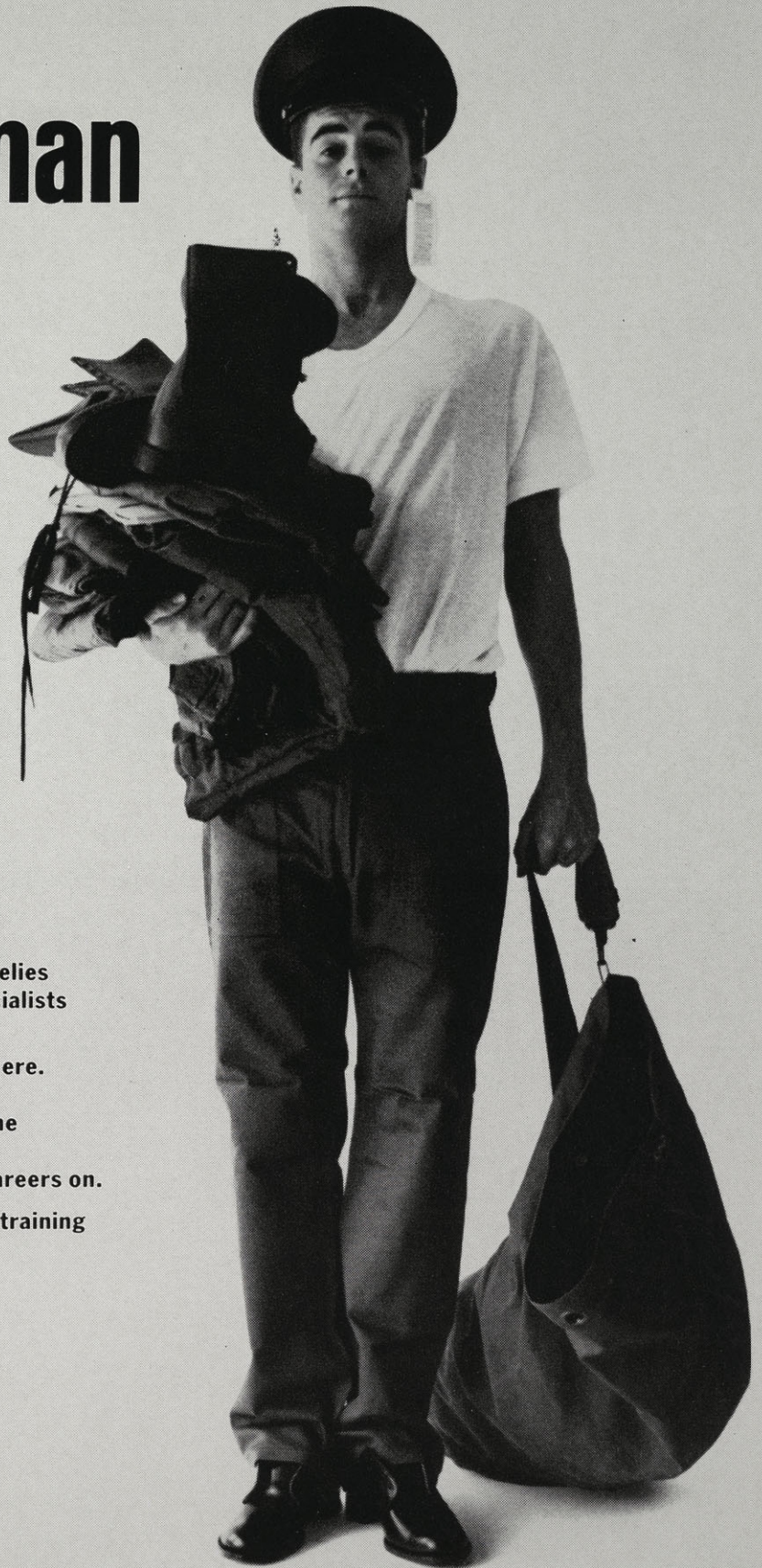
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training that teaches young men skills to build careers on.

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## Army





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## FOR YOUR INFORMATION

"I'll never forget dear what's-his-name" may be an old joke, but it does remind us of memory's fickleness. Can you remember that classic sermon that impressed you so a few years back or the quotation you said would change your life?

To introduce, and reintroduce, a few of THE EPISCOPALIAN's best features from years past, we have added to this year's Summer Reading a sprinkling of articles that rate as all-time favorites with our readers.

Many Christians in recent weeks have wondered if religion and politics can be mixed, or if they should be. On page 8, **William A. Spurrier**, who spent several months on Capitol Hill interviewing members of Congress, adds a new wrinkle to this debate by asking, "How MORAL IS YOUR CONGRESSMAN?" This is the first of two articles on Mr. Spurrier's findings.

The heroine of **Susan Young's** "MEET GERTIE," page 2, is more than a truck. She is also a symbol of the

ingenuity and mettle Christians can muster when a job needs doing.

The twin essays on "THEOLOGICAL QUESTIONS/1967," page 14, suggest that today's important issues center not on boat-rockers, but on the seaworthiness of the boat. The first essay, "SECULARIZATION: THE OBVIOUS AND URGENT QUESTION," comes to us from Dr. **Alec R. Vidler**, Dean of King's College, Cambridge, and an internationally distinguished theologian. The second selection, "CONTEMPORARY MAN: CRIPPLED QUESTIONER," is by another widely-known scholar, Dr. **Arthur A. Vogel**, Professor of Apologetics and Dogmatic Theology at Nashotah House, Wisconsin's Episcopal seminary.

On page 34, **J. C. Wynn** begins a two-part assessment of divorce today. While the United States divorce rate is only the world's *second* highest, the fact that one in four American marriages fails certainly affects our society and bears serious challenges for the Church.

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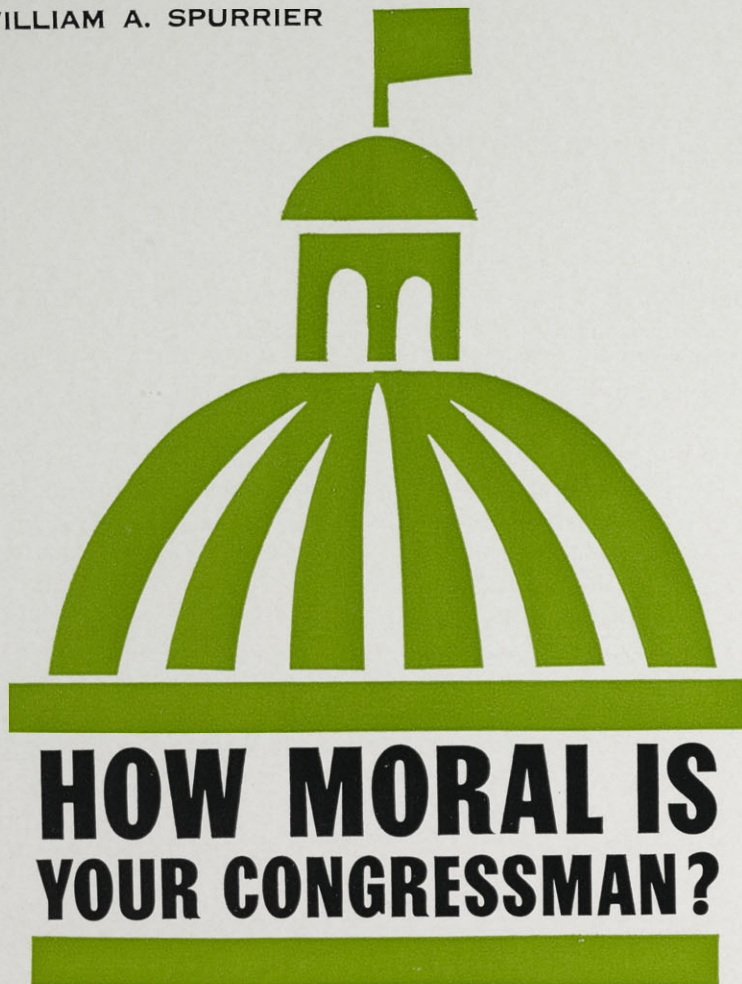
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**O**H, A politician—well, what can you expect?” “A dirty deal?—that’s politics for you.” “Politicians always compromise; they have no morality.” Beyond the epithets, many people feel that politicians are grubby egotists who are in politics chiefly to advance themselves, promise everything to get elected, do little work in Washington except to go along with the party, and accept a lot of favors and gravy from lobbyists.

Is this a true picture of politicians? I spent eight months in Washington observing, interviewing, talking with Senators and Congressmen to find out for myself. Congressmen do have special moral problems, but they see them in a perspective few know or understand.

### **The Folks Back Home**

You need not be around a Congressman’s office long before being stunned by the enormous demands made on him. A businessman wants

a tax break, or what can the Senator do about getting him that Government contract? A parent wants her son transferred from an Army station in Alaska to a Naval station in Florida because he doesn’t like the cold. A farmer wants more subsidy for the wheat he doesn’t grow; a union leader wants a vote against an amendment requiring audits of union welfare funds; a civic group wants an hour to tell the Congressman to vote for honesty.

A politician spends half his time with constituents’ demands. Fully half the average staff of ten would be jobless if people made no ridiculous requests. While I was in one Senator’s office, a woman called from 1,700 miles away to say that she had found an old coin in her garden and wanted to know what it was worth. The answer—“five cents”—took two staff members an hour of research, including calls to the mint, old coin shops, and historical societies.

## *A close-up of the attitudes*

Not all demands, of course, are ridiculous. Many requests are legitimate; many letters express concern on pending legislation. But a majority of the requests are personal and petty. One representative put it this way, “The pressures I get from my district are almost all narrow, self-seeking requests, egotistical at worst, at best provincial, and with a disregard of the national interest.” The vast majority in Congress do not let such requests affect their vote, their integrity, or their concern for the national interest.

### **Is Local Versus National?**

What happens when local interest conflicts with a national interest? Congressmen are, after all, elected to represent local districts. Most Congressmen say that such conflicts seldom happen. In any critical issue, such as national defense, all politicians say that the nation comes first.

One House member says, “I am in favor of the general principle of low tariffs. But I vote regularly for a high tariff protection for an industry in my district. It is a case of immediate need versus a vague general principle.” Another Congressman voted against an appropriation for an air base in his district because he felt that it was against the national interest: the Air Force already had a base in the next district, and needed one strategically in another state.

### **Fighting for an Inch of Gray**

To most people, compromise means abandoning one’s moral principle to vote on the basis of some lower principle such as self-interest. In Congress compromise means: What agreement can we reach among differing views to get the job done?

In such basic problems as civil rights, Vietnam, health bills, business-labor disputes, and farm policy, there are obviously no simple right or

## *behind your representatives' actions in Washington.*

wrong answers. It should be equally obvious that precisely because we have many representatives, we have many differing representative opinions. If everyone adopted an all-or-nothing position, no major bill would ever be adopted. We might have eight or fourteen positions on most major bills, but no majority vote.

Fortunately, almost every member is willing to give a little to get the job done. For example, one Senator said, "A recent labor-management bill was typical of many of our decisions. It was a needed bill but a bad one—open to misuse by both sides. But a vote against the bill solved nothing because there was no alternative. Yet a yea vote was also partly bad. Our real moral dilemmas are often bills like that." Another Senator remarked, "It is hard to find a really clear issue and fight for it. . . . Now, one has to fight for an inch of gray. There's less drama in that, but of course it's just as necessary."

This is not to say that some Congressmen or other Government servants never abandon moral principle for narrow self-advancement. Political history is filled with Bobby Bakkers. But most Congressmen do act responsibly in their voting, and compromise, as we have defined it, is not immoral, but an effective and necessary process. Like all processes, it can be used and misused. Of itself, compromise is not immoral.

### **Power: Where's the Foul Line?**

Many who are outside politics misunderstand another of its central problems: the use of power. Most of us still picture Congress as "the greatest debating body in the world." A visit to the Senate gallery soon destroys that image. A typical Senate speech is one man talking in the presence of four other Senators, none of whom is listening. When the roll call or vote bell is sounded, however, some eighty Senators come pouring

in, vote, and leave. Where is the open debate of open issues, rationally argued and settled?

Most of the debate, argument, and give and take on an important bill goes on in committee, at luncheon, in cloakrooms, in hallway conferences, or with a Congressman's staff members. Secondly, if either party wants a bill passed, the party whip will use various forms of political power and "persuasion" on his members. He may appeal to party loyalty, or remind the junior member that committee appointment time is near.

If an individual Congressman feels strongly about a bill being blocked by his committee chairman, the member may use various "power strategies" such as "log-rolling" ("I'll vote for your bill if you vote for mine"), or he may call a press conference and publicly criticize the chairman for his "willful stubbornness." Or, as one House member described a power play, "I wanted a bill out of committee so badly that I publicly accused the opposite party of having made a deal with the chairman to bottle up the bill. They were so mad at the false and outrageous charge that in order to prove their innocence, they immediately voted the bill out of committee—which was what I wanted and could not have obtained in any other way."

It should be easy to see why the use of such "tricks" or political power constitutes a moral problem. How far will one go; where does he draw the line? Most politicians say that they will argue strongly and vote for their convictions, but draw the foul line short of power plays or deals.

It is equally obvious, however, that the most effective and efficient politicians do use power. One Congressman put this point clearly and bluntly: "A politician who doesn't use power loses either to the Commies or the Right Wingers, who will always use it." The failure to use pressure

frequently results in the failure of good legislation. Our public response defines this dilemma when we call for the election of the good man who will make no deals, but also one "who gets things done."

Nearly all politicians promise that they will be bossed by no one. Yet each member receives a lot of votes, money, and support from the party. More important, for each party to survive, it must have some loyalty, cohesiveness, and, above all, power.

This is particularly true of a minority party. Therefore, individual members must give some loyalty and support to party policies. But the moral problem appears when there is a conflict between one's own views and party wishes. Extremes in either direction can produce a party hack with little integrity or a rugged independent who may temporarily survive while his party dies (and the country loses).

One could summarize the problem this way: If a man is perfectly efficient in politics, he will have to act immorally; if a man achieves perfect integrity, he will be inefficient. And I would argue that it is immoral to be an ineffective politician.

### **Bucks, Bribes, and Bakerism**

Most Congressmen admit with varying degrees of candor that favors of various kinds constitute a great problem. The obvious money bribe causes no difficulty. The temptations and difficulties arise in the shadow area of business opportunities, gentlemanly or courteous favors of tips or trips. One Senator has a standing rule never to accept anything worth more than \$2.50. But what happens when the politician is invited to a \$20 dinner, or a weekend on a yacht?

Things become more difficult when a Congressman has a law firm back home. Certain business interests want a bill passed and promise a portion of their legal business to the Con-

## How Moral Is Your Congressman?

gressman's law firm—if. . . . A Senator may be offered a large campaign contribution if he supports some particular measure. Most Congressmen accept legitimate campaign contributions from all sources and insist that “nobody can buy my vote.” But in a critical financial situation, the pressures on a politician can become almost overwhelming.

Politicians are tempted by free junkets—not only at Government expense, but also from business and professional concerns. Each Congressman who accepts these offers always insists that he is not obligated by the giver, but the subtle, unconscious temptations often work. A firm refusal of “an investigation tour” may be regarded as an insult or a lack of interest. The subtle pressure is great.

Most of these actions are not obviously evil; many are legitimate. One particular act by itself is not so bad, as both Senator Thomas Dodd and Representative Adam Clayton Powell argued in their respective cases. But the second and third and eighth and ninth—like rubbing a pencil on a paper—darken the effect.

Bobby Baker is a clear example of a master wheeler-dealer who doubtless learned from his superiors, including many well-known Senators. There are two basic differences. First, while each politician had one or two pet ways of wheeling, Baker took the best from each and combined them. Second, where most Senators engaged in “dealing” to effect legislation, Baker did it to gain financial and personal influence. Baker was a condensed summary of the worst of many good men.

### Short-Term Misery

The two-year House term is politically inefficient. It also contributes to another moral dilemma for Congressmen. The financial strain of an election campaign every two years is enormous. Temptations to accept money or favors or support from almost anyone for almost any reason are frequent and urgent. Clearly a staggered four-year term would make

for greater efficiency and fewer moral dilemmas.

### “Lead us not into . . .”

The Senate is something of an elite club of one hundred men who have enormous power. A Senator can make Generals and Cabinet officers quake and shake. Even the President tries to woo or warn them. A Senator who has been in office any length of time is probably chairman of a committee, or the expert or powerful authority on some aspect of national affairs. A Senator who was chairman of the Federal Aviation and Aeronautics Committee, a humble man, told me that he did not have much power. But an official in the FAA remarked, “When Senator ——— just enters this building, 20,000 people genuflect, salute, and quake at their desks.”

In addition to their obvious power, Senators face a hundred daily temptations to the ego. Operators in special “Senators only” elevators bow and say “Sir”; in private dining rooms, waiters bow, scrape, and respond to every whim. With barbers,



Episcopalian **William Atwell Spurrier** played professional hockey while at Union Seminary, New York; served as a chaplain in the U.S. Army's 69th Division in World War II; and taught religion, ethics, and philosophy at Amherst College before joining the Department of Religion at Wesleyan University, Middletown, Connecticut, in 1946. He has been head of the Department since 1958. He is the author of several books; the most recent is *Ethics and Business* (Scribner's).

chauffeurs, doormen—everyone, except the press—it's the same. While in Washington, a Senator is king. It takes a strong and humble man to resist the temptations to egoism.

To sum up, the vast majority of Congressmen do not consciously worry much about moral dilemmas in politics. Few men operate from a self-conscious or articulate set of values. Most think, act, and vote in terms of their whole person and background. Few Congressmen do any real moral sweating.

The majority of Congressmen separate morals from politics. Most regard morals as dealing with obvious goods and evils as listed in the Ten Commandments, and politics as dealing with practical problems of legislation and government. Politics for these men is a serious game with its own rules and complications. They play or work at this game seriously and with hard effort. Nevertheless, they say, this “game” has little to do with morality except in a few big issues such as civil rights. Most American Congressmen have an easy conscience, are not particularly reflective, and are among the hardest working and most effective politicians.

A minority of Congressmen, however, do try to relate morality to their political life. They struggle and “sweat” about many issues they regard as both political and moral; in fact, they believe that one cannot be separated from the other. These men are more reflective and sensitive; some are relatively ineffective because they believe the use of power to be immoral. On the other hand, the majority of this group understand the relation of morality to power, use it, and are effective.

Overall, taking Congress as a whole and granting the existence of the Bobby Bakers, an alcoholic or two, an incompetent or three, a self-seeking cynical grafter or four, the politicians are much better men morally than we think they are, and not quite so good as they think they are. ◀

**Next Month:**  
A Congressman's Religion:  
Pose, Pap, or Power?

# Message from Latin America

BY HARRY G. TOLAND

**S**TARVATION and poverty among hundreds of millions, ignorance and disease spread across continents, political and social and military tyranny hanging on or sprouting anew. . . .

What is the steak-fed, snug-sheltered American—as an individual—to do about these things, the “scandal of glaring inequities,” as Pope Paul called it?

He can say a prayer and send a CARE package, and the Lord knows the world needs as many of both as it can get. But after that, what?

The church member's mind may turn to mission. The citizen, if he is unusual, may write his Congressman about raising foreign aid. For those overseas, at least, both these courses may seem to the citizen safely in the “good” category.

But it all depends on how and what. Peoples abroad are not buying religious colonialism any more than they are buying the political variety. Familiar assumptions of what is good must be rethought. Minds up here in North America will have to be stretched.

## Similar Messages

This was a message that came through in large type at a recent conference on the Role of Christians in a Changing America held in San Juan, Puerto Rico. The Episcopal Church's Department of Christian Social Relations sponsored it.

The Punta del Este meeting of hemisphere heads of state at the same time came up with somewhat the same message. Latin Americans said that they didn't want handouts; they wanted to be helped to help themselves.

At the San Juan conference, the Rev. Dr. Charles Frankenhoff said that trade, not aid, was what the Latins really needed. Dr. Frankenhoff is both a Roman Catholic priest and a professor of economics at the

University of Puerto Rico, who has traveled widely in Latin America.

The fall in commodity prices has hurt seriously, he said. “Aid does not take the place of trade. Gift-giving is not a healthy way of making change.”

“When the establishment has no intention of changing,” he said, “brusque change is in order. In any change there is a temptation to violence. Our Revolutionary War was considered reasonable violence. It will be needed so long as man oppresses man.”

## Negative Results

Communism, said the priest, is not the worst thing for Latin America. (He did not, however, discuss Cuba's economic problems.) “It has forced the hand of those who never would have changed. In Colombia, for instance, fourteen families control the country. Palliatives sometimes just postpone the day of reform.”

One of the problems discussed at the conference was described as “ecclesiastical imperialism.”

The most brilliant speaker was another Roman Catholic, Monsignor Ivan Illich, director of a missionary training center in Cuernavaca, Mexico. For background reading each delegate was given a copy of an article, “The Seamy Side of Charity,” he wrote for the Catholic magazine, *America*, last winter. It created a storm, including a blast from Cardinal Cushing.

Msgr. Illich, dealing with ecclesiastical imperialism, wrote of “the negative results that foreign money, men, and ideas produce in the South American Church,” and added that “by becoming an ‘official’ agency of one kind of progress, the Church ceases to speak for the underdog who is outside all agencies but who is an ever-growing majority.”

The theme was picked up by sev-

eral of the Latin American Episcopal clergy at the conference.

Some complained that churches and dioceses in Latin America were not trusted to run their own show, that distant boards in North America made too many decisions. Even where companion relationships had been developed between a North American and a Latin diocese, this sort of daddy-knows-best attitude sometimes marred the association.

“MRI has its seamy side, too,” said the Rev. Antonio Ramos, dean of the Episcopal Cathedral of St. John the Baptist in San Juan, referring to Mutual Responsibility and Interdependence. “All missionary work has its seamy side. Latin America is not being looked at in its own terms.”

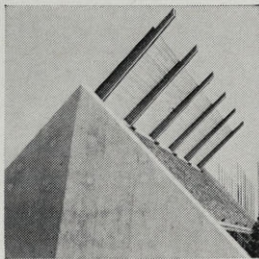
## A Cordial Air

If all the above sounds as though Latin American delegates and North American delegates had long knives at each other's throats through the four-day conference, the impression should be quickly erased. With hardly any exceptions, the atmosphere was most cordial.

What happened was simply communication. Most of the North Americans there had little or no idea of some of the problems they were confronted with. And it provided one answer to what the individual can do in a world full of problems.

He can listen. He can find out. He can discuss and communicate. Really discovering what goes on in the heart and mind of someone else may be the first essential step toward Christianity or concerned citizenship. ◀

*The author, an Episcopal vestryman and editorial page writer for the Philadelphia Evening Bulletin, was one of the delegates to the Church's San Juan conference. His report originally appeared in the Bulletin and is used with permission.*



# Montreal's Holy Happening

THE WALL-SIZE picture is a crowd gazing upward from the pavement. The room pulses with the beat of the human heart, thump, thump, thump. Whirr. The picture changes. Now it is a clutter of shacks, hemmed in, confining, boring in their sameness. Whirr. Now it is an open field where cattle lie and two lovers embrace on the grass.

The interior of the Christian Pavilion at Canada's Expo 67 in Montreal already has foreign and Canadian press speculating that it may well be the shock of the entire exhibition.

"It is the greatest attempt being made anywhere in the world," one of its creators says, "to put the Gospel in a thoroughly modern setting." But as opening day neared, the same man was frankly worried. "The greatest problem," he said, "will be conventional church people with a preconceived idea of what the Pavilion should contain. They won't find the things they associate with their faith."

Instead, the designer has used completely modern tools, lights, sounds, films, and above all pictures. All are arranged to create the specific experience intended on each of the Pavilion's three levels.

The first level speaks directly of man's day-to-day existence, its beauty, tedium, and eccentricity. Here are an old man and his dog, here a girl in an office, over here a policeman on his beat. Many photos are arrayed in a structure reminiscent of an apartment block.

In one square a series of color pictures flash at you: a bride walks down a crowded street, a man bathes

in the Ganges, a striptease club beckons, a gondola glides through Venice.

A few feet away, cylinders with faces upon them spin and alter between moods of bewilderment, expectancy, joy, and pathos. Suddenly you confront a montage of mirrors, and in an instant you become part of the environment, confronting yourself, and, via a TV screen nearby, others. Thus you are drawn into the orbit of the Pavilion, and the theme, *Man and His World*, becomes authentically personal.

The second level is negative. You descend the steps to the depths of despair. The walls are black, the lights dim. A naked child screams on a bed, two boys kick a smaller one, a woman's fists are clenched in unutterable frustration, and an old man leans back in bed, waiting alone for death.

The critical experience is a film, gathering into fourteen minutes the idiocies and horrors of our history from prizefighting to Hiroshima. As you leave, you are confronted with the aftermath of war, a pathetic mother and child weeping uncontrollably over a Vietnam grave.

Is there any hope? Yes, says the Pavilion on its third level. The Christian faith is a gift which brings its special joy and promise to all men. The Pavilion's positive statement suggests (but never insists), in the words of Charles Gagnon, the designer, that God is involved in everyday life. By its nature, the Pavilion's declaration

of hope eludes description. It is highly personal.

One photograph struck me, as it has others, as one of the most powerful statements ever conveyed by a picture. It is perhaps twenty feet high, a simple black and white photo of an old shack in the woods. Its roof leans, and its walls sag. A little girl makes her way toward the door, a bouquet of wild flowers cradled in her arms. Beneath her is the simple caption beginning, "Why seek for me among the dead? I am with you always. . . ."

Originally, back in 1962, only one aspect of Expo 67's Christian Pavilion seemed to generate any public excitement: Roman Catholics, Protestants, and the Orthodox were cooperating on it. The exhibit, some suggested, would be something like the Protestant Pavilion at the New York World's Fair—a common roof with denominational displays.

Then one cold weekend in the fall of 1964, sixty persons from eight Churches gathered in a spare room of a Roman Catholic center. Indirectly they represented 95 percent of Canada's Christian community—Anglican, Greek Orthodox, Ukrainian Orthodox, Baptist, Lutheran, Presbyterian, Roman, and the United Church of Canada. They were there to discuss the design of the Pavilion.

A ruddy-faced Roman Catholic priest named John O'Brien, who heads the Department of Communication Arts at Loyola College, Montreal, said, "What we really ought to be doing is speaking to all men. We don't need more talk among

BY KENNETH BAGNELL



*"What is the Christian Pavilion all about?" "Just life." "That's what Christianity is all about."*

Christians; they're talking all over the world."

Today, he looks back on his 1964 proposition as the turning point in the conceiving of the Pavilion. O'Brien is a Jesuit, a man with a largely secular vocabulary and a heavy commitment in the direction of Marshall McLuhan. Several persons close to the Pavilion spoke of him as the man who best understood both designer Charles Gagnon's concept and the vision of the churchmen who commissioned him. Hence he became the liaison and interpreter between both.

There was, of course, deep discussion between Gagnon and the churchmen at almost every stage. Members of a theological committee met throughout the past two years with the designer and others overseeing the program. Yet the Pavilion's the-

ology is subtle. It is implicit, rather than overt. The only obviously traditional symbol is outside, the primitive Tau (T-shaped) cross, which is thought to be Christianity's oldest, and hence is neither Catholic nor Protestant. Inside, in contrast to the technicolor optimism which runs through most of the eighty other buildings, the Pavilion is mostly austere black and white.

It is located on over half an acre alongside the St. Lawrence River, with the skyline of Montreal as a backdrop. To its west is the dramatic United Nations Pavilion; to the east, those of Greece and Israel.

To build and run it will cost about \$1.3 million, one of the more modest expenditures of Expo. The staff of twenty-five includes fifteen bilingual (sometimes multilingual) hostesses, chosen ecumenically, to welcome the

1.3 million visitors expected to pass through before closing date on October 27.

A small brochure, explaining the Pavilion in sparest terms, will be available as visitors leave. But nothing is offered as they enter. "If they come with three questions," says O'Brien, "we hope they leave with thirty."

A reporter who attended the Pavilion's press preview wandered through the presentation, came back, and shrugged, "Nothing in there about Christianity, just a lot of pictures."

"What is it all about then?" asked Father Jack O'Brien.

"Just life," said the reporter. He was silent a moment, and then the light dawned. "I guess," he said, "that's what Christianity is all about." ◀

# THEOLOGICAL

## SECULARIZATION

### The Obvious and Urgent Question

BY ALEC R. VIDLER

MAN WANTS to come of age; that is, he wants to be liberated from hereditary controls and restrictions. He wants to be free to shape his own future and, above all, to improve the conditions of his earthly existence. What contemporary man thus regards as his overriding need is conveniently summed up as “secularization.” The most obvious and urgent question for Christian theologians is what they have to say about it.

Broadly speaking, there are three possible Christian responses to secularization. First, it may be regarded as the climax of modern man’s rejection of the Gospel and the Church, as his final surrender to the natural but demoralizing craving for material and temporal luxuries, and as the idolatrous substitution of a man-made secular utopia for the eschatological kingdom of God.

Second — at the opposite extreme — it is possible to regard secularization, now happily become a historic possibility, as a providential development by which mankind is being delivered from archaic illusions about the existence of an eternal world beyond this one and from the myths and superstitions associated with those illusions, with which Christianity itself has in the past been compounded and confused. The unreserved secularity of Christian faith can at last be clarified and proclaimed. “Pie in the sky” is out for good and all.

In other words, Christians may say a simple no to secularization and seek to resist it, or they may say a simple yes and cheerfully endorse it.

Third, it is possible for Christians to say both a yes and a no to secularization. On the one hand, they may welcome and promote it on the ground that it opens the way to a more responsible and more satisfying terrestrial life for mankind everywhere, and it can justly be claimed that there are strong world-affirming elements in the Bible and in the Christian tradition.

On the other hand, the disagreeable truth must not be concealed that science and technology can have disastrous as well as beneficent results. This world, so far from having the potentialities of a utopia, will always have many of the attributes of a hell. These were once specified by Rudyard Kipling as “doubt, fear, pain, struggle, bereavement, almost irresistible temptations springing from the nature with which we are clothed, physical and mental suffering, etc., etc., ending in the worst fate that man can devise for man, Execution!”

It seems to me that at present many of those who are laudably emphasizing the secular, world-affirming side of the Christian faith are keeping quiet about, and even themselves are blind to,

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*“In the long run . . . the Gospel must speak to man’s permanent condition as well as to his most directly felt needs.”*

—Alec Vidler

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# QUESTIONS/1967

the other side of the picture. In particular, they appear to forget that human life is at last most miserable if there is no more to it than the transience of the secular and if it is in the end to be engulfed in universal death and annihilation.

**The most pressing question for Christian theologians in the coming period is which of these three possible responses to secularization they are going to make.** Contemporary man will not always be so intoxicated with the firstfruits of secularization that he will continue to be unaware of those needs which it can never satisfy. In the long run, if it is to survive, the Gospel must speak to man's permanent condition as well as to his most directly felt needs.

Of recent books, the one that in my view indicates most clearly and sharply the kind of theological renewal that is required is Bishop Lesslie Newbigin's *Honest Religion for Secular Man*.

Newbigin holds up both hands for secularization, and indeed claims that it accords with, and arises out of, the Biblical understanding of history. "By the process of secularization," he writes, "men are prised loose from the control of traditional religious beliefs and moral standards and are compelled to make decisions where before everything was decided for them. We are right to see in this a part of God's calling of mankind to maturity."

At the same time, he warns that secularization will turn into totalitarian slavery or self-destructive nihilism unless the Christian Church bears effective witness throughout the world to "a reality transcending every earthly society, a God who is for man against all the 'powers.'"

A really free and open society can be sustained only if within it witness is borne to the

transcendence of God. For this witness to be borne, the Gospel must be seen to do much more than offer insight for individuals into the significance of personal existence and personal relations. The New Testament proclamation of the cosmic Christ who is Lord of history must become audible again. The Church must be so aroused and transformed as to realize that this

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*"The most obvious and urgent question for Christian theologians is what they have to say about secularization."*

*—Alec Vidler*

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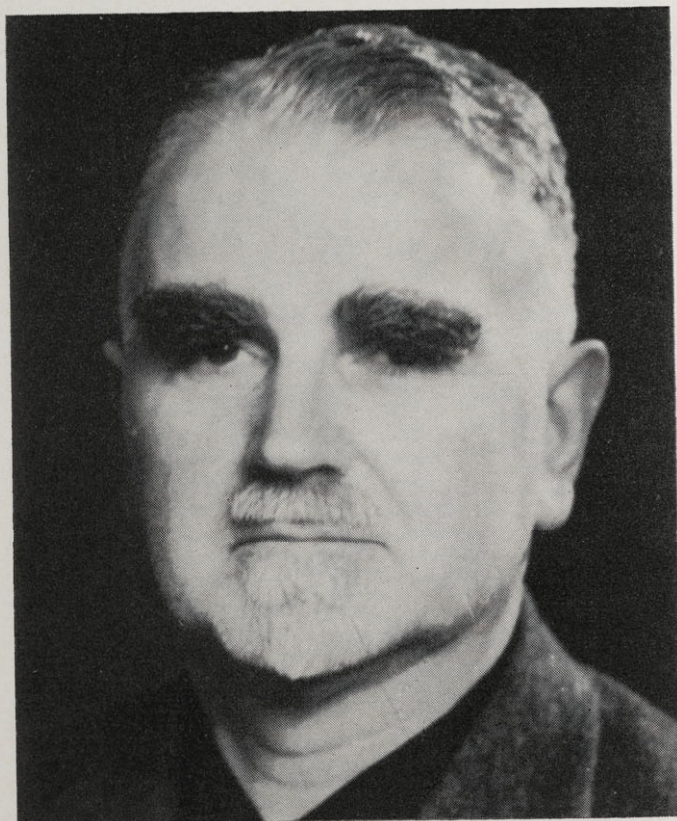
proclamation and its corporate embodiment are its primary mission.

I regard the impact being made by the posthumously published works of Teilhard de Chardin as a promising sign that Christians are perceiving that they have to enlarge, and not reduce, the scope of their faith. So far as the U.S.A. is concerned, I attach much more importance to the work of your "process" theologians than to that of your "death of God" theologians. The latter strikes me as for the most part brash and by no means radical, if radical means getting to the roots of the matter.

There are, of course, many other tasks for theologians. They have to show how theological statements are meaningful in the light of linguistic analysis. They have to reinterpret Christian doctrine in a way that reckons with the

# THEOLOGICAL QUESTIONS/1967

need for demythologization. Not least, they have to articulate a Christian ethic which is based on something more profound than the drawing of a naive contrast between law and love. But I look upon these tasks as subordinate to the response to the challenge of secularization. ◀



*Alexander Roper Vidler was Dean of King's College, Cambridge, England, until his resignation last year. The Rev. Dr. Vidler is the author of over twenty-five books, some scholarly, some explaining the Christian faith to the layman, which have been widely popular in England and the United States. From 1939 to 1964, Dr. Vidler was editor of Theology, one of the most influential journals in its field. In 1962 he served as editor of Soundings: Essays Concerning Christian Understanding; this book, containing chapters by ten other distinguished contributors, did for the theological world what Bishop John Robinson's Honest to God has done more recently for laymen.*

## CONTEMPORARY MAN

### Crippled Questioner

BY ARTHUR A. VOGEL

WHEN WE ASK, "What are the major theological questions for which contemporary man needs answers?" we should mean, "What are the right questions for contemporary man to ask?" But the ability to ask the right question about something presupposes a proper orientation toward the subject matter.

To ask a question about the temperature of a star excludes an answer in terms of the Oedipus complex. To ask why a young boy made a face at his sister excludes answers in terms of the periodic table of elements.

The primary question we should ask about contemporary man is, "Does he begin with an orientation toward God which will allow him to ask the right religious questions?"

Religion is an intensely personal activity involving the relation of our total being to reality, but the overwhelming evidence of our newspapers and counseling professions is that contemporary man is quite unaware of what it means to be a person.

We have gotten away from ourselves; we deny ourselves. To the extent that we have, we cannot ask the right questions about our relationship with God. We are skilled athletes at questions about those parts of reality that are things, but limping cripples in questions about our personal relation to the whole of reality.

The major theological questions for our day, I think, are actually pretheological ones. Our contemporaries frequently ask questions about religion, but their point of view often keeps the questions from being truly theological in nature. Many questions asked about God today tell us more about man and his difficulties than about

God or the possibility or impossibility of His existence. That is why our first theological task must be to question ourselves.

The question for us today is, "Can we be ourselves?" "Can we know ourselves?" Only after we have questioned the significance of our own bodies, for example, can we ask the right questions about the Incarnation, "God's embodiment." Only when we have discovered the primacy of history in our own personal development will we be able to appreciate the primary impor-



Arthur Anton Vogel is Subdean and William Adams Professor of Apologetics and Dogmatic Theology at Nashotah House, Nashotah, Wisconsin. He serves on General Convention's thirty-two-member Joint Commission on Ecumenical Relations as secretary of the subcommission on Episcopal relations with the Roman Catholic Church. He is a member of the Consultation with the Orthodox Churches, and an alternate delegate to the Consultation on Church Union. Author of *The Christian Person* (Seabury) and *The Next Christian Epoch* (Harper & Row), Dr. Vogel is currently working on an as yet untitled volume on the "secular roots of the Holy Communion."

tance of God's revealing Himself in Christ.

Only after we have questioned the necessary relationship of every person to the world will we be able to understand that we can be religious only in the world. Only after we have questioned the roles of language and expression in the being which makes us persons can we ask the right questions about the Word of God and about the peculiarities of religious language.

Only after we have questioned the commonplace that "man is a social animal" and have discovered its *special* place in our lives; only after we have discovered our need for location in culture and society (as well as in physical space) can we begin to ask the right questions about the Church as a social institution.

Only after we have questioned the nature of personal encounter can we ask the right questions about our encounter with God in the Sacra-

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*"We are skilled athletes at questions about those parts of reality that are things, but limping cripples in questions about our personal relation to the whole of reality."*

*—Arthur Vogel*

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ments. Only after we have discovered that even man as a finite person transcends his immediate spatiotemporal location can we ask the right questions about the transcendence of God.

None of these pretheological questions limits God's revelation in Christ. They are the human conditions God permitted for that revelation. Once the revelation occurs, something genuinely new is said to us; but since the revelation is one of incarnate truth, it is given to us in a thoroughly human mode.

In Christ, we actually rediscover the pre-

## THEOLOGICAL QUESTIONS

theological truths we thought we knew without Christ: in the Word of God our words are re-discovered; in the face of Christ our bodies are newly understood; in the love of God our love is perfected; in our re-creation (redemption) we discover the meaning of our first creation (our insertion into being). The testimony of Christian faith is that God does not destroy our being in redeeming it.

Let me illustrate how a proper understanding of man can help us better understand the revelation of God. If we understood better the nature of love as it exists in our own lives and the implications of the statement that God is love (rather than only having love), I think that the

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*"Our first theological task must  
be to question ourselves."*

*—Arthur Vogel*

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Trinity would seem neither absurd nor superfluous.

Love, even in this world, is a union which overcomes separation at the very moment it intensifies the distinctions of the persons who love. This is precisely what the doctrine of the Trinity says about God, but in a symbolic way made necessary by God's uniqueness.

The doctrine of the Trinity reveals that God in himself somehow is love, personal concern, dialogue, communication, intimate personal presence. Such revelation helps us understand why we are important to God, why he is interested in us, why we exist. Such knowledge reveals the ultimate justification, and goal, of our lives—matters hardly superfluous or insignificant to men who question the meaning of their being.

To call the doctrine of the Trinity "excess baggage," as has recently been done, is to compare the doctrine to a suitcase in a manner that does not suit the case. A surprising mistake for the greatest generation of travelers in the history of the world to make, but not a surprising one for people who do not yet know themselves. ◀

SUMMER READING ENCORE #1

## *Vacation or Holiday?*

Which are you taking this year?

BY EVELYN EATON

I SAT AT the rustic desk in Jackson Lodge, writing to a friend. "Dear Jean," I said. "I am in Wyoming, taking a vacation." Then I crossed out the last three words and wrote instead "on my holiday," struck by a difference I had never noticed before.

I looked up both phrases, word by word, in the dictionary later, and found that I was right. They are different, and the difference is important. "Take" is a brittle word, with a hard, staccato sound, like its greedy meaning. "Vacation," like vacant, vacuum, evacuate, comes from the Latin *vacare*, to make empty. Webster defined "vacation" as "having nothing in it, free from work, vacating."

"Holiday" comes from the same source as "holiness." Webster defined it as "set apart, a day of freedom from labor, joyous, joyful, set aside to celebrate an event."

Which are you taking this year?

FROM THE EPISCOPALIAN, May, 1961

# Are you a shock absorber?

BY MARY MORRISON AND MARTHA MOSCRIP

.... "Who does she think she is? I'll never work at *her* table again!"

.... "I can always withdraw my pledge, you know."

.... "Why doesn't she come down to earth once in a while? She always has to be so intellectual about everything!"

.... "She can't control her own little monsters—what makes her think she can teach Sunday school?"

.... "Anyone who dresses as well as that can't have her mind on the service."

.... "Those eight-o'clockers are all spiritual snobs."

.... "I never would have worked so hard if I had known what the money was going to be spent for."

When Dad comes home from the office and lets off steam, everybody there—if it is a loving family—knows that he has had a hard day at the office, and behaves accordingly. Or they know that Sister didn't get a part in the school play tryouts, or Brother's team lost the game, or Mother has a headache; and while nothing may be said in words, everyone knows how to create the kind of environment in which the harassed individual can find his balance again.

If our parish "family of strangers" is to be truly a family, it must be a place like home, where one can erupt and still be loved and accepted—where one can say the nasty things that come to mind, and have them sink without trace, absorbed in love by the other members of the group.

It must be a place where, if two are angry, they can be sure that they

stand on solid ground together and that reconciliation will come about if they do not take active steps to block it.

It must be a place where "I'm sorry" is known and accepted as an act of contrition and not a polite but meaningless gesture. In a loving household any gesture of reconciliation is accepted wholeheartedly and immediately, not grudgingly and suspiciously.

Families for many generations have found that the evening meal is a wonderful time for reconciliation, for the healing of all the hurts of the day. So, with the church family, the institution of the Lord's Supper is our first answer to parish tribulations. One parish group, during a particularly bad row, dropped everything and went up into the nave for Holy Communion. After the service, people continued to argue and even quarrel—but the arguments no longer turned to spite and backbiting;

the quarrels led to deeper understanding. Nothing changed, but everything was different. The group life of that parish had begun, all unconsciously, to show charity.

We must live there, in what charity we have among us. How? This doesn't need to be a despairing question—there really are specific things we can do. And in doing them, we can grow ourselves while we are helping our parish grow toward being a family.

.... Be a shock absorber—don't get stirred up by what you hear; receive it quietly and peacefully.

.... Be a sponge—absorb it, hold it; don't pass it on. Keep it, at least as far as you can, from spreading.

.... Be a drain—take it in, let it go right through your mind, leaving no traces; forget it as soon as possible.

.... Be a shield—defend, protect, explain the person or action talked about; quietly, gently, without mounting any counterattacks; remember, you are a shield, not a sword.

.... Be a mirror—nothing shows a person what he is saying or doing as well as a quiet, uncritical, but unresponding reception.

.... Last, and most important: pray over these things in yourself and others. When the central spirit changes, everything becomes different even when all the outward happenings remain the same. It is at the altar that the central changes are made. ◀





*Helen Hines, wife of the Episcopal Church's Presiding Bishop, welcomes guests to Dover House, located just off the Merritt Parkway north of Greenwich, Conn.*

# Welcome to Dover House

WHEN Mrs. John E. Hines greets you at the keystone-arched front door of Dover House, you sense immediately that you are about to enter a home which reflects the occupants' personalities. "We were just thrilled to find this grandmother's clock in Pennsylvania," Mrs. Hines tells you, pointing to the foyer wall. "It's made of old pine by Christian Pentz, and signed. It even has rattail hinges. The pictures over that bench are original leaves from the very first edition of the King James Bible of 1611, presented by Herbert Fletcher to the Bishop 337 years later. One is Leviticus; two are Psalms. . . ."

Her husband's position as Presiding Bishop has not diminished Helen Hines's enthusiasm for her home. A busy wife and mother of four grown sons and a married daughter, she says, "It doesn't happen often, but every once in a while John and I will be sitting quietly and one of us will say, 'You know, I still can't believe it's happened.'"

## PHOTOGRAPHS BY DAVID BROOKS

*"Dover House belongs to the Episcopal Church, not us, and we want everyone to feel free to come in at any time," Mrs.*

*Hines tells visitors. The official residence of the Presiding Bishop, sixty-year-old Dover House, purchased in 1947, sits on a 100-acre estate. "I never realized Connecticut was so beautiful. All those back roads just fascinate me."*

*Mrs. Hines does not travel often with her husband: "It seems to me it's important to have things right when he can be at home," she explains. Her ability to do this is admirably demonstrated throughout what she calls "just a home."*





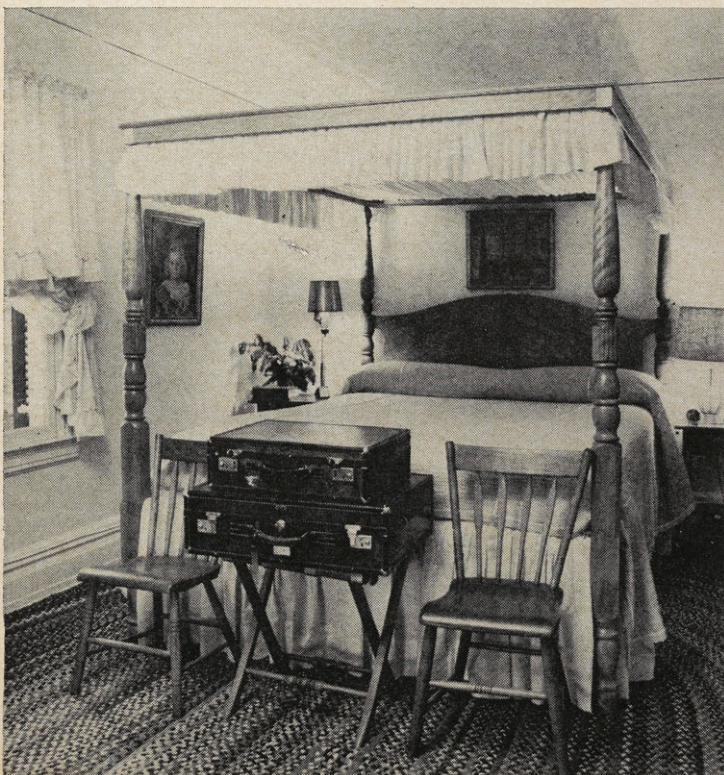
*"Nearly all our pine pieces came from New England. People down in Texas often had never seen such furniture, and, of course, it was not so appropriate as it is back here in Connecticut," Mrs. Hines explains. "Actually the Bishop found most of the pine things. He's the one who can tell you all the history and details." Griddles and a bed warmer garnish the fireplace, and a large pine table behind the fireplace in the kitchen is a favorite spot for the Hines family to gather for gooey ice-cream sundaes. Delft blue accessories brighten the breakfast room in the right rear.*



*A permanent arrangement of flowers on the piano and a small crystal bird are Helen Hines's trademarks. Flowers and birds are loves she shares with St. Francis. A statue of the popular saint stands in a stairway nook surrounded by greenery. "We bought the St. Francis in Oberammergau in 1958, on our way to Lambeth."*

*"The chargers, candlesticks, and pitchers on the mantel are a real assortment of pewter, rather than a collection. Most of our pewter is American, and old." A corner cupboard in another room holds other pieces. "We're still collecting."*





*A small garden off the kitchen provides flowers for Mrs. Hines's arrangements. Throughout the house small antique accessories—a cranberry picker, pewter alms basins, a sprinkling can, a wicker basket—hold flowers and greenery from Connecticut's woods. A desk in the house overlooks this garden through a window in which the Presiding Bishop's seal hangs. "But the Bishop rarely uses that desk. His office is upstairs—the only door that must be kept shut."*

*Suitcases, a reminder that Bishop Hines travels constantly, are a fixture in the master bedroom. Mrs. Hines's brother painted their daughter's portrait (left). An antique sampler over the bed was done by "Amanda Rogers, aged 12 years" and reads: "Virtue is the chiefest beauty of the mind, The noblest Ornament of human kind; Virtue is our safeguard and guiding star, That stirs up reason when our senses err."*

*To be opened at the time of my death.*

# A LETTER TO

MY DEAR HARASSED, BELOVED SURVIVORS,

During my funeral and the days immediately before it, this world of kindhearted mortals will probably descend on you like a truckload of bricks. Some of your friends, when they come in, will argue no matter what you do: if you cry, they will try to make you stop; if you act cheerful, they will tell you to relax and cry.

Everybody will offer to do anything he can. But nobody can do the main thing that needs to be done; namely, to stop some painful practices and spiritual outrages that have now become conventional.

Nobody, that is, but me. That is why I am writing this letter.

The first thing to do is call the clergyman, not the funeral director. Never mind if it is the middle of the night; never mind if you haven't been to church lately; never mind what the circumstances are. Call the clergyman. Show him this letter, and have him take over.

I want my funeral to be in a church. I mean a real church, not a "Funeral Chapel" or "Funeral Church." I belong to the Church, so my funeral ought to be in the Church. Also, I think you will find it more helpful

and satisfactory that way, although you may find this hard to see beforehand.

For the service, ask the minister to use simply the Book of Common Prayer. No sermon, no eulogy, no "special" poetry, no "special" prayers to lengthen the funeral and make it a burden.

And no solos, please. On the other hand, if you want choir or instrumental music, fine. But don't let others talk you into it.

No flowers in the church, please, except on the altar. There they proclaim Resurrection. Elsewhere in the church, at a funeral, they seem to me to indicate either that you and I had been entered in some sort of popularity contest, or that somebody is spending a good deal of money. I know that is not what they are intended to mean. But that is what they say to me—and others I have talked to. Let people give a little donation to their church or favorite charity instead, if they must spend their money.

Instead of flowers on the casket, you can use the old Christian tradition of covering it with a pall—a fine, large cloth made for the purpose, used as the American flag is used at military funerals. The pall gives no opportunity for man-made distinctions between rich and poor, good and bad, popular and unpopular.

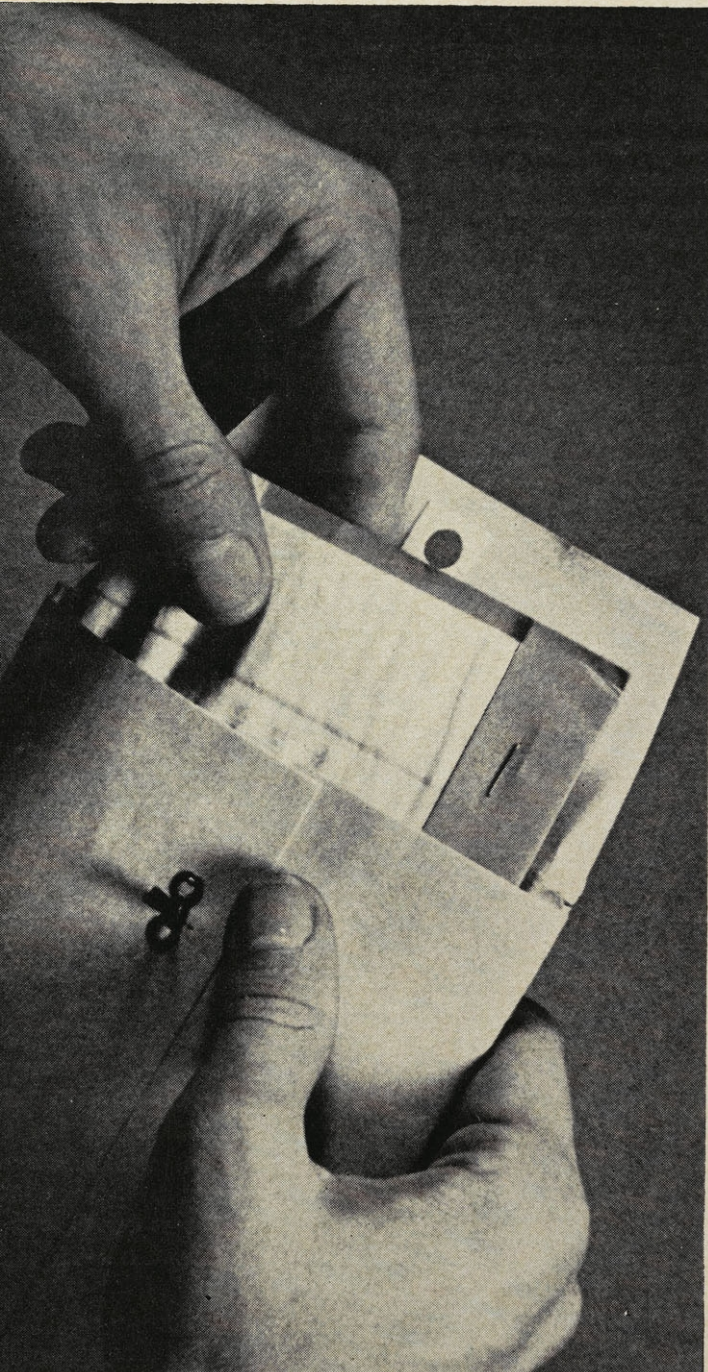
Now, forgive me if I am just hard to get along with, but I do not want my body to be on display at any time after I no longer need it. I believe most people will be grateful in their hearts anyway if they are not permitted to "pay their respects to the remains." But there is a more serious principle involved here.

Too many funerals show a direct and obvious contradiction between what the clergyman says and what the congregation does. The minister's words indicate that what counts is the soul, and that the dead body is no longer of any importance. But if the casket is left open, and the people pay respects to the body, this indicates to all appearances the opposite: that what counts is still the body and only the body.

When you bury my body, you are not burying me. You are burying nothing but earth, ashes, and dust, quite as the burial office accurately and encouragingly points out.



# SURVIVORS



This same principle is behind other details in this letter. For instance, I want the undertaker to use the simplest, cheapest casket he can find. Covered with a pall, its looks will make no practical difference anyway. But more important, what honor or value is there in spending huge sums of money to glorify and protect the now useless machine that was provided for my temporary use here on this planet?

And it doesn't matter to me whether or not my body is cremated. Please do whatever happens to cost less at the time and place. Decent burial does not mean expensive burial, as some of us seem to think. I know people often make it expensive for fear others might think they did not care about the deceased. But there must be more effective ways of showing love than that of spending money on funerals and cemeteries. If anybody bothers you about these things, tell them that was the way I wanted it; that was my specific request.

You will doubtless have to make some kind of cemetery arrangements. But of course I want no costly stone around my grave—if possible, no stone at all. If rules or laws require identification, have it marked with a plain wooden cross, or some equally simple and strictly unadorned, unpolished, uncarved marking.

You see, I am actually not seriously interested in being remembered in this world anyway. If I do any real good while I am here, it will still be good whether my name is connected with it or not.

I don't want you to revisit my grave. I have no intention of ever being anywhere near it after my funeral, so I do not see why you should be. Not that I have any grudge against it, but I hope to have more interesting things to do than worry over my ashes or dust, and I expect you to, also. As the angel said to the woman at the tomb of Jesus, "Why seek ye the living among the dead?"

So I ask for this simple and perhaps austere burial of my earthly machine in the hope that this letter will make things a little easier for you, and may do its bit toward making funerals more Christian.

AFFECTIONATELY YOURS,

.....

# PARTNERSHIP:

*All Episcopalians are partners in the Christian enterprise—the Church.*

*We invest nearly a quarter of a billion dollars annually in this global enterprise. Parishes spend eighty-six cents of each of these dollars on local programs. Dioceses and the Church's general program, overseas and at home, share the rest.*

*As partners, we are studying a proposal that parishes and dioceses voluntarily spend less on themselves, and invest more in the Church's program beyond their borders. It is known as the Partnership Plan.*

*The Episcopal Church is now discussing the pros and cons of the Partnership Plan at many levels. A corps of twenty-seven speakers, members of the Executive Council and others, have made more than seventy visits to dioceses and districts. They have held more than fifty round-table discussions with diocesan councils.*

*THE EPISCOPALIAN, in the following questions and answers, highlights some of this discussion.*

**Q.** What is the Partnership Plan?

**A.** A proposal that dioceses and missionary districts, in lieu of fixed quotas, voluntarily pledge support of the Church's general program. They would not be told, as all now are, what they are expected to give. The Church would trust the dioceses to respond in the spirit of the Partnership Principle.

**Q.** What is the Partnership Principle?

**A.** It asks each parish and mission and each diocese and missionary district to give to others at least as much as it keeps and spends on itself.

**Q.** Who proposed it?

**A.** The Church's governing body—General Convention. In 1958, Convention urged parishes to share resources—dollar for dollar—with the Church's missionary program beyond its borders. Three years ago the St. Louis Convention formally approved the Partnership Principle, and first steps toward practicing it at the national level. General Convention at Seattle this coming September will vote on the recommendation of its Joint Committee on the Partnership Plan.

**Q.** If the Partnership Plan is approved by General Convention, when will it start?

**A.** 1968.

**Q.** How does the present quota system work?

**A.** Let's start at the beginning. The Church's general program budget is adopted by General Convention. The program budget supports the Executive Council's work overseas and throughout the United States, and provides assistance of one kind or

another to virtually every diocese and missionary district in the Church.

The quota system was established in 1922, and has continued except for a nine-year period during the great depression. The Executive Council, obedient to the canons, allocates the quotas. The yardstick is a complicated formula of weights few understand. In effect, Council seeks to allocate quotas on size of jurisdiction, past experience, relative ability to pay, and other factors.

**Q.** What's wrong with the quota system?

**A.** The Joint Committee on the Partnership Plan puts it this way: "One's response to God for all His gifts of love can hardly be fulfilled by telling the dioceses the exact number of dollars they are expected to give as their 'fair share.'" In addition to the Church's growing concern for responsible stewardship of all partners, the quota system has been found wanting on several counts:

(1) Quotas are intended to be a minimum, but in practice become the maximum, and frequently are not met at all (total commitments in 1967, for example, fell \$721,840 short of the program budget authorized by the 1964 General Convention);

(2) Only a small percentage of parish income goes outside;

(3) The system is as fair and equitable as can be devised, but no

# questions & answers

mathematical formula can ever be equitable in all situations. In making these points, the Joint Committee on the Study of Quotas, in 1964, added: "There is a growing conviction that any assignment of quota which has the implication of being a tax tends to destroy the spirit of stewardship, which is based on a free and proportionate sharing out of commitment and gratitude."

**Q.** I'm confused about the quota system—is it voluntary or mandatory?

**A.** No group in the Church has the power to compel dioceses to meet the general church program quotas assigned to them. This should not be confused with the assessment for operation of General Convention and the Presiding Bishop's office. This is mandatory by canon and must be paid.

**Q.** Do dioceses and districts allocate quotas to parishes and missions?

**A.** Yes, most of them do. Sixty-one jurisdictions operate under the quota system.

**Q.** What about the others?

**A.** Twenty-eight—nearly one third of the jurisdictions in the continental U.S.—are practicing Partnership. They have abolished missionary quotas and rely upon voluntary parochial pledging. Twenty have dis-

carded the assessment for the Bishop's office as well as the quota.

**Q.** Is this a recent development?

**A.** Southern Ohio abolished quotas in the depression of 1930 and started the movement toward Partnership. Several dioceses, one by one, adopted new methods of giving in the fifties, but the greatest number of converts was added in the sixties. Twenty jurisdictions have switched to voluntary parochial pledging since 1960. Tennessee (with the highest per communicant giving in the Church), South Carolina, and Wyoming comprise the "class of 1967." (The District of Alaska has been supported by voluntary pledges since it was established.)

**Q.** What happens to diocesan quota systems if General Convention approves the Partnership Plan?

**A.** They are not affected. Each diocese on the quota system can do as it pleases: retain the quota system or, if and when it chooses, switch to the voluntary plan, as twenty-eight have done. The Partnership Principle does ask all parishes as well as dioceses to practice fifty-fifty sharing with others. Several dioceses are studying the principle and its implications.

**Q.** What is the experience of Partnership dioceses?

**A.** The most notable improvement is in the spirit of giving. Parish offerings are no longer payments, or a tax. They are gifts, in freedom and gratitude, put into the common treas-

## WHY PARTNERSHIP?

*Our basic assumption is that we who are the "congregation of all faithful people" are partners. . . . The word is rooted in the seldom used parcener, one of two or more persons sharing an inheritance. . . .*

*A partner is a person who takes part or engages in some activity in common with another or others. We share equally in an inheritance. We share equally in the advances and reversals of Christ's enterprise, the Church.*

*If we are partners with Him, we are partners with each other. All we are, and all that we have, we have received from Him. We belong to a common household whose Sole Owner is God. We are the occupiers of the household, mutually responsible to God and to each other.*

*—The Joint Committee on the Partnership Plan, 1967*

# Partnership: questions & answers

ury as partners in the Christian enterprise. Elimination of quotas ended hassles over the fairness of allocation. The diocese trusts parishes and missions, and takes disappointments in stride, without recrimination.

Diocesan treasurers generally find that parishes keep their commitments, and make payments on time, better than in the "old days" of the quota system. Individual stewardship has improved. Example: average per pledge payment of communicants in Partnership dioceses was \$9.32 higher than in quota dioceses in 1965.

**Q.** Are Partnership dioceses and districts faring as well as, better, or worse than they did with quotas?

**A.** Partnership dioceses, as far as total income is concerned, have no way of supplying a definitive answer. Many have enjoyed a steady rise in income. A few acknowledge that they have been disappointed. But with one exception, Partnership dioceses proclaim their firm commitment to voluntary giving on theological grounds. California, after six years on voluntary giving, adopted a modified quota system for its basic program this year.

**Q.** Isn't the Partnership Principle of "50-50" giving a quota under a new name?

**A.** No, it isn't. It is up to each diocese and district, in accepting the Partnership Principle, to determine its responsibility as a full partner. Leaders are acquainted with the Church's general program adopted by General Convention and the missionary needs of the diocese. They alone, searching their own consci-

ences, will determine what they will invest in their own programs, and in the Church's national and worldwide mission.

Diocesan giving to support the Church's general program now averages 32 percent. When other contributions are considered, some may now be sharing dollar for dollar with others. (There is no ceiling to giving in freedom.) The 50-50 principle is a standard, a goal to strengthen and extend the Church's mission to the world. How fast it is reached or surpassed depends on the response of all partners.

**Q.** Isn't the Partnership Plan mighty risky?

**A.** Certainly; any system involves risk. The Church has been compelled

many times to trim its hopes under the quota system. This may happen under Partnership, too. Any system requires a lot of hard work under enthusiastic leadership—bishops, parish clergy, and laity.

The Joint Committee on the Partnership Plan acknowledges that it is easier, and simpler, to be told what one should give than to determine the amount yourself. It is easier to accept a tax than to make a responsible offering. The latter requires a lot of soul-searching.

As to hard work, the Committee proposes an intensive program of stewardship training and education with more help from the Executive Council. It also foresees more "people to people" communication between national and diocesan leaders in the spirit of partnership. ◀

## DIOCESES ON VOLUNTARY SYSTEM

(With Year Voluntary Giving Started)

### No quota or assessment (20)

Alaska*	1892	Maryland	1963
Arizona	1966	South Carolina	1967
Arkansas	1966	So. Virginia	1964
Dallas	1964	S.W. Virginia	1966
Delaware	1952	Tennessee	1967
East Carolina	1962	Vermont	1946
Florida	1959	Virginia	1959
Georgia	1964	Western New York	1963
Idaho	1963	Western N.C.	1962
Lexington	1959	Wyoming	1967

### Assessment but no quota (8)

Bethlehem	1957	Ohio	1960
New Hampshire	1963	Southern Ohio	1930
Iowa	1961	West Texas	1965
Minnesota	1964	Western Kansas	1958

\*Never had quota or assessment



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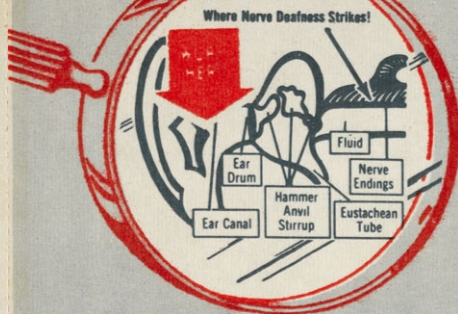
I Am Now Using (check one)

- |  |  |
|--|--|
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# MILD NERVE DEAFNESS



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# DIVORCE

A black and white photograph of a man and a woman in a kitchen. The man is standing in the background, looking down, while the woman is sitting at a table in the foreground, looking at a cup of coffee. The word 'DIVORCE' is overlaid in large blue letters.

## *A distinguished expert in family relations explores the causes and results of America's marital miseries.*

THE EGYPTIANS have a distinction they would probably like to live down. Their nation leads the world in divorces, and prevents the U.S.A. from having in fact what so many people erroneously suppose us to have: the earth's highest divorce rate. We're only second, as they say in the auto rental business. Yet in the past decade some eight million Americans have been divorced.

It wasn't always that way. In 1867, there was a grand total of 10,000 postwar divorces and annulments in this country. Now each year since 1960 we have exceeded 400,000 divorce decrees.

This huge increase is not explained simply by today's larger population. Although our population has increased fourfold in this past century, our divorce rate has increased forty-fold. One out of four marriages now ends in divorce in our nation. This, however, is hardly the same as predicting that one of every four marriages performed this year will be dissolved in the divorce courts. Such application of current figures to future years is neither wise nor necessarily true.

### **What Causes Divorce?**

Simple theories to the contrary, there is no one cause for divorce, not even an identifiable pair or trio of major causes. Divorce is built into our society. Our contemporary divorce rate is affected by our culture's expectations, our personal limitations, and social change.

Public attitude has reduced the stigma of broken marriage to a point

where many conclude it to be the lesser of evils when pitted against an impossible marriage relationship.

This widened acceptance of divorce has also probably been more profoundly influenced by the modern attitude toward marriage. Once seen as a permanent state, decreed in heaven and held together inextricably by earthly social pressure, marriage has altered in public imagination until it is thought of as tentative in nature, or sometimes frankly experimental.

### **Six Personal Limitations**

Over and over, a half-dozen typical problems of personal inadequacy crop up among divorce cases.

1. Some persons are "divorce prone." They tend to continue in and out of marriage after marriage. A film star with six successive marriages and another in the offing represents the type. Psychiatrist Edmund Bergler believes that divorce proneness is the product of neurosis, determined in the nursery. It carries on into adult life, into marital relations and thence to the divorce court. This pattern, he insists, is repeated with monotonous regularity, case after case.

2. Some men and women evidently are not "the marrying kind." Jessie Bernard, author of *Remarriage—a Study of Marriage*, identifies such persons as those who have neither the interests nor the values essential to the establishment and maintenance of marriage. The responsibilities of

home and hearth seem just too heavy for them. They may have tried to learn from the experience of marriage itself. Some mate has attempted to train them to the conjugal leash. But for them the lessons apparently just don't take.

3. Still another group who break out of marital bonds appear to have a specific problem relative to the type of person they have married rather than themselves. (This, of course, is the contention of most divorce suits.) They might have the necessary talents suited for nuptial obligations and parenting of children, yet be mismatched to each other. Such misalliances can develop between persons who had thought they had chosen wisely and had sufficiently known each other through engagement. If, after some years of persistent attempts to perfect a marriage, such a couple sorrowfully and depressingly comes to divorce, and then both subsequently marry other partners, these second marriages can turn out quite successfully.

4. The emotionally immature experience a difficult life in marriage because it requires so much maturity. Those who marry too young, those who marry hastily, those who enter into the relationship with insufficient seriousness or no real intention of fulfilling its responsibility: these have the preparations laid for a difficult marriage and perhaps divorce. "Why should a sixteen-year-old kid have made my decision about marriage for all time?" a rueful man of forty-eight now asks.

Not all the problems that lead to

BY J. C. WYNN

# Divorce

divorce need be serious. Indeed, many marriages endure far more difficult problems than those that daily are cited before the judge. The threshold of tolerance in any couple is a concomitant of their maturity. What they are able to stand in reversals, or new challenges, or even the alterations that age brings will reflect how mature is their adjustment to life in general and to this marriage in particular.

5. Not all couples possess the staying power that marriage requires. It must be acknowledged that many couples begin marriage in a quite promising manner. All the signs are propitious for a fairy-tale formula: they were married and lived happily ever after. Despite this auspicious start, the relationship begins to sag. Each turns by way of compensation to other interests, not necessarily to other love partners.

Increasingly they find that they do not speak the same language, that differences in their background they once minimized now turn out to be more important than they had dreamed, that external interferences from family and work loom larger than they had ever expected. The fact that so often this marriage dies results partly from the problem itself: they had so lost touch with each other that they had neither the heart to work at the marriage nor to seek outside assistance.

6. Brinkmanship, the term once coined for international relations, can also be applied to marriages. Some couples live ever dangerously near the edge of breaking up, threatening each other, taking undue chances with their relationships, and allowing their relationship to fall into disrepair.

The hurt pride that leads prematurely to the attorney's office, the impatience with each other that too easily discourages emotionally immature couples, the unalloyed anger that exaggerates the importance of any slight or infraction: these make for brinkmanship and can wreck a marriage. A therapeutic corrective to such folly is marital diplomacy. Those who practice such diplomatic relations are

seldom to be found in divorce courts, except perhaps as stenotypists.

## Social Change

The growth of our cities has had a profound effect upon marriage and family living.

Divorce, like delinquency, is significantly an urban phenomenon. Urbanization allows for a broad pluralism of interests and loyalties, for startling anonymity of relationships. The impersonal culture of our metropolitan life, anthropologists agree, has a negative bearing on marriage. With the strains of urban living complicated by the affluent sixties, the ways out of marriage have actually increased. People have the city to absorb them and the wherewithal to make the break.

A related point is the growing economic and social independence of women. We live in a time when previ-

ous notions of masculine supremacy are demythologized. It is a time when "housewife" is uttered apologetically. Woman's ascendancy into new careers, better income, wider opportunities, has made her less dependent upon marriage for fulfillment and less entrapped in an unsatisfactory marriage if she contracts one. In short, a contributing factor to our divorce picture is woman's own improved status.

Even the improvements in conveniences, services, and health can have a hard impact on marriage stability. At first this seems odd until we reflect that family solidarity has historically depended upon family interdependence for necessities of life and growth. But few families continue growing, provisioning, and preserving their own foods. Nor do they provide as much education or recreation or religious instruction.

Nor are the advances of medical science incidental. These have contributed longer life to our generation and have dramatically reduced the death rate. Whereas at one time death ended some unhappy marriages before they broke, our new longevity prevents that statistical accident from lowering the divorce rate.

Mobility also has its profound influence on marriage and family living. The increased ease of travel, the climb from lower to higher status on the class ladder: each of these is a form of contemporary mobility. And each affects marriage and divorce. Traveling jobs separate man and wife and allow for misunderstandings to grow as well as for new and potentially damaging relationships to begin. Moving of a residence from one city to another challenges some marriages with new adjustments and tensions. Moving up or down the class ladder can mean that one partner outgrows the other or can no longer share in the same interests that once drew them together. The casebooks cite many histories of marital failure correlated with this syndrome of mobility. ◀

**NEXT MONTH:** Author Wynn offers some positive suggestions about what churches and society could be doing to help make marriage more stable.



**John Charles Wynn** is a Presbyterian minister who has made the family his particular study. He was a consultant for the World Council of Churches in recent discussions on interfaith marriages with the Vatican in Rome. Author of five books and dozens of articles, Dr. Wynn is director of studies at Colgate Rochester Divinity School.

Professor Wynn and his wife, Rachel, have a son and two daughters.

# WORLDSCENE

## Dateline: Tomorrow

- ▶ Expect more, not fewer, verbal slugfests over the war in Vietnam. The issue is dividing U.S. churchmen down the middle.
- ▶ Look for an escalated struggle between Church and industry over the issue of hiring more Negroes.
- ▶ Protestant groups have begun putting pressure on state legislatures for liberalization of abortion laws, abolition of the death penalty, defeat of legalized lotteries and off-track betting, and support of the Supreme Court's "one man, one vote" ruling.
- ▶ A prominent Roman Catholic theologian, the Rev. Gregory Baum, predicts that his Church will liberalize its stand on birth control following the lines laid down by Anglican bishops at the Lambeth Conference of 1930.

## Church Union: A Modest Step

The Consultation on Church Union, at its sixth annual meeting in Cambridge, Mass., from May 1 to 4, took a modest but firm step toward its goal of forming a blueprint for unification of its ten parent bodies. The step consisted of three actions:

**1. The Consultation instructed** its Executive Committee to appoint committees and specialists to work out, during the coming year, a plan for uniting the memberships and the ministries of the participating Churches and to design a model of a "provisional council," a transitional governing body for the uniting Church.

**2. It approved a document,** "Guidelines for the Structure of the Church," for study by Churches participating in the Consultation,

and use by the committee working on the structure problem.

**3. It refined the key document,** "Stages and Steps Toward a United Church," which outlines the order of actions by the Consultation and its member bodies in bringing the proposed united Church into being.

The Consultation reached no dramatic point this year as it did in its 1966 meeting in Dallas. At that time it published four "Principles of Church Union" covering matters of Sacraments, membership, ministry, and worship. The consulting delegations had hoped that the memberships of the ten participating Churches would study these, criticize, evaluate, and report back through their representatives so that further work of refining might be done by the Consultation. While some response has been forthcoming, Consultation members

## Four For

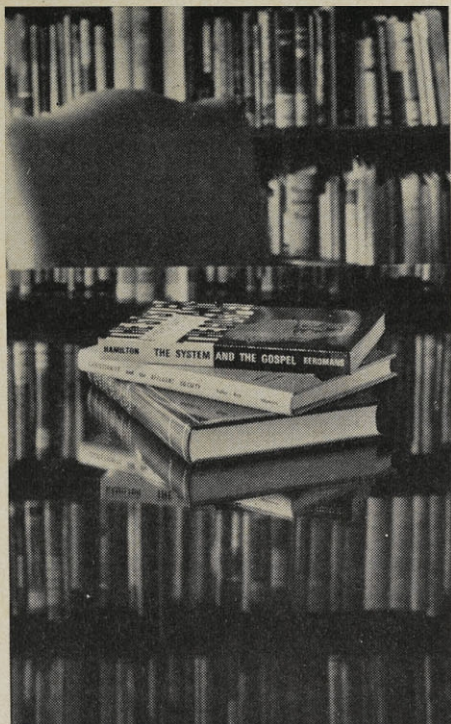
Canada's four Anglican archbishops recently warned dissident groups within their Church that they would not support any plans to oppose union with the United Church of Canada. The archbishops specifically referred to a loosely formed group known as "Canadian Confirmed Anglicans," which is trying to rally support among fellow churchmen to defeat the proposed uniting of Canada's two major non-Roman bodies.

indicated that much wider response was needed for perfecting the "Principles" before they are submitted to the governing bodies of the denominations for consideration.

How long it will take the Con-



*From left to right are six of the nine official representatives of the Episcopal Church at the Consultation on Church Union's Cambridge meeting. They are: the Rev. Canon Enrico S. Molnar of California; the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, who is seated next to his son Frederick, a seminarian at Episcopal Theological School and an official student observer at the Consultation; the Rt. Rev. Francis Burrill, Bishop of Chicago; the Rev. Dr. William J. Wolf, Cambridge; the Rt. Rev. Robert F. Gibson, Bishop of Virginia and chairman of the Episcopal delegation; and Mr. John L. Pierson, a layman from Clayton, Missouri.*



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## WORLDSCENE

sultation to work out a way of uniting membership and ministries and to develop an acceptable structural model of a united Church is anybody's guess at this point.

Next year's spring meeting of COCU in Dayton, Ohio, where delegates will be guests of the Evangelical United Brethren Church, will probably be devoted primarily to work on the thorny issue of structure.

The Consultation's ten delegations hold different mandates from their parent bodies.

Only four of them—the United Presbyterians, the United Church of Christ, the Evangelical United Brethren, and the Christian Churches (Disciples of Christ)—are fully authorized to draw up a plan of union.

The Episcopal Church will vote on the issue of whether its nine-member delegation may go on to draw up a full plan of union, rather than merely "consulting," at General Convention in September. The Methodist Church votes on this issue in 1968.

Other denominations in the Consultation are the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Presbyterian Church in the U.S. (Southern), and the Christian Methodist Episcopal Church.

Fourteen other Churches had official, participating representatives at



*One member of the ultraconservative American Council of Christian Churches carries his sign and an American flag while picketing the Consultation meeting in Cambridge. Theological school students (left) answer the pickets by singing, offering coffee.*

the Cambridge meeting. They included the Anglican Church of Canada, the United Church of Canada (both considering union with one another), three branches of the Orthodox churches in the U.S., and the Roman Catholic Church.

At noon on Tuesday the proceedings were enlivened considerably as members of the ultraconservative American Council of Christian Churches, led by the Rev. Carl McIntire, began picketing outside the meeting and singing:

Row, row, row your boat,  
COCU, down the stream;  
Ecumenical, ecumenical,  
What a monstrous dream.



*The Rt. Rev. William W. Davis (left), Anglican Bishop of Nova Scotia, Canada, an official observer for Canadian Anglicans at the Cambridge meeting of the Consultation, talks with the Rev. Dr. Eugene C. Blake, now general secretary of the World Council of Churches, who preached the 1960 sermon suggesting the unity move.*

Almost immediately, students of the Episcopal Theological School answered the pickets by singing:

In Christ there is no East or West,

In him no South or North,

But one great fellowship of love,  
Throughout the whole wide earth.

Commenting on the picketing incident, the Rev. David G. Colwell, pastor of the First Congregational United Church of Christ, Washington, D.C., and chairman of the Consultation, said, "I'm glad they're here. It's a sign they recognize that what's going on here is threatening to the concepts they hold."

A "green book" containing the "Principles of Church Union" adopted at Dallas and this year's actions will be available from For-

ward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio 45202, for 25¢ (20¢ for ten or more, \$15 per 100) after June 15.

The Consultation's slower moving deliberations in Cambridge this year made it evident, in the words of Bishop James K. Mathews, a Methodist, "how potent nontheological matters" are. Repeatedly throughout the four-day meeting, reports and discussions on structure underlined the need for a Church that is not only united, but renewed and fully committed to mission.

Chairman Colwell, assessing the meeting, said that while the results "might not seem so spectacular as at some other meetings of the Consultation, they were substantial, and we may realize this more in years to come."



*Plenary sessions of the Consultation meet in Washburn Hall at Episcopal Theological School, Cambridge, with some 76 official delegates from the ten Churches, while nearly 80 specialist observers—seminarian, Christian education, and liturgical—from other Churches and organizations look on. The press corps included over 60 reporters and photographers. The Rev. David G. Colwell (United Church of Christ), chairman of the Consultation, stands at the speakers' desk.*

## Dr. Pusey Previews Seminary Survey

A major study of theological education in the Episcopal Church has brought to light "a grave situation that demands significant action," Dr. Nathan M. Pusey, president of Harvard University, said on May 10 at a dinner in Chicago honoring the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church.

The 18-month study, sponsored by the Episcopal Church Foundation, was conducted by a committee of theologians, educators, executives, and professional men under

the chairmanship of Dr. Pusey.

Dr. Pusey reported that a third of the clergy in the Episcopal Church have not had a complete seminary education. Only 60 percent have received degrees from both college or university and one of the Church's 11 accredited seminaries.

"In an age when a college education is normal," Dr. Pusey said, "more than one-eighth of our ministers have not even received a college degree. One-third of the congregations number less than 100 communicants, and ministers receive a median salary of about

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## WORLDSCENE

\$6,000. In other words, one-half receive less than that amount—not enough to attract capable young men."

Dr. Pusey reported that a six-year trend has given the Church a surplus of 1,500 seminarians and new clergy who "are beginning to wonder if they will have to perform 'made' work which may not provide enough salary to feed a family."

Many of the young clergymen interviewed said that their training had been too removed from the present world, that they were unprepared to practice their profession, and that they needed help in interpreting the Gospel today.

Teaching methods in the seminaries are often outdated and are not abreast of the best current thought. "Also," Dr. Pusey said, "the young ministers want to be where the action is, but often that is where the Church is not. Studies are too traditional, too dated, and are weak in field education and the education of laity.

"Field education must be expanded. To try their effectiveness, the students should move out of protected church situations and have experience in the world of business and industry and also in jails, hospitals, and slums."

Dr. Pusey's report dealt chiefly with the problems uncovered by the study. He said that the committee would make its final recommendation in the near future on steps to deal with the problems.

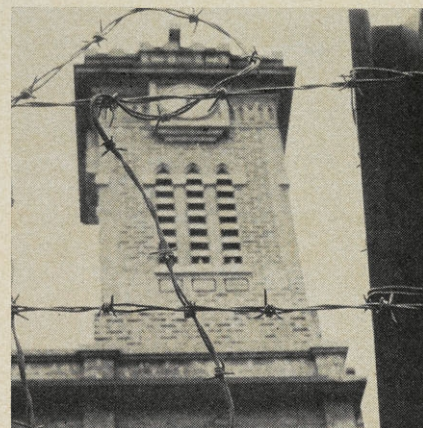
Financing will be a major problem in seeking to improve the quality of the Church's educational system, Dr. Pusey observed. He noted that the cost of theological education has been doubling every decade and that while general education derives about one-half of its support from government sources, these funds are not available to theological schools.

"The money available for theological education in the Episcopal Church is inadequate even now," he said. "Far larger amounts will be needed in the near future."

The Episcopal Church Foundation, which financed the study from a special fund, is an organization of laymen dedicated to supporting the spiritual and social work of the Church. Dr. Pusey is a director.

## Holy Moscow?

In an unaccustomed role as defender of religion, the Soviet Union has gone out of its way recently to tell the outside world that it highly



disapproves of the current excesses against religion by the Chinese Communists.

A Radio Moscow broadcast in Arabic asserted that this was not the first time such an accusation has been leveled against Red China. Pictures of the "savage massacre" carried out against "Catholic monks" in South China monasteries, it held, have spread to various parts of the world.

It has yet to inform the U.S.S.R. listening public, however, of the dramatic flight of Svetlana Alliluyeva, Stalin's daughter, for the freedom to practice her "generalized belief in God."

● Elsewhere in the communist world, German Christians have defied persistent communist attempts to split the Evangelical Church in Germany into East and West blocs. "Churches in both parts of Germany must not let go of each other because we are responsible for each other," declared a statement adopted unanimously by E.K.I.D. officials meeting in Fuerstenwalde, Soviet Zone.

● In Prague, the Czechoslovak government endorsed discussions between leading Roman Catholic, Protestant, and Orthodox theologians and Communist Party ideologists. The conference was cosponsored by the Roman Catholic Paulus Society of West Germany, which promotes dialogue on theology, philosophy, science, and Marxism with communist countries in Eastern Europe, and by the Sociological Institute of the Czech Academy of Sciences. "We are moving closer

together in our concern for humanity," reported several Marxist and Christian philosophers at the end of the dialogue.

## Atlanta Elects New Suffragan

The Rev. Milton LeGrand Wood, Jr., Canon to the Ordinary of the Diocese of Atlanta since 1963, has been elected to be Suffragan Bishop of Atlanta. Born in Selma,



Ala., on August 21, 1922, he attended school in Montgomery, and earned a B.A. degree from the University of the South, Sewanee, Tenn., and a B.D. degree from the seminary associated with the university.

After further training at Harris-town State Hospital in Pennsylvania, he returned to Alabama, where he was ordained priest in 1946. For the next six years he served as the rector of churches in Spring Hill and Irvington, Ala. In 1952 he moved to Atlanta to become rector of All Saints' Church, and from 1960-63 served as executive director of Appleton Church Home for teenage girls, Macon, Ga.

Mr. Wood is married to the former Ann Scott, and they have four children.

## Beyond the City

In his best-selling book, *The Secular City*, Dr. Harvey Cox says that one of the chief tasks of the modern Christian is to break through outdated barriers and learn to look at the modern American city as a whole.

A step in that direction was taken

recently in the nation's largest city. Ten New York area churches and councils of churches formed a Regional Church Plan Commission that hopes to influence the future work of some 3,500 churches within the 7,000 square miles of the 31 counties making up the metropolitan area of New York, New Jersey, and Connecticut. United Church of Christ executive Dr. Duane L. Day was elected president of the group; United Presbyterian Dr. Ulysses B. Blakeley, first vice-president; and Episcopal Bishop J. Stuart Wetmore, Suffragan of New York, second vice-president.

► Bishop Wetmore was also active on another front when he became president of a new city-wide Association for Christian Mission to give a greater voice and vote to "pavement level" Protestant churches in urban service programs.

► From Washington, D.C., comes word that Protestant, Roman Catholic, and Jewish leaders, decrying the "disappointingly limited" character of the Economic Opportunity Act, have urged President Johnson and the Congress to give top priority to a greatly expanded effort to eliminate poverty.

► The FBI is investigating a cross burning (see photo) and other



threats from the Ku Klux Klan to the headquarters of the Delta Ministry in Mount Beulah, Miss. The ministry's activities include voter registration and economic anti-poverty programs for underprivileged Negroes.

► Civil rights leaders are expressing concern over attempts by opponents of one-man, one-vote legislatures to call a Constitutional Convention to overturn the U.S. Supreme Court ruling on equal representation. This, the rights leaders

*Continued on page 43*



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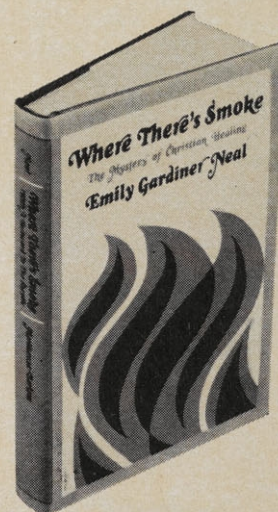
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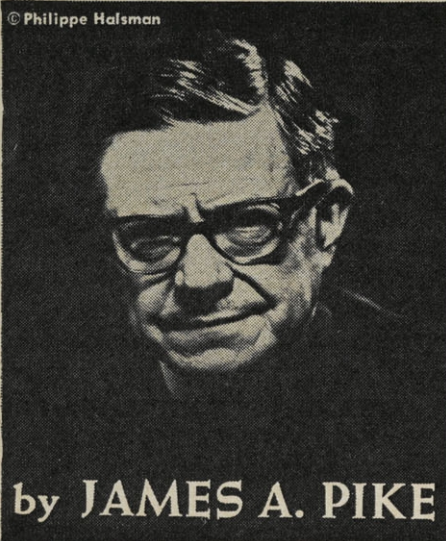
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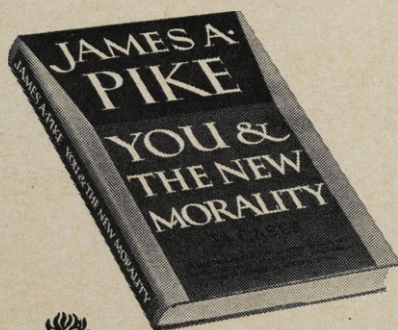
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## ● SPECIAL REPORT

### *American Indians: What Incentive?*

For more than a century the Federal Government has been "big brother" to the American Indian. The Bureau of Indian Affairs (BIA) in the Department of Interior administers the 250 reservations on which 380,000 of the country's 800,000 Indians live.

Since the 1860's, when Episcopal Bishop Henry B. Whipple, Missionary Bishop of Minnesota, became concerned about the American Indian—a concern shared later by Bishop William Hobart Hare, first Missionary Bishop of South Dakota—the Episcopal Church has been close to the Indians' problems and progress, with a growing awareness that patronage must be abandoned and self-reliance fostered. The Episcopal Church today has ministries to Indians in 26 dioceses and missionary districts, and 17 Indian priests.

The Johnson Administration is currently preparing legislation, popularly called the "Omnibus Bill," which would give Indians more control over their lands; it is not surprising that Episcopalians, Indian and white, are interested in what happens.

Indians were not consulted when the Omnibus Bill was drawn up. According to Mr. Vine V. Deloria, Jr., executive director of the National Congress of American Indians, and an Episcopalian, this is a continuation of the "colonial mentality" of the BIA. Mrs. Robert Rosenthal, Consultant on Indian Work for Executive Council, agrees.

"Indians have always been kept out of the budgeting in the way the Bureau has been administered," she explains. "They have been left out of the management level all the way

through, and this bill is no exception. If Indians do not get the opportunity to handle their own programs, what incentive is there? There's nothing to grow up to be, to do. So what does this do to educational programs?"

One emphasis of the Episcopal Church's program is education. It has 220 Indian children in reservation schools, 50 children in preparatory schools on church scholarships, and 140 students in college with church assistance.

In response to criticism of the bill from Indian leaders, Secretary of Interior Stewart L. Udall spent four days discussing the legislation with them. But Mrs. Rosenthal doesn't think there is time to make necessary changes before the bill goes to Congress for a vote.

"Why must we always hitch giving money to the Indians to their land?" she asks. She does not think the bill contains enough safeguards to protect the Indians from manipulation of the 2 percent land base they now own.

Lawrence E. Lindley, executive director of the Indian Rights Association, Philadelphia, Pa., says that Indians are really not desperately in need of new legislation if the legislation already passed is honored.

"Indians have benefited from the poverty program because they had more freedom in management of the programs than in any BIA program. The Omnibus Bill deals too much with land and property and not enough with education, medical services, and housing," he says.

Whether or not Indians will make their voices heard on these issues will be determined in the next few weeks.

—JUDY MATHE

# WORLDSCENE

Continued from page 41

charge, is basically a move by thinly populated rural areas to continue domination of the nation's cities.

## A Moral Squint

Seldom do Hollywood and the nation's churches agree. This year they did. The National Council of Churches and the National Catholic Office for Motion Pictures pre-



sented their history-making first joint award to *A Man for All Seasons* shortly before the Academy of Motion Picture Arts and Sciences gave the Fred Zinneman production the Oscar as best film of 1966.

Speaking for the NCC, Dr. Leonidas Contos, dean of Holy Cross Greek Orthodox Theological School, Brookline, Mass., described the camera work of the prize-winning film as having "a penetrating moral squint" and suggested that the film "requires of us to discover a more adequate vocabulary" to describe its virtues.

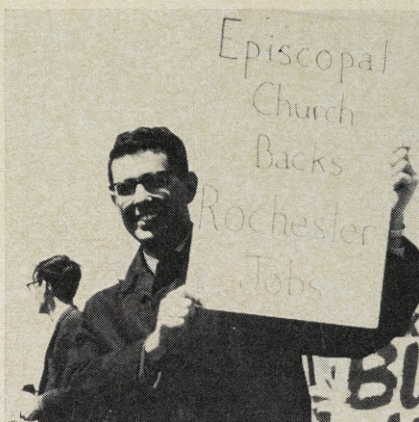
"It is a work of consummate grace and power," said Dr. Contos, "that will hopefully lift the [cinematic] standards as it lifts the heart."

## Church vs. Kodak: The Big Picture

"Possession of power conveys the obligation to use that power reasonably. Corporations—and indeed investing Churches—must measure the responsible use of their resources by social as well as financial yardsticks," asserted Bishop Robert L. DeWitt of Pennsylvania at the much publicized stockholders' meeting of the Eastman Kodak Company at Flemington, N.J. Bishop DeWitt, who represented the Episcopal Church at the meeting, was reading a statement prepared by the Church's Executive Council.

"All segments of today's society—private enterprises, community organizations, churches, government—depend on each other," Bishop DeWitt continued before a mob of eager reporters and TV cameramen who had gathered to see the unprecedented encounter between the Churches and a major U.S. industry.

The trouble began when veteran civil rights organizer Saul Alinsky moved into racially tense Rochester, N.Y., and formed an organization dubbed FIGHT—Freedom, Integration, God, Honor, Today—designed to find employment for the community's hard core of unemployed. FIGHT has been engaged in a bitter controversy with Kodak, Rochester's biggest industry, over a proposed program to hire and train 600 Negroes. After a long



series of negotiations, FIGHT had signed an agreement with a Kodak vice-president for the program. Two days later, however, the company issued a statement saying that the agreement was "unauthorized" and nonexistent.

"We are very much interested in FIGHT," responded Presiding Bishop John E. Hines of the Episcopal Church upon hearing the news, "and we are very much interested in the responsible exercise of corporate power in community."

With that, he asked the board of the Episcopal Domestic and Foreign Missionary Society to withhold the proxy for its 5,614 shares of Kodak stock from the company management. Bishop Hines was joined by representatives of the United Church of Christ, which owned 11,161 shares.

Within a few days four other church groups joined in the action: the Associated Church Press, the Methodist Board of Missions, units of the Reformed Church of Ameri-



## SEX is Dead

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## WORLDSCENE

ca, and the United Presbyterian Commission on Ecumenical Mission and Relations.

Together the six groups accounted for more than 34,000 of Kodak's 80.7 million shares, only a fraction of the total, but enough to make their presence known. Although the churchmen were unable to budge Kodak's management from its position, they did serve notice on American industry that



*Mr. Benjamin Wright of the Episcopal Society for Cultural and Racial Unity speaks at Kodak stockholders' meeting.*

it would be under careful scrutiny in the months and years ahead.

All the churchmen present at the historic meeting could agree with the affirmation read by Bishop DeWitt: "We stand with Negro communities in their real grievances and their urgent need for organizational power to participate in an open society. And we stand with the management of corporate enterprises which seek to manage their affairs for the well-being of the total community."

## Guidelines for All Christians

Episcopal Bishop Hamilton West of Florida, speaking to a group of Roman Catholics, recently outlined a six-point program for Christians to follow in improving relations with other Christians:

"In the first place, you can realize that the question for this day and age is not which is the true Church, but how can the Church come true. . . .

"A second thing you and I can

do is forget the enmities of the past . . . and concentrate on the future. . . .

"A third thing we can do is for each of us to work as hard as he can to make his own communion as strong as he can. . . .

"A fourth thing we can do is to distinguish between things essential and things nonessential. Ceremonies, the way you stand, sit, kneel, cross yourself are nonessential. Vestments, candles, linens, books, are nonessential. The Holy Scripture, the Creeds, the Sacraments, the historic episcopate, these are essential. . . .

"A fifth thing we can do is to distinguish between unity and uniformity. We do not want to make you like us, and we hope you do not want to make us like you. . . .

"A sixth thing we can do is to open our hearts and minds to the Holy Spirit Who wills the Church to be one. . . . It is we who have separated the Church. It is the Holy Spirit Who, working through open hearts and willing hands, will make the Church visibly One, Holy, Catholic, and Apostolic."

## Eskimos, Eggs, and Salisbury Cathedral

This month brought a number of events—large and small—concerning the world of the Church and the Church in the world:

**Santiago de Chile**—Hard on the heels of President Johnson's historic meeting with other American presidents at Punta del Este, church, political, and scientific leaders assembled in Chile for the eighth conference of the International Planned Parenthood Federation. Termed by *The New York Times* as the more crucial of the two meetings, the planned parenthood conference served to show the increasing Christian concern for the explosive Latin American continent.

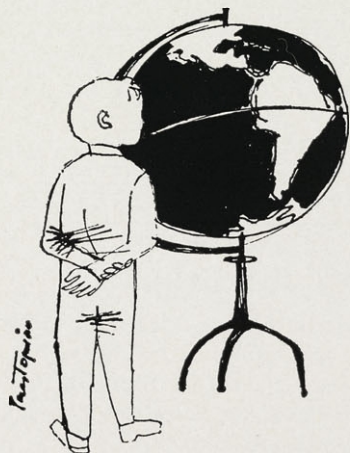
**The Hague**—From all parts of the globe, some 60 Christian leaders arrived in The Netherlands to review the Churches' responsibility in international affairs. Recommendations from this conference will be presented to the Central Committee of the World Council of Churches meeting in Crete this August.

**Madhya Kerala**—The Rev. Canon John V. Butler, rector of

Trinity Church, N.Y., and vice-chairman of the Episcopal Joint Commission on Ecumenical Relations, has returned from a three-week fact-finding trip convinced that a recent schism in the Church of South India is "wholly non-theological" in nature. Formed in 1947, the C.S.I. is composed of former Anglicans, Methodists, Presbyterians, and Congregationalists. Canon Butler said that the breakaway group, in the somewhat isolated Madhya Kerala Diocese of the Indian Church, comprises some 5,000 laymen whose grievances, basically social and economic, go back many years.

**Ioannina**—Technicians from Church World Service are conducting a campaign to increase egg production in rural areas of Greece.

**Bulawayo**—The Christian Council of Rhodesia has warned the new nation's constitutional commission that its plans for a racially segregated country are "an offense

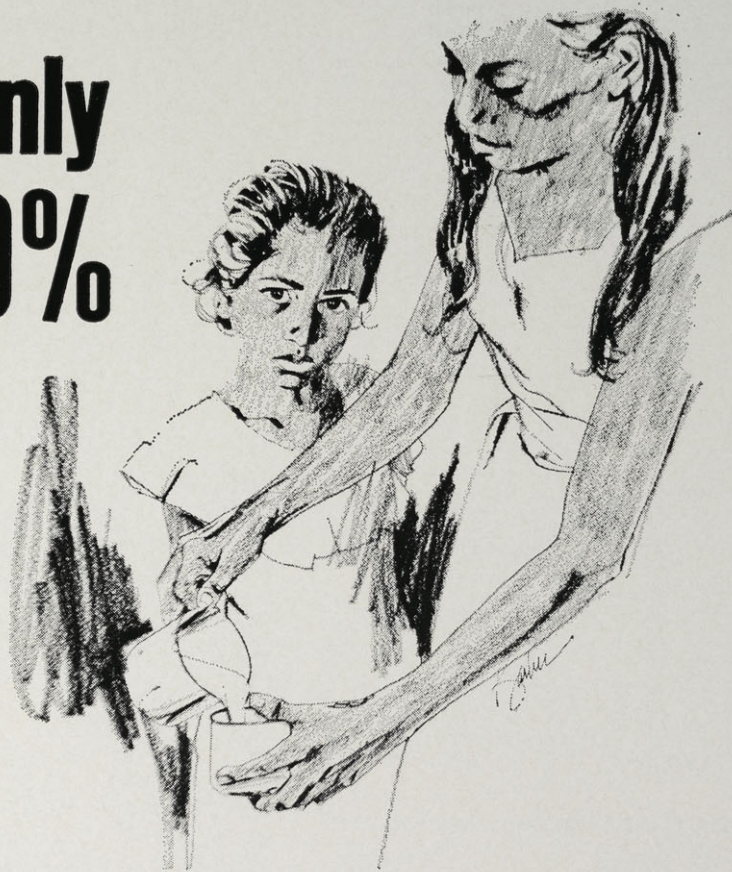


against Christian ideals of the brotherhood of all men under the Fatherhood of God." Further south, American-born Anglican Bishop Edward Crowther of Kimberley and Kuruman announced that he plans to attend the General Convention of the Episcopal Church in Seattle next September despite the fact that the South African government may refuse his reentry.

**Pelly Bay**—A recent survey has shown that nearly 90 percent of all Canadian Eskimos belong to the Anglican Church, which has pioneered work in the arctic regions.

**Rangoon**—Since the Burmese government gave the boot to all foreign missionaries last year, Christians have feared that mission work would suffer in this important Asian

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9%



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E6-67



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## WORLDSCENE

country. Not so, says Canon David Paton of the Church of England, who recently returned from Burma. Instead, the Church is thriving under its national leadership, he reports, and in a number of ways is more "forward looking."

**Salisbury**—Citizens of this famed Cathedral town have called on their fellow Britons and friends from North America to help raise \$700,000 to save moldering old Salisbury Cathedral.

**Madrid**—Spanish Protestants and Jews are now experiencing new freedom, and Spanish Roman Catholics, after centuries of strict religious exclusiveness, are now able to engage in ecumenical prayer.

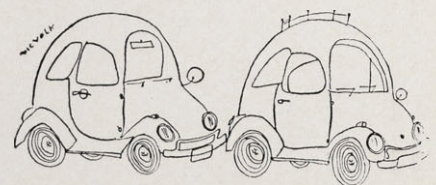
### Ages of Man

Francis Cardinal Spellman, Roman Catholic Archbishop of New York, commented to friends at a dinner celebrating his 77th birthday: "Do you know the three ages of man? Youth, age, and 'You're looking wonderful!'"

### The Accident

Writing in his witty little publication, "Gadfly," the Rev. James Moon, Episcopal chaplain to the University of Missouri at Kansas City, reports:

"Ambulances rushed to the scene of a serious accident late this decade in which there was reputed to



be a violent collision between the Church and the Twentieth Century. . . .

"Informed sources who witnessed the near fatal accident give various accounts. One eyewitness was quoted as saying, 'My God, it was awful. The Church just parked there in the middle of the freeway talking to itself. It made no effort to move out of the way or to move in the

same direction as the Century. It just sat there. It was awful!"

"Another witness, however, gave a different account: 'It was intentional and malicious. The Church has been parked in that one spot for the last 400 years. The Twentieth Century knew that, too. But it made no effort whatsoever to swerve and avoid the crash. It was malicious, and I, for one, intend to see that some justice is done.'"

## Travelers Aid: Friend on the Go

In 1917 Travelers Aid came into being primarily to protect defenseless girls who came to the "wicked" city to look for work. But as girls became less defenseless, and mobility more complex, the Association branched out. Now in its fiftieth year, the nondenominational social agency serves about 900,000 travelers annually.



Three thousand communities throughout the continental United States, Puerto Rico, and Canada assist travelers—a young couple in a strange town with a sick baby; a runaway child; a serviceman away from home; or an airline passenger who finds himself short of cash.

Supported primarily through United Funds, the Association not only serves immediate needs but employs trained caseworkers to detect underlying causes: why, for example, was a young boy unhappy enough to run away from home?

With 87 local and area societies and 840 cooperating representatives including clergymen, state police, motel owners, and gas station attendants, Travelers Aid reaches people at piers, in bus and railroad stations, and in airline terminals. Air passengers now constitute 30 percent of the persons served.



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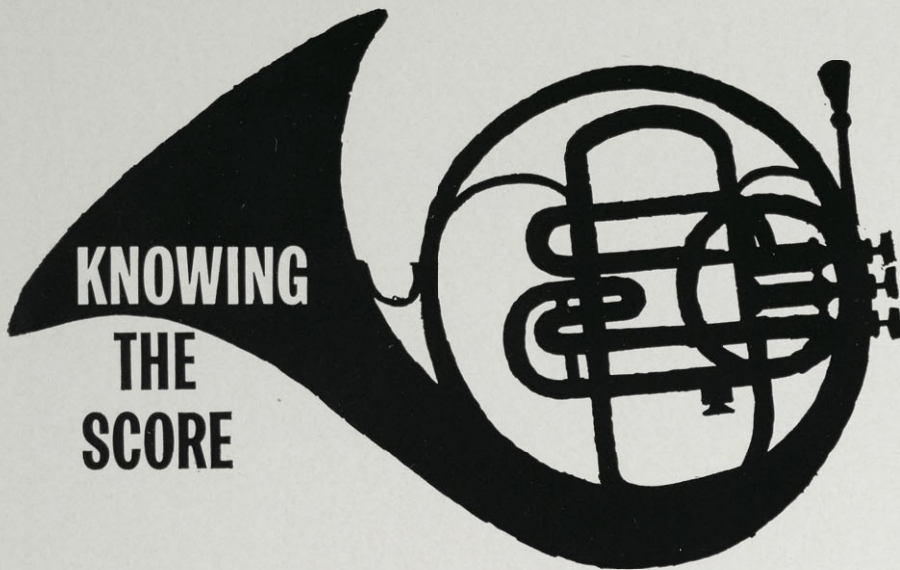
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**T**HE CHURCH of Christ is like a symphony orchestra, and the members of the Church, the players.

A player in a symphony orchestra tunes his instrument and practices upon it daily. If he did not, his technique would swiftly become so ragged that it would be useless for him to attend rehearsal.

At rehearsal, he finds himself assigned to the fifth desk of a section. Though in fact he may be a better musician than the one at the first desk, he knows that the way to the first desk is to play the fifth desk the best it is humanly possible to play it, and thus advance through the fourth and third and second to the first.

On his desk, he finds a part for his instrument. He does not cry that his part is poor, or difficult, and that in another composition the part for his instrument is both easier and more prominent. This is the composition chosen by the conductor, and this is his part to play.

He plays it as the composer wrote it. He does not insist upon playing so loudly as to be heard above all the others, or so softly as not to be heard at all. He plays in time and in tune. In all this he is submitting his own will to the will of the composer, interpreted by the conductor.

He does not attempt to improve the part assigned him by interpolating phrases of his own composing or yield to the wild impulse to improvise a passage, disjointedly. He does not wait that it is he who should have

been chosen to play the solo part, though he be, in fact, a far finer and more capable performer than the soloist selected for the occasion.

In the Church of Christ, there are few solo parts. Most of the compositions are for full orchestra throughout. Concertos are rare occurrences, not written except for artists of the stature of Saint Paul, Saint Augustine, Saint Francis, Thomas à Kempis, Saint Thomas Aquinas, or Brother Lawrence.

Some danger may lie even in our fifth-desk player's being such a master of his instrument that he allows sheer technical brilliance to take precedence over something more important. For it is better that he be an inferior performer who plays his part with feeling than a virtuoso who turns in a part played to technical perfection, but dead and dry as dust. In the Church of Christ, the prevailing mood of most of the work is *con amore*.

No doubt it is tantalizing for a fifth-desk musician not to have the score for the entire orchestra in front of him. Buried in the back row of a whole section, he may never actually hear the symphony he helps to perform as it was written to be heard.

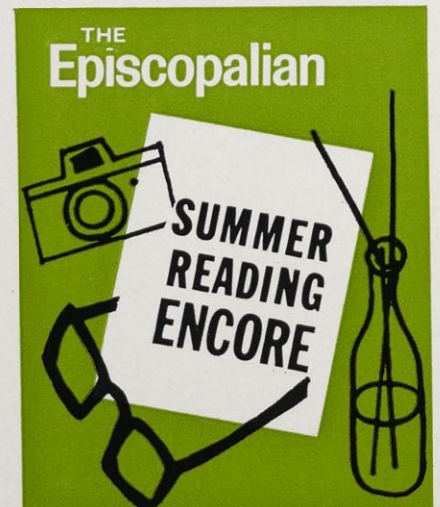
But none of this entitles him to jump up from his place and run around to peep over the conductor's shoulder at the score or to lay aside his instrument altogether and go back into the auditorium to sit, merely listening for the theme to evolve.

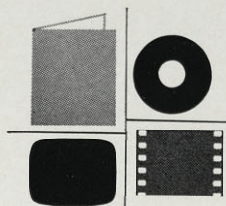
It is equally unthinkable that a member of the Church of Christ be so intent on knowing the will of the composer as to fail the part of it given him to do. For the musician at his desk, it is necessary to hear and know only enough of the theme to play his part, small or great, as that part is meant to be played. To be concerned with more might well hinder execution of the part that is his proper responsibility.

It is not for the member of the Christian Church, any more than for the member of the orchestra, to demand to know the score, to insist upon hearing the great theme in all its sonorous soaring. In the Church of Christ, for virtuoso and tyro alike, his own part is very likely to be all he can handle, and more, if he read it aright.

There is no doubt of the composer of this symphony—God. Neither need there be any doubt who is the conductor—the composer Himself.

It is not given to the members to know the full score of the work. Page by page, day by day, the parts given them unfold, and each man in his place strives to play his part as the Heavenly Conductor directs. ◀





## Ring for Jones

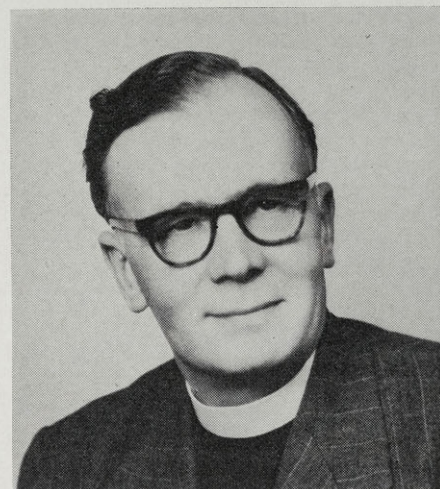
AS WILLIAM TEMPLE retorted to Ronald Knox, the question is not "How much will Jones swallow?" but "What can hungry Jones find to eat?" Amid the spate of objections, difficulties, the ambiguities of critical scholarship, talk about religionless Christianity, and alarming rumors about the death of God, the man in the pew has been having a rough time. On what foundations can his faith stand?

RING OF TRUTH, by J. B. Phillips (Macmillan, \$2.95), stands by itself. Its title admirably describes its message—and it is a message rather than an argument. Here is a piece of straight personal testimony, alive with a vitalizing conviction. Canon Phillips has done more than any other man to make the New Testament come alive for millions, and out

of his experience as a translator he testifies to the Word of God that speaks in it.

Whatever the process of its compilation—however the Gospels reached their present form—the New Testament brings us in touch with the irreducible Person in whom is life and whose life is the light of men. "Something of literally life and death importance has happened in our mortal history," writes Canon Phillips, "and I was reading the actual words of people who had seen Christ after his Resurrection and had seen men and women deeply changed by his living power."

My skeptical eyebrows lifted a number of times. I could easily pick out points to criticize—and I should not feel honest if I did not say that Phillips does appear to misrepresent



what theologians mean by "mythological," which is not just "mythical" or legendary—but it would be thankless and irrelevant. For its own purpose and within its own limits, *Ring of Truth* must be welcomed with gratitude, for it will surely give many a faith to live by. —F. R. BARRY

Adapted from *New Christian*, London

## Framing the Mystery

PICTURE BOOKS, to my prejudices, always seem a bit suspect. An expensive book ought to deliver as much information as possible for the money invested. The book publishers go along with my prejudices by making many picture books lavish productions with prices to match. Here are four exceptions where the price will buy more than opulence.

The art of the photographer has flowered noticeably lately. Among photographers, Ken Heyman is making a new bench mark. His pictures for *FAMILY* (Macmillan, \$10.00) are fully equal to those in *The Family of Man*, and a perfect match for the superlatively wise text by anthropologist Margaret Mead. Two artists here celebrate the family as the fount of society all over our globe. Seldom

have the eloquence of words and photographed life been more aptly matched.

James Agee was more appreciative, and more critical, of the power of the camera than almost anyone else in our time. In *A WAY OF SEEING* (Viking, \$6.50) an essay of his on the camera's powers is wrapped around Helen Levitt's rare, truthful, and penetrating photographs of life in the city. Miss Levitt's pictures are worth as much wordless pondering as any can spare.

How well Agee understood the power of the camera and the word is most clear in his long out-of-print *LET US NOW PRAISE FAMOUS MEN* (Ballantine, paper, \$1.25). Agee's intense prose contrasts sharply with the understated simplicity of Walker Evans' pictures of the South's poor



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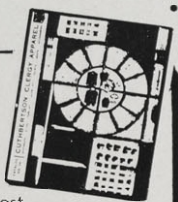
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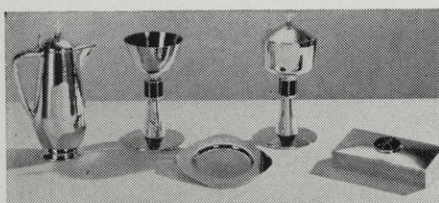
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during the depression years of the thirties. The look and feel of poverty are distilled in what must surely be a masterpiece of reporting on the human condition.

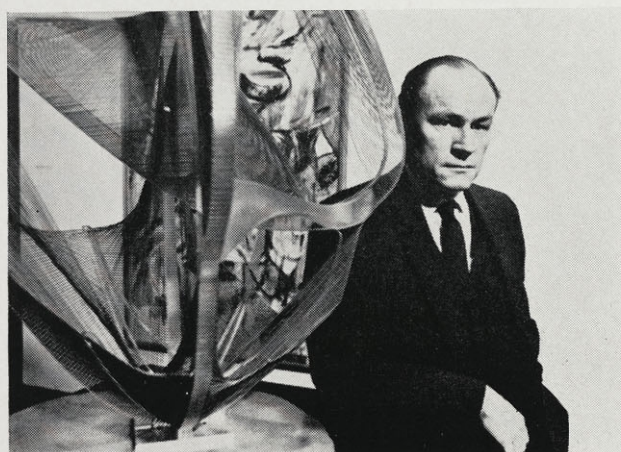
At the other end of the scale from Agee's elegy for man's condition is the brilliant, affirmative volume *TO BE ALIVE* (Macmillan, \$4.95), with pictures by Francis Thompson and Alexander Hammid set in a text by Alastair Reid. An infectious, glorious gaiety saturates the whole book. Little wonder that thousands stood patiently in line at the New York World's Fair to view the Thompson

and Hammid film made for Johnson's Wax.

These volumes share a common quality. Some pictures and words carry a one-time message which, in its own way, may be valuable and satisfying. But once delivered, the novelty disappears and seems merely something we have seen before. The art of these volumes is simply that of good art itself. What we see and understand in their pages can change and grow with reexamination. Each distinctively frames its own vision of the mystery of being human and alive.

—E.T.D.

## TELEVISION



## Show-and-tell America

MANY artists and poets are anti-social and aloof, preferring the company of fellow aesthetes to gauche, shallow, and common man. Often misunderstood, frequently mislabeled as snobbery or pride, this characteristic can be a God-given talent when the artist-poet steps outside mankind to take a cool, analytical look.

For sixty minutes on Friday, May 26, 10-11 P.M., NBC-TV cameras will offer a sort of show-and-tell program about Americans, told through the eyes, minds, brushes, sketch pads, and palettes of our artists. Contemporaries Andrew Wyeth, Edward Hopper, Jack Levine, Robert Rauschenberg will tell; artwork created between 1670 and 1966 will show.

Subject matter: Americans. Focus: our blessings . . . our wide and fer-

tile land that has never hampered or frustrated us aesthetically, physically, or economically . . . brains and wit which have enabled us to organize our industrial capabilities and might . . . our spirit and vitality that have catapulted us from political infancy to republican maturity . . . and a mental and spiritual balance which has kept us unique and individualistic.

Resources: This Whitney Museum of American Art in New York City, and its new exhibition, "Art in the United States—1670-1966," said by experts to be one of the most comprehensive collections of American painting and sculpture ever assembled.

E. G. Marshall, of *Defenders* fame, will be host. Advisory footnote: See it in color, if possible.

—DICK SUTCLIFFE



**T**HE WAR GAME, which won an Academy Award as the best documentary feature of 1966, achieves a forthright presentation of life after a 160-megaton nuclear bombing attack upon a crowded, urban England. The result is reminiscent of Dante's fiery, apocalyptic, despairing images, with a third to a half of the population killed or seriously wounded.

We see young children blinded by the nuclear explosion, and raging fire winds. Victims of nearly-fatal burns, for whom there are no pain-killing drugs, are finally shot to death as an act of mercy.

Police standing guard outside food storage centers are murdered by starving men and women. Later, the murderers—decent, average persons who acted as they did because their families were dying of starvation—are executed by firing squads.

The survivors, as depicted in the film, will be psychologically scarred for life, incapacitated to function normally within society. Leukemia is an ever-present threat, along with the possibility of the birth of many deformed children.

*The War Game* is honest, simply telling it as it is. The integrity of form is maintained to complement the prophetic content.

Peter Watkins produced, wrote, and directed *The War Game* for the British Broadcasting Corporation. Ironically, the film was not seen on British television because some men at the top feared that it was too strong for home viewing. Therefore, it was simply given theatrical release

through Pathé Contemporary.

Do people want to see a film which brings them starkly face to face with ultimate problems? *Is* the Bomb still a matter of interest, or has the question of nuclear destruction become unfashionable in our age? *Can* we do anything to halt the possibilities of universal nuclear destruction, or are we helpless?

Kenneth Tynan, in the London *Observer*, was moved by *The War Game* to write: "It may be the most important film ever made. We are always being told that a work of art cannot change the course of history. I think this one might. It should be screened everywhere on earth."

### Current and Choice

#### For Adults Only

*Blow-Up* . . . In the year's best directed film, Antonioni brings a young mod-world anti-hero into direct confrontation with involvement.

*La Guerre Est Finie* . . . Yves Montand stars in Alain Resnais' outstanding film about a restless man who is still fighting the Spanish Civil War, yet is on the threshold of accepting life without old illusions and fantasies.

#### For Family Viewing

*A Man for All Seasons* . . . In Henry VIII's England, a man stands up for his principles and beliefs against all the massed powers of the state, proving how costly protest can be.

—MALCOLM BOYD




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

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# On Being Interrupted

BY FRANKLIN CLARK FRY

TWO SIMPLE guiding ideas are worth keeping in mind when you are exasperated about being interrupted.

The first is this: The very frequency and extent of your interruptions may well be the measure of the value of your life. Reflect for an instant. Christ's days would never have been so interrupted if He had not possessed such sympathy and magnetism. No more will ours be.

Only people who are full of help and strength are bombarded with other men's needs. At their highest, the interruptions which we chafe at are the credentials of how indispensable we are. As surely as you brim with usefulness, that is when they will cut in. The greatest condemnation anyone can incur, the supreme danger to beware of, is to be let comfortably alone.

The second reminder is no less searching and stirring. Interruptions, from the volcanic ones to the merely nagging ones, prove that you are human. Suppose someone were to ask you what the distinguishing mark of a human being is, what would you say?

Speaking only of the body of man, biologists would point unhesitatingly to its adaptability. There is just nothing else in which our physical powers excel those of the lower animals.

Run over the catalog, and you will hang your head. Men do not compare with the elephant in strength, or with the greyhound in speed. Insects out-jump us and fish outswim us. When it comes to just stretching out a monotonous existence, the alligator is clean out of our class; it can survive for five hundred years without a thought or a deed of kindness.

Yes, flexibility and adaptability of body are the distinctive excellence of man: ability to live in the tropics or at the Poles, beneath the sea or high in the air, deep down or on a

mountain summit. So, just as emphatically, it ought to be with our spirits.

There is nothing sadder or more to be guarded against than arthritis of personality. We just do not dare to become frozen in the joints of our emotions. Whenever a man instinctively becomes provoked at every

break in his routine, he has begun to slip. Once we start to react as if the schedule is sacred instead of the new duty, it is a proof that we are growing fossilized. And remember, things become fossils only after they are dead. ◀

Adapted from THE EPISCOPALIAN, November, 1960.  
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## So What's New?



*"I thought the rector promised to shorten his sermons during Daylight Saving."*

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| June 16-18 | Conference and Retreat for Acolytes                        |
| June 20-22 | Conference on Christian Unity                              |
| June 23-25 | Retreat for members and friends                            |
| July 5-9   | Bible Study—Very Rev. Donald J. Parsons, Th.D.             |
| July 11-14 | Bible Study—Rev. Albert T. Mollegen, D.D.                  |
| July 18-20 | Conference and Retreat for Altar Guilds                    |
| Aug. 2-3   | Conference on Alcoholism                                   |
| Aug. 4-6   | Retreat for Alcoholics                                     |
| Aug. 15-25 | Companion Conference                                       |
| Aug. 28-31 | Brotherhood of the Way of the Cross<br>Retreat for priests |
| Sept. 1-3  | Retreat for members and friends                            |

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## CALENDAR OF EVENTS

### June

- 2 (*The Martyrs of Lyons, 177*)
- 4 SECOND SUNDAY AFTER TRINITY
- 5 (*Boniface, Archbishop of Mainz, Missionary to Germany, Martyr, 754*)
- 9 (Columba, Abbot of Iona, 597)
- 10 (*The First Book of Common Prayer, 1549*)
- 11 ST. BARNABAS THE APOSTLE
- 11 (THIRD SUNDAY AFTER TRINITY)
- 11-16 National Faith and Order Colloquium, Notre Dame, Ind.
- 14 (*Basil the Great, Bishop of Caesarea, 379*)
- 16 (Joseph Butler, Bishop of Durham, 1752)
- 18 FOURTH SUNDAY AFTER TRINITY
- 18 (Ephrem of Edessa, Syria, Deacon, 373)
- 19-23 1967 Seminar of the Choristers Guild, Carroll College, Waukesha, Wis.
- 22 (*Alban, First Martyr of Britain, c. 304*)
- 24 NATIVITY OF ST. JOHN THE BAPTIST
- 25 FIFTH SUNDAY AFTER TRINITY
- 28 (*Irenaeus, Bishop of Lyons, c. 202*)
- 29 ST. PETER THE APOSTLE

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**—David Brooks: 20-23. Edward T. Dell, Jr.: 16, 37-39. John Goodwin: 43-44. John Mast: 59. John Reeves: 12-13. Religious News Service: 40, 41 (right). The Reporter: 43, 45, 46. Mrs. E. T. Stokes: 52. Laird Wise: 58.

# Calendar of prayer

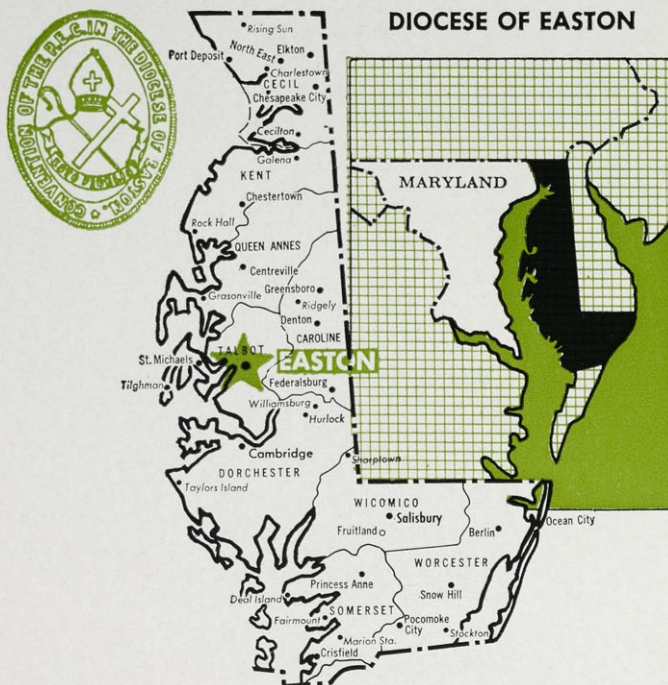
## JUNE

- 1 The Church of South India:** Pereti Solomon, Bishop in Dornakal, Moderator; J. E. Lesslie Newbigin, Bishop in Madras, Deputy Moderator. (For this Church, formed in 1947 from the Methodist Church, the South India United Church [Presbyterian and Congregationalist], and four Anglican dioceses.)
- 2 Karachi, West Pakistan:** Chandu Ray, Bishop. (For the theological training center in Hyderabad; the Pakistan Bible Correspondence School; the hospitals, including a mobile unit; two new lay training centers; cooperation with Methodists and Presbyterians in evangelism and education.)
- 3 Keewatin, Canada:** Harry E. Hives, Bishop. (For the air ministry to the isolated people of the northern missions; the 1967 diocesan project, sponsoring the training of two national clergy for work in Uganda.)
- 4 Kentucky, U.S.A.:** Charles G. Marmion, Bishop. (For the companion relationship with Haiti; the new supervision and training program for recently ordained deacons; the chaplaincy to the University of Louisville.)
- 5 Kiangsu, China:** Ke-chung Mao, Bishop. (For all Chinese Christians, that they may hold fast to their faith.)
- 6 Killaloe, Kilfenora, Clonfert, and Kilmacduagh, Ireland:** Henry A. Stanistreet, Bishop. (For the new church at Shannon Airport; the ministry to students, industrial workers from other lands, and tourists; the diocesan MRI project, supporting two theological students from the Diocese of Mashonaland.)
- 7 Kilmore and Elphin and Ardagh, Ireland:** Edward F. B. Moore, Bishop. (For the diocese as it copes with an exodus of the rural population to the cities, and a movement from the cities to live or visit in the country.)
- 8 Kimberley and Kuruman, South Africa:** Clarence E. Crowther, Bishop. (For more priests and transport to cover the widely scattered parishes and missions; a group ministry program for the see city, Kimberley; lay leadership projects; welfare work to combat poverty and malnutrition; churches for each racial group; courage to face the social implications of separate development.)
- 9 Kobe, Japan:** Michael H. Yashiro, Presiding Bishop. (For the Church as it grapples with paganism and attempts to reach people looking for a faith; work in medicine and education; unselfish witnessing of Japanese Christians.)
- 10 Kootenay, Canada:** Edward W. Scott, Bishop. (For the new Bishop as he helps the diocese discover itself as a workable unit; a cooperative ministry to the communities around three hydro dams; the Sorrento Lay Training Center.)
- 11 Kuching, Borneo (Sarawak):** David H. N. Allenby, Bishop. (For indigenous clergy; increased clergy support; improvement of the 70 primary schools.)
- 12 Kurunagala, Ceylon:** Cyril L. Wickremesinghe, Bishop. (For more ordinands and lay workers; self-employment projects in rural parishes; the diocesan educational officer looking after the needs of those in government schools.)
- 13 Kwei-Hsiang (Kwangsi-Hunan), China:** Addison C. S. Hsu, Bishop. (For the clergy and people of this diocese, maintaining their allegiance to God under difficulties.)
- 14 Kyoto, Japan:** Matthew Y. Mori, Bishop. (For diocesan reorganization to meet industrialization and new housing suburbs; team and group ministries; lay training; Bishop Williams Theological School; the Church's mission amid the encounter between the Gospel and traditional Japanese cultures.)
- 15 Kyushu, Japan:** Paul J. Machijima, Bishop. (For manpower and resources to meet the needs of all classes of society; patients and staff at the leprosarium near Kumamoto.)
- 16 Lagos, Nigeria:** Seth I. Kale, Bishop. (For the work of this diocese, which serves the Federation of Nigeria's capital.)
- Lahore, West Pakistan:** Laurence H. Woolmer, Bishop. (For the small Christian community's faithful witness, despite much poverty and many disabilities.)
- 17 Lebombo, Portuguese East Africa:** Stanley C. Pickard, Bishop. (For the schools and hospitals; the diocesan farm and agricultural training center; funds to solve a serious water shortage at Maciene, head mission station.)
- 18 Leicester, England:** Ronald R. Williams, Bishop; James L. C. Horstead and Thomas G. S. Smith, Assistant Bishops. (For more clergy and churches to serve a growing population; a vigorous ministry to college students; the MRI project, supporting new medical work in South Chile.)
- 19 Lexington, U.S.A.:** William R. Moody, Bishop. (For the Episcopal Theological Seminary in Kentucky.)
- 20 Liberia, West Africa:** Dillard H. Brown, Jr., Bishop. (For the 45 elementary and 4 high schools; Cuttington College; young men and women for church vocations; the companion relationship with the Diocese of Newark.)
- 21 Lichfield, England:** Arthur S. Reeve, Bishop; William A. Parker (Shrewsbury) and Richard G. Clitherow (Stafford), Suffragans. (For experiments in industrial mission; churches for huge new populations in overspill areas; the clergy in small, often isolated country parishes.)
- 22 Limerick, Ardfer, and Aghadoe, Ireland:** Robert W. Jackson, Bishop. (For further ecumenical advance; a solution to problems posed by industrialization and falling rural population; a ministry to summer tourists.)
- 23 Lincoln, England:** Kenneth Riches, Bishop; Ross S. Hook (Grantham) and Gerald F. Colin (Grimsby), Suffragans; Anthony Otter and Kenneth Healey, Assistant Bishops. (For pastoral reorganization; an ecumenical center in Lincoln; the industrial chaplains.)
- 24 Liverpool, England:** Stuart Y. Blanch, Bishop; Laurence A. Brown (Warrington), Suffragan. (For inner-city parishes as planning schemes alter their boundaries, and change their locations and populations; new churches to serve families removed, often unwillingly, to the outskirts; interchurch cooperation.)
- 25 Llandaff, Wales:** William G. H. Simon, Bishop; Thomas M. Hughes, Assistant Bishop. (For new churches for new housing areas; Welsh-speaking clergy for the Welsh-speaking minority; a ministry to industry; the community of Aberfan, which lost 144 of its people in a mine disaster.)
- 26 London, England:** Robert W. Stopford, Bishop; Ronald C. O. Goodchild (Kensington), Francis E. Lunt (Stepney), Graham D. Leonard (Willesden), and Alan F. B. Rogers (Fulham, including Northern and Central Europe), Suffragans; Frederick W. T. Craske and Cyril K. Sansbury, Assistant Bishops. (For the right use of the many churches in the square mile of London; a ministry to the expanding student population; concern with housing; Project NAIL, linking London and New York with the Dioceses of Calcutta and Masasi.)
- 27 Long Island, U.S.A.:** Jonathan G. Sherman, Bishop; Charles W. MacLean and Richard B. Martin, Suffragans. (For the diocese's centennial; the companion relationship with the Diocese of Southern Ohio; more churches; the institutions.)
- 28 Los Angeles, U.S.A.:** Francis E. I. Bloy, Bishop; Robert C. Rusack, Suffragan. (For vision and wisdom to meet demands arising from an unprecedented population increase; new approaches through the "Mission to the Metropolitan Area"; dialogue between the black and white communities; the companion relationship with Polynesia.)
- 29 Louisiana, U.S.A.:** Girault M. Jones, Bishop; Iveson B. Noland, Coadjutor. (For the Church's work of reconciliation in the midst of social change; college work; the "sister diocese" relationship with Tohoku, Japan.)
- 30 Lucknow, India:** Joseph Amritanand, Bishop. (For more, better educated clergy; a full-time youth worker; the schools and hospitals; work in famine-stricken areas.)

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

# KNOW YOUR DIOCESE

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In the year 1868, nine counties bordering the eastern shore of Chesapeake Bay were set apart from the Diocese of Maryland to become the Diocese of Easton. The Bay Bridge, erected fifteen years ago, serves as a link to the populous area of Baltimore-Washington and is bringing an increased population as well as new industry to the formerly rural farming area. The diocese's forty-three parishes and missions have thirty-four clergymen, assisted by forty-nine lay readers, to minister to 10,035 baptized persons (6,397 communicants).

The Diocese of Easton's second century will begin at the convention on May 7, 1968. The centennial year will be observed in all parishes with preaching and teaching missions centering in "Renewal in Christ." A Centennial Offering of Thanksgiving will establish a revolving fund for new work in the diocese and an endowment fund to supplement the diocese's commitment to the Episcopal Church's Executive Council.

Washington College, Chestertown, founded in 1782 by the Rev. Dr. William Smith, rector of Emmanuel Church, was the only college on the Eastern Shore for many years. There are now two state colleges, and a two-year community college will open this fall.

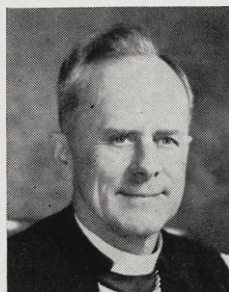
Camp Wright, on Chesapeake Bay, is open from early June to mid-September for boys' and girls' camping, including a week for retarded children. A committee has been working for two years improving the camp property, providing for more staff, and working toward providing a full-time resident director.

The Diocese of Easton and the Diocese of Antigua are MRI companions, with exchanges of visits between clergymen and lay people and parish-to-parish communications bonding the relationship. Bishop and Mrs. Taylor visited the Leeward Islands early this year, and Antigua's bishop, the Rt. Rev. Donald R. Knowles, was Easton's convention preacher in May. A current MRI project will bring an Antiguan seminarian to Camp Wright's staff for the summer sessions.

Trinity Cathedral, founded in 1876, and the diocesan center, added in 1964, serve the diocese and community by providing opportunities for ecumenical services and gatherings. A religious school for retarded children meets at the diocesan center each Saturday. The Mental Health Association and the Eastern Shore Council on Alcoholism also meet at the center.

The diocese's Children's Home Foundation, Inc., gives

scholarship assistance to high school graduates who wish to learn a trade or profession. The executive committee of the diocese also makes grants to seminaries and to individual seminarians to assist them during their study for the priesthood.



*The Rt. Rev. George A. Taylor, sixth Bishop of Easton, was born in Hazardville, Connecticut, on November 9, 1903, the son of Frank and Maud Taylor. Bishop Taylor has a B.S. degree from Springfield College, a B.D. degree from Yale Divinity School, and an M.A. degree in religion from Bethany College and Divinity School. He also did graduate study in theology at General Seminary, New York City.*

*Ordained to the diaconate in 1928 and to the priesthood in 1929, Bishop Taylor served churches in New York City; Easthampton, Massachusetts; Albany, New York; and Baltimore, Maryland, before being called to St. Paul's, Kent at Chestertown, Maryland, in 1959. On December 21, 1966, he was consecrated to be Bishop of Easton, succeeding the Rt. Rev. Allen J. Miller.*

*Bishop and Mrs. Taylor, the former Alice Tucker Jones, have two sons. Webb is a civilian air space engineer employed by the U.S. Army, and Tucker is a senior at Yale University.*

*An enthusiastic baseball fan, Bishop Taylor frequently attends the Orioles' games in Baltimore. While he was rector of St. David's, Baltimore, the mayor gave him a permanent seat in the mayor's box for the team's home games.*

*Mrs. Taylor is the author of a Forward Movement booklet, "Starting the Prayer Group," and a book to be published this fall by Zondervan Press, Life in a Gold Fish Bowl—How to be a Preacher's Wife and Like It.*



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