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THE Episcopalian

AUGUST, 1967

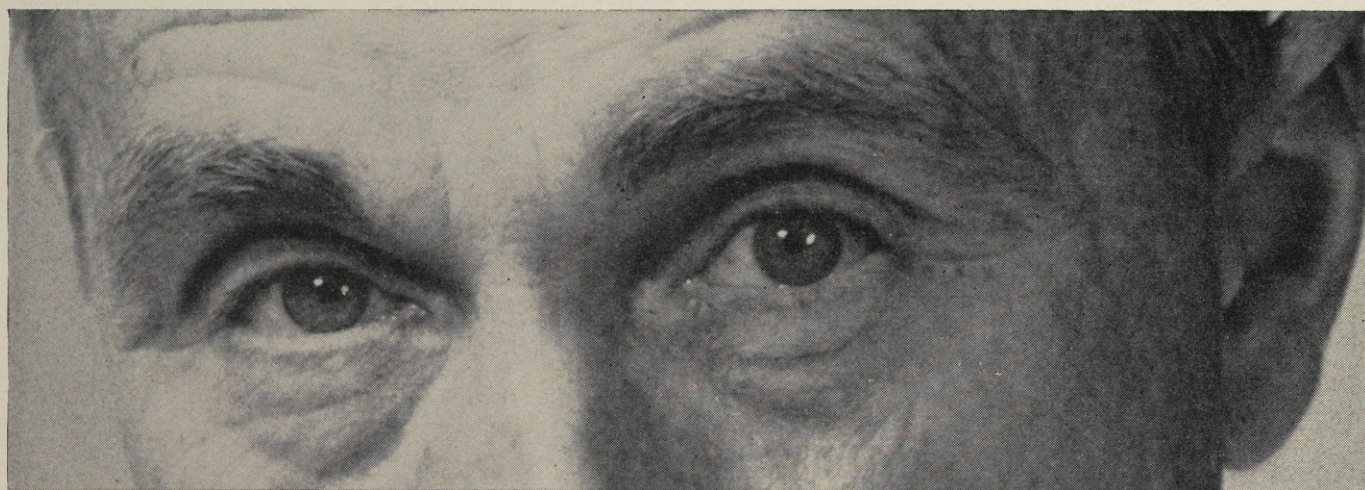
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THE REAL ISSUE

THIS month and next, THE EPISCOPALIAN will continue to present coverage of the major issues coming before the Church's General Convention in Seattle September 17-28.

On many counts, this triennial meeting of the Episcopal Church's governing body should be the most important since 1789, when U.S. Anglicans organized themselves nationally after more than 180 years in the New World.

Why so important? Let's look briefly at some of the issues. Convention is being asked to approve continuation of unity talks with other Churches which might lead to a formal Plan of Union. The Standing Liturgical Commission is recommending a new service of the Lord's Supper for trial use and wishes to go ahead with the detailed and difficult job of revising the Book of Common Prayer. Requests are in for the opening of the altar rail to communicant members of other Churches and for lay administration of the chalice.

Convention is being asked to make numerous changes in the way the Church operates. These changes include: strengthening the office of Presiding Bishop; making the Executive Council more truly the decision-making body between Conventions; allowing diocesan bishops to be elected to other sees; getting rid of distinctions between so-called "missionary districts" and dioceses; tying representation in Convention more closely to size of diocese; permitting women the right to be elected to Convention; and offering overseas jurisdictions more autonomy.

In program areas, the changes proposed are numerous and major, too. Convention is being asked to make theological education an integral part of the Church's total mission strategy. Strategy itself and the way it develops will be thoroughly discussed. Dioceses and parishes are being asked to replace fixed quota giving with voluntary self-assessment for work beyond their boundaries. New work in urban mission, stewardship, and evangelism is urgently requested. The Church's MRI relationships overseas need to be continued and expanded. And the placement, pay, and pensions of clergymen are definitely part of the Seattle agenda. Many of the nagging, seemingly perennial problems

faced by Episcopal churches today can be traced, directly and indirectly, to the unrealistic, pauperizing pay schedules for priests.

Unity, COCU, structure, Prayer Book revision, strategy, stewardship, evangelism, theological education, MRI, urban mission, placement, pay and pensions—the list of major issues and the decisions required look staggering for the some 1,200 brave bishops, priests, and lay persons who will make Seattle their home this coming September as official representatives to Convention and Triennial.

But as these representatives persevere—and they will—through the resolution and debate-packed days in Seattle, they will be running head on into the real issue before U.S. Episcopalians—the issue that makes this General Convention the most important since 1789.

The real issue is simply the answer to the question: "Are we going to be a truly national Church?" In an uncanny way, almost every single major item before Convention depends on the answer to this question. Try it out yourself. Take unity. Or structure. Or evangelism. Or clergy salaries. Can we Episcopalians in the United States continue as a loosely-organized confederation of some ninety geographical units and do justice to these subjects? Can we continue as ecclesiastical congregationalists and do the jobs we must do together in nation and world, much less the pressing tasks we must do together at the diocesan level?

No group of Christians in the world can outmatch Episcopalians in loyalty, dedication, tenacity, and other resources. But we never seem to be able to put everything together at the same time with the same goals firmly in mind. Perhaps that is what the Lord had in mind for us. But perhaps He has more in mind for us today.

The Episcopal Church—not just Episcopalians. The thought is a heady one. It will take more patience, trust, maturity, risk and good old interdependence than we have been able to muster in some time. Let us pray that every proposal in Seattle will be faced in terms of this real issue we have managed to sidestep so adroitly since 1789.

—H.L.M.

LETTERS

WAVERING WITNESS

... I fail to understand why ... THE EPISCOPALIAN persists in the injection into the bloodstream of the Church that poison ... labeled as the product of the latest "scientific" research and understanding ... supplied by an ex-Christian like James Pike. I say "ex-Christian" because there seems to me to be no ground on which he should even want to continue to consider himself a "Christian," save for the will to retain an audience ... the next to the last paragraph of his July article may foreshadow his giving up the final pre-
tense. ...

One wonders how much the "decline" of the Church is attributable to the wavering witness of men like this. ...

THE REV. ARMAND A. LAVALLEE
Greenville, R.I.

STRUGGLE OR COMFORT?

Congratulations on your fine reporting of current trends and thoughts in both theology and secular issues which affect theology.

Bishop Pike jolts us out of our lethargy and therefore antagonizes

many ... for we seem to be a particularly comfortable lot. I am one who is grateful that you are not letting us die in peace. If we are to die let us first put up a struggle.

THE REV. WILBUR R. SCHUTZE
Rochester, Mich.

OUT OF TOUCH?

Inasmuch as I have frequently disagreed with you in the past, it seems only fair to commend you for the June issue of the magazine. If you can keep it on that level, we will have a great publication.

Your task seems unenviable to me. How you can reflect the policy of our high command while at the same time considering your readers in general, I do not know. My own feeling is that our national leaders are out of touch with the rank and file. ...

Ours is a divided Church. We need a COCU within our own body far more than we need the official movement which goes by that name. ...

THE REV. LOUIS O'V. THOMAS
Natchez, Miss.

CHURCH AND KODAK

Seldom does one see more misleading reporting than in the account of our Church's role in the controversy between FIGHT and the Eastman Kodak

Company as related in the June issue of THE EPISCOPALIAN. Even though some of the words of the Presiding Bishop and of the Bishop of Pennsylvania who attended the stockholders' meeting of the Eastman Kodak Company at Flemington, New Jersey, in April are accurately quoted, the headline, "Church vs Kodak," the pictures, and the sentence beginning, "Although the churchmen were unable to budge Kodak's management from its position," all gave a grossly inaccurate impression that should be corrected as quickly as possible in this magazine. The facts are these:

1. The Episcopal Church with other Communions provided from both local and national sources funds to enable the Industrial Areas Foundation to organize FIGHT as an indigenous community organization.

2. To support this process is not to support every action taken by FIGHT and the Episcopal Church neither nationally nor in the Diocese of Rochester took one side or the other in the FIGHT-Kodak dispute. ...

The reason for the Episcopal Church, holding substantial shares of Kodak stock, being represented at the meeting was properly stated as "to observe and to learn first-hand how the company plans to discharge its corporate responsibility." Our representatives at the meeting voted the Church's stock to the five company directors and the auditor proposed by management.

3. Since the beginning of this year I have been working with an inter-faith committee and other concerned persons to create Rochester Jobs, Inc., a community-wide endeavor to create a corporation to recruit, motivate, employ, train, and counsel hard-core unemployed. This corporation has now been established with FIGHT participating and Kodak fully involved. It offers far more hope to deprived people than any bi-lateral agreement between FIGHT and Kodak ever could.

This whole controversy with its nation-wide ramifications has taken a heavy toll in time, misunderstanding, confusion, polarization, and bitterness. The healing process was not helped by an article of this sort appearing in an official magazine of the Episcopal Church.

THE RT. REV. GEORGE W. BARRETT
Bishop of Rochester

SYNTHESIZE RELIGION?

It may be startling to consider the vogue for LSD and other drugs conducive to paranormal states as due in some measure to the failure of orga-

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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With 5 Pennies

In 1966 Episcopalians gave approximately \$275,000,000 to their Church for all purposes. Of this amount, \$12,996,218 or about five cents from each dollar, went to the Executive Council of the Episcopal Church to be used in what is called the General Church Program. How did the Executive Council use its five pennies of your 1966 dollar?

The Executive Council deals in services—services to people. Every program of the Council aims in one way or another to educate, to heal, to strengthen people. Wherever Council money goes, someone benefits—the aged, the young, the American Indian, the slum-dweller, the handicapped, the drug addict, the alcoholic, the blind, the deaf, or the so-called “normal” communicant. Someone is taught, encouraged, raised up. The purpose of every Executive Council program is to show the love of God *in action* among His people.

You Are There

There are special jobs to be done among special kinds of people in special places. You may not be able to go to these people and places yourself to do what needs to be done. You are not likely to dig wells in India, or teach school in Mindanao, or take seeds and fertilizer to Guatemala. You can't run a birth control clinic in Mexico or be a doctor in Liberia. But with five cents of your church dollar you send your representatives to help see that the job is done.

Across Salt Water

Not quite two and one-half cents of your dollar went across salt water, to provide support

for 269 men and women of our Church as missionaries—co-workers with our fellow churchmen in forty-six dioceses around the world. It helped employ more than 1,600 people in their own dioceses as teachers, evangelists, priests, nurses, and the like. It also helped support 197 schools, four hospitals, and twenty-one clinics in fourteen missionary districts outside the continental United States; helped dioceses and institutions in new and developing countries; provided an opportunity for ninety-three foreign students to come to American colleges; and sent nineteen American young people out to work as Volunteers for Mission. These young people are working in two-year overseas and domestic assign-



ments in activities much like those of the Peace Corps.

Included in this overseas work of our Church is a host of grants and salaries given to our sister Churches in the Anglican Communion and the Wider Episcopal Fellowship. The Council also must administer the intricate voluntary system of overseas projects which are supported by your over-and-above-the-budget gifts. The shepherding of so wide a program is a significant task in itself.

Through its "companion diocese" plan the Executive Council acted as middleman to bring together United States dioceses with those of other countries in a warm, personal relationship. This brings depth and involvement to what can be, or often is, only a mechanical, impersonal handing out and receiving of money between complete strangers. The result is a cultural cross-fertilization and enrichment for the dioceses involved.

Where Is Tarzan?

It is only fair to say that there are those who are not completely satisfied with the companion diocese program. One small boy in the Diocese of Rochester lost all interest when the Bishop of Maseno (Rochester's African companion diocese), on a visit to Rochester, admitted under stern questioning that he did not know, and indeed had never seen, Tarzan.

Others in Rochester have had happier experiences. One man who was confirmed by the African bishop said that as this man from a distant land, another race, and a strange culture laid his hands on him, there came upon him a sudden knowledge that both the wideness of the world and the nearness of the Church were at that single moment being dramatically stated before his eyes and in his life.

Some of your money—a pathetically small amount by itself, but enough to matter a great deal when combined with funds from other communions—was put to work through the World Relief Program to provide food for the hungry, clothing for the naked, and homes for the homeless.

Everyone knows that war refugees in Vietnam

need medical services and resettlement. It is not always remembered that they also need Christian love and care. In 1966 Executive Council funds helped to provide not only doctors and nurses, but also social workers (forty in all) for that unhappy country.

For Two and One-Half Cents

The cost of everything that the Episcopal Church did overseas in 1966 through its Execu-



tive Council was \$6,123,753, a considerable amount of money. It does not seem lavish when you realize that it represents less than two and one-half cents of your church dollar.

On Our Own Doorstep

The rest of your Executive Council nickel was used in the continental United States, financing services too big, too general, or too technical for any one diocese to undertake by itself.

Examples range from the Church's ministry on college campuses to its work with Cuban refugees in Miami, from pilot projects in changing urban communities to leadership training courses for trainers of parish church school teachers. It is likely that you, your family, or your parish

WITH FIVE PENNIES

has benefited directly from one or more of these services.

Within the lifetime of people still far from old, the United States has changed from a rural, agricultural nation into an urban industrial one. Communities, families, and individuals have been thrust into a bewildering new world in which the old familiar signposts are useless, even misleading. A rootless, mobile population creates housing and employment problems; it also creates psychological and moral problems. Old values are gone, but the new values are not always perceived.

Any human problem is a religious problem. God cares, and that means that the Church should care. In 1966 in twelve "pilot dioceses" the Executive Council worked with local clergy, sociologists, city planners, and civic leaders in exploring contemporary urban life, from housing to community organization. How can the Church relate to the lives of people in blighted city neighborhoods? Welfare programs help, but man does not live by bread alone. What can the Church do to help bring that fullness of life that the Lord wants all men to have? Questions like these are behind the Church's experiments in selected localities in California, Texas, Tennessee, Rhode Island, Missouri, Ohio, Pennsylvania, and other states.

Through Executive Council's consultative services and funds, people at every level of church life have been helped to rethink and reorganize their local structures to meet the changing needs of a growing urban society.

As a result of the Council's urban program, dioceses have revised their councils and committees; suburban congregations have taken a new look at their responsibilities as part of the industrial community. Rural parishes have recognized their responsibility for raising the standard of living or learning to live with dwindling resources in their communities.

Education is one of the most important activities of the Council. Yet it takes only three-tenths of one cent of your church dollar.

One of the most far-reaching educational programs of the Council in 1966 was its joint meet-

ing with the Christian Education Departments of the other seven Churches that were then involved in the Consultation on Church Union. This meeting sought to find ways of developing support for church unity, and to plan materials of an ecumenical nature for the adults and youth of the participating Churches.

A Call to Service

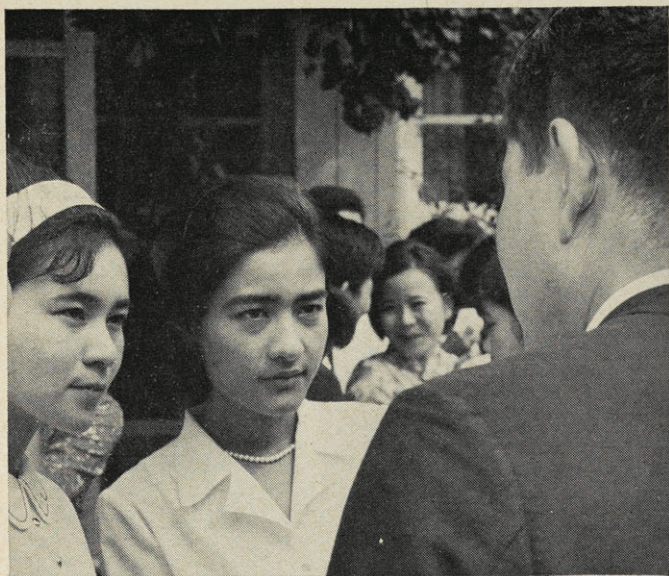
In 1966 the Executive Council, through its Voluntary Service Program, helped place 550 young Episcopalians in summer programs in this

The Executive Council

Between the meetings of the General Convention the administration of its program for the Church's work during the triennium is entrusted to the direction of the Executive Council, an executive body whose thirty-seven members are widely representative of the national Church. Their canonical term of office is six years, and elections are arranged so that half the members are chosen at one Convention, and half at the next. Twenty-two of its number are elected by the General Convention—six bishops, six priests, and ten laymen. Nine members are chosen by the provincial synods, one from each of the provinces into which the dioceses are grouped, and six women members of the Council are nominated by the Triennial of the Churchwomen. In addition, *ex officio* members include the Presiding Bishop as President of the Council, two Vice-Presidents, and the Treasurer of the Council.

Normally, the Executive Council meets quarterly at Seabury House, the National Conference Center of the Episcopal Church at Greenwich, Connecticut. At these meetings questions of strategy and policy are determined, responsibilities reviewed, and reports are heard from the officers of the various departments through which the work is done. The departments, with their directors, executive secretaries, and various assisting officers, constitute the permanent secretariat (307 people) established in the offices of the Episcopal Church Center in New York City.

From *The Episcopal Church and Its Work*
by Powel Mills Dawley (Seabury Press).



country and overseas. Coming from, and going to, all parts of the country, these volunteers gave several weeks of time for specific assignments in community service and organization, construction work camps, and camp counseling.

This program took such a small part of the Executive Council's nickel that it can hardly be computed—\$13,000 out of \$12,996,218. Whatever it cost, it would have been a bargain.

In the Struggle for Human Dignity

Some of the Church's most effective work in the struggle for human dignity is supported by the consultative services of the Executive Council. Parishes in cities throughout the country have received staff services and funds in times of racial conflict. Other parishes have been helped to provide "equal opportunity" to people in their communities.

The Council also participates in the attack on poverty that is now going on all across America. Instead of spreading personnel and money thinly in a general poverty program of its own, the Council trains people from parishes, dioceses, and church agencies to design and develop whatever kind of local approach is best suited to their special community situations. In southern Missouri, for example, one of the diocesan clergymen has been helped, with funds

and expert guidance, to establish a multiplicity of "head start" operations. In this rural area the Church assists in the education of children and adults; and provides vocational training, job placement, "homemaker" courses, and other community services.

In another area of social concern, the Executive Council in 1966 worked with church-sponsored birth control clinics in six American cities: Providence, St. Louis, San Antonio, Nashville, San Francisco, and Wilmington, Delaware. In all six clinics the Church is working with one or more of the following organizations: Planned Parenthood, United Fund, the local medical society, the Harvard Center for Population Studies.

The Executive Council's leadership, its staff's advice and help have generated many church-sponsored birth control clinics in smaller communities across the country.

Alcoholism and narcotics addiction have also created problems which the Church cannot ignore. In 1966 the Executive Council helped train forty clergymen and laymen to work with alcoholics and drug addicts. Added to the twenty or more that have been trained each year over the preceding ten years, these trainees now comprise a growing corps of skilled workers in this tense area of American life.

America is still the land of hope for many thousands of people. Cuban, Asian, and European refugees arrived in the United States in 1966 in such numbers that the problem of assimilation was even more formidable than the logistical problems of food and shelter. And for every one who came, there are a hundred to come. The Executive Council's response in 1966 was aggressive and constructive. Acting as a placement agency, the Council arranged for the location of 1,516 refugees under the sponsorship of Episcopal parishes all across America.

The Fifth Penny

The fifth penny of the nickel given to the general program of the Church was split up three ways: to run the office, to pay the bills and keep the books, and to tell the story.

In these days of polls, surveys, and computers,

WITH FIVE PENNIES

any organization with three million members needs to make use of data processing facilities for gathering factual, statistical information about where it is and where it is going; where it is succeeding or failing; what growth it can expect in membership and income; where it



should expand or retrench; what are the attitudes, needs, moods, and complaints of its constituents; where it can find qualified personnel for special assignments and committee work.

The Executive Council has equipped itself with such facilities, and it uses them to get a clear look at itself in order that it may judiciously deploy the funds you place in its hands. But even more, the Council is prepared to help your diocese and your parish to develop information

you probably could not otherwise afford:

Where should you buy land? Or should you?

Where should you build your new church? Or should you?

What groups are you missing and why?

The Council offers its skilled technicians and its modern equipment to help you find answers to such questions.

Tell It to Me Again

The story the Executive Council tells is by no means only the Episcopal Church story, nor is it told only to Episcopalians.

To let the world know, the Executive Council engages experts in journalism, radio and TV, public relations, motion pictures, publishing, and allied fields. Through all these media the Council tries to speak to the Church and to the world. For example, in 1966 the Council programmed 18,000 hours of free time on the air. More than 200 publications totaling 12 million pieces were printed and distributed to tell the story and interpret the work of the Church. A monthly news service was provided for diocesan magazines and newspapers.

Speakers from overseas were scheduled for diocesan and parochial appearances. Films, filmstrips, records, and picture exhibits were produced to amplify the program and teaching of the Church.

The Council supplies study courses for the laity and conducts conferences for them at home and abroad, interpreting to them the mission of the Church and the goals and hopes of Executive Council programs. It works to deepen their understanding of their own role in Christ's ministry.

These are some of the things five percent of your Church dollar made possible in 1966—for you in your own parish and for people in remote parts of the earth.

Looked at one way, it is impressive. It seems a large, important program. But when we consider the enormous and complex needs, it is not much. A world beset by destructive powers cries for mighty undertakings.

One does what one can with five pennies.►

Copies of the report from which this article is excerpted can be obtained free, in brochure form, from The Seabury Book Store, 815 Second Avenue, New York, New York 10017.



From Theory to Reality

GENERAL CONVENTION's most demanding committee job is that of Program and Budget. The twenty-four members of this joint committee of Convention (six bishops, six presbyters, twelve laymen) must take the General Church Program prepared by Executive Council for the next three years, examine all aspects of it according to current and anticipated conditions in the Church, and present it in a joint session of the House of Bishops, the House of Deputies, and the Women's Triennial.

In years past, the General Church Program—and the cost—was created in terms of operating departments (Overseas, Home, Christian Education, Christian Social Relations, Promotion, Finance). This year, however, the worldwide and national operations of the Episcopal Church for the next three years have been divided into program categories based on overall goals (*see the following two pages for background on the goals.*). Thus a goal might include budget items from five different departments of Executive Council.

Armed with pages of explanation

and some 358 different program items totaling approximately \$17.5 million, the members of Program and Budget, representing 24 different dioceses and all eight continental provinces, met in New York June 13-15 for their first full session. And right away they began to change time-honored customs

"It's a new ball game," said the committee's convenor, Bishop Frederick J. Warnecke of Bethlehem, who was elected chairman. "We have no history for this."

In an opening statement he reminded his colleagues, ten of whom had served in 1964, that the old way would have been largely financial and would have been completed "in secrecy." Then, he said, the General Church Program would be passed with little debate and the total funds needed would not be raised.

He then asked some questions, including the following:

"How can we build a strategy three years ahead in this kind of world?"

"Who knows how effective the programs of the last triennium have been?"

"Have we ever accepted our limitations as a Church?"

"Is the national program always to have unlimited priority?"

With these thoughts and others to work on, the committee:

► voted for the first time in the Church's history to keep its general sessions open in New York and in Seattle;

► organized itself in terms of strategy, priorities, finance, criteria and evaluation, and ecumenical concerns;

► heard from—and questioned—the Presiding Bishop and Executive Council second vice-president Warren H. Turner;

► agreed in general that the programs presented to them would have to be clarified and simplified;

► felt that the total cost of the program was too high;

► listened to representatives of eight groups who wished to be heard on various aspects of the program;

► scheduled summer meetings for subcommittees on strategy and priorities and finance;

► adjourned to meet Sept. 11 in Seattle.

—H.L.M.



From Left: Bishop Gordon Smith (Iowa) confers with John Tillson (Mass.) and committee secretary Holcombe Palmer (Va.). Reginald Sutton (Nebraska) shares a comment with Bishop F. J. Warnecke (Bethlehem), chairman.



On the right track

YOUR PHONE is ringing. When you pick up the receiver, a voice, softly southern-accented, says, "This is John Hines. There are a couple of questions I wonder if you'd answer?"

They're not easy questions. Yet every one of us is being asked to answer them via our elected deputies to General Convention when they vote on the General Church Program for the next triennium.

First: "What is the role of the Church in the light of her nature and mission in the world today?"

And second: "Toward what general goals should the Church be moving in the long view of her responsibility?"

The Presiding Bishop asked these same questions of the elected members and the staff of the Executive Council preliminary to their working out a proposed program for the next three years.

The first step in their answer was agreeing to seven basic theological assumptions:

- 1. That God as revealed in Christ Jesus is loving and redemptive; that through God's love and grace sinful man can be made whole and a broken world redeemed.**
- 2. That we are called to obedience to the mission of God in Christ; that we are free only in this obedience; that the Church exists to bring us into this life and service; that we live only in Christ Jesus.**
- 3. That the living God acts in history and in the present; that His purpose is declared in the Scriptures and is to be sought in the total realities of the world.**
- 4. That the Gospel of God in Christ is witnessed in the Scriptures and expressed in the Creeds, Sacraments, and the Book of Common Prayer.**
- 5. That the Church is one, and that our witness must be made as members of the whole Body of Christ; that we share with all baptized in Christ the charge to be Christ's witnesses to the ends of the earth.**
- 6. That we have an immediate call to obedience by strengthening the witness of the Anglican Communion throughout the world and of the Episcopal Church.**
- 7. That our life and service in the Church are set principally in our own**

What about the General Church Program For 1968-70?

parishes and in the communities in which we live and work.

Working from these, the Council proceeded to identify eleven general goals:

1. To support a broad program of renewal within the discipline of the five MRI imperatives.
2. To strengthen the witness of the Church.
3. To work with all our resources for peace.
4. To study ways in which the Church may counsel people more effectively.
5. To strengthen the total education program of this Church.
6. To strengthen our clergy.
7. To affirm and strengthen leadership and responsibility of the laity both in the Church and in the world.
8. To encourage the establishment of self-governing national and regional Churches
9. To work with Churches outside our communion.
10. To participate in a frank appraisal of the total structure of the Church.
11. To recognize the full stewardship responsibilities of the Executive Council.

Now specific objectives could be drafted. Units of the Council used these goals to work out programs, to detail manpower, and to estimate costs.

A program of some 358 items resulted, built on the principle of priorities. Three categories emerged, and every item in the entire triennial recommendation fits into one of these three:

A. Work undertaken by action of General Convention, with costs that cannot be cut very much, if at all.

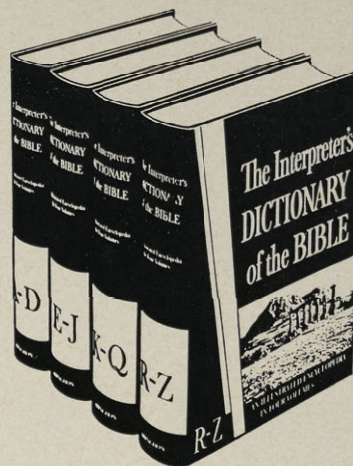
B. Work to which the Church is committed by General Convention, but for which the financial level may be adjusted. Adjusted up, that is, for this is the "second mile." Work in this category requires additional support if it is to be effective.

C. Response to new imperatives in obedience to mission—the Church's ability to meet the future, not confine herself to doing just what we have done in the past, only doing a little more of it.

If your phone rings and the Presiding Bishop asks you to answer a couple of questions, what will you say? ◀

The Five MRI Imperatives

- the increased commitment of manpower and money
- the radical study of obedience to mission
- the need to receive as well as give freely as an expression of our common life
- self-evaluation
- the requirement of more adequate communication within the whole Christian Church



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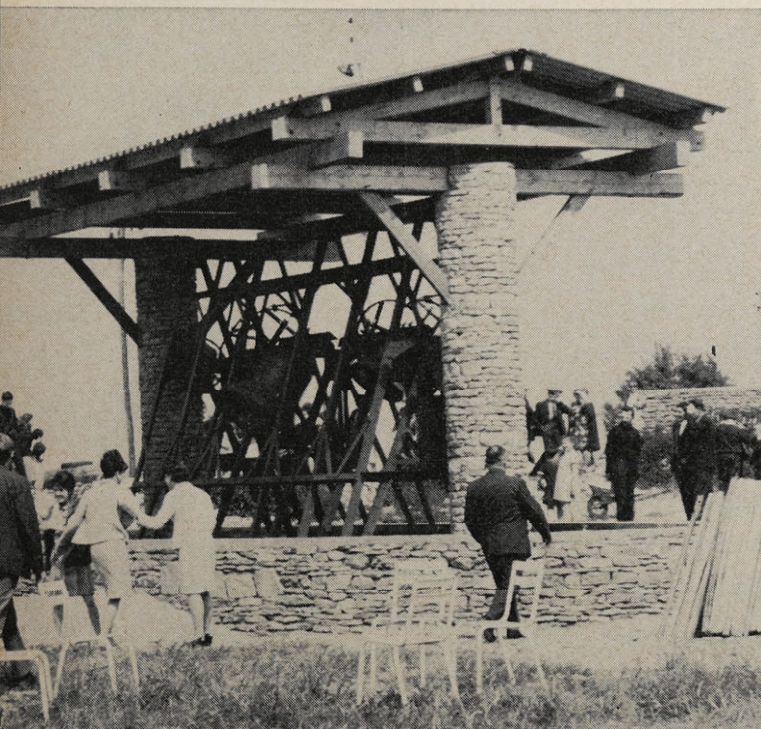
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TAIZÉ?



The Brothers of Taizé, led by Prior Roger Schutz, walk toward entrance of new church before celebration of the Eucharist. The church, made possible through gifts of German young people, was designed and furnished by members of the Community.

New, ground level belfry over a pool of water summons visitors to Sunday liturgy following Roman Mass. Close cooperation with Roman Catholics began during World War II and later received approval from Nuncio Angelo Roncalli, the future Pope John.



ALMOST every day the people come—grizzled old farmers; prim, bonneted Huguenot housewives; families on holiday; and the young people in hundreds, bearded and clean-shaven, in slacks and shorts, pouring out of charter buses, sports cars, and ancient Citroens.

The object of their interest is the tiny, ancient farming village of Taizé, set high on a ridge in the rolling country of southern Burgundy about seventy miles north of Lyon, France. Here, twenty-seven years ago this month, a young Swiss Reformed minister, Roger Schutz, began what is now the world-famed Community of Taizé, a monastic brotherhood of some seventy men from more than a dozen different nations and churches who believe it is more important to *be* than to achieve.

Not that the Community's rule to be a sign of joy and love in the world hasn't included achievement. It has in such measure to embarrass Prior Schutz and his confreres. The once-desolate village of Taizé, with the help of a cooperative set up by the brothers, is now relatively prosperous. Many of the town's beautiful old stone buildings have been restored, including the once-abandoned 12th-century parish church first used by the brothers for their worship.

New buildings, including the Community-designed church with Roman and Orthodox chapels, a retreat center, a reception center, and a restaurant, dot the ridge above the old town. The Taizé Eucharist and Offices, still developing and changing, have profoundly influenced the liturgical movement. The brothers themselves have moved out into communities in nearby Lyon and such places as North Africa; Nigeria; Rwanda; the Ivory Coast; Chicago, Illinois; and Recife, Brasil.

And still the people come. In the past year, more than 200,000 persons, most of them teenagers and young adults, have come to this isolated spot in southeastern France to look, to worship, to talk, to learn. Some 700 organized groups from thirty-six different countries—Protestant, Roman Catholic, and Orthodox—have met with one or more of the brothers to discuss worship, ecumenism, and the Christian mission today.

Will success spoil Taizé? "Yes," says Prior Roger Schutz, now fifty-two, "if we do not remain ourselves, continue in the suffering way, and offer the Gospel in a cool, fresh way." After one has talked with this cheerful, honest, unassuming ecumenical pioneer and some of his alert colleagues, one has the strong feeling that the Community of Taizé will keep its character even with the demands of a seeking world. —H.L.M.



The free-standing altar in the Taizé church symbolizes the remarkable contributions to liturgical renewal made by Community.

FACING THE ISSUES IN SEATTLE

Evangelism: Anybody's Business Yet?

How to make Evangelism in the Episcopal Church more effective? This question has badgered every General Convention since 1958.

There are two distinct schools of thought about evangelism which have been so divisive that no real progress has been made.

One proclaims that all areas of the work of the Church are evangelism and that it must not be a separate unit.

The other, while not contesting the theory of the former, maintains that only by having some one person responsible for it will evangelism be realized in practice.

Actually, the 1964 General Convention approved a recommendation of the Joint Commission on Evangelism calling for a general secretary for evangelism. But the same

Convention placed a ceiling on the total number of Executive Council staff, which had the effect of obviating any new secretariats, nor did it include allocations in the budget for the operation of such a full-time office. The recommendation has not, therefore, been acted on.

This year Convention's Joint Commission on Evangelism again submits a resolution asking that a general secretary be appointed to organize and follow through on all matters pertaining to evangelism in the Episcopal Church. Another resolution provides for the necessary funds to do the job.

Also recommended is a National Administrative Advisory Council, to consist of two bishops, two presbyters, and four lay persons, to act as council of advice to the secretary, and to replace the Joint Commission.

Church Unity: Another Step

For the last six years the Episcopal Church has been "consulting" with a growing number of American church bodies about the possibility of "a united Church, truly catholic, truly reformed, and truly evangelical."

Out of the first five annual consultations on church union has come a study document, "Principles of Church Union," published after the 1966 Dallas meeting.

The consulting delegations asked their memberships to discuss, criticize, and send suggestions for improving the "Principles" which, in basic outline, are based on the eighty-year-old Chicago-Lambeth Quadri-

lateral, a minimum Anglican prescription for unity with other churches.

This September, General Convention will be asked by its official 34-member unity arm, the Joint Commission on Ecumenical Relations, to:

1. Commend the Consultation on Church Union's "Principles" document as a good beginning;

2. Ask churchmen to discuss, criticize, and suggest revisions of, the "Principles" and send these to the Joint Commission through official diocesan ecumenical units;

3. Authorize the Joint Commission's nine-member consulting delegation to "... participate, in due

course, in the development, by the Consultation on Church Union, of a plan of union for the consideration by the governing bodies of the Churches concerned . . .";

4. Allow the Commission to make a full report on the Consultation to Anglicanism's bishops who will gather at the Lambeth Conference next summer in London, and to report back at the next Convention.

The Commission, while referring to the "Principles" document as "... the most significant achievement of the Consultation thus far . . ." goes on to cite its strengths and weaknesses and to point out that it "... is not a 'plan,' or even a com-

plete outline of essential elements needed for a plan; . . .

"The Commission believes that the agreements so far reached should be commended as a significant advance toward Christian unity, that they should be given systematic and responsible study, and that this Church's participation in the Consultation should continue, looking toward the development, when . . . possible, of a plan of union that could then be brought to the constituent Churches for their consideration."

In addition to the four proposed resolutions about church union, the Commission offers a fifth, indirectly related one titled: "The Goal of Christian Unity" (see box.)

What Is Christian Unity?

Resolved . . . That this General Convention affirm that the object of this Church's ecumenical policy is to press toward the visible unity of the whole Christian fellowship in the faith and truth of Jesus Christ, developing and sharing in its various dialogues and consultations in such a way that the goal be neither obscured nor compromised and that each separate activity be a step toward the fullness of unity for which our Saviour prayed.

Episcopalians have been talking about unity since 1886. It has taken several denominations five years to produce a "Principles" document which they admit still needs perfecting. Further ahead is the much harder work of putting together a "plan

of union" which the governing bodies of the churches can consider.

In September the Bishops and Deputies in Seattle will decide if the Episcopal Church will take another step in the direction of a reunited Christendom.

Healing the Whole Man

With other Christian communions, we find current theological differences to exist more within Churches than between them. Perhaps our very breadth makes Anglicanism open to more facets of Christian truth.

This openness and breadth inevitably have a marked effect on the total ministry, and not least on the healing ministry. And the Anglican emphasis on sacramental grace speaks profoundly to needs that involve man in his wholeness.

Wholeness must include the individual's relationship to others and to the whole of society. One cannot be whole by himself, just as one cannot be Christian by himself.

Grace may be one of the shopworn theological words that has little meaning, but there is no substitute for it in describing the facets of God's encounter with man.

Created by General Convention in 1961, the Joint Commission on the Ministry of Healing first explored the healing ministry in terms of "spiritual healing" and "healing services." It soon was apparent that this was too narrow a point of view. Since 1964 the Commission has undertaken a more comprehensive objective—that of the healing of the whole person.

For the next triennium, the members recommend that the name be

changed to "The Joint Commission on Religion and Health" so as to align their work with that of other communions and organizations with whom they feel closer relationships are needed. Membership in the Academy of Religion and Mental Health is deemed most desirable, for example.

They also recommend that, working with the Standing Liturgical Commission and other appropriate groups, they be directed by General Convention to prepare a service or services for the Laying-on-of-Hands or Anointing of the Sick which might become part of a revised Book of Common Prayer.

How Does Your Diocese Stack Up?

A committee which has studied diocesan boundaries recommends to General Convention a list of criteria for what is called a "viable diocese." How does yours rate?

When the Constitution of the Church was adopted in 1789, dioceses were organized along existing state lines. Since then some provisions have been made for the division and/or merging of dioceses.

There are, however, only three instances where dioceses cross state boundaries (New Mexico and Southwest Texas; Spokane; Washington [D.C.]).

Today, however, state lines no longer bear much relationship to our living patterns. Serious thought, therefore, has been given by the Special Committee on Diocesan Boundaries to ways in which we might realign our dioceses for a more effective

and realistic structure. Some of the suggested criteria are as follows: **SIZE**—A maximum of 60 congregations and 100 clergymen per bishop; a minimum of 30 congregations and 30 clergymen. At present, only 44 dioceses out of 89 jurisdictions in the 50 states fall into this range. Nine are smaller, and 36 are larger. **FINANCES**—A minimum income of \$1.25 million. In 1964, thirteen of the 89 U.S. jurisdictions had total

DIOCESES

parochial receipts of less than a million each. The average of the 89 was \$2.4 million, and the median was \$1.5 million. It is noted, however, that some dioceses may have to be supported from outside sources, with little hope of ultimate self-support, in order that the good of the whole Church and her mission in the world may be advanced. It will be a sign of progress when we cease to measure the worth of a diocese primarily by its ability to pay its own way for all programs within its bounds.

SUPPORTIVE SERVICES—These should be available in such areas as education, social relations, planning, communication, and extension. Such supportive services provide clergymen and lay persons in a diocese with the proper framework for the jobs which they are doing.

A viable diocese should also have the necessary resources for active leadership in ecumenical affairs.

GEOGRAPHY—A diocese should center in a metropolitan area, and if it must include other urban centers or major geographical barriers, it should provide proper structures to take these into account. Experimentation with the latter are under way in South Florida, Michigan, Massachusetts, Tennessee, and Virginia, where assisting bishops are being lo-

cated in metropolitan centers other than the See City.

GROWTH AND CHANGE—A jurisdiction should provide skilled guidance, including financial support, for experimentation and expansion so that local congregations can depend on their diocese to seize the opportunity for effective mission when the time and circumstances are right.

► It should respond to rapid change, and whenever it is necessary to change its own policies and structure, its congregations, activities, and institutions, it should be an effective instrument of those changes.

► It should analyze social, economic, and political factors affecting the lives of its people, and provide its manpower where the action occurs and where the decisions are being made.

All dioceses do not need to realign their boundaries. In some metropolitan areas, a different approach is indicated.

Many metropolitan areas cross two or more state and diocesan lines, yet they are all one community and should be so treated by the church. To regularize procedures for inter-diocesan cooperation in such places, the Committee proposes a canon for the formation of Metropolitan Councils to facilitate joint planning and programs.

The possibilities of such interdi-

ocesan work can be seen by three illustrations of similar programs already begun.

► The Tri-diocesan Commission for the Church in the state of Illinois is an advisory group appointed by the Bishops of Chicago, Quincy, and Springfield to engage in research, discuss concerns, and report findings and recommendations to the bishops. Through this cooperation, new missions have been established, college work expanded, plans begun for a new industrial center ministry and a tri-diocesan camp and conference center.

► The Bi-diocesan Metropolitan Planning Committee of Metropolitan St. Louis has representatives from the Dioceses of Missouri and Springfield. They have jointly employed a metropolitan staff person to coordinate services in the Greater St. Louis area, supervise experimental projects, and perform the already established duties of Pilot Diocese Coordinator.

► In the Greater Richmond Area, the Dioceses of Southern Virginia and Virginia have developed architectural plans for new types of mission-church buildings, and have studied together the bases for location of new units. They now have a joint conference program. They have also joined with the Diocese of Southwestern Virginia in screening candidates for the ministry.

What About Provinces?

BY CHARLES M. CRUMP

WHEN ONE considers that a Provincial System was first proposed in 1865 but was not finally created until 1913, almost half a century later, it is apparent that the members of General Convention were mindful of the admonition found in the Service of Holy Matrimony that this relationship should not be entered into "unadvisedly or lightly."

The delay in approving a Provincial System was not caused by inaction. The subject was considered at every General Convention from 1865 until 1913, when a Canon was adopted dividing the dioceses and missionary districts into eight prov-

inces, each with a synod of bishops and clerical and lay deputies.

Amendments in 1919 and 1922 brought Canon 8 close to its present form. In 1964 the Ninth Province of the Caribbean was created.

Questions about the value of the provinces led the 1955 General Convention to create a Joint Commission to Study the Provincial System. In 1961 this Commission was merged with a joint committee studying the structure of General Convention.

The Joint Commission, in its report to the 1964 Convention, made

the following recommendations which were adopted:

1. That General Convention deputies be given seat and voice, but not vote, in all synods.

2. That certain subjects directed by General Convention be referred to the provinces for study and report prior to the next General Convention.

3. That petitions of dioceses and missionary districts be referred to their respective synods for discussion and recommendation before presentation to General Convention.

In 1962 the provinces began a program of self-analysis. Since then,

PROVINCES OF THE EPISCOPAL CHURCH IN THE U.S.A.



Province 2 includes Haiti

Province 8 includes the Philippines, Honolulu, Alaska, and Taiwan

Province 9 includes Central America, Colombia, Dominican Republic, Mexico, Panama and the Canal Zone, Puerto Rico, and the Virgin Islands

Extra-Provincial includes Liberia and European Congregations

all have adopted changes in structure, or are studying their structure and function.

For example, in 1966 the Second Province approved the report of a study committee which recommended that the synod act as an annual study group for General Convention issues. Committees will channel information from the Executive Council and General Convention committees to the deputies for a study in depth of the various matters.

In 1963 the Fourth Province amended the ordinances to provide for six provincial departments, with deputies consisting of a presbyter, a layman, and a churchwoman representing corresponding diocesan departments. In addition, the presidents of the diocesan churchmen and churchwomen constitute a Division of Laity, making a total of twenty deputies from each diocese.

The Fourth Province Synod meets annually in June, with a program built around departmental work sessions. Triennially, all General Convention deputies in the province are invited to participate in a program dealing with Convention issues.

Although the First Province has abolished provincial departments and commissions, it remains one of the best organized of the provinces. Its executive secretary, the Rev. David Crockett, serves also as Secretary for College Work, MRI officer, regional director of the Parish Training Program, and financial officer of the New

England Personnel Service. The council meets quarterly, as the geographical area is small.

To provide closer contact with the Executive Council, the Seventh Province's representative consults with, and reports to, clerical and lay contacts in each diocese within the province. This is a recently adopted practice which should commend itself to other provinces.

Community of interest within a particular geographical area, undoubtedly a major factor in the First Province of New England and the Fourth Province of Sewanee, was of significant consideration in the formation of the new Ninth Province of the Caribbean, which adopted its ordinances in May, 1966.

The Rt. Rev. Paul A. Kellogg, Bishop of the Dominican Republic, and chairman of the committee which drafted the ordinances, points out the importance of common consultation and joint regional planning. Synod sessions are in both English and Spanish, with simultaneous translation facilities. As all jurisdictions within the province are missionary districts, the nomination of missionary bishops is of great interest.

What Else Can Be Done?

- Realignment of provincial boundaries to include fewer jurisdictions, thereby forming more cohesive groups with greater community of interest and means of communication, might be an answer to dissatisfaction

with the provincial system in some of the geographically large provinces.

- Suggestions made by synods, dioceses, and individuals for increasing the usefulness of provinces include giving them (a) greater authority with respect to consent for election and consecration of bishops, including permission for the provincial presidents to take order for their consecration, and (b) a greater part in screening postulants, standardizing canonical examinations, and exercising greater influence on their seminarians.

- General Convention is being asked to repeal Article VII of the constitution, which provides that no diocese be included in a province without the diocese's consent. Although provinces to be effective should have the support of all jurisdictions within their boundaries, compulsory participation seems questionable. On the other hand, it may be desirable to amend Section 7 of Canon 8 to permit provinces to fix the number and qualification of provincial deputies.

- Finally, it would seem unwise to delegate greater authority to the provinces simply on a "make-work" basis. The sounder approach may be to continue the trend to make them an effective means of communication, primarily through discussion of issues confronting the Church and particularly in the years of General Convention. ◀

THE WOMEN

A PROGRESS REPORT

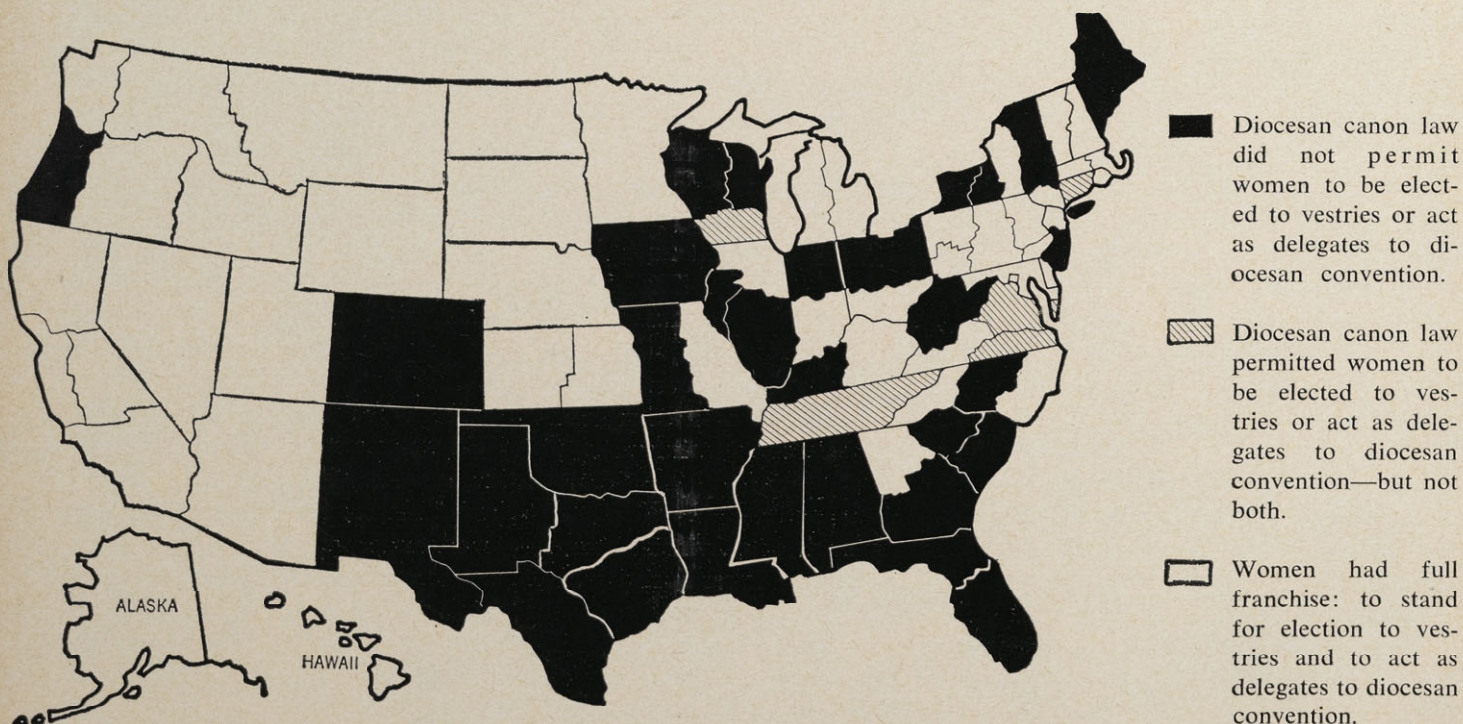
THE SITUATION looks dark (*on '67 map*) for some 86,000 women in nine dioceses. The women in these jurisdictions may not now be elected to parish vestries or act as delegates to diocesan conventions. There is, however, a spot of light for about 44,000 of these women in three places. Oregon, Springfield, and Texas report that the agenda for future conventions call for legislation which, if passed, could give the women in these dioceses greater opportunities to serve in elective offices.

In 1964 thirty-four dioceses did not allow women to stand for election as delegates to diocesan conventions or as vestrymen. Twenty-

five of these have since changed their canons and constitutions to permit one or both rights. In addition, four dioceses whose canons permitted women either to be elected to vestries or to act as convention delegates—but not both—now permit women to serve in both capacities. This makes a total of twenty-nine actual changes in four years.


This fall, once again, resolutions will be introduced in General Convention to change the constitution and canons so that women may stand for election as lay delegates to General Convention. Twenty-eight dioceses and districts and three provinces have memorialized General Convention. In addition, San Joaquin recommended that its delegation vote to permit women to be seated, and Idaho, Newark, and New York elected women to be alternate lay deputies. Wyoming passed a resolution requesting that the president of their Episcopal Churchwomen be recognized as an official alternate deputy in the event that General Convention moves to seat women deputies. The dioceses and districts have made great strides in their legislative bodies since 1964. Will the Seattle General Convention give voice and vote to the disenfranchised half of the Episcopal laity? The answer will come in September.


1964



The following dioceses and districts have sent memorials to the 1967 General Convention re- questing that women be allowed the right to be seated as Convention deputies:	
Albany	Michigan
Atlanta	Missouri
Bethlehem	North Carolina
California	North Dakota
Central New York	Northern Indiana
Colorado	Northern California
Connecticut	Pennsylvania
Delaware	Rhode Island
Easton	Rochester
Georgia	Southern Ohio
Idaho	Spokane
Iowa	Virgin Islands
Maryland	Virginia
Massachusetts	Washington

● Legislation is pending in these dioceses which, if passed at future conventions, will allow women to be elected to vestries and/or act as delegates to diocesan convention.

 Diocesan canon law permits women *either* to be elected to vestries *or* to act as delegates to diocesan convention—*not both*.

 Pending legislation will eliminate the "either/or" and enable women to serve in both capacities.

☐ Women can be elected to vestries and can serve as delegates to diocesan conventions.

[illegible]

21

Convention Report / Human Affairs



SEX

Enabling one to accept his own sexuality and to find it a natural and wholesome factor in the establishment of every human relationship requires a basic orientation on the part of most people. This may even be especially true of the clergy and professional church-workers. They are not always free even to speak of sex except in crisis situations, where they are called in as spokesmen for traditional standards of morality. This probably accounts for their image in the eyes of many young people: Puritanical, censorious, and somehow unreal.

If the Church is to address itself to the task of communicating the good news of human freedom to all men, certainly the message must be heard initially by its own leadership. This means providing the necessary personnel, programs, and finances to insure an opportunity for clergymen and professional church-workers to receive training in personal counseling.

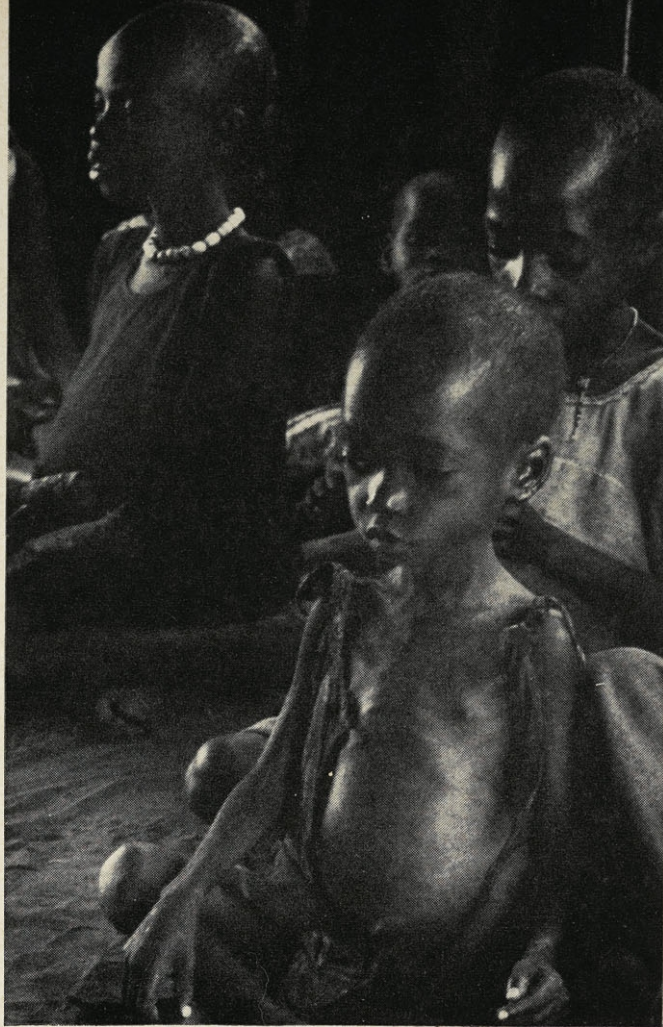
Then there should be provided sufficient training in the skills needed to communicate the same understanding to both children and adults. The Church needs to make available the means for direct and honest talk at every possible level.

The Church must take a positive stand in forgiving and assisting those who have suffered from censure or other consequences of their behavior and supporting those who are honestly seeking to find solutions to the problems posed by the pressures of our society.

Quite appropriately, ministry in parishes is mainly directed to marriage and family life. There is danger, however, that this may become a preoccupation, to the exclusion of a full ministry to single adults, divorced persons, widows, and others, for whom marriage is not a present choice or possibility.

The Joint Commission on the Church in Human Affairs particularly urges study which will lead to constructive attitudes and action in respect to:

Birth-control	Contraception
Abortion	Sterilization
Illegitimacy	Divorce and remarriage
Premarital, postmarital, and extramarital sexual behavior	Homosexuality
Sexual behavior of single adults	



HUNGER

The one problem which overshadows all others in this last third of the 20th century is the explosive increase in world population. We entered this century with about 1.5 billion human beings on the earth. By the year 2000, there will be from 5.5 to 7.5 billion people. The population will be about double the present 3.2 billion, and the earth will be twice as crowded as it is now.

The most immediate problem is food. Technological means either in hand or in sight involve several approaches, the most important of which are large-scale nuclear sea-water desalting installations and equally large-scale fresh-water diversion projects for the irrigation of great desert areas.

Yet all of this will clearly require time, a decade or two at least, to be developed on the scale which is necessary. In the interim, we face famines of catastrophic proportions, involving death by starvation of numbers running into the hundreds of millions. Conditions are already critical in India, and by the early 1970's major famines seem inescapable in India, Pakistan, and China. By the mid-1970's, the same will be true of Indonesia, Iran, Turkey, and Egypt. Unless truly heroic measures are initiated *now*, catastrophic famines will extend to nearly all of Asia, Africa, and Latin America by 1980.

AUGUST, 1967



TECHNOLOGY

Man is now confronted with an inescapable new freedom. Nature alone does not supply categorical answers to all his questions, and the traditional resources for moral judgment in these matters are becoming increasingly inadequate.

Reference is made, for instance, to the possibilities of manipulating hereditary factors; to the decisions surrounding artificial insemination and abortion; to test-tube experiments with human ova and sperm; to the prolongation of life in terminal illness, or, following irreparable brain damage, to the modification of human personality by the use of drugs and electrical stimulation; and to the more uncertain possibilities which attend the possibility of suspended animation through the freezing of human beings.

The Commission urges the study, by scientists and theologians, of the moral issues raised by such medical technology.

The human implications of technological advance have become a major concern of industry, labor, education, and government, as well as those directly concerned with the development of science and technology.

Developments in cybernetics, of automated machines, and of computers, enable man to expand, and enormously to speed up, the functions for which he formerly relied on his own muscles and brains. The implications of these developments for human values are basic and far-reaching. The Church must be informed and participate directly in the evolution of new and modified value systems. Traditional expressions of the theology of man no longer are adequate to the demands of the situation. ◀

The essays on these pages are excerpts from the report of Convention's Joint Commission on the Church in Human Affairs.



WORLDSCENE

Dateline: Tomorrow

► Look for increased efforts from Christian churches for the internationalization of Jerusalem and other parts of the Holy Land.

► Presiding Bishop John E. Hines will fly to Crete for the meeting of the 110-member Central Committee of the World Council of Churches August 15-27.

► Lutheran theologians see little possibility that the Roman Catholic Church will drop its excommunication of Martin Luther this year, the 450th anniversary of the Protestant Reformation, as has been proposed by some Roman Catholic scholars.

Pressure Mounts For Free Jerusalem

Many Protestant, Roman Catholic, and Orthodox leaders have joined in calling for the internationalization of Jerusalem, the city so holy to three of the world's major faiths. In turn, Jewish leaders, while remaining silent on the political future of the city, have given their promise that each faith will have complete access, protection, and freedom in administering its particular shrines.

Meanwhile, Christians in all parts of the world are rushing food and medical supplies to the refugees left homeless by the recent war.

The National Council of Churches has formed a 40-member emergency task force to help relieve suffering in the Middle East. Church World Service, aid arm of the NCC, has rushed 20,000 pounds of food, clothing, and tents via jet to Jordan where 170,000

Arab refugees have fled from Israeli-conquered territory. CWS has also diverted an additional 62 tons of food and 11 tons of blankets from Greek warehouses to the east bank of the Jordan River. Further help has been promised by Lutheran World Relief, which has earmarked one million pounds of clothing for the Middle East, and Vatican officials, who are airlifting supplies from Rome to Beirut, Lebanon.

New Study Out On Clergy Pay

A total of 3,914 Episcopal rectors' salaries was compiled for analysis by the Church's General Division of Research and Field Study for a Clergy Salary Study to be presented to the next General Convention in Seattle, Wash.

The study reveals that these salaries ranged from the arbitrarily chosen lower limit of \$3,000 (where the total salary from all sources was less than \$3,000, the figures were deleted, as other factors must have entered into the picture) to an upper limit of \$25,000.

The middle salary by diocese ranged from \$4,500 in the Diocese of Eau Claire to \$7,800 in the Diocese of Northwest Texas. The most often reported median was \$6,000; this figure, or one close to it, was reported by 26 dioceses. Only four dioceses reported a middle rector's salary of \$7,000 or above, while six dioceses reported a middle salary below \$5,000 per year.

Compared with ministers' salaries in 14 other U.S. Churches, the median cash salary was approximately \$230 higher per year for Episcopal clergymen. This median,

however, was considerably lower than the national average for professional people and many wage earners. Nor are the famous "fringe benefits" for Episcopal priests as great as is usually assumed. The majority of the Episcopal clergymen reporting received approximately \$100 in fees and \$100 in goods and services in the course of the year, and the average Episcopal clergyman loses \$530 per year in the operation of an automobile.

Several conclusions were reached by the study:

(1) "It is evident that regionalism is not as much a factor in determining clergy salaries as has sometimes been thought. . . . In the Diocese of Mississippi, for example, where the median income of residents of the state as a whole is very low, the median rector's salary is fifth from the top of all the dioceses. It is followed immediately by the large urban Diocese of Los Angeles."

(2) "It appears that a large number of clergy tend to gravitate to a particular quarter of the salary range within a few years of the date of ordination, and, generally, to remain in that quarter."

(3) "There seems to be an important relationship between the number of cures and the salary level," i.e., the man who moves from job to job boosts his salary level more.

(4) "Median family income in the U.S. appears to have risen faster than median starting clergy salaries since 1940."

I'm Dying

The priest asked the dying boy if he believed in the formulated God of the Creed, Who is one and indivisible.

"I'm dying," the boy complained,

"and he's asking me riddles."

• The "Primacy of Prayer in Life and Liturgy" was the theme of the 10th Annual Conference of the Anglican Fellowship of Prayer, which drew more than 450 Anglicans from Canada and the U.S. to St. Paul's Church in Richmond, Va. Growing from a small group of churchmen in Pittsburgh, Pa., the worldwide fellowship advocates the revival of the "ministry of prayer."

• Using the story of the dying boy to illustrate how useless words can be at certain times, the retired Lord Bishop of Toronto, Canada, the Rt. Rev. Frederick H. Wilkinson, told the conferees that prayer is an instinctive reflex in times of crisis; prayer is mystical; prayer is cleansing and revitalizing.

• Pointing out that prayer occupies a larger proportion of the liturgy than many people realize, Bishop Wilkinson expressed the hope that prayer take its rightful predominant place in the Church.

Ethics Code Urged For U.S. Congress

With the halls of Capitol Hill still echoing from the moral bombast stirred up by the proceedings against Senator Thomas H. Dodd of Connecticut and Representative Adam Clayton Powell of New



York, the General Board of the National Council of Churches, of which the Episcopal Church is a member, called for a uniform code of Congressional ethics.

Meeting in Boston, Mass., the policy-making body of the NCC expressed doubt that "justice has

been realized in either case," and noted "contrasts" in the handling of each which it said "may be attributable" to differences between the House and Senate, "or to differences in the reputation, personality, race, or private conduct of the two men."

To correct these inequities, the Board urged Congress: to adopt and enforce a high ethical code among its members; to apply punitive action against its members without discrimination; and to recommend all Congressmen and their staff aides making more than \$15,000 yearly to file publicly accessible reports on amounts and sources of income.

Other Church-State actions taken recently include:

• Formation of a National Council for a Responsible Firearms Policy. Although no guideline on arms has been set as yet, the council aims at public education in the need for controls on "irresponsible use of fire arms" to save lives, and for a "responsible firearms policy that serves and protects the public interests."

• Under pressure from various church groups, the Federal Communications Commission has ruled that radio and TV stations carrying cigarette commercials are required to provide "a significant amount of time" for the other viewpoint. The rule is imposed whether or not the anticigarette material is paid for as a commercial announcement.

• Wrapping up its 1967 term, the U.S. Supreme Court hit at virtually the last "race separation" laws left standing in the nation when it nullified a series of five Virginia laws which forbade interracial marriage. This action also rendered unconstitutional similar laws in 15 other states. Since the Episcopal Church's Canon 16 asserts that every Communicant or baptized member has access to all Sacraments of the Church, this means that white and Negro persons may now be married in any Episcopal parish throughout the 50 states.

Abortion: The New Epidemic

More than a million young women will undergo illegal abortions in the U.S. this year, estimates Dr. Edmund W. Overstreet, professor

Continued on page 27

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The Women of the Church: Setting a Fast Pace

A pared-down schedule and a stepped-up agenda await the nearly 500 accredited delegates—including two men—to the 32nd Triennial Meeting of the Women of the Church, September 17-23 in Seattle, Washington.

A joint service in the Seattle Center's Coliseum will open both the Triennial and the 62nd General Convention of the Episcopal Church, September 17-27.

The Triennial delegates and the two Houses of General Convention will meet jointly on three other occasions: the MRI presentation, September 18; the Executive Council report, September 19; and the report of the Program and Budget Committee, September 22.

Headquarters for Triennial sessions is the Seattle Center's Opera House. With Mrs. Seaton G. Bailey of Griffin, Georgia, as presiding officer, the Women's Triennial will set about fulfilling its stated purpose: "Mindful of the demands placed upon us as Christians in a world torn by hate and separateness, and the struggle for new life and meaning: What is 'women's work'? What are our goals and objectives? What structures do we need?"

The decision to trim the Triennial time from nine days of the past to an intensive session of seven days was made "in response to the MRI call to examine priorities," says Miss Frances Young, executive director of the General Division of Women's Work.

The shortened schedule will substantially reduce the cost of the Triennial—but it also increases the delegates' responsibilities. Advance homework on issues to be decided in September has already been assigned; regional training sessions have been held for the leaders of the forty group discussion units that will be a key part of the Triennial meeting.

Only two major speakers will appear on the program: Miss Young,



Mrs. Seaton G. Bailey

who will report on the work of the General Division during the current triennium; and the Honorable Z. K. Matthews, a distinguished churchman and Ambassador from Botswana to the United States and the United Nations. Dr. Matthews will discuss the cultural and technological changes in today's world, and the Church's involvement in them.

Among the Triennial's legislative tasks are the election of eight members-at-large to the General Division of Women's Work of the Episcopal Executive Council, and the nomination of six women, to be elected by the General Convention, to serve on Executive Council for the 1968-70 triennium.

Another priority item—both as a gift to be presented to the whole Church and as a fund to be used for advancing new work that would otherwise be impossible—is the United Thank Offering. The official presentation will be made during a celebration of the Eucharist at 8:00 P.M. on Wednesday, September 20. The exact sum of the Offering—expected to approach the \$5 million mark—will be announced two days later. Then Triennial delegates will consider lists of grants to be made immediately, as well as a proposal for freeing a larger percentage of UTO for use during the coming triennium.

The forty discussion groups, meeting four times each, are expected to provide the Triennial with ideas for parish and diocesan work,

with resolutions to be presented to the Triennial, and with suggestions for memorials to be referred to the General Convention.

Dr. Thomas R. Bennett II, professor of administration and director of graduate studies at George Williams College, Downers Grove, Illinois, will coordinate the discussions with a "summary and charge" for the next day's work. Dr. Bennett will perform as a "thread man," weaving together the small groups' themes and analyzing their progress.

Daily devotions, keyed to the Triennial's assignments, will be conducted by the Rev. Bennett Sims, associate dean and professor of continuing education at Virginia Theological Seminary.

The Triennial's unprecedented step of accrediting two men as voting delegates was based on a realization that "men's work" and "women's work" merge into the work of the Church as a whole.

The two male delegates are the Very. Rev. William B. Spofford, Jr., Dean of St. Michael's Cathedral, Boise, Idaho, and the Rev. V. Powell Woodward, of Chadwicks, New York.

The distaff delegates are highly qualified for their strenuous schedule in Seattle. As leaders of Episcopal Churchwomen's groups at diocesan and provincial levels, they represent the 102 dioceses and missionary districts of the Episcopal Church in the U.S.A., as well as thirteen overseas Churches. As many as 1,300 visitors to the Triennial are expected to arrive at the Opera House; an equal number of women from the Diocese of Olympia have signed on as volunteers for the Triennial's massive preparations.

For all, the comment in the advance notebook for Triennial delegates bears special meaning: "We [as members of the Episcopal Churchwomen] live in a house called the Church with a family—the Family of God—and the house is being remodeled around us. We can't prevent its happening, for the old structure needs refurbishing, and the whole family—the clergy, the laymen, the young people—are involved in the change with us. But we can try to understand the difficulties that made the old house unworkable and to help plan the new structure."

Continued from page 25

of obstetrics and gynecology at the University of California.

Speaking to the International Planned Parenthood Federation in Santiago, Chile, he predicted that of this figure, some 4,000 will die. His prescription for this new epidemic: liberalized laws which will allow troubled women to bypass the abortion mills, and instead go to accredited hospitals for surgery.

Until recently, abortion was legal in most of the 50 United States only if pregnancy seriously endangered



the mother's life. But within the past few months an estimated 23 state legislatures, prodded by church and other groups, have begun considering changes in their laws governing abortion.

In general, the proposed amendments are similar, being based on a model law formulated by the American Law Institute. Most of the proposed new state laws would permit abortion when the pregnancy results from rape or incest; when there is a "substantial risk" that the child would be physically or mentally abnormal; or when the mother's physical or mental health would be impaired by continued pregnancy.

California, Colorado, and North Carolina have already enacted such legislation. Proposed legislation was killed under pressure from Roman Catholic hierarchies in Indiana, Iowa, Maine, Minnesota, New York, Oklahoma, and Rhode Island.

The current Roman Catholic position is based on the view that hu-

man life begins at conception and thus abortion is nothing less than murder. Less than a century ago, however, abortion was allowed, as Roman Catholic doctrine held that life began only after "quickening" of the fetus in the womb. Most other Christians hold to the historic Jewish view that while a living organism is created at the moment of conception, personhood—or existence as a human being—commences at the moment of birth.

In a sharp exchange with a member of the Roman Catholic hierarchy, Episcopal Bishop John S. Higgins of Rhode Island said: "We must keep clear that mothers and their families have rights as well as the unborn child, and we believe that there are circumstances, such as a chronic illness, where saving the mother's life rather than the life in her womb would be for the greater good of her family and society."

Dr. Pusey Reports On Education Study

Dr. Nathan M. Pusey, president of Harvard University and chairman of a special study committee to review the Episcopal Church's theological education, revealed in a recent press conference that he would urge the Church to create a permanent Board for Theological Education as a move toward "the regeneration of the Church's life through the renewal of Christian ministries."

The full report, which resulted from a 15-month study, as previewed in the June issue of THE EPISCOPALIAN, is critical of much contemporary theological education, contending that it fails to prepare young ministers to cope with the modern age.

The proposed Board for Theological Education, which would be charged with correcting this situation, would consist of from eight to ten members appointed by the Presiding Bishop for terms of three or four years. The report also envisions a full-time staff, consisting of a director and research assistant, to carry out the work of the Board, and a three-year, \$300,000 program. A multimillion dollar fund will probably be needed to finance



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any long-term theological education program.

"I believe implementation of the study," remarked Presiding Bishop John E. Hines, "will turn out to be one of those rare pivotal points about which the Church's history will turn."

On the Cuff

When an Oregon churchman asked recently if he could tithe by credit card, a bank official calmly replied that the idea was "a little ahead of its time."

The Papacy: Trial Balloon in a Storm

Since Episcopal Bishop C. Kilmer Myers of California launched his trial balloon in June on possible Protestant acceptance of the Pope as chief spokesman for all Christians, he has been caught, he confessed to THE EPISCOPALIAN's West Coast correspondent, in the eye of a hurricane.

From the pulpit of San Francisco's Grace Cathedral, Bishop Myers urged Pope Paul to carve out a new ecumenical and humanitarian role for the papacy in the modern world. Then, the Bishop said, all Protestants could acknowledge the Pope as chief pastor of the Christian family, leading them in their struggle against poverty and war.

Speaking in the same spot where Dr. Eugene Carson Blake had, seven years before, first made the proposal that led to the Consultation on Church Union, Bishop Myers said that he felt the work of COCU has become "irrelevant in the light of the progress in ecumenism of the Roman Catholic Church since the advent of John XXIII."

Shortly after he stepped down from the historic pulpit, his words were on the press wires of the nation. During the following weeks

conflicting winds of reaction began to buffet his trial balloon.

Canon Albert J. duBois, director of the American Church Union, an Anglo-Catholic organization within the Episcopal Church, championed Bishop Myers' remarks, insisting that any steps toward church union should include the Roman Catholic Church. Peter Day, ecumenical officer for the Episcopal Church, said of Bishop Myers' proposal, "In its basics, it isn't anything new for Episcopalians to look upon the Bishop of Rome as the spiritual leader of all Christendom, although their interpretation is in quite different terms from that of Roman Catholics."

Episcopal Bishop Everett H. Jones of West Texas called the idea "premature," and Episcopal Bishop Richard Emrich of Michigan said that Bishop Myers' "words will do no good and will not further unity at all."

The strongest reaction, however, was left to the *Christian Century*, the influential weekly, which accused Bishop Myers of striking COCU a glancing but nevertheless injurious blow. The *Century* went on to assert that "Myers' proposal would substitute for a possible program of partial union an impossible program of total union. If his suggestion is heeded, COCU will be killed and we will have nothing tangible in its place."

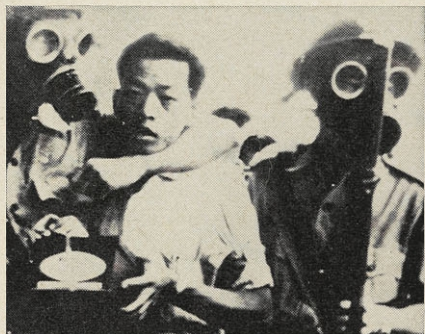
During an interview with THE EPISCOPALIAN's West Coast correspondent, Mrs. Elizabeth Bussing, Bishop Myers took the opportunity to answer some of his critics. Stating that at no point did he advocate organizational unity, he explained that he thought the Pope may well be the ideal spokesman for western Christendom. He could be the symbol of our unity, the Bishop continued, as a flag is the symbol of our nationhood, calling attention to our common ideals and objectives, rather than to our areas of failure and disagreement.

Asked if he were trying to scuttle COCU, as the *Christian Century* suggested, he replied with an emphatic, unequivocal, "No!" Then Bishop Myers went on to say, "I reflected on this matter for three years before I spoke. I was not then, and am not now, part of any group which has a special prescrip-

tion for reunion. . . . My purpose was merely to stimulate thinking toward a more realistic approach in efforts toward reunion of Christians. . . ."

Poison Pens to Artificial Flowers

Amid the fury of the Mideast debate, the United Nations Economic and Social Council's social committee quietly recommended that the General Assembly establish an Office of the United Nations High Commissioner for Human Rights. If such an office is created, its first occupant would have his hands full. A quick look around the world indicates that troubles continue to mount in many places.



Hong Kong riots look like science fiction as masked police restrain man.

Johannesburg—Exiled Anglican Bishop C. E. Crowther of Kimberley and Kuruman, who was given two weeks this June to pack up and get out by the *apartheid*-promoting government of South Africa, told newsmen that the most explosive situation in the world is building up in that country. The 38-year-old prelate, born in Britain but now an American citizen, said that South Africa now holds all of the classic ingredients of war. His wife, Margaret, added, "We will be glad to escape from the anonymous telephone calls and poison pen letters that plagued us."

Hong Kong—The Christian Welfare and Relief Council urged that independent and impartial referees arbitrate labor disputes which sparked widespread rioting and Red Guard-style demonstrations backed by the Red China government. The

Council, which represents 26 Protestant Churches and agencies, was referring to disputes involving the Hong Kong Artificial Flower Works and the Green Island Cement Company.

Athens—After the military junta unceremoniously ousted 87-year-old Archbishop Chrysostomos as Archbishop of Athens and All Greece, his successor, Archbishop Ieronymos, was solemnly enthroned at Athens Cathedral. Although deploing the intervention of the state into Church affairs, some observers report that the new 62-year-old Archbishop may bring a more liberal and ecumenical air to the traditionally conservative Greek Orthodox Church.

San Juan—A ray of sunshine comes, appropriately enough, from Puerto Rico, where conversations are underway that are expected to lead to some form of "collaboration" among Roman Catholic, Episcopal, and evangelical theological seminaries. Involved in the tripartite discussions are the Dominican Seminary at Bayamon under the Dutch Provincial of the Dominican Order; the Episcopal Seminary of the Caribbean at Carolina; and the Evangelical Seminary of Puerto Rico in Rio Piedras.

Conakry—Anxiety is spreading among Christians in Guinea in the wake of a fiery May Day speech by President Sekou Toure which attacked foreign missionaries as "apprentice spies working against Guinea's sovereignty."

Berchtesgaden—About 250 lay persons and chaplains participated in the celebration of the 13th Annual Episcopal Conference for military personnel at this German mountain retreat. Coming from all parts of the European theater, the participants heard four addresses by Dr. W. Norman Pittenger, noted Episcopal theologian.

Picture Credits—Edward T. Dell, Jr.: 9. Henry L. McCorkle: Cover, 11, 12. Daniel J. Ransohoff: 6, 7. Religious News Service: 27, 29. The Reporter: 25. Scherling-Fargo: 38. John P. Taylor: 14, 15, 23.

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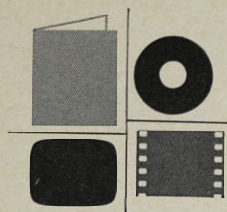
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Rock Bottom Ethics

MORAL RESPONSIBILITY (*Situation Ethics at Work*), by Joseph Fletcher (Westminster, \$1.95), is a good title for this book, since we badly need an antidote to the current loose talk about the irresponsibility of the "new morality." That "irresponsible" charge will not, I venture, survive a careful reading of this volume and its earlier companion, *Situation Ethics: The New Morality*.

Moral Responsibility aims at showing how situation ethics works, or how one new moralist deals with specific ethical issues. While Professor Fletcher deals with a wide range of topics, fundamentally he examines the ethical issues in "production and reproduction, or wealth and love, property and sex" which he regards as the "elemental, rock bottomed problems of the natural man." His style is terse, direct, and laced with wit. The book is about decision making and a

style of life appropriate for Bonhoeffer's "man come of age" who finds himself living in Harvey Cox's "secular city."

The opening essay is the "seed document" of situation ethics in recent Christian ethical theory. In it Fletcher tersely states six propositions which provide in capsule what "the new morality" is all about. One cannot improve on Dr. Fletcher's concluding summary: "Said Paul to the saints at Philippi: 'And this I pray, that your love may abound more and more in knowledge and in all judgment.' Here are the four pillars of the method of Christian ethics: (1) a prayerful reliance upon God's grace, (2) the law of love as the norm, (3) knowledge of the facts, of the empirical situation in all its variety and relativity, and (4) judgment—i.e., decision—which is responsibility in humility."

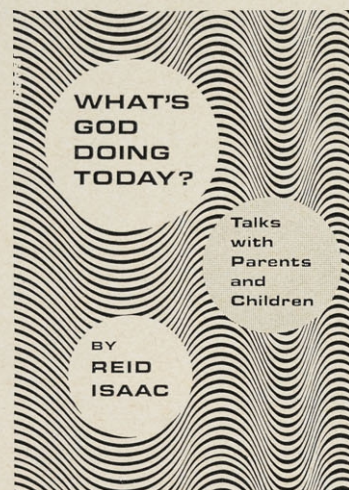
I know of no more articulate and persuasive presentation of "the new morality" than is to be found in this volume and its companion, *Situation Ethics*. The case has been put, and it is time for the advocates of the old morality to put up or shut up.

We may expect and hope that they will put up a volume as lively and specific. As John A. T. Robinson has pointed out in his book *Christian Morals Today* (1963) both new and old moralists need one another. Such a volume might well inquire about the relevance of situation ethics for a social issue such as war in the Near East or Vietnam. It could well ask whether the new moralists are not unduly optimistic about human nature; whether situation ethics does

not ask a knowledge of the inner self and the social context which few men in fact achieve; or whether it is an ethic for sinners as well as saints.

In a time of rapid change and shifting moral standards, we require the honest, informed, and provocative thinking Professor Fletcher has offered. He deserves our gratitude and respectful attention.

—ROBERT J. PAGE



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Although Mr. Isaac writes primarily for persons who speak at Sunday morning family services or chapel services in church-related schools, parents will find this little book a mother lode of suggestions for family discussion of particular Prayer Book and Bible passages.

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suggestions in the excellent preface will have no difficulty including younger members. —M.C.M.

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Janáček's text is really an old missionary monument, carried to Eastern Europe's pagan Slavs by Saints Cyril and Methodius in the ninth century. The Glagolitic text is a museum piece today, but when it was first used, it was a "language understood of the people," a language swept away before the demand for Latin uniformity in the fifteenth century.

However much Janáček thought his setting merely glorified his nation, the old, timeless words stand behind it, gathering in the glory and proving again that great art cannot be fettered, even by a rebelmaker.

Benjamin Britten has set a free Latin translation of the Parable of the Good Samaritan to some of his best music to date in *Cantata Misericordium*, performed by the London Symphony under the composer's direction (London: stereo, OS25937; mono, 5937).

Britten composed the work to celebrate the centennial of the International Red Cross. While the *Cantata* is an intense statement about compassion, Britten's Samaritan is basically motivated by mankind's pain, disease, and troubles. Perhaps even Britten's powers cannot be faulted for not seeing that brotherhood lies deeper than pity, or what a man does.

Britten's earlier *Sinfonia da Requiem* fills out the second side of what is a thoroughly satisfying disc, whose deficiencies only lead the mind to deeper ruminations. —E.T.D.

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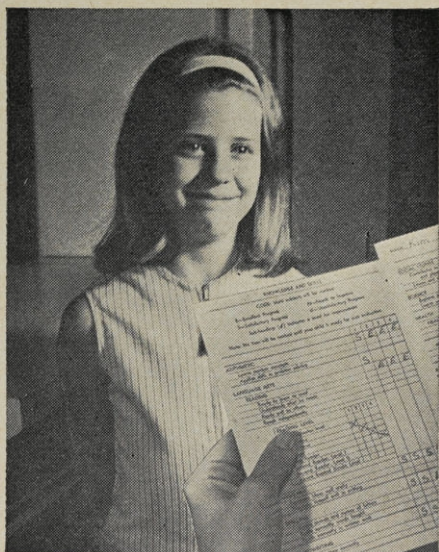
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OPEN LETTER TO HOLLYWOOD

Has Hollywood really, and finally, had it?

What seems to be the trouble, man? Personally, I'm sick of the junk you've been handing out, amid the inevitable extraordinary publicity, slick merchandising, and protestations about "film art."

Let's take a rundown on your recent "product," okay? Right off I think of *Casino Royale*. This is THE biggest, no? I mean, it's got everything you could jam into it. So it's a hodgepodge of sheer star-power bunk. Why? Fewer stars, less hysteria, and more natural restraint (pardon me for using that old-fashioned word "restraint." What does it mean?—well, like, "taste") might have carried the day. Did the James Bond mystique scare you to death? Did you think you had to top the pyramids and the Rock of Gibraltar? Or have you and humor decided to call it a day?

Barefoot in the Park is flawed by the sexless performance of Jane Fonda, who plays her role in a manic, sex-caricature style. Someone needs to get this child into an acting school. Barring that, she might find employment as a Playboy Club bunny, though, in truth, she would probably need to take tranquilizers.

Hombre is a potentially good western gone wrong because the hombres got talky. Why didn't someone tell everybody to ride, shoot, and shut up? You can't have your stage-coach and your existentialism, too. (Yes, I know, "hombre" means Paul Newman.)

The Dirty Dozen is sadism at its lowest and most dangerous level. *Woman Times Seven* is a waste of everybody's talent and, most important, the time and money of gullible audiences. Why would you continue at this late date to churn out such really bad stuff?

Thoroughly Modern Millie is way, way too long. Doesn't anybody out there in the Hollywood hills know how to edit raw film? There is some

cornball stuff in this one which should have gone out long ago.

Honey Pot is so complicated that one assumes the writer lost track of the plot at the half, and everybody improvised from bad to worse.

Hawaii is still around, God forbid. This travesty bores everybody to death even before the misguided stereotype of a missionary gets a chance at it. Another film playing the neighborhood houses (and drive-ins), *Blue Max*, is simply dirty. Dirty like an uncleaned garbage can.

Oh Dad, Poor Dad is another epic knocking them out in the neighborhood runs. I find it hard to think of a worse movie this year. Yes, we've got Jerry Lewis with us in another prize juggernaut entitled *Cinderfella*. I'll bet you thought that one up, right? Good stuff, hombre. And then we're blessed with some older runs such as Dean Martin in a potboiler called (gee, these titles are sensational) *Who's Been Sleeping in My Bed?*

So, who's to blame? I only know that I'm bored and angry, and will go on strike unless Hollywood turns out some better pictures. Even if you are now producing films primarily for later TV sales, why not make them good enough to sit through? Are you stuck with Super Stars who have to be treated with kid gloves? Have you run out of stories? Have all the good directors fled?

Yes, I'll admit there are a few exceptions to my blanket criticism. *Grand Prix* boasts some great photography. *The Taming of the Shrew* is above average. Walter Matthau is individually fine in that grossly uneven handbook on adultery, *A Guide for the Married Man*, but the film itself is seriously flawed.

What do you propose that we, the moviegoing audience, do? Drop dead? Boycott Hollywood films? Or go on being jackasses who support financially the irresponsible tripe you've been unkindly handing out?

Let's have some dialogue, man. (Dialogue is a kind of "in" religious word, like. It means "level.") Some of us are frankly no longer exactly amused about the situation, hombre.

—MALCOLM BOYD

August

- 4 (Dominic, Friar, 1221)
- 6 THE TRANSFIGURATION OF OUR LORD JESUS CHRIST
- 6 (ELEVENTH SUNDAY AFTER TRINITY)
- 10 (Laurence, Deacon, and Martyr at Rome, 258)
- 12 (Clare of Assisi, Abbess, 1253)
- 13 TWELFTH SUNDAY AFTER TRINITY
- 13 (Hippolytus, Bishop, and Martyr, c. 235)
- 14 (Jeremy Taylor, Bishop of Down, Connor and Dromore, 1667)
- 15 (*St. Mary the Virgin, Mother of Our Lord Jesus Christ*)
- 15-27 World Council of Churches, Central Committee meeting, Crete, Greece
- 20 THIRTEENTH SUNDAY AFTER TRINITY
- 21 (*Bernard, Abbot of Clairvaux, 1153*)
- 24 ST. BARTHOLOMEW THE APOSTLE
- 24-30 National Canterbury Study Conference on International Conflict and Violence, Princeton University, Princeton, N.J.
- 25 (Louis, King of France, 1270)
- 26-Sept. 2 National Conference on Religion and the Performing Arts and the Media, Montreal, Canada. Sessions divided between McGill University and Expo 67
- 27 FOURTEENTH SUNDAY AFTER TRINITY
- 28 (*Augustine, Bishop of Hippo, 430*)
- 28-Sept. 1 International Congress on Religion, Architecture and the Visual Arts, New York City. Follow-up sessions, Sept. 2-4 at McGill University and Expo 67.
- 31 (*Aidan, Bishop of Lindisfarne, 651*)

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.

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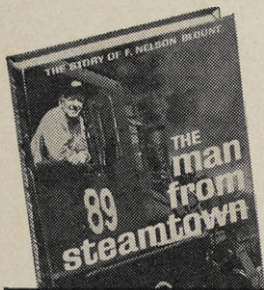
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The Church of the Holy Spirit, Missoula, Montana, would like to obtain candlesticks and an altar cross, preferably a crucifix, to send to their partner parish, St. Joseph’s, Lingayen, Philippine Islands. If your parish has, and does not need, these altar appointments, please write to the Rev. C. C. Boydston, Rector, 130 S. 6th St. East, Missoula, Montana 59801.

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The Rev. Ian R. Forster, who is in charge of three churches in Vieux Fort, Soufriere, and Riviere Doree on the Island of St. Lucia in the West Indies, writes that the parishes have many needs. He specifically requests the following items: hymn boards with numbers, complete sets of vestments, altar hangings, crucifixes, and church school pictures. Anyone who can share his abundance is asked to write to the Rev. Ian R. Forster, Riviere Doree Rectory, Choiseul, St. Lucia, West Indies.

The Church of the Mediator, a small, new mission in Micanopy, Florida, would appreciate having a hymn board. Any information concerning one may be sent to Mrs. Thomas M. Reed III, Box 45, Route 1, Micanopy, Florida 32667.

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

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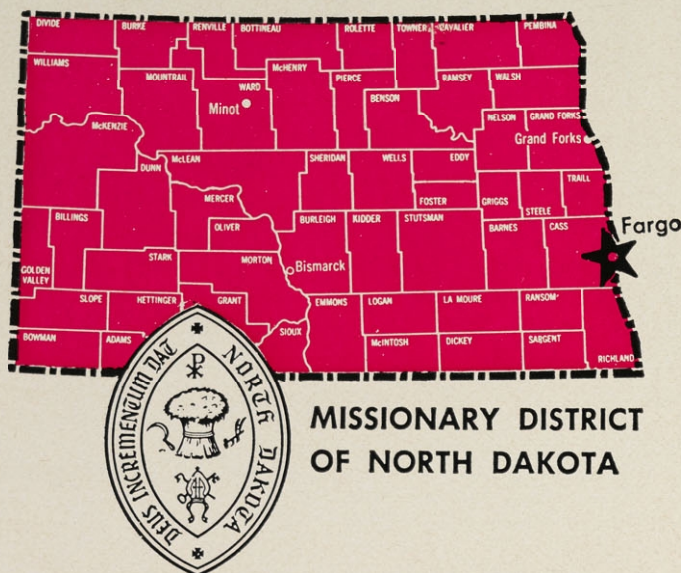
Calendar of prayer

AUGUST

- 1 Nairobi, Kenya, East Africa:** Leonard J. Beecher, Archbishop. (For priests, deacons, and lay workers in Maasai land and Kamba country; work among the underprivileged in the city of Nairobi; the ministry to the armed forces; university, hospital, and prison chaplaincies.)
- 2 Nakuru, Kenya, East Africa:** Neville Langford-Smith, Bishop. (For pastoral care among the remaining white farmers, the African farmers, and small holders under the Million Acre Settlement Scheme; the evangelistic ministry to nomadic tribes in the northern deserts; the Northern Frontier Medical Mission.)
- 3 Namirembe, Uganda:** Dunstan K. Nsubuga, Bishop. (For the church community center in one of Kampala's poorest areas; Mengo Hospital, East Africa's first teaching hospital; a ministry to those crowding into Kampala in search of work.)
- 4 Nandyal, South India:** Bishop, Basil Manuel. (For resident workers for the 400 congregations; catechumens who will stand firm in their faith during illness, attributed by non-Christians to the wrath of the gods.)
- 5 Nasik, India:** Arthur W. Luther, Bishop. (For trained lay readers; adult literacy workers; honorary ministers to help relieve the overworked priests; a larger staff for the Auto-Skills project.)
- 6 Nassau and the Bahamas, West Indies:** Bernard Markham, Bishop. (For more, better educated indigenous clergy; a way to counteract a love of money and possessions which is part of the tourist obsession.)
- 7 Natal, South Africa:** Thomas G. V. Inman, Bishop; Edward F. Paget and Archibald H. Cullen, Assistant Bishops. (For the ecumenical Leadership Training Project.)
- 8 Nebraska, U.S.A.:** Russell T. Rauscher, Bishop. (For the ministry to college students; the diocesan institutions, including a new retreat and conference center.)
- 9 Nelson, New Zealand:** Peter E. Sutton, Bishop. (For more clergy; a ministry to seasonal workers; church families on isolated farms and in coal-mining districts; the home for the elderly; the Whakarewa home for children.)
- 10 Nevada, U.S.A.:** William G. Wright, Bishop. (For clergy and churches to serve the many newcomers to the area.)
- 11 Newark, U.S.A.:** Leland Stark, Bishop; George E. Rath, Suffragan. (For Newark's Metropolitan Mission; clergy training in adult Christian education; a rousing of city parishes to a concentration on their neighborhoods and an awakening of suburban parishes from too exclusive a preoccupation with theirs; the companion relationship with Liberia.)
- 12 Newcastle, Australia:** James A. G. Housden, Bishop; Leslie Stibbard, Assistant Bishop. (For the Bush Church Aid Society; the young people serving as missionaries in New Guinea; the chaplaincy at the University of Newcastle; an ecumenical Christian center and chapel.)
- 13 Newcastle, England:** Hugh E. Ashdown, Bishop. (For more priests; evangelistic lay training; work in new towns and in areas of unemployment.)
- 14 Newfoundland, Canada:** Robert L. Seaborn, Bishop. (For the clergy as they seek the best ways of exercising their ministry in the midst of revolutionary change.)
- 15 New Guinea, Australia:** Geoffrey D. Hand, Bishop; George Ambo, John W. Chisholm, and Bevan S. Meredith, Assistant Bishops. (For Christian leaders to take responsibility in church, economics, and politics; stewardship and self-
- support programs; the schools and hospitals; ways to carry out a ministry with, not to, the New Guinea people; the companion relationship with Minnesota.)
- 16 New Hampshire, U.S.A.:** Charles F. Hall, Bishop. (For an effective ministry in the declining rural northern communities, the growing southeastern communities, and summer and ski resort areas; the college work centers; the companion relationship with Hong Kong.)
- 17 New Jersey, U.S.A.:** Alfred L. Banyard, Bishop; Albert W. Van Duzer, Suffragan. (For the relationship with the Isle of Jersey; the Camden Community Center; college work; the Evergreens home for the aged in Moorestown.)
- 18 New Mexico and Southwest Texas, U.S.A.:** Charles J. Kinsolving, Bishop. (For the mission to the Navajos; Spanish-American and interracial work in El Paso; MRI projects in Damaraland and Mexico.)
- 19 New Westminster, Canada:** Godfrey P. Gower, Bishop. (For the Flying Angel Stations for sailors; more clergy and chaplains; work among Chinese and Japanese Christians.)
- 20 New York, U.S.A.:** Horace W. B. Donegan, Bishop; Charles F. Boynton and James S. Wetmore, Suffragans. (For the self-study program looking to a renewal of the Church's mission; the paired parish relationships; the diocese as it confronts population mobility and technological and ethnic change; the mission to the unchurched.)
- 21 Ngo-Hsiang, Hankow, China:** Stephen H. S. Chang, Bishop. (For God's reconciling power among the Chinese people.)
- 22 Niagara, Canada:** Walter E. Bagnall, Bishop; Charles R. H. Wilkinson, Assistant Bishop. (For Christ's Church Cathedral in a changing area of Hamilton; "The Compass" interparish storefront ministry; St. Matthew's parish, recently gutted by fire; two church camps.)
- The Niger, Nigeria, West Africa:** Cecil J. Patterson, Archbishop; Lucius M. Uzodike, Assistant Bishop. (For patience and planning to keep the movement toward church union alive; pastoral and evangelistic work among students; the hospitals and maternity homes; youth groups.)
- 23 Niger Delta, Nigeria:** Rogers N. Bara Hart, Bishop; Hubert A. I. Afonya, Assistant Bishop. (For the multiracial and interdenominational project in Port Harcourt, set up to meet the problems of too swift urbanization.)
- North Carolina, U.S.A.:** Thomas A. Fraser, Jr., Bishop. (For experimental work in an urban center, a suburban shopping center, and institutional ministries; the companion relationship with Panama.)
- 24 North China:** Timothy H. Y. Lin, Bishop. (For those who would follow the Christian way in China as changes bring strenuous challenges.)
- 25 North Dakota, U.S.A.:** George T. Masuda, Bishop. (For work in the four Indian reservations; clergy and lay exchanges with Western Massachusetts; MRI projects in Brasil.)
- 26 North Kwanto, Japan:** John N. Okubo, Bishop. (For funds for a new diocesan center in Omiya.)
- 27 North Queensland, Australia:** Ian W. A. Shevill, Bishop; Grosvenor Miles, Assistant Bishop. (For the Bush Brotherhood of St. Barnabas, celebrating its 65th anniversary; the Sisters of the Sacred Advent, celebrating their 50th anniversary in the diocese; spiritual expansion matching material expansion and development.)
- 28 Northern California, U.S.A.:** Clarence R. Haden, Jr., Bishop. (For more clergy and churches; an effective ministry to those in government work.)
- 29 Northern Indiana, U.S.A.:** Walter C. Klein, Bishop. (For new work in areas of population increase; collaboration with neighboring dioceses; stewardship.)
- 30 Northern Michigan, U.S.A.:** George R. Selway, Bishop. (For the clergy ministering to a scattered population; the devoted lay readers; college work.)
- 31 Northern Nigeria, West Africa:** John E. L. Mort, Bishop. (For the Christian minority in a heavily Muslim population; the Church as it continues to train priests, to reach out to the Muslim population, and to consider its role in a largely rural society.)

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

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MISSIONARY DISTRICT OF NORTH DAKOTA

Six years before North Dakota became a state, the Episcopal Church's General Convention of 1883 established the Missionary District of North Dakota. Bishop William Walker came to head the new jurisdiction after twenty years as rector of Calvary Church, New York City. His "cathedral" was mobile: a Pullman railway car.

North Dakota is the most rural of the fifty states. Its farms become larger, and fewer, each year. About 1,000 small ones are absorbed or abandoned annually. Although church membership in the state is high, only 1.15 percent are Episcopalians. Almost half of North Dakota's Christians are Lutherans, and over one-third are Roman Catholics. The Missionary District of North Dakota is comprised of thirty-five parishes and organized missions. Its 5,284 baptized persons (3,261 communicants) are ministered to by thirty clergymen and thirty-three lay readers.

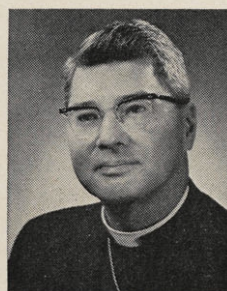
St. John's Church in Dickinson operates "Anchorage," a school for mentally retarded young people up to twenty years old, in the church's undercroft. The school was established through the cooperation of the Dickinson Association of Retarded Children and is financially aided by the local United Fund.

The District sponsors a varied summer camping program with special opportunities in music, a visit to the Badlands, a tour of Chicago's inner city, and two canoe trips.

In his address to convocation this past spring, the Rt. Rev. George T. Masuda recommended diocesan trial use of the Liturgical Commission's revised Liturgy of the Lord's Supper. He also called on his people to take stewardship out of the Every Member Canvass-only category, reminding them that Christians are stewards of all material possessions. He recommended the Partnership Plan to the District as the best way of sharing the responsibility of a unified total program of mission. He strongly urged Christians to become involved in politics, education, problems of adequate

housing, poverty, Vietnam, highway safety, and every other issue that affects the life of man.

Convocation reaffirmed North Dakota's companionship with the Diocese of Western Massachusetts. For the third year, North Dakota will support a special mission project at St. Luke's Church in Belém, Brazil.



The Rt. Rev. George Theodore Masuda, Bishop of North Dakota, was born in Minneapolis, Minnesota, on March 3, 1913, the son of Roy T. and Minnie Masuda. He was graduated from Carlton College in 1934 with an A.B. degree. After five years in business, he enrolled at Seabury-Western Theological Seminary, where he received his B.D. degree in 1942.

Following his ordination to the priesthood in 1943, Bishop Masuda served a five-station mission in Whitefish, Montana. He became rector of St. Luke's, Billings, in 1948, a post he filled until the 1964 General Convention elected him to succeed the late Rt. Rev. Richard Emery as Bishop of North Dakota. He was consecrated at Gethsemane Cathedral, Fargo, on January 14, 1965.

Before becoming bishop, he served as secretary of the Diocese of Montana and as secretary of the Province of the Northwest, as examining chaplain, and on the Executive Council of the diocese. Deputy to seven General Conventions, he also was a member of Convention's Joint Committee on Program and Budget.

In 1951, Bishop Masuda and the former Jeanne Bennett were married. They have two sons, David Lee and Michael Peter.

LETTERS

Continued from page 4

nized religion to speak in an idiom appropriate to our modern life, as was the "shepherd" figure of the Lord to ancient Hebrew pastoral life.

Somehow a reconciliation can be found between ideas promulgated by theologians and those of current science. The real problem is to find the "somehow."

A primary task is to show that such basic doctrines as the Apostolic Succession and the Mystery of the Eucharist can be explained in scientific context apart from tradition.

What is impossible about the assumption that Christ gave forth a sort of beneficent viruslike effusion so that those closest to Him, the Apostles, became hosts, growing the "virus" within themselves, and thus became able to transmit it by laying on of hands, the new recipients becoming hosts in their turn? Whatever the agent, it was strengthened by the high psychic experience of Pentecost, and still gives a mystic potency to the Elements.

It is to be hoped that the rising generation will see that religion and science are telling the same story in different idioms, as Bishop Austin Pardue indicates in his *Prayer Works*.

If a Gospel according to natural law outrages many of today's elders, this is just too bad, but today's young people will compose tomorrow's Church. Will they segregate religion from science, or will they synthesize them?

Will they turn to drugs or to Christ? The answer is largely up to us. If we really believe He has answers understandable in this inquiring Age of Science, we can view the future with confidence.

ROBERT W. WILSON
Tampa, Fla.

SEVERAL SIDES

It is . . . good to hear about the . . . work that is being done in Vietnam . . . in a recent article, "Vietnam's Other Army." . . . it seems to me to be . . . biased . . . to present this side of the picture alone as though our intervention in Vietnam were mostly helping Vietnamese people.

. . . . You mention the fact that 11,000 teachers were executed by the Vietcong in 1965. . . . David McLanahan in the March 25 issue of *Saturday Review* quotes an intern in a Da Nang hospital to the effect that "at least 80 percent of the war-related trauma is due to Vietnamese government or U.S. military activities."

. . . This also must be kept in mind.
THE REV. FREDERICK F. JOHNSON
Spring Valley, N.Y.

To Comfort And to Challenge



A Dilemma of the Contemporary Church

Charles Y. Glock, Benjamin B. Ringer, and Earl R. Babbie

This national survey of Episcopalians offers an analysis of a current dilemma of the church in America—the problem of how to confront and resolve the conflicting roles it plays as both comforter and challenger.

"A most disturbing book . . . [the authors] do not conclude that either role of the church should be abandoned for the other, but they do suggest a redress of the balance . . . [they] make some positive suggestions which at first irritated me, but have grown on me as embodying considerable good sense and wisdom. But to reveal them here would be like telling that the butler done it. Watch for this book."—Prof. Edward C. Hobbs, *Church Divinity School of the Pacific*

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In her hand she clutched a note written by her brother: "Please take care of my sister. Our parents are dead for many weeks. I am twelve and can no longer find food for this small sister. To my ears came news of your House, so I bring Su Ying to you."

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For only \$12 a month you can sponsor such a child and receive his or her photograph, personal history, and the opportunity to write letters.

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And your help is desperately needed. Overseas, our staff reports boys and girls still search garbage dumps for food . . . babies abandoned in the streets . . . blind children locked in cellars . . .

Little Su Ying and children like her need your love. Won't you help? Today? Thank you.

Sponsors urgently needed this month for children in Korea, Taiwan, India, Brazil. (Or let us select a child for you from our emergency list.)



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