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THE Episcopalian

SEPTEMBER, 1967

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Are we prepared to untangle
the issues in Seattle?

UNIT YST R U C T u r e
S E A t L e ' 6 7 C h a n g e
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P A R T N E R S B U D g e t
E v a N g E L S m P B
C i v i L R i g h t S M O n e y

He left home when he was 63.

War swept over the Middle East like a desert storm.
And suddenly he was a refugee.

Along with hundreds of thousands of others—old men,
women, children. Homeless. Hungry. Sick. Afraid.

As day follows day, their plight becomes more
desperate, their wants more critical. Food is their
first need. Then medicine, shelter, clothing. Many
of them will die, unless we act—now.

To aid these people, the Presiding Bishop suggests
that Sunday, September 17, the opening day of
General Convention, be observed as Refugee Sunday.
A spontaneous outpouring is needed from
all Episcopalians all across America.

It is our response to the urgent call of the World
Council of Churches, a call “to aid war victims
throughout the Middle East and to restart compas-
sionate work among the distressed of all religions and
nationalities in every country affected by the conflict.”

It is, too, an answer to the emergency needs of the
Anglican and Orthodox communities in the Holy
Land, the special care of the Anglican Archbishop
in Jerusalem.

The bishops and deputies at General Convention will
observe Refugee Sunday in Seattle. They will also
attend a “Feed the Hungry” dinner the following
Wednesday, September 20. About 1,000 people
will pay \$5 for a “dinner” of soup and crackers;
\$4 of each \$5 will go for refugee relief. Many parishes
will serve similar dinners at the same time.
Plan to attend, if you can.

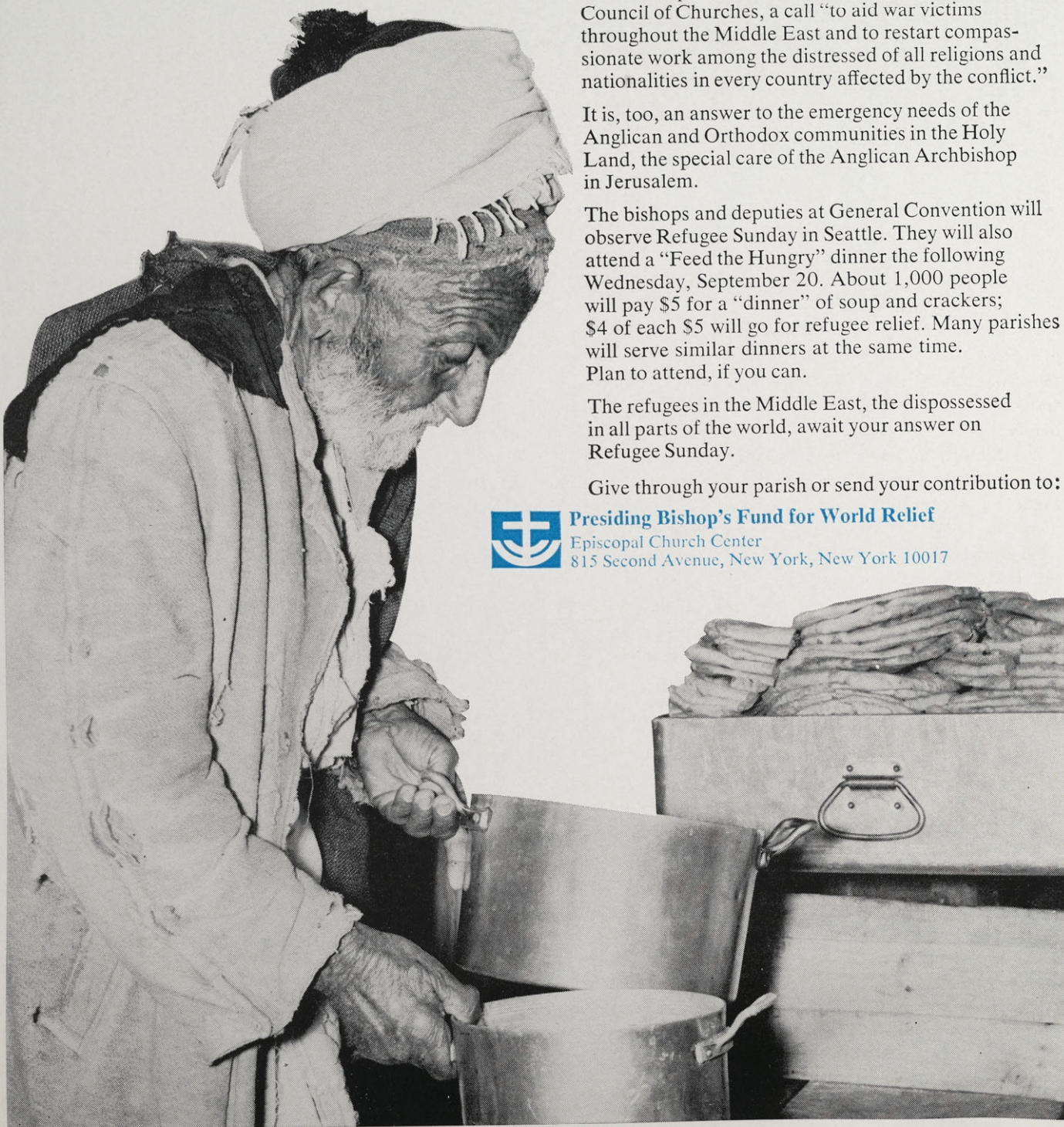
The refugees in the Middle East, the dispossessed
in all parts of the world, await your answer on
Refugee Sunday.

Give through your parish or send your contribution to:



Presiding Bishop's Fund for World Relief

Episcopal Church Center
815 Second Avenue, New York, New York 10017





I DON'T believe it! How could it ever happen? Here's a whole day with absolutely nothing in it that I have to do. Nothing like this has come my way since the last time I was sick in bed. By one of those unplanned chains of circumstance, I'm 300 miles from home, in a beautiful spot, with twenty-four hours on my hands.

It's Sunday and I've been to early church. Back home there would be breakfast, dinner, and supper to cook, dishes to wash, beds to make; and we'd be weeding the garden, mowing the lawn, writing letters, doing all the mop-up things we never seem to find time to do during the rest of the week. But I can't do any of that here. I can loaf with a clear conscience.

OK, so here's a chance to sit on the hillside and look at the pond and its little island, and the mountains in the background that seem like a long wave breaking. When I get tired of that I can stare up at the clouds and see what shapes they take as they move by. Or sit under that willow tree over there and watch its leaves make streaming shadows on the grass. Or go to sleep.

Sunday. The sabbath. The day of rest, and for once it really is a day of rest for me.

Say—maybe this is what all those laws in Leviticus, and our state blue laws that nobody obeys any more,

SQUIRREL CAGE DOOR

are really aimed at: this beautiful time when suddenly there seems to be all the leisure in the world and everything stands waiting for me to enjoy it. Up to now I've always thought of those laws as just stuffy—and no doubt they are, because one of the most unfailing habits of the human race is to turn something good into something stuffy. And then people like me throw it away because of the stuffiness, and lose the good it contains.

"Six days you shall labor, and do all your work; but the seventh day is a sabbath to the Lord your God; in it you shall not do any work" (Exodus 20:9 RSV). It's really pretty neat, when you stop to think of it. No work. No meals cooked. None of that odd-job approach to Sunday; you can't even turn the crank that starts the rotary motor for the lawn. You can't spend the day driving in crowded traffic.

You're caught. You have to en-

joy yourself; you have to come to a halt and, undistracted, look around and see the world that waits day after day for you to savor it. The squirrel cage door opens, and you can get off that desperately-whirling exercise-wheel, straighten up and be a person. Like Adam in Paradise you can look at the world around you, and give everything its name by seeing the meaning that it has for you and hearing the voice with which it speaks to you.

"Remember the sabbath day, to keep it holy." That word "holy" is a hard one to grasp in everyday life. But now in this sabbath time, this really special state of consciousness, I can begin to get some idea of it. Because our real job is not the six-day business of struggling along like ants, carrying burdens that weigh more than we do, but the sabbath vocation of sitting still and allowing something to happen in us and around us, a kind of three-way transaction between the world and us and the Creator who made both it and us.

We may have the labor for six days to keep ourselves and our world going; but the seventh can and should be for the holy work of making it all whole within us, our world which we see and create within us by our perception of it, and give back with gratitude to God who gave it to us.

—MARY MORRISON

LETTERS

THEOLOGY: R.S.V.

[Bishop] Pike's "A Declining Church Must Listen" [*July issue*] is . . . one of those articles that . . . questions without answering . . . most of his troubles are apparently caused by the viewpoints of modern science. The question of science and faith has never been fully tackled by the Church and Pike's ideas of their position [relative] to each other do not present the true picture.

. . . Challenges to specific doctrines or dogmas are mentioned by Pike. . . The argument against the queries of particular dogmas is that many times even theologians do not . . . discriminate between beliefs and faith. . .

All the technological wonders of applied science are based upon the empirical method, but when man one day reaches the borderline of human experience, he will find the never-never land of faith . . . [relativity, evolutionary, quantum theories] are only abstractions based on a *a priori* assumption of space, time, energy, indeterminacy of atomic particles, exactly in the same way as . . . the Christian faith is based on the *a priori* assumption that God exists. . .

. . . how do we communicate with God? . . . that's where the Christian faith comes in. No modern sophistry . . . could help . . . to find the living God . . . Only through the life, death, and resurrection of Jesus, God's son, can we meet God. . .

K. ALBERT
Princeton, N.J.

. . . What [Dr. E. L. Mascall] has to say about the relationship between the Creator and the creation . . . needs saying, especially since the whole thrust of the preceding article by Bishop Pike is that modern, self-sufficient, empirical man wants only to be told that he is the only Ruler and Judge that is, or matters.

. . . He assumes that the Church will grow, rather than shrink, only when it provides answers to the real questions people are asking. And he is right. But he also assumes that the questioners are asking the right questions and that there are no questions which the Church can rightly put to them. . .

So let's have more [articles by] Mascall . . . [and others] who believe that the Church, with all its faults, has a Revelation to proclaim, a Revelation by which man is . . . saved and not the other way around.

THE REV. JONATHAN L. KING
Morristown, N.J.

The dual essays on Theological Questions . . . has indeed evoked much thought . . . research, and discussion. . .

. . . [Pike] admits his disbelief in many of the . . . doctrines taught by the Church and in their place creates his own confused . . . personal philosophies. . .

This theological ball juggling . . . by such pompous pulpiteers as Pike, Robinson, and other self-inflated egotists, in dealing with the complexities of modern day life . . . leave much to be desired. . .

. . . many of our organized churches, and especially the Episcopal Church, should recognize the need to haul themselves up short—for while they have been sleeping in the night, an enemy has sown some tare seeds of destruction. . .

EDWARD W. FOEHL
Greenwich, Conn.

Why do we give [Pike's] ideas so much space in our publications? He gives no evidence of knowing Christ. . .

How can we as men decide whether "God is anything real"? It is God's prerogative to show us that He is real when we in complete honesty and without reservations ask Him to reveal Himself to us. . .

Pike and so many others feel that if we can just learn enough about the Scriptures and the psychology of mankind, civilization will be saved. And yet Jesus said, "You search the scriptures, because you think that in them you have eternal life; yet you refuse to come to me that you may have life."

. . . Let us listen to the Holy Spirit of Christ and no longer to man-guided men.

THE REV. CHARLES H. BERGSLAND
Minneapolis, Minn.

SHARE THE SURPLUS

As a member of the vestry of a church which is actively seeking an assistant

minister, I read Charles Harris's article, "Too Many Clergy?" with wonderment. How does a parish get in touch with any of these "surplus" clergymen in order to hire one. . .?

. . . We have visited and interviewed at many . . . seminaries . . . written bishops in other dioceses, and spread the word through every channel we could think of. We understand that there is no central Episcopal hiring agency. . .

. . . a better system . . . had better be established. . .

SCHUYLER C. WELLS III
Rochester, N.Y.

ANGUISH AND MORALITY

. . . Since you have sidled up to the Vietnam war in this very sentimental way ["Thanks a Lot," *July*] . . . you owe your readers a good hard look at some facts.

. . . From a statement approved by the Executive Committee of Clergy and Laymen Concerned About Vietnam. . . "This anguish is based first of all on the immorality of the warfare in Vietnam. . . All who believe that man is made in God's image must be horrified by such crimes committed against God and man. . . There is guilt on all sides. . . Even those of us who recognize that sometimes evil must be done lest greater evil prevail, feel a sense of anguish in the inconsistency between our stated aims and the consequences they produce. . ."

. . . it most certainly behooves THE EPISCOPALIAN . . . to present more than one . . . sentimentalized version of this problem. . .

ODELL PRATHER
Philadelphia, Pa.

PAVILION OF DESPAIR?

. . . in May I visited the Christian Pavilion in Montreal at Expo. Your article in the June issue was true . . . I did not find the things there associated with my faith. I found that concrete building cold, forboding, filled with the idea that somehow or other we as Christians do not offer much to others of different beliefs, our whole offering apparently is much grief, desolation, and despair.

ELIZABETH H. RICE
Perry, N. Y.

PAX VOBISCUM

Your page 5 advertisement in the June issue ("In the next three days, we'll ask this young man 1,751 very important questions") demonstrates that the new Army is learning every day—even from the Madison Avenue ad boys. . .

Continued on page 49

THE EPISCOPALIAN

Next Month

State of the Church Issue

- Facts and Figures
- Special section on the Parish Today
- Called to Convention
- The First Presiding Bishop
- Treasurer's Report



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FOR YOUR INFORMATION

On the 17th day of September, the 62nd General Convention of the Episcopal Church will swing into motion in Seattle, Washington. In some earlier triennial periods one might have said, "How quickly the three years passed." This time it is different: we find it hard to avoid the fact that 1964-1967 has been a long, difficult period, full of change so rapid and significant—in the life of the Church, as well as this world's turnings—that the day-before-yesterday can seem like ancient history.

You are probably *not* an official deputy to General Convention. Yet, because of the importance of the Seattle meeting, we are asking you to serve as a "deputy" in a very real way.

You can start by reading the special "WHAT WILL WE DO ABOUT . . ." section outlining major questions before the Convention. It begins on page 16, with "A COUNCIL FOR

RENEWAL". This report, by the Rt. Rev. Anson Phelps Stokes, Jr., Bishop of Massachusetts, will take a short time to read and a long time to ponder. Bishop Stokes is vice-chairman of the special House of Bishops' committee "to develop a Council of this Church." On page 22, "THE OCCASIONAL BEGGAR" adds to this section the lively insight we have come to expect from the Rev. Canon Richard N. Bolles, canon pastor of San Francisco's Grace Cathedral.

Part two of your role as "deputy" is presented on page 23, with the "WHAT'S YOUR OPINION?" questionnaire. Not only do we ask you to fill it out *soonest*; we even ask you to provide your own stamp and envelope. If you will answer on this extraordinary request, you can help us provide a unique opportunity for you and your fellow Episcopal "deputies," across the nation to express how you feel about the Church, and some of the major decisions it must make.

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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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Now, Mr. President, about Vietnam...

THE BUZZER signaling an incoming call seemed to be more insistent than usual. I pressed the button for my "intercom," and the excited voice of my secretary said, "The White House is calling!"

Well, I had it coming. Ever since we became so heavily involved in Vietnam, whenever I heard someone criticizing the Administration's policy, I would tell him that while it was perfectly proper to criticize, he ought to think through the whole problem in such a way that if the President were to phone him for advice, the critic ought to be ready with a one-two-three reply.

In a few seconds, the President was on the line, and in that distinctive Texas drawl said, "Bishop Stark, I know you've given a great deal of thought to the war in Vietnam, and I'm willing to follow your advice. What would you do if you were in my place?"

Of course, you know this did not happen, but I do believe the war in Vietnam is of such urgent importance that every one of us ought to study and think and pray about the situation as though the President might make that call.

Vietnam doubtlessly represents the most crucial problem our nation—perhaps the whole world—faces today. I hope to state the issues without emotion and with utmost fairness.

The subject is so vast and complex that I cannot cover every point, but it may help us to refresh our mem-

ories if I begin with a brief chronology of the Vietnam struggle. (Much of this by the way comes from an excellent and thoroughly objective pamphlet entitled *Vietnam: Vital Issues in the Great Debate*, published by the Foreign Policy Association, New York.)

A Vietnam Chronology

1945: Ho Chi Minh, a Moscow-trained communist, proclaims the Democratic Republic of Vietnam with Hanoi as its capital.

1946: the French-Indochina war begins as the Vietminh (who in our day are called the Vietcong) attack the French throughout Indochina.

1948: as the war continues, the French install former emperor Bao Dai as chief of state of Vietnam with Saigon as its capital.

1950: the Korean conflict begins.

1951: the war in Indochina continues. President Eisenhower agrees to give economic aid to the Saigon regime through the French.

1954: Dien Bien Phu falls, and the war ends with the Geneva Conference separating Vietnam into North and South. Ngo Dinh Diem becomes premier under Bao Dai, and President Eisenhower promises direct help to Saigon. Some 860,000 refugees, mostly Roman Catholics, move to South Vietnam.

1955: the French withdraw and the United States takes over training of South Vietnam's army. Bao Dai is deposed, and Ngo Dinh Diem

is elected president of the Republic of (South) Vietnam.

1956: the elections, which according to the Geneva agreements were to be held in both North and South Vietnam, fail to take place.

1957: U.S. personnel are for the first time injured by guerrillas.

1958-60: terror raids by the Vietcong are increased, and our aid to Saigon under Diem is stepped up.

1961: the National Front for the Liberation of South Vietnam is established and is praised by Radio Hanoi. General Maxwell Taylor makes several trips to Saigon as Vietcong raids spread. President Kennedy decides to bolster South Vietnam's military strength and increases the number of U.S. military advisers.

1963: rising South Vietnamese unrest is climaxed by a military coup against Diem, who is killed together with his brother. In the next few years regimes will be rising and falling as the Roman Catholics, the Buddhists, and the military maneuver against one another.

1964: U.S. forces increase to 25,000. U.S. Navy ships are attacked in the Gulf of Tonkin. Congress approves a resolution giving President Johnson authority to resist aggression in southeast Asia. In September Hanoi indicated secretly its willingness to talk but no reply comes from Washington by the end of the year.

1965: Washington rejects U Thant's follow-up of a peace-feeler. Twenty-four hours later the President



orders the first air-strike against North Vietnam. In April the President makes his Baltimore address, proposing "unconditional discussions" while bombing of the North continues. Hanoi replies with its unacceptable "Four Points."

In May the President suspends bombing for a "limited trial period" to continue indefinitely if Communists end all armed action in the South. Hanoi returns one of the President's letters unopened. U.S. ground troops, previously called "advisers," are in June openly committed to combat. By the end of December American troop strength is at 190,000. The President orders a second bombing pause lasting thirty-seven days into January, 1966.

By the end of January, 1966,

bombing is resumed. In June the bombing of oil depots in the Hanoi-Haiphong area is begun in an attempt to stop the growing infiltration of men and supplies into South Vietnam. By September our dead total over 5,000; combat strength is now over 300,000. In October Hanoi apparently quietly drops three of its four demands and indicates willingness to talk if bombing stops. The bombings continue.

Thus far in 1967, while the Administration denies escalation, for the first time North Vietnamese rivers are mined, areas of North Vietnam are shelled by destroyers, targets within the cities of Hanoi and Haiphong are bombed as well as air bases from which North Vietnam's air fleet operates.

In March our planes dropped 77,000 tons of bombs, only 3,000 tons short of the maximum dropped in one month on half of Europe at the peak of World War II. Our troop

strength has risen to about 480,000 with calls by the military for more. General Westmoreland estimates that enemy troop strength in the South has doubled in the past two years. Secretary of State Dean Rusk claims Hanoi has said "No" to twenty-eight U.S. proposals for a peaceful settlement. On May 11 Secretary General U Thant said Hanoi would come to the peace table soon if only we stopped the bombing. He repeated this in July.

We have come a long way from the September 25, 1964, speech of President Johnson when he said: "There are those who say you ought to go north and drop bombs, to try to wipe out the supply lines. . . . We don't want our American boys to do the fighting for Asian boys. We don't want to get involved in a nation with 700,000,000 people and get tied down to a land war in Asia."

Is There A Christian Position?

An obvious question to ask at this juncture is: "Is there a Christian position to take on this tragic issue?" I wish I could say "yes" and outline it. Christians, however, are probably as badly divided as those outside the Christian community.

As I see it, people hold five general positions, although if you once begin to describe these positions in detail, you end up with at least fifteen. So let us keep them general, discussing them briefly and objectively and giving warning to all five

Now, Mr. President, about Vietnam . . .

positions that the dictum of Cromwell applies: "I beseech you, in the mercies of Christ, think it possible that you may be wrong!"

At one extreme you find those who say we must win a military victory rather than have this conflict end with what they would call "an inconclusive negotiated settlement." Some would even countenance the use of nuclear weapons on the grounds that this would not only shorten the present war but would also make clear what would happen if World War III were to begin. They reason that the use of nuclear arms would prevent World War III from starting. Such extremists do not count very many in their camp, but they include some Christians among them.

At the other extreme position are pacifists and others who urge the immediate and unconditional withdrawal of all our troops. Again, this

position is held by a relatively small number, some of whom are certainly Christians.

The bulk of our citizenry, however, are undoubtedly in the three general positions between these two extremes, and Christians are sure to be found in all three.

First, there is the position of the so-called hawk, who believes that the Administration should prosecute the war with greater aggressiveness. Second, there are those who in general support our government's policy. Third, there are the so-called doves, who think the United States is being overly aggressive and that the war should be de-escalated.

Virtually all in these three positions are agreed, however, that we are fighting not primarily to defeat the Vietcong and the North Vietnamese but rather that our main objective is to get our adversary to the conference table in order to establish the kind of settlement which will permit South Vietnam to determine its own future in peace. After that initial agreement, however, the fur flies!

It is frustrating to have to forego discussing the pros and cons of these positions as well as to have to forego dealing with a whole host of questions that cluster around Vietnam. It is even more frustrating to have to confine my own grateful tribute to those who are enduring such hardships and dangers 10,000 miles from home to this single sentence, but space compels me to press on.

Earlier I said that everyone should study, think, and pray about the Vietnam issue in such a way that if the President were suddenly to phone for advice and counsel, you would be prepared to give it. The time has come for me to take my own advice.

At the outset I would want to make sure the President still feels that a negotiated settlement and not a military victory continues as his primary goal. I would like to do so

For Further Reading

Vietnam, The Roots of Conflict, by Chester A. Bain (Prentice-Hall, \$1.95). A pro-Administration argument.

The Vietnam Reader, edited by Marcus G. Raskin and Bernard B. Fall (Vintage Books, \$2.45). A collection of documents on U.S. involvement in Vietnam.

Vietnam: Crisis of Conscience, by Robert McAfee Brown, Abraham J. Heschel and Michael Novak (Association Press, Herder & Herder, and Behrman House, 95¢). A Roman Catholic, a Jew, and a Protestant call for de-escalation in Vietnam on moral grounds.

Letters from Vietnam (Parallax and Pocket Books, \$1). A moving collection of letters from U.S. soldiers in Vietnam.

because the President's critics claim he is coming increasingly under the influence of those who are pressing for a purely military solution. "Look here," the President might say to me, "let me quote my address on April 27 when I said: 'Every day good people, wise people say to me, Why can't we have a negotiated settlement? Why do men have to die?'" and I ask myself that every morning. I want to negotiate; I want a political solution, but I can't just negotiate with myself. I will be the first one at that table, wherever it is."

If the President were to say that to me, I would take him at his word; then I would go on to tell him that, in my judgment, words offering to negotiate must be accompanied by real attempts to establish a climate that will make for peace. Such a climate is surely a prerequisite for a peaceful settlement. It strikes me as strange that this prerequisite is so seldom mentioned.

Let me illustrate. For centuries,

Continued on page 47



The Rt. Rev. Leland Stark (left) welcomes a refugee family in his See city of Newark, New Jersey. This article is adapted from his address to the Diocese of Newark's 1967 Convention, who adopted it as their official statement.

SEATTLE '67

FIRST COMPUTERIZED CONVENTION

ON SUNDAY, September 17, the 62nd General Convention will begin in Seattle. The pageantry of the Opening Service will mark the completion of an unprecedented change in the manner in which the Convention's host diocese prepares for this triennial meeting.

The massive job of arranging all the details for a ten-day gathering comprised of three legislative bodies involving upwards of 10,000 participants and visitors has been carried out to the quiet hum of tape reels, the flashing lights of computer consoles, and the noisy chatter of high speed printers.

For the first time, the data processing techniques of the space age have been applied to the routine tasks which fall upon the local arrangements committee of the host diocese. The committee made its decision to use computers only days after the close of the last Convention in St. Louis three years ago.

Automating the pre-registration process has resulted in many benefits for the Seattle Arrangements Committee. A computer has given the welcoming committee day-by-day figures on the number of persons arriving in Seattle by air, train, or bus during the convention period. This has helped the committee plan their staffing requirements for the welcoming booths at the city's terminals.

The computer has recorded assigned and confirmed hotel reservations and ticket orders (including spotting any errors made by those filling out the ticket order blank), identified those who plan to attend

the Presiding Bishop's Evening at the Symphony, listed those who are willing to preach on one of the Sundays of the Convention, and noted the number of persons desiring to rent cars in Seattle so that car rental agencies could be alerted.

The benefits of data processing have not been confined to the pre-registration work of the local committee, however: they will be apparent to everyone who comes to Seattle from the moment he steps up to the registration desk in the Opera House foyer at the Seattle Center. The usual time-consuming delays, long waiting lines, and laborious form-filling ordinarily associated with conventions will have been almost completely eliminated.

The registrant will be wearing the stick-on arrival label mailed to him before he left home. The clerk, noting

his name and address, will quickly go to the proper file where a fully prepared envelope has been awaiting his arrival. The envelope will contain his badge (plus one for his wife if she attends), a checkbook-type program in which the tickets he has ordered have been assembled, perforated for easy removal, and arranged in the Convention schedule sequence.

That should complete the registration process. Any further questions will be answered at the next desk where a specially trained person will help the registered with any unusual problems.

Those who come to Seattle without having pre-registered will be referred to what we hope will be a small, un-automated section of the Registration Area. Anyone planning to attend the Convention will save a lot of time and bother by registering now by



The Seattle Center's famed Space Needle pinpoints the site for General Convention.

Seattle '67: First Computerized Convention

mail. Housing accommodations and the supply of tickets are limited and even a computer needs time to make arrangements for you.

One of the most difficult problems of a convention of this size and duration is keeping track of who is attending and where he can be located. For the 1967 Convention we have set up a system we hope will make it possible to locate quickly anyone attending. The hotels will forward arrival and departure notice to the Convention Office for every guest connected with the Convention.

Each night, the computer will print a daily Convention Directory of each person attending, listing his name, hotel, and telephone number. These directories will be available at all hospitality and information desks, the telephone message center, the Convention offices, and the desks of the major hotels. Each guest checking out of his hotel or motel will be asked to fill out a special change of address notice if he desires to be listed in the Convention Directory. In this way, we hope people can find one another more efficiently.

During the Convention, the Executive Council will make its computer equipment and personnel available to the House of Deputies to speed voting, communication, and transaction of business. In many ways, the 62nd General Convention may come to be considered the first computerized meeting in the history of the Church.

Those of us in Seattle who have worked hard to accomplish this quiet revolution hope we will have made a lasting contribution to the work of the Church in the years ahead.

—KENNETH M. SNYDER

SEATTLE'S DEAN / NO. 2 DEPUTY

AT A TIME when many of his contemporaries are thinking about retirement, the Very Rev. John C. Leffler simply finds new worlds to conquer.

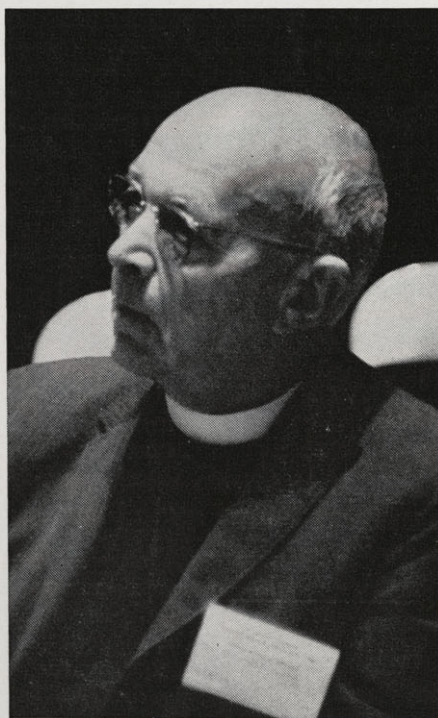
The Dean of St. Mark's Cathedral, Seattle, has been an Episcopal priest for thirty-eight years and a deputy to nine General Conventions.

He was a member of Executive Council for six years as well as chairman of the Church's Department of Christian Social Relations.

He is currently Vice-President of the House of Deputies of General Convention which will shortly meet on his home grounds.

Though recognized as one of the Church's great preachers, Dean Leffler is best known in the Pacific Northwest for his twelve-year ministry before the cameras of KING-TV, Seattle, in a weekly Sunday morning program called "The Dean's Desk." Through these informal theological "chats" on current topics, he has attracted a listening and watching audience which the rating bureaus place at 20,000 sets, the top program for this particular 8:45 A.M. time slot.

The dean's talks are generally of a non-sectarian nature, although openly Christian, and listeners include those



Dean Leffler

of all faiths and those of none.

While most are persons the dean will never know, it is not unusual for people to show up at the Cathedral to hear the dean "in person," nor is it uncommon for visitors to come to his office for counseling because they say they "know him"

through his programs. Sometimes, Bishop Ivor Curtis of Olympia reports that a new confirmand has admitted that his first interest in the Church came from listening to the dean.

Earlier this year color telecasts of "The Dean's Desk" were inaugurated. This spring Executive Council's Department of Communication began national distribution of "The Dean's Desk" and Dean Leffler's audience now includes additional thousands of homes in some twenty cities from coast to coast.

Dean Leffler remarks humorously that he now seems to think in "fifteen-minute cycles," because of the self-discipline acquired in twenty years of broadcasting quarter-hour programs.

The dean's "very special" congregation is made up of dozens of staff personnel at KING-TV. "Most of them began as a captive audience," he says, "whose professional indifference I needed to overcome in order to conquer my own fear of that impersonal box with the two red eyes. I now talk, and they listen.

"This is my TV family. Their loyalty and support has in no small part made 'The Dean's Desk' possible."

—JAMES G. LONG

PEOPLE IN THE PICTURE

THE IMPACT of the Diocese of Olympia's breakthrough decision to use highly-advanced data-processing techniques to handle the mountain of details in a General Convention could provide the theme for a space-age drama.

First of all, the new approach has shown that computers have to be "told" what to do—and many dedicated people must concern themselves with the myriad questions and options that must be presented to the machines.

Some fifty committees and sub-committees have been involved in the three-year planning process. The key members of the diocesan Convention Committee include the host bishop, the Rt. Rev. Ivol Ira Curtis of Olympia; the Very Rev. John C. Leffler, honorary chairman (*see previous page*); and Mr. Willard R. Yeakel, a Seattle business leader who has brought both devoted service and considerable administrative acumen to his role as general chairman of the Convention Committee.

Three assistant chairmen are responsible for major areas of the planning processes: the Rev. Lincoln Eng, the Rev. Kenneth M. Snyder, and Mr. Robinson Weiss.

Other key committee members include: Mr. Lowell P. Mickelwait, treasurer; Mr. William Adams II, community relations; Mrs. William Bates, Triennial arrangements; Mr. George Farnsworth, exhibits; Mr. Joseph E. Gandy, hospitality; the Rev. Paul E. Langpaap, worship; the Rev. John B. Lockerby, facilities; Mr. Harry Machenheimer, communications; Mr. and Mrs. Robert Miller, dinners and tickets; the Rev. C. Howard Perry, diocesan relations; and Mr. Gerard M. Lawrence, data processing.

This list gives only a sampling of the leadership involved in the pre-Convention planning. Nonetheless, several hundred Episcopalians in the diocese, ready and willing to pitch in and help, found themselves "replaced by computers." But this was a "drama" that turned into a new opportunity for the diocese.

Teams of volunteers, many of them former General Convention deputies or Triennial delegates, were then available for visits to each of the 102 parishes and missions in Olympia. They explained how General Convention and the Triennial Meeting of the Women of the Church "work," and how these gath-

erings affect the life of the whole Episcopal Church. Churchmen were encouraged to attend at least some of the Seattle Center events: as a result, several parishes have chartered buses for group trips to Convention. The teams also appeared at conventions of neighboring dioceses.

As planning and activity progressed, more and more people learned that automation does not "replace" people, but simply relieves routine confusion.

When the Convention and Triennial swing into action, diocesan volunteers aplenty—at least 1,000 people—will be called on to carry through with their offers to help. During the sessions, 500 couriers will be needed for the endless back-and-forth communications necessary for the Convention's two Houses, the Triennial, and the press and Convention offices. Sixty people have already offered to chauffeur visiting dignitaries and those with physical handicaps to and from the Center. Welcoming committees will be on hand at the airport and railroad station to greet their fellow churchmen, and help them get where they need to be.

—BARBARA G. KREMER

A FEW WISE WORDS

Weather-wise: Experts say Seattle Septembers are "usually warm or chilly;" the U.S. Weather Bureau records a 64-degree temperature average for this month. Safe tips: bring "transitional" clothing—dresses with jackets or an extra sweater—and a lightweight topcoat. Sun glasses and an umbrella might come in handy.

Traffic-wise: The Seattle Center is a 90-second monorail ride from mid-

city. The host Diocese of Olympia has arranged for free monorail service for all official deputies and delegates. Some "footwork" to and from the monorail terminals will be required, so pack comfortable shoes. Special shuttle busses will also be available.

Otherwise: The host diocese has innovated the most up-to-date registration procedures in General Conven-

tion history. A meeting of this size requires as much pre-planning as possible. Anyone who plans to be in Seattle and has not yet registered, or needs to make changes in his registration schedule, is urged to advise the Diocese of Olympia by writing:

General Convention Committee
1551 Tenth Avenue East
Seattle, Washington 98102

CODGERS &...



Having prayed together, can radical and conservative churchmen stay together?

IN NOVEMBER 1964, First Methodist Church of Germantown, Pennsylvania, faced a financial crisis. Some of our church leaders refused to pledge, and we found ourselves far short of the funds necessary to meet our budget. What happened? In a period of one month, four sensitive issues telescoped into a hot focus.

The first issue was race. Some of the clergy and many laymen had been working for the passage of the '64 Civil Rights Bill. There were people in the church who resented this, and also the gradual appearance of more Negroes in the congregation, plus what some called "constant reference" in sermons and prayers to racial matters.

The second issue was politics. During the Johnson-Goldwater campaign things were said from the pulpit which some people felt were tanta-

mount to endorsing one of the party tickets. An attempt was made to have an elections issues seminar, on a non-partisan basis. It isn't easy to pull off a non-partisan anti-Goldwater blast! At least that's what some people thought happened.

The third issue was sex. That fall one of the events in our second Arts Festival was a performance of *The Zoo Story* by Edward Albee. In a deep sense this is a tremendously religious play, but there are frank sexual references in it, and some of our people were appalled that such sordid things were dragged into the church social hall.

The fourth issue was modern art. That year we did our financial brochure in modern art—the Lord knows why! Some were disturbed because they couldn't understand it. Others found it grotesque.

Granted the clergy made mistakes in judgment and diplomacy, and that inadequate preparation was made for some of these things, still it was bad luck that everything happened at pledging time.

The basic issue underlying all this was: does the Gospel of Jesus Christ have to do with the real world where people live—the world of race, sex, political issues—or not? Should the Church seek only to change men's personal lives and trust that they will take the Gospel into the world to change it, or should the Church also work to change those economic, political, and social structures that condemn large numbers to a life of poverty, ignorance, and failure generation after generation?

This issue may be defined as the Pietist-Secularist controversy in the Church. It is the controversy that divides congregations across the country, that forces some pastors to leave their posts, others to capitulate to conservative forces, and still others to struggle on. It is a heartrending, churchrending controversy, but, I believe, a necessary and potentially fruitful one. Where the Church does

not experience this kind of controversy, chances are it is slumbering through the revolution of the modern world.

I'd like to use these terms—pietist and secularist—not pejoratively but creatively, positively. I grew up a pietist; I am becoming a secularist. As I try to keep one foot on each side of the river, and as the river gets wider, it is more and more painful. I'm not speaking of pietism, which is an exaggeration of true piety, nor of secularism, which is a closed world view very much like a godless religion.

The pietist is one who looks for God primarily in the church, the Word, and sacraments, and the communal life. He likes to cite the priority Jesus gave to loving God with all the heart, mind, soul, and strength. He is more concerned that the central faith be preserved than that it be relevant to the modern world. He holds fast to the church at the risk of losing the world.

The secularist, on the other hand, looks for God primarily in the world, the words, events, and communal life of the nation and nations. He stresses the love of neighbor, and he likes to cite the text, if you are at the altar and remember that your brother has something against you, leave your gift at the altar, go, be reconciled and then come to offer your gift. That is, "Get out of church, go into the hostilities and alienations of this world and be reconciled, and then your worship may have some integrity." He is more concerned for the relevance of the Gospel in the world than its preservation. He holds fast to the world at the risk of losing the church.

The pietist thinks of God's action primarily in terms of the past. His motto is continuity, his mood is nostalgia. He may emphasize an other-worldly Christianity. He thinks of sin in individualistic terms—things like stealing, living in adultery—and he also thinks of salvation in individualistic terms.

The secularist thinks of God's action principally in terms of the future. His motto is change, his mood is optimism. He will emphasize a

From the forthcoming book, *The Secular Church*. Copyright © 1968 by Robert A. Raines. Reprinted by permission of Harper & Row, Publishers, Inc.

this-worldly Christianity. He thinks of sin and salvation in corporate terms, pointing to public immorality, injustice, and oppression, and he will cite Matthew 25, where it is the nations that are gathered before the King, not individuals, which suggests that we are judged in our corporate living contexts.

Both the pietist and the secularist want civil order and justice. But if they have to choose, the pietist will choose order, because he abhors civil disobedience. The secularist will choose justice, because he abhors unjust laws.

Presumably you have begun to locate yourself in this controversy. I am one who believes the pietist and the secularist need each other, that each is a helpful corrective to the other and confirms a Gospel truth that the other needs to hear. The secularist knows it is possible for a man to be converted to Christ and unconverted to Christ's world, blind to his responsibility to participate in Christ's sufferings in the sufferings of mankind. The pietist knows it is possible for a man to be converted to the world, sharing in its sufferings valiantly, yet to be uncommitted to Christ.

I think a critical task in the church today is to keep the pietist and the secularist within hearing distance of each other, to declare that each is right in what he affirms and wrong in what he denies. As a friend of mine put it, "I cannot believe that the picketers and the pray-ers must go forever their separate ways." Nor can I. Our praying must be praying that leads to picketing. Our picketing must be prayerful picketing.

God is calling us all, pietists and secularists, to work our way toward a secular piety that will be both rele-

The author is the co-minister of the First Methodist Church, Germantown, Pennsylvania. He is a graduate of Yale University and spent a year at Cambridge University as a Fulbright fellow. He is the author of *New Life in the Church*, *Reshaping the Christian Life*, and *Creative Brooding*.

SEPTEMBER, 1967

Whippersnappers

BY ROBERT A. RAINES

vant to this world and faithful to Jesus Christ.

We are concerned for reconciliation in the Church and in the world. This will be a reconciliation that will not produce a uniformity of opinion, but will enable people to speak the truth as they see it, and to listen to each other, not regarding those who differ from them as knaves and fools, but as men of good will who differ, but who will not let their differences alienate them.

John Harmon, of Packard Manse, puts it this way: "A major city Church issue is fear of controversy. No significant change will occur in our urban ministries without controversy, because the issues involved are so deep. Controversy is hard for us to bear, but if the church cannot bear controversy, who can? We are the people who know that men are held together by God, not by any timid human consensus."

The church must embrace the partisans of both right and left, holding within its fellowship the antagonisms of the world and transforming them into polarities—creative polarities. For we are the Body of Christ: our diversities need not tear us apart, but can enrich us. These are hard days for laymen and clergy in the Church. Laymen may have joined the Church under one set of rules, and now, in the middle of the game, as they see it, some fireball hardly out of seminary starts changing the rules. The clergy—at least in a church like mine—may find themselves in the middle, with young whippersnappers on the left and old codgers on the right, and everyone pushing. It is not entirely a matter of age: I know some very young codgers and some very old whippersnappers!

The clergy of today are in a fix reminiscent of the "Charge of the Light Brigade:"



Codgers to right of them
whippersnappers to left of them
codgers and whippersnappers in
front of them.

Into the jaws of death
into the mouth of hell ride
the clergy.

Here is the pastor's anguish. He has a dual calling. On the one hand he is to lead the sheep, preaching the Word to them in a prophetic ministry. On the other hand he is to gather the sheep, not losing a single one of them, in a pastoral ministry. He finds that an action he feels inherent in his prophetic ministry—a word in a sermon—may disrupt or destroy his pastoral ministry.

The pastor has the "Moses misery." He has to try to get the whole crowd to the Promised Land, not just the commandos in the crowd. "You Always Hurt the One You Love" is not only the title of a song, but a fact of life for many a minister these days.

ABOUT...

FACING THE ISSUES IN SEATTLE

A COUNCIL FOR RENEWAL

BY ANSON PHELPS STOKES, JR.

The House of Bishops, at its Wheeling meeting, recognized not only that the Church needs renewal but also that our official bodies, such as General Convention, do not give us time or opportunity to fully face many broad basic issues. Out of this sense of need came the request for a committee "to develop a Council of this Church."

At our organization meeting the committee began to realize the immense size of the task. The issues, we found, are more than structural or theological in a narrowly ecclesiastical sense. God is working in the explosion of scientific knowledge, the problems of human survival, and the social upheavals of our day. The question is: where are the sources of power who will make the decisions?

The population explosion raises more than the very difficult question of feeding the hungry. Scientific knowledge, if mobilized, can probably encompass that. An even deeper problem is human behaviour in an increasingly critical congestion of human beings. The next twenty-five years are critical for humanity.

We were forced to recognize two facts. First, we face wider issues than the life of this Church. Secondly, "renewal" is going on in many places—churches and secular organizations—where God is breaking into our world. Renewal is a *process* and no "event" (such as a Council) can be effective unless it is part of this ongoing process. We immediately asked for a more comprehensive committee to include some persons outside the Episcopal Church.

This enlarged committee then held three overnight meetings. Various members and sub-committees were asked to report on the different problems we face and of the possible approaches to the renewal needed. A majority of us came to a firm conviction about the direction in which we must move.

Fortunately our membership included mem-

bers of the MRI Commission and its Executive Officer. We discovered that MRI was also in the difficult process of clarifying its role. As MRI developed its program, calling for steps at General Convention to prepare the way for immediately needed reforms in the Church's life, we found that our roles were distinctive and complementary. We feel their program leaves to us some important new dimensions beyond our original mandate.

The renewal we envision leads us to work with other churches and groups in facing the world's accelerating change. We believe we must share in this process which may well include an "event," such as a Council. But that event, we are convinced, must be preceded and followed by activity within our Church and other churches and groups. It would involve concern for joint mission in the present world situation, which seems to be the point at which renewal operates in our day.

Before drawing up our report, at a suggestion of the Presiding Bishop, seven members of our committee met with a group of persons invited from the Roman Catholic and Protestant churches and ecumenical bodies. We presented our general line of thought and asked for their reactions and suggestions. We were tremendously encouraged by their enthusiastic interest in the possibility of developing a common enterprise. No doubt the current riots in our cities at the very time of our meeting added urgency to these deeper concerns which we shared.

We hope that after reporting to the House of Bishops in Seattle this committee—or a successor to it—may build on our conclusions and immediately communicate with other Churches and groups in developing a process of renewal. This can help our Church take its place with other forces in facing the tremendous human needs of the next few years. To this task, most of us feel ourselves called.

OUR RELATIONSHIPS WITH OTHER CHURCHES

Until 1964 the Church had three separate groups working in this area—one on Approaches to Unity, one on Cooperation with Eastern and Old Catholic Churches, and one on Ecumenical Relations. The St. Louis General Convention united the three into a single Joint Commission on Ecumenical Relations which has done a notable job of carrying our past responsibilities effectively and also added new areas, such as Relations with the Roman Catholic Church.

Most important, the Joint Commission has averted undue emphasis in any one direction by developing a balanced and comprehensive policy which takes into account the extensive interest in unity while adhering to the basic faith and polity of the Episcopal Church.

- The Joint Commission has held four significant official consultations with delegates of the Roman Catholic Church in which major issues were broached in an atmosphere of ease and honesty. Interestingly, meetings included sessions with groups of Roman Catholic and Episcopal lay persons who reported on progress and discussions at the local level. Delegates have designated the consultations by the initials ARC—Anglican, Roman Catholic.

- The Commission prepared and produced a set of "Interim Guidelines for Relations with the Roman Catholic Church" which is a concise review of what is permissible and advisable. It should also be noted that the Episcopal Church has been able to give considerable financial support to the Anglican Centre in Rome, with its fine library of Anglican theological and historical works; and that the Rev. Dr. Massey H. Shepherd, Jr., has been appointed as one of the Anglican members of the worldwide Anglican-Roman Catholic Commission which had its first meeting in January, 1967.

It is therefore surprising that a major objection to the Episcopal Church's participation in the Consultation on Church Union (*see August issue*) seems to be that we

should be in dialogue with the Roman Catholics.

- Another major task of the Commission has been the selection and nomination of Episcopal delegates for various ecumenical gatherings.

Emphasis on presentation from all domestic provinces of the Episcopal Church in the General Assembly of the National Council of Churches, required by action of the 1964 General Convention, led to excellent results in the 1966 General Assembly of the National Council. A well-balanced group, including many able clergymen and lay persons who had not previously served, played an active part in the Assembly. The Episcopal Church was adequately represented in all phases of the Council's work during the past triennium with more than 200 Episcopalians serving faithfully on committees and commissions.

- Other important meetings for which delegates were approved, or selected and nominated to the Presiding Bishop and Executive Council, were the Geneva World Conference on Church and Society, the World Order Study Conference, the North American Conference on the Laity, the U.S. Conference on Church and Society, and, most recently, the fourth Assembly of the World Council of Churches to be held in Sweden next year and to which eleven delegates have been named.

- The Episcopal Church continues to carry its fair share of the expenses of the World Council, but only some

60 percent of its share of the expenses of the National Council of Churches. The Commission recommends that our contribution to the latter be increased during the next triennium.

- The Commission also approved a statement clarifying the grounds for Anglican-Orthodox relationships and made new plans for Episcopal ties with the Polish National Catholic Church, one of fifteen Churches comprising the Wider Episcopal Fellowship.

How Welcome are Other Christians at our Altar?

Included in the Commission's report is a "Statement on Communion Discipline." In part, it says:

"Those who in other Christian traditions than ours have, by personal profession of faith and personal commitment affirmed their status as members of the Body, may on occasion be led by their Christian obedience to wish to receive Communion in our Church. We believe that they may properly do so where the discipline of their own Church permits, not only at special occasions of ecumenical gatherings specifically looking toward Church unity, but also in circumstances of individual spiritual need; and that this does not require any rubrical or canonical changes."

Several memorials supporting this statement, or some form of "open Communion," will come before General Convention as well as a few opposing.

THE COMPUTER SPEAKS

Once upon a future time (in the automation age of the future, now begun) a Professor (of the Future) in a great university programmed his computer with the necessary data for prophecy. The process took a year, but in due time the computer spoke forth: "In less than three years the world will cease to exist in anything but the most insignificant plant life."

"All right!" the students said, "Now

ask the darned thing what we must do. Ask it! Ask it!"

The programming took another semester, but at last the day came. The whole university gathered, TV camera units and reporters assembled. The lights whirled and the little bells clamored and chimed, and the tape was deposited in the hands of the Professor.

He turned to the crowd. "It says, 'REPENT!'"

(Retold from *Milestones into Millstones* by Will D. Campbell, in the Winter 1966-67 issue of *Katallagete*.)

Our Prayer Book

Do we need or want it revised?

The attachment of Episcopalians to the Book of Common Prayer is deep-seated and sincere. For years, the belief prevailed that one of the great advantages of being an Episcopalian was that, no matter where you went, you could attend an Episcopal church and feel at home with its Prayer Book services. This was a comfortable theory.

But now both clergymen and lay persons are "on the move." As they go from parish to parish, they find, instead, that a bewildering variety of customs and ceremonials exist.

In some persons this has aroused a fierce desire to regularize and make uniform our worship and, above all, preserve our Prayer Book from change.

In others, the experiences have intensified the understanding of worship and initiated a desire for flexibility as a norm.

How then can the Prayer Book be revised so as to please both factions? Surely no group in the Church has a more difficult task than the Standing Liturgical Commission, charged with such revision. Yet the Commission feels it can be done by:

- conserving all the real values of the old order.

- deepening and enriching those values by new usages.

- testing such gains to devotion in actual live situations of corporate worship.

Trial Use

The 1964 General Convention authorized "trial use" which means exactly what it says. But before any section of a revised Prayer Book is ready for trial use, it is published as a Study Book. This, too, means exactly what it says: study, not use.

If, after such study, General Convention approves of the proposed changes, they are authorized for trial use for three years. (Then two General Conventions must act on them to make the necessary constitutional change.)

At the present time, the Propers for the Minor Holy Days is the only authorized subject for trial use. The new Holy Communion Service now in Study Book form will be submitted in Seattle for similar authorization. These requirements mean that a finished revision of the Book of Common Prayer cannot possibly be adopted before 1976. In the opinion of many, therefore, it is high time for the process to begin.

Prayer Book revision, however,

is a difficult and delicate process and requires the best knowledge, talent, and experience that the Church can command.

Plan for Revision

Such knowledge, talent, and experience is well represented on the present Standing Liturgical Commission. Convention is being asked to authorize the Commission, rather than a newly appointed body, to be responsible for initiating, coordinating, and producing a Draft Revision of the Prayer Book.

The Presiding Bishop and the President of the House of Deputies will be asked to appoint some 200 persons to assist in the revision. Of this group of bishops, clergymen, and lay persons, some would serve on Drafting Committees operating in different geographic areas. Each committee, chaired by a member of the Standing Liturgical Commission, would be responsible for producing a preliminary draft revision of a single service or section of the Prayer Book.

An experienced coordinator to schedule this complex task and do the liaison work vital to its success is also recommended.

WHY CHANGE THE PRAYER BOOK?

The Prayer Book holds a central place in the life of the Church. Part of the strength of the Prayer Book is its faithful witness to unchanging traditions and its solemn language inherited from past centuries.

On the other hand, however, it has never been allowed to become out-dated. The beauty and excellence of the Prayer Book now in

use is the result of many revisions down through the centuries. These have involved changes in the language, the contents, and the arrangement of the services.

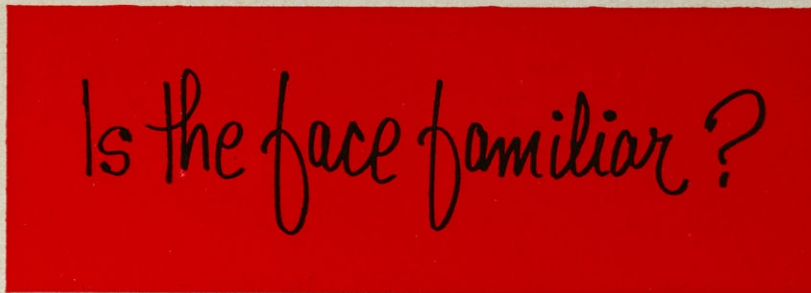
The present version was produced by a far-reaching revision completed in 1928. It had previously been revised only thirty-six years before, in 1892, and that revision in turn, replaced the first Prayer Book of the American Church, adopted in 1789.



2



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Answers on page 49



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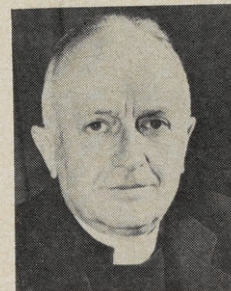
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Whom do you want to represent you on Executive Council?

In Seattle, General Convention must elect to the Church's Executive Council three bishops, three presbyters, and five laymen, in addition to six women who will be nominated by the Triennial Meeting of the Women of the Church.

The Nominating Committee of the House of Deputies has proposed a series of qualifications for membership on the Executive Council, with the hope that any person elected would possess at least three, and that the whole group to be elected would fulfill all of the qualifications which follow:

1. A broad understanding of public issues.
2. Tested ability to give consistent leadership.
3. Marked theological acumen.

4. Experience in ecumenical work.

5. Competence and experience in voluntary agency program development.

6. Familiarity with governmental processes and experience with the processes of Church government.

7. Competence in communications, social action, or community development.

8. Capability in matters of financial management.

9. Willingness to travel and speak publicly on behalf of the work of the Church.

The Nominating Committees of both Houses of Convention welcome suggestions from the Church at large. Proposed names of presbyters and laymen should be sent either to the Very Rev. Almus A. Thorp,

Bexley Hall, Gambier, Ohio, or to the temporary secretary of the Committee, Mr. Angus W. McDonald, 156 Market Street, Lexington, Kentucky, 40507. Names of bishops should be sent to the Rt. Rev. Robert L. DeWitt, 202 W. Rittenhouse Square, Philadelphia, Pennsylvania 19103.

Other significant Nominating Committees are those for Trustees of The Church Pension Fund (the Rt. Rev. Harry Lee Doll, 105 W. Monument Street, Baltimore, Maryland 21201) and of the General Theological Seminary (the Rt. Rev. Lauriston L. Scaife, 1114 Delaware Avenue, Buffalo, New York 14209; and the Rev. John Clinton Fowler, 500 N. Wilmot Road, Phoenix, Arizona 85711).

OUR CLERGYMEN

Their Placement

The initial findings of the House of Bishop's Committee on Placement of the Clergy can be briefly stated: *the deployment policy of the Church is outmoded and inadequate.*

The Committee records one positive virtue in the present system: namely, the pastoral relationship between bishops, presbyters and deacons, and the people in their parishes. They believe the legitimate interest of the diocese will be furthered by enlarging the role of the bishop so as to involve him in every stage of the calling process, and that this can be done without reducing the roles of the other parties.

The rest of the system, however, leads to deep frustration and widespread dissatisfaction. And the complexity of the subject is staggering. The Committee rightly points out that in the time available to them, their recommendations can only deal with the most urgent aspects of the problem.

Part of the difficulty rests in the casual, inefficient, and almost exclusively local procedures for the calling of clergymen to parishes.

The Committee recommends a Clerical Information Depository and Referral Bureau which would not in any way mechanize the procedure, but would make available, quickly and accurately, information needed to make decisions intelligently. Such a national agency would gather, store, and retrieve accurate and up-to-date

information about every clergyman of the Church, including his special skills, interests, family, and willingness to be considered for another position.

Work has begun on a *Guide for Calling a Rector* which can provide much-needed help for vestries taking seriously what could be the most

Their Pensions

For questions and answers on this key subject, please see page 30.

important task they perform. Because of the virtual autonomy of parishes and their isolation one from another, many a vestry—faced with a vacancy in the rectorship—proceeds with what frequently approaches panic, and as though no one had ever trod the path before. The result is that vestries often ask themselves the wrong questions and are influenced by superficial considerations to enter into relationships which can be a disaster for all concerned.

Some sample questions for a vestry or a calling committee to ask themselves are suggested by the Committee.

What are we supposed to be doing here?

What is the "good news" for our town or city?

How is this to be translated into our actual living situations?

What does a fair-minded, uncommitted person observe in living among us?

What do we observe about ourselves? What needs to be changed in our parish?

What can be changed?

What are the real needs of our community and with which of these are we best able to deal?

Where do we start?

Therefore, what sort of leadership do we need?

What do we want our pastor to do, to be?

What do we want to do with him?

And what of the clergyman who wants to move? Since there is not now either a central exchange for information about openings, or yet the Depository and Referral Bureau, there is not too much he can do.

He can notify his bishop, who may or may not have something to suggest (but cannot "place" him in another parish even if he wishes to do so). He can write friends, to his seminary dean, to a staff member of the Executive Council, to other bishops. If he writes too many such letters he is likely to create suspicions about his ability, though in desperation a man will write to anyone he thinks may know him favorably.

No wonder the Committee reports that the whole area of clergy placement needs less fumbling and hoping and more planning—and recommends a Joint Commission for this purpose.

Their Salaries

The most recent study of clergy salaries, made by the General Division of Research and Field Study of the Executive Council at the request of the 1964 General Convention, shows that salaries for those in the ordained ministry lag far behind the rising cost of living.

The study used three sources of data: the 1964 National Council of Churches Study; information from the Church Pension Fund; and Parochial Reports as of January 1, 1965.

Conclusions drawn in the report won't buy baby any new shoes right away. In summary:

- 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 median income for residents of the state as a whole is very low, the median rector's salary is fifth from the top of all dioceses. It is followed immediately by the large urban Diocese of Los Angeles.

- It is apparent that a larger number of clergymen 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.

- There seems to be an important relationship between the number of successive cures and the salary level.

- Median family incomes in the U.S. have risen faster than median starting salaries for clergymen since 1940.

The study concludes that "all find-

ings need examination in depth to determine causes which produce salary structures and the interrelationship of the factors which determine such structures. Only then will the Church have enough information to act with wisdom and competence in planning adequate salary scales."

Their Education

The one thing theological education has plenty of is unanswered questions.

To answer them, the special committee to study theological education, chaired by Harvard's Dr. Nathan M. Pusey, urges the Church to establish, staff, and finance a Board for Theological Education.

Strongly seconding the idea is the Joint Commission on Education for Holy Orders, which will probably be replaced by the proposed Board.

The Board would be responsible for:

- recruiting men to the ministry.
- maintaining educational standards.
- researching the relationships of theological education to an evolving culture.
- relating the seminaries to lay education.
- post-ordination education.
- enabling seminaries to cooperate with universities and other seminaries.
- determining what sums are needed for theological education itself, and for financial assistance to students.

In addition General Theological Seminary reports:

"This seminary and all seminaries of the Church must soon make important decisions about the shape of theological education in the coming decade.

- Rising financial pressures alone make the cost of theological education so high that the Church must question the wisdom of maintaining eleven seminaries when five or six might suffice.

- Ecumenical developments raise the question of possible mergers, federations, or shared facilities, among the theological schools.

- Changed circumstances in the life of the Church require changes in teaching methods and emphases."

***It is very late
But it is not too late.
There is still time
to redeem the time;
But it is very late.***

***We do not know the way
But there is One
Who knows the way.***

From the MRI Commission report

MRI: LOSING THE BATTLE . . . WINNING THE WAR

If MRI means only raising \$6 million for overseas projects, we are losing the battle.

If MRI means more than that—and it does—we are winning the war against complacency, inertia, and self-centeredness.

Mission has to be re-defined every day, over and over again, at every point of decision. It is a compelling force and not a universal recipe, a process and not a formula.

It follows, then, that accountability of and for mission must be a continuing process, and not restricted to a formula. This makes the task of reporting on where we are along the road to MRI a difficult one.

Based strictly on finances, dollar goals set by the 1964 General Convention (1 million in '65; 2 in '66; 3 in '67) are not being met. With only half a year to go to complete the \$6 million total figure, more than \$1½ million are still needed. Still unfulfilled are 107 overseas Projects for Partnership.

So much for the formula: what of the process?

The process is succeeding. Every one of our ninety U.S. jurisdictions has responded. This new spirit of mission simply did not exist a few years ago. Thirty-eight dioceses are in companion relationships with dioceses in other Anglican Churches. We have completed or are committed to 241 projects in seventy-six overseas areas. And one of the most exciting factors is the mounting evidence that many of these responses are not one-shot hand-outs. They are continuing and deepening.

THE OCCASIONAL BEGGAR

What if some beggar whom we were accustomed to seeing regularly at our door and to whom we gave a comparative pittance, should suddenly appear and announce his intention of moving in and living with us permanently?

His announcement would be difficult to take, in any case; but the point is, it would be made infinitely more difficult by the fact that we had known him for years previously as only The Occasional Beggar.

Looking back over the decades past and trying to see how parishioners have regarded World Mission, I think we would be hard put to find a better description than that of The Occasional Beggar. As such, they loved him. His virtues were that he

occupied their attention only occasionally, that his needs were almost always stated in terms of money, that he did not require much sacrifice even in those terms, and he never never asked them to consider how they might receive as well as give.

Suddenly he has outrageously "upped his demands," without any comprehensible rhyme or reason. The last time they remember getting a good look at him, he was simply standing on the doorstep of their parish, timidly as usual, gratefully accepting whatever they could afford to spare.

Now suddenly he stands before them, tall and erect, speaking boldly

about priests in Lagos vs. new organs, and suggesting not at all timidly that they give him at least as much as they spend on themselves—which for any beggar is unforgivable, and especially for The Occasional Beggar.

Christianity has had to reevaluate its attitude toward the Mission God gave it, and at the very least stop regarding it as an elective ("for those who like that sort of thing") and see it as central to Christianity's continued survival.

Due to the pressures of history The Occasional Beggar has grown up. We must find ways to accept the fact that he is no longer Occasional, and that he is no longer a Beggar.

—RICHARD N. BOLLES

Excerpted from *Parishioners and World Mission* by Richard N. Bolles, with permission.

BISHOP AND COUNCIL

"Renewal without restructure is like eating applesauce with a fork," says one member of the MRI Commission, which urges the Church to act unequivocally on several basic structural matters.

It recommends that the Presiding Bishop be canonically established as chief pastor to the whole Church,

and that he be given an Advisory Council from throughout the Church.

If Executive Council is effectively to function as it was designed to do—as the continuing expression of General Convention's will—steps must be taken to clarify its responsibilities and accountability. Several

specific proposals further this goal. One in particular, that the President of the House of Deputies, by virtue of his office, serve as a Vice-Chairman of the Executive Council, points up the present lack of unity between Convention and Council.

The MRI Commission also urges that General Convention itself be

made more responsible and account-able for its action between conven-tions. It recommends that this Con-vention not adjourn as planned, but
recess to meet again in the summer of 1969.
Resolutions for making the Part-nership Plan workable include an an-nual program of visitations in every jurisdiction of the Church by the elected members of Executive Coun-cil.

FROM ABORTION TO WYOMING

Convention will also consider many other resolutions. Over 180 are al-ready on the agenda.
Among these: several urge the Church to work for abortion law re-forms; one to delete the twenty-nine Articles from the Prayer Book; and one to request Lambeth to do so when it meets next year.
Three missionary districts—Idaho, Puerto Rico, and Wyoming—are ask-ing to be recognized as dioceses. In addition to encouraging all overseas missionary districts to become dio-ceses, another resolution asks that
Central America be divided into smaller jurisdictions with a bishop for each.
Some 20 percent of the memorials deal with ways to make General Conventions more effective, while the single largest “unanimous” category calls for women to be seated as deputies.
Action will be requested to elim-inate racially discriminatory policies of the Church, and it is proposed that the Church and Race Fund be included in the program budget of the national Church.
Many support “trial use” and one adds the suggestion that we include proposed Eucharistic liturgies from other Anglican Churches, working toward a united Anglican Eucharistic Liturgy.
Establish a fixed date for Easter, in conjunction with other Christian bodies, asks one diocese. And Mex-ico, in an effort to adapt marriage canons to prevailing conditions in Latin America, proposes changes which will allow persons “living in family unions” to be admitted to the Sacraments.

WHAT’S YOUR OPINION?

If you were a deputy to this General Convention, how would you vote on some of these major issues?

Shall we revise the Book of Common Prayer?	Yes	No
Shall we affirm “Principles of Church Union”?	Yes	No
Shall we continue to participate in COCU?	Yes	No
Shall we seat women in the House of Deputies?	Yes	No
Shall we invite communicants of other denomina-tions to receive Holy Communion with us?	Yes	No
Shall we eliminate distinctions between dioceses and missionary districts?	Yes	No
Shall we give as much money outside our parishes and dioceses as we spend on ourselves?	Yes	No
Shall our Presiding Bishop be our official Chief Pastor?	Yes	No
Shall we permit qualified lay persons to administer the chalice at Holy Communion?	Yes	No
Shall we make it possible for clergymen to retire with full pension at age 65?	Yes	No
Shall we have a General Convention every two years?	Yes	No

Tear out and send to:
P.O. Box 2055
Seattle, Washington 98111

If you will, fill out the following:

I am a
_____ lay person
_____ clergyman

My parish is

in the Diocese of

LAMBETH '68

Our London correspondent reports on changes in a century-old Anglican tradition, and on one of the men responsible for the changes.

SWEETE Themmes runne softly, till I end my Song," wrote the Elizabethan poet Edmund Spenser. Chances are the Thames will do just that when about 500 bishops of the Anglican Communion meet by its banks for next year's Lambeth Conference. It will be the tenth such gathering in a century. It could, and perhaps should, be the last one.

The 1968 Lambeth Conference, whatever comes later, is sure to be quite different from any of its predecessors. Even the title "Lambeth" is inaccurate this time. The bishops will not be meeting at Lambeth Palace, but across the river at Church House, Westminster, under the shadow of the Abbey and within hailing distance of the Houses of Parliament.

There is a point in the altered rendezvous. So long as the bishops met at Lambeth Palace, the ancient

London home of the Archbishop of Canterbury, they were inescapably His Grace's guests. And gracious guests at that: the antique palace with its Tudor courts and immemorial lawns has in past years lent itself to decorous gatherings, and the occasion, each decade, of a Lambeth Conference allowed an unhurried six-week program interspersed with garden parties and other outside diversissements.

In 1968, with Church House, the administrative headquarters of the Church of England, serving as the center for the Lambeth Conference, and with the shrinking of the schedule to four weeks, the signs are clear that this conference means business. Courtesy functions have been cut to a minimum, and outside engagements are taboo.

At the 1958 conference, many of the final statements had been drafted before the bishops met, and their contributions were understandably marginal. Besides, the working commissions were so big—fifty or sixty members in each—that one could forgive the Bishop of A or B if he did not show up one morning, in order to address the faithful of Puddlecombe-in-the-Marsh, or watch a game of cricket at the all-too-convenient Oval Ground.

Come the four working weeks from July 25-August 25, 1968, however, the Bishops of A and B will be members of much smaller working groups—fifteen or twenty members each—including this time specialist consultants, and a total of some fifty observers from other Churches.

Two Hats, One Miter

The man immediately responsible for these tightened arrangements is the Rt. Rev. Ralph Dean, a man

with two hats and one miter. His first hat is as Executive Officer of the Anglican Communion, a post he took over in 1964 from the Rt. Rev. Stephen F. Bayne, Jr. His second hat is as Episcopal Secretary to the Lambeth Conference.

If Bishop Dean's work in organizing the 1968 conference cuts into the worldwide duties of his primary assignment, and diverts him from being a pastors' pastor into becoming a temporary bureaucrat, his globe-galopping gives him a wider perspective. After such experiences as checking in one week at a Tokyo hotel as "Mr. Bishop Dean"—most Japanese do not know the word "bishop"—and parachuting with General Westmoreland's boys in Vietnam the next week, Bishop Dean sees the Anglican Communion in scale.

His miter comes from Cariboo, British Columbia, to which he was consecrated Bishop ten years ago. Still holding that role, he tries to fit in two trips a year to his diocese, and thinks that he sees as much of his clergy as a good many other bishops do.

Bishop Dean perceives the Anglican Communion's strength of 44,000,000 members—over half of whom are Church of England passengers—as a "tiny presence" in most parts of the world, and he has no time for grandiose maps shaded pink. Reflecting on the fact that one in three of the Lambeth participants will be from the United States, he agonizes over their "why-does-nobody-like-us?" perplexities. In common with many others, he sees the likelihood of the Anglican Communion's shading into a "wider episcopal fellowship," bringing the end of complacent conferences automatically foregrounding at Lambeth



Cross and candle bearers head a colorful procession entering Westminster Abbey, London, England, for the Thanksgiving Service of the 1948 Lambeth Conference.



Canadian Bishop Ralph S. Dean, Anglican Executive Officer and Lambeth Conference Secretary outside his London Office.

every ten years at the Archbishop of Canterbury's invitation.

"What I'd like to see instead," says this English-born Canadian bishop, "are regional conferences of the Body of Christ."

Faith, Ministry, Unity

That idea can never be far away from next year's Lambeth Conference. The usual plethora of ecclesiastical subjects have been honed down to three areas of discussion—faith, ministry, unity—with the Primate of All Canada, the Most Rev. Howard H. Clark; the Archbishop of York, the Most Rev. Donald Coggan; and the Metropolitan of India, Pakistan, Burma, and Ceylon, the

Most Rev. Lakdasa de Mel, as the three chairmen.

Those areas open the Church outward to confront its failure to minister to secular society and international morality; to evaluate its understanding of the role of the *laos*, the people of God; and to relate the search for Christian unity to the overall position of the Church.

It may be that a postwar innovation, the Anglican Congress, will replace the Lambeth gatherings, despite the century of tradition behind them. Whereas at Lambeth only bishops gather, Anglican Congresses, such as the 1963 gathering

in Toronto, represent the whole Church: bishops, other clergy, and laity. In that respect, the concept of an Anglican Congress more nearly represents the variety and membership of the worldwide Anglican Communion than does Lambeth.

The nineteen Churches in the Anglican Communion, along with other worldwide Churches, are rapidly realizing that it is less and less possible to live in private boxes. As the boxes now begin to open into one another, many neatly packaged traditions—such as Lambeth Conference—will have to be discarded, to make way for an honest, strong answer to the call for a Christendom undivided. ◀

BY CHRISTOPHER MARTIN



IS REUNION WITH ROME POSSIBLE?

Yes, in time, says Father Gregory Baum, scholar, critic, and symbol of the new day in Roman Catholicism.

WHAT IS happening in his Church today, says the Rev. Gregory Baum, Roman Catholic theologian, is the initiation of a new style he calls "Anglicanization." And, he adds with an impish grin, he's happy about it. To Father Gregory Baum, pronouncements like that are not unusual—although he was a *peritus* (expert advisor) to the Vatican Council and is an associate professor of theology at St. Michael's College, Toronto, Canada.

Establishments have never bothered him. In fact, he has spent a good measure of his life going against the grain. For this small, sturdy middle-aged priest, who looks more like a bartender than a scholar-theologian, was born a German Jew, reared a Protestant, first educated as a scientist, and, converted to Catholicism, has become the scourge of foot-drag-

ging Roman Catholics in the Age of Now.

Backing into statements as if translating from the German, the priest

The Rev. Gregory Baum

A man with browned, lined skin and receding hair piled high on his head, Father Baum delighted churchmen in Western New York State recently, delivering a series of five lectures entitled "Christian Unity: Rome and Canterbury," sponsored by St. Paul's Episcopal Cathedral, Buffalo, as a part of their 150th anniversary. His comments in interview and lecture ranged from mythology in current church practices to the Roman Church's recognition of Anglican orders. Pervading his observations, however, was his remark on the Anglicanization of his church.

seemed to think aloud as he said: "... yes, I would perhaps describe the changes going on in the Roman Catholic Church at this time ... by the word Anglicanization."

Then, quickly, his thoughts collected, he jabs out precisely what he means: being faithful to the past, to tradition; encouraging the biblical insight of the reformers; finding trends of high and low church in Roman Catholicism; growing with contemporary liturgy; exhibiting a healthy non-conformism.

This, says Father Baum, is what's brewing in the Roman Church. His face wrinkles as he adds: "Catholics are not quite willing to"—he delightfully draws it out—"swallow everything they hear from the pulpit, are not quite willing to take uncritically what is written in an ecclesiastical document, even."

Later he adds, "I believe that in the Roman Catholic Church we have reached a transition point and we are passing from one system of moral theology to another ... [one] that is personalistic." Many Roman Catholics have already adopted this way of looking at things, he continues,

THE EPISCOPALIAN

although "our official teaching has not reached this point yet."

A corresponding change in most Churches is also taking place in sacramental theology, he notes. Father Baum says this change is based on three "principles," which, if applied, can lead to Christian unity. They are:

1. In church-talk, use terms taken from real-life, inter-personal relations, rather than those used to describe non-living things.

2. Do not look upon sacraments and doctrines as "individual isolated elements defined in themselves. See, rather, the inter-relatedness of sacraments and doctrine as a unity in the Church, created by the Holy Spirit."

3. All Christian Churches are a reality used by the Spirit to save men. According to this principle, the Roman Catholic Church should accord some degree of validity to the sacraments of other Churches.

In the event of reunion between Anglicans and Romans, Father Baum predicts that "no re-ordination would be required." He declared, however, that he opposes reopening an inquiry into Anglican orders which the Roman Catholic Church declared invalid in 1896, following the vote of a papal commission which studied the matter.

"I really don't see what this anti-quarian and museum-like investigation into the past" could contribute to "the understanding of the present work of Jesus Christ in the Church." It would be offensive to other Churches to study only Anglican orders, he adds, noting further that one cannot examine orders apart from the whole doctrinal life of a church.

If Roman Catholics "take seriously" the fact that the Vatican II Decree on Ecumenism acknowledges the ecclesiastical reality of other Christian Churches and the fact that non-Roman Christian Churches are used by the Holy Spirit to sanctify and save men, then "it seems to me we can acknowledge the divine call of all ministers in other Christian Churches [inasmuch as] they celebrate the good news and sacraments as they understand them."

All Christian ministers, he continued, have "some real power in virtue of their ordination as spokesmen and as elders of their communities." What separates them from the apostolic tradition of the Roman Church, he asserted, is that 1) they lack unity with the Church Universal and 2) their interpretation, in the Roman Catholic view, is not in harmony with apostolic tradition.

Unlike some Romans who think Anglican-Protestant unity moves will take Anglicans farther from unity with Rome, Father Baum applauds such steps. "For the whole Christian world, for the unity of Christendom, I would be very happy to see . . . the Anglicans come close to the Protestant Churches and eventually, through dialogue and negotiation, enter into union with them. The Protestant Churches will benefit tremendously from their association with the Anglican Church. It would mean revitalization of many of the Protestant traditions and . . . this would be a step toward greater unity."

Gregory Baum is deeply committed to ecumenism. He has set up a center for ecumenical study at St. Michael's College and edits a bi-monthly journal called *The Ecumenist*. Author of three books, frequent contributor to magazines, he still finds time to give an average of four talks a week, often to non-Romans.

"There is probably no Catholic priest in the country with whom Protestants have been talking more freely in the last four years," said editor A. C. Forrest in Canada's *United Church Observer*. Father Baum is also a member of the Vatican Secretariat on Christian Unity.

Yet, among conservatives, especially among some bishops, he says, no love is lost. Speaking of them, he rarely misses the opportunity for a jab, as he did in Buffalo when, in praising one of the Vatican II documents, he said:

"How our bishops voted for it—how clearly they understood the teaching—is another question."

Father Baum is openly critical of

authoritarianism (which, incidentally, has prevented his appearance at some Roman schools and in several dioceses). "What really counts today is to create in people a sense of their own responsibility. . . . Unless this sense of responsibility grows we shall not be able to meet the challenge [of the modern world]."

But his criticism is couched in positive words: "The Church needs the world to become Church. We need other people to become the Christian Church. . . . The principal means of grace is not really the Word or the Sacraments, but . . . human life. That is, life itself is the principal means God [uses to] come to us and how Jesus Christ transforms us and how the Spirit reveals to us our misery and our selfishness and how the Spirit gives us the power to forget ourselves and to think of others.

"It is in life itself that we encounter God and redemption; indeed, the Word and the Sacraments—as celebrated in the Church—clarify and make explicit for us this divine action in the world."

An admirer of Anglican Bishop John Robinson's book, *Honest to God*, Father Baum says: "Robinson has begun a new age, an honest to God age in the Christian Church . . . where we must be seriously concerned with reformulating our creed, demythologizing our belief, formulating our good news of salvation which God revealed in Jesus, so that it can be announced in continuity with modern experience."

He continued: "If God is really at work humanizing us in the power of the Spirit, then we should put a question mark, perhaps, behind much that is called religious. Because, after all, could it not be that religion, that God-talk, that certain forms of worship and piety do not really humanize us, and therefore do not really do the work of God in our midst? . . .

"Could it not be that there is a factor of unreality in much of religion? Could it not be that we are really too scared to look at reality as it is, at the problems as they are, and that we take refuge in the shadow

BY ANTHONY BANNON

Continued on page 48

The Theological Situation Today

THE CHURCH of Jesus Christ today should encourage and provide more opportunities for discussion and engagement in theological and social issues.

Members of the Church should acknowledge two loyalties—one to their own integrity, the other to the continuing wholeness of the Church.

The centuries-old concept of “heresy” as such is outmoded, but novel and unconventional views should be dealt with positively and, as far as possible, pastorally.

These three major findings are part of a 20-page report on the “theological situation faced by the Episcopal Church” presented to Presiding Bishop John E. Hines in August by a special eleven-member committee appointed by Bishop Hines in January. The committee’s work, in part, grew out of last Fall’s controversy over the views and actions of James Pike, resigned Bishop of California.

The committee was charged to deal with issues rather than persons, and the report does not deal explicitly with the views of Bishop Pike or any other individual. He was, however, one of the ten people particularly asked to advise the committee.

Papers from the ten distinguished advisors, together with a special paper on heresy prepared by Professor John Macquarrie of Union Seminary, New York, a committee member, will be published with the report by Seabury Press in November. The committee, chaired by Bishop Stephen F. Bayne, head of the Overseas Department, hopes the volume will be widely used for study and reflection.

The closely-reasoned, carefully-constructed 9,000-word document is arranged in five general sections: 1) an introduction; 2) a statement of the Church’s obligations and procedures “for encouraging theological discussion and social criticism”; 3) individual participant’s obligations in such discussions; 4) a commentary

on heresy and what the Church should do to “define, detect, and deal with it,” and 5) a summary (*see next page for full text*). The committee notes that the report is “fully supported” by all of its members, who include three bishops, three laymen, three professional theologians, and two parish ministers.

In making the report, the committee puts special emphasis on four key points and offers several recommendations to the Presiding Bishop.

The four key points are:

—positive encouragement by the Christian community of theological inquiry and social criticism.

—preparing lay people for participation in these, rather than protecting them from it.

—the individual’s obligation to respect the rights of the community, and the community’s obligation to safeguard the rights of the individual.

—rejection of the concept of “heresy”, and the substitution for it of a new approach to errors which threaten the Church’s life.

Specific proposals include:

● “The Church must now provide new and carefully-planned opportunities for dialogue, experience, and experiment . . . to include not only our own lay people and clergy but also those of other Churches and non-Christians as well. Such seminars or institutes . . . are essential to the Church’s renewal . . . as continuing opportunities. . . .”

● “The Church must provide for the preparation of its lay members to engage more responsibly in this encounter . . . the Church must undertake this task with a depth and seriousness not always true of ‘lay training programs’ . . . This means an immediate and massive expansion of resources for the laity. . . .”

● “The Church should establish a coordinated, adequately-financed, and generally-understood program for the continuing education of the clergy following ordination. . . . This train-

ing should provide more than ‘refreshment’. . . .”

● “We suggest that the corporate activities of the bishops be redesigned so as to make possible a greater degree of theological discourse. . . . We would urge also that . . . collaboration of bishops, theologians and other[s] . . . be . . . regional . . . at frequent intervals.”

● “We strongly recommend that the General Convention establish a standing commission on the Church’s teaching [to] . . . undertake [and] . . . initiate studies relevant to the issues confronting the Church. . . .”

● “One of the primary obligations of Anglicans” is that of respect for the living tradition of the Church as expressed in the Book of Common Prayer. “The willingness of a person to share in the worship of the Prayer Book with a consenting mind is, for most purposes, an adequate test of his right to claim the privileges of the community. . . . If he feels he cannot, then he should acknowledge that he can no longer function as an authorized officer or teacher of the Church. . . .”

● “We are of opinion that the word ‘heresy’ should be abandoned except in the context of the radical, creative theological controversies in the early formative years of Christian doctrine. . . .”

● “We are . . . convinced that the Church needs to study its processes and structures of reconciliation quite as intently as it now studies its systems of law and administration.”

● “When all the strategies of reconciliation seem to have been exhausted . . . we suggest that there are still unexplored alternatives to the procedure which deals with controversial views by providing for . . . trial. . . .”

● “The first alternative . . . is that of a procedure for clarifying the relationship between the disputed views and Christian truth as understood by the Church. Such a procedure might lead to a statement of the

'disassociation' of the Church from particular teachings or actions. . . ."

● "Where such a statement [of disassociation] were to fail . . . then alternative procedures may well be necessary. One such . . . is . . . 'censure' . . . If 'censure' . . . were to enter into the Church's procedures . . . two things must be unequivocally clear. First, a judgment . . . ought never be applied to statements of theological or moral opinion or teaching, but only to acts. . . . Second, no such judgment

should ever be made except after every safeguard of due process has been provided. . . . We speak of 'censure' . . . not because we think well of it as a way of dealing with doctrinal matters but because we don't. . . ."

● "Still another procedure which may call for exploration [is] the dissolution of the tie of a bishop with his diocese. . . ."

● "Only as a last resort . . . should recourse be had to . . . trial. . . . We also feel it should be made as dif-

ficult as possible. . . . We would propose that the present canons be amended to require that at least ten bishops must join in the presentation; that a supporting brief be filed concurrently with the Presiding Bishop; that ample notice be given the bishop charged, and adequate time be allowed for him to prepare an answer . . . ; and that the consent of at least two-thirds of the bishops qualified to vote in the House of Bishops be given before the proceedings may go forward to trial. . . ." ◀

Report on Theological Situation: a summary

GOD MAKES MEN FREE. It does not behoove His Church to try to hobble their minds or inhibit their search for new insights into truth. The Church not only should tolerate but should actively encourage free and vigorous theological debate, application of the Gospel to social wrongs, restatement of Christian doctrines to make them more intelligible to contemporary minds, and experimentation with new forms of worship and service. Any risks the Church may run by fostering a climate of genuine freedom are minor compared to the dangers it surely will encounter from any attempts at suppression, censorship, or thought control.

The Church can command the respect of modern man only if it has the confidence, courage, and honesty to test its faith in the free market place of ideas. We believe that the historic Christian faith can stand that test, and are not afraid to have it subjected to the most searching scrutiny.

To that end, we recommend the establishment of institutes and seminars and provisions for new training which will enable laymen and clergymen to participate more positively in theological discourse. We recommend a new design for meetings of the bishops to give more opportunity for theological discussion. We recommend the formation of a standing commission on the teaching of the Church.

While we affirm the right of every man to choose what he will believe without any kind of coercion whatever, we also assert the right of the Church to maintain its distinctive identity and continuity as a community of faith centered around the historic revelation of God in Christ. Although we certainly do not uphold a narrow verbal orthodoxy which requires a person to give literal assent to some particular formulation of doctrine, we do believe that if an individual finds himself unable, in good conscience, to identify with the living tradition of the Church, reflected in the Bible, the Creeds, and, especially for Anglicans, in the liturgy of the Book of Common Prayer, he should as a matter of personal integrity voluntarily remove himself from

any position in which he may be taken to be an official spokesman for the whole community.

Without censuring or condemning any individual for his ideas, the Church may find it necessary on occasion to disassociate itself publicly from theological views which it considers to be seriously subversive of essential Christian truths. But this should be done in a positive and constructive way, and with scrupulous fairness to those concerned, by explaining what the Church does believe. The best answer to bad doctrine is good doctrine.

"Heresy trials" are anachronistic. Although the Church may feel that it must maintain a last-resort power to deal juridically with bishops or priests who publicly engage in persistent and flagrant contradiction of its essential witness, we strongly recommend that initiation of this process be made extremely difficult. To that end we propose a drastic revision of canon law, to insure that no charge of deviant teaching may be put forward by only three bishops, and that no such charge may proceed to the stage of a formal trial without the advance concurrence of two-thirds of the House of Bishops.

We do not believe that there are many who wilfully set out to destroy the Christian community. We are prepared to say that there are many ideas and speculations which fail to do justice to the acts by which God gave us the Church in the beginning. We agree that it is essential that the Church make its own judgments as to those ideas and speculations. But in all this, we pray that the Church may not act as less than what it is—the community of those who know, have accepted, and mean to show the love of God and His supporting grace for all who mean to bear honest witness for Him.

STEPHEN F. BAYNE, JR., *Chairman*

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HOW GREEN IS THE PASTURE?

With \$166 million in assets, some say the Church Pension Fund is the nation's best; others say it's too rich, and pensions should be higher. Here are some of the facts.

What is The Church Pension Fund?

It is the official clergy pension system of the Protestant Episcopal Church through which parishes, missions, and others route funds for distribution to retired and disabled clergy and to widows and surviving children.

Why was CPF started in the first place?

Clergymen and their widows, after lifetimes of service, found themselves dependent on church relief societies and other charities. The job of providing pensions just was not being done. CPF was established on a business-like basis to provide steady, dependable income for retired clergy.

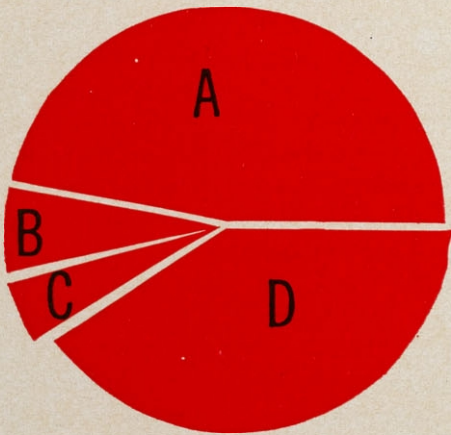
What benefits does CPF provide?

The major benefit is the retirement pension. But the Fund also provides disability benefits and allowances for widows and children. The pie chart (right) shows how benefits were distributed at the end of 1966.

Where does the Fund get its income?

Active clergymen pay nothing. CPF's income comes from an assessment of parishes equal to 15 percent of each clergyman's salary (includ-

ing the value of housing) and income from investments in the pension reserve



- A. Retirements, 48 percent**
- B. Disability, 6 percent**
- C. Orphans, 3.5 percent**
- D. Widows, 42.5 percent**

How does CPF compare with other church pension systems?

While comparisons are never precise, the trustees believe CPF provides a better scale of benefits than those of any other church. Compare the 1965 average pensions of four communions closest in size to our own that publish figures:

Average Pension Funds	Average Retirement Pension
CPF	\$2,090*
A	1,130
B	1,030
C	800
D	1,220

*CPF average increased to \$2,308 on June 1, 1966.

What is an actuary?

He is a special kind of mathematician who analyzes mortality tables and other statistics to determine the cost of future pensions.

Why should an actuary tell the Church what to do?

He doesn't. He merely advises what is "actuarially sound," that is,

what commitment CPF can make to future benefit payments based on its income and reserves.

What about Social Security benefits?

Clergymen, since 1955, have had the option to participate in the Social Security program. But they must do it voluntarily, which requires paying out 6.4 percent of the first \$6,600 of their salary. About 85 percent of active clergy are in the Social Security program.

What would qualify me for the disability benefit?

This is paid if you sustain long, continuing total disability. This condition is determined by CPF's medical board of three physicians. In an average year, the board grants thirty to thirty-five full disability judgments and turns down two or three as not being total or permanent.

What is CPF doing to prepare for the future?

Within the past year trustees have taken five major steps: 1) asked the Presiding Bishop to appoint a special committee to study CPF's benefits and make recommendations. They will make their report in September bringing about changes throughout the pension schedules; 2) engaged a management consultant firm to review the Fund's operating procedures; 3) secured the services of Robert A. Robinson as executive vice-president; he was formerly Senior Trust Officer of the Colonial Trust Company of Waterbury, Connecticut; 4) moved the Fund's operations to efficient new quarters near the Episcopal Church Center in New York City; 5) made changes in CPF's organizational structure that should result in more efficient operation.

Does CPF have other activities?

It operates three subsidiaries: Church Life Insurance Corporation, which offers life and health insurance to clergy and lay workers; The Church Insurance Company, which

insures Church property and its affiliated organizations; and The Church Hymnal Corporation, which publishes the Book of Common Prayer, the Hymnal, and other books.

Are these subsidiaries a drain on the Fund?

To the contrary, they all operate profitably. They help pay CPF's overhead and they pay dividends into the Fund.

Who administers the Fund and its subsidiaries?

Administration is provided by the Board of Trustees, which includes clergy and laymen, among them specialists in finance, insurance, law, and industry. The trustees, elected

by General Convention, administer policy set by the Canon of Convention.

Who runs the Fund?

An experienced staff headed by the president. From its start the Fund has voluntarily placed itself under the supervision of the Insurance Department of the State of New York. Hence all administrative acts are reviewed periodically by state examiners.

What salaries are paid to officers?

On December 31, 1966, the salaries of officers of CPF and its affiliated companies were: president, \$45,000; executive vice-president, \$27,000; vice-president and manager, Church Life Insurance Corporation, \$24,500; vice-president and manager, The Church Insurance Company, \$23,000; all officers, \$224,760.

What portion is paid by The Church Pension Fund itself?

Roughly one-third. The balance is paid by the subsidiaries.

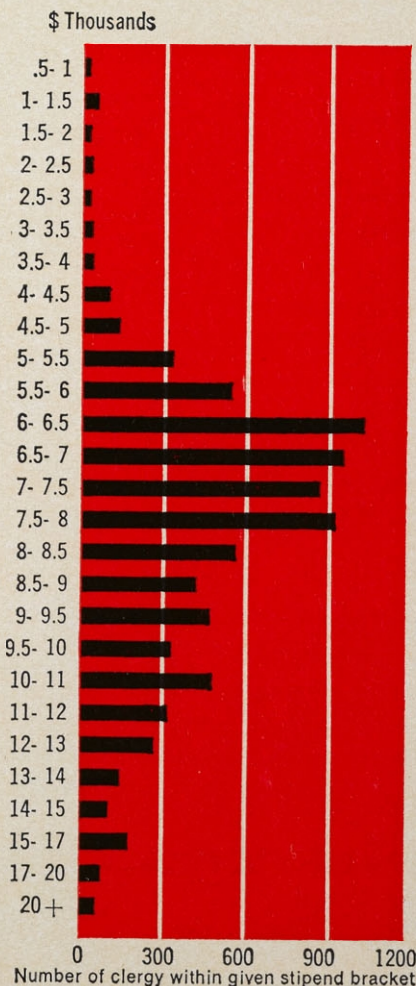
Aren't these salaries excessive?

The salaries are fair and reasonable when compared to the remuneration paid to top caliber men with like skills in insurance, investment, and pension administration. The trustees have sought superior management for CPF. The Fund, with assets of over \$166 million and an annual income in excess of \$17 million, is the source of benefits for some 3,100 retired clergy and their survivors, and is the future source of benefits for 9,400 active clergy.

I still have questions. How do I get them answered?

You are always welcome to write directly to officers of the Fund. As time permits, officers of the Fund visit dioceses to discuss pension matters on a person-to-person basis. Finally, members of the clergy are cordially invited to visit the new offices of the Fund.

CLERGY STIPEND DISTRIBUTION, 1966



a report to thoughtful laymen...

How well do you pay your Minister?

Other professional people set their own fees. The minister, however, must look to lay leaders for a judgment of his financial worth.

HAVE YOU ever wondered how your minister is making out financially? If he's like the average in 15 major denominations, he's not so well off. For example, the median income for other salaried professionals is just under \$11,000.* But for ministers, with equal or greater educational background, it's slightly over \$6,000.* Your minister may be receiving more than this. But is he being compensated according to his training and experience?

One of the reasons that ministerial salaries remain as low as they are is that many laymen reflect the man who said, "After all, he's not in this work to make money—it's supposed to be a 'calling.' Besides, he has sources of income not available to laymen like me." Let's set the record straight:

Wedding, funeral and other fees are not large. The median annual total is \$89. Many do not accept fees at all.

Church business costs are often charged against his salary. Official travel in his car costs ministers more than \$600 a year, on the average.



"Donations" in kind are negligible. Some rural churches make such donations. Most do not.

Salary increases are often withheld "until the church building debt is paid." This additional forced contribution can be as large as the pledge of the church's most affluent member.

"The adequacy with which a church supports its minister is the measure of the seriousness with which it takes its mission," according to the National Council of Churches. A major reason that the community does not always take the church more seriously is that laymen do not always take their responsibilities seriously.

The minister has been called "the last unorganized man." He trusts the Christian spirit and fairness of his people. As a responsible layman, have you measured up to that trust by bringing this matter to the attention of the right people?

If not, will you do it soon?

**Salaries quoted are from a recent tabulation of the U.S. Dept. of Labor. Median clergy salaries consist of cash salary plus \$1,800 for housing, utilities and fees, less \$600 for non-reimbursed automobile expenses.*

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WORLDSCENE

The 1967 General Convention Begins in Seattle September 17

A fifty-year-old lawyer from an Episcopal parish of 500 communicants or more located in a city of over 50,000 persons will climb down from a gleaming jet liner at the Seattle-Tacoma International Airport on September 17 and drive along the newly-opened Freeway toward Washington's largest city.

His destination: the 74-acre Seattle Center and a briefing of deputies to the Episcopal Church's 62nd General Convention. Chances are he'll spend some time shaking hands and exchanging greetings, because he's been to at least one previous meeting of the Church's governing body.

Of course many first-timers will be at the briefing, some younger, some older, some from smaller parishes, some from less populated communities, and some who earn their living as artists, editors, and funeral directors. But according to a survey conducted by the Church's General Division of Research and Field Study, the fifty-year-old lawyer will be most typical of the 339 lay deputies in the room. He will need the briefing because there are going to be some new electronic twists to this streamlined, shortened Convention (*see page 11*). He'll certainly need all his maturity and past experience, for according to most observers, the issue-packed meeting will be one of the great watersheds in the history of the Church.

Following the briefing session at 3:00 P.M., the opening service (with the sermon by the Presiding Bishop), will be held in the Coliseum. By 9:30 the next morning the two Houses that make up Convention—

September 17 is Refugee Sunday

Presiding Bishop John E. Hines asks all Episcopalians to observe September 17, the opening day of the Church's 62nd General Convention, as "Refugee Sunday." Bishop Hines called for a spontaneous outpouring to help the up-rooted Arabs who were victimized by the recent war in the Mid-East.

A fact sheet on the current

refugee situation issued by the Church's Executive Council points out that before the last war there were more than 1,300,000 Palestinian refugees—400,000 on Jordan's East bank, 300,000 on its West bank (now occupied by Israel), 312,000 in the Gaza Strip, 161,000 in Lebanon, and 142,000 in Syria. To this number, nearly 200,000 new refugees have been added.

Bishops and Deputies—will be in session. Together with 339 clerical deputies, he and his fellow laymen will sit in the Arena for ten days, each diocese at its own table facing Dr. Clifford P. Morehouse, New

York publisher and Presiding Officer of the 678-man House.

The priests and laymen will vote on some twenty major reports and 180 memorials, including actions on liturgical reform; church structure; unity negotiations; overseas and urban mission; theological education; equal opportunity in housing, jobs, education and community organizations; Christian viewpoints on human sexual behavior; the wars in Vietnam and the Middle East, and Church-State issues in education.

Computers will help speed votes to the tally and, the decision made, rush it to the 188-member House of Bishops, the other body of General Convention. The Bishops, chaired by Presiding Bishop John E. Hines, will be considering similar legislation in the 690-seat Playhouse a short distance away.

Nearby the 600 delegates to the Triennial of the Episcopal Churchwomen, headed by Mrs. Seaton G. Bailey of Griffin, Ga., will be meeting in the Opera House. At least



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one wag has remarked that with the women singing in the Opera House, and the Bishops on stage in the Playhouse, he assumed the host Diocese of Olympia would be good enough to supply a lion or two for the Deputies in the Arena.

The three groups of official representatives will conclude their first day's deliberations in time for the Mutual Responsibility and Interdependence presentation in the Opera House that evening. The next day both Houses and the Women will gather again in the Coliseum for a presentation of the General Church Program for 1968-70 from the Church's Executive Council.

Wednesday evening, September 20, the Churchwomen will hold their traditional United Thank Offering Presentation at a celebration of the new Liturgy of the Lord's Supper which will later be considered by the Convention for trial use by the entire Church. The Churchwomen will present their three-year thank offering, which is expected to total almost \$5 million, to be used to further the work of the Church in the world.

Just before the United Thank Offering Service, the Convention's only official dinner will be held—a simple, "Feed the Hungry" meal, with all proceeds above cost going to the Presiding Bishop's Fund for World Relief (see box below).

The next evening Bishops, Deputies, and Churchwomen are to be guests of the Seattle Symphony Or-

chestra for the Presiding Bishop's Evening, which will replace the customary reception held for him on such occasions.

On Friday, September 22, a joint session of Convention and Churchwomen will hear a report on the General Church Program for 1968-70 by the Joint Committee on Program and Budget.

Sunday night they will hear from the Archbishop of Canterbury, Dr. Michael Ramsey, who will be guest preacher during the Service of Ecumenical Witness in the Seattle Center Coliseum.

The Archbishop will stop in Seattle during a three-week, ten-city, U.S. tour to address the Convention. In addition, Dr. Nathan N. Pusey, President of Harvard University, will speak on theological education, and the Hon. Z. K. Matthews, Ambassador of Botswana to both the U.S. and the U.N., will speak to the Women's Triennial.

After full-day business sessions on Monday and Tuesday, both Houses are expected to finish their work Wednesday morning, September 27. Then at noon, the concluding Eucharist will be celebrated and the Episcopal Church's 62nd General Convention will come to a close. At this service the Pastoral Letter of the House of Bishops will be first read, and the newly-elected President and Vice-President of the House of Deputies will be inaugurated.

Altogether, some 12,000 Episcopalians are expected to gather under the eye of Seattle's famed space needle, symbol of the 1964 World's

Feed the Hungry Dinner

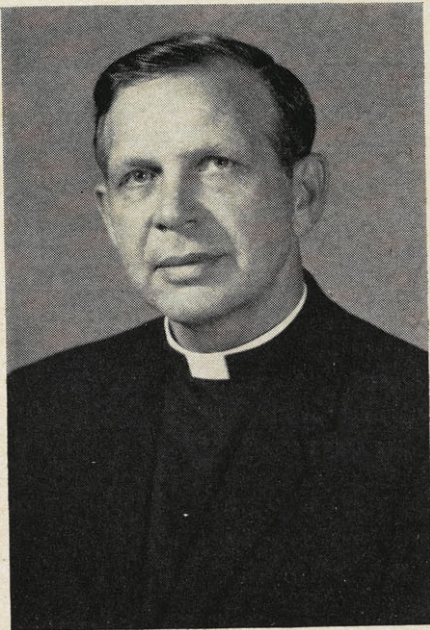
The "Feed the Hungry" meal is the only official dinner scheduled in Seattle. It will be held as a buffet in the Exhibition Hall, Wednesday, September 20 from 5:30 to 7:30 P.M., immediately preceding the United Thank Offering Service. The charge for the dinner is \$5.00; the cost of food, a dollar. The difference of \$4.00 will go to the Presiding Bishop's Fund for World Relief which is used to help alleviate suffering overseas.

Fair, where, with Mr. Olympia on one side and Puget Sound on the other, they will either participate in, or be witness to, some of the great, historic moments in the life of the Episcopal Church.

The results are a history waiting to be made, but whatever its decisions, this 62nd General Convention will set the course for the Church for many years.

Keller Elected Bishop Coadjutor

The Very Rev. Christoph Keller, Dean of St. Andrew's Cathedral, Jackson, Miss., will be consecrated to be Bishop Coadjutor of Arkansas in late October. Elected on the sev-



enth ballot, he will automatically have the right of succession to the post held by Bishop Robert R. Brown of Arkansas. Until Bishop Brown retires, Bishop-elect Keller will have direction of missions in the diocese, Christian Social Relations, Promotion, and a share in the visitation of parishes in the diocese.

Son of an Episcopal priest, the 51-year-old bishop-elect is married to the former Caroline Murphy. A graduate of General Theological Seminary, he was ordained a priest in 1957 by Bishop Brown; thus he will be returning to the diocese where he began his ministry.

Formerly an oil executive in El Dorado, Ark., Dean Keller also served parishes in that state—in

Mountain Home, Eureka Springs, and Harrison—before going to Mississippi.

Riots: Christ In the Ghettos

As bullets whined through the fetid air and blood splashed on the mouldering tenement walls of a score or more riot-ripped U.S. cities this summer, a number of Christians worked around the clock to stem the violence and strike at the root causes of ghetto insurrection:

► **Detroit**—Episcopal Bishop Richard Emrich threw open the doors of his Cathedral Center to an Inter-Faith Emergency Committee which collected food, clothing, and found temporary shelter for riot victims. He also called an emergency session of his Equal Employment Opportunity Committee to find jobs for those thrown out of work by arson and looting, saying, "We must build an America in which every man has an obvious stake, property, and hope. We urge the Federal government, and specifically Congress, to enact legislation which can help us to deal with these basic causes of civic unrest."

► **New York**—A candlelight procession led by a Roman Catholic priest and several nuns helped ease tensions and bring calm to East Harlem after three nights of mob demonstrations and looting in the predominantly Puerto Rican area.

► **Milwaukee**—Twenty-four Negro and white ministers walked in pairs through a racially tense neighborhood after two persons were killed and 83 injured. Episcopal Bishop Donald H. V. Hallock and other members of the steering committee of the Greater Milwaukee Conference on Religion and Race set a ten-year goal for the elimination of the city's Negro ghetto.

► **Buffalo**—The Presbytery of Western New York has urged every United Presbyterian Church within a four-county area to help find jobs for Negro young people, especially those in the Buffalo neighborhoods torn by racial riots in June.

► **Newark**—Episcopal clergyman Nathan Wright, Jr., chairman of the recent National Conference on Black Power, told the delegates that

"The nation will witness a racial conflagration greater than the Civil War by 1971 unless racial oppression is stopped."

Defending his decision to let the conference use his diocesan headquarters for its administrative center in the strife-troubled city, Episcopal Bishop Leland Stark declared that the mass media "played up the sensational and largely ignored the solid discussion being carried on in the workshops." He then joined four other church leaders of the area in signing a letter to 2,500 Protestant clergymen in Essex and Bergen counties. The leaders stated they "share in anguish" that people in New Jersey cities and towns, and in the nation, "should be so torn by hatred and destruction." Deploring "riots and violence" they added, "We likewise deplore the conditions which make for riots." They then listed conditions such as poor housing, inadequate schools, and limited job opportunities.

► **Minneapolis**—Clergymen attending a "post-mortem meeting" on recent rioting involving Negro youths were urged to declare a moratorium on church building projects for 1968 and use the money for social improvements.

► **Jackson**—Together with fellow Methodist and Roman Catholic prelates, Episcopal Bishop John Maury Allin of Mississippi has called for the establishment of a statewide commission composed of both Negro and white citizens to change the "confused condition of race relations" in their chronically troubled state.

► **Washington, D.C.**—When the Rev. William A. Wendt, rector of the Episcopal parish of St. Stephen and the Incarnation, invited militant Black Power advocate and SNCC president H. Rap Brown to hold a rally in his church, he was hit with indignant criticism from all sides. Later, however, many changed their minds.

The Washington Post pointed out that the rally was going to be held somewhere; by holding it in a church instead of a hot and crowded street corner, the fuse had been pulled from potential violence. The metropolitan police went further in crediting the priest with averting a possible riot in the nation's capital.

Coming in September

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WORLDSCENE

Washington's Suffragan Bishop Paul Moore, Jr., also praised his fellow Episcopalian. Bishop Moore commented, "Father Wendt has acted by saying that if the Church does not involve itself in giving voice to the frustrations of those in the ghetto, they will eventually seek more violent channels."

Gas or Gaol?

In Biblical days society disposed of its murderers and other unwanted members by crucifixion. As men grew more "civilized" they developed a variety of increasingly sophisticated devices for legal destruction ranging from the garrote to the guillotine to gas. Today, however, there is a growing conviction among churchmen and others that capital punishment is both immoral and ineffective.

● The Episcopal Church's Christian Social Relations Department issued a booklet six years ago condemning the practice. Since then other Christian groups in the U.S. and abroad have followed suit. The latest are the Lutheran Church in America, which adopted a position paper calling for abolition, and the Presbyterian Church in the U.S. which voted 243 to 188 to do away with the death penalty.

● Last June, the United Nation's Economic and Social Council considered the problem on a worldwide basis. To the south of the U.S., Mexico did away with it fifty years ago. To the north, Canada is currently considering a measure to end the practice. Recently, Senator Philip A. Hart of Michigan introduced a bill in the U.S. Congress asking for the elimination of capital punishment for all Federal crimes.

● This year, New York became the latest of 13 states to abolish or restrict (cop killers still may be executed) the penalty. The others are Michigan, Minnesota, Maine, Wisconsin, Rhode Island, North Dakota, Alaska, Hawaii, Iowa, West Virginia, Vermont, and Oregon.

At last count some 400 condemned men and women (mostly Negroes and other impoverished

people unable to afford adequate legal assistance) await death by one of several methods in the remaining 37 states, 20 of which use the electric chair, 10 the gas chamber, and 7 the hangman's noose. Utah gives the prisoner a choice: hanging or shooting.

● Iowa lawmakers, with the help of Episcopal Bishop Gordon V. Smith and six other state Church leaders, beat back an attempt last spring to re-establish capital punishment. By a close vote the Massachusetts legislature defeated a measure calling for a study of the issue. In Maryland one house of the General Assembly has already passed a bill abolishing the practice; the bill is given good chance of getting through the second chamber. Supported by Christian groups, governor Winthrop Rockefeller of Arkansas has called for an end to the death penalty, but in New Mexico a similar measure was narrowly defeated.



● Despite appeals from clergy on moral grounds and from sociologists who point out that capital punishment has been proven not to be a deterrent to crime, California's Governor Ronald Reagan has refused to stay executions at San Quentin or submit a bill to the legislature abolishing the death penalty.

Before Aaron C. Mitchell, a 37-year-old Negro, died in the gas chamber recently, Episcopal church bells pealed in protest all over the state, one Episcopal priest celebrated Communion outside the prison gates, and Episcopal Bishop C. Kilmer Myers of California shot a letter off to the governor saying:

"We ask you, as our Governor, to intercede to prevent the legal

THE EPISCOPALIAN

killing of the men now awaiting execution on Death Row in San Quentin by commuting their sentences to life imprisonment without possibility of parole, and to support an appeal to the people of California, either by referendum or vote of their Legislature, to repeal the present law authorizing capital punishment for capital crimes.

"This we do out of a deep sense of commitment to the sanctity of human life and the conviction that punishment by death in not only an anachronistic barbarism inconsistent with a civilized society, but violates every Christian principle of brotherly love and personal redemption in which we are taught to share."

Protestants Laud Papal Pilgrimage

Pope Paul's visit to Ecumenical Patriarch Athenagoras, chief spokesman for Orthodox Churches throughout the world, broke a 1,256 year precedent and won him the praise of other Christian leaders.

Although the two churchmen met three years ago in the Holy Land, the last time a Roman Catholic pontiff entered Constantinople (Istanbul), the seat of Orthodox Christianity, was in 711 when Pope Constantine I rode in on the horse of Emperor Justinian II.

Dr. Eugene Carson Blake, general secretary of the World Council of Churches, hailed the pilgrimage as "important not only as a visible sign of renewed relationships between Eastern and Western Christian Churches . . . but also as a stimulus to the ecumenical movement as a whole."

While the two Christian leaders prayed together, other important events were taking place in the Christian world.

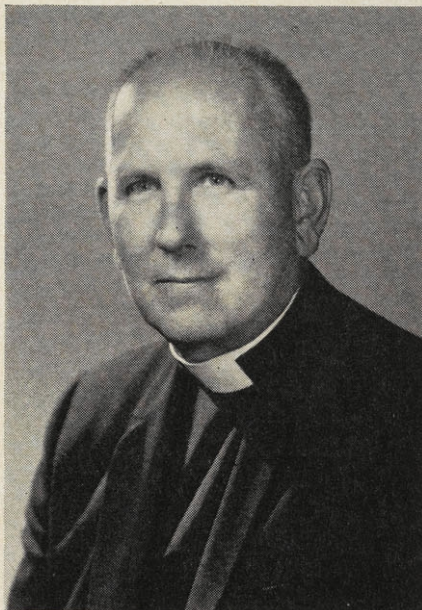
► Many U.S. churchmen were alarmed to discover that their country supplies the majority of war materials to the other non-communist nations of the world, and that the 1967 defense budget of \$73 billion will mean \$20 will be spent for war for every \$10 spent for education. In opposition to this trend, the Community Church of New York sold its stock in Dow Chemical Company, primary pro-

ducer of napalm used in Vietnam. ► To another troubled spot—the Congo—U.S. jets were rushed to evacuate missionaries from Bukavu. In strife-torn Nigeria, Roman Catholic bishops have issued a pastoral letter asking for reunification of their country.

McNair Elected Suffragan Bishop

The Rev. Edward McNair, rector of the Church of the Incarnation, Santa Rosa, Calif., was elected on the sixth ballot of a specially called convention to become Suffragan Bishop of Northern California.

Born in Colton, Calif., the 54-



year-old priest received the B.A. degree from Occidental College; a M.Th. degree from the University of Southern California; and a B.D. degree from the Church Divinity School of the Pacific. He married the former Ann H. Stevens—the couple now have five children and four grandchildren—and was ordained a priest in 1941 by the late Rt. Rev. W. Bertrand Stevens, Bishop of Los Angeles and his father-in-law. During World War II, he served as a chaplain with the U.S. Navy in the Mediterranean for two years.

Bishop-elect McNair, before his consecration as bishop, will serve once more as a deputy to the forthcoming General Convention, as he has done during the last two Conventions.

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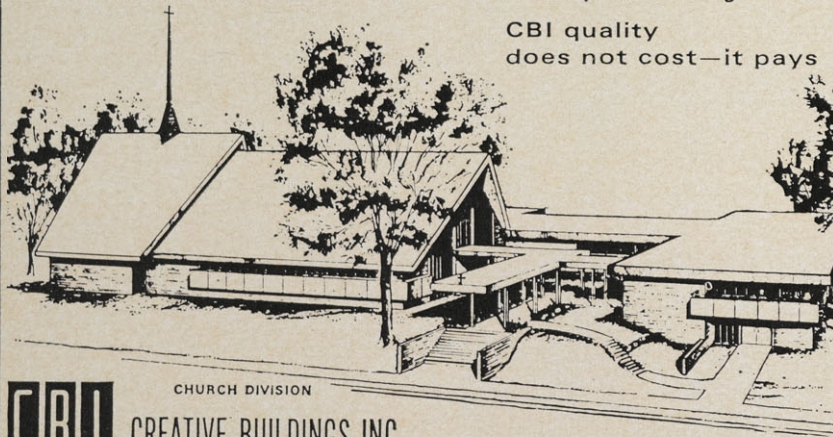


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WORLDSCENE

The Pike Affair: Two Reminders

On September 13, just five days prior to the opening session of the House of Bishops of the Episcopal Church in Seattle, Harper & Row, the New York publisher, will release two books—*If This Be Heresy* by the resigned Bishop of California, James A. Pike, and *The Bishop Pike Affair* by William Stringfellow and Anthony Towne.

Both books refer directly to the meeting of the House of Bishops at Wheeling, W. Va., in October of 1966.

This first third of *If This Be Heresy* examines what Bishop Pike sees as the decline of traditional Church authority. The remainder commends outstanding persons of high ethical and religious commitment as examples of a "Christian style of life"; argues for life after death on the "objective data" of spiritualist phenomena and such things as ESP; and re-examines evidence for the existence of God.

The Stringfellow-Towne work is a heavily documented and appended recounting of the "Pike Affair" at Wheeling and the background of events leading up to it with no claims to "objectivity in the sense of neutrality" by the authors, both of whom are New Yorkers and Episcopalians. Mr. Stringfellow is a lawyer and widely respected theologian; Mr. Towne is a poet.

U.S. Protestants Take Strong Steps

The Bishops and Deputies to the Episcopal Church's 62nd General Convention will gather in the wake of a number of other national church conventions. Celebrating the 450th anniversary of the Reformation, Protestant groups have taken a number of strong social and ecumenical steps:

► The Lutheran Church-Missouri Synod, although traditionally reluctant to make social pronouncements, adopted a strong endorsement of open housing and set up a fund to assist in realizing the goal. The delegates to their national convention also approved current theo-

logical discussions on a national level between Lutherans and Roman Catholics.

► The United Church of Christ voted overwhelmingly to support the goals of the Consultation on Church Union and asked for "serious reappraisal" of the bombing of North Vietnam.

► American Baptist Convention, condemned unjust "white power" which is used to keep Negroes powerless but makes "it a vice for Negroes or other minority groups to advocate the use of the same power." The Baptists also urged legalized abortion in cases of rape, incest, mental incompetency or when the health of the mother is in danger.



► The Methodist and Evangelical United Brethren Churches agreed to form one new Church to be called the United Methodist Church. This union, in addition, will eliminate the Methodists' all-Negro Central Jurisdiction and integrate the new body by next April.

► The Southern Baptist Convention defeated an effort to abolish its social action agency and called for withdrawal of U.S. forces from Vietnam following an honorable and just peace.

► The United Presbyterian Church adopted an historic new Confession emphasizing involvement of the Church in such areas as employment, housing, education, leisure, the exercise of political rights, race relations, poverty, and international peace. The delegates also gave a strong endorsement to COCU.

► The Unitarian Universalist Association proposed a Selective Service system which would be equitable for all and which would support those opposed to all wars or any particular war.

► The Presbyterian Church in the U.S. (Southern), endorsed the controversial Delta Ministry of the National Council of Churches among poor whites and Negroes in Mississippi and voted \$25,000 for the

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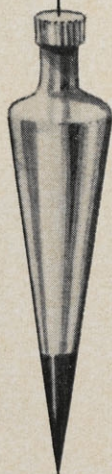
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project. The delegates also endorsed a proposed plan for union with the Reformed Church in America.

Odor of Sanctity

With Roman Catholic nuns contemplating a change in habit, Father T. J. Raby, a columnist for the *Canadian Register*, a Roman Catholic publication in Ontario, opines that there will be greater exposure of their faces and hair, "and no woman is going to wear a shiny face or dull hair in public, even a religious thrice professed." He sees a ready market for "convent" perfume: "Holy Terror" for the mistress of novices, "Chapel Charm" for Mother Superior, and "Odor of Sanctity" for nuns in final profession.

Predicts Church Growth in 1970's

The downward trend in the number of new U.S. Christian congregations organized each year for the past six years will continue for a few years more and then reverse itself with a new surge of church extension in the 1970's, predicts Dr. Robert L. Wilson, a research specialist.

Right or wrong, no one will know the answer for three or more years, but Chicago Episcopalians don't have to guess about their new \$1,-600,000 Episcopal Church Center and Cathedral House. The groundbreaking ceremonies have already taken place, as they have in Kalamazoo, Mich., for the new Cathedral Church of Christ the King of the Diocese of Western Michigan.

- Nor need there be any head scratching in Providence, R.I., about the newly-restored Cathedral Church of St. John which was recently rededicated.

- Other Episcopal building proj-

ects include a new urban training center in Washington, D.C., and a joint Episcopal-Anglican Church of Canada project to provide \$100,000 for the building of a training school and factory near Calcutta, India.

● Perhaps the most dedicated Anglican builders, however, are the Cree Indians of Shamattawa, Manitoba, a remote village 80 miles south-east of historic York Factory on Hudson's Bay, at the confluence of God's and Echoing Rivers. There, each Cree family has felled five logs and dragged them two miles to build their own Anglican chapel.

In Person

► Episcopal layman **Thurgood Marshall** may have to devote less time to Church affairs now that he is about to assume the mantle of an associate justice of the U.S. Supreme Court. Justice-elect Marshall was a deputy from New York at the 1964 General Convention and has been a member of the MRI Commission.

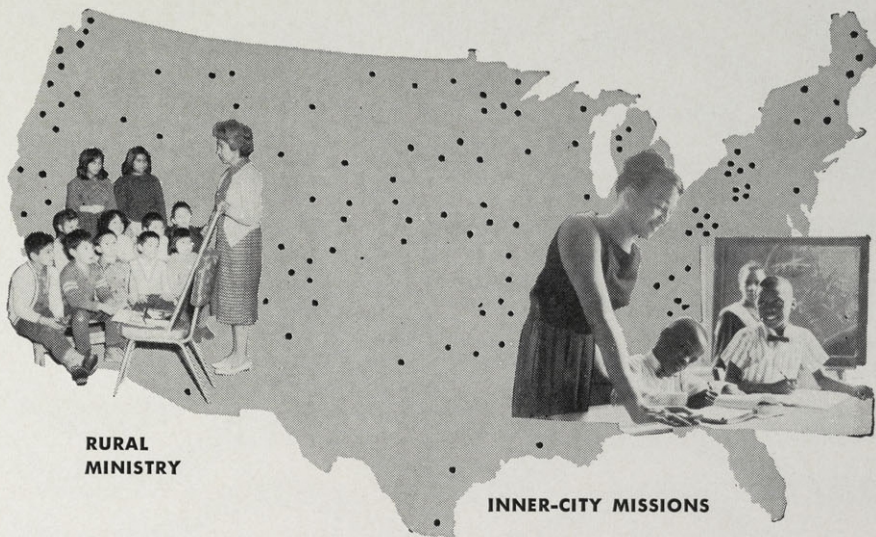
► Bishop **John S. Higgins** of Rhode Island represented the Episcopal Church at the consecrations of two new bishops of Churches in communion with the Anglican Communion. The new prelates are Bishop **Ramon Taibo**, now primate of the Spanish Reformed (Episcopal) Church of Spain; and Suffragan Bishop **Daniel de Pina Cabral** of the Lusitanian Church of Portugal, who will have jurisdiction in Lebombo, Portuguese East Africa.

► Bishop **Stephen F. Bayne, Jr.**, head of the Overseas Department, will be celebrant and speaker at a Convention lay readers' Communion and breakfast Thursday, Sept. 21, at St. Mark's Cathedral, Seattle, Wash. ► Mrs. **Esther Pike**, wife of the Rt. Rev. James A. Pike, was granted a divorce in San Francisco, Calif., July 25, 1967. The interlocutory decree granted custody of two minor children, Constance, 18, and Christopher, 17, to Mrs. Pike.

The divorce was granted on the grounds of mental cruelty. Bishop Pike did not contest the suit.

► **Philippe Maury**, director of the Department of Information of the World Council of Churches, died

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after major surgery in Lyon, France.

► The Rev. **Guy Marshall**, an Anglican clergyman well known to seamen on Toronto's waterfront, will



shortly assume his new duties as Suffragan Bishop of Trinidad and Tobago.

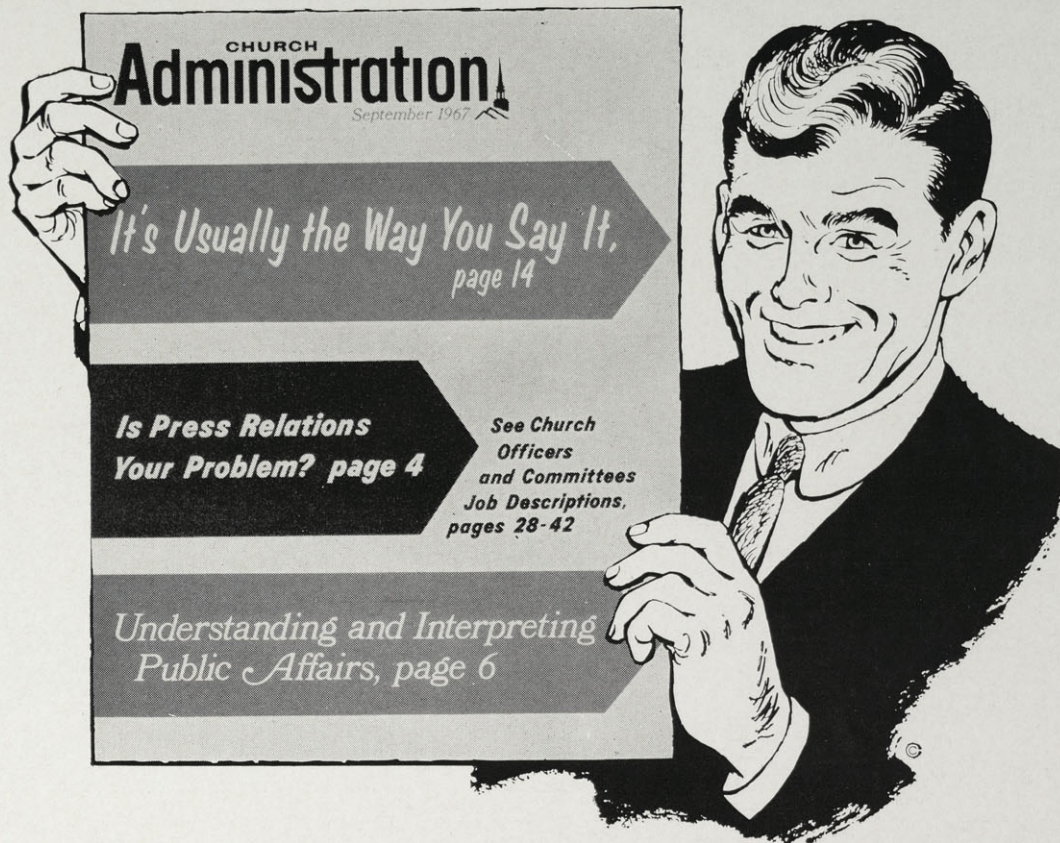
► Three Episcopal laywomen, **Mrs. Hideo H. Kondani** of Los Angeles; **Mrs. John Vander Roest** of Michigan; and **Mrs. Dallas Sherman** of New York, have been elected to the board of managers of Church Women United, a nationwide ecumenical group.

► The Rev. **David Salmon**, the first Athabaskan Eskimo to be ordained an Episcopal priest, will take charge of St. Stephen's, Fort Yukon, Alaska, while his predecessor, Archdeacon **Murray L. Trelease** of the Yukon, will become Canon of the Cathedral in Seattle.

► Canon **Stanley F. Rodgers** will leave his post at Christ Church Cathedral in St. Louis, Mo., to become Canon Chancellor of Grace Cathedral in San Francisco.

► The Rev. **Everett Francis** of Michigan has been appointed as public affairs officer in the Department of Christian Social Relations of the Episcopal Church's Executive Council.

► **Mrs. Carol Davis**, an associate secretary in the Executive Council's Department of Christian Social Relations, died July 20. Before taking the Council post in Sept., 1966, Mrs. Davis was a teaching minister in Corning, N.Y., a staff member of Windham House, and a case worker in Austin, Texas.



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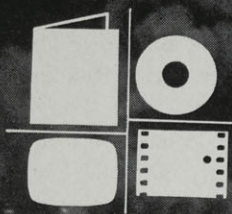
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MOVIES: WHY THEY ARE RIOTING

IN AUGUST, 1965, violence erupted in the Watts section of Los Angeles, a ghetto for poor Negroes. The Watts revolt was a symbol of bottomless despair and frustration—and a jagged, desperate attempt to communicate across great gulfs of separation between human beings.

Nearly two years after the Watts uprising, I was back in the area. This time, I saw an extraordinary film called *Johnny Gigs Out*. Made by some young men in Watts, these young film craftsmen belong to the Mafundi Institute film class, a project of the Immanuel United Church of Christ.

The films's stark, lean simplicity is its great virtue. A primitive work of art, it links form and content, unembellished by phony effects or distractions. Charles Tolliver provides a harsh and sweet musical background with his improvisational trumpet playing.

The story is merely a frame for a Negro youth, Johnny, who gets out of jail, decides to leave home, and urgently tries to discover his iden-

tity. He loves jazz. When he's playing his trumpet one night in a Watts spot, and agent hears him. The agent encourages Johnny to become a serious musician. Johnny tries.

But the odds are not good for him. He is fired from his car-wash job; he has to steal a record-player in order to listen to jazz records and study, he smokes pot, casually, for it is a merely routine thing to do within his environment; he has a dream of success, but it is unattainable.

A wonderfully lyrical sequence precedes the climax. Johnny stands by the strange, colorful Watts Tower (a giant monument in Watts, created by one man over a period of seventeen years) and watches a night train pass by, loaded with expensive new cars. Then he wanders into the great city of Los Angeles, a no-man's-land for him.

A big building blazes at him through its lighted windows; a gorgeous fountain reflects the glamorous facade of untouchable success; airplanes, glittering as great birds, land

and take off at the city's airport. Seeing the emptiness and irony of "success" as a tragic goal, Johnny rejects it.

At the end, in a poignant sequence reminiscent of *Black Orpheus*, Johnny is shot by a white policeman who believes Johnny's trumpet is, in reality, a gun. A small black child of the ghetto picks up the trumpet and runs away.

Paris Earl plays Johnny. Robert Lumbroso is the director, Jimmy Sherman wrote the script from ideas developed in a roundtable Mafundi session. *Mafundi* is an African-Swahili word referring to creative young men.

What is *Johnny Gigs Out* communicating to its viewers? It tells us about Watts, not from outside journalists but from the young black men of Watts themselves. Anyone will know Watts better, having seen this film.

It says everything in Watts is hopeless. This is what the young men there feel. But what hope can be found in the telling? Does any-

one want to listen? Does it matter enough to people outside Watts to participate in the agony and despair of it? Only in such creative and honest participation is there any hope. The hope question, therefore, is largely up to the viewer.

(NOTE: For information about renting *Johnny Gigs Out* for theater or church showing, write to: The Rev. Speed B. Leas, Immanuel United Church of Christ, 85th Street and Holmes Avenue, Los Angeles 1, California.) —MALCOLM BOYD

INEPT HOMEWORK

YOU AND THE NEW MORALITY, by James A. Pike (Harper and Row, \$3.95), a popular treatment of specific moral problems or cases, will receive considerable circulation and wide discussion. Its author is a celebrity in the current American scene. This title is pointed and intriguing. What is more interesting than "You"?

"The New Morality" has that titillating and vaguely disturbing quality of all good slogans. It is widely discussed, and almost as widely misunderstood. Both admirers and critics of Bishop Pike will find much in his latest book to reward them.

Admirers will applaud Bishop Pike's direct spoken style, keen wit, a willingness to tackle real and tough problems, his readiness to take a positive stand, his impatience with the pretensions of the self-righteous, the frequent jibes at the guardians of the status quo, the appearance of sweet reasonableness, the wealth of concrete illustrations, and above all his warm humanity and moral concern. This is an eminently readable and earthy discussion of moral problems by a sincere and compassionate man.

At the same time critics of James Pike will find the book a delight for there is very much in it to criticize. James Pike is essentially a liberal in theology and morals. As such he is much better at criticizing others' views than at constructing positive alternatives of his own. The book begins with an attack upon the absolute claim to authority in morals of biblical injunctions, the churches' teachings, or the natural (moral) law.

He carries through his demolition

with such verve that the reader is left wondering what value these authorities from the past can possibly have for contemporary Christian whose conscience is perplexed. In his concluding summary, however, Bishop Pike does affirm the need for "serious attention to the relevant portions of the Code as representing generalizations of human experience with common problems."

Since this is almost the first positive reference to the value of the accumulated experience and wisdom of the Christian tradition, one remains with the impression that in morals as in theology the Bishop's zeal has inadvertently led him to discard the baby along with the bath water.

The dilemma of a code of rules with absolute authority or no code at all is surely an unnecessary one, as the final pages of the book indicate. There, interestingly enough, we see the beginnings of a new code for new moralists.

A second and more serious criticism is Bishop Pike's novel and uncritical use of the word *agapé* (compassionate, outgoing, justice seeking, benevolent concern, or love). In this book James Pike uses *agapé* in a unique way and appears to equate it with a singularly cold and uncharitable sort of duty. This is not merely a matter of semantics, for the word *agapé* is a central concept for both Christian theology and morals.

St. Paul uses it in his hymn to love in I Cor. 13 as do New Testament writers throughout to refer to God's love which is most fully expressed in the life, cross, and resurrection of Jesus Christ. For Jesus, St. Paul, and St. John, *agapé* love is the supreme

Christian virtue and the norm by which all else is measured. Readers should be alerted to the fact that in discussion of love James Pike decisively parts company with the New Testament, most of nineteen centuries of Christian thought, and even with the usage of fellow "new moralists" like Joseph Fletcher and John A. T. Robinson.

When one reads in the conclusion of this book that we are to seek "the value of eros love ahead of all other responses" one blinks in astonishment. The pen is the pen of Pike but the voice is the voice of Hugh Hefner. Regrettably, one concludes that again James Pike has not done his homework. Such careless use of language and the intellectual confusion it reveals goes far to lend credence to those strident prophets who accuse "the new morality" of being the old immorality.

One must conclude that in *You and the New Morality*, at least, and

Continued on page 46

Seminaries Saga

Trenchant wit and agile prose are rare in any book. George L. Blackman's *FAITH AND FREEDOM* (Seabury, \$7.50) while subtitled "A Study of Theological Education and the Episcopal Theological School" is much more. It delivers a masterly, entertaining capsule of the stony and stormy century and a half of theological education in the Episcopal Church.

It appears at the right time. General Convention will get a major evaluation of Episcopal theological education in September. If you want to do some entertaining homework on the education of ministers in this Church, Mr. Blackman has packed a well chosen assortment of evidence proving just how much a dedicated few have invested, and how little interest or money the Church as a whole has been willing to devote to the preparation of its clergymen.

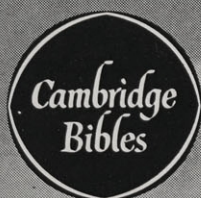
—E.T.D.

FOR THE TREE OF THE FIELD IS MAN'S LIFE

—Deuteronomy 20.19

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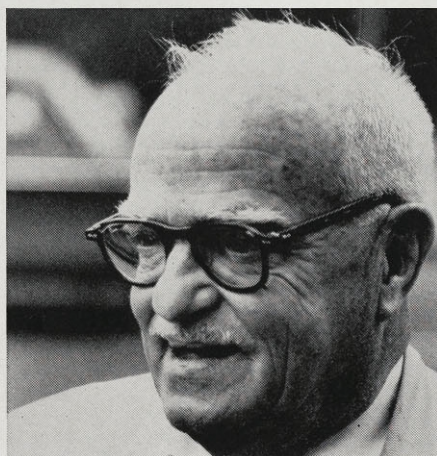
Continued from page 45

on a crucial issue, James Pike's heart has gotten the better of his head. His discussion of love is not practical, merely sentimental.

—ROBERT J. PAGE

Ill-Cut Garments

"... Religions are merely the garments of faith, and very ill cut they often are," writes Thornton Wilder in his new novel, *THE EIGHTH DAY* (Harper and Row, \$6.95). Fre-



Thornton Wilder

quently fascinating, always readable, the novel examines how, where, and when two families wear their "garments."

The Eighth Day is superb storytelling. The plot's core is a murder whose solution unfolds in terms of the people involved. Without ever seeming to explore motivation, Mr. Wilder shuttles back and forth through time in a fashion that makes his characters' actions speak for themselves. The Ashleys and the Lansings are memorable people.

—J.W.

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THE EPISCOPALIAN

Now. Mr. President, about Vietnam

Continued from page 10

with some outstanding exceptions, the Roman Catholic and the Protestant communities were either at enmity or aloof from each other until Pope John XXIII came along. His personal efforts, and later those of Vatican Council II, created the entirely new climate in which brotherhood and good-will are now flourishing. But the new climate had to be created first.

The good words offering to negotiate are often said, but then deeds follow which destroy a climate in which peaceful negotiation can flourish. I think back, for instance, to the night of April 7, 1965, when the President made one of his most eloquent addresses in Baltimore. He pressed hard for a negotiated peace, promising the resources of our great nation to help build up both North and South Vietnam once peace was established. The very next day, however, our bombers were over North Vietnam in one of the heaviest air raids of the war. The atmosphere of peace, so magnificently created by the President's eloquent words, was violently shattered.

It is in this context of how to create a climate of peace that we should place the whole bitterly-debated problem of whether we should continue bombing North Vietnam. Does bombing create a climate in which negotiations can be started or does it make such a climate impossible?

At this point in our hypothetical phone conversation, the President might remind me that there had been two bombing pauses and that North Vietnamese had used them to their own military advantage. Furthermore, he said, in a letter to Ho Chi Minh he had offered to stop the bombing if Hanoi would agree to certain reciprocal conditions.

Here I felt constrained to remind the President that his letter said he was "prepared to order a cessation of bombing against your country and the stopping of further augmentation of United States forces in South

Vietnam as soon as I am assured that infiltration into South Vietnam has ceased." But notice that the United States is insisting that the first move is up to Ho Chi Minh.

As I see it, if Ho had complied with that condition, he would have had to stop sending food, medicine, and military supplies to his 50,000 troops: in other words, he would have had virtually to abandon them in order to comply with the President's preconditions. How could we ever expect a proud Oriental to whom loss of face is the greatest of all sins to agree to that?

On May 11, U Thant, Secretary-General of the United Nations, said—and the Pope and diplomats of many nations have voiced similar statements—"the present impasse can be broken and a halt put to the increasingly horrible slaughter and destruction of the Vietnam war only if one side or the other shows the wisdom and the courage and the compassion for humanity to take the initiative of a first step" and that "a cessation of the bombing of North Vietnam is an imperative necessity to create conditions for peaceful talks."

He added that he thought Hanoi would come to the peace table "within a few weeks" if we would simply stop the bombing. He also solemnly warned that if the United States persists in its policy of escalation, we may already be in the opening stages of World War III.

Admittedly, there are risks entailed in a cessation of bombing, but we are taking many other risks as we continue to escalate the war. If we pursue our present course, we may someday find that we have escalated into the nuclear horror of World War III. Since we are seemingly not afraid of taking risks in widening the war, let us not be afraid to take this and other steps that are risks for peace.

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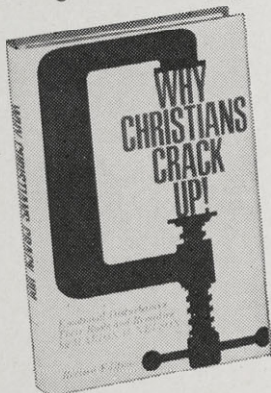
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Is Reunion with Rome possible?

Continued from page 27

of some Big Daddy who should act for us and solve the problems of life for us? And if this is what religion is, then we should know it would be against God, against redemption. Because God is at work at the very center of human existing, humanizing us."

Emphasizing the words with a highlight of German accent, rolling each sound on his lips as if speaking a prose poem, he went on:

"God is at work in those areas of life

where there is light,
where there is brightness,
where we know what goes on,
where we understand. . . .

Because of Jesus, we believe that we need not be afraid of the world or afraid of reality,
because God as Creator is for us (is on our side) . . .

We know that there is evil, as the demonic,

but ultimately, lastly, reality is for us,

and the future is ultimately for us . . .

It might, indeed, be possible to reform

the teaching of the Church . . .

by speaking of the mystery which we encounter in life

as facing us,

being for us:

Father;

And the mystery that we encounter in life

as addressing itself to us,

speaking to us,

and thereby creating us as human beings:

Word, Son;

And the mystery alive in us and in others,

the source of our vitality:

Spirit."

The some 500 persons who heard this were silent when he finished. He had created, it seemed—without text, without notes—something real in them. ◀



The safe in a Franciscan monastery in western Pennsylvania has detailed instructions for opening it printed on the door. The instructions are entirely in Latin.



When God truly speaks, every man must be disturbed from all complacencies of human achievement, philosophy, or values. He will be forced to rethink his personal and social calling, and inspired to greater obedience and sympathy, to more faithful action, to a deeper faith and a more lively hope.

—Eugene Carson Blake



The true opposite of love is not hate but indifference.

—Joseph Fletcher



I simply argue that the Cross be raised again at the center of the marketplace as well as on the steeple of the church. . . . Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves . . . at a crossroad so cosmopolitan that they had to write his title in Hebrew, Latin, and Greek . . . at the kind of place where cynics talk smut, and thieves curse, and soldiers gamble . . . that is where He died. And that is what He died about. And that is where churchmen should be and what churchmen should be about.

—George MacLeod

LETTERS

Continued from page 4

The one question that the ad neglects to ask . . . is "Why?" . . .

The ad assures us that the local Army recruiting sergeant has all the answers. I had thought that all the answers lay elsewhere for the Christian. . . .

. . . . Why not give equal space, free of charge, to the Episcopal Peace Fellowship to offer the alternative of conscientious objection? . . . the Army is free to use all the tax money it needs to recruit . . . THE EPISCOPALIAN could . . . help right the balance a bit on behalf of the Christian who thinks the recruiting sergeant may have missed a few of the relevant questions.

ANTONIO RAMIEREZ
New York, N.Y.

OVERSTATED LANGUAGE

. . . It is apparent that [Donald T. Stetson, *Letters*, July issue] is referring to verse 5 of Psalm 51, "Behold, I was shapen in wickedness, and in sin hath my mother conceived me." . . .

That verse used to bother me, too, till one day it made sense. . . . [The verse] . . . refers . . . to the fact that every human being who is conceived and born into this world shares the sinful condition of the world. . . .

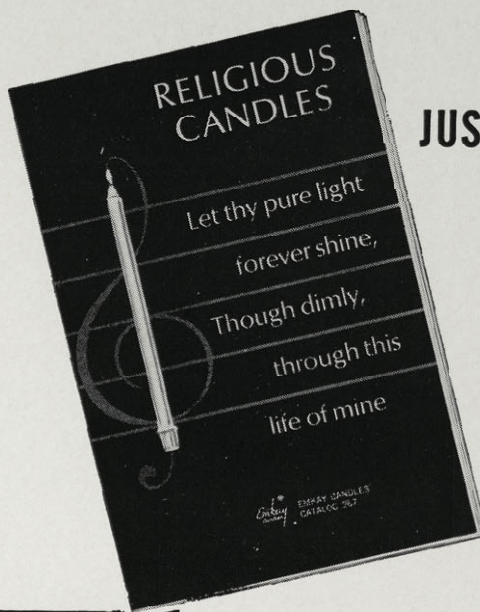
As to the Prayer Book's need for modernizing, we are all sensitive to the fact that the . . . language . . . speaks little to our present day and its needs.

The Church's Liturgical Commission, especially in its recent proposed Eucharistic Liturgy, is doing an excellent job in meeting this problem. . . .

THE REV. SHELDON B. FOOTE
Palatine, Ill.

ANSWERS TO QUIZ "Is the Face Familiar?" on page 19.

1. Clifford P. Morehouse, president, House of Deputies; 2. The Rt. Rev. John E. Hines, Presiding Bishop (1964-); 3. Miss Frances M. Young, Executive Director, General Division of Women's Work; 4. Mrs. John E. Hines; 5. Mr. W. Edward Morgan, lay delegate to General Convention; 6. Dr. William G. Pollard, clerical delegate to General Convention; 7. Mrs. S. G. Bailey, chairman of the Episcopal Churchwomen; 8. The Rt. Rev. Henry Knox Sherrill (Presiding Bishop 1947-58); 9. The Rt. Rev. Arthur Lichtenberger (Presiding Bishop 1958-64).

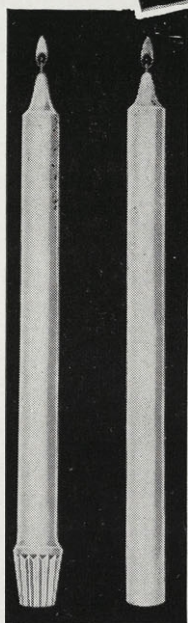


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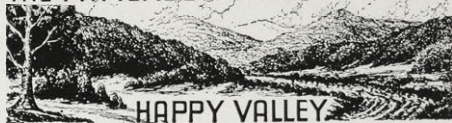
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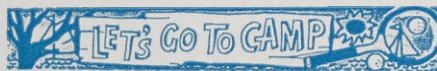
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Miss E. Boylston, 16 Fairview St., Ansonia, Conn. 06401

CALENDAR OF EVENTS

September

- 3 FIFTEENTH SUNDAY AFTER TRINITY
- 3 Labor Sunday
- 10 SIXTEENTH SUNDAY AFTER TRINITY
- 10-13 Twelfth International Conference on the Church's Ministry of Healing at St. Stephen's Episcopal Church, Tenth above Chestnut Streets, Philadelphia, Pa.
- 12 (John Henry Hobart, Bishop of New York, 1830)
- 13 (Cyprian, Bishop of Carthage, and Martyr, 258)
- 14 (The Exaltation of the Holy Cross)
- 14-15 Triennial Meeting of the Church Periodical Club, Roosevelt Hotel, Seattle, Wash.
- 16 (Ninian, Bishop of Galloway, c. 430)
- 16 Meeting, Executive Council of the Protestant Episcopal Church, Seattle, Wash.
- 17 SEVENTEENTH SUNDAY AFTER TRINITY
- 17-23 Sixtieth Anniversary celebration of the World Council of Christian Education
- 17-27 General Convention of the Protestant Episcopal Church, Seattle, Wash.
- 19 (Theodore of Tarsus, Archbishop of Canterbury, 690)
- 20, 22, 23 EMBER DAYS
- 20 (John Coleridge Patteson, Bishop of Melanesia, and Martyr, 1871)
- 21 ST. MATTHEW, APOSTLE AND EVANGELIST
- 24 EIGHTEENTH SUNDAY AFTER TRINITY
- 24-30 Christian Education Week
- 25 (Sergius, Abbot of Holy Trinity, Moscow, 1392)
- 26 (Lancelot Andrewes, Bishop of Winchester, 1626)
- 29 ST. MICHAEL AND ALL ANGELS
- 30 (Jerome, Priest, and Monk of Bethlehem, 420)

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.

Calendar of prayer

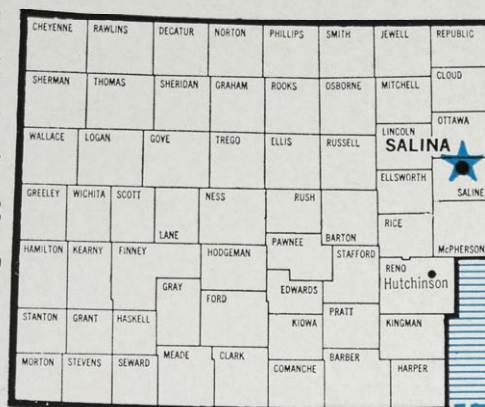
SEPTEMBER

- 1 The World Council of Churches**
- 2 Northern Uganda:** Silvani G. Wani, Bishop. (For Christian community centers in the townships; a Land Rover for the bishop.)
- 3 Northwest Texas, U.S.A.:** George H. Quarterman, Bishop. (For the "mission-curacies" attached to a nearby parish; the companion relationship with Willochra; an "In-Diocese Continuing Education Program" for the clergy.)
- 4 North-West Australia:** Howell A. J. Witt, Bishop. (For the clergy, largely young, as they travel vast distances in the bush country; work in the new towns.)
- 5 Norwich, England:** William L. S. Fleming, Bishop; Eric W. B. Cordingley (Thetford) and William S. Llewellyn (Lynn), Suffragans. (For rural and urban work; more group ministries; greater lay responsibility.)
- 6 Nova Scotia, Canada:** William W. Davis, Bishop. (For the priests ministering to several congregations in farming and fruit-growing areas, fishing villages, coal-mining towns, and cities; clergy on leave of absence in Africa, the West Indies, South America, and the Arctic.)
- 7 Ohio, U.S.A.:** Nelson M. Burroughs, Bishop; John H. Burt, Coadjutor. (For the diocese in its Sesquicentennial Year; preparation for the population, educational, and racial revolution in the area; experimental ministries.)
- 8 Oklahoma, U.S.A.:** Chilton Powell, Bishop; Frederick W. Putnam, Jr., Suffragan. (For the ministry to Indians; work in urban slums; new missions in developing suburbs.)
- 9 Olympia, U.S.A.:** Ivor I. Curtis, Bishop. (For experimental work; ecumenical ventures; a ministry to those pouring into the area to work for new industries.)
Ondo, Nigeria, West Africa: Isaac O. S. Okunsanya, Bishop. (For the schools, threatened by Government takeover; youth work; the Vining Christian Leadership Center, training catechists for Nigeria's five western and midwestern dioceses; a solution to the country's political troubles.)
- 10 Ontario, Canada:** Kenneth C. Evans, Bishop. (For the ministry to students and tourists, as well as to old settled communities; MRI projects, especially in Nigeria.)
- 11 Oregon, U.S.A.:** James W. F. Carman, Bishop; Hal R. Gross, Suffragan. (For William Temple House, a social service center in Portland; the Lower Columbia Mission, a joint effort with the Diocese of Olympia; ecumenical work, e.g., cooperative university and college ministries.)
- 12 Osaka, Japan:** Mark T. Koike, Bishop. (For church workers; five new churches; a strong witness in a society that seeks God in many ways, and through many new cults.)
- 13 Ossory, Ferns, and Leighlin, Ireland:** Henry R. McAdoo, Bishop. (For consolidation of the missionaries' work; a deeper sense of fellowship among clergy and people, most of whom live in small, scattered rural parishes.)
- 14 Ottawa, Canada:** Ernest S. Reed, Bishop. (For sensitivity to the vocation of Canada's government leaders; a ministry to those caught in the rapid social changes of decreasing rural and expanding urban areas; ecumenical dialogue among religious faiths, French- and English-speaking.)
Owerri, Nigeria: George E. I. Cockin, Bishop. (For ecumenical relief work; efforts to alleviate unemployment of school leavers; schools and maternity homes.)
- 15 Oxford, England:** Harry J. Carpenter, Bishop; George C. C. Pepys (Buckingham), David G. Loveday (Dorchester), and Eric H. Knell (Reading), Suffragans; Robert M. Hay, Assistant Bishop. (For division of the diocese; a wide use of many opportunities, especially in new housing areas.)
- 16 Panama and the Canal Zone:** R. Heber Gooden, Bishop. (For the new child care center at St. Paul's Church, Panama City; the new school in Rio Abajo; the companion relationship with North Carolina; increased Christian understanding between the many races and nationalities.)
- 17 Pennsylvania, U.S.A.:** Robert L. DeWitt, Bishop. (For this Pilot Diocese as it experiments with new kinds of relationships, new programing, new lines of visibility for the church in action.)
- 18 Perth, Western Australia:** George Appleton, Archbishop; Thomas B. MacDonald, Coadjutor; Stanley B. Rosier, Assistant Bishop. (For an effective ministry to residents of new housing estates and emigrants from Britain and other European countries; work among aborigines.)
- 19 Peterborough, England:** Cyril Eastaugh, Bishop; Weston H. Stewart, Hugh V. L. Otter-Barry, and Archibald R. Graham-Campbell, Assistant Bishops. (For church extension; MRI projects in the Caribbean, India, Lebombo, and Fiji.)
- 20 The Philippines:** Benito C. Cabanban, Bishop; Edward G. Loñgid, Suffragan. (For the Church's response to problems created by overpopulation, poverty, urbanization, and agricultural apathy; the schools and hospitals.)
- 21 Pittsburgh, U.S.A.:** Austin Pardue, Bishop; William S. Thomas, Suffragan. (For church expansion in this heavily industrialized area; the schools; the Chinese Chapel under the direction of a retired Chinese bishop.)
- 22 Polynesia, Fiji Islands:** John C. Vockler, Bishop. (For the Church as it tackles problems of social change and urbanization; a children's home and a Convent for the Sisters of the Community of the Holy Name who will run it.)
- 23 Portsmouth, England:** John H. L. Phillips, Bishop; Brian P. Robin, Assistant Bishop. (For the ministry to Naval personnel and to tourists; continued church expansion; overseas commitments in Mauritius and other areas.)
- 24 Pretoria, South Africa:** Edward G. Knapp-Fisher, Bishop. (For more priests; the auxiliary priests who continue in their secular occupations; the Jane Furse mission hospital; the new St. Francis' College for long clergy refresher courses and for training older ordinands.)
- 25 Puerto Rico:** Francisco Reus-Froylan, Bishop. (For this first overseas Pilot Diocese, discovering how best to minister to the needs of this rapidly changing island; the new community action programs; work with narcotic addicts.)
- 26 Qu'Appelle, Canada:** George F. C. Jackson, Bishop. (For work in growing urban centers and dwindling rural areas; integration of Indian and white congregations into parishes; the Indian day school and residential school.)
- 27 Quebec, Canada:** Russel F. Brown, Bishop. (For continued cordial relations with French-speaking Roman Catholics; the diocese's mission ship operating along the Labrador coastline; the partnership with Johannesburg, and developing relations with Lesotho and Venezuela.)
- 28 Quincy, U.S.A.:** Francis W. Lickfield, Bishop. (For the companion relationship with Mauritius; plans by St. Stephen's, inner-city church in Peoria, to sponsor a government-financed housing project in the ghetto; a proposed drive for funds for more town and country parishes.)
- 29 Rangoon, Burma:** Francis Ah Mya, Bishop; Preh Paw Tah, Assistant Bishop. (For the proposed division of Rangoon into four dioceses; the small Anglican Church in Burma as it undergoes revolutionary changes almost equal to the social and political changes in the country.)
- 30 Rhode Island, U.S.A.:** John S. Higgins, Bishop. (For the inner-city work; growth in ecumenical witness; college chaplains; economical operation of the diocese to allow sharing of resources with brethren in other parts of the world; the companion relationship with the Diocese of Dacca.)

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 WESTERN KANSAS

Once a part of the Diocese of Kansas, the Missionary District of Salina was organized in 1903. In 1960 the name was changed to the Missionary District of Western Kansas. The district comprises the sparsely populated western part of the state where 4,827 baptized Episcopalians (3,451 communicants) in twenty-six parishes and organized missions are led by twenty clergymen and sixty-five lay readers.

In 1964 the Rt. Rev. Arnold M. Lewis resigned as missionary bishop to accept the post of Suffragan Bishop for the Armed Forces. The Presiding Bishop appointed a Seventh Province committee to make a study of the district to see whether it should continue as a separate jurisdiction.

After the committee surveyed the district's history, ecclesiastical and financial progress, and the economic and sociological characteristics of the area, they presented a resolution to the 1965 meeting of the House of Bishops requesting that the district remain autonomous and that a bishop be elected for it. The House elected the Rev. William Davidson of Jamestown, North Dakota.

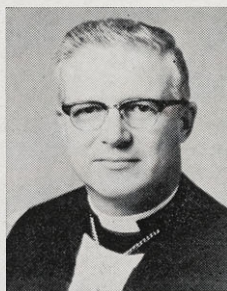
Western Kansas Episcopalians have been meeting throughout the district to find ways of involving themselves in Mutual Responsibility and Interdependence in every possible way. MRI plans are now developing along several paths: probing possibilities of cooperation between the district and the Diocese of Oklahoma along their mutual border; possible companion relationship with the Diocese of Mississippi; and re-evaluating the district's approach to mission. Following Bishop John W. Sadiq's visit to the 1966 convocation, the district has been raising funds for a youth center in Nagpur, India, as well as making other contributions to Bishop Sadiq's diocese.

MRI was the theme for fourteen conferences held this past spring and summer at Pecusa, the district's camp and conference center. Robert J. Spangler, the center's 1966 manager describes Pecusa as, "... more than a place, more than a name—it's an experience. . . ." Conference leaders include Bishop Davidson, Bishop Chilton Powell of Oklahoma, Gertrude Behanna (author of *The Late Liz*), and Dr. Daisuke Kitagawa, of the Executive Council staff.

The district gives financial aid to the Kansas School of Religion on the campus of the University of Kansas, the United Christian Fellowship at Ft. Hays State College, and the Episcopal Seminary of the Southwest. Though not directly supported by, but located in, the district are two Episcopal institutions: St. John's Military School in

Salina and St. Francis Boys' Homes in Bavaria and Ellsworth.

Following the district's 1966 convocation, Bishop Davidson appointed a committee to study, re-evaluate, and attempt to improve the structure of the district organizations as well as its policies, procedures, and financial structure; and to bring its findings to the October, 1967, convocation.



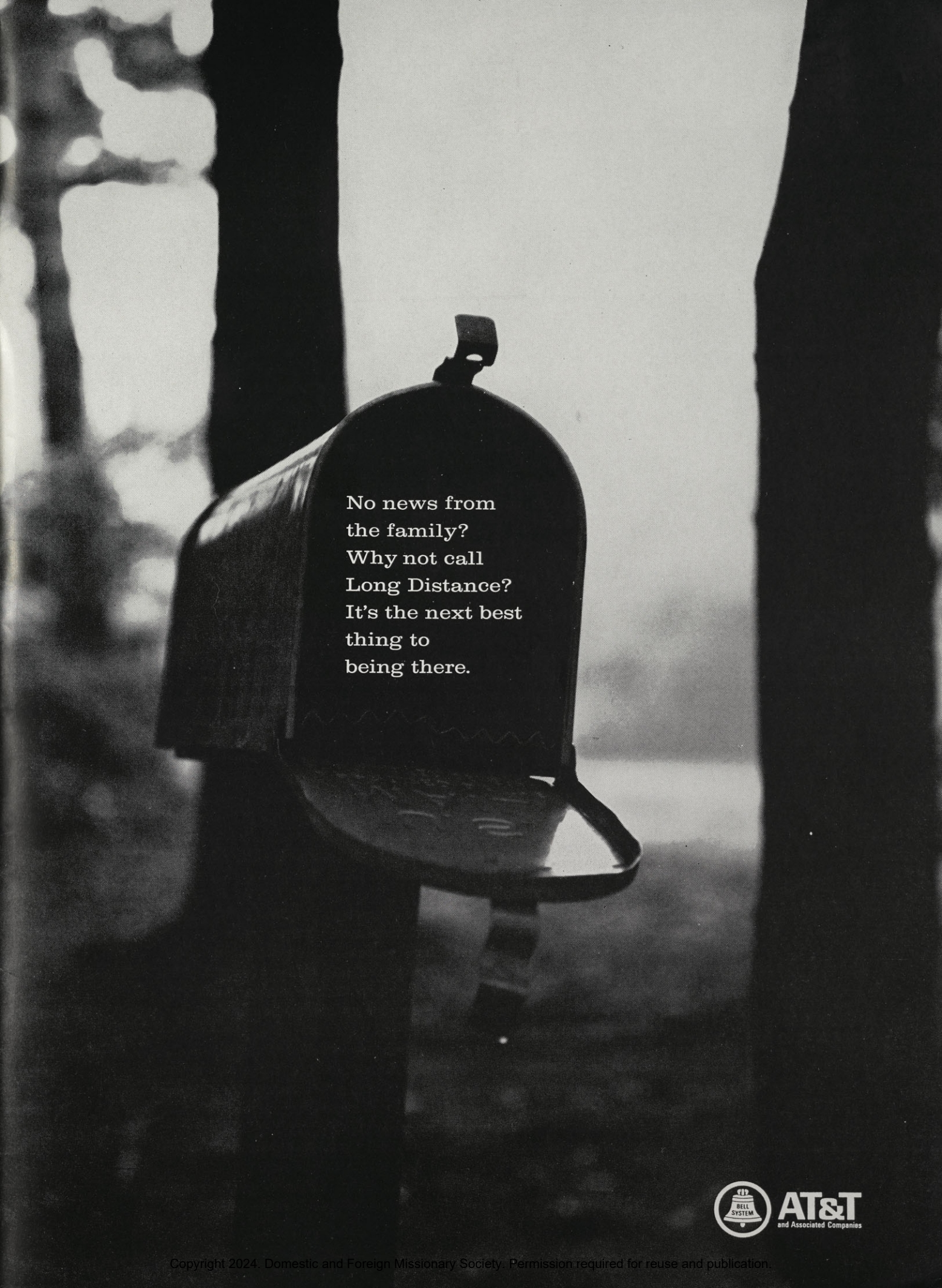
The Rt. Rev. William Davidson, sixth Bishop of Western Kansas, was born in Miles City, Montana, on July 20, 1919. He was graduated from Montana State University in 1940, receiving a B.S. degree. After three years as a teacher of agriculture in Sidney (Montana) High School, he attended Berkeley Divinity School, receiving his S.T.B. degree in 1946. He was ordained deacon in 1946 and priest in 1947.

His ministry began in Montana as vicar-in-charge of the Townsend-White Sulphur Springs-Martinsdale-Harlowton mission field. In 1951 he became rector of St. James' Church, Lewistown, retaining the missions at Martinsdale and Harlowton. He resigned this charge in 1956 to become an associate secretary in the national Executive Council's Division of Town and Country.

In 1962 he became rector of Grace Church, Jamestown, North Dakota. He was elected to be Bishop of Western Kansas by the House of Bishops in September, 1965. At his consecration on January 6, 1966, Bishop John M. Allin of Mississippi presented him with a pectoral cross which had belonged to the second Bishop of Western Kansas, the Rt. Rev. Charles Sage.

Bishop Davidson has been active in the town and country ministry, serving on diocesan, provincial, and national committees. He is a past president of the Rural Workers' Fellowship and continues to be a member of the National Advisory Committee on Town and Country Work. While a member of the Division of Town and Country, he represented the Episcopal Church at interdenominational meetings and did research on the problem of small churches and sociological changes effected by shifting population and job opportunities.

In June, 1942, he married Mary Shoemaker of Helena, Montana. They have a daughter and three sons.



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You can see from the expression on Margaret's face that she doesn't understand why her mother can't get up, or why her father doesn't come home, or why the dull throb in her stomach won't go away.

What you can't see is that Margaret is dying of malnutrition. She has periods of fainting, her eyes are strangely glazed. Next will come a bloated stomach, falling hair, parched skin. And finally, death from malnutrition, a killer that claims 10,000 lives *every day*.

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