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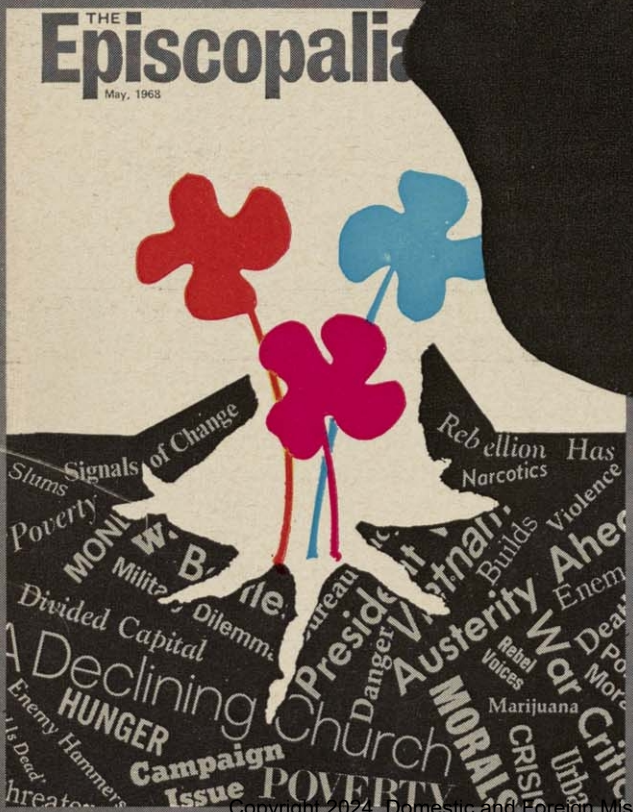
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May, 1968



Let's Get Moving

IN THE LAST few years I have been troubled. I see signs which I do not like. For example, we have lost our zeal for personal evangelism. Some of our small churches, located in good, substantial towns, are asking to be discontinued.

Again, there is a slackening of our Christian giving.

These are symptoms of something deeper. I am convinced that this loss of zeal, this decline in missionary fervor, this lessening of stewardship can all be traced to a growing disillusionment on the part of so many of our people, both clerical and lay.

I would not say that it is a loss of faith, although this may sometimes be true. But I see in some clergy and in many lay people a compound of indecision, frustration, and discouragement which somehow add up to a kind of mounting disillusionment.

What is behind this growing discouragement? The bitter truth is that in our times the Church has shifted to defensive tactics when we ought to be leading the most dynamic charge in all history!

We sit in our separate corners fretting over "what they are doing to our Church," forgetting completely that it is God's Church, not ours.

We grumble about the "image of the Church" in today's world—embarrassed by overly active crusaders, angered by do-gooders who presume to speak in our name, shocked by extraordinary news stories on the "new morality," and confounded by a psychology which seems to demand change just for the sake of change.

We are swept by waves of directives from the efficiency experts and lulled by clichés which are already suspect. Everything must be "restructured." Everything must be "viable," whatever that now means. We no longer do the work of an evangelist; our program must now "have an evangelistic 'thrust'." We are in an age of transition, and the Gospel must be made "relevant" to our changing times.

The impact of all this, month after month, year after year, leads first to confusion, then to frustration, and ultimately to despair. That joy which is the hallmark of a Christian ceases to be a contagious quality in our lives. And

what is left is too dull, too drab, too lacking in promise to attract anybody!

I tell you that it does not have to be like this. Whatever other image the Church may build for Herself in today's world, it is still possible for us to demonstrate the power of faith and to recover the joy of the Spirit-filled Church.

Instead of dragging our feet we could set the pace.

Instead of fretting over what others are doing we could set an example which others might follow.

Instead of mumbling protests we could reaffirm those godly gifts which no one can take away from us. A ringing affirmation of our trust in God could set us all aright!

You and I know that pessimism and despair are the by-products of idleness! If we could only be caught up in some challenging aspect of the Lord's work all our disillusionment would disappear.

Christianity is not the special possession of armchair theologians. It is the possession of those who live for their Lord and who work for their Lord. Our present stalemate is not due to our undertaking too much; it is due to our failure to tackle a task worthy of Almighty God!

We can waste God's good time fretting about the other fellow: who he is, or what he does, or what he says, or what he means by what he does or says. In the final analysis that is not what matters. What does matter is our own discipleship. How we, as individuals, as families, as congregations, as dioceses, demonstrate our trust in God.

The witness we bear is worth more than all the protests. Christ is still saying, "What is it to you? Follow thou me."

The year 1968 could be a turning point for us. We have the opportunity of deepening our worship and of setting a new pace in the work of God's Church. May these words from Hebrews be our prayer: "Let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

—GIRAULT M. JONES
Bishop of Louisiana



Joseph P. Brennan,
Rector of
St. Bernard's Seminary

Gene E. Bartlett,
President of
Colgate Rochester
Divinity School

Almus M. Thorp,
Dean of Bexley Hall

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A NEW DESIGN FOR THEOLOGICAL EDUCATION—THE ROCHESTER CENTER FOR THEOLOGICAL STUDIES HAS BEEN ESTABLISHED.

Colgate Rochester Divinity School and Bexley Hall will unite their educational forces this academic year. The combined divinity schools, with the participation of St. Bernard's Theological Seminary, form the nucleus of THE ROCHESTER CENTER FOR THEOLOGICAL STUDIES. (Colgate Rochester recently became affiliated with the University of Rochester.)

IN THIS CONTEXT ECUMENICITY BECOMES A REALITY, DIVERSITY STRENGTHENS THE SEARCH FOR IDENTITY, PREPARATION FOR THE MINISTRIES OF THE CHURCH IS PURSUED IN DEPTH.

WRITE: Dean Milton C. Froyd
Colgate Rochester Divinity School
1100 South Goodman Street
Rochester, New York 14620

or Dean Almus M. Thorp
Bexley Hall
Gambier, Ohio 43023
(Until July 1, 1968)

LETTERS

HOLY HAT PINS!

I do not know if any denomination has a *rule* about women wearing hats or a covering while in church, but in answer to letters in [THE EPISCOPALIAN] January and March issues . . . this procedure is not necessarily tradition, unless one wishes to take the teachings and instructions of the Apostle Paul as being such. . . . Those who wish to find some authority for the covering of women's heads . . . [should] read the . . . epistle of Paul, I Corinthians, Chapter 11, verses 1-16, and Chapter 14, verses 34, 35.

While they have the Bible open, read the entire first epistle. I think they will find it . . . interesting and enlightening.

FRANK M. GRAY
Oxford, Pa.

YES, WE DARE

When I subscribed for THE EPISCOPALIAN I expected to get news of the Church, but what did I get? A paper strongly Negroid in its views and articles. You no doubt endorse the riot report blaming "white racism." What of the black power racism?

At present in Memphis we are enjoying what was a labor dispute, that has been made into a racial disaster. Our city is being honored by the presence of Martin Luther King, and the usual riot followed his visit.

In Calvary Church there were many who specified that their pledges should be used only in the church building fund, not the general fund.

When I saw that you were featuring an article by Dick Gregory . . . my curiosity got the best of me. I read it—one of the truest and fairest articles I have seen published on racism.

I cannot help but wonder just how many Negro subscribers you have. . . .

Will you dare publish any part of this other than that on Dick Gregory?

F. C. FRAZER
Memphis, Tenn.

TO: 3 x 5'S STAFF

What a marvelous idea! . . . I think you have hit on a most interesting idea—one that can grow and grow.

I would like to see *two* pages of these . . . always backed by advertisements so that we do not have to cut into any important article, and *always* including a . . . strengthening prayer. . . .

MRS. H. D. MATHEWSON
La Mirada, Cal.

WORSHIP FORUM

Here are my comments for "How we are using the New Liturgy."

I appreciate its logical and clear structure, the more modern language, the . . . [more complete] Ministry of the Word, the Litany of Intercession. But the plural Creed allows evasion of individual commitment. The Peace, with its handclasp, expresses existing fellowship wonderfully, but as a ceremonial attempt to create fellowship it is a disaster.

The omission of the Decalogue and, if desired, of the Penitential Order, reflects a weakened doctrine of sin, and therefore, of the Atonement. This latter is evident in the Communion bidding, "Take them in remembrance that Christ gives Himself for you." Besides being odd grammar, this expresses Roman rather than Anglican doctrine, which has always insisted on the historic completeness of Christ's sacrifice—"The Body of . . . Christ, which was given for thee."

The rubrics provide for the use of the Penitential Order with Ante-Communion, yet strangely do not permit omission from the Invitation of the words, "Draw near . . . to receive the Holy Sacrament." And the petition in the Intercession, "forgive us all our sins," etc., sensible enough if the Penitential Order is not used, needs to be omitted where the Intercession follows the Absolution.

Some fine things, some unfortunate.

THE REV. W. FRANCIS B. MAGUIRE
Bonita, Cal.

"The New Liturgy . . . how well does it work?"

It *doesn't* work. In my estimation the idea to institute this change is the result of insecure negative faith. Someone seems to be reacting to a problem and to a troublesome period by saying . . . change is the answer. Holy Joy—Holy Fun? What have we had, or what have we been offering? It certainly has not been a somber, morbid offering and Eucharist in my life.

I am in the process of trying to raise five children. . . . They certainly haven't been affected by the lack of joy or fun in the liturgy. . . . The Order of Penance was always there, and many times true joy and the resolve to resume life in the holy fun came after the absolution. . . .

Our children—and the world—don't need our indications of weakness (which I believe this change indicates). . . . We must humbly, joyously, and regularly follow the faith of our fathers in the tradition of our fathers. . . .

C. O. JENSEN
Hartland, Wis.

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... The use of the phrase "New Liturgy" can be misleading. We should be careful to remember that this is a *trial* liturgy. ...

... I cannot in conscience use the trial liturgy in place of our regular services, because I doubt that the Consecration Prayer is, in fact, a consecration. I look in vain for the Invocation. I do not feel that the mere repetition of the words of Institution are sufficient to transform the elements of bread and wine into the Body and Blood of Christ. ... If, however, the Church does not wish to proclaim a Doctrine of the Real Presence of Christ in this sacrament, then no Invocation is necessary. If we are to hold to a Doctrine of the Real Presence, then I think that somewhere we have to ask ... explicitly that these elements be transformed. ...

... The congregation feels that the decrease in kneeling and the movement away from the altar tend to make this a more informal act than the Prayer Book service. One has said that it is like comparing a banquet to a picnic. Others object to the Prayer of Intercession as being too wordy. One points out that because it specifies some conditions and occupations of life and ignores others, the sense of interceding for all, now present in the Prayer for the Whole State of Christ's Church, is lost. ... The parishioners all complain of the absence of the Prayer of Humble Access. They have expressed the view that it is only when the Penitential Order is part of the service that they "feel" they are making their Communion. It seems the "laos" are concerned less with "joy seeking" in worship and more with amendment of life than the compilers of the trial liturgy.

THE REV. WILLIAM J. MARVIN
Towanda, Pa.

Since February 4 we have used the New Liturgy at all Sunday and week-day services. We will continue to do so, as the Bishop and Diocesan Liturgical Commission direct us. To date, my impression is this: to those who really care about God and His Church, it doesn't matter too greatly what form the Liturgy takes ... just so long as our care for God continues! At the same time, there is not enough difference between the old and the new liturgies to make any real difference to the indifferent. So why all the bother?

THE REV. BLAKE B. HAMMOND
Princess Anne, Md.

The Prayer of Intercession should be condensed except for the part that mentions persons sick or in distress.

The Penitential Order or Invitation should be used each time. Its use should not be optional. ...

LEROY J. KEMMERER
Palmerton, Pa.

I am seventeen years old. ... I can see no real purpose in changing our church service ... no one realizes better than a teen that times are changing, but must everything change? To me our service was beautiful, and I enjoyed going to church; now I dread it. ... I hope the people will have something to say as to whether or not the changes will be made. ...

JUDITH A. WATSON
Cumberland, Md.

The New Liturgy has been extremely productive of membership and interest in the church to which I belong—because we didn't adopt it. To those who have may be said, "Peace be with you." ...

... the clergy have looked the other way, as have the laity, until the basis of many of the sacraments has been lost, and only the social shell remains. It would seem that this is extended to the creed, for instead of the "I", the "we" is an outward and audible sign of an inward and spiritual gracelessness.

LEONARD CLAPP
Wilmington, Del.

... Granted I belong to "late youth" and have grown up with and always felt very close to the Book of Common Prayer. ... the New Liturgy has left me most unhappy. ...

... so far the trial services have been so extensive that the Holy Communion and Morning Prayer have almost been totally discontinued. ... It is my understanding that the New Liturgy is being introduced to attract the younger generation. I have serious doubts that this will occur, and in the meantime more mature members will be alienated from the Church. ...

I firmly believe that this New Liturgy will serve no useful purpose and recommend that it be shelved and that we return to the Book of Common Prayer. ...

ROBERT N. WELLMAN
Winston-Salem, N.C.

My first experience with the New Liturgy was a "new" experience in a completely untheological way. After the service was over, the woman next to me actually introduced herself! I suppose because we had touched hands she realized someone was sharing the pew. I am a "newcomer" to the parish, having been a member for under ten years, and this is only the second time that someone I did not know spoke to me first. If "the Peace" makes Episcopalians friendlier with one another, then I think we ought to be willing to overlook changes made in "our favorite" portions of the Prayer Book service of Holy Communion.

PAULA CHANDLER
Philadelphia, Pa.



**she only
asked for a
little bread**
SEE PAGE 37

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THE FUTURE OF THE AMERICAN CHURCH

edited by Philip J. Hefner

This volume offers viable, sensible and relevant forecasts for the Christian community in America.

Sidney E. Mead in "Prospects for the Church in America" suggests that the church will continue to bear insight only to the degree that it negates itself and breaks through its particularity.

In "Two Requisites for the American Church: Moral Discourse and Institutional Power," James M. Gustafson asserts the inevitability and necessity of institutionalized religion.

Joseph Haroutunian in his offering, "Freedom and the Churches," follows the familiar argument that democracy in America has given to American religion a shape all its own.

"Schmucker and Walther: A Study of Christian Response to American Culture" by Leigh D. Jordahl describes how these two 19th Century leaders of American Lutheranism understood the problem of "Americanization" and sought to lead their church bodies into becoming fully American.

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BONHOEFFER IN A WORLD COME OF AGE

essays by Paul Van Buren, Paul Lehmann, Eberhard Bethge, John Godsey, Maria Von Wedemeyer-Weller
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The papers collected together in this volume soberly assess some of the crucial questions arising from the thought of Dietrich Bonhoeffer. This book represents a significant contribution to the necessary discipline of making more sane the current discussion of such topics as the meaning of "the secular," the non-religious interpretation of Christianity, and the "hiddenness" of faith. There is also a complete bibliography of works by and about Bonhoeffer in English. PAPER, \$2.50

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FOR YOUR INFORMATION

The tragedy and trauma of Passiontide in the Christian Church were more real to many this year than ever before. We were just closing out this issue when Dr. King was killed, but were able to change the cover and add commentary in World-scene. Our original cover contained elements which we felt were still valid; thus you see it in miniature.

In "CLAIM THE REVOLUTION," page 8, Presiding Bishop **John E. Hines** shares some of his thoughts with us at Easter-tide. He reminds us, with freshness and candor, of the message which has sustained Christians throughout the centuries.

Bishop **Girault M. Jones'** guest editorial, page 2, based on part of his recent diocesan convention address, hits at the dilemma of the Christian today.

Willie Morris, editor of *Harper's Magazine*, is rapidly gaining recognition as one of this country's most brilliant young writers. His article, "SUNDAY THOUGHTS ON A LOST FAITH," page 11, displays the haunting honesty that distinguishes his work.

The parish as a family can be a too-comfortable setup—and a reason for newcomers to shy away, says the Rev. **H. Boone Porter, Jr.** "HELP YOUR PARISH GROW," page 20, gives some wise insights on how parishes can become better "families."

Theologian-author **Dr. Theodore Gill**, former president of San Francisco Seminary, comments on the World Council Assembly this Summer, after a year on special assignment in Geneva, in "BRASS TACK TIME AT UPPSALA," page 26.

"WHITEY, GO HOME," page 13, is **Hector Black's** story of his own experience as a civil rights worker who learned, the hard way, about "black power." His account gives a factual definition to that much-misunderstood term. **Judy Mathe's** urban crisis report, "BOSTON'S DO-IT-YOURSELF DREAMERS," page 14, gives a happy example of the slim chance that turns into positive achievement.

in the next issue

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- Pioneering in Colombia
- When We All Pitch In

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THE MEANING OF faith in God—for Christians—is that there are no situations that are hopeless and helpless. Christians are bound to bring to any and every situation an “expectation” that transcends the accountable resources. Christians cannot “cop out”—or take any other “out.” We are in for life!

Look at the feeding of the five thousand. Jesus, aware that these people are hungry, turns to Philip—a resident of nearby Bethsaida and presumably the expert of the region—and asks how this great number can be fed.

Philip, before the day of computers, does his own computing, relates it to the possibilities of the area as he knows them, and says, “Two hundred pennyworth of bread would not be enough for this group.” In short, that is beyond



even our thinking about. Nothing can be done. Sorry. Over and out!

Well, human need in the dimensions represented by the five thousand can have a paralyzing effect. And the response of many of us

In a time of awful, crackling changes and wails of doom, the Christian cannot “cop out.” Some thoughts for Eastertide from the Presiding Bishop.

is to “cop out.” There’s nothing that can be done. And stagnation sets in.

I’m afraid the problems of the ghetto poor are something like that today. The need seems so cumulative, so perennial, so pervasive—and the human beings trapped in the frightful backeddies of poverty seem so hopeless, so hostile, so uncommunicative—that we more favored ones respond as Philip did.

The resources needed are so vast, and the chance of getting them so remote, that too many of us just call it quits.

We sometimes get put off by the so-called “experts” anyway. One of the things we need to remember is that experts are worth listening to but ought not be “absolutized.” They are frequently so much part and parcel of a mechanized system that their “fact-finding” and evaluative procedures destroy their imagination and render them useless if not dangerous. Whoever said that “war is too important a business to be left to generals,” knew about “experts.”

I have just finished reading some of the memoirs of political figures who were in the British Government during those grim days when the German panzer divisions overran western Europe and were about to drive the British into the sea at Dunkirk.

Claim The Revolution

Close to a half-million men in the Allied forces were pinned against the sea—just about the total of Britain's armed might. The British Navy was fighting for its life and for open sear lanes all over the world. It could not try to rescue that force.

Then Churchill called "the lads"—the half-men—the privately-owned sea-crafts, the outboards, the yachts, the rowboats—to go to the rescue. In his most optimistic moment he admitted that they would be lucky to rescue 30,000 men on the raging seas under the murderous pounding of the Luftwaffe.

You know the story. One thousand men with small craft fought the sea and the bombs to rescue 335,000 men. It was a miracle, we say. Indeed it was. The courage and heroism that spring out of "little people" when they know that the fate of a free world is at stake is proof that something is at the heart of the universe—something that is mightier than the forces that would destroy it. No. Don't write off the little people.

Think again about the feeding of the five thousand. Who had the five barley loaves and couple of fish? A boy. Jesus demonstrated what the possibilities really are. And that's why we still tell the story.

The decisive factor is Jesus. He took the loaves and fishes, and after He had given thanks, distributed them to the multitude. And they were fed—all of them, and there was more than enough.

This account of the feeding is as contemporary as today's *New York Times* or the TV program you will watch this evening. The followers of Jesus, and those who are not, are still confronted by a seemingly endless, immeasurable, cumulative human need. Hunger, poverty, disease, despair, unemployment, war. All of them mutely, or violently, crying out. Help us. Feed us. Clothe us. Give us peace. Help us to achieve human dignity and justice.

These demands can only be described by the word, "revolution." Or to use one of Dietrich Bonhoeffer's phrases, "The world has grown up."

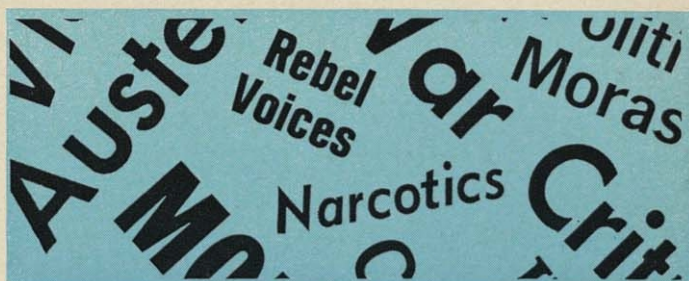
Men have caught a new understanding of their society. They have the conviction that the

power and means are in their hands to control their destiny and to shape their world. Their feet are wet from standing in the torrent of the "new wine" of change which has burst asunder the old wine-skins of now-shattered "establishments."

"White superiority," "divinely favored nations," "God's own countries" all have gone by the board or are rapidly going. The great divide between the one-third of the world's population which are "haves" and the two-thirds which are "have-nots" and the determination and growing power of the two-thirds to correct the imbalance is the greatest and most significant characteristic of our time.

Some people are frightened by these new and often terrifying aspects and things. You can see this on a less-dramatic scale in the number of people in this small Church of ours who are "on edge" when they hear about "new directions" in which belief and practice are moving.

The Church is talking about "the new unity," and some are afraid that the "new unity" will



take away their Church with its familiar patterns of life and worship.

We hear a little bit about the "new theology," and some are afraid that the "new theology" will take away the God and His Christ whom we think we know so well.

We hear about the "new morality," and again we are fearful lest the "new morality" destroy the "ethical landmarks" to which we have adhered—or, at least, recognized.

And the "new liturgy"—we are afraid that

BY JOHN E. HINES

Claim the Revolution

will take away the Prayer Book that we know and love. And these fears arouse in some a defensiveness which says: "Why should Christians be concerned at all about a changing society? Why can we not be left alone with the things and situations we know so well—and with which we are content?"

Well, for one thing, it will not do for Christians not to recognize that the Christian Gospel is a gospel about a "new society." It is a Gospel about the Kingdom of God in which God calls all of his children to judgment and to renewal. When Jesus said, "Behold I make all things new," He meant *all* things—and *all* people, and He was talking about life under the reign and rule of a sovereign God.

Christians are those who order their lives, individually and corporately, in the faith that God reigns. It is true that men come to God individually, but they cannot live in and for Him solitarily. Emilio Castro rightly declares, "Conversion binds us to our neighbor and thus prevents us from forgetting the injustices that must be combatted."

It will not do for Christians to ignore the fact that the Gospel has created many of the changes before which we stand so uncertain and so confused. The very ideas and values which the Gospel proclaims are the roots of the ferment that is breaking up the crust of static institutions.

What did we expect to happen when we taught men and women to sing the Magnificat? Or when we proclaimed their infinite individual worth in the sight of a God for whom a sparrow does not fall to the ground unnoticed?

What issue did we anticipate when we held

before starving and enslaved men the vision of a society in which God reigns or—in the life of a Christian community—something of what it means to follow Jesus Christ as Lord?

A part of the tragedy of our today is that we Christians tend to reject the revolution we helped to create, while others step in to claim what they have had no part in starting—others whose ideology cannot possibly bring the revolution to its true fulfillment.

Whatever else God may be saying to Christian people today, I believe He is saying, "Claim the revolution which began in the manger at Bethlehem and was baptized by the voice of One saying, 'This is my beloved Son in whom I am well pleased,' and was crucified



that men might know the dimensions of the 'love that passeth human knowledge,' and for which the stone blocking the tomb was rolled away to indicate the freedom with which penitent, obedient men are set free, for 'death hath no dominion over Him.'"

We are God's people. He can make both Church and world equal to the human needs around us if what we have, and are, is given to Him in trust and hope — and if, for Christ's sake, we are ready to share that which He has given us. ◀

SUNDAY THOUGHTS ON A

LOST
FAITH

TERROR LURKED for me in Yazoo, Mississippi's grammar school. The name, *Miss Abbott*, brings back long dreary afternoons, weary recitations, secret rage, and wounded bafflement over my own unexpected failure. She was my fourth-grade teacher; I was nine, and for the first time my grades were erratic and my conduct report questionable. . . .

Miss Abbott had a pink nose and came from a small town in South Mississippi. . . . The only book she read through and through, she told us, was the Bible, and you lived to believe her and to rue the day she got hold of that book.

I myself had my own private relationship with God, which embraced the good old hymns and quiet, mumbled prayers and holy vengeance when it was really deserved, and in that town and at that age you took God so much for granted that you knew He was keeping a separate ledger on you simply as a matter of course.

But Miss Abbott's religion was Christianity by fear and by rote—so tenacious it got you by the extremities and never let go; it was a thing of interminable monologues, crazed soliloquies; she wanted you to believe she herself was in radio contact with the Diety and had hung the moon for Him on day number six. . . .

Twice a day, in the morning when the class convened and in the afternoon after lunch, she would call on each of us to pray. We would all be-

gin by blessing our soldiers and then ripping into the Germans and the Japs. Once Bo, from Graball Hill, began his prayer by saying, "Dear Lord, thank you for the bombs that ain't falling on us," and then stopped. "What's wrong?" the teacher asked, and Bo said, "I just can't think of nuthin' else to say." . . .

There was a war on also for my salvation. It was less global in nature, less straightforwardly masculine in its inducements, but it did not entirely lack in drama. Its battleground was my soul, a treacherous entity full of ravines and inherited pot-holes, and by the time I was eight I knew it was up for grabs. Before I turned twelve I had been "saved" not once, but at least a dozen times. . . .

. . . At the end of his sermon the preacher would signal to the organist and the choir to do one of the more stirring hymns, but quietly as background accompaniment, and in a subdued voice that would stir around at the bottom of your soul he would ask all of us who felt the call of Jesus Christ to come to the altar and rededicate ourselves in His image, to live a better and more fruitful Christian life, and to assure ourselves of an advance reservation in Beulahland.

I could seldom resist; the mileage I chalked up going from pew to altar would have done justice to one of Jimmy Brown's best seasons; and afterward I was so full of peace and benevolence, however temporarily,

that I would be tempted to embrace the first person I saw in the street, white or nigger. . . .

Our brand of fundamentalism was so much a part of us that its very sources, even its most outrageous gyrations and circumlocutions, went unquestioned. It was the faith of our fathers, the rock of ages, the thing that abided with you, the kindly light that led; it involved walks with Jesus in secluded gardens, sweet bliss, and tender joys.

By turns it could be humble and contrite, and then righteous and terrible, a martial summoning to make life miserable for those who had not heeded the call. In its small-town context it was a middle-class affair and at least moderately contained.

The town Baptists were both more numerous and more aggressive, given to wilder exercises, inured to a form of baptism calling for heads to go under the water (the Methodist joke being, "I have nothing against the way the Baptists baptize except it should last forty seconds longer."), and as a body, not so solidly middle class as the town Methodists; when they had a revival you could hear the sounds of their singing for blocks, for their lungs were powerful and they tended to equate volume with devotion.

Next up the scale from the Methodists were the Presbyterians who had more "prominent" people and more dues-paying members of the country

LOST: ONE CHILDHOOD FAITH

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Lost: One Childhood Faith

club; at the top of the scale, smaller and more exotic and more willing to mix a cocktail, were the Episcopalians who rivaled the Presbyterians in money and surpassed both the Methodists and Baptists in respectability if not in numbers.

The farther one got from the center of town, the more offshoot and contorted the white Protestant churches became; near Graball Hill the little frame churches were places to roll and shout, and as you got farther from the sources of civilization, out in the backwoods or the red hills, it was rumored that even rattlesnakes were solicited as honored participants in the devotionals.

And there was the Catholic church, a big, damp, ominous place not far from our church. It was a frightening place for a child, and when you walked by it, even in broad daylight, you always felt the compulsion to walk a little faster. They even said the priest, Father Hunter, had drunk a whole beer right out of the can at a ceremony to raise money for a new convent.

One afternoon three of us, working up our courage through dares, walked right into the Catholic church, peered down the long aisle and saw the statues in that brooding darkness, smelled the sweet foreign odors, and found the whole secret business so awesome that the common Puritan dread hit us simultaneously, and there was a mad running away such as you never saw. . . .

My God looked like the king on the cards and could be talked to without such extra paraphernalia. "I was glad when they said to me," the sign outside my church read, "'Come let us go into the house of the Lord.'" My church was not secret and damp, but plain and airy, full of room to play musical chairs or quiz games in, and all right too for the more private miracles. . . .

But as a boy gets older, unless he has special inner resources or a tailbone made of sheet-iron, or unless he gets saved by Billy Graham at twilight in a football stadium, the simple small-town faith starts wearing thin.

One cannot move along at a crisp rate on a steady diet of salvation. With me the old-time religion gradually began to wither, not as a result of the exercises of brain cells or the enlightenment of civilized discourse, for I would not have known what this was, but from plain human boredom.

The Sunday sermons, interminable, inexorable, became the most trying part of the faith. "What does he get so *mad* for?" I would ask my mother after the preacher had finished a ten-minute stretch of extraordinary shouting and fist-banging and then shifted gears, for no logical reason, into a mood of sweet tranquility.

My father came to church once a year on Easter Sunday, looking trapped in his necktie and suit. He would sit back in the farthest corner of the church in order to make a speedy exit during the benediction.

For a long time I was ashamed of this behavior; other fathers not only came to church, they took up collection or even sang in the choir. I imagined other men as my own father



WILLIE MORRIS grew up in Yazoo, Mississippi, went on to the University of Texas where he was *The Daily Texan's* most controversial editor, became a Rhodes' Scholar at Oxford, edited the tiny, enormously influential *Texas Observer* and, at 33, is Editor-in-Chief of *Harper's Magazine*. This excerpt is from Mr. Morris' *North Toward Home*.

and secretly wished they were.

My mother would say, "Ray, now why don't you come to church this morning?" This would get my father going with a diatribe against hypocrites. He gave us the names and numbers of the pious old men who took up collection on Sunday, while during the week they made their living gambling or selling whiskey or gouging the Negroes with 50-percent interest on loans. Every time he saw them taking up the collection plates on Easter Sunday, he said, it made him sick.

He preferred to stay home Sundays reading *True Detective* or *Field and Stream*, or listening to a recording of last night's Grand Old Opry from Nashville, or playing dominoes at the firehouse, or when the weather was right, going squirrel hunting at Panther Creek or fishing at Wolf Lake or Five-Mile. . . .

Many years after all this, when my father lay in the hospital in Yazoo dying of cancer, I sat next to his bed, talking with him about baseball; the Methodist preacher came in, and the two of them recited the Lord's Prayer. When the preacher left I tried to work up my nerve to say, for such was our relationship that I could not have said it easily, "If I ever have a boy, I'll name him after you."

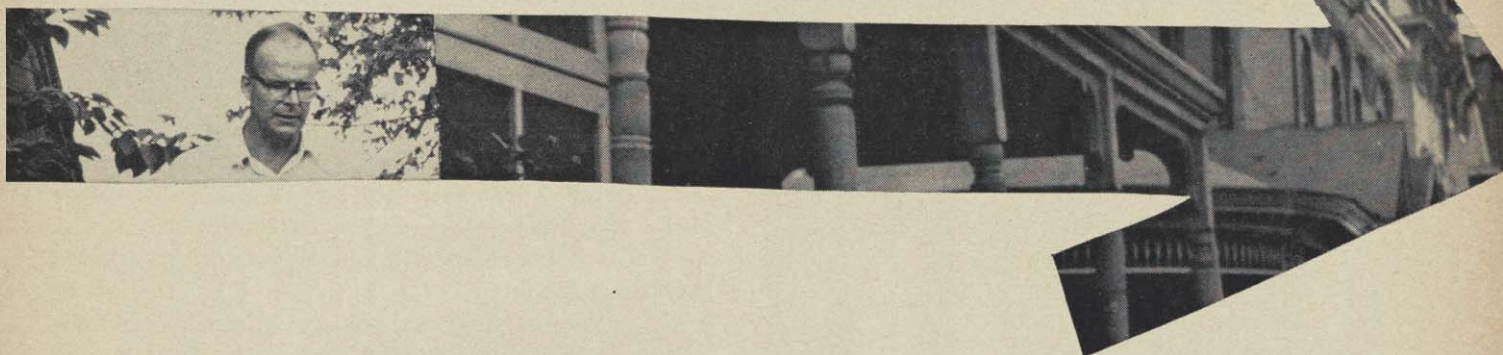
I couldn't say it. But my father said, "When you got what I've got and know it, you do one of two things—you either blow your head off with a shotgun or you become a Christian." . . .

The preachers, the revivals, the prayers, and especially the good old hymns my mother would play on the organ in the church—these are still so real to me that when I hear church bells on some lonely, cold Sunday morning on Manhattan Island, I feel a touch of guilt and the remorseless pull of my precocious piety.

Then I recall our own church, its big sunny rooms and my own quiet prayers, and the simple unquestioning faith of a young child who loved the Lord and walked in the company of Jesus, back before his tailbone got weary and the preachers lost their grip on perfection. "The leave-takings of the children of faith," Thornton Wilder wrote, "are like first recognitions." ◀

A Quaker who worked for two years in an Atlanta ghetto tells why he agreed when black power advocates said,

Whitey Go Home



WHEN A GROUP of SNCC (Student Non-Violent Coordinating Committee) workers, riding high on the new cry of black power, told me and my family to clear out, it touched off a process inside me that hasn't finished yet.

We had been living in Vine City, one of the black communities of Atlanta, Georgia, for about a year when it happened. We had moved down from Pennsylvania in 1965 rather starry-eyed and with the strains of "black and white together" ringing in our ears.

We began working with a tutoring program in the ghetto schools and soon turned to neighborhood organization, believing it cut deeper toward the causes of the conditions we saw around us. By now we were thoroughly involved in the life of Vine City.

And these SNCC workers—even more recent newcomers than we—had the gall to tell us to leave. We were hurt and angry. My response was to stay and fight it out. We had been rejected by the SNCC workers, but not by the people of our community. Most

of them supported us in our desire to stay.

But the SNCC workers kept on talking. They gave me the nickname of "white Jesus." They said I had too much influence in the neighborhood organization. They said black people didn't feel really free to say what they thought while a white person was present at a meeting. They said black people should lead black people.

And things began to change. People became anxious to take control of the neighborhood organization. Previously they had been content to let me run things, and I had fallen all too easily into the habit of doing it.

This was the beginning of a long and painful withdrawal from my position of power and responsibility. The extent to which I had unconsciously valued this position was only revealed to me through the difficulty I experienced in giving it up. *Newsweek* and *Look* had done feature articles picturing me as the "good" white man helping the Negro poor. Though I had modestly blushed a little, basically I

had accepted the valuation.

I began to see other sides of the matter, however. I began to understand white racism. I began to see what was operating when a big fuss was made over my spending thirty-six hours in jail because I was trying to help black people, while black people trying to help black people spent months in jail with little or no notice taken of them. I began to feel that I, the "good" white man, was being used to discredit the black power movement by the notice that was taken in print of their opposition to me.

Little by little over the winter of 1966-67 I began to understand black power. The less I saw it as a personal attack upon me, the more I saw what these black people were driving at. Every time I heard an advocate of black power speak about the role of white people—"Don't come to the black community, work in the white community because, baby, that's where the trouble is."—I found myself questioning my role in the neighborhood where we lived.

In the end we decided to leave. Some people thought we were afraid.

BY HECTOR BLACK

We were not. We felt safe living in the black community.

As soon as people knew we were planning to leave they began to ask why. They said the organization would fold up without us. We saw how blind we had been to our neighbors' underlying attitudes: the idea that black people aren't able to work together and a deep-seated sense of inferiority based on the unstated premise that white is not only right, white is beautiful, whiteness is a goal.

We began to sense the terrible inner destruction white people have wrought through 400 years of treating black people as non-human "things" like furniture or cows—or if human, then inferior to white people in every way.

Black power is fighting this awful legacy of white racism. I have not heard its advocates say that black people are superior to white people—only that black is beautiful.

As I understand it black power advocates want equal treatment. Not on our terms, not as something given them out of the goodness of the white man's heart, but as a recognition of fact which does not demean one race as a receiver.

Every man has to find his own dignity and worth within himself; it can never be given by one man to another. The power aspect of black power belongs with this. Is it any different from what the Irish, Italians, and all other minority groups have done—organize in order to control their own destinies?

Yes, I am for black power. I see it as the last chance for white people to work out an honest relationship with black people based upon equality. I see it as the last chance for white people to share political and economic power with black people.

If black people now stand up and demand treatment as human beings, wanting no more handouts and no more dependence upon white people, we would do well to put away our fear.

For my part I am more afraid of feelings hidden than feelings expressed. I fear white racism, not black power. ◀



Boston's Do-

Operation Exodus, a three-year-old attempt at establishing a black power structure, is trying to make urban education responsive to children's needs.

WHEN LOUISE DAY HICKS ran for mayor in Boston last year she denied she was a racist. Racism, she said, is all that "dreadful southern segregationist Jim Crow business."

A March, 1968, survey shows that in Boston, contrary to the national norm of employment, the black community lists poor education second only to police practices among their grievances. Forty-seven of Boston's public schools were "racially imbalanced" when Mrs. Hicks was running for mayor. When a state law to correct racial imbalance in schools was being enacted, Mrs. Hicks fought it.

"I am alarmed to see the city's public education geared to bused children rather than bookmobiles," she said. A member of the Boston School Committee, and herself a former teacher, Mrs. Hicks embodies both the frustration and the racist feelings that led a group of black parents in Boston to begin their own educational program for their children.

When Mrs. Hicks told her audiences, "I think there's been too much appeasement of Negroes . . . what about the white workingman?" she was appealing to the Irish, Italian, Polish, and Lithuanian immigrants; they had pulled themselves out of the same ghettos Negroes now occupy. Why shouldn't black people do the same?

In the summer of 1965 the Boston School Committee refused to bus children from shabby, overcrowded, predominantly black schools to contiguous areas where better facilities were available. This decision was made despite the fact that they were then busing children under Boston's "open enrollment" policy but not crossing ethnic lines.

With those decisions came the resolve that the black parents of Roxbury and North Dorchester would do exactly what Louise Hicks' supporters had been telling them: do it themselves. They began Operation Exodus to bus their children to better schools.

The parents faced a complicated form of racism that is aptly described in *Death at an Early Age*, Jonathan Kozol's account of teaching in Boston's black public schools.

In the book, Mr. Kozol tells of the reading teacher who made the pronouncement, "Others may be pre-

it-yourself Dreamers

judiced; I know that I am not." On another occasion when Kozol offered to take some black children to a museum, the same woman objected: "With another sort of child perhaps. The kind of children we used to have. . . . Oh, we used to do beautiful work here. Not with these children. You'd take a chance with him? or her? You'd take a group like them to the museum?"

Mrs. Ellen Jackson and Mrs. Betty Johnson, who were working in a tutorial project at the time of the School Committee's decision, began contacting parents in the overcrowded ghetto schools of Boston. In mid-August they called a meeting of Roxbury and North Dorchester parents.

With 250 attending, the parents set up nightly meetings. None of the organized civil rights groups prompted these sessions—in fact, many civil rights leaders predicted they would fail.

The group considered possible responses to the School Committee's refusal to provide busing. Picketing and sit-ins had produced no action in two previous attempts, so they were discarded as being ineffective. A majority of the parents favored a "mass displacement" of school children plan.

Five-hundred parents met the next evening to discuss the "exodus" of children from the overcrowded schools. Mrs. Jackson said the name, Operation Exodus, was chosen with full knowledge of its biblical associations: "going out of the forgotten land into the land of promise."

"At 12:30 that night," she says, "we found ourselves with 250 children to bus and around 200 families committed to our program. We left the meeting and embarked on a wild recruitment program to round up transportation." By 4 A.M. the parents had seven buses. Less than four hours later 225 children left various parts of Blue Hill Avenue for seven schools in other parts of Boston.

The children were received with varying responses: some principals refused to admit them without transfer slips, others let them sit in on classes; the principal of one school was accused of outright racism; racial slurs were scrawled on one school, and another received a bomb threat.

Operation Exodus was originally envisioned to dramatize "the plight of Negro children in Boston who must attempt to learn in classes ranging from 37 to 41 pupils." If the black students could overcrowd enough schools, the parents reasoned, the School Committee would have to find a solution.

But two things changed that short-term goal. One,

the parents found that many classrooms had empty seats, and the children could easily be absorbed. And two, in Mrs. Jackson's words, "We met with such hostility, we decided we were going to stay."

They needed money; the busing program cost \$1,250 a week. The papers reported that it would fail. Mrs. Hicks said that cold weather would end the program, to which Ellen Jackson, with the spunk of the Boston Irish, replied, "We are prepared to continue busing forever if necessary."

The parents organized a series of "first-nighters." Odetta and other entertainers came for benefits. Some 1,075 Wellesley students gave up dinner one night and donated the cost of the meal. Much of the money came from within the black community from Mothers' Marches and from contribution boxes placed in local stores.

The Diocese of Massachusetts contributed \$1,000 to the busing fund, and the Episcopal City Mission Society of Boston gave \$1,500. Several thousand dollars were contributed by individual parishes and Episcopalians in Boston.

"Operation Exodus was administered by parents who volunteered eight, ten, and twelve hours a day, rising at 6 A.M. to get the buses rolling and meeting late in the evening to plan ways to keep the organization moving," Mrs. Johnson says.

Within a week of school opening junior-high-school students were added to the program. At the end of the year 465 children were being bused.

Continued on next page



Mrs. Ellen Jackson, who with another parent first began Operation Exodus, is now interested in making the Community School Board work as a communication between school administration and community. "We want to key in on the kinds of problems the kids are having in school," she says.

Boston's Do-it-yourself Dreamers

In April, 1966, Exodus had been in operation seven months when the School Committee rescinded its ban on busing and agreed to assume part of the responsibility. By removing the emotionalism surrounding busing and pushing for quality education, Exodus had not only gotten children bused, but they'd "won over" one member of the School Committee.

Exodus' goal, however, was far from won. Busing was not the answer—quality education was. Rundown classrooms, irrelevant textbooks, and frequent substitute teachers remained. Integration was not a goal, either. The School Committee had been as unresponsive to white poor parents' pleas as it had been to blacks'.

In December, 1966, Exodus opened permanent headquarters on Blue Hill Avenue and began an unsuccessful campaign for a reform slate on candidates for the School Committee. "Cultural Revivals" brought Georgia Representative Julian Bond, Fannie Lou Hamer of the Mississippi Democratic Party, and SNCC President Stokely Carmichael to the area to give children and their parents the black identity they lacked in their schools.

Exodus began tutorial projects, a youth committee, a psychological testing service, a research project, a referral service, an institute for teachers, and cultural enrichment programs.

The school emphasis remained, however: "There are fourteen school districts in Boston which have schools whose student population is predominantly Negro," Mrs. Jackson says. Last September Exodus called together parents of these districts to begin formation of the Community School Board. Sixty-five parents met regularly to organize. Their plans for the Community

School Board were in progress when funds ran low. Exodus appealed to the Episcopal Church and received \$15,004 in October, 1967.

Busing was the issue around which Exodus started, but other people who had not been part of Exodus joined the campaign for better schools. South Dorchester parents, many of them white, became interested in the Community School Board, a "shadow" institution of the School Committee.

In December, 1967, the School Board, cooperating with the New Urban League, successfully reversed a Boston School Committee decision on the name of an area school. Parents decided on a name for the school and went ahead and had a dedication ceremony; the School Committee was forced to accept this decision. The school was named the William Monroe Trotter School to honor a Boston journalist and civil rights advocate. The Trotter School is situated in the geographic center of the black community and will serve a black student population.

The Community School Board is determined that the bricks and mortar going into the William Monroe Trotter School will not be another wall between their kids and learning. "The music teacher—black or white—has to realize, to feel, to believe, that Otis Redding is as of much worth to black kids as Bach or Beethoven," Mr. Bryant Rollins, New Urban League associate director, says.

"If they're going to talk about chicken salad, then they better talk about chitlins.

"Black people need models that say, 'we can build our own institutions—we can build to be relevant to blacks,'" he says.


There are many battles to fight. "There are no black people in the construction gangs," Mr. Rollins says. "The Community School Board is going to start working this summer to get some black guys hired on the crews working there."

Mrs. Jackson says, "The crucial question is, in what way can the black community align the power resources the whites represent with the emerging sense of power, urgency, and drive that is coming today out of the black community?" The Community School Board in Boston is beginning to do this.

The adults and children who come in and out of the shabby but friendly and busy Exodus office on Blue Hill Avenue are creating a movement. "I don't think it's romantic or naïve to say the community has a basic faith and respect in Exodus," Rollins says.

As the Rev. Charles Glenn said in his evaluation of the Community School Board, "Some of the really significant aspects of the Community School Board are at the national level. A national coalition of such boards from major cities is in formation, and the Boston group has played an important part." Mr. Glenn visited the School Board for the General Convention Special Program, which will consider additional funding in the near future. ◀

The urban crisis reveals new and harsh dimensions each day. One of the clearest, most helpful sources of information we have ever seen is a report, *Business and the Urban Crisis*, published recently by McGraw-Hill publications. Single-copy cost of this report is 25 cents. We are pleased to announce, however, that McGraw-Hill has made available, for free distribution to readers of *The Episcopalian*, 10,000 copies of their report. For individuals, and for many parish groups now studying the Episcopal Church's Special Program emphasis on this crisis in American life, this concise, positive material should be required reading. If you would like an individual copy, or copies for use in your parish program, please send your requests to Urban Report, *The Episcopalian*, 1930 Chestnut Street, Philadelphia, Penna. 19103. First come, first served.



The March 3, 1968, program by the Public Broadcast Laboratory presented a response to the report of the President's Riot Commission. On the program Roscoe Lee Browne said, "The Commission talks about the communications gap between the people of the ghetto and the rest of America. Just how deep is it? To dramatize this gap, the program offered a test prepared by social worker Adrian Dove of Los Angeles to determine how well middle-class Americans, black and white, (commonly known in the ghetto as "honkeys") understand the special culture of the ghetto. Ten questions were selected from the original twenty-one. We print the ten here so our readers can test themselves.

Honkey Quiz

1. A "square" is a person who just isn't with it. In the Negro community the opposite of square is:

A. round; B. up; C. down; D. hip

2. The nickname, "Bird," or "Yardbird," refers to only one giant of jazz. He is:

A. Lester Young; B. Benny Goodman;
C. Charlie Parker; D. The Birdman of Alcatraz

3. When a black audience agrees with a speaker a common comeback is, "That's right, brother." Find another common response by completing this phrase: "Tell it . . .

A. as it is."; B. how it is."; C. like it is."; D. straight."

4. From Monte Carlo to Vegas to Harlem, throwing dice is as popular a sport as throwing the bull. If you throw the dice so that 7 shows on the top, what's on the bottom?

A. 7; B. "snake-eyes"; C. "box cars"; D. 11

5. Here's another saying that you can hear in the ghetto. If a man is called a "handkerchief head," he is . . .

A. a "cool cat."; B. a porter.; C. an "Uncle Tom."; D. a preacher.

6. Completing the following sentence will tell you one of the Negro community's familiar

phrases for how to get ahead. "You've got to get up early in the morning to . . .

A. catch worms."; B. be healthy, wealthy, and wise."; C. fool me."; D. be the first one on the street."

7. A famous Negro who dropped what he called his "slave name" is the jazz pianist, Ahmad Jamal. What was the former slave name of Ahmad Jamal?

A. Willie Lee Jackson; B. LeRoy Jones;
C. Fritz Jones; D. Andy Johnson

8. If a man is called a "blood," what is he? Is he . . .

A. a prizefighter?; B. Mexican-American?;
C. Negro?; D. American Indian?

9. Soul food is a popular staple of the ghetto. It consists of delicacies like hog maws, black-eyed peas, and chitterlings or chitlins. For best results how long do you cook chitlins?

A. fifteen minutes; B. twenty-four hours;
C. one week over a low flame; D. one hour.

10. There are some black people who say that "June 'teenth" (June 19, that is) should be a legal holiday. June 'teenth should be a legal holiday because that was the day on which . . .

A. Martin Luther King was born.; B. Booker T. Washington was born.; C. Lincoln freed the slaves.; D. Texas freed its slaves.

Answers on page 46.

Bishop Hines Fills New Key Posts In Executive Council

PRESIDING Bishop John E. Hines announced on March 26 his appointments to new key positions created by the restructuring of the Executive Council staff (*see THE EPISCOPALIAN, April issue*). The appointments have been approved by vote of the Council's elected members.

The Rt. Rev. Stephen F. Bayne, Jr., has been named Deputy for Program and continues as First Vice-President of Council.

As Director of the Overseas Department since 1964, Bishop Bayne was responsible for missionaries in nearly fifty dioceses around the world and cooperative projects in more than eighty on every continent. In 1960, after thirteen years as Bishop of Olympia, he became the Anglican Communion's first Executive Officer and at the same time served as Bishop-in-Charge of the American Churches in Europe.

The Rev. Thomas W. Gibbs will be Assistant to the Deputy for Program. Father Gibbs has worked with Bishop Bayne for the past year as Program and Planning Coordinator in the Overseas Department. He came from the Department of Christian Education where he held a special assignment for overseas Christian education.

The Rt. Rev. J. Brooke Mosley, Jr., Bishop of Delaware, will be the Deputy for Overseas Relations. Bishop Mosley has resigned his see contingent upon the necessary acceptances from the House of Bishops. With Bishop Hines he will represent the Episcopal Church at the World Council meeting at Uppsala, Sweden,

in July. He is a member of the World Council of Churches' Committee on Church and Society and was a delegate to the Council's Assembly in

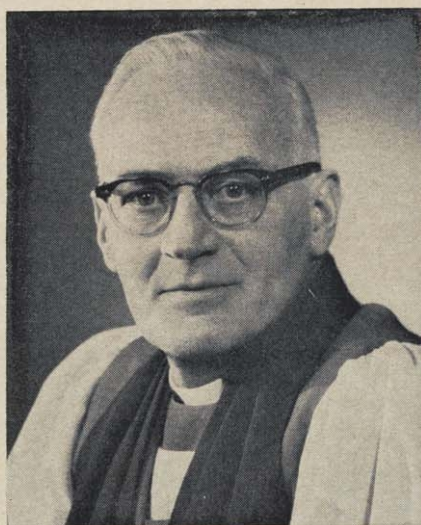
New Delhi, India, in 1961.

Warren H. Turner, Jr., currently Second Vice-President of Executive Council, was named Vice-President (Administration). Mr. Turner represents the Episcopal Church on the General Board of the National Council of Churches and was elected Executive Assistant to the Presiding Bishop and Vice-President of Executive Council in 1959.

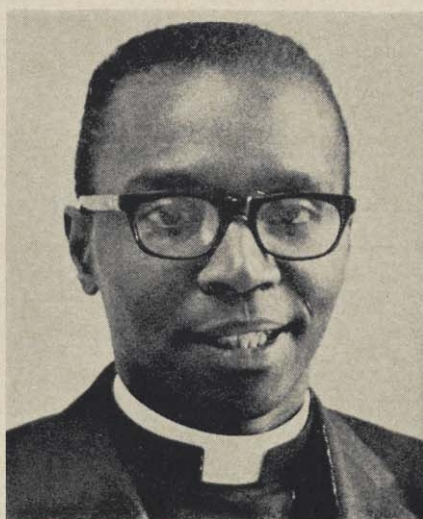
The other new appointments are: Mrs. Robert N. Rodenmayer, Director of the unit for Professional Leadership Development; Mrs. Robert M. Webb, Director of the unit for Experimental and Specialized Services; Mr. Walker Taylor, Jr., Director of the unit for Diocesan Services; Mr. Leon E. Modeste, Director of the Special Program unit which is responsible for carrying out General Convention's Program on the Crisis in American Life, established in Seattle last November.

These persons constitute the new Staff Program Group. The Director of the Department of Finance, Mr. Lindley M. Franklin, Jr., and the Director of the Department of Communication, Mr. William G. Moore, will serve as advisors.

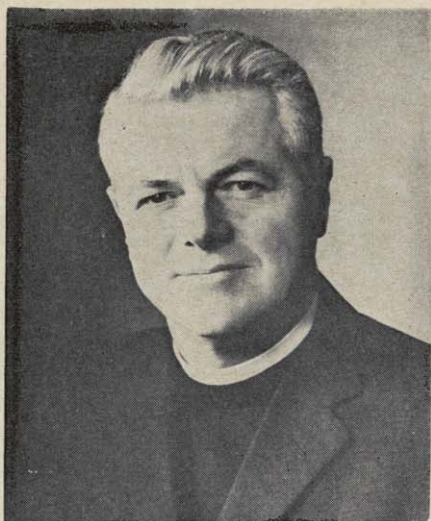
This group, headed by Bishop Bayne, will be responsible to the Presiding Bishop and the Executive Council for central planning, decision making, coordinating, and carrying out the Church's General Program. It will operate within the framework of policies and directives laid down by General Convention and Executive Council. The Staff Program Group began meeting April 11. ◀



Bishop Stephen F. Bayne, Jr.



The Rev. Thomas W. Gibbs, III



The Rt. Rev. J. Brooke Mosley, Jr., Chairman of the Board of Trustees of the Church Pension Fund, former Chairman of the Joint Commission on Ecumenical Relations, and author, has been Bishop of Delaware for 13 years. He was graduated from the Episcopal Theological School in Cambridge, Massachusetts, in 1940.



Mr. Warren H. Turner, Jr., is a charter member of the Board of Directors of the Church Executive Development Board, Vice-Chairman of the Board of Seabury Press, and a vestryman of Trinity Parish, New York City. In 1965 he received the Philander Chase medal for his distinguished service to the Episcopal Church.



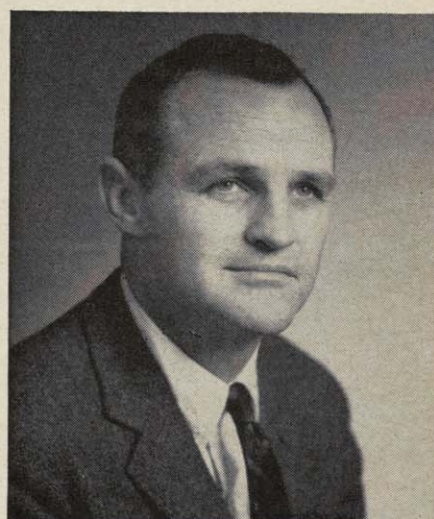
Mrs. Robert N. Rodenmayer has been on the Executive Council staff since 1962 as Associate Secretary of the Division of Christian Ministries of the Home Department. She received her BD degree from Union Theological Seminary and was Professor of Christian Education at St. Margaret's House in Berkeley, California.



Mrs. Robert M. Webb, Acting Director of the Department of Christian Social Relations, had been on the Executive Council staff since 1947. She has been a leader in programs of world relief and refugee resettlement and was Executive Secretary of the Department of Christian Social Relations, Diocese of Long Island.



Mr. Leon E. Modeste, Acting Director of the Special Program since last Fall, is a member of the New York City Council Against Poverty and is active in community organization in his native Bedford-Stuyvesant, Brooklyn. Mr. Modeste received his master's degree in social work from Columbia University, New York.



Mr. Walker Taylor, Jr., is an elected member of Executive Council and Secretary to the Mutual Responsibility Commission, which he served as Executive Officer from 1965 to 1967. Mr. Taylor was a deputy from East Carolina to the last three General Conventions and a delegate to the Anglican Congress in Toronto, Canada.



Help your parish grow

With falling membership a fact in three major denominations in the U.S., and the Episcopal Church growing slower than the nation's population, it's high time we turned our attention to why this is so, and what we can do about it.

ASK AN OLD AND faithful member of any parish, large or small, in any part of the country, and he will almost invariably assure you that it is . . . almost like a family. And indeed it is, to him.

As an old parishioner, he has known many members of the congregation for many years. Several are probably his neighbors, professional associates, or golf friends. Some may be relatives or descendants. In very small congregations where there has been little church growth for many years, it is not unusual to find that a large percentage of the people are tied to each other by blood or marriage.

Naturally the church is like a family to them—it *is* their family.

The point is this: precisely the friendliness and family feeling of those inside the parish appear as aloofness and exclusiveness to those outside the parish. Look at such a parish through the eyes of a newcomer or inquirer.

Everyone else knows each other by their first names, but he doesn't even know their last names. Everyone else knows each other's children, but perhaps the newcomer has no children, or if he has, they too are strangers.

After the service a group of people stand beside the road talking about some business, sports, or social gathering at which the newcomer had not been present. It is totally impossible for a stranger to feel anything except utterly ill-at-ease in this kind of friendly atmosphere.

It is not surprising that the only newcomers who come, and continue to come, to a typical American church today are people who either already

have, or immediately discover, some personal, professional, recreational, or cultural link with one or more members of the congregation, or who have children who are acceptable to the Sunday school, or who (in the case of younger people) are sufficiently like everyone else in appearance, speech, and manner to merit immediate social invitations.

This may sound like a terrible judgment on our parishes. In a negative sense it may be. But in a positive sense this tells us that the web of associations, relationships, and connections with which most of our lives are enmeshed provides the wires by which, in the providence of God, a vital contact with the Church may be begun.

The minority of lonely people, who are not surrounded by family, professional, or recreational associations, would usually welcome the creation of such links. In short, it is the extremely miscellaneous and varied

pattern of relationships with people in the secular world which offers the stepping stones on which the newcomer can enter.

The study of church growth indicates that people often join churches for reasons which seem inadequate, disappointing, or even quite unacceptable to well-trained and well-informed believers.

If a pastor has worked hard to deliver intelligent sermons, to circulate good religious books, and to schedule well-planned courses of adult education, it is naturally disheartening to learn that a well-educated and mature couple has been attracted to his church (rather than some other) because they like the sound of the bells better, or because their son likes to play basketball in the parish house, or because the father admires the business acumen of one of the older members.

Such reasons would indeed be outrageous for people who had the pastor's background and theological training. *But the newcomers have not had this background or training.*

To people who have never experienced the reality of Christian faith and practice, superficial reasons may be the only reasons which could be meaningful at this point in their lives. God can use small and trivial things. People who are attracted by poor reasons may later be nurtured and challenged by better things.

The woman who loves the bells may prove to be a sensitive musician who later makes an exceptional contribution to the [musical] life of the parish. The boy who likes basketball may later, by his fair play and fine sportsmanship, become a respected witness to the Christian faith in his college class. The serious businessman may later give many valuable hours of his time to unraveling the finances of a badly administered Church hospital.

... The best evangelists may be the newcomers themselves. Those who have just joined a church know why they joined, and they can state their reasons to others who share their own backgrounds and hold the

same values. Those who have just joined, furthermore, are still fully and actively in touch with those outside.

A convert will often be asked by his friends and relatives why he took this step, and he will have the opportunity to tell them. . . . As he becomes more fully assimilated by his church, he himself will probably prefer to talk about religion with those who share his faith, and so his channels of evangelistic communication gradually wither away.

TODAY

*324,000 babies will be born;
10,000 persons will die of starvation;*

*123,000 will die of other causes.
By midnight, therefore, world
population will have increased by
190,000 people.*

*Total increase, baptized persons,
Episcopal Church, 1966:
minus 6,503.*

The woman who loved the bells will learn that Christian doctrine attaches little value to them, and she will become too self-conscious and embarrassed to ask her musician friends to come simply to enjoy them.

The basketball player, when he is instructed for confirmation, will be solemnly informed that athletic interest is no proper basis for Christian faith. (He may also be told not to invite friends to play in the church's gym during unauthorized hours.)

The businessman father may discover that the old member whom he had admired opposes many constructive steps in the parish. And so their naïve enthusiasm for the church is replaced by a faith erected on better foundations.

To some extent, this is as it should be. Meanwhile, however, this family will have lost the desire and capacity to attract unevangelized and less-

informed friends to follow them over the path they took.

In religious circles it is commonly assumed that only the experienced and well-trained layman should be encouraged, or even permitted, to be an active evangelist. Only the layman of long standing who has acquired an . . . orthodox outlook and who presents the Church in terms which the Church itself favors is really trusted.

The study of church growth indicates that this is a . . . dubious approach. It is precisely those who are young in the faith, who have not assimilated the characteristic attitudes and outlooks of the church member, who are best able to present Christianity in meaningful terms to their peers.

If the Church wishes to grow, it must believe its own message enough to trust its people. Lay action in the past has been thought of as activity by a few chosen laymen working under clerical supervision. Effective evangelism is not likely to take place on those terms. (In any case, who wishes to join a church in which everything has to be done under supervision?)

Lay action must be something which a large number of laymen do in the way in which they themselves discover they can do it best. It remains as the sacred responsibility of the pastor to stimulate them at the outset, to encourage them in the continuation, and at the end to show them that their action has value only insofar as both their successes and their failures can be offered up to God, through Jesus Christ, in the fellowship of His life-giving Spirit.

But ye are a chosen generation, a royal priesthood, an holy nation, a special people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

I Peter 2:9

These words were not addressed merely to ordained clergy, but to ordinary baptized men and women living in the world of their day.

The big green light in Dayton

THE GO-AHEAD for drafting a plan of union for ten American Churches with 25.5 million members was given March 27 by the Consultation on Church Union (COCU).

Acting without a dissenting vote, the ninety delegates at the Consultation's seventh annual meeting in Dayton, Ohio, told its executive committee to appoint their commission to prepare the plan for next year's meeting in Atlanta, if possible, and in no case later than 1970.

In other actions during the four-day meeting, March 25-28, the Consultation's delegates:

- Refined and revised working papers on (1) uniting of memberships, (2) uniting of ministries, and (3) structure in the proposed united Church;
- Set up a new central secretariat and information office for the Consultation, to be located near New York City, with an annual program budget of \$80,000 for 1969;
- Voted to add one new member who must be under 28 years of age to each denomination's delegation for next year, enlarging each from nine to ten persons;
- Congratulated two of its member denominations, The Methodist Church and the Evangelical United

Brethren Church, who entered an act of union on April 23 in Dallas, Texas, to become the 11.1-million-member United Methodist Church;

- Received a report on the proposed structure of a Provisional Assembly which would replace the national governing bodies of the uniting Churches and voted for equal rather than proportional representation of the denominations.
- Took part in the first public use of a new liturgy for the Lord's Supper, drawn up jointly by representatives of the ten denominations and containing a new text of the Lord's Prayer.
- Elected Methodist Bishop James K. Mathews of Boston as the new chairman of the Consultation for a two-year term, succeeding the United Church of Christ's the Rev. David G. Colwell of Seattle, Washington.

The decision to begin drafting a plan of union came in response to a growing sense of urgency on the part of the delegates. Prior to the opening of the Consultation, no one expected the discussions would move so far.

"We do not have all the time in the world, and there is no turning back

now," Bishop Mathews told the delegates, forty-six observer-consultants and twenty-two observers, as the annual meeting closed.

The Plan of Union Commission will be appointed by the executive committee of COCU as soon as possible, Bishop Mathews said. It will include at least one representative from each of the ten denominations. The Commission will appoint sub-committees to work in specialized areas.

The Consultation's "Principles" document on faith, worship, sacraments, and ministry, worked out at earlier sessions, and some suggestions on united ministries, memberships, and structure, received by the delegates in Dayton, will provide the base for the plan.

Among other things, the structure recommendations include a Provisional Assembly, replacing the national governing bodies of the uniting Churches, and a Provisional Council, elected by the Assembly to exercise its powers between sessions.

The liveliest debate of the sessions came on whether representation on the Provisional Assembly should be an equal number of delegates from each denomination or on a sliding scale according to size of membership. Consultation leaders said the 38 to 37 vote in favor of equal representation was far from conclusive. The com-

In the most ambitious national ecumenical effort so far, the ten Churches of the Consultation on Church Union have voted to prepare the first draft of a plan of union by 1970.



New COCU chairman is Methodist Bishop James K. Mathews (left) of Boston. Part of the Episcopal delegation (below) stands to applaud outgoing chairman, Dr. David Colwell. They are (left to right) Prof. Mollegen, Miss Micks, Bishop Cole, Mr. Traynham, Prof. Vogel (an alternate), Prof. Wolf, Prof. Shipman, and Bishop Gibson who was COCU's first chairman.



New COCU appointees (above), Bishop Ned Cole, Jr., Coadjutor of Central New York, and the Rev. Warner R. Traynham of St. Cyprian's Church, Roxbury, Massachusetts, talk over a point as Dr. Arthur A. Vogel (left) of Nashotah House, Nashotah, Wisconsin, ploughs through more documents.



Australian observer-delegate, the Rev. Norman J. Young (above left), says his fellow Methodists and Aussie Presbyterians and Congregationalists are formally committed to seek union. Veteran Anglican observer from Canada, the Rev. Canon Ralph R. Latimer (above center), says unless high-level unity talks get moving, young people aren't going to wait for them. The Rev. Hans J. Greifenhagen (above right), an Evangelical churchman from Hessen, Germany, says youth in his homeland want an end to pretense and more honesty among Christians. Miss Marianne H. Micks (left) is a writer-theologian and first woman to serve in the Episcopal delegation to COCU.

The big green light in Dayton

mittee drafting the proposed plan of union is expected to consider the issue further.

The delegates reaffirmed their willingness to include the historic episcopate (office of bishop, "constitutionally defined") in the structure. Church members and ministers in the present ten denominations will continue as members and ministers in the proposed united Church.

Methodist Bishop Mathews, as Consultation chairman, succeeds the Rev. Dr. David G. Colwell of Seattle, a United Church of Christ minister who has served for the past two years. Bishop Mathews has been vice-chairman.

The Rev. Dr. George Beazley, Jr., of Indianapolis, chief ecumenical officer of the Christian Churches (Disciples of Christ), succeeds Bishop Mathews as vice-chairman. The Rev. Charles S. Spivey, Jr., of New York, a member of the African Methodist Episcopal Church, was elected secretary.

The decision to require a person 28 years of age or younger in each delegation will raise denominational representation to ten members. The young delegates will be assigned to work groups as soon as they are named.

All nine members of the Episcopal delegation, including four new consultants designated by the Episcopal Church's Joint Commission on Ecumenical Relations, took a spirited part in the proceedings. New are the Rt. Rev. Ned Cole, Jr., Bishop Coadjutor of Central New York; Miss Marianne H. Micks, Dean of Western College for Women, Oxford, Ohio; the Rev. Warner R. Traynham, rector of St. Cyprian's Church, Roxbury, Massachusetts; and Dr. George A. Shipman, Professor of Business Administration, The University of Washington, Seattle.

Veteran members of the delegation

include: the Rt. Rev. Robert F. Gibson, Bishop of Virginia and delegation chairman; the Rt. Rev. G. Francis Burrill, Bishop of Chicago; Dr. Peter Day, Ecumenical Officer of the Episcopal Church; the Rev. Dr. A. T.

WHAT IS COCU?

The Consultation on Church Union was formed seven years ago as a result of a proposal to establish a united Church, "truly catholic, truly evangelical, and truly reformed." The proposal was made in a sermon preached by the Rev. Dr. Eugene Carson Blake in San Francisco in December, 1960. Dr. Blake, then stated clerk of the United Presbyterian Church, is now general secretary of the World Council of Churches.

Four Churches sent representatives to the first Consultation meeting in 1962: Episcopal, Methodist, United Presbyterian, and United Church of Christ.

Since then the following have become participants: African Methodist Episcopal, African Methodist Episcopal Zion, Disciples of Christ, Christian Methodist Episcopal, Evangelical United Brethren, and Presbyterian, U.S., Churches.

Mollegen, Professor, Virginia Theological Seminary; and the Rev. Dr. William J. Wolf, Professor, Episcopal Theological School.

A new full-time executive secretary for the Consultation will be named as soon as possible. The Rev. Dr. George L. Hunt of Fanwood, New Jersey, who has been serving as a part-time executive, has resigned his post effective December 31, 1968.

The new order of service for the Lord's Supper used by the Consultation was worked out over the past three years by a commission of representatives of the ten denominations and observer-consultants from other Churches not in the Consultation.

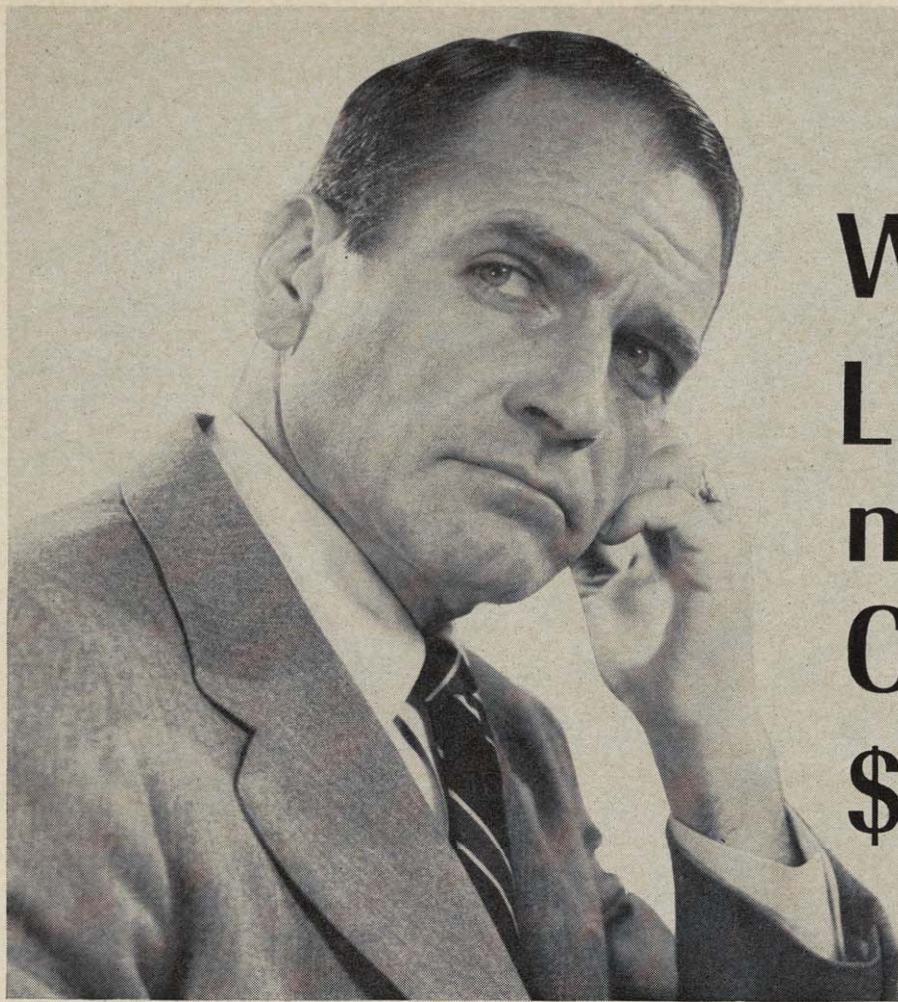
The Rev. Dr. Paul A. Washburn of Dayton, chief ecumenical officer of the Evangelical United Brethren Church and a chairman of the commission that prepared the service, said it is "not to be considered in any way as a definitive liturgy and certainly not one that will be imposed upon the uniting Churches as a condition of their reunion." The service, one of a number the Consultation hopes to develop, follows the general outline of the new trial liturgy of the Episcopal Church but uses more contemporary language.

The Rev. Dr. Kenneth G. Neigh, general secretary of the United Presbyterian Board of National Missions, reported to Consultation delegates that numerous cooperative mission ventures are developing in ways which "testify to a new and prevalent ecumenical mood." They show "a decreasing emphasis . . . on purely denominational values and an increasing emphasis on . . . ecumenical mission."

Observer-consultants at the Dayton sessions represented twenty other Churches in this country and abroad, including Roman Catholic, Orthodox, Lutheran, and Baptist Churches and the Society of Friends. Observers were present for the first time from the Cumberland Presbyterian Church and the Lutheran Council of the United States of America.

The 1969 session will be held March 17-20 in Atlanta, with the African Methodist Episcopal Church, the Christian Methodist Episcopal Church, and the Presbyterian Church in the U.S. as hosts.

—EDWARD T. DELL, JR.



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range to have it paid within a specified number of years if you are still living.

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BY THEODORE A. GILL

Brass Tack Time at Uppsala

BY RIGHTS it was Africa's turn. Circling its slow way through the continents—General Assemblies sit only every six or seven years—the World Council of Churches has now met in Amsterdam, Evanston, and New Delhi. Some African city was the obvious next.

But not in 1968. The possibility of the sort of turmoil which could be the main business of this General Assembly makes it impossible to plan far ahead for a large and complex conference in any African city. Too bad; where else could the glory and agony of a phrase like "All Things New"—this year's World Council theme—be shoved more agitatingly, more abrasively on a regularly too solemn assembly?

But if not Africa, why, oh why Uppsala, Sweden? Development promises to be the major consideration before the Assembly. If we can't consider that in a developing country, must we then hie ourselves to the most evenly developed country in the world?

Surely there is on this earth a hospitable city and society that only half has it made? Or is there? Is there any place that is even half way to where it ought to be? There are several kinds of development, it is clear by now, though technological and physical development are *the* problems before the Assembly.

But advanced standing in one kind of development can mean low grades in another. And Christians are among

those who cannot admit that this is a necessary correlation. Man's successful dominion over the stuff of the world, its fruitfulness and its multiplication, must not always entail impoverishment of his spirit.

Sweden has certainly made as game and graceful a try as any country to balance the quantity of its physical advantages with the quality of its common life and has outstripped most in the result. Education is universal and free, students well taken care of with

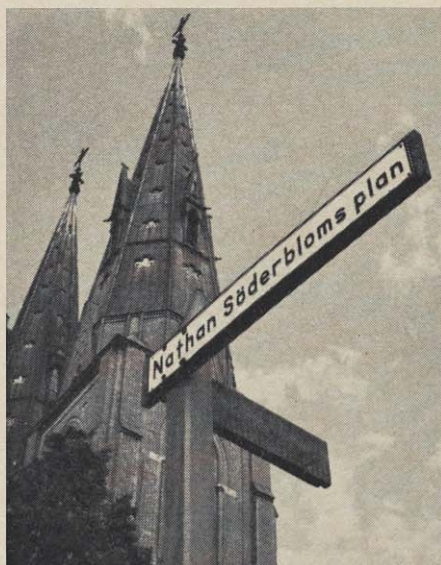
stipends and housing, the curriculum strong on the humanities, teachers honored and well paid. The arts have a vigorous life. The opera seems always busy. There are orchestras and chamber ensembles and libraries and parks and pools and stadia and beaches and hunting reserves. Architecture is striking; design is superb. The State Church has official encouragement; other Churches have their freedom.

The only nation which in all the world comes closest to the World Council of Churches' description of "the responsible society" is full of the very development problems given far too little attention in the WCC's twenty years.

Among all the things new, such threats to the human spirit and to the quality of the common life are not new. What may be new at Uppsala is the World Council's more pointed attention to those threats and a brand new address to them.

The WCC need never apologize, of course, for its concentration on politics and economics: what two sectors have more to do with the maintenance of any life about whose quality we can worry? How better could the WCC redress the idealistic, moralistic imbalance which always threatens the Church's approach to the world?

But now the WCC must recognize that it has more than just noticed all the other questions about all the other kinds of development. At Uppsala the WCC will have reports on the promise



**Two thousand Christian
leaders from six continents
get together in Sweden
this summer. Will it
make any difference?**

An Interchurch Feature, prepared for *Presbyterian Life*, *Church and Home*, *The Episcopalian*, *The Lutheran*, *Together*, *United Church Herald*, and the *United Church Observer*.

and the threat in the mass media and on the spread of personality-shaping, value-assigning, future-forming public education. The Assembly's discussion of the Christian's "style of life" may well spill out of the terms prepared for it into broader consideration of the whole cut of a Christian's presence, personal as well as public.

But what about that other, more easily identified development issue, the development of resources, abilities, machinery in countries where not just the quality of life but life itself is threatened? There in the fatness of Uppsala, how will an assembly get the hunger and defiance and despair of the developing nations? The world is now far into that UN Decade of Development which *Newsweek* magazine has called "an unmitigated disaster so far."

With 200,000 more hungry people born every day, the developing countries' food shortage will zoom from this year's 16,000,000 tons to 45,000,000 tons by the time the WCC General Assembly sits again. At present rates of development, countries with a per capita annual income of \$100 at Uppsala time will have added by next Assembly a measly \$7 per person for seven long years of labor.

Maybe the very lushness of Uppsala will set this bony crisis in higher relief. Maybe somebody there can force us to stare into the terrible, hollow face of this failure. Just being in Africa wouldn't necessarily show it more clearly.

If only one thing really new were accomplished at Uppsala, everything else would get its best chance at renewal. That one thing would be a firm clearing out of all the fine phrases and fancy speeches. Brass tacks; that is what the WCC has to get down to, and the Uppsala Assembly will even be late for that.

Crispness, edge; that is what the delegates ought to be after. In connection with the problems of the developing countries, for instance, there are some facts to be established.

The facts are being developed everywhere: governments, universities, foundations.

Then there is education. The sociological facts and their moral implications have to get through to voters, opinion makers, deciders. Here, if they knew what and how to do it, the Churches could be ahead of most institutions. For the Churches still do have people, and, mostly, the people concerned. But how to get the people in the back pews to see what is so clear up front? That is where more time and money and personnel ought to be put.

Does the WCC really have to go on trying to prove this to the leaders of its constituent Churches? Are we doomed in our social concern to the same pointless whirl our preaching has long been in: convinced Christians convincing convinced Christians? Or is it the part of responsibility to reason together in Uppsala and in Geneva more on how you get through to the unconvinced Christians?

And there are strategies to be devised, with Roman Catholics of course, and with everybody else who is coming to the rescue. Informed churches must somehow be brought to a fine bead and triggered.

This whole business of WCC sharpness in focus and enterprise has implications for everything the WCC does at Uppsala and after and for the very character and standing of the WCC itself.

There is a new general secretary, Dr. Eugene Carson Blake, who is savvy organizationally and who sometimes quotes approvingly a football coach who wearied of "moral victories" and wanted finally "really to win a game or two." A new Central Committee will be elected at Uppsala, surely with more youth and fewer honored veterans.

Somehow a fairer lay representation in the General Assembly must be contrived; by some means more men-of-the-world must bring in their knowledge and their expertise. It is not unthinkable that a whole new staff

philosophy be evolved, aiming at a minimal, maybe even skeletal core of permanent secretaries, with new work being done by specially funded, ad hoc committees of experts, professionals, technicians.

So much about the Fourth Assembly, and no word about the classic ecumenical issues? That is right—and that suggests the hard-fact priorities. "All things new" would be a joke if it meant only another tired go at the traditional, talked-out topics.

But they will come up. The "basis" for membership in WCC will probably not be challenged this time.

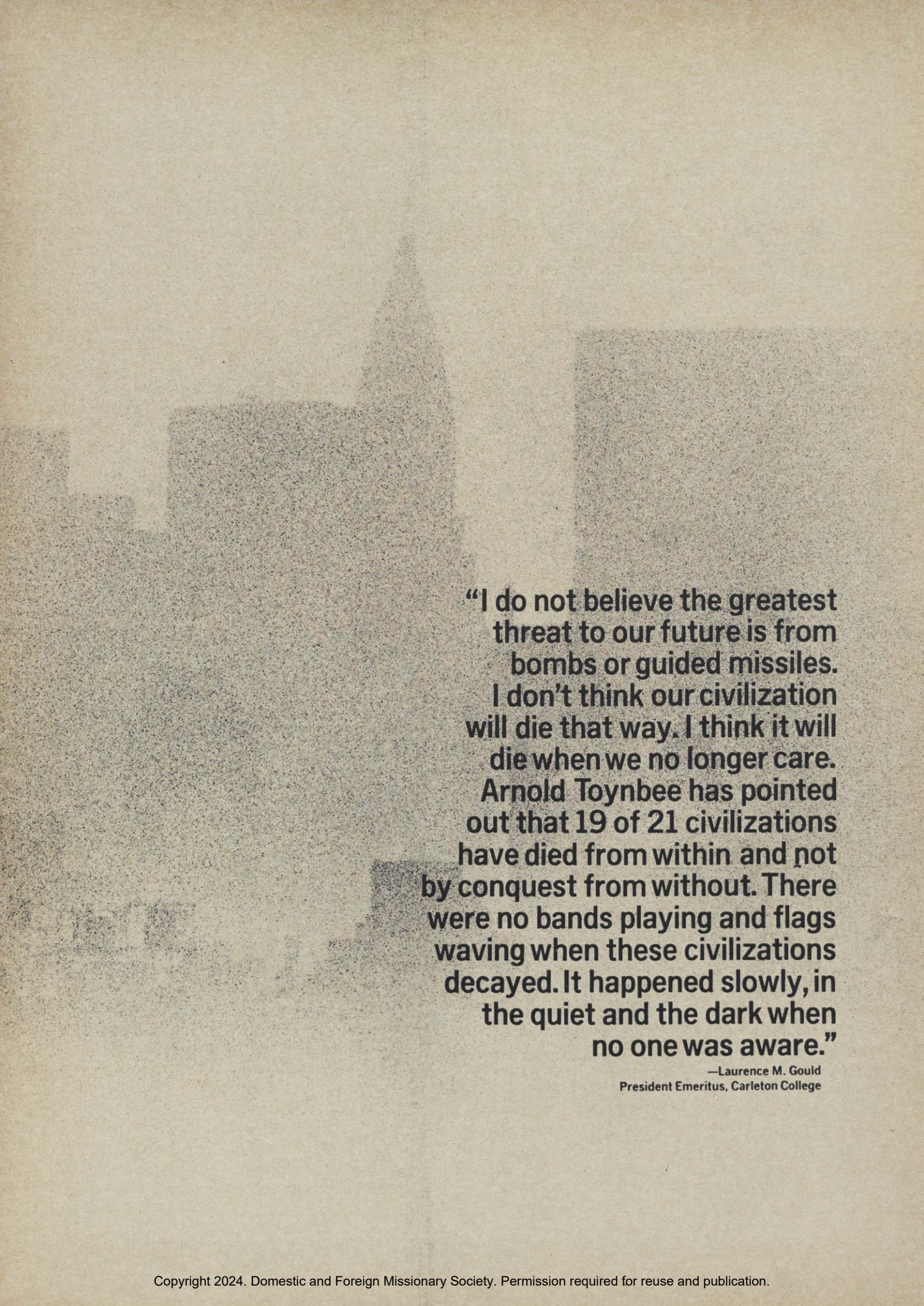
The issues of unity, the sacraments, the ministry will all get another going over. One whole section will return to that sodden field. But there may be some surprises even there. The prepared materials, though polite, sound with more impatience now than on some earlier occasions.

By defiance or subterfuge the Last Supper is being celebrated *now* by otherwise separated young Christians who take doctrine more humbly and the sacrament more seriously than their prickly fathers, finding the meal important in itself and not reserving it to be an elegant seal put on the apparently more important verbal agreements finally reached.

None of the Uppsala problems is really new, after all. Threats to the quality of the common life are not new. The theological issues are not new. But what makes it all new is the tempo, the pounding acceleration in every department.

It is all a testing. The WCC will be taking a reading on what it has meant to put twenty years into talk about encounter, listening, affirming, staying together, and growing together.

Is ecumenics simply an agreement on each party's part to wait till all the others do it his way, or is it a movement which brings us all to dote on variety as fervently as we despise division? July 4-19 is another put-up or shut-up time for the World Council; old Uppsala is the new come-across town. ◀



"I do not believe the greatest threat to our future is from bombs or guided missiles. I don't think our civilization will die that way. I think it will die when we no longer care. Arnold Toynbee has pointed out that 19 of 21 civilizations have died from within and not by conquest from without. There were no bands playing and flags waving when these civilizations decayed. It happened slowly, in the quiet and the dark when no one was aware."

**—Laurence M. Gould
President Emeritus, Carleton College**

**Could this happen to us?
To our families? To our
way of life? Could this
happen to America the beautiful?**

Well, look around. You can see signs of it this very moment in every major city in this country. You can see it in the slums, in the jobless, in the crime rate. In our polluted air, in our foul rivers and harbors and lakes. You can see it in our roads strangled with traffic.

You know the problems confronting our cities. Now we must all do something about it. While there is still time. Before our cities become unfit places in which to live.

**Why are the life insurance
companies so concerned?**

Our business involves people. Our service is security for their future. Unless the problems of our cities can be solved, we are dismayed at the prospect of greater personal tragedy and at the economic consequences.

The alarm has already been sounded. By the President of the United States. By concerned people all over America. America's life insurance companies—so long a part of the American scene and quite probably of your own life—are adding their voices to a call for action. We hope that call can help persuade men of good will, as businessmen and as private individuals, to act and act now.

Concerted action *now* can be effective. For the very cities that are suffering most have at their command human and economic resources unmatched anywhere else in this world. Now it is up to all of us to see to it that these resources are put to constructive use.

**What can business and
industry do?**

The job of rehabilitating our cities, of making them fit for all to live in, must rest primarily with government. But it's a job too big for government alone.

It's everybody's problem. Business, labor, private citizens. Negro and white alike.

So everyone is needed to solve it. Help is needed in building and improving housing, creating job-training centers, re-evaluating hiring practices, participating in community programs of health and education.

Here are some efforts already under way:

As a start, Detroit auto companies have hired some 30,000 ghetto residents.

As a start, Aerojet-General Corporation bought an abandoned plant in Watts, staffed it with 430 unskilled employees and secured a 2.5 million-dollar Defense Department contract.

As a start, United States Gypsum Company has rehabilitated 12 slum tenements (250 units) in Harlem and is now engaged in other projects in Chicago and Cleveland.

The Avco Economic Systems Corporation recently opened a printing plant in Roxbury, Massachusetts, with 69 employees. The operation marks the beginning of a training and permanent-employment program for an eventual 232 hard-core unemployed.

The Fairchild Hiller Corporation, working with the Model Inner City Community Organization, is establishing a wood products plant in Washington D.C. that will eventually be community-owned, with newly employed slum residents sharing in profits.

A group of life insurance companies has made a commitment to invest 1 billion dollars for housing and jobs in slum areas. More than one-third of this has already been earmarked for specific projects.

Many other businesses throughout the country are taking up this call to action. But it's only a beginning. To make a truly effective beginning all businesses and industries must help. For the cost will be huge.

**What can the individual
citizen do?**

First, the private citizen must educate himself to the dimensions of the problem. By reading. By listening to what his

own civic leaders have to say. By pondering what responsible broadcast and newspaper leadership recommends.

He can take a further step in joining citizens' organizations, working with local educational and planning boards, and lending his support to community efforts to lick the problem.

And there are things he can do personally.

As a start, interested groups are working in cooperation with local labor unions in helping young ghetto residents of Newark, Cleveland, Buffalo and Brooklyn to enter the building and construction trades. By recruiting, screening, counseling and tutoring, they have already helped 250 men from the Brooklyn area alone to gain union membership.

As a start, a former auto worker has formed a committee which will soon have Watts citizens farming some 30 acres for themselves for profit.

As a start, individuals, local businessmen, and corporations in St. Louis have contributed over \$150,000 to a neighborhood organization to rehabilitate slum dwellings and make possible resident ownership.

It's up to all of us.

Our cities have now become one of the greatest challenges facing this country. We feel America has the means to face this challenge and win.

What about you? Whether you are moved to act out of compassion or self-interest, do act. For whoever you are, whatever you do, you, in your own way, can help. And you can begin today.

For suggestions about kinds of constructive action you, your business, religious, social, or civic organization can take, send for the free booklet, "Whose Crisis? . . . Yours."

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On behalf of the Life Insurance Companies in America

Follow twelve-year-old Phuoc through his first two weeks of nights and days in South Vietnam's capital, searching for his own small place.

Saigon Shoeshine Boy



Phuoc, like others in the undiminishing world of refugees, buys a bit of food from a street vendor whenever he has some money.

PHUOC DRIFTED into Saigon from somewhere "out there," as he termed it, sweeping the horizon with the small hand of a twelve-year-old. He came with nothing more than his shorts, a shirt, and a pair of cheap sandals. If he decides to leave he will go with less.

Like the thousands of children who now have no home other than the streets, Phuoc has become a faceless, darting, ever-present but never-acknowledged nonentity in Saigon. He is like the banana leaves used for wrapping food—discarded, greasy, and moldering on the sidewalks of the capital; always there but ignored until the foot slips suddenly and brings a curl of revulsion to the lips.

Phuoc is a cipher on the statistical abstracts. He is one of the capital city's 70,000 children the Mayor of Saigon acknowledges are not going to school. He is one of South Vietnam's one, two, three, or four million refugees, depending on whose figures you use. He is one of the some thirty children who play, eat, work, sleep, urinate, bathe, steal, beg, and cry within the shadow of the Saigon City Hall, the American Information Services office, and the building housing the Associated Press. Since he is already accounted for statistically, he is un-needed and unwanted. But he remains.

Just or unjust, war is the heritage

Text continued on page 32



On his first night in Saigon, Phuoc found an "older" refugee who allowed him to use his shoeshining equipment to earn a few coins for food. Phuoc's right arm is nearly lost in a blur of speed.

Once the initial barrier between a newcomer to the streets and the "old timers" is broken, the young refugees (right) cluster together for companionship.



BY D. E. RONK

MAY, 1968

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SAIGON SHOESHINE BOY

of Phuoc and the legions of Phuocs roaming the cities of Vietnam. War, like what has happened to Phuoc's identity, has become merely something which is happening "out there" to "those people." There is no great difference between the shadows passing Phuoc, who see *him* only as a shadow, and the drooping flares across the river, the lonely, distant drone of airplanes, the hollow whunk, whunk, whunk of bombs detonating, or the press reports of armies sweeping through paddy lands. It is "out there" and has no meaning.

The bombs, the guns, the armies drive the refugees like so many frightened and aimless cattle before the switches of herdboys, and the bindings to home and land are broken. The rhythm of rice planting and harvesting is shattered, the family scatters, and authority and safety disappear. The paddies lie fallow.

Alone and hungry in the city, Phuoc needs money to live, perhaps more than he has ever handled in his twelve years. And like the legions before him and those who will follow him, he finds the most readily available source is the foreigners.

It isn't easy. Those who have come before have claimed this territory and formed themselves into a gang to preside over their claim. They are not easily persuaded to spread their meager earnings thinner, and they will not

D. E. Ronk's story about Phuoc, only one of the world's small refugees, comes from first-hand knowledge of Saigon. Don Ronk spent two years in South Vietnam with the International Voluntary Services. He is currently with the Collegiate Press Service and the Vietnam Education Project of the Methodist Church's Division of Peace and World Order.



For a small boy from the vast "out there," Saigon is a bewildering place.

allow an interloper failing to offer up the proper amenities to make his home here.

Phuoc finds his sponsor the first evening, a chubby, smiling boy with a cleft palate. The rapid, fitful, and sometimes painful period of social absorption begins.

Someone steals his sandals the first night as he sleeps among the American garbage cans. His shirt is ripped beyond repair the next morning in a scuffle with one of the bigger boys, and a small but bloody cut is opened on his scalp sometime later. By afternoon of that second day, however, he begins to share his sponsor's shoe-shine box, and the pay.

After two weeks Phuoc is no longer easily recognizable as the boy from "out there." Though still a bit fastidious about his physical cleanliness, the habit is rapidly losing out in a vacuum of authority and to plain practicality. The fish pond, a scant twenty-five yards away, is available only when the policeman drifts away.

His clothing becomes filthier. He replaces his shirt with one donated by an American high-school boy which he buys for a few pennies on the black market. His language, both Vietnamese and the pidgin English he is learning, has become a grotesque staccato of obscenities. At the end of the second week he is only a street kid inhabiting a lonely little world filled mostly with an instinct to survive. ◀

WORLDSCENE

Churches Respond To Urban Crisis

With the Civil Disorders report behind and the summer ahead, national Christian bodies are responding to urban problems. Some are pledging money, some are revamping programs, and some are studying the problem.

In addition to the Episcopal Church, two Communions have money on hand that will go into urban ghettos in one form or another. Total money now available from these three sources is over \$5¾ million for this year.

► The Presbyterian Church in the U.S. (Southern) allocated \$252,500 to meet urban needs. Of this total, the Board of National Ministries allocated \$167,000 for low-interest, high-risk loans in ghetto development projects and \$20,500 for national task forces and groups in which the Board will participate.

The Board of Christian Education joined the National Ministries Board in allocating a total of \$65,000 for an emergency contingency fund "in the event of riots" this Summer.

► In December, 1967, the Board of American Missions of the Lutheran Church in America (LCA) appropriated \$3 million for a two-year urban building program in strategic inner-city areas. One million was earmarked for this year; two for next. Previously, urban construction projects came out of a total budget of \$500,000 annually.

In March the LCA's Division of Church Development transferred \$150,000 and \$105,000 from funds originally allocated for church construction to the Division for Urban Church, bringing the total urban-

program money to \$1,605,000, in addition to the \$3-million building program.

Other Churches have issued calls to urban action, but have not yet raised the money.

- The United Presbyterian Church, which called for a \$1-million commitment, expects to have at least that amount, and probably more, from denominational and private sources in the very near future.

- The United Church of Christ wants to raise approximately \$1 million annually. The money is to come from congregational pledging. Poor churches are asked to give at least 1 percent of their annual operating expenses, with more prosperous ones giving at least 5 percent. There is no progress report on this campaign.

- In early March the Council of Agencies of the Christian Churches (Disciples) called for a commitment

of "expenditures in the magnitude of millions of dollars." The Disciples' United Christian Missionary Society and the Board of Church Extension were asked to advance \$100,000 each from reserve funds to prepare for summer emergencies. State and regional organizations were requested to provide \$50,000 through a pooling arrangement.

- In November, 1967, the National Division of the Methodist Board of Missions asked for a priority on urban problems, but a decision will not be made until the Annual Conference meets in May.

Special Program Grants Approved

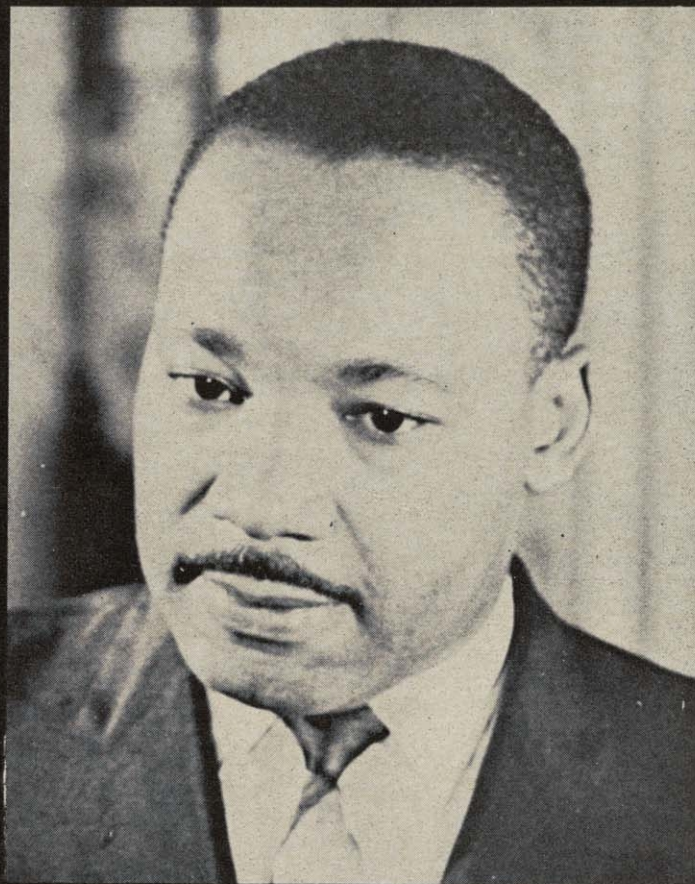
On March 28 the Screening and Review Committee of General Convention's Special Program

Continued on page 36



OPERATION CONNECTION, a national coalition of religious leaders, was announced in mid-March by (left to right) Rabbi Marc Tannenbaum, President of the Interreligious Foundation for Community Organization (IFCO); the Rev. Albert B. Cleage, pastor of Central United Church of Christ, Detroit; the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church; and Rabbi Abraham J. Heschel of the Jewish Theological Seminary, New York. Bishop Hines and Mr. Cleage will serve as co-chairmen of CONNECTION, which is the second inter-faith coalition attempting to raise money to build political and economic power for the country's black ghettos. IFCO, which funds indigenous community groups, is the first such operation. Rabbi Heschel and Roman Catholic Bishop John J. Wright, Pittsburgh, who was unable to attend the press conference, will serve as vice-chairmen. OPERATION CONNECTION proposes to raise \$10 million for five key cities. Specifics on the program are expected early this month.

HE WAS A MAN



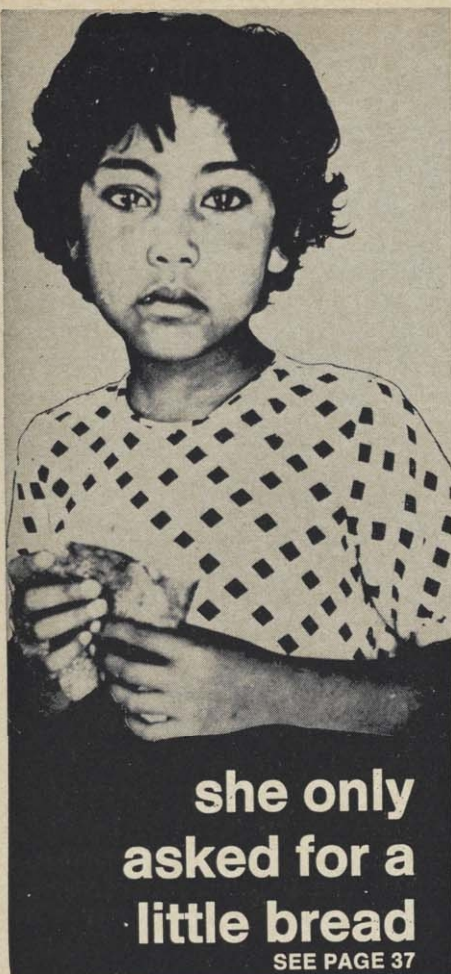
April 4, 1968

Dr. Martin Luther King's death shocks and saddens all with concern for justice and equality for all men who saw in him a leader of integrity and courage. He was a warrior for the cause of non-violent protest against discrimination and the exploitation of any man, particularly the black poor. He has fallen in the battle for that cause, a victim of irrational elements whose madness compels them to criminal, destructive means. Without seeking martyrdom, but not afraid of death, he becomes a martyr to a great human cause. The cause will not be diminished by his death as it was not diminished by his life. His family deserves the profound sympathy and prayers of countless men and women who share the pain of that sorrow and loss.

—JOHN E. HINES
*Presiding Bishop,
Episcopal Church*

See The Empty Pulpit, page 35

THE EPISCOPALIAN



she only
asked for a
little bread

SEE PAGE 37

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The Empty Pulpit

ON THE MORNING of Sunday, July 17, 1966, there occurred a dramatic parable of the meaning of the Gospel for the life of the Church today. In St. Peter's Cathedral, Geneva, a great congregation of Christian leaders from all over the world had met for worship. They were members of the World Council of Churches' Conference on Church and Society.

They had gathered to talk about the meaning of the coming of Jesus and its implications for the Churches and the world today. The sermon was heard in hushed silence by that congregation—but the pulpit was empty.

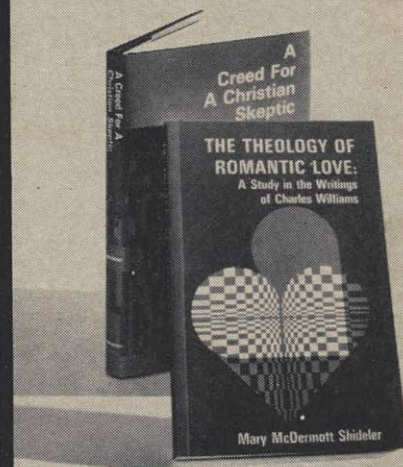
Dr. Martin Luther King, the Negro civil rights leader in America, was that preacher. He preached on the parable of the friend who called on the baker at midnight asking for bread. The sermon had been tele-recorded so that we could see the preacher who was absent from his pulpit at St. Peter's. Dr. King had cancelled his trip to Geneva in order to be able to mediate in the wave of race riots which had swept through Chicago the previous week.

The preacher that morning was absent in order that he might, during a crucial weekend, be present on the streets and in the city-government offices of Chicago. It must have been a long time since the splendid pulpit of St. Peter's spoke with such eloquence. Even more powerful than his sermon that day was the simple fact of the preacher's absence.

Behold a new thing: a sermon seriously prepared and passionately delivered from an empty pulpit. Those of us who still believe in the necessity of the Church and who think of it as being the body of Christ must look long and hard at that empty pulpit.

—GEOFFREY AINGER
Jesus Our Contemporary,
Seabury Press, 1967

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WORLDSCENE

Continued from page 33

(GCSP) to meet the "crisis in American life" made emergency grants totalling \$38,600 to five community projects.

The grants, immediately funded by the Presiding Bishop under the Special Program's emergency procedures, were:

- \$8,000 to the Southern Rural Action Project for a two-months' budget to keep a state-wide system of community cooperatives operating while additional funding is sought.

- \$15,000 to the Woodward East Project, a group helping 14,000 poor black residents of the south-eastern section of Detroit, Mich., who are being threatened with eviction.

- \$3,600 to the Wyandotte County Welfare Council for public welfare recipients in Kansas City, Kan.

- \$7,000 for People Against Racism, a white group in Detroit, Mich., to keep them functioning while they seek additional funding from local sources.

- \$5,000 to the Organization for Citizens Representation, an action group of young black men and women in Topeka, Kan., who will use the money to work with black students before this Summer.

Another grant of \$10,000 was made by Presiding Bishop John E. Hines on the recommendation of the Diocese of Los Angeles for the Afro-Mex Coalition, a forum for black militants and Mexican-Americans in Los Angeles, Cal.

This was the first meeting of the Screening and Review Committee, which also passed five other grants which will be referred to the May meeting of Executive Council to be certified for funding. (See the next issue of THE EPISCOPALIAN for information on these grants.)

Ecumenical Firsts: Two in February

Two Episcopal bishops were consecrated in Roman Catholic cathedrals for the first time in the history of the Episcopal Church, although there have been previous consecrations in other Roman facilities.

The Rt. Rev. Robert Bracewell

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Appleyard, Bishop Coadjutor of the Diocese of Pittsburgh, and the Rt. Rev. Harold B. Robinson, Bishop Coadjutor of the Diocese of Western New York, (*see THE EPISCOPALIAN, January, 1968, p. 30*) were consecrated February 10 and February 24 respectively.

► Since Trinity Episcopal Cathedral in Pittsburgh was gutted by fire last June, the Most Rev. John Wright, Bishop of the Roman Catholic diocese, granted the request for hospitality of place in St. Paul's Cathedral for Bishop Appleyard's consecration. Bishop Wright, with leading Roman ecclesiastics and laymen, marched in the procession and were present for the service as were representatives from Protestant Churches and the Jewish faith.

► In Buffalo, N.Y., the Most Rev. James A. McNulty, Bishop of the Roman Catholic Diocese of Buffalo, offered the use of St. Joseph's Roman Catholic Cathedral when he heard that the Episcopalians were seeking a larger place for Bishop Robinson's consecration. The sharing relationship between Roman Catholics and Episcopalians in Buffalo is long-standing; in 1821 the first Roman Catholic Mass for residents of Buffalo was celebrated in St. Paul's Episcopal Church which is now the cathedral parish. Bishop Robinson was the Dean of St. Paul's before his consecration.

► The two previous consecrations of Episcopal bishops in Roman Catholic facilities occurred when the Rt. Rev. William Davidson was consecrated to be Bishop of Western Kansas in the auditorium of Mount Mary College, Salina, Kan., in 1966, and when the Rt. Rev. Edmond L. Browning was recently consecrated to be Bishop of Okinawa in a Roman Catholic school auditorium (*see March issue*).

Missionaries On Furlough

The Rev. and Mrs. Seth C. Edwards are in the United States on furlough from their missionary assignment in Monrovia, Liberia.

The Edwardses have served for over 20 years as Episcopal missionaries in Liberia. Father Edwards was President of Cuttington College from

Continued on page 40



**she only
asked for a
little bread**

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By Delbert L. Earisman

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Dioceses Meet the American Crisis

From Massachusetts to Mississippi and from Delaware to Los Angeles the dioceses that convened this winter (see *THE EPISCOPALIAN*, March, page 37) demonstrated a concerned recognition of the crisis America faces.

The diocesan conventions of **Los Angeles**, **Massachusetts**, and **Western New York** passed resolutions supporting Presiding Bishop John Hines' call at General Convention for a massive response to the problems of our times.

North Carolina presented its delegates with an opportunity to study a position paper on urban crisis, and their convention subsequently passed a resolution to adopt this crisis as their chief priority for mission for 1968 and listed six suggestions for action.

San Joaquin asked for a special one-day meeting to allow all interested communicants to discuss the proposals of their Urban Crisis Committee, and **Delaware** delegates requested Bishop J. Brooke Mosley to call one or more special conventions to consider in depth the most effective means the Church in Delaware may use toward meeting poverty and other problems in their jurisdiction.

East Carolina directed a resolution to Executive Council reaffirming the policy of assisting the poor but reminding the Council that the resolution of the 62nd General Convention specifically prohibited funding groups advocating violence.

STICKS AND STONES—The delegates at **Minnesota's** convention heard Lutheran guest speaker, the Rev. Morris Wee, tell them that they should not be overly concerned about criticism of the Church. "Criticism," said Dr. Wee, "is proof that the Church is vital." The convention endorsed a Joint Urban Mission Program the diocese had begun in cooperation with Methodists, United Presbyterians, and the United Church of Christ.

The **Mississippi** convention urged all parishes to become more involved in work with the poor themselves and to cooperate with the government and other agencies in such endeavors. The convention offering

went to feed school children in Washington County who did not have the 25 cents to pay for their lunches.

Pennsylvania appointed a committee to define the dimensions of the urban crisis in their area and to recommend action. **Southwestern Virginia** urged study of the Crisis in American Life Program in parishes and by the Department of Christian Social Relations, whose findings and suggestions for implementation will be sent to the diocesan Executive Board.

DOLLARS AND SENSE—**Florida** included in their budget \$5,768 to begin an urban-crisis ministry in Jacksonville and decided to send the annual Church School Missionary Offering to the Episcopal Child Day Care Centers, Inc., at St. Mary's Church in Jacksonville. The **Los Angeles** resolution expressing support of the General Church Program asked that payment of the national assessment be considered of "first . . . priority in the expenditure of diocesan funds."

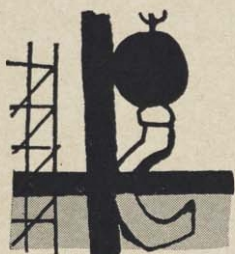
The delegates to the **Massachusetts** convention approved Bishop Anson P. Stokes' request for \$50,000 for a Massachusetts Joint Urban Fund which will be combined with



the \$65,000 which their Episcopal City Mission had appropriated. The resolution also stated that those responsible for recommending disbursement of the Fund shall consult with and be guided by persons who are themselves victims of the crisis.

Minnesota responded by accepting a \$10,000 increase in their pledge to the national Church. In **Southern Virginia**, when some opposition to paying the full quota to the national Church developed, the Rev. Joseph N. Green, Jr., of Grace Church, Norfolk, received a long ovation for his remarks concerning his urban ministry and supporting the allocation. The full pledge was included in the budget which passed.

LOW COST—HIGH PRICE—One of the suggestions for development in the **North Carolina** resolution was "sponsoring low-cost housing for the poor." The delegates in **Tennessee** heard that the churches in Memphis now have the approval of the Shelby County Episcopal Planning Commission for the not-for-profit housing complex they are undertaking for about a million and a half dollars.



In **Upper South Carolina** the churches in Columbia have secured a charter as The Episcopal Housing Corporation. The convention of **West Texas** voted to permit St. Martha's Church in Corpus Christi to sponsor a rent-supplement housing project of a million-and-a-quarter dollars. Sponsorship of most of these low-rent facilities is undertaken with Federal Housing Administration loans.

EQUALITY—Intimately involved in the problems of urban crisis is the necessity to gain equality of opportunity for all. Resolutions to this effect appeared on many agendas again this year.

Atlanta, Delaware, and Virginia passed resolutions urging parishioners to work for fair housing, and **Atlanta and Tennessee** for equality of job opportunities. **Mississippi** asked the Governor to appoint a human-relations commission, and **Tennessee, Southwestern Virginia, and Virginia** were concerned with furthering the acceptance of minority groups into their already open schools or other youth institutions. **TOO URGENT TO WAIT**—Some important action to meet the urban crisis is taking place in dioceses that will not meet in convention until later. Included in these is the action of the special council in **Nebraska** which approved allocation of over \$30,000 of their projected Centennial-Development Program funds for urban work.

The Executive Council of the Diocese of **Harrisburg** took a strong stand supporting the General Church

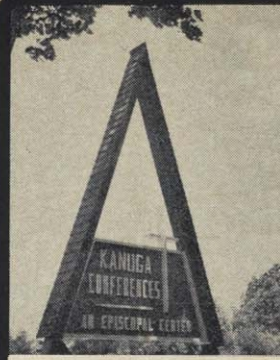
Program and voted a special fund for \$8,000 which Bishop Dean T. Stevenson will use in the diocese for immediate critical needs. The Diocese of **Connecticut** has joined with the Roman Catholic Archdiocese of Hartford and Diocese of Norwich and the United Church of Christ in organizing and supporting the incorporation of the Connecticut Inter-Faith Housing Corporation. This agency will provide information for non-profit housing sponsors and encourage such undertakings. Each member has pledged \$3,000 for the first operating budget.

Bishop Gerald Francis Burrill of **Chicago** joined with Bishop Arthur Mervyn Stockwood of Southwark, London, England, to ask their respective flocks to abstain from one meal on Fridays during Lent and to contribute the money thus saved for charity. It will be used for the Inter-religious Council on Urban Affairs in Chicago; in London for the Housing Society; and in the Middle East for the Anglican Archbishop of Jerusalem's Emergency Fund for refugees.

Bishop George L. Cadigan of **Missouri** sent out a pastoral letter, following President Johnson's Riot Commission's Report, calling on every parish in the diocese "to develop means creatively to effect appropriate change in attitudes and structures in parish and community." He has appointed a new diocesan Committee on Race Relations which stands ready to help. He said, "The buying off of violence puts only a higher premium on violence. . . . we must not depend upon Federal action alone."

Ten Episcopal parishes in the Diocese of **New York** sponsored a benefit dinner at Riverside Church as part of their program to aid children of low-income minority groups in private secondary schools. Five Episcopal schools have been participating. Plans for September call for aid to 12 students applying to ten Episcopal schools and 13 at five non-Church schools.

Another example of parish action comes from members of Christ Church, Bloomfield and Glen Ridge, N.J., (**Newark**). In response to a vestry resolution, they are exploring ways of assisting the Interracial Council for Business Opportunity in efforts to help members of minority groups establish and expand small businesses, primarily in Newark, N.J.



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WORLDSCENE

Continued from page 37

its re-establishment at Suakoko in 1947 until he became Dean of Trinity Cathedral, Monrovia, in 1961.

In addition to his work as Dean, Father Edwards initiated a program of tutoring for men interested in the ordained ministry and has been active in establishing a Boys' Town for homeless boys.

When they return to Liberia in May, Father Edwards will concentrate on the boys' home and Mrs. Edwards will continue teaching. The Edwardses may be reached at:

610 Hancock Street
Brooklyn, New York, N.Y. 11233.

Social Justice: New Pow Wows

Long shoved to the bottom of the list of social concerns, the American Indian is receiving fresh, and hopeful, attention.


A key indication of this new trend is a plan calling for United States Churches to discard traditional "Indian work" and switch to programs largely determined by Indians themselves.

Issued by the Division of Christian Life and Mission of the National Council of Churches, the plan reportedly calls for massive Christian involvement in seeking equal rights and opportunities for American Indians.

Along with encouraging the creation of advisory committees with majorities of Indian members and increased employment of Indian workers in Church-sponsored programs, the new proposals call for Churches to assist in voter registration programs and in urging Indians to run for public office.

The Rev. Cecil Corbett, associate director of the Cook Christian Training School in Tempe, Ariz., and himself an Indian of Nez Perce-Choctaw origin, presented the report to the National Council group.

Stating that half of the 500,000 American Indians in the United States today are under 17 years of age, he cited "a new ferment and an awakening social awareness" among the younger Indians and



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said that the present Church programs fail to "challenge Indian youth of high potential."

"Drastic societal changes," Mr. Corbett said, call for new Church and governmental policies: today, for example, nearly 50 percent of the American Indian population no longer lives on reservations, a factor producing new problems in economic and social adjustment.

• The first major phase of the new program will be a consultation in June, when denominational leaders and Indian officials will meet to discuss priorities and plans for implementing the initial program guidelines, said the Rev. E. Russell Carter, Director of Special Ministries of the National Council's Department of Social Justice.

• *Youth Magazine*, a lively publication for high school students of the United Church of Christ and the Episcopal Church, will devote its entire issue of May 5, 1968, to the American Indian.

Correction:

In "The Fish Is a Whale" (*THE EPISCOPALIAN*, April issue), the Hartford, Conn., radio station call letters were erroneously printed WHAB. The station is WHNB.

Lit-Lit:

Progress Report

Three years ago the Committee on World Literacy and Christian Literature of the National Council of Churches—better known as Lit-Lit—launched a special five-year Advance Fund to finance new projects.

Thirty-six months later Lit-Lit reports completion of a new publishing house in Indonesia, expansion of literacy training in Africa, and new programs in seven Latin American countries.

In Japan the Fund will aid the National Christian Council in building a book distribution center linking seven Christian publishing houses with secular book-stores. In Egypt the purchase of motorcycles means fast, economical transport of books and educational materials to 43 Nile Valley villages.

The Advance Fund, which oper-

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WORLDSCENE

ates above and beyond Lit-Lit's regular programs, will total \$1,500,000 by 1969. It was raised within eleven denominations, each of which provided the money beyond its regular support of Lit-Lit. These denominations are: the United Church of Canada; the American Baptist Convention; American Lutheran; Methodist; Presbyterian Church, U.S.; Reformed Church in America; United Christian Missionary Society (Disciples of Christ); Evangelical United Brethren; Lutheran Church in America; United Church of Christ; and the United Presbyterian Church, U.S.A.

Lit-Lit further reports that about one-third of the special contributions are allocated to the recently-established Christian Literature Fund, administered by an international committee related to the World Council of Churches. The Christian Literature Fund makes capital grants for pioneering literature work in Africa, Asia, Latin America, and Oceania.

NCC Announces Urban Study Guide

Crisis in America: Hope Through Action is the title of a new booklet published by the National Council of Churches as part of a 29-piece study packet which includes a summarized version of the Civil Disorders Report.

In announcing the study program as part of the NCC's "Crisis in the Nation" program (see *THE EPISCOPALIAN*, April issue), NCC President Arthur S. Flemming called the Civil Disorders Report "the most significant public document of my lifetime."

The National Council, Dr. Flemming said, is urging churches to put aside programs planned for April, May, and June and to use the full text of this report instead. The materials in the urban study packet, directed to youth, young adults, and adult discussion groups, are being distributed to all NCC member denominations.

Citing urban housing as an immediate issue, Dr. Flemming said study groups could not be the whole

THE EPISCOPALIAN

answer in combating white racism. But he added, "If discussion groups really took a look at the housing situation and the success white society has had in bottling up Negroes in the ghetto, they would be alarmed enough to write their Congressmen."

In Person

► The Rt. Rev. **Albert Rhett Stuart**, Bishop of Georgia, is recuperating in St. Joseph's Hospital, Savannah, following a severe heart attack. He was stricken at home on the night of March 25. Bishop Stuart was elected by the House of Bishops at General Convention in September to serve a six-year term on Executive Council. The House of Bishops is scheduled to meet in Augusta, Ga., next October.

► The Rt. Rev. **Frederick J. Warnecke, Jr.**, Bishop of Bethlehem has been elected chairman of the Board for Theological Education. The Rev. Charles L. Taylor, director of the Pusey Committee Study which culminated in the establishment of the new Board, has been asked to serve as consultant for six months. During this period the Board will seek a permanent staff executive.

► The Very Rev. **Donald R. Woodward**, Dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., was unanimously elected Vicar of Trinity Church, Wall Street, New York. He succeeds the Rev. Canon Bernard C. Newman, who retired April 1, 1968.

At the Episcopal Church's 1964 General Convention in St. Louis, Mo., Dean Woodward was a member of the important Committee on Dispatch of Business. He served as chairman of the Committee for the 1967 Convention in Seattle.

► The Rev. **Duncan R. McQueen** recently assumed his new duties as Dean of the Cathedral of the Holy Trinity, Suva, Fiji, in the Diocese of Polynesia, Province of New Zealand. Before accepting this MRI-related appointment, he was rector of St. Mary's Church in Warwick, R. I. Father McQueen is married to the former Patricia Thompson. They have three children: Margaret, 8; Laurie, 2; and Andrew, 3 months.



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Alan Jones (left) and Jack Kelly enact a scene from *The Face of the Pharisee*, "Parish of the Air" feature.

"One Reach One" TV Series Breaks into Prime Time

"Daddy, what does V.D. mean?"

"It's bad."

"Why is it bad?"

"Ask your mother."

"She told me to ask you."

The conversation is from *The Endless Thread*. It's about communication and/or the lack of it in families. It's the latest production in a series of half-hour color TV documentaries with Ralph Bellamy as host which are being presented by the "Parish of the Air" of the Episcopal Radio-TV Foundation.

Perhaps "Foundation" is an unfortunate title. It connotes a bulging treasury with lots of interest to bestow on the Church's witness in the mass media.

Interest they have. But ready cash is always in short supply at the Episcopal Radio-TV Foundation. For this reason, "Parish of the Air" is being used more and more to identify the work of this vigorous group. For, like any parish, it has a specific mission. It is a voluntary organization and requires the regular support of its members.

At a time when soap, soup, and cigarette companies think nothing of spending \$50,000 to \$100,000 for a one-minute commercial, the "Parish

of the Air" is working on a budget of \$40,000 per half-hour TV documentary.

The Trustees have received the good news recently that the TV series is breaking into prime time. All but one of the thirty stations now carrying the series are scheduling it in other than Sunday morning time.

In Atlanta, Georgia, WSB premiered the series in prime time with *Love in a Sexy Society*. In a four-station market it came in second. The winner that night was ABC's \$2,000,000 special on *Africa*. But in

the 25-35 age group *Love in a Sexy Society* grabbed 56 percent of the audience. With nothing more threatening than "Voyage to the Bottom of the Sea," "Lassie," and pro-football, the second show in the series, *American Cannibals*, took first place hands down.

The present "One-Reach-One" TV series includes a total of twelve programs. Each stands on its own and focuses the viewer's attention on subjects ranging from alcoholism to the revolution in religion.

Also produced by the "Parish of the Air" is the Episcopal series of "The Protestant Hour" radio program which this year featured the Rev. Bennett J. Sims, Dean of the School of Continuing Education of Virginia Theological Seminary. The half-hour radio program, which is a cooperative effort with the United Presbyterian Church, U.S.A.; Presbyterian Church, U.S.; Methodist Church, and the Lutheran Church in America, is heard on over 500 U.S. stations and around the world via the Armed Forces Network.

The spark plug behind much of the activity is Mrs. Caroline Rakestraw who is the Foundation's Executive Director. Baptized into the Church's life and work as executive secretary to three Atlanta bishops, she is well



Mrs. Caroline Rakestraw, head of the Radio-TV Foundation, with Ralph Bellamy, host of current TV series.

versed in the strengths and weaknesses of the Episcopal Church.

But the work of the Episcopal Radio-TV Foundation and "The Parish of the Air" is by no means a one-man-and/or-woman show.

The Board of Trustees, of which the Presiding Bishop is honorary chairman, has a broad base of representatives from business and communications as well as the Church.

While the Foundation was once

basically a southern operation it is now gaining a new national stance. Bishop John P. Craine of Indianapolis is the new chairman of the Board of Trustees of the Foundation.

—ROBERT M. G. LIBBY



Love's Adversaries: Sin and Skin

Seven Academy Award nominations are not the only reason crowds are streaming to see *The Graduate*. There is something delightfully appealing about this movie—the music is some of Simon and Garfunkel's best, the scenery is California on the clearest of days, the characters are stereotypes with plausibility, the story is a commentary on American society with a garnish of pathos and a twist of humor.

Our hero, the graduate (played extremely well by rising young star, Dustin Hoffman), is both virile and virginal (the first quickly outdistances the second, however). He has a newly-won college degree, a shiny red sports car (present from proud parents), success among his peers, sufficiently casual ways of dressing to confirm his wealthy upbringing, and no foreseeable vocational aspirations.

The hero's parents lack any understanding of their son. The father is an oaf; the mother loving but ineffectual. Their friends are obnoxious but unimportant, drink a lot, and spend the

remainder of the time congratulating each other on various successes, like having a son graduate from college.

The hero's denouement is the wife (played by Anne Bancroft) of his father's partner. She is the frustrated and scheming American Woman. Deprived of her sexual identity and personal worth by a husband more interested in scotch on the rocks than love in marriage, this older woman seduces our young and innocent hero.

The situation reaches maximum tension with the entrance of the heroine (Katherine Ross), beautiful daughter of the adulterous woman, with whom our hero quickly falls in love in spite of his liaison with mama. The last third of the movie reaches heights of fantasy (and less effective photography) which strain the imagination but tickle the fancy.

The movie says a lot: mostly negative about adults, mostly positive about young people, mostly true about sex, mostly enjoyable about life's foibles. If you can, see it with someone who is under 25-years-old.

MOVIES

Katherine Ross and Dustin Hoffman are "stereotypes . . . with a garnish of pathos" in the film, *The Graduate*.

Something called "Poitier power" has invaded Hollywood. From such "safe" (from a racial point of view) films as *Raisin in the Sun* and *Lilies of the Field*, Sidney Poitier has bombarded the screen with two direct "racial" hits, *In the Heat of the Night* and now his latest, *Guess Who's Coming to Dinner*.

Though the situation is stereotyped, the story is effective: attractive daughter of liberal white parents (rich) falls in love with impeccably qualified black man. The struggle ensues when the parents (Katherine Hepburn and Spencer Tracy) are asked to approve the impending marriage.

The point at issue is the white (and black, incidentally) gap between reason and emotion: "We must all like each other, but heaven forbid (and society, too) if you fall in love with one." In short, scratch the skin, black or white, of an American liberal, and you may find an American conservative.

The quality of the acting contributes meaningful dimensions to the story. We see the pride, sometimes the foolishness, and ultimately the wisdom of an old man (this was Spencer Tracy's last film). We learn a lot about relationships between parents and their children. We enjoy the visual experience of a young, though perhaps a little too naïve, advantaged white girl. We perceive the differences between the "male" and the "female" reactions to stress. But mainly this is a film about the quality of love which makes marriage both an enduring institution and a beautiful necessity.

Though Poitier carries off his role with considerable finesse and aplomb

(despite its sometimes thin ingredients), it is Spencer Tracy who emerges as the real hero. And one hopes that he will share, albeit post-

humously, in some of the ten nominations for Academy awards which have descended upon this film.

—JOAN HEMENWAY

BOOKS

Talking Peace with the Jews:

Unfortunately, a large number of Jews may never read *THE DIALOGUE OF CHRISTIANS AND JEWS* by Peter Schneider (Seabury, \$1.95). They might learn a lot about Judaism from it. It is equally unfortunate that a large number of Christians will let this little paperback slip by unnoticed despite the fact that it is written for them as a part of a series prepared by the Episcopal Church on "Christian Presence" amid Islam, Hinduism, Buddhism, and now Judaism. *The Dialogue of Christians and Jews* is a little gem.

Peter Schneider is one of the small (and we would like to think, growing) new breed of Christian scholars now writing about Jewish-Christian relationships from a sound knowledge of Judaism. He does not, as other Christian authors so often do, take a superior stance which assumes the triumph of Christianity and measures the theologies of other faiths in terms of how they fit into the Christian mosaic.

Schneider realizes that "the Christian Church has not yet seriously faced the theological problem of co-existence with other religions" and gladly accepts the challenge to outline that relatedness. He brings an enriched knowledge of rabbinic Judaism to his writing, which enables him to avoid unfavorable comparisons based on fundamental ignorance.

His familiarity with rabbinic Judaism is amply demonstrated in his fourth chapter. He draws from Midrashic and Talmudic writings illustrations of his (and our) thesis that "the primary source of Judaism is not the Old Testament but the Old Testament plus its rabbinical interpretations."

No Christian, writing seriously about Christian-Jewish relations, can avoid the charge now made quite

openly that the Gospels are anti-Semitic. Schneider gives valuable answers to such "specialist" questions as: What is the relation of Jesus to the Pharisees in the Gospels? How do we explain the significance of "the Jew" in the Gospel of John? What was Jesus' attitude toward the Law?

Schneider is a product of modern Christian scholarship, and his responses will seem sometimes strange, particularly to Jews who have little or no familiarity with "form criticism" or the renewed quest in Christian scholarly circles for the historical Jesus. The author, for example, suggests that the criticism of "the Jews" in the Gospel of John represents an internal polemic within the Jewish community of John's day and is not to be taken as a straightforward designation of the Jewish people. It is a suggestion which leaves much in doubt.

Nevertheless, the thesis of his book remains: "When Jewish scholars today emphasize the very real Roman involvement, and stress that the Jewish role in all that happened at that time was essentially an internal issue, they restore a perspective inherent in the Gospel narrative itself. Nothing could be further from the truth than that 'they' (the Jews) crucified 'our' (Christian) Jesus."

Schneider suggests that since Christians are beginning to re-evaluate their attitude toward Jews and Judaism, Judaism might do well to consider correcting "a deficiency" in its own Jewish vision of Jesus. "Christians," says Schneider, "need to recognize that they dare not prejudge what would be the content and interpretation of a full Jewish encounter with Jesus, and Jews should not necessarily preclude the possibility of the truth of

the Christian affirmation about Jesus in such an encounter." The point is well taken.

Suppose Christianity takes this Christian-Jewish business seriously, atones for its past sins against the Jew, revises its textbooks, exhibits a fresh understanding of Jews and the place of Judaism not only in the Divine economy but also in the life of Christians and Christianity. Then Christians might turn to the Jew, saying, "Now, what about Judaism exhibiting an equal openness, the same kind of necessary curricular revisions, so as to permit Jewish youth and adults to at least learn about Jesus, free of classic distortions or traditional Jewish prejudices?" What would we say? How would we react?

In the American corner of world Jewry we are still working at the social action level, while, foolishly, some of our leaders throw up roadblocks to keep us from moving into deeper areas of religious thought. If they are successful in keeping us from confronting one another on religious matters Christian-Jewish relations will fail in America.

If they are not, successful books like Peter Schneider's will make the encounter one where the participants confront one another out of knowledge and not, as is so often the case at present, out of ignorance and a toothy "goodwill."

—RABBI BALFOUR BRICKER

PICTURE CREDITS—Fabian Bachrach: 18 (top), 19 (top center). Boston Globe: 15. Edward T. Dell, Jr.: 23. Norman A. Mott, Jr., Yazoo Herald: 12. N. Y. Times Studio: 18 (bottom center). The Reporter: 38-39. D. E. Ronk: 30-32. John Taylor/WCC: 26. Jeannie Willis: 18 (bottom).

Answers to HONKEY QUIZ on page

17: 1. D, the opposite of "square" is "hip"; 2. C, Charlie Bird Parker; 3. C, "Tell is like it is."; 4. A, 7 "come 11"; 5. C, an "Uncle Tom"; 6. C, "You've got to get up early in the morning to fool me."; 7. D, Andy Johnson; 8. C, A "blood" is a Negro brother; 9. B, 24 hours (Trim off most of the fat, but keep a little around for taste. Add a pinch of salt, and you've got a meal for real.); 10. D, "June 'teenth," or June 19, was the day in 1865 that General George Granger and his Union forces landed on Texan soil and freed the slaves.



THE EPISCOPALIAN's 3 x 5's are bits of useful information which will be appearing regularly in future issues. These may be clipped, put on file cards, and kept in a standard file box. You will find they add up rapidly to a collection of nice-to-know and/or nice-to-have items. Suggestions are welcomed. Send them to: 3 x 5's, THE EPISCOPALIAN, 1930 Chestnut St., Phila., Pa. 19103

CALENDAR

Since the Middle Ages the Monday, Tuesday and Wednesday before Ascension Day have been known as Rogation Days (from *rogare*—to pray), and the Sunday preceding them is called Rogation Sunday. Originally occasions of general prayer, they grew to be days of special prayers for newly-planted crops.

In some places the emphasis is now on stewardship of the soil, not merely good crops. Quite possibly these days will soon be considered a special time of prayer for conservation programs around the globe.

IT'S A FACT . . .

The Pilgrims refused to bring a copy of the King James Version of the Bible on board the Mayflower because they considered it a newfangled translation, but by 1770 Benjamin Franklin said that the Bible was not being read in the Colonies because the King James Version was out-of-date.

In 1814, General Convention recommended that congregations should stand when psalms or hymns in metre were sung, the former practice having been to sit.

PRAYER

"Lord, thou knowest better than I know myself that I am growing older and will some day be old. Keep me from the fatal habit of thinking I must say something on every subject and on every occasion. Release me from craving to straighten out everybody's affairs. Make me thoughtful but not moody, helpful but not bossy. . . .

. . . "Keep my mind free from the recital of endless details; give me wings to get to the point. Seal my lips on my aches and pains. They are increasing, and love of rehearsing them is becoming sweeter as the years go by. . . .

. . . "Give me the ability to see good things in unexpected places and talents in unexpected people. And give me, O Lord, the grace to tell them so. Amen."

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Have and Have Not

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

St. Thomas' Church, Glen Carbon, Ill., has four pairs of candlesticks, 18" high with a cast metal, satin-silver finish, which will be sent (for shipping costs) to any mission which can use them. The candlesticks can be had as individual pairs or as a complete set. Please write to the Rev. Wilbur L. Lear, 2019 Delmar St., Granite City, Ill. 62040.

The Rev. William L. Gray, 52 Sacandaga Rd., Scotia, N.Y. 12302, needs a service chaplain's "field altar" set for summer mission work.

St. John's Church in North Adams, Mass., has the following available for anyone who can use them: in white—veil (21" x 21"), 2 Bible markers (38" x 2½"), pulpit antependium (15" x 12½"); in green—burse (9¼" x

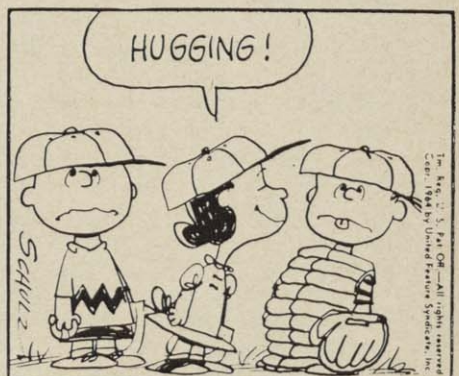
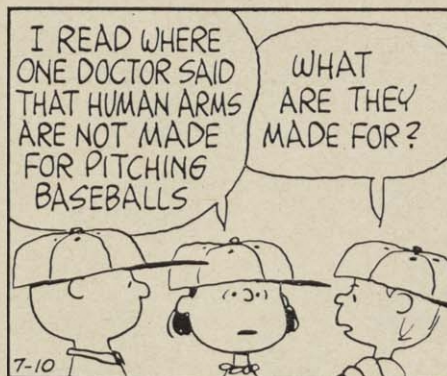
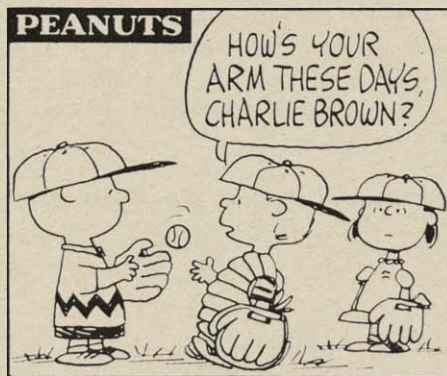
9¼"), pulpit antependium (15" x 17"), veil (21" x 21"), 2 Bible markers (34" x 3"), altar superfrontal (86" long, 28" deep, 7" overhang). Please write to St. John's Church, 59 Summer St., North Adams, Mass. 01247.

Christ Church Episcopal, Oberlin, Ohio, offers a matching chasuble, stole, maniple, burse, and veil set—all in green and in good condition—to any church or mission that can use them. Please write to Christ Church, Altar Guild, 156 S. Main St., Oberlin, Ohio 44074.

St. John's Episcopal Church in Hutchinson, Minn., is looking for a used pipe organ which can be rebuilt or reconditioned. If you have an old pipe organ and are trying to dispose of or replace it, please write to St. John's Episcopal Church, c/o Robert J. Mullan, 116 Eleventh Ave., N.E., Hutchinson, Minn. 55350.

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

So What's New?



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CALENDAR OF EVENTS

MAY

- 1 ST. PHILIP AND ST. JAMES, APOSTLES
- 2 (*Athanasius, Bishop of Alexandria, 373*)
- 4 (Monnica, Mother of Augustine of Hippo, 387)
- 5 THIRD SUNDAY AFTER EASTER
- 5-12 National Family Week sponsored by the National Council of Churches
- 9 (*Gregory of Nazianzus, Bishop of Constantinople, 389*)
- 9 Annual meeting, American Bible Society, New York, N.Y.
- 10 Board for Theological Education, Episcopal Church Center, 815 Second Ave., New York, N.Y.
- 11 (Cyril and Methodius, Missionary Bishops to the Slavs, 869, 885)
- 12 FOURTH SUNDAY AFTER EASTER
- 18-19 General Division of Women's Work of the Episcopal Church, quarterly meeting, Seabury House, Greenwich, Conn.
- 19 ROGATION SUNDAY
- 19 (Dunstan, Archbishop of Canterbury, 988)
- 20, 21, 22 ROGATION DAYS
- 21-23 Executive Council of the Episcopal Church, quarterly meeting, Seabury House, Greenwich, Conn.
- 20 (Alcuin, Deacon, and Abbot of Tours, 804)
- 23 ASCENSION DAY
- 24 (Jackson Kemper, First Missionary Bishop in the United States, 1870)
- 26 SUNDAY AFTER ASCENSION
- 27 (*Bede, the Venerable, Priest, and Monk of Jarrow, 735*)
- 28 (*Augustine, First Archbishop of Canterbury, 605*)

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, 800 Second Ave., New York, N. Y. 10017



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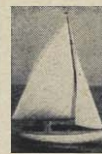
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WILLIAM TEMPLE:

The Thinking

IT IS A great mistake to suppose that God is only, or even chiefly, concerned with religion." This is the most widely-known quotation from a highly quotable man—William Temple, Archbishop of Canterbury during World War II, who died in the Fall of 1944 just after the upward turn toward victory began.

He spoke in Westminster Abbey, at Oxford, on the BBC. He wrote devotional works like *Readings in St. John's Gospel*, philosophical and theological rocks-of-Gibraltar like *Nature, Man, and God*, revolutionary documents like *The Malvern Manifesto*. Winston Churchill who was no clergy-lover nevertheless singled him out as "the half-crown article in a penny bazaar"; theologians, intellectuals, and scientists respected him; he was popularly known and loved as "the workingman's Archbishop."

First of all, and throughout, he was a thinker who left us as his legacy the solid structure of his thought, based on faith and buttressed by action.

Where did he find his faith? As son of an earlier Archbishop of Canterbury he was born into it and grew up with it so naturally that he never doubted—a state of affairs which once caused him to bungle a speech to a Student Christian Movement group. "You see," he explained to a friend later, "I have never known what it is

to doubt the existence of God, and I felt I had no right to be speaking to that audience of young people."

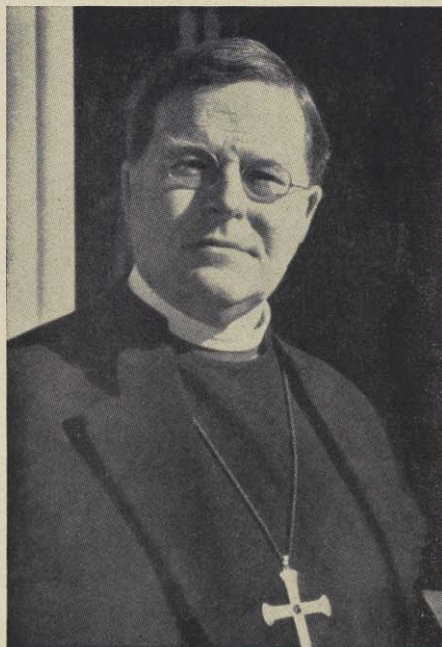
Perhaps because of this he came up later with a masterly definition-by-action of the word, acceptable to any skeptic willing to listen: "Faith, in-

tellectually regarded, begins as a hypothesis awaiting verification.

"The verification," he continues, "is found, if at all, only by experiment, the experiment of life. And for the most part those who make the experiment with thoroughness find the hypothesis verified, so that faith passes from the stage of dependence on authority to the stage of empirical assurance." "Our faith is a continuous adventure and leads perpetually to new discoveries," he said in another place—a statement which makes "The Faith" seem like not the fencing-in of an area of thought, but the opening-out of a Way.

The word *way*, with its overtones of motion and direction, is apt, for to Temple the concept of *process* was very important. He saw the Kingdom itself as not an event or a place, but a process which (to use a phrase from his own favorite Gospel) both "is coming and now is." (John 4:23) Personality he saw as "always a social product"; and in the Kingdom the process of the individual and the group are inextricably mixed.

The way of both begins with the hard fact of original sin which he defined as self-centeredness—the physical separateness into which we are born which sets each of us as a separate consciousness squarely at the center of our observed universe. "So



William Temple as Archbishop of York in 1940; two years later he became Archbishop of Canterbury. In his tragically brief tenure, despite ill-health, he continued his social involvement and helped draft principles to settle World War II before he died in 1944.

Man's Archbishop

we have the self not only taking itself as center and this falsifying its whole scale of values, but confirmed and hardened in self-centeredness by both the attraction and the repulsion of the other self-centered selves among which it must live." It sounds like a closed circle; but to those who made the standard remark, "You can't change human nature," he replied, "No, but God can. Christ was born and rose again and sent the Holy Spirit to do that very thing."

The action of the Holy Spirit he saw (like the Kingdom) as a process rather than as event. "It is not religious experiences, but religious experience as a whole that is of chief concern." The Spirit works in us as social beings, in our relationships with God and men, to bring us out of our closed circles. "The main task of each man's moral life is to secure that his own self counts for no more with him than anyone else's."

Feeling as he did about the growth of personality in relationship with other personalities (a phrase which might almost serve to define his concept of the Kingdom), he quickly became involved in all sorts of social, political, and economic questions. "More potent," he said, "than school or even than home as a moral influence is the whole structure of society, and especially its economic struc-

ture." He held strong and far-from-conventional views on the use of land, ownership of property, interest in investments, the proper relationship of labor and capital, of production and consumption.

But he never got caught between the opposites of any question. Joseph Fletcher speaks of his "characteristic rejection of the either/or and his use of the encircling method." He could always find a creative synthesis in any given area of tension—and always without becoming in the least fuzzy or vague. Of one of our favorite either/ors, love versus justice, he said, "The primary form of love in social organization is justice." Of freedom versus social planning, he said, "We can so plan for efficiency as to destroy freedom; Fascism does this. Or we can so plan for freedom that we lack efficiency. Our aim must be to plan efficiently for the maximum of freedom." Of society versus the individual he said, "The two are intimately bound together, and whatever touches human life touches both."

To watch William Temple's mind at work on large matters or small is unfailingly impressive—doubly so because it is evident that two factors are at work. One is his own amazing endowment of intellectual breadth and brilliance; but even more awe-inspiring is the strength of the concept

which creates the unity of his wide-ranging thought. He believed in, lived by, and held himself in constant relationship to God and His Kingdom. He knew within himself the truth of the words he spoke to the last Lambeth Conference he attended:

"While we deliberate, He reigns; when we decide wisely, He reigns; when we decide foolishly, He reigns; when we seek Him in humble loyalty, He reigns; when we seek Him self-assertively, He reigns; when we rebel and seek to withhold our services, He reigns, the Alpha and Omega, which is and which was and which is to come, the Almighty!"

FOR FURTHER READING

Nature, Man and God, probably the best single book for an overall picture of Temple's mind at work, is still in print, Macmillan, London. So is *Christianity and Social Order*, SCM, London.

Of books about Temple, the greatest amount of quotation, biography, and bibliography in the most usable form is offered by Joseph Fletcher's *William Temple: Twentieth-Century Christian*, Seabury Press, N.Y., to which this article is much indebted.

KNOW YOUR DIOCESE

The Episcopal Church in Okinawa was begun by a layman with leprosy—Mr. Keiya Aoki. Mr. Aoki came to Okinawa in 1928 to evangelize the island's leprosy victims. By 1938, with the aid of the *Nippon Seikokai* (Holy Catholic Church in Japan) and the Japanese Government, he had helped found the Airakuen Leper Colony, and in 1967 became a deacon, serving its chapel.

Presiding Bishop Michael Yashiro of the *Nippon Seikokai* requested that the American Episcopal Church's House of Bishops in 1949 assume the responsibility for evangelizing in the Ryukyu Islands. The request was accepted, and the Rt. Rev. Harry S. Kennedy, Bishop of Honolulu, was appointed Bishop-in-Charge.

The American missionaries, the Rev. Norman Godfrey and the Rev. William Heffner, began work officially in 1951. Within a year the two priests had started the congregation of St. Peter and St. Paul in Naha. The parish's Nazareth Kindergarten, built with funds from the 1958 United Thank Offering, has 125 students and a staff of seven.

The Rev. William Hio founded St. John's Craft Center while serving St. John's Church, Nago. One of the most outstanding social services in the Ryukyus, the Center has taught weaving and employs some eighty people who produce children's clothes, aprons, small gift items, and handwoven articles.

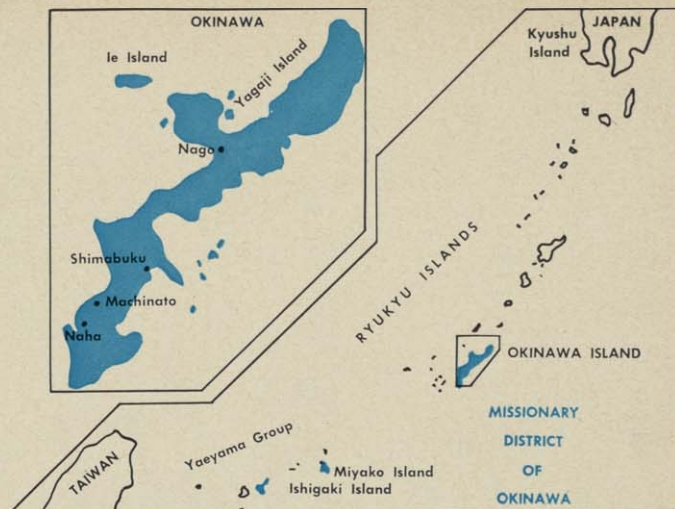
St. George's Convent, founded in 1964 by the Nazareth Order of Tokyo at All Saints', Shimabuku, has four sisters who direct a Day Care Center for fifty children of working parents.

All Souls' Church, Machinato, built in 1958 to minister to the English-speaking community, is dedicated to the nearly one-quarter-million Okinawans, Japanese, and Americans who died in the Battle of Okinawa.

The work of St. Andrew's Church, Shuri, Naha, is largely with students at the University of the Ryukyus. St. Matthew's Church, Oroku, Naha, began a kindergarten in 1966 and now has a new building constructed with funds from the Episcopal Church. The kindergarten has 150 students and a staff of eight.

Work began on the Island of Miyako, 200 miles south of Okinawa, with the arrival of the Rev. Peter Shinjo in 1960. Since then, St. James' Church, Hirara, and St. Michael's Church in the Ryukyus' second leprosy colony have been founded. St. James' has a home for children of leprosy parents and a dormitory for junior-high-school girls from the outer islands. In 1967 the Rev. Matthew Takara went to Ishigaki City, Yaeyama, to begin work on the Ryukyus' southernmost island.

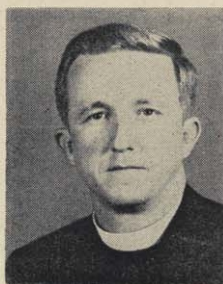
Early in 1967, after consultation with the *Nippon Seikokai* and the Church of Okinawa, the Episcopal Church's Overseas Department drew up a resolution calling for the creation



of the Missionary District of Okinawa. After passing the resolution unanimously, the House of Bishops meeting in Seattle elected the Ven. Edmond L. Browning to become Bishop for the new District.

District leaders intend this year to create the necessary structure for a diocese, including a constitution and canons, diocesan committees, and the development of capital expansion. One of their most important goals is to establish a liaison committee between the District and the *Nippon Seikokai*. The committee hopes to fulfill General Convention's resolution that within ten years the Missionary District of Okinawa will be ready to be transferred to full membership within the Holy Catholic Church of Japan.

The Missionary District of Okinawa has eleven parishes and missions with 1,938 baptized persons (1,311 communicants), ministered to by twelve clergymen and six lay readers.





The Rt. Rev. Edmond Lee Browning, Bishop of Okinawa, was born in Corpus Christi, Texas, on March 11, 1929. He was graduated from the University of the South, Sewanee, Tennessee, in 1952 with a Bachelor of Arts degree. He received his Bachelor of Divinity degree in 1954 from St. Luke's Seminary, Sewanee.

He was ordained to the priesthood in May, 1955, and served parishes in Corpus Christi and Eagle Pass, Texas. In 1959 he volunteered for overseas work and was assigned to All Souls' Church, Machinato, Okinawa.

In 1963, after deciding to stay on in Okinawa to minister to the Ryukyuans, the Brownings went to Japan to study the Japanese language. They returned in 1965, and he became priest-in-charge of St. Matthew's Church, Oroku. He was appointed archdeacon in 1967.

While in the Diocese of West Texas Father Browning worked on various diocesan committees. In Okinawa he has served with the Okinawa Missionary Fellowship, the Okinawa Christian Council, International Social Service, and Church World Service. He is an honorary canon of St. Michael's Cathedral, Kobe, Japan.


In 1953 he was married to Patricia Sparks of Taft, Texas. The Brownings have five children: Mark, Philip, Paige, Peter, and John.





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She Needs Your Love

Little Su Lin in Formosa is hungry but her mother won't be home to feed her until after dark. And then supper will be only a handful of rice, a cup of tea, and maybe a bit of fish.

Since Su Lin's father is dead her mother works fourteen hours a day in Taipei's crowded industrial center—trying to earn enough to keep Su Lin and her five brothers and sisters alive.

Su Lin has never had a dress that wasn't torn, or a bright ribbon in her hair, or a birthday party, or a doll. She can't go to school because there is no money for proper clothes, shoes, books or lunches.

And her future? Well, she may learn to beg and search garbage heaps for edible scraps of food. When she gets hungry enough she will learn to steal.

Yet, for only \$12 a month, Su Lin—and children like her—can be helped. Your love can give her nourishing food, school books—and maybe even that bright ribbon for her hair.

In return you will receive a deep satisfaction, plus the child's picture, personal history, and the opportunity to exchange letters . . . and love. The child will know who you are and will answer your letters.

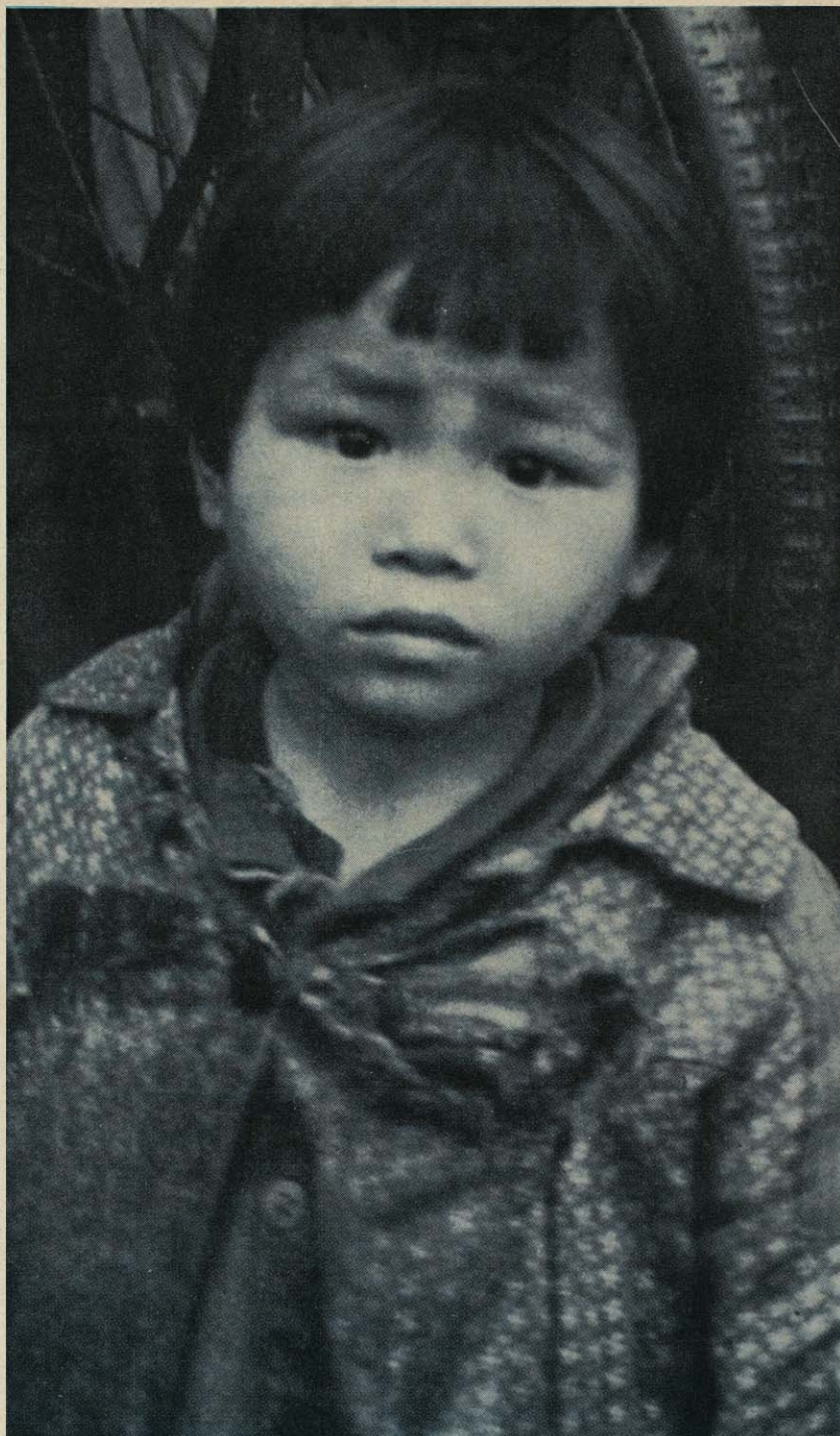
(If you want to send a special gift, a pair of shoes, a warm jacket, a fuzzy bear—you can send your check to our office, and the *entire amount* will be forwarded, along with your instructions.)

You can join thousands of other Americans who find this to be the beginning of a warm personal friendship with a deserving child.

And your help is desperately needed. Requests continue to come from Seoul, Korea, 15 babies abandoned *every day* . . . Vietnam, more war orphans . . . Calcutta, children living in the streets . . . Jordan . . . Brazil . . . Formosa.

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



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