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# THE Episcopalian

SEPTEMBER, 1968

## THE MULTIPLE CHOICE GENERATION

THEODORE WEDEL ON

## UPPSALA

### *The Vestments for the Celebrant*

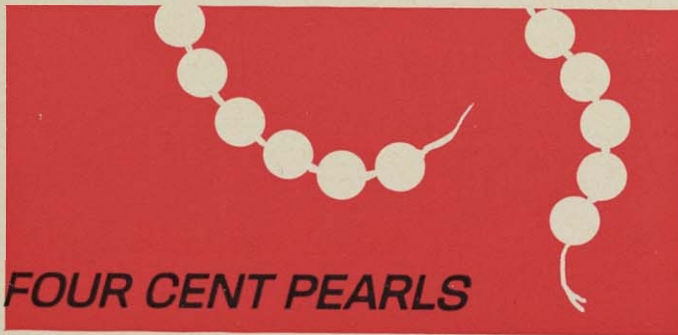
### *When the Caller Wears the Collar*

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# PRAYERS IN PA

TWO EPISCOPALIANS, one a mother, wife, and keeper of the rectory, and the other a bachelor, erstwhile nightclub performer, and priest are well known to many Americans. Jean Davis' first book, *Hat on the Hall Table*, chronicled life in the rectory; Malcolm Boyd's *Are You Running With Me, Jesus?* brought prayers that speak to modern dilemmas. On this page we present prayers taken from their newest books: *To God With Love* by Mrs. Davis, and Malcolm Boyd's *The Book of Days*.



TODAY was Bazaar day at school, Lord. And Timmy brought me a gift which he purchased from the Trash and Treasure table for all of four cents. A broken string of imitation pearls from the dime store. But what a glow his face had as he opened the waxed sandwich bag and poured them into my lap! And to me they were diamonds.

I sent him upstairs for the roll of dental floss, and digging out a large needle, I helped him restring them at the kitchen table. Once strung, they still looked worthless. But I hung them around my neck and admired them in the mirror.

"Do you like them, Mommy?" he asked. "I got them for four cents."

"I love them, Tim," I said. "And it doesn't matter what they cost. I love them especially because you thought to buy them for me."

How many times do I bring you broken strings of pearls, Lord? Disjointed prayers, false adorations, lives come unstrung. And you take them as gifts, assuring me that once they are threaded back together, they will be pleasing to you. Will you help me restring them, Lord? And then, do I dare to hope that you might even use them to glorify yourself?

## Cigarettes and Prunes

WHY COULDN'T you have seen to it, Lord, that all check-out girls in supermarkets have six arms? I'm in such a hurry today. I left clothes in the washer, but they finished their cycle after three-quarters of an hour. The pot roast was simmering, but I'm sure it ran out of liquid, and it was time for the herbs to go in twenty minutes ago. I have to pick up Mark's suit at the cleaner's on my way home, and the car! It's almost out of gas! I forgot! Can't you hurry things up, Lord?

That woman ahead of me: she must think she's going to be snowbound for the rest of the winter. Two shopping carts full! Three big rib roasts, gourmet-cut fillets, wild rice.

She's the same woman who pushed in ahead of me at the delicatessen counter and ordered all those cold cuts. "Two pounds of that turkey breast and slice it razor thin, please." "Two pounds of that Virginia baked ham. No waste on it, please." And now, while my lowly pot roast is drying up in the Dutch oven, she's stopping to sort out her detergent coupons! Can't you hurry her up, Lord?

"Oh, excuse me. I didn't realize I was in your way. Here. Was it cigarettes you wanted?"

Lord, would you believe? That gaunt, gnarled old man behind me—he's been there all the time, patient as you please, while I stand here and gripe. What's that he's got in his other hand? A box of prunes. Isn't that a combination!

I've got to slow down, Lord, and learn some consideration for others so that when I'm next in line with my box of prunes, I can wait my turn with proper humility.

I should be asking myself, "Who do I think I am?" But that's another question, Lord, isn't it?

From *To God With Love*,  
by Jean Reynolds Davis.  
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# MESSAGE

## *The Why of Bothering*

**T**HANKS FOR reminding me again about beauty and joy, Jesus.

I'd forgotten. The permanent ugliness of a lot of things had gotten to me. Joy seemed remote. I mean, I had gotten on a kind of treadmill, Lord, in my own life, and everywhere else I looked, I seemed to find pretty much the same thing.

I guess I'd written off mystery. I had everything more or less figured out, and suddenly it seemed indescribably awful and meaningless, Lord. I was thinking, where do I go from here, and, anyhow, why bother?

Now I feel as if a window has opened and I can see through it. I can look outside the lonely, damp tomb I'd been in. Thanks for letting me see colors and patterns and movement again, Jesus.

## **TO BE BETTER IN THE NEXT**

**I**AM A 38-year-old Protestant, Southern, housewife and mother of three children. I have gone to church all my life, until recently, but somehow they keep pushing Jesus away. So I took my kids out of the church and I left too. We have to find out about Jesus some other way.

I've learned something. Jesus is white, Negro, yellow, red, Jew. I wish I didn't know that. I live in the wrong place, at the wrong time, to know it. Pray for me. It's too big, I'm scared and lonely. I can't do anything but teach this to the kids and try to have the guts to say and live it as opportunity comes. All of the children can help. It just has to be better in the next generation. Can we learn to see persons, and can our hearts be taught to love?

*Letter from a housewife*

## **I've Learned Something**

**I**'VE LEARNED something about what it means to be a Christian—this awful God-in-us awareness; this terrifying loving, opening, sharing; this painful *seeing*; this *being for* others; and perhaps, hardest of all, this letting others *be for* us, love us, give to us, *see* us.

Sometimes I get so frightened and want to run away—and sometimes I do—sometimes it's "God! go away—I don't want you; stop reminding me—You, with your patch-of-blue skies and needing faces. . . ."

But if I have learned something of pain, I have also been filled with joy—flash of insight—"Yes"—Alleluia! Death and Resurrection—paradoxically inseparable—mystery, call to faith and love. . . .

*Letter from a church member*

## **I'M DRIFTING, JESUS**

**I**'M JUST NO longer sure what involvement is supposed to mean. I'm beginning to realize it doesn't always mean demonstration or activity or meetings to plan more meetings.

It can mean quietness too, can't it? It can mean withdrawing, even, from kinds of frenzied activity. Lord, I feel it can mean sinking into deep silences, taking time for relationships without agendas or limits, feeling sensitively, and communing with life instead of using it as a racetrack.

Anyway, Jesus, the fire is burning low under my life right now. The clock may stop for a little while. I want to be involved now as much as ever before, with you and other persons and life, Lord. Help me, Jesus, so that in my drifting I can be working with you in faith and storing up love.

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from *The Book of Days* by Malcolm Boyd  
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# LETTERS

## ON THE TRACK

Bishop Emrich's "Getting Back on the Track" [August issue] was a breath of fresh air in the midst of a hot, humid, and often tornadic atmosphere surrounding the various "solemn" assemblies recently in progress. He calls the Church—each and all of us the people of God—from the will-o'-the-wisps of relevance and renewal to a thoroughly radical commitment to the claims of Christ upon us. It is a splendid companion piece to Bishop Hines' challenge to us "to claim the revolution." Between the two bishops I see a form of a new measure of Christian secularism which shows the "city of man" silhouetted by the "city of God," and a new quality of citizenship for Christians in the twentieth century.

THE VEN. J. RALPH DEPPEN  
Chicago, Ill.

... Bishop Emrich's article ... makes some excellent points. The Church is divided by our constant attacks on ourselves—after all, we, as Christians, are it. We're the "chosen ones" to do God's work on earth. We'd better get on our knees and work on the first two com-

mandments. As a general rule, Episcopalians are not a worshipping body. We tend to go through the motions, but our hearts are not in it. In my own experience I found I was not able to worship God with all my heart because I had never experienced Jesus Christ in my life. Once I prayed to receive Him, and did receive Him, then my worshipping became spontaneous.

I would like to read about personal testimonies of Episcopalians (or others) in THE EPISCOPALIAN. Surely there is room for this. Our Episcopal Church is more than a good organization. We are living members of the body of which Jesus Christ is the Head.

MRS. LOUIS Z. SLAWTER, JR.  
Rockville, Md.

## L. D. BONNER SWITCHBOARD

I am proud to be an Episcopalian in the year 1968. Proud because my church has come to realize it has a responsibility to all its people. ... Proud because my Church has realized this responsibility extends onto the streets, beyond the administering of the Sacraments on Sunday morning.

If the Church's stand on such contemporary issues as the racial crisis brings out ... men like Mr. Bonner [see Letters, July issue], so much the

better. Too many of us are safe and secure in our lily-white pews. ...

JOHN W. GROFF, JR.  
APO San Francisco, Calif.

... Mr. Bonner's thoughts and reaction to the present stand of the Episcopal Church as regards the racial situation undoubtedly reflect those of a great many life-time members of the Episcopal Church. Certainly, I could not have expressed my feeling in the matter nearly as well as Mr. Bonner has for me. His choice of words ... is excellent, as are his reasons. ...

There can be no doubt whatsoever that the Episcopal Church (and others) have "gone overboard" to support a radical stand as regards the race question. This is also true of the support given by the Episcopal Church to the National Council of Churches. ...

Raised in the South, with and by Negroes, I have many friends among them. ... We should make proper provision for those of the Negro race who are really indigent, just as should be done for those of any race. The idea of a "guaranteed income" is ridiculous and a plain indication of the steady trend in the United States toward socialism or worse. ...

P. D. BOARDMAN  
Columbia, Tenn.

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Congratulations on losing Leon D. Bonner's subscription. You will gain more with your stand on what is happening in our country and world than you will lose.

I am personally sorry about Mr. Bonner. His letter was such a strained rationalization for his white racist, nineteenth century view. All social change is slow, but isn't it too bad that some of the sturdiest heel-draggers are churchmen? Do we breed them?

THE REV. WILBUR R. SCHUTZE  
Rochester, Mich.

I wrote and congratulated Mr. Bonner ... for his letter. ...

... I do not like the stand my Church has taken on some things, and if THE EPISCOPALIAN were not sent to me, I assure you, I would not take it now.

MISS KATHRYN RISON  
Danville, Va.

As a Christian and a postulant to Holy Orders in our Church, I became really disappointed when I read the letter ... by Mr. Leon D. Bonner ... in the July issue of THE EPISCOPALIAN.

Our Presiding Bishop, the Rt. Rev. John E. Hines, pictured the late Dr. Martin Luther King, Jr., as a martyr because so he was, a martyr of a great Christian crusade against injustice, poverty, racial segregation; a martyr of a



great fight against all those things which are destroying the real meaning of the word "democracy" in this nation. . . .

ADRIAN J. ALPENDRE  
Miami, Fla.

I was struck by the letter in your July issue by a man claiming to be a professional scientist who states that "Negroes in all parts of the U.S. have as good or better opportunities for education, jobs, housing, and medical care as any other race."

Your correspondent apparently has not applied his professionalism as a scientist to any of these problems. . . .

THE REV. E. CLARENDON HYDE  
Columbia, Mo.

### HOLY HOUSEKEEPING

Suggestion for cleaning glass cruets: the best that we have found is a bottle brush, nylon net, and vinegar.

MRS. ARTHUR F. COX  
Amarillo, Texas

On page 14 of the July, 1968, issue of THE EPISCOPALIAN, in the 3x5's under the card marked "altar," there is the inaccurate statement that The Book of Common Prayer "still avoids the word altar." . . . The Book of Common Prayer includes "An Office of Institution of Ministers," and the word "altar" is used in the "Letter of Institution" . . . (page 569) . . . at the top of page 570 . . . toward the bottom of page 571, . . . [twice] on page 573 . . . [and] at the bottom of page 574.

THE REV. JOHN B. HILLS  
Manistee, Mich.

ED. NOTE: The fact that the word "altar" is only used six times in the Prayer Book, with first usage on page 569, does seem to indicate that the word is avoided.

### ONE COIN

. . . Mary Morrison . . . [see July issue] expresses a puzzlement which a great many people feel over the parable of the vineyard, and the idea of generosity which she has pointed out is very helpful to the understanding of this parable and enriches its meaning for me.

Another insight which has been helpful . . . is one which I am not sure is my own. . . . The coinage of Our Lord is indivisible, for it is eternal life. There can be no such thing as half eternal life, nor any need for two eternal lives. For whatever our work in His vineyard, there can be only one reward, the knowledge of God as Our Father, and the uniting with Him in love. Whether it comes in a lifetime or in a moment, as with the thief on the cross, it has the same quality of giving meaning to ex-

Continued on page 42



## Bread line, Biafra style.

Not a line-up of grown people, bent by the storms of the years. Children.

Boys and girls, just beginning life. Caught in a senseless war. Two million youngsters, like these, may die of starvation in the next few weeks—unless enough food arrives promptly. The Episcopal Church is helping—through its official channel for world relief and inter-church aid, the Presiding Bishop's Fund. But much, much more is needed. Won't you help? Fill out the coupon below, and enclose a check or money order made out to: Presiding Bishop's Fund.



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# yes

## we can revitalize the church

Church renewal will take place when we as churchmen find ourselves on our knees doing some honest reappraisal and searching for the right spirit within us.

In some places where the church has lost its power — and admitted it — renewal is taking place. How? The churchman and the church are developing a right spirit within, and again loving the unlovely. Any church will become revitalized to the degree that it and its members reveal the nature of Christ to all men.

### It's Up To Us

The church is but a gathering of His followers — individuals. Whether it is a congregation, conference or the entire church, this reformation must begin with the efforts of the individual . . . the individual moving into the dirty, unlovely and discouraging areas of life and bringing to this depravity hope, concern and love.

### But what can *I* do?

Pray. Read the Bible. Study. Communicate with God and our fellow men. Discover what He means by love, concern and helping others.

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## FOR YOUR INFORMATION

The Christian counterparts to Miami Beach and Chicago this summer, of course, are Uppsala, where the World Council of Churches held forth in July, and Lambeth, where right now some 125 of our own Episcopal bishops are talking out common concerns with their confreres from the 18 other Churches of the Anglican Communion.

In this issue, two wonderful correspondents—**Theodore O. Wedel** and **Isabel Baumgartner**—are sharing their observations and insights with us—Dr. Wedel on Uppsala, page 10, Mrs. Baumgartner on the opening third of Lambeth, page 31.

Ted Wedel and Isabel Baumgartner share two traits—they love the Church and they have done many jobs well during their careers outside and in the Church. And they have both been English teachers. Dr. Wedel now lives in New York with his wife, Cynthia, writing and lecturing after service as professor, College Work secretary, diocesan canon chancellor, warden of the College of Preachers, president of General Convention's House of Deputies, and veteran of many World Council Assemblies and conferences.

Isabel and husband Lou—a contractor—live in Kingsport, Tenn., where she has for the past five years edited *The Tennessee Churchman* after work in teaching, advertising, and public relations. She first saw the Episcopal House of Bishops in action during the 1958 Miami Beach General Convention, and she's been covering the House ever since, although this is the first time she's followed them to Lambeth. In 1964 she and *The Tennessee Churchman* won Presiding Bishop's Awards for excellence in journalism.

### next month

State of the Church Issue

- Facts and Figures
- What's Happening Overseas?
- Budgets and Programs
- Thinking Small
- After Lambeth



continuing

FORTH and

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# THE Episcopalian

*A Journal of Contemporary Christianity Serving the Episcopal Church*

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**S** EVENTEEN-YEAR-OLD Susie, yellow pencil pressed against her cheek, sits brooding, trying to find the one right answer out of four for question after question of the College Entrance Board exams. Multiple-choice questions confront twenty-one-year-old John, too, taking the Law Aptitudes—and even ten-year-old Ellen, working on a grade achievement test.

These are our children—and their lives, like their exams, are made up of multiple choices. At ten: join the Scouts? band? Little League? boys' choir? At eighteen, what college? There are hundreds. And careers? The choice is not among four but four hundred. Multiple choices—is this the source of our so-called “generation gap”—the large, basic misunderstanding out of which all the others grow?

Our children get around; they go nearly everywhere, have many different types of experience, and meet a wide choice of possible friends, wives, husbands. But we, their parents, grew up in an entirely (we don't realize how entirely) different environment.

We grew up in the limited-choice years of the Depression and World War II. Were we going to college? A simple question, decided by our supply of intelligence and our family's supply of money. Vacations? An endless summer at home, usually; maybe, if we were lucky, a trip to the shore. Friends? The kids next door or down the block. Only a few of us were headed toward careers; the rest had jobs, sharply limited in scope and variety by depression and war.

We grew into our choice-making gradually. But our children have had choices almost from the beginning of their lives. What has it done to them?

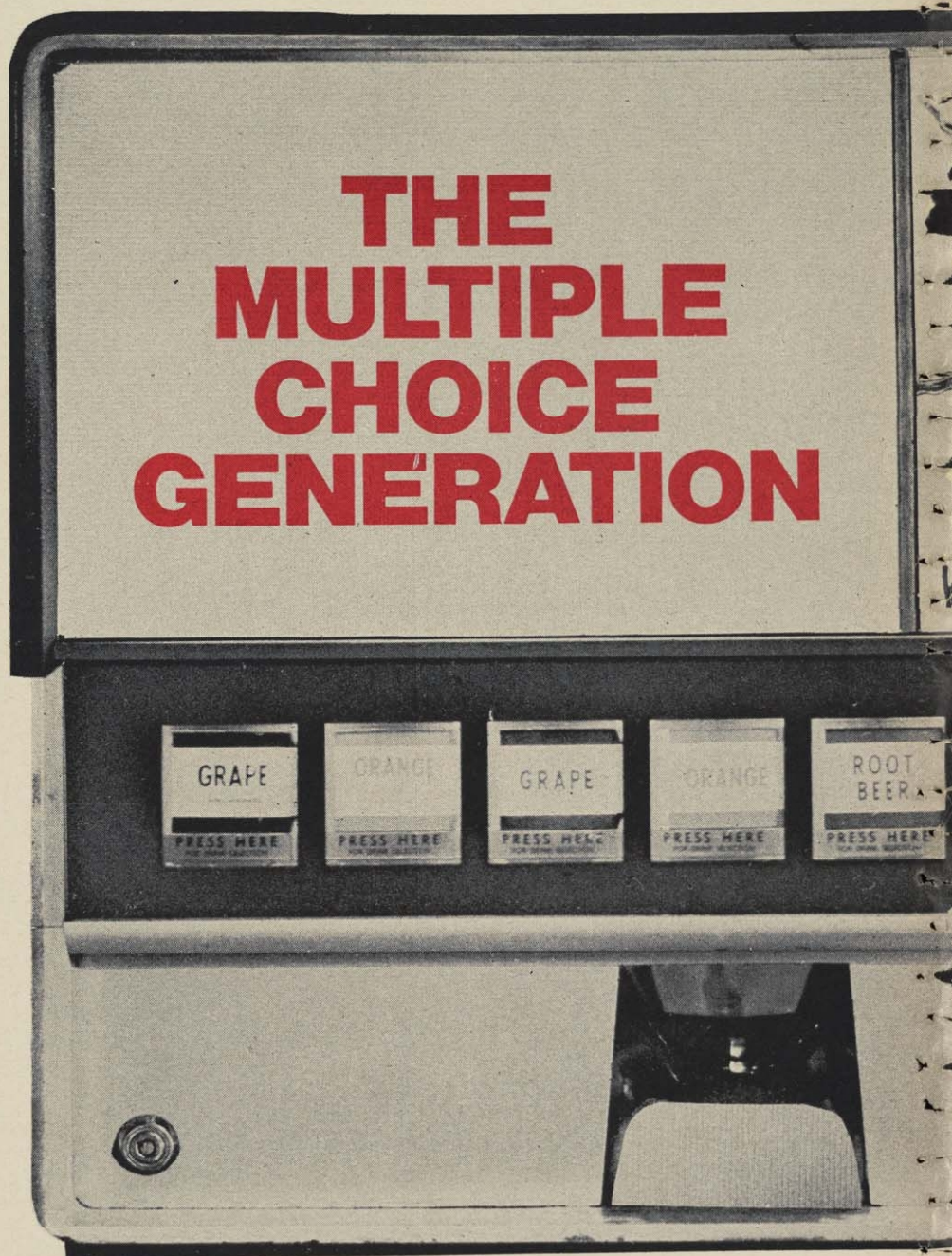
Has it made their approach to life basically different from ours?

One question comes to mind right at the start: can the human brain and personality cope with an endless series of multiple choices without disintegrating? What is the inertia that often seems to engulf the most promising and privileged youngsters sometime during high school? Few escape some form of it. What causes the dropout

surge in college—often coming at the time for choosing a major? And the whole drop-out-of-life impulse? All these phenomena bring to mind an exhausted laboratory rat who has had to respond to too many stimuli and make too many choices for too long.

So maybe life is simply Too Much these days. But Too Much or not, we're stuck with it. And the question is, what to do?

# THE MULTIPLE CHOICE GENERATION







Well, first we can try to see what the pressures might be. Many a situation has been changed by no more than someone in the middle of it taking the trouble to understand it. And so, when our children falter, when their stride breaks, we can understand, not be too upset, and wait.

While we are waiting, we can learn some things from them. Security is extremely important to us; but in the

new multiple-possibility world that they (and we) inhabit, perhaps the kind of self-protection we go in for is not possible, practical, or necessary. We value continuity, but young persons live with change—and in this they are closer to the reality of today than we are.

And maybe we can teach them a little, too. For we do know several things about choice-making they have never had a chance to learn.

One is that the making of a choice is the most direct and effective way of deepening and enriching life. Making a choice simplifies life to a point where it can be lived; the channel is narrowed, but it is deeper and the current runs more strongly.

Take an obvious example: if you are a young man falling in love with first one girl, then another, you are never going to have any experience of the opposite sex beyond the beginning one. You are never going to know a woman—only a flirtatious girl of sixteen, forty-six, or even sixty-six. But if you choose one and stay with her, you will come to know a woman—a person—a friend.

The multiple-choice generation has had little chance to acquire any concept of sticking to a choice. They have been exposed to so many possibilities for so long and learned their exam-passing techniques so well that they tend to handle their real life choices in the same way; they live as if each moment were a new multiple-choice question.

But we know that life choices are not questions, they are roads. We can help our children realize that a road, once chosen, must pursue its way, and that we leave unexplored the other ways, the Roads Not Taken. For instance, if you want to be a truly

professional musician you cannot at the same time be an equally professional doctor or mathematician.

The Roads Not Taken can break one's heart temporarily. But we can help our children to accept the necessity of a single choice—and perhaps also to feel how that bittersweet twinge of curiosity and regret can be part of the full flavor of living.

But, they will ask us, what if one of those unexplored roads should turn out to have been the right one after all? They need to know what we have learned—that the making of life-choices is not, as with exams, a matter of picking out the one right answer. There may be several right answers, all different, but each good (and bad) in its own way. The Roads Not Taken may have views that the one traveled does not have; but it will also surely have its own steep and stoney parts.

The main point is that choice isn't everything. A choice is only a beginning. Abraham Lincoln once said, "If you make a bad bargain, hug it all the tighter." How can the multiple-choice generation accept that principle? Their solution (and often our own) is to turn back like rats in a maze to the moment of choice. But we delude ourselves; we never can go back. A second choice is inescapably a second try, formed out of defeat and discouragement.

No—Lincoln was in the main (and allowing for complete disasters) right. Having made a choice, the chooser must next, and from then on, continue to make it: create it, work within it, and keep it alive and growing.

Choosing may be the main work of youth; but making that choice the good one, the right one, is the work of maturity, the process that makes life worth living. ◀



## REPENTANCE BEFORE CHANGE

# UPPSALA

### *A personal report on the Fourth Assembly of the World Council of Churches*

BY THEODORE O. WEDEL

I CAN THINK of no better clue to what this Assembly may mean for the common life of the churches round the world than a familiar but disturbing verse from the Sermon on the Mount: "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift."

Gifts belonging to the altar were not neglected in the Assembly's program; in Jesus' sermon the altar figures both at the beginning and at the end. At the Assembly "in-church" concerns received their due—principally in a section on worship (a first in Assembly history), in another section on the Holy Spirit and catholicity, and in all its appeals for action within theological perspectives. But the Assembly also listened to the command: "first be reconciled to your brother."

A paragraph in the final Assembly message is almost a summary of what may be the most important result of this global meeting of followers of Christ:

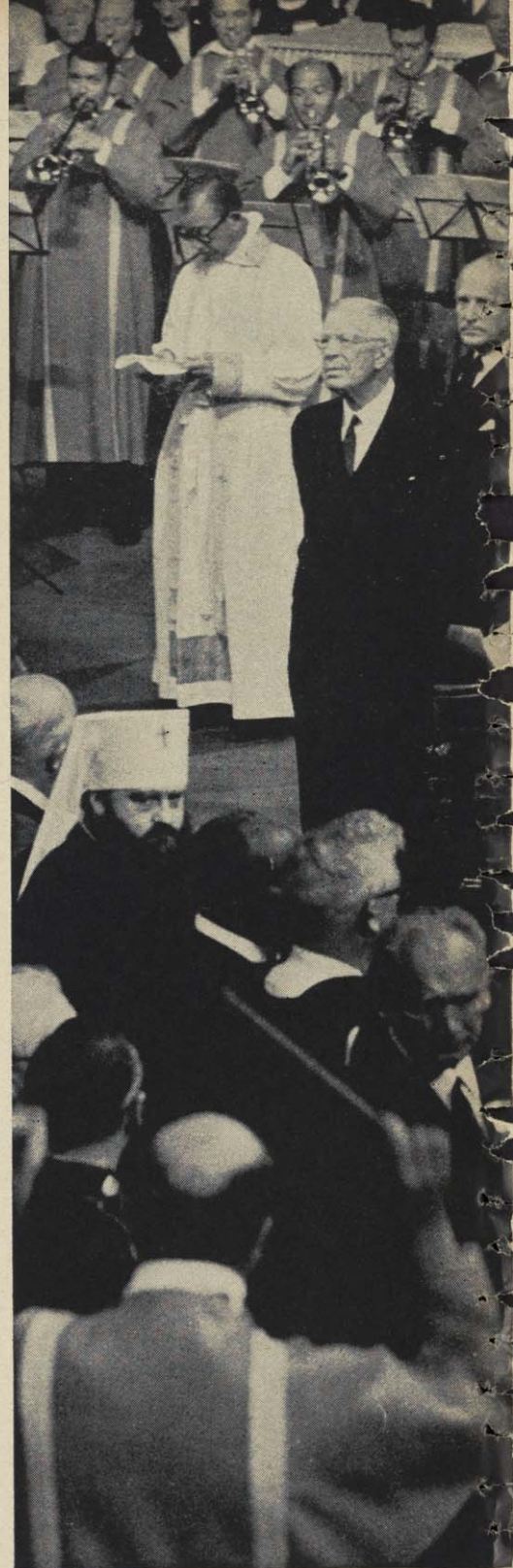
"We heard the cry of those who long for peace; of the hungry and exploited who demand bread and justice; of the victims of discrimination who claim human dignity;

and of the increasing millions who seek for the meaning of life. God hears these cries and judges us."

The Assembly, in its best moods at least, was a repentant Christian gathering. The most striking proof I can cite is the listening and acceptance accorded the address by American author James Baldwin. His words were an unabashed indictment of the white membership of the Christian community in the past four centuries. Whites were accused of hypocrisy—the proof, the history of his people. How did Christians obey Jesus' plea for "the least of these my brethren"—Baldwin's text? Boats with such names as "The Good Ship Jesus" brought his ancestors to the American shores.

And then? Listen to James Baldwin: "Black people have had to adjust to incredible odds. Those songs we sang and sing, and our dances and the way we talk to each other, betray a terrifying pain, a pain so great that most Western people, most white Westerners, are baffled by it and paralyzed by it, because they dare not imagine what it would be like to be a black father, and what a black father would have to tell his son in order for the black son to live at all."

Other proofs that the Assembly submitted to humiliating exposure of



*Assembly begins with worship in the Uppsala Cathedral. Sweden's King Gustaf (center, rear) attends service led by Archbishop Ruben Josefsen of Church of Sweden (vested, behind King Gustaf).*



violations of brotherhood in our time—the most obvious the chasm between rich and poor round the globe—could be multiplied. Pleas in behalf of the often desperate plight of the “third world” below Europe and North America (frequently called the “two-third’s world”) became a theme song in Assembly dialogue.

No address received greater applause and attention than the one by England’s Lady Jackson (better known as economist Barbara Ward, a Roman Catholic laywoman). She shamed our western affluent society with statistical homilies. Alluding to the proposal presented in the section report on economic development—namely, that the affluent Northern nations should accept a tax, if only to begin with, of one percent of Gross National Products—she pointed out that it would merely mean “getting richer slower between Christmas and Easter, and that includes Lent, so it isn’t much of a sacrifice. Would we be all that worse off if we paid 5 cents more for a cup of coffee? Hardly. And yet that might determine the possibility of African and Latin American countries having their development programs.”

The major energy of the delegates went into the reports of the six sections, summary documents which were reviewed by the total Assembly. This “frantic” method of writing important theological literature was often criticised, especially by the keen group of Youth Participants, who saw clearly that the procedure involved a continual pressure towards compromise. But the reports contain valuable nuggets of insight, nevertheless.

In the report on “The Holy Spirit and the Catholicity of the Church” nothing surprised me more than the acceptance of the very word “catholicity” and its derivative adjective “catholic” as no longer reflecting partisan overtones, even for those denominations long defining themselves in terms of the Catholic-Protestant

schism. Give to “catholicity” the meaning of “wholeness,” and it becomes a rallying symbol for the unity of the Church, Rome itself included.

The report on “Renewal in Mission” is notable for the fact that the call to mission is released—finally, we may hope—from its long imprisonment in the concept of “foreign missions.” Mission in the “local situation” receives equal or even larger attention than mission in the “world-wide situation”: “There is but one Mission in all six continents.” The report ends with a four-word appeal which could be a motto for the Ecumenical Movement itself: “Never go it alone.”

The report on “World Economic and Social Development” is a lengthy analysis of the problems of food, population, unemployment, and, on the hopeful side, of the amazing possibilities of technological solutions to the problem of poverty. It invites Christians to volunteer service in development and to bold involvement

in political action. “For the first time in history we can see the oneness of mankind as a reality.”

Few surprises emerged from the section report, “Towards Justice and Peace,” though the importance of the issues involved—peace and war, majorities and minorities, and race relations—are not minimized. The report’s most provocative paragraph deals with “protection of conscience,” pleading for spiritual support and care of those who feel bound in conscience to “object to participation in particular wars.” This support and care is asked equally for those whose conscience does *not* command such refusal. The report does not dictate a decision for or against either alternative.

In an Assembly embracing both tenacious Orthodox loyalties to ancient forms of worship and many Protestant diversities, common assent to norms of worship came as a surprise. Yet basic unity in Christian worship showed up in “remarkable agreement on the understanding of baptism” and in the increasing centrality of the Eucharist in all traditions. In connection with baptismal practices, however, a warning was recorded against its acceptance “as a social custom only.” Secularization, furthermore, was seen as having both positive and negative possibilities. A plea against worship as escape from our secular environment is worth quoting from another section report: “Living in both the Christian and the secular community, one sometimes gets the impression that he were not created by the same God.” Concerning newer forms of worship, which frequently disturb congregational conservatism, one adviser remarked: “By being antiquated, worship does not necessarily reflect eternity.”

*Text continued on page 13*



*Mrs. John Jackson of Portland, Ore., secretary of her diocese's Ecumenical Relations Commission, is one of 12 Episcopal delegates who participated.*





**AMONG THOSE PRESENT AT UPPSALA**—United Nations diplomat Curtis Roosevelt (upper left), MRI Commission member and vestryman at Trinity Parish, New York, represents Secretary General U Thant during ceremonies honoring Dag Hammarskjöld.

Presiding Bishop John E. Hines and Church ecumenical officer Peter Day (upper right) pay attention to debate during plenary session in Uppsala's Fryris Sports Hall on a warm summer day.

Lady Jackson (right), better known as the English economist and author Barbara Ward, livens up a plenary session of the World Council Assembly with remarks on "Rich and Poor Nations."

Five of six new WCC presidents include, from left: Presiding Bishop Hans Lilje of the United Evangelical Church in Germany; Dr. Ernest Payne, past general secretary of the Baptist Union of Great Britain and Ireland; Dr. D. T. Niles of Ceylon, chairman of the East Asia Christian Conference; Anglican Bishop A. H. Zulu of Zululand and Swaziland; and Dr. John Coventry Smith, Moderator of the United Presbyterian Church in the U.S.A.





# UPPSALA: Repentance Before Change

The final section report, "Towards New Styles of Living," is a pioneer venture for the WCC, and is likely to win considerable attention from the laity in all Churches. The title of the report is a revision of the original draft, with the plural word "Styles" replacing "Style." "There is no single style of Christian life," the section report comments.

Attempts have been made to constrict such freedom with uniform rules. The Puritan negatives—no drinking alcohol, no dancing—come to mind at once. The report does not argue about this crystallization of styles but reminds Churches that "when rules become detached from the Spirit, they can make us blind to the recklessness of the Gospel and to those signs of the times by which God is speaking to us." (In the eyes of many of our brethren, we Episcopalians live by more than a little "recklessness of the Gospel.")

"Christian life requires a willingness to be changed," says the opening sentence of the report. Each age calls for fresh insights. "In the present one, Christians may be called to leave familiar territory and venture out towards unknown horizons." We must involve ourselves in the ever-changing secular world and become signs of agape, that is, "examples of that life for one another by which men recognize disciples of Christ."

In spelling out what concern for others means in practice, the report echoes other sections. More novel is its discussion of what has come to be called "the generation gap." Often young and old no longer speak the same language. Young people no longer want to be mere pre-adults who have to accept what others propose for them.

Margaret Mead, a well-known anthropologist and an Episcopal adviser to the Uppsala Assembly, tried to illustrate the generation and group gaps of our time:

"Those of us who are over 40 years of age are immigrants into 1968. It is the young people born

since World War II who are the natives.

"The over-40's grew up on books. The young people have grown up with television and its ability to bring human experience from all parts of the world simultaneously into the room.

"White people have been subjected to a temptation that no one else has ever known—the temptation to think of themselves as angels. Each group in the world should value the way it looks. What makes people beautiful is the sense that they are beautiful when they live happily in their own skins."

The report on "Styles" touches on a good many other problems with which Christian lay people wrestle. What about the idolatry of material success in middle class society? "Boredom" the report notes, "seems to creep in alongside of affluence." Facing up to the overwhelming needs of the poor, the report warns that even "responsible budgeting is not enough. We are confronted with collective evil."

When the Uppsala Assembly reports appear as a whole, the picture will deserve wide attention. Far more should be generally known, for example, of the Commission of the Churches on International Affairs and the Division of Inter-Church Aid and World Service. The extent of the World Council's global ministry will surprise most readers.

What about the future of the Council itself? Except for authorizing new projects for its divisions and departments, the Assembly did not move toward revolutionary changes. The Central Committee, which acts between Assemblies, was given directives for restructuring the Council's work. And practically all the units of the Council will be involved in a major study entitled "What is Man?" Theology today must enter into dialogue with anthropology.

A word about Roman Catholic participation: the fifteen official ob-

servers, along with dozens of other Roman Catholics present as members of the press, as youth participants, or simply as visitors, became beloved "brethren in Christ." Increased cooperation between the World Council and the Roman Catholic Church is clearly on the way despite Pope Paul's post-Uppsala ruling against birth control.

The Assembly adopted four resolutions in its closing sessions. All but the first—on the Bible in the Ecumenical Movement—deal with complex public issues: the Middle East, Vietnam, and the conflict between Nigeria and its eastern region, Biafra.

A comment on the Nigerian resolution may be pertinent. The Assembly's debate was preceded by an unofficial session in which each side in the Nigerian civil war presented its case. The fact that representatives of both sides, some of them holding government office, could meet for consultation in a Christian gathering may be more important than the resolution itself.

A fifth resolution on racism was not adopted, owing to a brief, moving speech by Dr. D. T. Niles of Ceylon, one of the six newly elected WCC presidents. He reminded the Assembly that racism is today a six-continent problem and that any worthwhile resolution would have to receive six-continent analysis. The resolution, accordingly, was referred to the Central Committee for further study and action.

The press group of the Assembly was warned that an average of ten pounds of mimeographed documents might come to each correspondent. Fortunately, the Assembly did not consist merely of "documents." It was one of flesh and blood, of Christians reciting the Lord's Prayer with one united voice and rejoicing together in the challenge and glorious promise: "Behold, I make all things new." ◀



# How to bridge

**I**T IS FEAR, not hate, that is generating the outbreaks of violence among white as well as black people. "The ghetto kids throw bombs because they are frightened," a black friend of mine told me; "They have to act tough to keep whitey from knowing how scared they are."

The white man is equally afraid of the Negro. He is afraid the black man will take his job. He is afraid he will take his home, or its value. But most of all he is afraid that he will take his women. The senselessness of all these fears does not matter. What matters is that the white man, as well as the Negro, feels threatened.

Even the Christian who speaks so ardently about Negro rights fails to halt this cycle of fear. "I don't know

any Negroes. How do you meet one?" Over and over I have heard this question.

The obvious answer is never considered. Negroes are as close as the nearest Negro church, the nearest Negro store, the nearest Negro neighborhood. One of the frequent reactions I hear to this simple suggestion is, "But what if we are intruding? What if they don't want us?" In general, white people want to meet black people in insulated circumstances where all the hostile, troublemaking Negroes have been weeded out. They don't think of this as wanting special treatment. But it is.

After all, the Negro rarely has the opportunity for such relationships with whites. He is rarely protected

from hostility, rejection, and hate. Why should white people expect such privileges?

If you really want to help end this cycle of fear, you must meet and know about Negroes in person. Here's how we did it:

First of all, *visit a Negro church.*

Call the church to find out whether you would be welcome and what functions or services you could attend. How ridiculous and proud it is of white people to expect Negroes to attend a white church in a lily-white community when they have never attended a Negro church.

After attending several Negro services I can tell you that you will never be made more at home than among

**I**T'S PEOPLE of all hues and textures, all weights and sizes;

It's houses of all shapes and non-shapes, painted and slapdash, humdrum, exciting, scary, roofs sagging, loud colors, drab colors, no color;

It's narrow streets with cars parked bumper to bumper on both sides;

It's cars of all shapes and sizes, parked, or up in yards, with hoods up and tires off, on blocks, missing doors, full of dents;

It's broken bottles in lawns and glass on streets;

It's trash cans partly emptied and thrown to the ground by trash collectors so that the rest of the trash scatters with the wind;

It's roaches, rats, lice, bedbugs, disinfectants, fly spray, roach spray, ant spray, and traps;

It's stopped-up sinks, toilets, and main lines;

It's broken TV's, loud radios, record players, and juke boxes;

## WHAT IS A GHETTO

It's sweet little well-groomed children all starched and ironed . . . for a few minutes;

It's grimy, unkempt, ragged, laughing children, tussling in the dirt or in the street;

It's pimps, prostitutes, hustlers, bookies, gamblers, and dope peddlers;

It's handsome young men with naturals and processes, lounging on street corners, goofing off, watching the girls go by;

It's young ladies in short dresses and various hair styles—laughing, chewing gum, eyeing the crowd on the corner;

It's mothers with shopping bags, used daily as they trudge home slowly from their domestic work with groceries they have picked up for dinner;

It's "mothers' day" every 1st and 16th, with men lined up waiting for the women to cash their welfare checks;

It's lenders and insurance men coming to the house addressing everyone as "Mary" or "John", while you call *him*—"Mr. Smith";



# that **PEOPLE GAP**

Negro Christians. My new friends, all Baptists, asked whether they could attend Mass. In fact, this Baptist congregation has invited our parish to "take over" their church for an evening with whatever services we wish to have.

Second, *shop at a Negro store.*

I had occasion to travel through a large Negro community every day not long ago. On days when I was out of some item at home, I stopped at a Negro grocery to pick it up. It was a small independent store but well stocked, and its prices were as good as those in my neighborhood chain store. Never have I received such preferential treatment as I did in that store. I concluded that it was a family

operation because at least a half dozen people of varying ages asked to help me.

Third, *visit a Negro neighborhood.*

A Methodist layman told me about an experiment which began on a local level and gradually expanded to several churches. Teams of Christians visited homes in each neighborhood, knocking on doors. They explained they had come to talk about God and to listen in turn to what people in the neighborhood had to tell them about what they believed.

A few of my friends asked me to join them on a similar visiting program last summer. It was only a few weeks after the 1967 riots had hit Cincinnati. We walked through the

West End ghetto knocking on doors. Frankly, we were worried and a bit afraid. What if we were challenged? Not only did we worry about our own safety, but if we, as white women, were accosted in a Negro neighborhood, another bloodbath might ensue.

Not an hour had passed before we were reassured. Along John Street old people sitting on their front stoops smiled and greeted us; children offered us directions as though we belonged there; boys and girls left their playmates to run up and talk to us.

Mothers welcomed us into pleasant rooms in one government project. Each apartment we saw was tastefully decorated. I remembered all the remarks that I had heard from people

It's \$2 down and \$5 a week for the rest of your life;  
It's borrowing to pay rent and borrowing to pay lender,  
borrowing to buy a car and borrowing against your  
next paycheck; it's borrowing to cover all the money  
borrowed;

It's a person with average intelligence, able to express  
himself, being told he's an "exceptional" Negro and  
are there any others like him;

It's storefront churches, big churches, little churches;

It's shouting and preaching and hymns and psalming;

It's going to a church out of the ghetto and wondering if  
they will let you drink wine from the common cup;

It's trying to move into better neighborhoods and have  
the whites start running;

It's grumbling because you aren't interested in marrying  
into a white family and certainly don't want them  
marrying into yours;

It's schools with half-day crowded sessions and used,  
dilapidated books;

It's going to school from kindergarten through twelfth  
grade and not being able to read beyond a sixth grade  
level;

It's seeing health educational films and wondering if only  
white people have babies, use birth control, process  
milk, smoke excessively, and have various diseases;

It's knowing that your son cannot be president or even  
campaign for it;

It's wondering, "Why believe in God or call on the Lord  
when it all seems so hopeless?";

It's believing in God and calling on the Lord because it  
*is* so hopeless;

It's feeling that maybe all we do have are singers and  
sports competitors;

It's opening the newspaper and seeing pictures of riots  
in a black community, and the only good articles are  
in a special section called *Tuesday*;

It's knowing that we can die in Vietnam in order to be  
held down in the only country we know;

It's finding out that even in jail the jobs are granted ac-  
cording to race;

It's being asked by a cop, "Where the hell do you think  
you're going," and when you answer rather belliger-  
ently, being told, "Oh, you're one of those smart  
niggers . . .";

*Continued on next page*



## HOW TO BRIDGE THAT PEOPLE GAP

who would make good housekeeping a racial characteristic. I wonder how many white women could keep an apartment in three rooms as clean as Mrs. X who had twelve children, each one we saw as fresh as the starched clothes they wore.

The old houses we saw may not have been the worst in Cincinnati, but it wasn't to the credit of the landlords that they were not. One mother walked us past the garbage can that stood on the landing next to her apartment. With tight-lipped anger she pointed out a back window to a pile of bricks and rubble that passed for her backyard.

"My garbage cans belong out there," she said, "but I can't even get out my back door. My landlord says he is not responsible. But he's the one who tore that building down."

One of my friends called the landlord later. He told her that she should forget about helping "those" people. "They live like dogs," he said.

What we saw told another story. Most of the apartments had swept floors even if the paint was peeling and the woodwork rotting. One mother works eight hours every night, but her boys were dressed in clean white t-shirts, crisp curtains hung at the windows, and bright orange chenille bedspreads covered the couch and chair as well as the double bed in the living room.

One mother told us her 10-year-

old son liked to grow plants. Sure enough, five or six three-inch bean plants, erect and healthy, were growing in the black earth in a crack in the broken cement outside.

To me this was testimony of the wonder of man and the goodness of God: that children still love something green and growing where trees are rarely seen.

I look on the visits I made as inoculation against the patent stereotypes that crowd the white man's mind. I cannot ever again believe that black men are lazy and do not care about their future when I have seen even the poorest of them fighting their environment despite all odds.

It is now the white Christian's responsibility to move *toward* the Negro in order to bridge and heal the fear gap that lies between us. We cannot wait for happenstance situations to provide that kind of healing. We must be willing to risk a little rejection and gamble a little of our social assurance to rid our communities of hate-breeding fear.

The next time someone tells you Negroes are dirty, shift, or irresponsible, ask them when they were last in a Negro church, a Negro store, or a Negro neighborhood. Only by *knowing* can we conquer fear. And only by *loving* can we cross the double barriers of fear and ignorance.

—PAT DURCHHOLZ

## ABOUT THE AUTHORS

Pat (Mrs. Richard) Durchholz is a Roman Catholic laywoman and mother of seven, whose six published articles span only a three-year literary career.

She attributes mounting Christian perspectives to her membership in the Grail—a Christian laywomen's movement with national headquarters only four miles north of her home in Loveland, Ohio.

The value of alienated groups meeting across new bridges is a particular concern. "These bridges will be built by Christians with a new kind of courage," she says; "a courage that will admit past mistakes, a courage that will . . . receive all men as brothers, and a courage to be treated as a fool for doing these things."

Mrs. Mai E. Perkins first read her impressions of the ghetto before a large group which met at St. James' Church, Los Angeles, to discuss the report of the President's advisory commission on civil disorders.

Long-time residence in both the city ghetto and government housing projects substantiate her words. A mother of three, she belongs to St. Martin's Episcopal Church, Compton, Calif., where she teaches Sunday school, administers a summer youth program, and directs a year-around Teen Post for delinquent and "hard core" ghetto residents.

"Our youth need motivation, goals, and strength," she says, "and they need the road blocks removed."

## WHAT IS A GHETTO?

It's phoning for an appointment and going out for an interview and hearing, "That was *you* who called?";

It's knowing that with no special skills at hand a good living can be made by producing babies;

It's me, for I am the ghetto; I carry it around with me wherever I go. It sustains me when I am hurt, holds me up when I am pressed down, and encloses me when doors shut against me.

For if there is only curiosity and no compassion, questions and no answers, looks and no smiles, blank faces and no opening of hearts, why should we make the first gesture by leaving our private and community ghettos? Perhaps the real question is . . . how *can* we?

—MAI E. PERKINS



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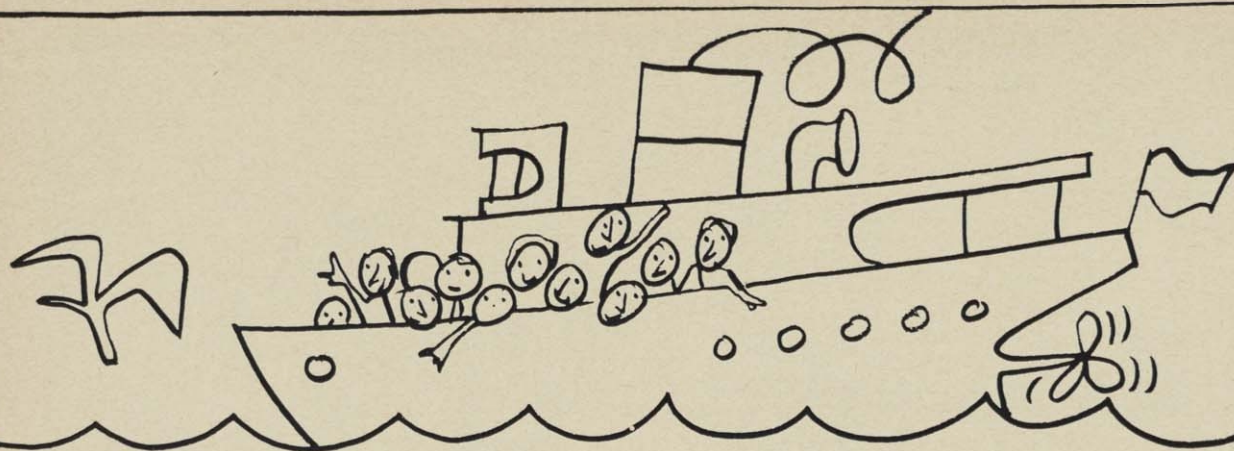
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City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Date of Birth \_\_\_\_\_

Position in church \_\_\_\_\_





# Have you hopped on board yet?

The actions of dioceses, as expressed in recent conventions, show the Church is working its way through a period of tension and change.

EVERYONE over thirty," said one diocesan convention speaker this spring, "is an immigrant in the twentieth century."

Perhaps this is why a reporter from another convention wrote with some warmth: "My own . . . summation of the whole business is 'Resolved, that the whole twentieth century be abolished!'"

The evidence doesn't support so drastic a summary. But jurisdictions seem to be moving through 1968 at something of the pace of steamboats or turbo-prop planes—rather than rowboats or jets. In any one diocese, some of the party has already arrived while others are dickering for tickets.

## Full Steam Ahead

In conventions this spring, the Missionary Districts of **Alaska**, **Puerto Rico**, and the **Philippines** all reported progress and made plans for reducing their dependency on "Mother Church."

► **Alaska** responded to a call by the Rt. Rev. William

J. Gordon, Jr., for a five-year program to replace appointed missionaries with local ministers in the Indian and Eskimo villages.

► **Puerto Rico's** bishop, the Rt. Rev. Francisco Reus-Froylan, reported progress in a stewardship program for reducing dependency on PECUSA, training for local laity and clergymen, and increased cooperation with other Churches. The Puerto Rico convention adopted a unified budget for the first time.

► At the request of the Rt. Rev. Benito C. Cabanban, the **Philippine** convention passed a resolution setting up a district endowment fund above the regular budget and increased parish and mission apportionments to the district.

► The Convocation of American Churches in **Europe** voted to increase their parish contributions by 10 percent in order to increase their gift to the work of the Episcopal Church by like amount.

Dioceses everywhere grappled with program budgets for a year in which needs are outstripping income. **Southern Ohio** voted unanimously to re-emphasize "black-and-red-side-of-the-envelope" giving and endorsed modern tithing. **Idaho** proposed a standing stewardship committee to guide fund-procuring efforts for the new diocese.



Budgets in **Bethlehem, Connecticut, Harrisburg, Iowa,** and **Newark** reflect "partnership-principle" giving—that is, at least half of their diocesan program funds are pledged to the national Church.

**Oklahoma** joined the list of dioceses accepting the "partnership principle" and passed resolutions which scheduled the diocese for reaching this goal.

## Scraping Off the Barnacles

While a good deal of attention is now focused on the restructure of Executive Council, each diocese reporting on a spring convention seems to be engaged in restructure activity itself.

Restructure goes by a variety of names—"self study," "changing canons," "amending the constitution," "appointing a committee to study," "dividing into new arch-deaconries," and, above all, "action to promote closer cooperation and understanding between parish and diocese." By any name it is an attempt to modernize Church machinery to meet present-day demands.

Among the most significant restructure activities were **East Carolina's** lay-clergy conference, where concerns about the Church were frankly expressed, and **Bethlehem's** convention decision to promote closer liaison between diocese and parishes.

Bishop Henry Louttit of **South Florida** announced that he will ask General Convention to permit division of the present jurisdiction into three dioceses. **Harrisburg** asked its bishop and council to consider the usefulness of the present provincial structure, pointing out that five dioceses in Pennsylvania now coordinate college work and activity of social relations departments. **Maryland** has advocated specific changes in provincial synods.

**Maryland** and **South Florida** also report that their Episcopal Churchwomen are phasing themselves out as regional organizations so that women may be fully incorporated into the work of the Church at the diocesan level.

## Officers and Crew

The Dioceses of **Colorado, Erie, Bethlehem, Missouri, South Carolina, New Jersey, New York,** and **South Dakota** raised minimum stipends for mission clergy.

**Newark** passed resolutions on equitable salaries for clergymen after an extensive study of professional salaries in that area.

**Connecticut** and **Bethlehem** asked support for legislation that would classify clergymen under Social Security as "employed" rather than "self-employed." **Newark** joined **Connecticut** in urging vestries to increase stipends to cover the extra tax clergy have to pay under their present classification. **Taiwan** and **Vermont** increased health insurance coverage for clergy and lay employees.

More dioceses opened up opportunities for women. **Arkansas** passed legislation to allow women to serve on vestries. The diocese also passed the first reading of a constitutional change to permit women to serve as delegates to diocesan conventions, as did **South Carolina** and **South Florida**. **New Jersey** took final action permitting delegates to be women. **Fond du Lac** has changed constitution and canons to read "lay person" instead of "layman."

**West Virginia** defeated a resolution requiring diocesan lay delegations to be half men and half women. But **Rhode Island** now permits women on the standing committee.

The Convocation in **Europe** decided that any lay person professionally employed to assist a clergyman in his ministry is to have a voice and vote in convention. **West Missouri** voted to grant perpetual deacons a vote in convention, except in a vote by orders.

**Nebraska** instructed its Department of Christian Education to develop an adult education program. **Arkansas** lowered the communicant voting age to 19 years, and **Iowa** to 18. In **Erie** representatives of the Diocesan Youth Council were given a seat and voice in convention. In **West Missouri** this move was referred for study. A youth panel was included in **Kentucky's** convention program.

## Ledges, Sandbars, and Turbulence

Many dioceses responded to addresses by their bishops, reports by diocesan departments, the report of President Johnson's advisory commission on civil disorders, and the action of General Convention in Seattle last fall.

Action varied from resolutions in support of legislation to hard-cash allocations for a variety of programs. **Iowa** and **Pittsburgh** were among many dioceses reporting on individual involvement and local programs. Presid-



## Have you hopped on board yet?

ing Bishop John E. Hines and West Virginia's governor, Hulett C. Smith, sat on a panel for **West Virginia** convention delegates—"What the Church Ought to be Doing in West Virginia."

**Northern Michigan** asked its bishop to appoint a committee to meet with parishes and missions in order to determine ways for the diocese to respond to the General Convention Special Program. **Dallas** and **West Missouri** asked for study programs on economic, racial, and social issues. **South Dakota** and **New York** are holding adjourned conventions in the fall to deal with such matters in greater depth, which a special convention in **Delaware** did this spring.

The Diocese of **Iowa** adopted an additional assessment of 2 percent of each parish's 1968 operating expenses for a crisis fund to meet racial unrest and poverty. The fund had reached \$3,000 by July. **New Jersey** allocated \$20,000 to be used in four urban areas in 1968. **New York**, **Connecticut**, and **Colorado** have set aside special offerings for urban crises. **Bethlehem** is raising \$5,000 for the General Convention Special Program, and **Delaware** is setting up a special ministries fund to be used by congregations for ecumenical action in local crisis areas. The immediate goal is \$50,000.

Other dioceses that responded to the urban crisis in 1968 conventions were **Arkansas**, **Erie**, **Fond du Lac**, **Harrisburg**, **Kentucky**, **Long Island**, **Maryland**, **Missouri**, **Northwest Texas**, **Oklahoma**, **Rhode Island**, **Western Michigan**, and **Vermont**. Much local work in poverty areas seem to be cooperative efforts—parish with parish, denomination with denomination, diocese with diocese.

## Fresh Winds

Special projects under Mutual Responsibility were reported in spring conventions, and companion diocese relationships are flourishing in many places. In **Dallas** eleven parishes each agreed to underwrite the stipend of a priest in the **Philippines** and another has assumed support of five priests. **Fond du Lac** sent \$5,700 to **Masasi**. **Kentucky** has sent money and educational supplies to **Haiti**. **Nevada** accepted an MRI project of \$3,000.

The Diocese of **New Mexico** and **Southwest Texas** has an MRI objective of \$15,146, while **Newark** provided money for a school in **Liberia**. **Northwest Texas** has completed a \$20,000 commitment in **Willochra**, South Australia. Trinity College in Quezon City, the **Philippines**, will receive four "fifth Sunday" offerings from **South Dakota**.

In addition to fast-growing ecumenical work in urban areas, dioceses are engaged in ecumenical work on college campuses, in local discussion programs, and in joint special ministries. The Convocation of Churches in

**Europe** has asked to meet with their British counterparts next year. **Iowa** has given a Lenten missionary offering to the American Indian Center in Sioux City, Iowa, which is a cooperative effort.

**Vermont's** program budget provides for a 50 percent increase in support of the Vermont Council of Churches, and **Northwest Texas** works ecumenically in a special ministry at Lake Meredith. Episcopal clergymen and lay-readers in **South Dakota** are ministering to two Presbyterian congregations. **South Florida** is going ahead with plans for an Episcopal college to be affiliated with Baptist-related Stetson University.

## Stars to Steer By

**Harrisburg** called for daily prayers for those who suffer in the war and for peace, and asked that the basic foreign policy of the United States be one of reconciliation. **Iowa** voted support for the Paris peace conferences and asked for more adequate provision for conscientious objectors. **New York**, **Puerto Rico**, and **Vermont** passed similar resolutions on war and peace.

The Rt. Rev. Robert R. Brown, Bishop of **Arkansas**, was supported in his call for a year of Christian concern, and the convention directed the diocesan council to formulate a program of evangelism for each parish. **Nevada** will implement a three-fold program of evangelism requested by Nevada bishop, the Rt. Rev. William G. Wright. Its emphasis is on lay participation. **South Carolina** reported a successful "prayer power" year. **Vermont** stressed evangelism at its convention, and **West Virginia** approved a "10-Year Plan" for renewal of faith before the 1978 centennial.

## Beyond the Horizon

We are realizing a little belatedly that the only hope for a continuing Christian Church overseas is a local ministry. And even more recently we see that local leadership is the best hope for the poor and disadvantaged in *this* country. The majority of the U.S. population is now under 26 years of age, and the "local" population of the twentieth century is largely young. Some conventions are realizing that these natives, too, must be encouraged to develop Christian leadership and responsibility if the Church is to move with any momentum into the next century.

Time may prove that attention to the youth of the Church was the most significant diocesan trend in 1968.



# The Vestments for the Celebrant

1



(1) Dust. Cover counter with clean white cloth. Place chasuble front-side down.

CASSOCK, surplice, and stole are the "basic" vestments worn by priests. "Eucharistic" vestments, however, are being used by an increasing number of clergymen to celebrate the Holy Communion.

Colors of these vestments usually correspond to the liturgical calendar. Steadily multiplying designs and fabrics make this almost a new art form. Yet priestly vestments are as old as the Aaronic priests who served in the first tabernacle (Exodus 24-32).

Church history reveals much rancorous controversy about ecclesiastical garments. The First Book of Common Prayer, issued in 1549 to supersede Latin service books, expressly ordered the celebrant to

wear an alb and cope or chasuble.

Three years later the Second Book of Common Prayer restricted bishops to rochets, and priests and deacons to the surplice.

The "Ornaments Rubric" in the "Elizabeth" Book of 1559 (which was re-enacted in 1662) thoroughly clouded the issue. Historians still debate whether it intended to reimpose the 1549 rubric or the 1552 one. It is now generally recognized as reinstating the earlier.

Confusion for the clergyman of that era is indicated by a canon passed in 1604 forbidding him to go out in public in doublet and hose without a coat or cassock. ◀

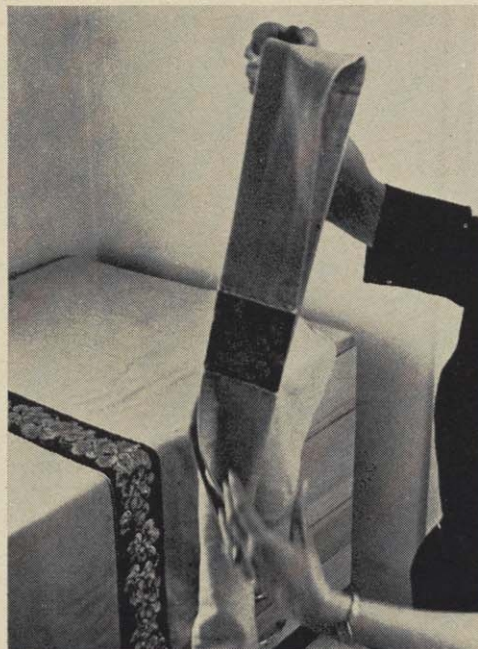
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2



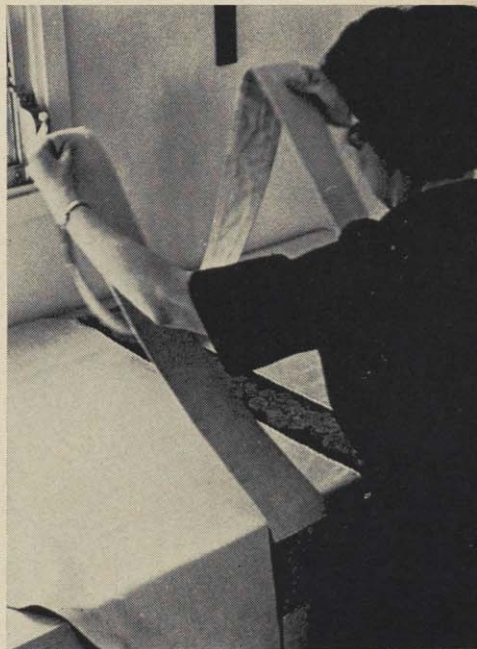
(2) Use hands to smooth chasuble, including part hanging over edge. Get out stole.

3



(3) Find center of stole, usually marked with cross or applique.

4



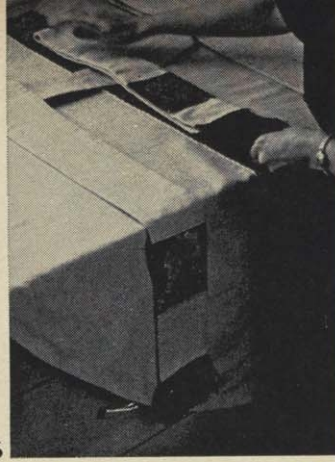
(4) Move hands 12-15" from stole center. Place stole on chasuble.



**REMINDERS:**  
Be sure cassock  
is in closet.  
Leave sacristy  
neat and tidy.



5

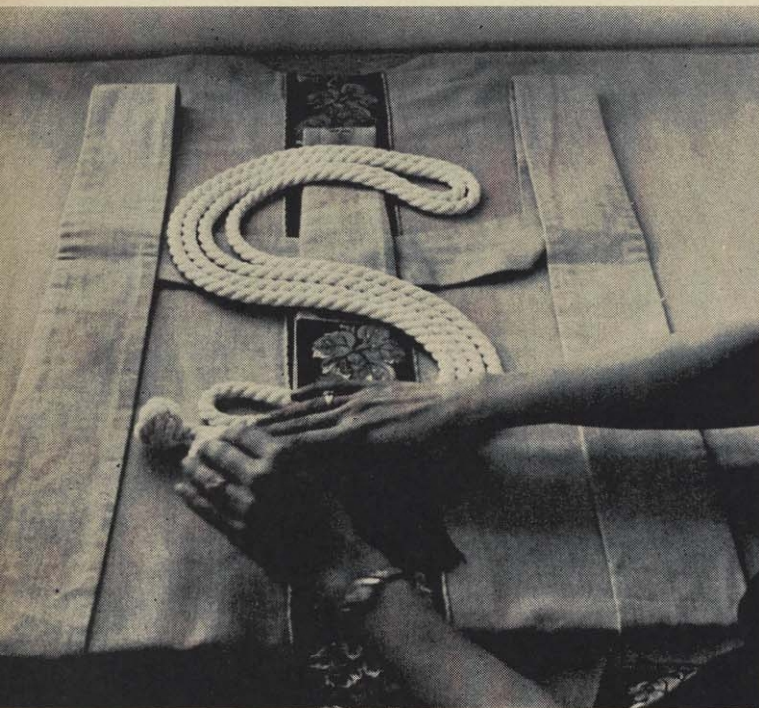


6



7

(5) Arrange underneath part of stole to form an "H". (6) Place maniple on top, centered, to form an "I". Some altar guilds reverse this, placing "H" stole over "I" maniple. (7) The girdle, folded first in half, and again in half, is shaped on top to form an "S".



8



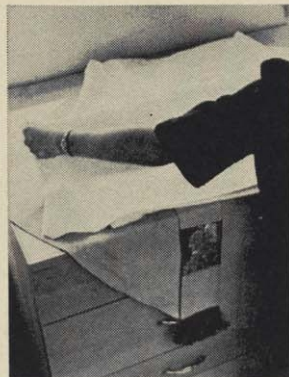
9

(8) Flatten strands of girdle and shape it neatly. Stole, maniple, and girdle form an IHS monogram over the chasuble. (9) Be sure to unbutton neck of alb.

10

11

12



13



(10) Place the alb face down and (11) fold back sleeves. Fold bottom of alb (12) up and back so that the hem is at front edge of counter and clergyman can easily pull the alb over his head. (13) The amice, with tapes crossed, completes the ensemble. When necessary to prepare vestments the night before a service, washable alb and amice serve as dustcovers for other vestments.





## 3X5's

THE EPISCOPALIAN'S 3 x 5's are bits of useful information which 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.

### APPARELS, ORPH-

**REYS:** Decorative bands (usually embroidered) for trimming eucharistic vestments. May be purchased by the yard in liturgical colors and designs.

**CHASUBLE:** Chief eucharistic vestment, it dates back to early fourth century and is derived from outdoor cloaks worn by men and women at time of Christ. Elliptical in shape, it is worn over amice, alb, and girdle. Colors follow liturgical calendar.

**CASSOCK:** Coat-like garment with long skirt. Formerly of various colors; now the clergyman's "basic black." "Anglican" style is double-breasted, fastens on the shoulder, and is worn with a flat wide girdle, or cincture. "Roman" style buttons all the way down the front. For celebrating the Holy Communion, priest wears cassock with surplice and stole or with eucharistic vestments.

**COTTA:** *See Surplice.*

**SURPLICE:** Originally a loose choir vestment. Substituted for narrow-sleeved alb because it was better suited for wear over fur coats customarily worn by clergymen in northern countries. Thus the name, from Latin *superpellicium* (over a fur garment, *pelisse*). Reached to feet at first, but was shortened over the years until in the eighteenth century it was finger-tip length, with sleeves reduced in fullness. (Reduced, but not stingy: a note of the era states that a proper surplice should not be less than 8½ or 9 yards of fine linen.) Today this shortened form is usually called a *cotta*. Some places differentiate between cottas for lay ministries (choir, acolytes, lay readers) and surplices for the ordained ministry, but this is not an authentic distinction. The 1552 Book of Common Prayer made the surplice the only prescribed vestment of the priesthood.

### MANIPLE OR FANON:

Originally a linen handkerchief or towel to wipe hands. Pockets being unknown to the ancients, it was either carried in left hand between thumb and fingers or worn hanging over left arm of priest, as in present use. Since eighth century, maniple made of same material as chasuble and shaped like a short fringed stole.

### AMICE, ALB, AND

**GIRDLE:** These three vestments are worn together or not at all. The amice is an oblong of linen with long tapes for tying; symbolizes the "helmet of salvation." The alb is a full-length white garment (usually linen) with long sleeves, worn over the cassock. It is derived from the tunic of Greek and Roman eras. The girdle is a linen rope worn over the alb at the waist. Some three to four yards long, it has knots or tassels on the ends.

**STOLE:** Long scarf-like vestment, symbol of "yoke" of obedience to Christ. When worn by priest, goes around back of neck with ends hanging down in front. When worn by deacon, goes over left shoulder and is tied under right arm. When worn by celebrant as eucharistic vestment, stole is crossed in front under the girdle. In the ninth century its name was changed to stole from *orarium*, and the Synod of Mainz (A.D. 813) bade priests always to wear a stole as a sign of their calling. Variant of the stole is the tippet, wider and pleated at the back of the neck. "Preaching" stole is usually 90 inches long; the "little" stole, 80 inches long, is carried in pocket for sickroom use; "eucharistic" stole is 108 inches long.

### VESTMENTS FOR A BISHOP:

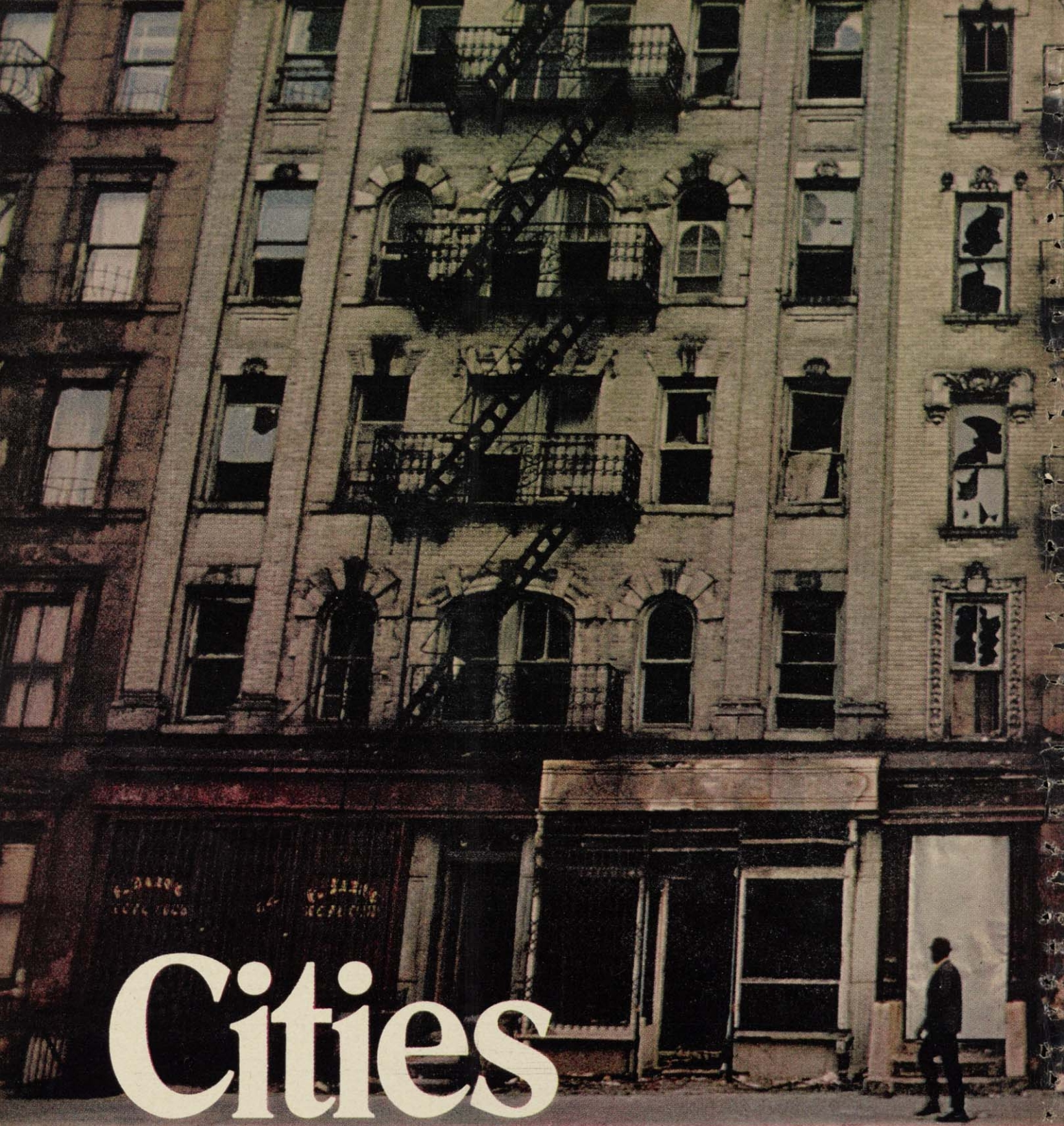
**ROCHET:** Only vestment mentioned by name in our Prayer Book, this is a long white garment worn over the cassock. Similar to the alb, except that balloon-like sleeves are gathered into a band at the wrist.

**CHIMERE:** Long sleeveless gown worn over rochet.

**COPE:** Long semi-circular cape fastened in front with a "morse." Rubrics for coronation service in England call for cope.

**MITRE:** Shield-shaped head covering (*see Exodus 28:36-37*) worn by a bishop when performing episcopal acts. Represents cloven tongues of fire which alighted on heads of apostles on Pentecost. Frontispiece of Thomas Cranmer's catechism depicts bishops wearing mitres, but in practice were rarely used until nineteenth century, except at coronations.





# Cities

## An Action Report by The Chase Manhattan Bank on



Throughout the private sector of today's economy there's a rapidly intensifying conviction that corporate commitment is indispensable to the fight against urban blight.

Chase Manhattan shares that conviction.

For example, Chase, along with six other commercial banks, is providing a fund of seven million dollars for low interest financing to rehabilitate 50 aging buildings on Manhattan's upper West Side. Chase has also financed an experimental "instant rehabilitation" program on New York's lower East Side; entered into pioneering development programs in East Harlem; and joined a \$100 million mortgage lending pool for





## urban decay-what private enterprise is doing to combat it

the rehabilitation of Brooklyn's Bedford-Stuyvesant section.

And so much more is being done.

ITEM: The life insurance industry has already this year earmarked \$453,071,000 for investment in mortgages on slum properties at an interest rate substantially less than it can get on the open market.

ITEM: Using its own funds, one of the nation's leading manufacturers has begun a program of rehabilitating run-down apartment dwellings in Cleveland's Hough area.

ITEM: A civic improvement corporation headed by a board representing St. Louis real estate, banking, construction and other businesses has been buying run-down buildings for

an average of \$1,500 per dwelling unit and rehabilitating them for another \$7,000. Units are financed at lower than normal rates for new tenants.

But these items exemplify only a small portion of private industry's commitment to the concept of revitalizing America's cities.

FINAL ITEM: If you would like to learn more about the role of private enterprise in this area, write to "ACTION REPORT," The Chase Manhattan Bank, 1 Chase Manhattan Plaza, New York, N.Y. 10015, for your copy of Chase ACTION REPORT, a new Chase digest of corporate approaches to public problems.

**THE CHASE MANHATTAN BANK**

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# What to do when



SOME CLERGYMEN never call. Some lay people are glad of it. Others are delighted to see their minister, or any other visitor, any time. Some want him only on Thursdays at 3:30, right after the cleaning woman leaves. And some are like my friend who said:

"I like my minister to call. It shows he's thinking of us. But in all the years he's been calling regularly, I've never known what I am expected to talk about. Should it be George's job? Danny's marks? My sinus condition? Why I'm not teaching Sunday school? Or should I keep it to a chat about my African violets?"

For her benefit I consulted friends with long experience both in calling and being called upon. We came up with a handful of rules for each side.

*If your clergyman is calling on you:*

1. Don't apologize for the condition of the house, even if it's the worst shambles in living memory. He is not going to go down the street and report same to Mrs. J.

2. Don't go on and on about your own untidy condition: his wife is bound to look a wreck sometimes, too.

3. Don't spend all your time in the kitchen fixing tea. The poor man is probably sloshing about anyway, having made three previous calls. Sit down, relax, and don't keep nervously eyeing the kitchen door.

4. Let him carry the conversational ball. If he asks about the children or your health, you're off and running. Who can resist talking about



# your clergyman calls

an operation and Danny's marks? However, if he seems reticent and shy (and some are, by nature) recognize that calling is probably difficult for him. Keep tucked away in your memory one of his better sermons—mention it, and away you'll go.

5. If you do have something on your mind which you'd like to share with him, but you feel hesitant, go ahead and tell him about it. He may not be a trained psychologist, but he is a man of sympathy, integrity, and darn good ideas. He seldom fails to give direction, hope, and a patient, listening ear.

6. When he leaves, remember to thank him. Pastoral visiting is a drain on a busy man's time, but we all, with few exceptions, appreciate and respect it and should say so.

7. If, for sensible reasons, you do not wish your minister to make an unannounced call, phone the church office and have this request noted on your card. Don't feel uneasy about this; it saves your temper and your clergyman's time. You'll respect each other more for this openness and understanding.

*For the clergyman calling on you:*

1. We know you'd prefer to visit the entire family rather than only the lady of the house, but often this isn't possible. Your time is tied up at night when most families are home; and anyway, you know and we know that if you called in the evening you'd be interrupting homework, piano practice, and TV. Nevertheless, the lady

of the house usually communicates your visit to the family and, contrary to your gloomy misapprehensions, has been uplifted and strengthened by it.

2. If the lady appears at the door with her head swathed in a towel, and if she's under — ah — 70? — don't linger. She's probably half way through a dye job, so just say "cheerio, some other time" and move along. You'll save her morale, her towel, and a couple of dollars worth of dye.

3. Furthermore, if she appears in her coat and hat she has spotted you coming, so be discreet and go. Who knows—maybe she really is on her way out.

4. If she answers the door in her housecoat, whether it's pretty and fetching or just an old wrapper, leave at once. In that garb she's likely to feel

terribly out of place in front of a clergyman.

5. About tea. Well, you just can't go into some homes without eating. Not to share a cup of tea and a bit of fruitbread often insults the ladies you visit. Keep track of these generous hostesses, mark their idiosyncrasies on their cards, and plan your afternoons accordingly.

6. You're the visitor, remember, so go prepared. You have to have something to visit about. This means you have to do homework. Some ministers simply grab a list of names and, with a determined look, slug from door to door.

When you appear at a door, for example, you should know whether or not the lady of the house is single, married, widowed, separated, or divorced. If she has children you can inquire intelligently about their status; if your hostesses are grandmothers you're home free.

7. Don't keep peeking at your watch. Your hostess doesn't like to feel she's another name on a long list, nor does she like to think you time your calls with a stopwatch.

8. A pastoral call is a friendly liaison between a clergyman and his people. It suggests his awareness of his parishioners at all times, not only when things go wrong. Even in this busy age, when many wives and mothers work, thereby making calls difficult to fulfill, the card in the door indicating that the minister has stopped by gives everyone a pleasant sense of belonging. ◀

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## WHAT DO YOU THINK?

Is the "pastoral call" still a vital link making the parish a family, or is it an outmoded waste of a busy clergyman's energy and time?

If you are in favor or opposed to parish calling and care to share your thoughts on the subject, send them to:

Parish Calls  
The Episcopalian  
1930 Chestnut Street  
Philadelphia, Pa. 19103

*P.S. It will help us if you tell us whether your parish is located in the city, a suburb, or the country.*

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# WORLDSCENE

## Churches Send Aid To Starving Biafrans

The churches and voluntary relief agencies are facing one of the most difficult relief efforts in recent years as they attempt to get food and medical supplies into blockaded Biafra in Eastern Nigeria.

A military-political impasse prevents access to Biafra, where some 13,000,000 Biafrans are starving. Foodstuffs and medical supplies are only a matter of hours away in some cases, but cannot be moved into the areas where 2 to 6 million children and adults could starve to death in the next six months.

Church World Service (CWS), relief arm of the National Council of Churches, has made available approximately a quarter of a million dollars for Biafran and Nigerian refugees. The Episcopal Church has authorized \$10,000 from the Presiding Bishop's Fund for World Relief to be channeled through CWS in addition to an earlier contribution of \$5,000.

World Council of Churches chartered flights are carrying tons of donated food and medical supplies gathered through CWS and other world relief agencies. A CROP (Christian Rural Overseas Program) ship carrying beans, medicines, and hospital supplies left New York City in mid-July.

Contribution to aid this relief effort can be sent to The Presiding Bishop's Fund for World Relief, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.

## Lambeth: Letter From South America

Six Anglican bishops of South America sent an open letter to each bishop attending the Lambeth Con-

ference in London, England, pleading for "unequivocal action to guide us in our work and to encourage those upon whom we must count for support."

► The letter points out that Lambeth 1958 reversed a 50-year tradition of disapproval of missionary work in Latin America and encouraged strengthening and extending the work there. "However," their statement goes on, "in spite of two high-level consultations and the consecration of several new bishops" support and activity have not increased.

► "We believe," says the letter, "that the Anglican Communion . . .

must respond to God's call and the world's need and do its full share in Latin America."

► Their specific proposals call for: 1) establishing an indigenous church in each nation of Latin America; 2) giving priority to urban evangelism; 3) more involvement in higher education; and 4) creating a stronger witness to the oneness of the Church.

Though recognizing that the Lambeth agenda does not refer to any specific geographical areas, the six bishops ask for "concern in discussing and clarifying the central question of Anglican commitment to Latin America . . . so that we may

## San Joaquin in Matabeleland, and Vice Versa



*The Rev. George Swanson (right) traveled 317 miles from his temporary home base in Francistown, Botswana, Africa, through wheel-high mud and a flooded river, to conduct this Communion service in Maun. Meantime, in Coalinga, Cal., the Rev. Peter Bloomfield of Francistown was taking over Father Swanson's duties at St. Philip's Church.*

*The two clergymen and their families switched locales, some 9,000 air miles apart, as part of the companion diocese relationship between San Joaquin and Matabeleland in one of the earliest such exchanges to evolve under MRI. This Summer San Joaquin plans to send a priest and a doctor to Botswana and has almost reached its goal—\$27,000—to place an archdeacon there.*



come away with a united program of mission in this continent.

► "Let us together make Lambeth 1968 a real turning point for mission in Latin America." It was signed by: the Rt. Rev. Egmont M. Kriskhke, Presiding Bishop of the Episcopal Church in Brasil; the Rt. Rev. Plínio L. Simoes, Bishop of Southwestern Brasil; the Rt. Rev. Edmund K. Sherrill, Bishop of Central Brasil; the Rt. Rev. Cyril Tucker, Bishop in Argentina and Eastern South America; the Rt. Rev. Kenneth W. Howell, Bishop of the Anglican Diocese in Chile, Bolivia, and Peru; and the Rt. Rev. David B. Reed, Bishop of Colombia.

## Youth at Uppsala: Surprise, Surprise

Young churchmen from all over the world provided much of the action at the final Uppsala sessions.

This group made itself heard in ways that apparently both heartened and irritated their leaders. They presented a 10-point document to the Assembly accusing delegates of being over-concerned with producing a set of documents, too ready to compromise, too apt to make long addresses, and too old.

In response, delegates agreed almost unanimously to a motion by Dr. Robert McAfee Brown of the United Presbyterian Church in the U.S.A. to refer the recommendations to the Central Committee, the Committee on Structure, and the Youth Committee.

Dr. Brown said, "The presence of the youth at this Assembly has for me been one of its most important factors. All the delegates were stimulated, some were threatened, and others were encouraged by their statements and actions."

The vote of approval came as a surprise to the young. "We thought there would be a few eggs thrown," one of them commented.

## New President For Kenyon

Dr. William G. Caples, a communicant of St. Chrysostom's Church, Chicago, and vice-president of Inland Steel Co., will become the new president of Kenyon College, Gambier, Ohio, Octo-

ber 1. He was president of the Chicago Board of Education in 1961, appointed to the advisory council of the President's Committee on Equal Employment and Opportunity in 1964, and is a board member of Episcopal Charities of Chicago.

An alumnus of Kenyon, he received a doctorate in 1930 and an honorary doctor of laws degree there in 1961. He will succeed Dr. F. Edward Lund, who is retiring.

## World Council: Actions at Uppsala

The Fourth Assembly of the World Council of Churches meeting at Uppsala, Sweden, in its closing plenary session on July 19 adopted a message asserting that "the ever widening gap between the rich and the poor fostered by armament expenditure is the crucial point of decision today."

"But God makes new," the delegates said. "The biblical message is that man is God's trustee for creation, that in Christ the new man appears and demands decision."

In the concluding two days the delegates also approved many proposals as guides for the work of the World Council in the interim before the next Assembly. They:

- encouraged continued attention to the question of Roman Catholic membership in the WCC. Earlier the Assembly had approved the addition of nine Roman Catholics to the Faith and Order Commission;
- approved a major study entitled "What Is Man?" as well as studies dealing with the elimination of racism, necessary changes in structures for effective world development, and the function of law and related issues required for social justice. Delegates also voted to set up a new office of education;
- approved and commended for study a 15-page document based on a three-year study of the Church and the mass communication media;
- approved a "model annual general budget" calling for a yearly expenditure of \$1,320,000 through 1971, and approved a motion requesting member Churches to increase their contributions by at least one-third beginning in 1969;
- adopted a report from the WCC's Division of Inter-Church Aid call-



## AMERICAN CATHOLICS AND VIETNAM

by Thomas E. Quigley

A unique overview of the tragic struggle. Catholic laymen, working in church structures, have gathered together some of the most articulate spokesmen in American Catholicism: theologians, editors, philosophers, activists. Contributors include Rev. Gerard Sloyan, Joan Bel Geddes, Michael Novak. These essays offer a remarkable insight into what is happening to America's largest religious community during the Vietnam war. Cloth, \$3.95; Paper, \$1.95

## THE VIETNAM WAR: Christian Perspectives

Edited by Canon Michael Hamilton

Ethical and moral problems raised by individual and national involvement in Vietnam considered by such leading political and religious leaders as William Sloane Coffin, Jr.; Martin Luther King, Jr.; Eugene Carson Blake; Paul Ramsey, among others. Most of the contributions were originally presented by special invitation at the National Cathedral in Washington, D.C. "A cry from the heart... which even official Washington cannot ignore." — James Reston. Cloth, \$3.50; Paper, \$1.65

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## WORLDSCENE

ing upon member Churches to give high priority to development needs.

**Elections**—Delegates to the Fourth Assembly elected six prominent Church leaders to serve as the WCC's presidents until the next Assembly in six or seven years.

Named were:

- His Holiness German, Patriarch of the Serbian Orthodox Church;
- Dr. Hans Lilje, Bishop of the Evangelical Lutheran Church of Hanover, Germany;
- The Rev. Dr. D. T. Niles, the Methodist Church in Ceylon;
- The Rev. Dr. John C. Smith, overseas mission leader of the United Presbyterian Church in the U.S.A.;
- The Rev. Dr. Ernest A. Payne, the Baptist Union of Great Britain and Ireland;
- The Rt. Rev. A. H. Zulu, Anglican Bishop of Zululand.

To a standing ovation the Assembly elected former WCC general secretary Dr. W. A. Visser 't Hooft an honorary president.

Delegates also elected a 120-member Central Committee which includes 88 clergymen, one ordained woman, 24 laymen, and seven lay women. Sixteen members each come from Africa and Asia, six from Australasia and the Pacific, five from Latin America, 23 from North America, and 54 from Europe and the Middle East.

By confessional families, the distribution is:

Orthodox, 23; Reformed, 19; Lutheran, 17; Anglican, Methodist, and United Churches, 13 each; Oriental Orthodox, 7; Baptist, 5; Congregational, 2; and others, 8.

At the Central Committee's first meeting Mr. M. M. Thomas of Bangalore, India, was named chairman. Miss Pauline Mary Webb of London and Metropolitan Meliton of Chalcedon were chosen vice-chairmen. Dr. Eugene Carson Blake was re-appointed general secretary by unanimous vote.

### Church Announces Ghetto-area Deposits

Episcopal Church funds totalling \$675,000 have been deposited in 45 ghetto-area banks and loan as-

sociations in 25 dioceses of the Church in 33 cities.

The deposits were made, according to Church treasurer Lindley M. Franklin, Jr., to encourage loans in ghetto areas and strengthen small businesses. Additional funds are available.

Before institutions were approved for deposits, a committee contacted banks and savings and loan associations throughout the country. Each bank that was federally insured and met the criteria of local ownership and management to benefit its community received a deposit of \$15,000.

In a letter to all Episcopal bishops, Dr. Franklin urged individuals, parishes, and dioceses to follow suit so that the money already invested will have a "multiplier effect." A list of dioceses with approved banks follows:

#### ALABAMA

Citizens Federal Savings and Loan Association, Birmingham, Ala.

Gulf Federal Savings and Loan Association of Mobile, Mobile, Ala.

Tuskegee Federal Savings and Loan Association, Tuskegee Institute, Ala.

#### ATLANTA

Mutual Federal Savings and Loan Association, Atlanta, Ga.

#### CHICAGO

Hyde Park Federal Savings and Loan Association, Chicago, Ill.

Independence Bank of Chicago, Chicago, Ill.

Morgan Park Savings and Loan Association, Chicago, Ill.

Illinois Federal Savings and Loan Association of Chicago, Chicago, Ill.

Seaway National Bank of Chicago, Chicago, Ill.

#### GEORGIA

Carver State Bank, Savannah, Ga.

#### KANSAS

Douglass State Bank, Kansas City, Kan.

#### LONG ISLAND

Allied Federal Savings and Loan Association, Jamaica, N.Y.

#### LOS ANGELES

Broadway Federal Savings and Loan Association, Los Angeles, Calif.

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*Continued on page 33*



# Lambeth: Waiting for the Action

*Amidst the trappings of tradition, Anglican bishops work on an agenda for tomorrow.*

BY ISABEL BAUMGARTNER

FOR A PEOPLE who have lived among bishops for so many centuries, the English appear to understand the episcopate very little.

Take my London hotel hall porter, for example. When I told him that my friend and I had hired a car for half a day—and were going to see the sights with our Bishop Coadjutor's wife (a spontaneous, handsome blonde under forty who wears a size 9 dress)—he grimaced and asked in a doleful voice, "What are you going to do with the old girl?"

**Old girls, old buildings, old ways.** Perhaps I shouldn't have been surprised that the English have a penchant for the past—for tradition, for their ancient heritage. This reverence for years gone by showed itself to me many times during my recent two weeks in England, and never more clearly than at Canterbury Cathedral on the afternoon of July 25.

Some 3,000 people filled the venerable edifice in Kent that day for the opening service of the Lambeth Conference. The 600 colorfully vested members in the procession—city and diocesan officials, clerical and lay consultants, more than 50 official observers from other Christian bodies, the primates of the 19 provinces of the Anglican Communion, and more than 400 diocesan, coadjutor, and suffragan bishops—entered by groups at precisely stated intervals.

The setting left no doubt of the historic past in which the Anglican Communion is rooted. Just behind the high altar is the tomb of Edward, the Black Prince, whose bronze effigy in full armor is a marvel of fourteenth century craftsmanship. A

few steps from the entrance to the choir, Thomas Becket was martyred by sword blows on Tuesday, December 29, 1170. And Archbishop Michael Ramsey delivered the afternoon sermon from the ancient, marble St. Augustine's Chair, dating from the early thirteenth century and presumed to be a copy of a much earlier chair destroyed in the great cathedral fire of 1174.

**But what ties with 1968** could I see, as the Lambeth Conference bishops began their four weeks of deliberation back in London? I wanted to ask, "But what can you say to me, here and now?"

**The conference agenda** appeared to reach from then to now to the years to come. Its three Sections—on Renewal in Faith, in Ministry, and in Unity—were divided into 32 subcommittees, with subjects ranging from the nature of theological language to urbanization in the metropolis to women in the priesthood.

The conference structure showed promise. Each attending bishop had selected his subcommittee months before and had been sent pertinent advance reading. But I wonder how much time could he have given to this material in the hectic weeks beforehand as he prepared to be away from his diocese for at least a month.

The smallest subcommittee had nine members, the largest only 17. Each group set to work to write a statement on its topic. Section leaders collated these first thoughts into three papers, which were heard by a plenary session at the end of the first week. Then the process was to repeat itself: reconsideration by subcommittee, reformulation of section

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## Lambeth: Waiting for the Action

statements, then final modification or adoption by the conference as a whole.

Meantime, plenary sessions during the second week would hear and consider non-agenda items introduced by any bishop for whom room could be made on the calendar.

It staggered me to think of the hazards these men faced. My own vestry—nine men who have known each other for years—have trouble reaching consensus on simple parochial matters. At Lambeth, Madagascar and Milwaukee are asked to arrive at agreement in one subcommittee. In another, can Northern Nigeria and Central New York find common ground—other than the Gospel—from which to speak?

Traditional British reserve and mannerliness can handicap, too. As one U.S. bishop put it after the second day, "In my group, only a few men have really spoken out at all. And when one English bishop does make a rather tentative try at dealing with our subject, two or three others spend a great deal of time thanking him for his kindness in making that contribution, and we're right back where we started."

The British press paid little advance attention to Lambeth, in contrast to 1958 when the gathering made front page news before it started. Only the two services of worship in the first plenary session, when section leaders delivered their addresses, were open to reporters. This was as it should be; in the early stages these men needed freedom to speak without being quoted.

**Bishop Ralph Dean**, Anglican executive officer and conference secretary, held press briefings each afternoon, but questions about agenda were out of order. As Bishop Dean put it, "What we want you to have is what the conference finally says, not what it thinks part way through, which might be totally changed by the final plenary session."

Meanwhile the public could read about asides, and did. Small stories buried in London dailies mentioned the few hints at agenda that Lambeth allowed to escape. But what people read about most were the sidelights. It was only fitting that Elizabeth II, Defender of the Faith, should entertain England's

guests, but her Buckingham Palace garden party for about 700 bishops and wives invited negative comment in a week when Biafran children were dying of starvation.

A radio-TV critic, describing a television panel whose moderator attacked the whole Lambeth concept, wrote, "the (participating) bishop seems very reluctant to acknowledge that the public image of a bishop is of a fuddy-duddy figure, dressed up in comic opera clothes, living in a style totally remote from either Christianity or the life of the people. . . . I wonder how long it will take the Church of England to get rid of the anachronistic irrelevancies that are such a stumbling block to so many."

We in the States know many bishops who put the lie to such caricature. But in his second sentence the writer was exactly on target.

**The Archbishop of Canterbury** took as his text for the first day's sermon the shaking of the foundation—"the removal of what is shaken . . . in order that what cannot be shaken may remain."

From the three opening addresses, and from the far-from-gloomy mood of a number of individual bishops, I was persuaded that this tenth—and perhaps last—Lambeth Conference could move significantly toward reform. As German theologian Hans Küng put it in reference to Vatican II, to reform can mean "to give another form," "to restore an earlier, better form," "to form anew something that has been deformed," or "to shape something to its own essential being."

One U.S. bishop told me, "Maybe the world isn't looking to Lambeth to say anything relevant. But if we are expectant, and if we speak the truth lovingly—maybe even hurtfully, if we need to—something can happen, and we can say something the people can hear."

It was impossible to guess, as I left London on August 5, what the following three weeks would bring.

Some sort of healthy upset, I hoped. Something freeing. Some outcome that would mean what a highway repair sign, noted en route, said: "Temporary inconvenience, permanent improvement." ◀



# WORLDSCENE

Continued from page 30

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one of several local schools participating in a summer student-to-student enrichment program, Operation Catch Up.

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## Episcopal Chaplains Form Society

A society that will voice the concerns for higher education within the councils of the Episcopal Church was formed in late June in Evanston, Ill.

Headed by the Rev. John Crocker, Jr., chaplain at Brown University, the Episcopal Society for Ministry in Higher Education now has an organizing group of about 100 from all regions of the United States including Puerto Rico.

A 16-man steering committee will invite membership from the approximately 1,000 full- and part-time chaplains presently supported by the Episcopal Church as well as others who want to see higher

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## WORLDSCENE

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### On Furlough

► The Rev. Charles Goodwin, teacher at St. Michael's Seminary and the United Graduate School of Theology of Yonsei, Korea, will be in the United States until October.

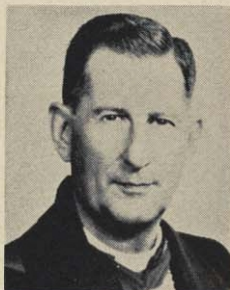
He can be reached c/o Arthur L. Hollings, Jr., Connecticut Bank and Trust Co., 1 Constitution Plaza, Hartford, Conn. 06115.

► The Rev. Jackson Biggers is home from Malawi, where he has served for three years as assistant and chaplain for the Rt. Rev. Josia Mtekatika, Suffragan Bishop. He also has charge of a rural parish at Nkhatakota.

Before he returns in mid-September he can be reached c/o 1218 Fillmore St., Corinth, Miss. 38834.

### Bishop Corrigan To Retire

The Rt. Rev. Daniel Corrigan, director of the Home Department since 1960, retires Oct. 25, 1968.



His eight year administration has proved him to be sensitive to needs for change long before the "crisis in American life" became a familiar phrase.

A Marshall McLuhan "buff," Bishop Corrigan shares McLuhan's views on the new communications media. In July, 1963, he went to jail in a Baltimore racial protest and the following month supported the civil rights march on Washington. His department's Joint Urban Program group created the mythical city "Metabagdad" to help Episcopalians identify the multiple urban problems in their own areas.

Born in Rochester, Mich., grad-

uated from Nashotah House, and ordained in 1925, Bishop Corrigan served parishes in Wisconsin, Maryland, and Minnesota. In 1958 he was elected Bishop of Quincy and Suffragan Bishop of Colorado on the same day. After two years in Colorado, he left to assume his post with the Church's Executive Council.

### Million Dollar Building For Voorhees College

A man walked into the office of President John F. Potts of Voorhees College in Denmark, S.C., recently and asked him what he needed for his predominantly Negro college. A campus tour showed stakes in the ground for a projected million-dollar library on which a federal grant for \$300,000 had been obtained.

"I'll give the rest," the gentleman said, "on two conditions: that you never tell my name, and that you don't ask me for anything else." Dr. Potts agreed. Within a few days he had a portfolio of stock—the largest gift by far which the college had ever received, and more than twice as big as the largest previously received by either of the other two predominantly Negro colleges associated with the Episcopal Church, St. Augustine's in Raleigh, N.C., and St. Paul's, Lawrenceville, Va.

### Students Study European Cities

Forty-nine young Americans and Canadians are spending six weeks abroad to study the European urban situation.

Sponsored by the Cathedral of St. John the Divine in New York City and by Executive Council, the interreligious, interracial group will study four weeks in England and then split into four groups to tour other sections of the continent.

Costs are covered by the students and by scholarships from parishes, Executive Council, foundations, and individuals.



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## Bishop Richards to Head Counselling Group

After an 11-year episcopate in Central America, the Rt. Rev. David E. Richards, Bishop of Costa Rica, Honduras, and Nicaragua, will become national coordinator of the House of Bishops Committee on Pastoral Counselling, effective Dec. 1, 1968.

• The pastoral counselling committee was formed in 1959 to study personal and vocational problems of clergy. Under Bishop Richard's guidance, a nation-wide clergy referral procedure will be available for all bishops of the Episcopal Church.

• "Too many of our clergy crack up these days under the pressure of the demands hurled against their equipment," Presiding Bishop John E. Hines has said.

"Somewhere every week in this Church a clergyman bails out; who goes after him?" He compares the committee's function to the Air Force rescue of pilots who bail out in action.

• The House of Bishops meeting in Augusta, Ga., in October will be asked to approve Bishop Richards' resignation and to elect his successor.

## Sewanee Will Admit Women

After 111 all-male years, the University of the South, Sewanee, Tenn., will admit women in the fall of 1969.

Students, who were in favor of the move, feel it will add to the quality of the institution, and Sewanee chancellor, the Rt. Rev. Girault M. Jones, Bishop of Louisiana, said it "can mean a new day for Sewanee."

The director of admissions reported that the morning after the decision was made an application was received from Miss Gwynne Boardman of Honolulu, who wants to transfer from the school she now attends.

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such as one recently advocated by the World Council of Churches, the Rt. Rev. Leslie Stradley, Anglican Bishop of Johannesburg, South Africa, said, "Any kind of disengagement with South Africa is the worst possible thing for us."

"Our one hope is not to be cut off from the world, to keep communication open. Economic prosperity is starting to help our non-whites because the labor shortage opens up job opportunities for them."

Bishop Stradley also commented: "We have no 'new work' in the Church in Johannesburg, although we give that impression. . . . We are only replacing churches to keep up with the relocation of blocs of the population. This is costly, for the reimbursement for the old church is only a fraction of the cost of a new one in a new location."

### Richard Kent Honored

For 30 years of service to the American Church Building Fund Commission, Mr. Richard P. Kent, Jr., Commission secretary, received a testimonial from the Rt. Rev. Jonathan G. Sherman, Bishop of Long Island and Commission president, at a dinner honoring Mr. Kent and his wife in New York.

Treasurer of General Convention and former Long Island deputy, Mr. Kent joined the Commission in 1938 as assistant to the secretary and assumed his present Commission post in 1949.

One of six official agencies of the Episcopal Church, the Commission makes gifts and loans to assist construction, purchase, improvement, and repair of churches, rectories, and other parochial buildings.

### In Person

► The May Diocesan Council meeting of the Diocese of Georgia was led by **Mrs. Wendell B. Wight**, the first woman to chair such a top-level meeting in that diocese. She is vice-president of the Georgia council and served in place of the Rt. Rev. Albert R. Stuart, Bishop of Georgia, who is convalescing from a heart attack.

► The Rev. **Harry J. Sutcliffe**, a blind priest who heads the New York



Episcopal Guild for the Blind, received a B'nai B'rith ACE (Automotive Cooperates by Employing the Handicapped) award for his teaching of Hebrew braille to persons of the Jewish faith.

► Sister **Ann Patrick Ware, S.L.**, professor of religion at the University of North Dakota, is the first Roman Catholic nun to be appointed



to the permanent staff of the National Council of Churches. She will specialize in theological research for the Department of Faith and Order.

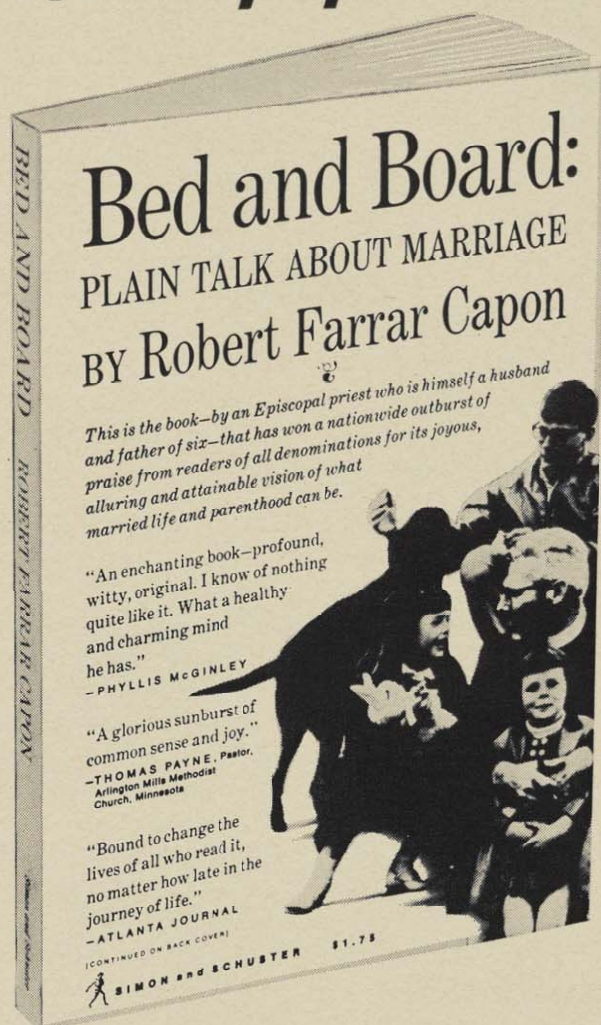
► **Robert Nelson Burroughs**, son of the Rt. Rev. and Mrs. Nelson M. Burroughs, died in mid-July as a result of malaria contracted while serving with the United States Marine Corps in Vietnam. Bishop Burroughs is the recently retired Ohio diocesan.

► **Dr. Leo Sowerby**, 73, director of music at the College of Church Musicians at Washington Cathedral, died July 7 while serving as a composer-in-residence at a Lake Erie camp. A Pulitzer Prize winner in 1946, Dr. Sowerby came to Washington Cathedral in 1962.

► The Rev. **Richard N. Bolles**, formerly Canon Pastor of Grace Cathedral, San Francisco, in July became Executive Secretary for College Work in the Eighth Province of the Pacific, where he will coordinate the Church's ministry in higher education.

► The Rev. **Andrew J. Young**, executive vice-president of the Southern Christian Leadership Conference, has been named chairman of the Delta Ministry of the National Council of Churches. In his new office he will head a 35-member commission which guides the Delta Ministry program, operative primarily in 15 counties of the Mississippi Delta area.

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—Rev. David H. C. Read, Madison Avenue Presbyterian Church, N. Y.

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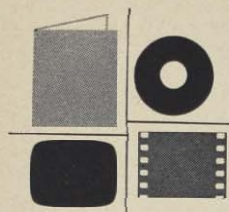
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## Lacking One Camel

WHAT A BOOK to give a New York boy to review! William Gibson's *A MASS FOR THE DEAD* (Atheneum, \$7.95) strikes so close to my own life—the trips to school on the subway, the sidewalks under the “el”, the five-room railroad flats—that the first temptation is to wonder whether anyone who has not walked the same streets will find it half as stunning.

The theme of the book is Gibson's rediscovery of his parents as he lives out his own role as father to his children. He does it well—so well that the coincidences of time and place fade into the background and the bones that begat him rise up clothed with flesh indeed.

Nothing is faked. The loveliness of a warm childhood is there without apology for its sweetness—and so is the horror of a particularly sharp adolescent rebellion. Best of all, though, is his gradual unfolding of the discovery we make sooner or later, if we pay any attention at all: that our “flesh and blood” are precisely *our* flesh and blood. What we found in-

tolerable in our fathers at fifteen we find comfortably enshrined in ourselves at forty.

However we may once have written off our parents, there were strengths in them we cannot hope to emulate. There have always been giants in the earth. We are all, at some deep core of our being, degenerate sons of great houses: late praise is about the best we manage. And yet, if it is great enough, it makes up a little for the lateness. *A Mass for the Dead* may well move you to do your own praising a little sooner and a little louder.

Two criticisms, however: one minor, one major. For the first, the book is long and has slow spots. Not, mind you, the evocative parts: they rush through the mind like the wind itself. It is the philosophical sections that bog down. Which leads to the second criticism.

Gibson is a long-time, non-believing, ex-Catholic. Having renounced the Church as insincere and the faith as implausible, he proceeds to ex-

plicate a kind of racial immortality in which, though each generation dies, life itself, in the perpetual renewal of youth, goes on.

On one level, of course, everyone is entitled to whatever beliefs he can manage. It is simply ill-mannered for anybody to throw rocks at the fragments a man shores against his ruin. Yet it strikes me that William Gibson's credo is pretty thin stuff; certainly it is no match for the greatness of soul of a man who can write of his parents the way he does.

Why is it that people who can clearly see the utter outlandishness of the being of even a single person, can, at the same time, balk at the outlandishness of the Gospel promise of the resurrection of the dead? Why do they settle for such safe, dull, pseudo-immortalities? Why do so many of the best camel-swallowers in the business go around choking on the gnats of disbelief?

Come on, William, one more camel isn't going to hurt.

—ROBERT F. CAPON

---

## ETHICAL ARSENAL

Best-selling theology is a new thing in this decade. Authors Malcolm Boyd, Harvey Cox, John A. T. Robinson write books that rouse violent controversy, are discussed and written about, and sell in the hundreds of thousands.

So controversial are the books that

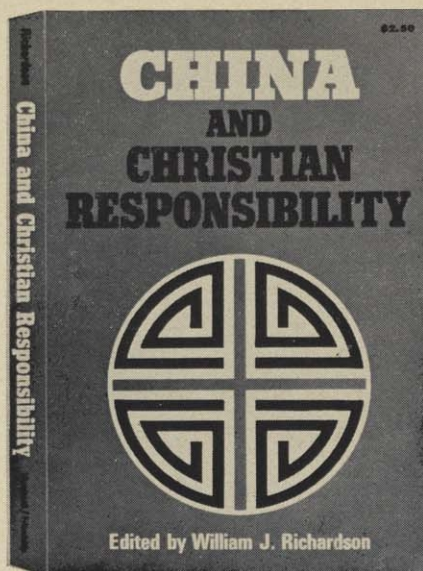
they have produced another phenomenon—a book about a book. John Robinson's *Honest to God* was followed by *The Honest to God Debate*. Joseph Fletcher's *Situation Ethics* now has its own sequel, *THE SITUATION ETHICS DEBATE* edited by Harvey Cox (Westminster, \$1.95).

Whether you have read *Situation Ethics* or not, this later volume is a good introduction to ethics itself. The

volume is, like its namesake, readable, pungent, richly diverse and offers the reader a fine contour map of the issues. The writers are a cross section from housewives to seminary professors with a reply by Dr. Fletcher to top it off. If you are concerned about ethics and moral behavior, begin here for either new insight or fresh ammunition for any ideas you may have already.

—E.T.D.





## China, Change & Christians

A just and durable peace in Vietnam, or anyplace else on the rim of Asia, will ultimately require revision of American policy toward Communist China, as well as major changes in China itself. The fact is, the process of radical change is already well advanced within China (i.e. the cultural revolution) while American attitudes and intentions remain as they were twenty years ago.

We still depend for our knowledge of China on the same refugee businessmen and apologists for American power politics who a generation ago persuaded us to adopt a hostile policy of non-recognition and military containment. This may once have been necessary. Today a hard line towards China may be more of a threat to the world's peace than a way of maintaining it.

Episcopalians often ask, "What has happened to the Church in China? Can anything be done now to support our Chinese Christian friends or to plan for new relationships in the future?" CHINA AND CHRISTIAN RESPONSIBILITY edited by William J. Richardson (Maryknoll Publications

and Friendship Press, paper, \$2.50) is a symposium by a group of outstanding Protestant and Roman Catholic specialists on China and Communism. It is easy reading, crammed with information, and full of positive and provocative suggestions for the future.

Dr. John Bennett, president of New York's Union Theological Seminary, describes how in China, as in Europe, Communism has become a changing and open-ended ideology and has ceased to be the absolutist international monolith we have feared since the 1930's. Searle Bates, Wallace Merwin, and David Stowe, all former missionaries, summarize the twentieth century history of the Chinese Church. They trace it as it began to emerge from the period of missionary domination, only to be crushed between totalitarianism and nationalism. The organized churches in China have virtually ceased to exist as such, although there is evidence that the Christian faith is still alive in the hearts of many individuals and that worship continues in family groups and in small urban congregations.

The Rev. William Richardson of the Maryknoll Fathers describes the recent shift in the Vatican's China policy. Having found it impossible to maintain communication with the Chinese people through the Church there, Rome is placing increased emphasis on the development of dialogue with Communists themselves—and in some cases is finding a surprisingly ready response.

Father Richardson quotes a statement of the Catholic Association for International Peace: "Christians recognize the Chinese people and recognize that their vast population will afford them a vital role in determining the future of the world."

Those who are concerned about the future of the world need to learn more about what has been going on in contemporary China. They should be grateful for this book.

—CHARLES H. LONG, JR.

## Last Things First

IN THE END GOD (Harper and Row, \$1.95) is a new paperbound edition of John A. T. Robinson's first book, together with two fine chapters relating what he wrote in 1950 to the current theological scene. Only a handful of books on the great theme of Christian hope are worth reading, it seems to me. *In the End God* was, and is, one of the best.

The seemingly foreboding theme of "the last things"—heaven, hell, judgement, and eternal life—or, better, the grounds of Christian hope—is certainly timely as we are being yanked into a changing future with bewildering speed.

What can a Christian reasonably hope for and trust in when everything seems to be coming unglued? What can you and I hope for the Church, our society, our personal destiny? Is Christian hope reasonable? What is its basis?

What are we to say about the often bewildering and bizarre images the New Testament uses to convey its message about Christian hope? If such questions interest you at all and if you would like to know what a sensitive, scholarly Christian who is very much a man of our age has to say about them, this is your book.

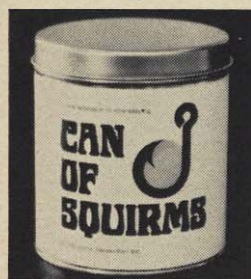
Christian hope has a bearing on both the present and the future. It has meaning for both the individual and the community. All of this John Robinson knows well and says clearly. Its ground and basis are in a present awareness of God's sovereign power and love. St. Paul wrote of it along with faith and charity as one of the distinctive graces of a Christian. Our world and our lives cry out for a sober, realistic, and Christian hope.

*In the End God* is a book to answer that cry.

—ROBERT J. PAGE  
Continued on page 41



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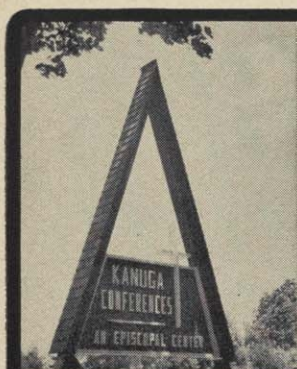
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## MOVIES

# Moving the Movies to the Parish

IN THIS McLuhanesque, post-Gutenberg world, a non-violent graphic revolution has quietly overtaken us. And though the Tube seems perpetually to eye us—and we, it—the film's stature as one of the most important art forms of this visually oriented twentieth century is growing mightily.

What can the Church do with films? In the past, lamentably, it used them as attendance-building gimmicks; as novel evangelical or catechetical vehicles to sweeten, somehow, much of the dusty dogmatism which laid thick and heavy upon the institution.

As often as not, the film was a way to get apathetic congregations out to hear the visiting missionary who perennially exhibited his dull films of Pago Pago.

The renewed Church has discovered that the Christian may apprehend grace through any number of channels. Since man is that unique manifestation of creation which thinks best in terms of pictures and images, the artistic imagination as disclosed by films may well be one of those numerous conduits.

Although the "religious" studios are still grinding out dogs by the millions of feet, hopefully the Church is moving beyond the narrow ecclesiastical thinking which holds that the only good film was one which drives home the point with graceless, heavy-handed ineptitude.

While grounding curriculum material in the Bible is valid, teaching content need not be buried there. The household is also coming to see that this world's film art, too, may stake a logical and theological claim to parish screens.

Pastoral use of such films may appeal to many clergymen and elicit from their congregations a real enthusiasm for a serious film ministry. Unfortunately, few persons know

where to begin such a program.

A unique group is helping to close both the informational and resource gaps. Founded within Manhattan's St. Clement's Episcopal Church in 1962 by Sidney Lanier, the St. Clements' Film Association has expanded under the direction of Stanford Summers to the point where its membership includes Anglicans, Protestants, Roman Catholics, and Jews throughout the United States and Canada.

For a \$10 institutional membership fee, the Association helps its subscribers select and book films and provides materials on religion and the arts, discussion guides for films, instruction on film projection and utilization, regional film workshops, guides for films in current release as well as for selected TV programs, and its monthly publication *Eye on the Arts*. That's quite a start for an intelligent film program.

The titles range from new domestic and foreign masterpieces through all-time classics such as *On the Waterfront*, *The Bicycle Thief*, *High Noon*, *The L-Shaped Room*, *Requiem for a Heavyweight*, and *Lord of the Flies*.

The Beatles' *Hard Day's Night* is on tap, too, as are W. C. Fields and Chaplin classics, and such serious titles as *Raisin in the Sun*, *A Taste of Honey*, *David and Lisa*, *La Strada*, and the celebrated *Dr. Strangelove*. Also ready for distribution is the Academy Award-winning *War Game*, which won international acclaim.

The St. Clement's Film Association is a coordinating group, not a rental agency. Its literature and discussion guides will assist any parish beginning to study the art of the film.

Details are available from Stanford Summers, Director; St. Clement's Film Association; 423 West 46th St., New York, N.Y. 10036.

—TREVOR WYATT MOORE



## BOOKS

Continued from page 39

### OLD GOLD

Authors and titles alike in *A DEVOTIONAL TREASURY FROM THE EARLY CHURCH* edited by Georgia Harkness (Abingdon, \$3.50) have names that ring like a bell—Ignatius, Polycarp, *The Letter to Diognetus*, *The Shepherd of Hermas*, *The Didache*—and the selections are similarly beautiful. Editorial comment (sometimes more than is needed) helps to fill in historical and literary background. This book makes available treasures ordinarily hard to come by.

—M.M.

### SUICIDE NOVEL

Suicide is, to many, a morbid subject. But it is also a fascinating subject—because though it happens frequently, it is little understood. Karl A. Olsson probes this subject in his novel *THE GOD GAME* (World, \$5.95), centering on one Sam Cushman, a wealthy plastics manufacturer in Webster, Illinois, who on a Sunday morning puts a pistol to his head.

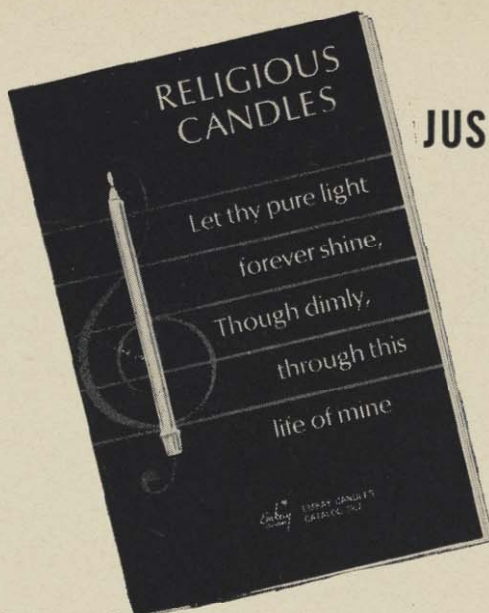
A young minister, the Rev. David Horner, as a consequence of pressure from Sam's widow and from circumstances in his own personal life, then undertakes a search into the reasons for the suicide.

The idea of exploring suicide through the vehicle of a novel is promising in theory. Unhappily, the promise is not fulfilled. Judged simply as a novel, the book fails to hold the reader's attention. The characters interrupt endlessly to comment or deliver soliloquies upon the meaning of a clergyman—his role, his life, his work. You'll hardly be surprised to learn that the author is a seminary president.

Beginning with the suicide of a man, *The God Game* itself commits suicide before it unravels.

—RICHARD N. BOLLES

PICTURE CREDITS—Douglas Gilbert: 12. Tom Keck: 33. Religious News Service: 27. Bruce Roberts: 21-23. Kenneth Sanderson: 46. World Council of Churches: Cover, 10, 11.



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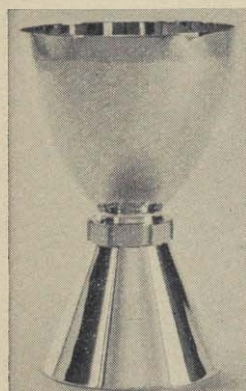


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## LETTERS

Continued from page 5

istence. If it comes only at the end of  
this little span which we call life, we  
have not cheated on our wages by work-  
ing only one hour. We are the poorer  
because we have had to grope like blind-  
men and have our eyes opened only  
after we have missed part of the  
beauties of the journey.

MRS. B. L. MIMS, JR.  
Edgefield, S.C.

## CONTACT FOR FISH

I have long been an enthusiastic sub-  
scriber to THE EPISCOPALIAN. In an  
article several months ago I read with  
interest of the founding of FISH by a  
young priest in the east.

In my parish, Good Shepherd, we  
are very interested in receiving any  
pertinent information which may aid  
us in establishing a chapter of FISH.

If you could send me such informa-  
tion or direct me to a source, I would  
be most grateful. . . .

MRS. SAMUEL C. WALKER  
Augusta, Ga.

ED. NOTE: In addition to the FISH  
stories in THE EPISCOPALIAN (Novem-  
ber, 1965; October, 1967; and April,  
1968) information is available by writ-  
ing to: The Fish, c/o Mr. James Hans-  
mann, 67 Harwich Rd., West Spring-  
field, Mass. 01089.

## P. S.: BIAPURU

I would like to add a postscript to the  
story on the indians of Biápuru written  
by the Rt. Rev. David B. Reed . . .  
[see June issue]. I had the pleasure of  
visiting there . . . to help the Dugdales  
. . . [to improve] communications with  
their home base in El Carmen. Bishop  
Reed was the master of understatement  
when he wrote, "Biápuru is relatively  
inaccessible." He [went] . . . during the  
"dry" season when it rained only a few  
hours a day. . . .

. . . Since the Bishop's visit the area  
has been suffering from a drastic lack  
of food. The limited diet of the indians  
has been so affected that some are be-  
ginning to migrate. Much could be said  
about the knowledge of and attitude  
toward the indians on the part of the  
average Colombian, which makes mi-  
gration even more difficult.

THE REV. EDWIN M. WALKER  
Barranquilla, Colombia

## NO SMILE

It is with a heavy heart that I write  
this letter commenting on the cover de-  
sign of the August, 1968, issue of THE

EPISCOPALIAN, which to me is *shocking*.

The first cartoon—"Can you Vest a  
Chalice?"—saddened me. . . . To me  
the chalice is the symbol of the sacrifice  
of His [Christ's] whole loving life. . . .  
Preparation for its remembrance should  
be revered as so well described by  
Jeannie Willis. . . .

ELMIRIA ROUSSEAU  
Holyoke, Mass.

## WORSHIP FORUM

. . . . Although it is perhaps not evident  
at first, upon study [of the Trial  
Liturgy] it is found that many doctrinal  
changes have been embodied. . . .

. . . . In the first response of the  
people, a doctrine is established which  
is not present in "The Order for Holy  
Communion." In saying, "And blessed  
be his Kingdom, now and forever," it  
is implied that the Kingdom of God  
has already been established, rather  
than that it is yet to come.

Two fundamental changes have been  
made in the Nicene Creed. The first is  
the implied assertion that the Holy  
Spirit proceeds from the Father alone.  
The second is subtle: ". . . And in one  
Lord, Jesus Christ . . . and through  
whom all things were made" (rather  
than by whom).

. . . . The Prayer of Consecration has  
been changed perhaps more than any  
other part. Are we to give glory to God  
because he made us in His own image,  
rather than because He gave His Son  
for us? . . .

I find what remains of the Invoca-  
tion particularly disturbing. . . . This  
change, which is clearly doctrinal,  
affects the very meaning of the act of  
Communion. It seems that the nature  
of the act of Communion as a true  
sacrament is effectively denied.

The words of the Communion bid-  
ding—"Take them in remembrance  
that Christ gives himself for you"—  
seems to revive what Article of Re-  
ligion XXXI condemns as "blasphe-  
mous fables". . . .

The proposed service involves other  
doctrinal changes as well. . . . The  
Church should take a long, hard look  
at the proposed liturgy from a doctrinal  
point of view.

. . . . Liturgical reforms are probably  
inevitable, and possibly desirable. Doc-  
trinal revisions are an entirely different  
matter.

JOHN H. YOUNG  
Fort Wayne, Ind.

I wondered what response you would  
receive from the "holding hands" letter.  
Do let me tell you of the reaction in  
one large congregation to the Peace. . . .  
Members were curious and willing to  
try the new service, but when it came

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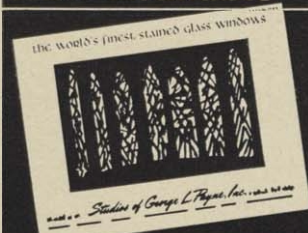
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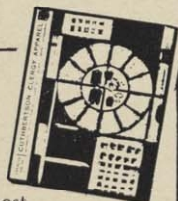
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to the Peace the hilarity resulting from it was far from reverent. A final suggestion made, as a substitution to this part of the service, was to "blow kisses at one another". . . .

MRS. J. B. DIFFENDERFER  
Wilmington, Del.

After three agonizing months of struggling with the New Rite, I am confused, lost, and feel a stranger in my own church. As a point of reference, I state my age as 25, my awareness of the beauty of the Episcopal Church at 20 years, my education as collegiate, my profession as nursing, and my conviction as Christian. . . .

The New Rite is not new, but reads like the old one awkwardly copy-edited. . . . Since when do we not need Confession every week? Contrition is not the predominant attitude of our day by any means, and without the Confession in Church, most of us would never get to it. . . .

Why profess "we" believe instead of "I"? I can speak only for me, thank you, even while God is "our" Father to all. . . .

MELINDA E. MAUCK  
Brooklyn, N.Y.

I approached this Trial Liturgy with an unbiased but not uncritical mind. . . .

. . . After being introduced to the Trial Liturgy . . . I felt that a wet blanket had been thrown over my head, and for four months without a break I could not come up for air. When I complained I was made to feel like an old fogey without the will to change.

Not so. I welcomed editorial work like changing the archaic "spake" to "spoke" and "brake" to "broke" and "Drink ye all of this" to "Drink this, all of you." But this committee not only is inconsistent but lacks the ear for the spoken word. Having said "Have mercy upon us" at least twice, it switches in the General Confession to "Have mercy on us." The important word is "mercy," but when "upon" is changed to "on," the emphasis is no longer on "mercy" but on "on." . . .

MRS. GEORGE C. BAIRD  
Augusta, Ga.

We're still having some problems with the New Liturgy. The Peace hasn't yet made it to the ends of all the pews, and the younger children aren't quite sure when to leave for Sunday school now that we have no sermon hymn. But the more we've used the New Liturgy, the more it has grown on us. My greatest problem with it still remains: when is Ian Mitchell going to put the New Liturgy to music, as he did with his marvelous folk mass?

HEATHER HUYCK  
San José, Costa Rica

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## CALENDAR OF EVENTS

### SEPTEMBER

- 1 TWELFTH SUNDAY AFTER TRINITY
- 2-7 International Conference of Christians and Jews, Toronto, Canada
- 8 THIRTEENTH SUNDAY AFTER TRINITY
- 8-11 Thirteenth International Conference of the Order of St. Luke the Physician, St. Stephen's Episcopal Church, 10th above Chestnut St., Philadelphia, Pa. 19107
- 12 (John Henry Hobart, Bishop of New York, 1830)
- 13 (*Cyprian, Bishop of Carthage, and Martyr, 258*)
- 14 (*The Exaltation of the Holy Cross*)
- 15 FOURTEENTH SUNDAY AFTER TRINITY
- 16 (Ninian, Bishop in Galloway, c. 430)
- 18 EMBER DAY
- 19 (*Theodore of Tarsus, Archbishop of Canterbury, 690*)
- 20 EMBER DAY
- 20 (John Coleridge Patteson, Bishop of Melanesia, and Martyr, 1871)
- 21 ST. MATTHEW, APOSTLE AND EVANGELIST
- 21-22 Fall meeting, Episcopal Church's Committee for Women, Seabury House, Greenwich, Conn.
- 22 FIFTEENTH SUNDAY AFTER TRINITY
- 24-26 Fall meeting, Episcopal Church's Executive Council, Seabury House, Greenwich, Conn.
- 25 (Sergius, Abbot of Holy Trinity, Moscow, 1392)
- 26 (Lancelot Andrewes, Bishop of Winchester, 1626)
- 29 ST. MICHAEL AND ALL ANGELS
- 30 (*Jerome, Priest, and Monk of Bethlehem, 420*)

To acquaint our readers with the Lesser Holy Days authorized by General Convention for trial use, we are listing (in parentheses) the supplementary observances. If the name appears in italics, a special Epistle and Gospel have been authorized, as well as a Collect. The texts for these enrichments of the Calendar are published as *Lesser Feasts and Fasts* by The Church Pension Fund, 800 Second Ave., New York, N. Y. 10017

## EDUCATIONAL DIRECTORY

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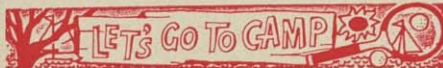
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# KNOW YOUR DIOCESE

The Rev. James T. Holly, a Negro priest of the Episcopal Church in the U.S.A., and 110 American Negroes emigrated to Haiti in 1861. The Church in Haiti was given independence by the Episcopal Church's General Convention in 1874 and Mr. Holly was consecrated the first bishop of *Eglise Orthodoxe Apostolique Haitienne*. After Bishop Holly's death in 1911, the Haitian Church asked to be made a missionary district of the U.S. Church. General Convention of 1913 approved the request.

For ten years bishops in the Caribbean assumed responsibility for the Church in Haiti before the Rt. Rev. Harry Roberts Carsons was consecrated Haiti's first missionary bishop in 1923. During Bishop Carson's twenty-year episcopate, church membership more than doubled. Buildings erected during this period include Holy Trinity Cathedral, the Convent of the Sisters of St. Margaret, Holy Trinity School for girls, and the Bishop's House, all in Port-au-Prince, and churches in several small towns.

When the Rt. Rev. C. Alfred Voegeli succeeded Bishop Carson in 1943, the Church had established twelve schools. He continued to emphasize the Church's educational program and today the district supports sixty-one primary schools, one secondary school, and the Lay Readers Training Center at Montrouis.

St. Vincent's School, run by the Sisters of St. Margaret, is a primary school for handicapped children. It is the only one of its kind in Haiti. The school has some 100 students and twenty-four teachers. Each month about 400 out-patient children are treated there, too.

The church school missionary offering of 1957 helped build the College St. Pierre, a secondary school which opened in 1956, and helped to rebuild Holy Trinity School. The Diocese of Newark provided funds for a school which opened in 1962 on the island of La Gonave. A primary school at Mirebalais, a gift from the Diocese of Rhode Island, was built the following year. Zion Episcopal Church, Wappingers Falls, New York, sent funds for the school and pension built at Darbonne in 1967. United Thank Offering grants in 1965 and 1966 built a church at Croix-des-Bouquets and rectories at Léogane and Mirebalais.

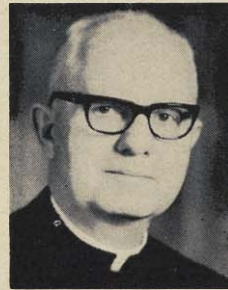
The Presiding Bishop's Fund for World Relief helped rebuild church property damaged by Hurricane Cleo in the Cayes area in 1964. Two years later Hurricane Inez destroyed, or partially destroyed, twenty-nine churches, eight schools, four lay readers' homes, and three rectories. Haiti's Mutual Responsibility and Interdependence companion, the Diocese of Kentucky, has aided in rebuilding the destroyed church facilities, but reconstruction is not yet complete.

Bishop G. Gresham Marmion of Kentucky visited Haiti in January, 1967, and confirmed over 1,000 Haitians for exiled



Bishop Voegeli, who was sent out of the country in 1964 by President Francois Duvalier. Bishop Voegeli emphasizes the "Haitianization" of the Church and has generally avoided involvement in Haiti's complex politics. At the time of his exile Bishop Voegeli was considered one of the most knowledgeable and influential Americans in Haiti.

Despite hurricanes and politics, the Church in Haiti continues to progress. Twenty-seven Haitian, one U.S., and one English clergymen with 182 lay readers minister to 37,326 baptized members (14,269 communicants) in eighty-three missions and eighty-one mission stations.



*The Rt. Rev. C. Alfred Voegeli, Bishop of Haiti, was born in Hawthorne, New Jersey, November 23, 1904. His early church life centered in St. Peter's parish, Morristown, where he was choir boy, acolyte, and then church school superintendent. There he was confirmed, ordained to the diaconate and priesthood, and on December 16, 1943, consecrated bishop.*

*Bishop Voegeli is a graduate of Upsala College, East Orange, New Jersey; New Jersey Law School; and General Theological Seminary, New York City.*

*Following his ordination, Bishop Voegeli served parishes in Harrington Park and Ho-Ho-Kus, New Jersey. From 1938 to 1943 he was dean of the Cathedral of St. Luke, Ancon, Panama Canal Zone, and chaplain of the Bella Vista Children's Home there. He was Bishop-in-charge of the Dominican Republic from 1943 to 1960.*

*Local artists in Port-au-Prince were commissioned by Bishop Voegeli to paint murals for Holy Trinity Cathedral. Using local colors, designs, and concepts to interpret well-known Bible stories, the murals were the Haitian Church's contribution to the International Exposition at Port-au-Prince in 1949 and 1950.*

*Of Swiss descent, Bishop Voegeli speaks fluent French, the official language of Haiti. In 1953 he was awarded the Ordre National de la Republique d'Haiti au grade de "Commandeur" by the then President Paul E. Magloire.*

*Until such time as Bishop Voegeli can return to Haiti, his headquarters are in Garden City, New York.*





## Has your minister's pay suddenly been reduced?

April 15, 1968 will best be remembered by laymen as the deadline for income tax payments. Yet on that date, unnoticed by most of us, a Social Security change went into effect that vitally affects a great many ministers.

From that day on the option of being under Social Security has been taken away. Now *all* ministers (except those whose conscience forbids it) will pay the Social Security tax. And those who were already covered had their payments increased — with a “tax bite” that goes much deeper than it does for employed laymen. That’s because Social Security regulations designate ministers as “self employed” persons. As such, they are required to pay two-thirds of the total tax. “Employees”, on the other hand, pay only one-half of the tax, with

their employers picking up the other half.

Let’s take a minister earning \$7,500 a year. The 1968 tax rate is 6.4% of his salary or \$480. A \$7500 corporation employee, for example, would pay only 4.4% or \$330. Starting next year, the tax rate for ministers will go up to 6.9%.

This becomes a drastic pay reduction for some ministers and an increasingly severe drop even for those who have long been on the Social Security program—coming at a time when living costs are climbing.

If you feel that your minister should be earning more, not less, than he did last year, it would be perfectly correct to express your concern to a Pastoral Relations Committee member or to one of the Church Trustees.



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*Reprints of this public service message for distribution to your local church officials are available on request.*



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