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THE Episcopalian

NOVEMBER, 1968



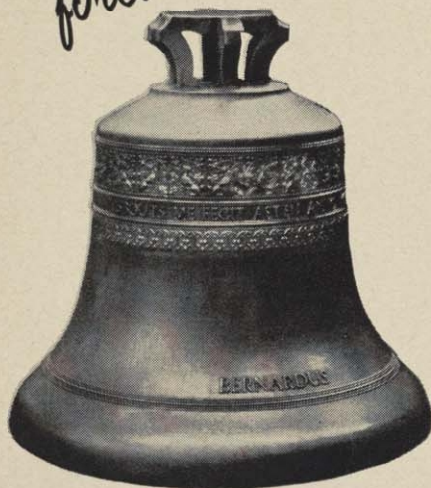
LOOKING AHEAD:

Worship·Ministry·Mission

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This month our authors take a periscope view for you of what is ahead for the Church. It's a long view—something like what cover photographer Dirck Halstead's camera sees looking eastward toward Harlem from the Cathedral of St. John the Divine, New York.

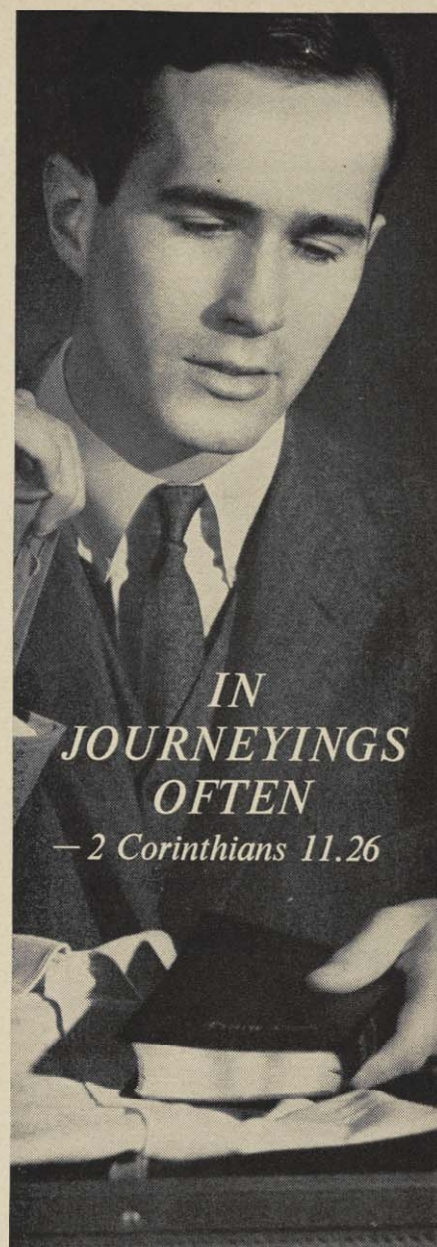
Discussions and articles on Church life often project the feeling that the Church stands at some crossroads where a simple choice—new/old, liberal/conservative, traditional/experimental—will determine the direction in which all Episcopalians will henceforth flock along together. The image is faulty.

This Church is essentially a lively, changing, free-form conglomerate. Goals set, however divine, are pursued by a body as human as it is varied. We believe Episcopalians, whatever the future holds, will continue to cherish and foster the rich mix of tradition and order we have in part inherited, in part created. And that this mix will be leavened by a healthy impatience for reform and renewal. If we falter in the years ahead, it will be because we still haven't realized we can't have one set of ingredients without the other. —THE EDITORS

- 4 Switchboard. Readers of this, formerly the letters column, need no introduction to Mr. Leon D. Bonner, who makes a deserved reappearance this month.
- 8 The Rev. A. R. Shands, III believes the Church's worship has an affinity for crisis. But tomorrow's Sunday mornings depend on today's responses to conflict and change.
- 12 A layman with a strong Southern heritage recounts to his Minnesota parish the recognizable steps in his personal battle to overcome his racial prejudice.
- 14 What's it like to be a new bishop in a new missionary diocese? Troubled Guatemala provides the backdrop for this picture story on the Rt. Rev. William Frey.
- 18 Three young adults describe their work as Volunteers for Mission, in a program now limited to domestic assignments since overseas appointments were cut from this year's program.
- 20 Recent seminarian Lewis S. Keizer assesses today's candidates for ministry—their con-

sciences and their commitment. (Or is it perhaps an assessment of today and only incidentally of the kind of young people we produce?)

- 24** Acting as a kind of human switchboard, the Bishop of Southern Ohio has extended his ministry to include a job in Cincinnati's City Hall, where he spends part of each day helping people meet city-living problems.
- 26** Rural poverty, one root of city poverty, is poignantly observed, and the yearning for trained help movingly expressed, in this description of a visit by John Bennett.
- 28** Hats off to the women of the Church for making the first annual United Thank Offering a huge success, and for the stewardship demonstrated in their grants, some of which are described here.
- 32** "How do you measure the worth of a person's life?" asks the Rev. James Clark in these reflections on the funeral of Arthur Lichtenberger, former Presiding Bishop.
- 34** Dr. John M. Gessell of Sewanee foresees four urgent revisions in theological education if the Church is to prepare men properly to minister to this world.
- 36** "Lively, exciting, stimulating—and smaller" responds the Rev. John D. McCarty in answer to our question, "What kind of Church in the decades ahead?"
- 39** The Church is back to work again—and more meetings. Worldscene includes reports on several of the major ones and lists latest changes in the episcopate.
- 53** An explanation of the proposed "classification" of movies and some comments on them is in our Review section, which also includes a report on six books by black Americans.
- 61** For meditation. Mary Morrison takes a keen look at leadership in first-century Palestine, and points up what it says to our ideas of leadership today.

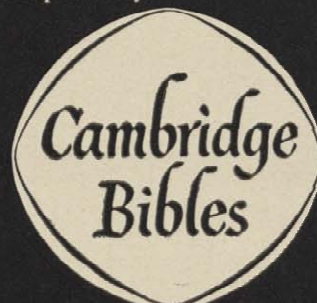


*IN
JOURNEYINGS
OFTEN*

— 2 Corinthians 11.26

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AT ALL BOOKSTORES

Switchboard

NOT ALL DO

I have written you before to express appreciation of THE EPISCOPALIAN. I am writing now to express my hearty disagreement with the article, "Vestments for the Celebrant." There are many of us who do not wear eucharistic vestments. You made a statement about it in the opening paragraph, but all the pictures . . . and explanations were about them. I think it was particularly unwise to have an article such as this in a general church publication.

THE REV. ROBERT C. BATCHELDER
Lancaster, Pa.

PERSONAL WITNESS

Mrs. Louis Z. Slawter, Jr. (*Letters*, September issue) expressed the desire of many Episcopalians when she asked that THE EPISCOPALIAN print personal testimonies of Episcopalians to whom the Lord Jesus had become real.

The personal witness of a fellow priest was instrumental in my finding a personal relationship with the Lord Jesus. . . . Witnessing is of prime importance in winning others to Jesus Christ. There

are Episcopalians throughout the world who would be honored to tell others through THE EPISCOPALIAN how Jesus became real to them.

THE REV. ROBERT H. CREWDSON
Remington, Va.

HERE'S BONNER AGAIN

The inflow of mail both to THE EPISCOPALIAN and to me following the unexpected publication of my letter in the July issue has inspired me to read that section and write this letter. I would like to express my congratulations to the editor for the exceptional presentation of both pros and cons in the *Letters* section of the September issue [and October, too].

My special thanks goes to the Rev. Wilbur R. Schutze for his excellent demonstration of one point I tried to make in my first letter. For expressing my disagreement with some Episcopal Church policies, I see I am a "white racist" and a "heel-dragger."

If he criticizes my nineteenth-century view, maybe he would also throw out the eighteenth-century idea that "all men are created equal." It is presumptuous to think the one-sided stand of THE EPISCOPALIAN will gain more national and world sentiment than one which pictures more balanced views of the whole racial issue, to say the least. If

the Rev. Schutze has any basis at all for his naming and presumption, I fail to see it either expressed or implied in his letter.

I recall that Martin Luther King, Jr. was a proponent of civil disobedience which I gather contains the idea that we as individuals do not have to obey the laws which we consider unjust. I think all laws are for the protection of everyone's life, freedom, and property. Every race and income bracket has a stake in firm law enforcement. It is not practical to choose the laws which we will obey as individuals, if we intend to have any law. If this was not so, could King's murder be just an act of civil disobedience? I think that the Presiding Bishop's future support of such radicals is not beyond the sincere criticism of Church members whom he represents and who support his office.

Undoubtedly our society is by no means perfect and we must continually change and adjust to changing times. However, we should more carefully select our course of action to improve the living and well-being for our whole society. It is narrow-minded to consider only one region, income bracket, I.Q., or race. The *U.S. News & World Report* (July 29, page 50) documents the Appalachian region where American poverty is quite serious, yet the whole region is 93 percent white. Poverty of some American Indians is also among the worst in America. Can we be neglecting whole groups of people because Negroes do not have complete social justice in every respect? Poverty and discrimination have been with us since biblical times and we will not solve these problems by merely passing laws or spending large sums of money. We as a Christian society can provide the means, but in the end the individual must provide the initiative.

I think the prosperity of the Episcopal Church and its publications depends on their ability to accommodate different points of view, or the Church will forever be splitting along political factions.

LEON D. BONNER
Aurora, N.C.

When I read Mr. Bonner's letter in the July issue I was . . . depressed to realize how far so many of us have to go to be enlightened. . . . But when I read in the September issue [*Letters*] . . . I wondered that anyone would take the trouble to argue with or defend Mr. Bonner.

. . . I consider Mr. Bonner wrote himself out . . . when in the middle of his first paragraph he boldly stated, "I do not support these views in my personal life and I will not support them in my religious life either." . . . There's a difference? . . .

THERON H. BUTTERWORTH
Arlington, Va.

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ON MOVIE REVIEWS

... Since when do movie reviews merit a place in a church paper, where one has always looked only for the highest inspiration. ...

Not ... all movies are a bad influence ... [I] admit all are thought provoking but ... the majority reviewed seem to reflect the vicious, bizarre, or immoral side of life all out of step with the teachings of the Church and the Ten Commandments. What a strange paradox to see them in a church magazine!

HESTER ORMSBY
Portland, Ore.

Do you read letters from Presbyterians?

I should like to thank Mrs. Samuel I. Bowditch of Tucson, Arizona, for her letter ... concerning your review of *The Graduate* in the May issue.

It was the most disgusting and indecent movie I have ever seen. The young hero did a good piece of acting in such a difficult and questionable role. As for Anne Bancroft—well, I never want to see her again. ...

... It is a pretty sad world in which families cannot go to the movies together. Let us do away with "adult only" movies.

MRS O. T. AILES
Wichita Falls, Texas

ED. NOTE: Of course, we read letters from Presbyterians; we talk to them, too.

PARISH CALLS

... I feel that pastoral calls are most important and are indeed a vital link in making the parish a family. I know rectors who do not make them except in cases of sickness, etc., and I think they are missing the boat.

... To the seven points of advice to parishioners, I would add an eighth: Don't let the clergyman leave without asking him to say a prayer for the family.

Likewise, a ninth point for the clergy: Before leaving, ask if [the family] would like a prayer said.

... Everyone knows Whose agent the clergyman is and a prayer strengthens the whole relationship. As a lay reader-in-charge at a small mission years ago, I followed that policy. I never sensed any resentment; rather the response was gratitude and the relationship was enhanced.

RICHARD N. CROCKETT
New York, N.Y.

I hope with these stiff hands (arthritis) I can convey ... a shut-in's thoughts on the subject of parish calls ... [which] have been one of my greatest gifts from Him, giver of all good gifts.

As a young mother with the care of an invalid mother, the clergyman's wisdom and prayers I needed and used. As the

mother of teenagers, his visits made me a more capable, patient, and wise mother. When I had the care of a blind, invalid husband, his visits meant so much. ... His help in getting me a position as nurse in an Episcopal boys' school. As staff nurse in hospitals ... his visits gave me a spiritual lift. ... When illness caused me to retire ... his visits and prayers kept my spiritual life uplifted. Since I became a shut-in almost eight years ago, his bringing Communion, prayers, to my bedside, has done so much to make my life rich. ...

... [Writing this] did my heart and soul good, just to be able to witness in this way. ...

MRS. HELEN CONLEY
Cleveland, N.C.

A clergyman's life has changed as much as his parishioners' in the past thirty years, and due to new demands upon his time, I am opposed to the old pastoral call. Too often this call, meant to create a closer unity, only adds to the embarrassment of both.

If you are a member of your church family, your priest is often in your home, sharing not only your church activities but your private ones ... and always a part of your happy times ... and the trying ones. ...

MRS. HAROLD A. BRADFELT
Sioux Falls, S.D.

I feel very strongly that pastoral calls are the most important part of Christian ministry. ... When a person is sick at home for a long period of time, the minister should pay a pastoral visit or at least make a phone call ... once a week. I think ... they do fairly well with hospital visits.

This is a time when the parishioner has time to ... come up with ideas that he might like to discuss with his minister. I have heard so many people ... say [that whenever] anyone from the church calls on them, it is for one purpose—to get money for some reason such as a pledge. If a minister can't bother to call ... once or twice a year, how can he expect to be able to counsel when the occasion arises? ...

NANCY C. BAIRD
Delaplane, Va.

... On pastoral calling. ... Archbishop William Temple wrote ...: "The best preaching is a fruit of constant pastoral visiting; it springs out of the relationship between pastor and people."

F. T. ARMSTRONG
Cambridge, Mass.

... When our new rector came to ... call and learned that I was being granted

Continued on page 60

THE Episcopalian

continuing

FORTH and

The Spirit of Missions

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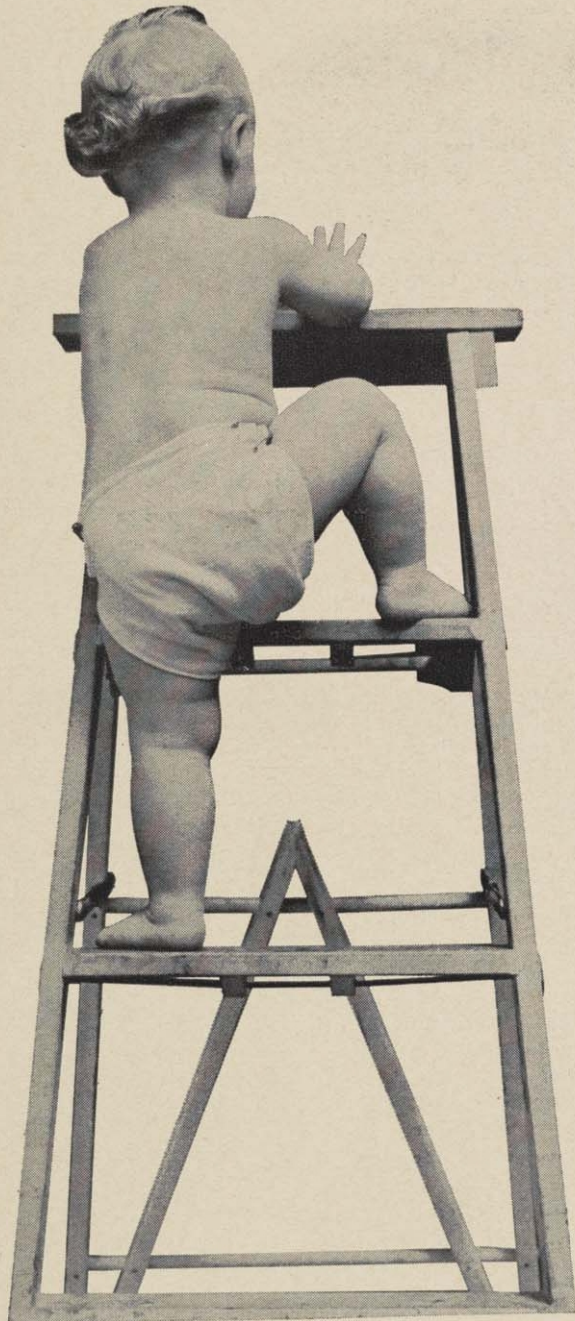
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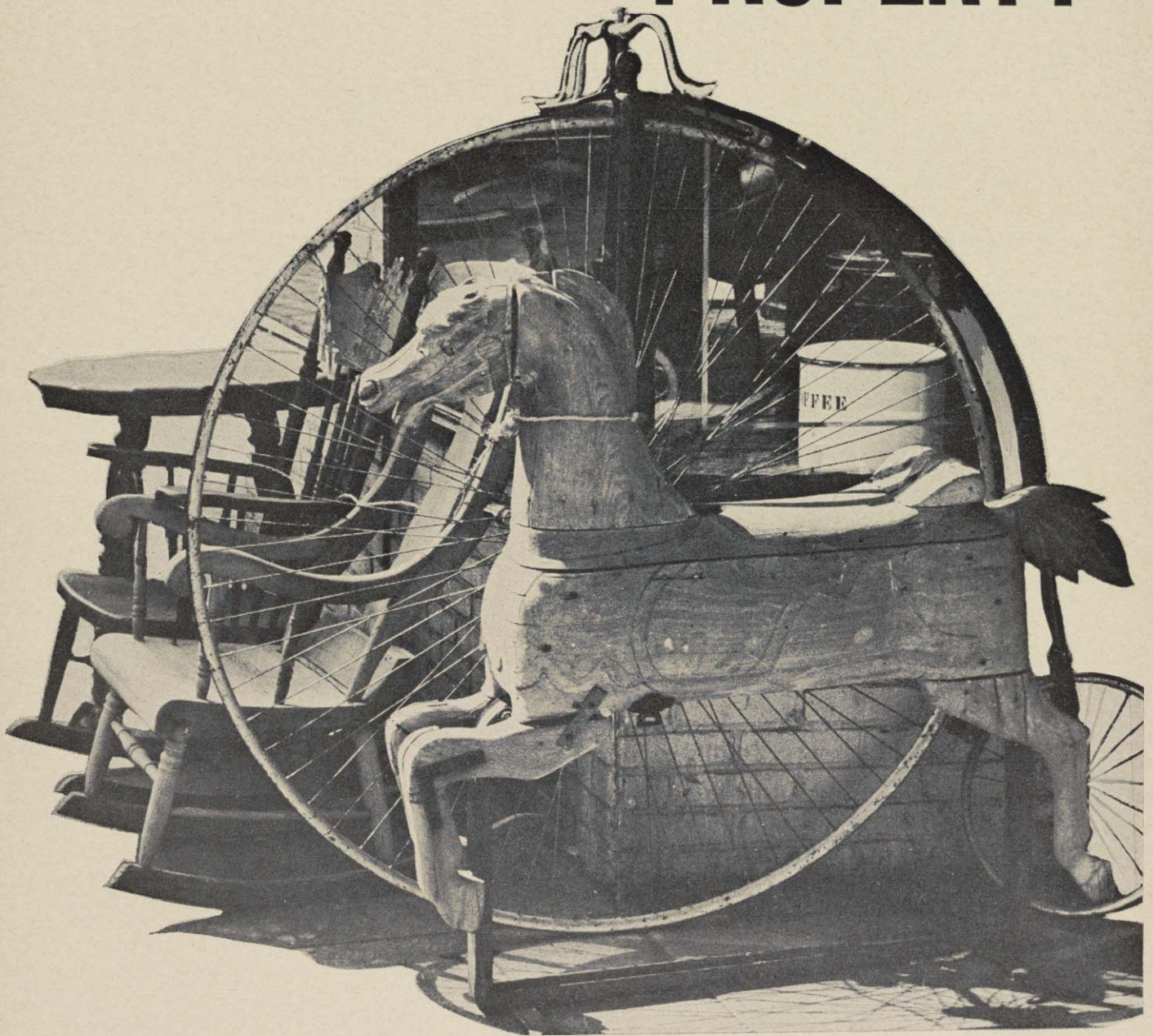
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What Sunday

"Now people are being given precedence over historic . . . forms. The forms are going to have to adapt themselves to us."

THE MOST DECISIVE turning point in the long history of liturgy in the Episcopal Church may have occurred almost unnoticed. At last year's General Convention in Seattle the delegates approved the use of the Trial Liturgy and asked the Episcopal Church at large for their reactions.

That latter event may be the turning of the tide.

In this simple and straightforward action the Church set ajar a door which, opening wider and wider, can only end ultimately by utterly revising almost every notion about liturgy on which the Prayer Book is based. Perhaps this action of the Convention was only a simple acknowledgment that we live near the end of the twentieth century when the voice of the people is to be heard in all areas of life.

The liturgy is by its definition "the people's work," the expression and offering of the "people of God." But due to the tightly authoritarian structure of the Church during most of the Church's history, it has often been anything but that. Liturgy has been an offering of the people of God as interpreted by a select group of scholars and clerics, who, acting in the best interests of the people, have nevertheless inevitably spoken in their own academic and clerical accents.

Suddenly and perhaps unexpectedly liturgy in the Episcopal Church has begun to come into its own by the action of the Convention.

It is no longer a question, as in the past, of exposing the Church to the liturgy so that we adapt ourselves to what has been handed down. Now the liturgy is being exposed to the Church. There is all the difference in the world between these two approaches. Now people are being given precedence over historic (and ecclesiastical)

forms. The forms are going to have to adapt themselves to us.

Where We're At

Actually we are in an odd and ambiguous place in our liturgy right now. We stand balanced between a liturgical renewal which reforms existing ecclesiastical-liturgical forms and utterly new liturgical forms which reflect the new humanistic-secular times in which we live. One of the criticisms of the Trial Liturgy has been that there is a basic inconsistency and odd dichotomy between its spirit and intent and its form. It is a case of new wine in old bottles. It is a liturgy of compromise, to bridge the gap between the old and the new. That ambiguity is highly reflective of "where we are at" today. Judging from the communications which have been sent to the drafting committee on the Eucharist, many in the Church today think liturgical renewal is revising existing historical forms. The Standing Liturgical Commission may have been correct in judging the temper of the Church when it offered us the Trial Liturgy. Yet even as we are revising, we may be revising for a situation which is rapidly going out of existence.

Looking into the Crystal Ball

As the Church moves along with the liturgical revision of its past, we must look ahead at the same time into the

"What would a person over 40 and one under 25 ask about the service if each had missed church on Sunday?"

conditions of a rapidly approaching future. What are we headed towards? What will happen when the liturgy becomes more fully the work of the people?

To answer that question perhaps we have to look not so much at the outward forms as at a recent change in point of view. For example: what would a person over forty and a person under twenty-five ask about the ser-

Morning Is Coming To

vice if each had missed church on Sunday? The person over forty would be likely to ask, "What did the preacher say?" The person under twenty-five would be likely to ask, "What happened?"

Obviously a whole world separates those two questions. Most of those under twenty-five were brought up on TV from their earliest recollections. Clement Welsh, in the College of Preachers Newsletter, says there is a "new ratio" between seeing and hearing for those under twenty-five. Those over forty, brought up on the printed word, place an importance on individualism and on abstraction from experience. Accordingly, they demand a visually familiar order in worship. The fact that worship is encompassed in a book may be important for them.

For the younger generation that visual sense has been counterbalanced by a new importance of sound and other sensory experience. Orderly experience is less important to them than the "all-at-once environment," to borrow Marshall McLuhan's well-used phrase. Liturgical confusion and informality does not bother the younger group. They are far less concerned with the "fixities and regularities of experience." Can we afford to forget that the people under twenty-five are the ones who will be using any new liturgy?

Does It Communicate?

As the Church becomes less and less concerned with uniformity, correctness, and theological exactitude in worship, it is fascinating to try to guess what medium is capable of expressing and offering the life of people today. As a parish priest in a small city parish, I have on several occasions turned the liturgy of the Church over to some of the younger laity and charged them with the responsibility of creating their own forms.

"Can we afford to forget that those under 25 are the people who will be using any 'new liturgy?'"

First, and most important, liturgy in their hands becomes clearly and unmistakably a dramatic action, a "happening," if you will, in which the lines of distinction



"All right, all right! I promise you you'll have a bigger say in the running of the flock!"

Drawing by Ed Fisher; © 1968 The New Yorker Magazine, Inc.

What Sunday morning is coming to

between actors and spectators are considerably blurred. They value physical movement and flow; dialogue; and emotional impact. In our parish we have had first-hand experience that the medium is indeed the message.

We have begun to place a new value on the way in which something is presented, believing that this may be in its importance equal to or greater than what is said. The movement for liturgical renewal has been proclaiming for a long time that the "liturgy is an action," but the very medium which presents this truth has deeply inhibited the message.

Theater and worship suffer similar problems today. Two years ago in Dublin's Abbey Theater I saw a production of one of Sean O'Casey's plays about the Irish Revolution. I was shocked by what I saw. Although I was in a contemporary theater, what I was seeing—in production technique, scenery, and acting—seemed curiously wooden and remote. The actors, though first-rate, went through their paces as though they were marionettes pulled by strings. I had never been more aware that I was a spectator, an outsider.

Theater in recent years has been progressively blurring the distinction between actor and audience. Theater has a new ability to break the barriers of separation between us, including the "mind barrier," and to draw us into the action as individuals and as a group. An incredible new production of Seneca's *Oedipus*, with John Gielgud at the Old Vic in London, is a good example of this change. One critic has christened this the "Theater of Ritual."

Many of the actors are placed in the audience by pillars in the balconies. The actors moan, breathe, groan, strain. You identify quickly with them, empathizing in their discomfort. The play's action hinges on the traditional religious themes of bondage and freedom, death and resurrection. A great symbolic act of self-immolation is followed by a wild and orgiastic religious dance which

requires the actors to come through the audience with trombones and drums. This *Oedipus* is the clearest indication I have seen to date of the direction in which we are moving in the gradual coalescence of theater and worship. After all, modern theater grew out of the nave in the middle ages, in the dramatization of the Easter message. Perhaps the theater will bring new life to its ancient parent. More and more the test of worship for the under-twenty-fives will be, "Does it communicate?"

Improvisation is hardly unknown to the Church. It was only after the early period that parts were written out. Justin Martyr records that the celebrant at the Eucharist gave thanks "as much as he was able." Our own experiences of dramatic improvisation, involving the whole congregation in a spontaneous way, in dance as well as in drama, have proved that today this is very much a possibility, given a congregation which is willing to try.

Does It Stretch Us?

Although some have dismissed the Church's corporate worship as irrelevant to today's pragmatic mind, I think it is highly noteworthy that the Church's worship has

"... The Church's worship has figured prominently in the crises which mark our age."

figured prominently in the crises which mark our age. The nation's two major internal crises of the past six years, the assassinations of President Kennedy and Martin Luther King, Jr., were undeniably faced liturgically by the whole nation through television.

Who will be able to forget seeing the Kennedy military cortege; the farm wagon bearing King's body in Atlanta; or, for that matter, Ted Kennedy reading a eulogy to his slain brother in St. Patrick's Cathedral? These events are highly important as indicators of the future of worship. Contemporary events become the means and material of worship. Ours seems to be an age which attracts historical crisis, and crisis is by definition a moment of judgment and disclosure, a moment of tension in which people must decide where they stand.

Contrary to expectation, the Church's worship has a certain affinity for crisis. As the riots began in Washington on the first evening of our local crisis, word was circulated by phone from person to person that there would be a midnight Mass at the Church of St. Stephen and the Incarnation located in the riot area. By midnight the church was packed with people from all walks of life—

ABOUT THE AUTHOR



The Rev. Alfred R. Shands, III, has been vicar of St. Augustine's Mission since its founding in April, 1960. The church is located in the renewed and rebuilt southwest area of Washington, D.C. Father Shands held his first services in apartments of parishioners and later in Washington's famous Hogate's Seafood Restaurant. He is author of The Liturgical Movement and the Local Church (Seabury Press).

local poor, priests, Roman Catholic nuns, Jews, affluent Georgetowners.

In the midst of the service there was a disturbance in the rear of the church; one of the rioters rushed in, took over the pulpit, and berated the worshipers for not being downtown and taking part in the looting and burning. The rector let the man finish. Then he said, "You do your thing, and we'll do ours." This incident demonstrates another significant horizon of worship, that when the liturgy becomes more fully "the people's work," then the elements of tension, conflict, and choice inevitably begin to surface as parts of it.

The sense of conflict and crisis is no stranger to liturgy. In the early Church Christians knew that to be caught at

"... Conflict and crisis are no strangers to the Church's liturgy."

the Eucharist might mean arrest or death. As they celebrated, they must have felt a peace in the midst of tension. Progressive clericalization of the liturgy and the acceptance of Christians by the State produced that sense of calm, predictable order, and freedom from incident to which we have become accustomed.

Doubtlessly the Reformation and Counter-Reformation added their "Amen" to this concept, in their desire to stabilize the liturgy and make it uniform after the ferment of change had somewhat subsided. Now once more the times in which we live seem to be revealing to us new truth about what is in the liturgy that our own past has obscured from us.

Theologically the Church does not exist in some Garden of Eden nor in the complete coming of the Kingdom. We live between the ages as the Church "militant in earth." The final victory has not yet been won. We are still called on to face the conflict in the present age.

It has not been easy to face debate within the worshiping community, particularly for clergy who, aspiring to a smooth-running ship, find themselves often caught in the middle. The sense of reality in worship is well worth the pain of debate, however.

It is the element of crisis and conflict—that we come out of the Church facing the historical crises of our times liturgically as the people of God—that gives us the stretching judgment, the sense of death and life we need, and makes the Church available to those who stand on the far side of its doors. The continual need of the Church to be remade may be faced more and more in liturgy in the agony of crisis. As we have had some experience of the awareness of conflict in liturgy in our congregation, a theological dimension has emerged

1968-69 CHRISTIAN YEAR CALENDAR

The Christian's calendar, covering the liturgical year from Advent 1968 to Advent 1969, will appear as the four-color center spread in the December issue of *THE EPISCOPALIAN*. This ninth annual version of the unusual calendar may be lifted out for year-round use by families and parishes on bulletin boards in classrooms and offices. Orders for additional copies, at ten cents each postpaid in the U.S. and Canada, may be sent to the **Circulation Department, The Episcopalian, Box 2122, Philadelphia, Pa. 19103.**

which is most significant. It is the facing of the crisis which has produced the note of eschatological expectancy which is the heart and soul of the Eucharist, that state of awareness that the powers of the End are near at hand and breaking into the present moment. If there is one thing vital to Christian liturgy, it is precisely this sense of urgency.

What Now?

The Sub-Committees on Liturgical Revision of the Prayer Book are now at work, and inevitably they will be concerned about existing liturgical forms: how these

"The future of liturgy does not involve the radical and total sweeping away of ancient liturgical forms."

can be re-used and re-formed. Most certainly this is valuable. The future of liturgy does not involve the radical and total sweeping away of ancient liturgical forms.

What is involved, I believe, is the ability to see in these ancient orders new depth and perspective because of the changes that are taking place in our awareness of reality. It is the coming new atmosphere, new attitude, and new viewpoint which is important and which demands our attention. Of course the new is not here with us fully, but so long as we are working under the old assumptions and with people who are in their forties, fifties, and sixties, the results are not likely to be encouraging. ◀

I CAN'T MOVE ANY MOUNTAINS BUT I CAN WORK ON THE FOOTHILLS

You can change your attitudes on race if you want to. Here's one man's story told in an unusual way.

TELL YOUR JOKES, but I'm not laughing."

Roland Holt was born in the South; he grew up in the South; and he used to laugh at colored-preacher jokes.

He's not laughing now.

"For thirty-five years the problem of civil rights in this country was no problem for me," Holt relates. Then a series of events forced him to face the issues he was avoiding. At the invitation of his priest, he told his church family about it one Sunday in June.

Few in the congregation at Epiphany Episcopal Church in New Hope, Minnesota, knew what their fellow worshiper was going to say in his gentle southern accents that day. Said the Rev. Robert Hall later, "I could

preach all year and not have that impact."

"I come from a good strong southern heritage, and nothing I say is meant to condemn that," Holt explained. But a climate of unconscious prejudice was, unfortunately, part of that heritage, too.

"At 17, I worked one summer as superintendent for a construction company. I had a crew of eight or nine Negro men doing pick and shovel work while I stood in the shade. No one had to tell me I was superior. Obviously I was, a lad of 17, watching some of those grandfathers working."

Holt entered manhood, married, moved to Minnesota, and adopted a baby daughter.

His first real shock came when he opened his newspaper one evening and found an unusual full-page ad. In simple language and huge type, the ad pleaded with "all concerned Americans" not to allow the destruction of our country. "Holt," said the Southerner to himself, "you can't ignore it much longer."

An economic jolt came soon after when his lakeshore home was under construction. A Negro family took an option on a lot one away from the Holts, and real-estate agents were of the opinion that those neighbors were going to cost \$5,000 if the Holts ever had to sell their

house. Studies show this belief is not based on fact; but it persists, and Holt accepted it.

He was confronted in a different way when another member of the Epiphany congregation told of joining the 1965 march in Selma, Alabama. Unwillingly, Holt sat in his pew and listened to her account.

"My thought at the time was, 'Boy, isn't it great for her to go down there and march around for a week and live with those people and go to jail or whatever she did, and then flee back up here and leave those people down there living in the white power structure.' I had thoroughly enjoyed this woman's company before; but now I was very uncomfortable, wondering whether I could visit with her during coffee hour any more."

The next event was even more immediate. Holt's sister-in-law, a student at the University of Minnesota, breezed in one day with a group of friends, one of whom was black. "I hadn't invited her, but there I was, socially, with a colored girl in my home. I found myself being reasonably civil to her, but I wondered why it was such a problem to me. Why did it bug me so?"

After the assassination of Martin Luther King, Jr., Holt began to get worried. He had a house that could burn, a wife and an infant daughter who could be hurt. He himself could have been the man walking down the street in Minneapolis that night, shot by a distraught black simply because he was the first white to come along.

Roland Holt recognized a problem where he had seen none before.

It so happened that Holt was hospitalized at the time of King's death. "For three days I lay there and watched it all on TV, feeling guilty, feeling I was really going to do something. Then a guy with a beard and a medalion showed up on the screen with his 'demands', and I flipped back the other way. He wasn't going to demand anything of ME. I was sick and tired of being pushed around by all those outside things giving me a personal problem that I had magnificently ignored for thirty-five years."

But the uneasiness inside Holt continued to grow.

"Then I had an opportunity to sneak into the other camp," grinned Holt with a flash from his dark eyes. With his priest, he attended a sensitivity symposium.

He found, to his comfort, that he was not the only person who had ever been prejudiced, that it was not a deep thing that only he had done.

He found he would not have to "whitewash his eyeballs." Holt explains, "It's impossible for me not to see color. Here was a speaker assuring me that it's okay to think, 'There's a black man, so what; now do I like him or not?'"

As a consequence, Roland Holt began to change.

All the accumulated pressures roiled inside him, and he made a decision.

"I have yet to join the first parade," he explains, "and I



Roland Holt, born in Columbus, Georgia, is a graduate of Georgia Tech. Now living in Minnesota with his family, including 1-year-old Julia, he is a civil engineer working in sales management.

can't move any mountains, but I do think I can work on my own little foothills.

"I can stop the racist jokes.

"I can accept those Negroes I meet as individuals.

"And I can keep from inoculating my own children with the unconscious prejudice I grew up with."

Holt likes to quote Gov. Nelson Rockefeller, of New York: "Our country will be saved by men who say it is possible to build a new neighborhood, not with black people or white people, but with changed people."

Holt is such a changed man.

He finished speaking that Sunday in church, and there was silence for a space. Then the lay reader turned to the people and said, "Let your light so shine before men that they may see your good works and glorify your Father, which is in Heaven."

It seemed appropriate. ◀



NEW MAN IN TOWN

ONE YEAR AGO a young North American, his wife, and their five children moved into rented quarters in one of Latin America's most volatile, violent areas—Guatemala City. His job: to be the first Episcopal Bishop of Guatemala; his resources included some 500 communicants organized into ten congregations in five cities and towns; half a dozen priests; a major agricultural-educational project and several small primary schools and clinics; and a personal stock of energy, ability, vision, and enthusiasm for the Episcopal Church's presence in Central America.

Bishop William C. Frey, 38, says of his first months on his new assignment, "I had made myself a promise that I would listen, observe, learn. I still have much to learn, but I feel a bit better qualified to see a pattern for the future." As the photos on this and the following pages indicate, Bishop Frey has ground a lot of shoe leather off on the rugged, mountainous roads

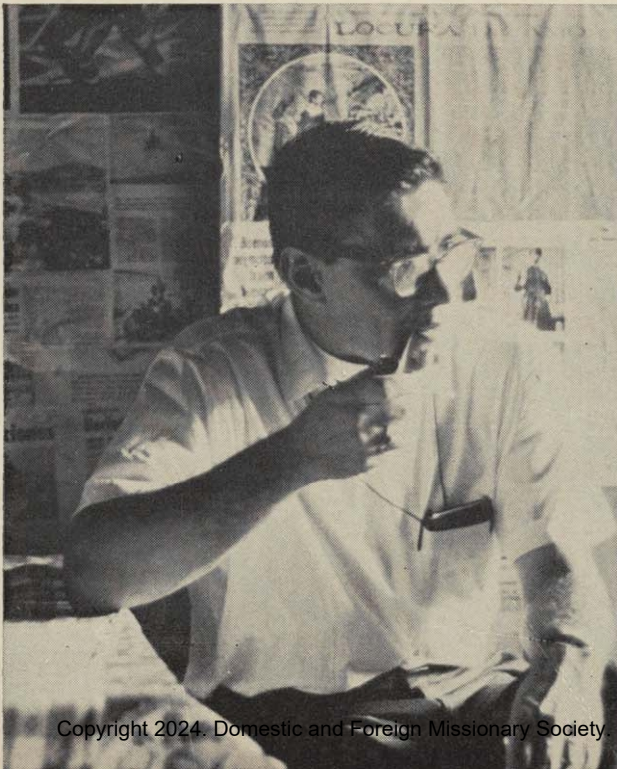
of his adopted land in the learning experience. He speaks Spanish, of course, and has had previous service in Costa Rica as parish priest and director of the Episcopal Church's Spanish Publications Center.

His number-one priority for the future is the development of national leadership, clerical and lay. He expects to have two Guatemalan priests serving their own people next year. "One of my greatest hopes," he says, "is that the Church can provide an opportunity—and perhaps a meeting ground—for some of the opposing political and social ideologies in Guatemala. At the moment the only available options are violent, futile, and—to me at least—unacceptable. I'm confident there is an alternative, and with God's help, the Church can play an effective role in finding it and recommending it." ◀

Continued on next two pages

LEFT: In the tiny bamboo chapel of San Felipe, near Lake Izabel in east central Guatemala, Bishop Frey holds young member of the congregation as he talks about the simplicity of the child Jesus.

BELOW: People in the San Felipe-Mariscos area live in small clusters of thatched bamboo houses. Most are full-blooded Indians or Ladinos (part Indian, part Spanish).



ABOVE: Bishop Frey talks with one of his priests, the Rev. Miguel Vilar (seated) in Guatemala's first new Episcopal church, San Esteban, Mariscos, built in 1964.

LEFT: Bishop Frey pauses for a moment in San Felipe home. Walls are lined with old magazine and newspaper pages because paint and plaster are hard to come by.

RIGHT: The Rev. Fred Altman holds baby about to be baptized during service in San Felipe. Father Altman, a former sugar company employee, was ordained in 1964, serves Lake Izabel area.



BELOW: Bishop Frey and Father Fred Altman have planning conference at San Santiago Apostol center in Guatemala City, rented quarters for Spanish- and English-speaking congregations.



NEW MAN IN TOWN



ABOVE: At home in Guatemala City, lessons must be finished before school starts. Peter Frey, 8, gets a helping pair of hands from his mother, Barbara. The Freys have three older sons—Paul, 13; Mark, 12; Matthew, 10—and a daughter, Susanna, born in 1963.

LEFT: Guatemala's new bishop learns about the construction of new homes in the San Felipe area during a field visit to the east central part of the country.

I AM CONNIE VAN CLEVE, a Volunteer for Mission at Trinity Episcopal Church in St. Louis, Missouri. While earning a master's degree in Russian history at Washington University, I became involved in the tutorial program of Trinity parish, and that led ultimately to my appointment as a VFM.

Trinity is a marvelous conglomeration of people—black and white, rich and poor, liberal and conservative. The church is located in a neighborhood that combines some of the wealthiest white homes in the city on one end, and some of the poorest slum houses on the other end, with several integrated blocks in between which act as a stabilizing area. Its diversity challenges Trinity to a special mission among people whose styles of life vary considerably.

As staff we work to keep communication open and church program responsive to the needs of all our parishioners and neighbors. Under the able and creative leadership of the Rev. Donald McK. Williamson, I have become responsible mainly for youth activities involving children from the immediate neighborhood of the church. Our most far-reaching effort is an after-school tutoring program which was begun four years ago when Donald Burnes, the first domestic Volunteer for Mission, was at Trinity. Sixty elementary-age Negro children are tutored two afternoons a week by sixty suburban tutors. The results, indicated by individual testing and, more important, by the personal relationships that arise, have been most exciting. This year's summer programs involved over 150 children in arts and crafts, swimming and recreation. The response was great—exhausting, but rewarding. Aware of the previous neglect of our community's teen-agers, we have also begun a teen club with forty young people.

There is so much more, from helping with the church school, to supporting actively the Mid-City Community Congress, a local community-action organization . . . but then, I could never put on paper all the aspects of my job as a VFM. I have loved my work at Trinity and look forward to another year—the highest recommendation I can give the Volunteers for Mission program.

Connie's home town is Moberly, Mo., where her father is owner and editor of the Moberly Monitor Index. Graduated from Stanford University in 1965 with a degree in history and political science, Connie is a Presbyterian, the first non-Episcopalian to be appointed to Volunteers for Mission.

Persons interested in Volunteers for Mission may apply immediately for appointments, effective January 1, 1969, to rural and urban situations. Assignments are made for one to two years. Applicants should have a college degree, a willingness to live on a standard comparable to that of the community served, and should have no dependents. Write to: Volunteers for Mission, 815 Second Ave., New York, N. Y. 10017.

CONNIE, PETE, and KRISTI



I AM PETE DANE, a Volunteer for Mission in Kennett, Missouri. I am assigned to the Missouri Delta Ecumenical Ministry, a project in the "bootheel" of Missouri, sponsored by five denominations, whose purpose is to enable the rural poor, many of them migrant farm laborers, to establish organizations to deal with some of their many problems—organizations which they themselves initiate, structure, support, and sustain.

My work this summer has been in two parts. First, I have done a lot of "leg work" in an effort to insure that members of a vegetable cooperative, who are spread as much as sixty miles from each other, are informed—and are encouraged and heard when they want to make complaints and suggestions. I have also directed a neighborhood youth corps program in Kennett which has eighteen high-school-aged members, black and white. Working together for six weeks, we have discussed the situation in Kennett as they see it, and have isolated one or two of the problems that the group can help to solve. One of these is unemployment. They have personally seen every employer in town about job vacancies and are now covering all the poor sections looking for unemployed people, with a matching-up process to follow. The exciting part of this job for me has been watching these young people learn to work together, listen to one another, and devise a program with minimal staff direction—not to mention their discussions of the racial issue which have been most enlightening to all concerned.

The really difficult task has been helping to build a mutual trust among adult migrant workers. It is an extremely slow and frustrating process. For example, in one village where a number of F.H.A. homes have been built, there is a serious problem caused by the failure of contractors to install cesspools according to specifications. I have worked to get these families together to present a united and firm front against the F.H.A. and the contractors—demanding that they return to fix the cesspools. In the past two weeks this work has finally begun. Inevitably, individuals in the community trust me more than they do one another, and this making of me into a "Moses" figure is the antithesis of my goal as a Volunteer for Mission. Although it has been discouraging, I have hopes that the cesspool issue is a first step for the community in identifying the problems they share and in working together.

Pete (Nathan Dane, III) is from South Harpswell, Me. He received his B.A. degree from Bowdoin in 1965. This fall he is marrying Miss Martha Neff of Kennett, Mo.



I AM KRISTI DAVIS, from Billings, Montana. I have just finished a one-year assignment as a Volunteer for Mission with the Frontier Nursing Service in Hyden, Kentucky. FNS is situated in Appalachian mountain communities; its nurses run clinics, make home visits, give immunizations, etc., and staff the Hyden Hospital.

One day I traveled in the jeep to see my friend Polly, a 57-year-old mountain woman who lives on the right-hand fork of Mudlick in Leatherwood, Kentucky. Polly greeted me with a "Howdy," and her grandchildren and daughter hollered for me to come on into the house and have a seat. We discussed the warm weather and the family garden, then turned to Polly's health concerns and the recent death of her husband. I took Polly's blood pressure and pulse, and inquired about her daily sugar-level tests and the exercises for her paralyzed arm and hand. After some general encouragement, I left with the promise to return the next week. This kind of patient-nurse relationship provides a mutual sense of concern, trust, and appreciation essential to the life and work of a nurse in a mountain community.

For one month this year, I worked with the Mobile Health Fair, a project of the Presbyterian Board of Missions. Held each summer in the isolated mountain areas of Kentucky and Tennessee, the Fair provides useful knowledge of health and stimulates communities to obtain permanent medical facilities for their own people.

During the week's Health Fair in Clairfield, Tennessee, health-education programs and physical examinations were carried out in the community center. Dr. Donald Tapley, a visiting internist and professor at Columbia University in New York, was one of the participating physicians. A 45-year-old woman asked the doctor specifically about an abdominal tumor which had been diagnosed six months previously and had enlarged to the size of a small watermelon. Dr. Tapley questioned the woman, then with a flourish placed his stethoscope on her protruding abdomen. Thirty seconds passed. . . . "Your abdominal tumor has a heartbeat of 130. You are going to have a baby!"

Kristi, a graduate of St. Vincent's School of Nursing, Billings, Mont., has now completed her VFM assignment. She returned this fall to the University of Montana to complete studies toward a B.S. degree.

*Today's candidates for the ministry are either
Here's one seminarian's report on his peers.*

MINISTERS:

A NEW KIND of minister is emerging from theological seminaries. He sees his ministry as prophetic rather than pastoral. His major interests are mission, social justice, and Christians alienated from the Church. He may go into an inner-city parish, but rarely into a suburban parish; or he may prefer teaching, fund-raising, administration, community organization, or any one of the many other ministries opening up outside the parish.

His commitment to the Episcopal Church is not to an institution, but to an ideal. He was probably not brought up in the Episcopal Church—perhaps in no church—and may not have been confirmed until after he entered seminary.

In his youth he was probably a headache to his teachers, the bane of the local barber, and a total mystery to his poor parents. If he entered seminary directly from college, he might even find himself having to cut his hair or burn his levis and blue-collar shirt before stepping out in the world.

He has probably smoked pot, and he'll keep all his old folk-rock records for another few years, and maybe even his beard or sideburns. But there is one important fact about this character—he is no longer an oddball. He is no longer the “exception.” He counts for a substantial body of Episcopal candidates for the ministry.

If you look at today's youth with a jaundiced eye, and equate the radical wing of liberalism with Communism—a connection which existed to some extent in the 1930's, but has no place in the modern world—you may dismiss the new

breed of clergyman as a secular corruption. If so, you are dead wrong, because with all its youthful arrogance and excess, this new breed of clergy is offering the Church new life, new hope, new direction, and new vitality of spirit, promising all the power of a Reformation or a Great Awakening.

Certain opinions and inclinations are common to students in today's theological community, especially younger students. They include:

Alienation: The earliest profound spiritual experience a young person has in this society is often that of a deepening sense of alienation from his parents and all the authority they represent. Because he feels alienated from established society, he bands together with his peers, from whom he appropriates his working personal dynamics. Later it becomes difficult for him to “trust anyone over thirty,” let alone communicate with such a person. The Church is one more adult institution to which he is subjected and from which he soon becomes alienated. He grows up with an “authority problem.”

Freedom: The most important personal concept that the American youth has absorbed, having grown up after the Second World War, is “freedom.” Having taken hold of the only value scheme available to him—the parental Judeo-Christian ethic (actually a system of many value schemes)—he has translated it into his own terms. By that process he has reformed it around the nebulous idea of religious “freedom,” and transplanted it into his own peer society. The Judeo-Christian heritage may be at the root of anything from gang warfare to premarital sex,

the Church's best hope or a secular corruption.

by Lewis S. Keizer

The new breed

but the great equalizer is "freedom."

Community: As a result of alienation and the disestablishment of social values in favor of the institution of new, i.e., reformed, peer values, youth has a great feeling for community. Strictly in terms of community, the beatnik phenomenon of the '50's foreshadowed the movements that were to emerge so strongly in this decade: student politics and the hippie-related phenomena. To "radicalize" someone to an anti-Vietnam or anti-draft stance is to receive him into the community of ideals and action. This is the primary function of demonstrations, love-ins, teach-ins, and sit-ins. The emphasis is upon the "in." Smoking pot or using psychedelic drugs is much the same to youthful societies as smoking and drinking hard liquor was to older societies. The drug situation now, and paradoxically the heightened interest in illegal drugs, is analogous to the situation during Prohibition.

These three elements constitute what has been called the lawlessness and rebelliousness of American youth. Too bad. To describe good American heroes like Tom Sawyer and Huck Finn, or men like Thoreau, people grope for adjectives like "adventurous," "creative," "independent," "spirited." But modern youth is seen often in two extremes: the obedient and the damned, the Boy Scout and the delinquent. The new breed of divinity student on my campus more often than not falls into the category considered bad, not good.

With this understanding of American youth in general, let's look at some of the thinking which prevails among what I believe to be the most

creative and committed body of today's divinity students.

On racism: The Riot Commission Report didn't go far enough in its indictment of whites. The evil that lies beneath monopolistic capitalism and the U.S. military-industrial complex, the evil that is inextricably bound to the terrible social consequences of European world colonialism and the industrial revolution, might be called simply, white racism. It was white racism that destroyed the vision black Americans had during the reconstruction period following the Civil War; it is racism that allows U.S. military personnel to slaughter yellow civilians in Vietnam. Perhaps this mode of thinking is influenced by seminary involvement in the civil-rights struggle, which is more than a Negro struggle; or books like Frantz Fanon's *Wretched of the Earth*; or experiences in community organizing, draft counseling, field work, clinical training, and poverty work. On black racism, however, opinion is divided, running from the belief that any form of racism is wrong to the belief that black racism is a necessary development in the Negro battle for rights.

On the Church: As stated before, the new-breed clergyman is committed to the Church as an ideal, not as an institution. He would like to shake loose more of the Church's wealth to implement social change. He is primarily an activist and prefers an involved, inner-city parish to a sleepy suburban one.

He would rather organize youth and adult groups around social issues and action than in the traditional camps, clubs, and Sunday schools. He

MINISTERS: *The New Breed*

wants more lay involvement, more lay preachers, lay readers; yet he is intolerant of too much lay control in the vestry. He wants to be a leader, and he wants to be followed diligently.

On the priesthood: Personality testing, psychological and vocational, tells us that young men now entering the ministry are full of repressed hostility and sexual aggression. They have authority problems to varying degrees and paranoia directed toward such social authorities as police and other representatives of military and government institutions.

On the other hand, these liabilities leave place for excellent assets. Aside from his generally high intelligence, the new-breed clergyman is usually better socially integrated into his own generation than American clergy or divinity students have been since colonial days. He is generally, as a student, in a place of leadership among his peers, and is not the oddball or social outcast of earlier generations who went to theological seminary to redeem his personality liabilities and gain the respect of his community.

The new-breed priest, however, runs the gamut in his approaches to people. He may be confrontational, his preaching centered upon issues, or he may have a knowledge of psychology and preach in terms of persons and relationships. In either case his piety and commitment, which may express themselves through any form of churchmanship and usually through traditional Anglican theology, have an aura of emotionalism one is tempted to relate to the fervor of sixteenth-century reformers.

On politics: The new-breed divinity student and young clergyman maintains the conviction that Church and State must be separate, for the protection of the Church's moral commitment; but the consensus is that religion has everything to do with the secular, here-and-now world, its politics in particular. The new student rejects the Machiavellian view that personal morality is on a different plane and goes by different rules than political morality. Many men believe priests should feel free to run for office, and indeed several students have stayed their ordination as deacon in order to embark upon political careers.

There is a strong belief in the ideals of democratic government; in the Jeffersonian duty to reform and even, if necessary, to overthrow an oppressive and corrupt government (*vis-à-vis*, second paragraph of the Declaration of Independence); and in the idea that governments are instituted among men for the protection of their civil rights. Government is made for man, not man for government. Consequently, many support draft resistance movements as well as anti-Vietnam, anti-conscription demonstrations.

On ecumenism: Whether they are high or low in liturgical preference, I think it is safe to say that new-breed men are whole-heartedly ecumenical. This is a necessary part of their anti-racism and community

spirit. Opinion is divided about whether church institutions should always merge economically, but all enthusiastically endorse in full the Christianity and validity of their non-episcopal friends as ministers or, if you rather, priests.

The fourth leg of the Lambeth Quadrilateral is thought to be a stumbling block, and most of us are willing to stand on the three. United theological education—Protestant, Roman Catholic and Jewish—is taken for granted.

On sex: The morality of sex, having to do with the good or evil consequences of wanted or unwanted birth, forced or voluntary marriage, disease or freedom from disease, psychological harm or benefit, is decided each case on its own merits—casuistry, the situation ethics of Dr. Joseph Fletcher. Mores are to be distinguished from morality, however. In 1850 the average American female began menstruation at the age of eighteen. Today the age is eleven. Everywhere public media and advertising are out selling sex. Public mores have changed, as well as private mores.

The great opposition to premarital sex, and even in some cases extramarital sex, is not maintained by the new breed of divinity student. Most unmarried, new liberals have had, and do have, sexual experience for which they are grateful rather than ashamed.

On education: A real distaste for modern educational practices is held in common by most new liberals. Seminary education must break free of traditional bounds and make room for wide diversity of curriculum, hopefully including some exchange-classes with a university. Priests want often to have a secular major, or useful specialty, such as counseling, social work, music, teaching, or organizing. Nobody likes the name of the degree, Bachelor of Divinity, which means nothing in the language of other degrees. The degree should be called master's or Th. D., to indicate that three years of graduate work, and sometimes four, have gone into it. A great deal more clinical work is felt to be needed in seminary—perhaps at least 50 percent of course work—in areas of interest.

So here we are, a new breed. We are riddled with faults and immaturity. We are still carrying on the adolescent rebellion against authority, because of the particular nature of our upbringing and place in history. We are alienated, and we are educated enough to declare ourselves anti-intellectual.

But we have much to contribute to the Church, if she will accept us—if she has the latitude to make room for us. We have a double portion of spirit and action, conscience and commitment. We have visions of hope, community, and reconciliation always before us.

We have new wineskins for the new wine which God is pouring upon this earth. We have a new freedom from convention and worn-out mores. We have the leadership ability to move the Church onto sounder bases. We are far beyond all the old hang-ups about science and religion, authority of scripture, true church and false church.

We are young, but we have a certain kind of wisdom and life to offer the Church. Will she accept it? ◀

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Bishop in City Hall

The Bishop of Southern Ohio extends his ministry to a Cincinnati City-Hall office to help people answer the question, "What can I do to solve the city's problems?"

IT CAN be a long journey from the definition to the solution of a problem, and the road along the way might be uncomfortably uncertain.

The Rt. Rev. Roger W. Blanchard, Bishop of Southern Ohio, began that trip in Cincinnati this summer. Originally he had planned another trip—shorter, but more relaxing—to Lambeth and on around the world for a five-month's sabbatical.

Bishop Blanchard, 59, had felt, through his ministries in Missouri, Florida, and his ten years in Ohio, the "accumulation of frustration of wanting to meet needs and not knowing how to do it." This summer he decided not to go to Lambeth or to Maine where he usually spends vacations, but to stay with the city and its problems.

Soon after he made his decision, Cincinnati's Mayor Eugene Ruehlmann asked him to head the city's newly formed Office of Community Commitment. The goal: to plug in people who want to act, to the places that need them. Bishop Blanchard decided this might be a way to begin.

From Room 340, City Hall, Bishop Blanchard and his co-chairman, Mr. Edgar J. Mack, Jr., a banker, try to help suburban people answer the question, "What can I do?" and to show inner-city residents that people will respond. The floorspace, a secretary, and some consulting help are the only links Commitment has with City Hall. "In, but not of, City Hall," Bishop Blanchard says.

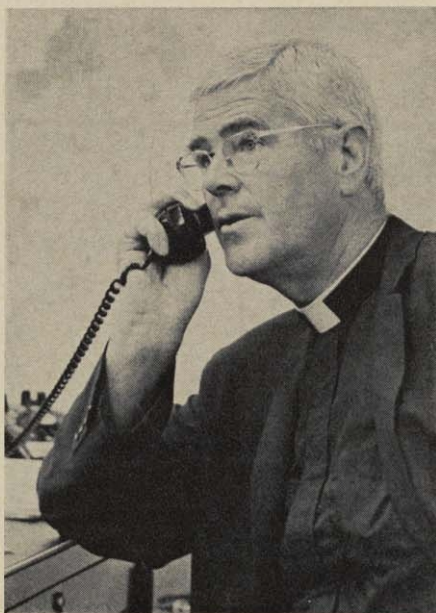
The office is manned by about thirty-five part-time volunteers who keep tabs on city projects that need

people and who interview prospective volunteers. Over 350 people have been interviewed and placed in activities from playgrounds to pre-natal clinics since the office opened May 15.

Attitude changes followed by action is probably closer to what "commitment" means than the numbers of volunteers placed or phone calls made, however, and the Office of Commitment is working on that, too.

Through urban training sessions, Commitment volunteers and other interested friends discuss attitude changes and causes of urban unrest: what to do about them. Characterized by role-play and discussion, the meetings have begun to change attitudes.

At one of the five sessions held



Bishop Roger Blanchard answers many questions in his Cincinnati city-hall office. He will continue to head the successful venture through the winter.

in July, a music major from Vassar said she would like to make a bridge between black and white in her own community, and a housewife-fashion designer said, "After Martin Luther King, Jr. was killed, I couldn't go on with my cooking career. I wanted to do some of the close-in kinds of things."

A college professor challenged her discussion group, "All right, we're all talking in the abstract about giving people dignity. What can we do—now, I mean, when we leave here tonight?"

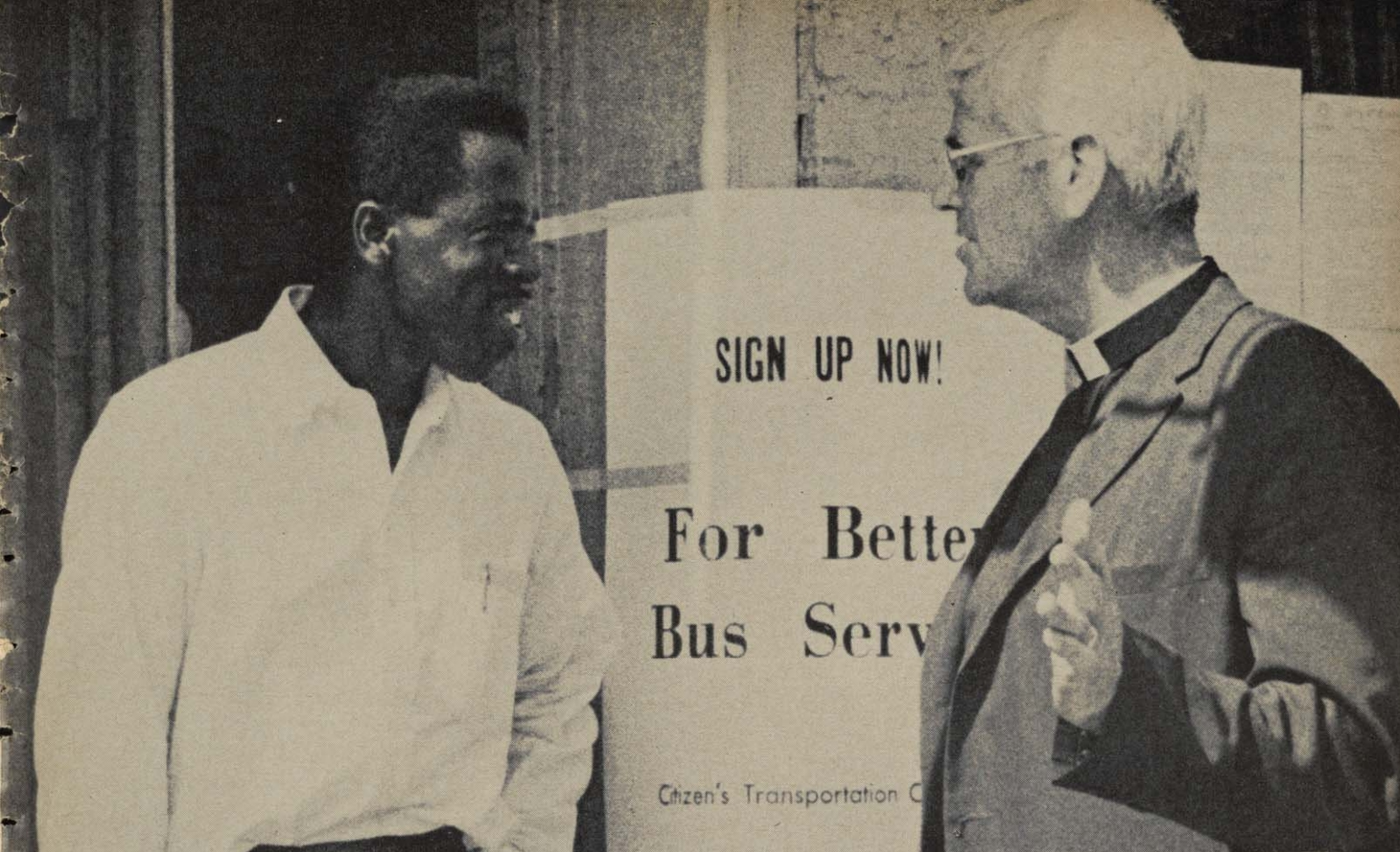
The answers she got were varied: I'm holding discussions on racism in my home; I'm trying to talk to some of the people I work with about their racist attitudes; I'm part of a group that's arranging black/white dialogue; we're meeting with realtors to try to stop blockbusting.

Bishop Blanchard himself, at the head of the project, has had to face many changes that go beyond what he considers an extension of his ministry, that constitute what is actually a second job, a second schedule.

For him it is partly a question of "When is a bishop not a bishop?" or the multiple-choice game of "What is a bishop, anyway?"

He has to move in circles where no bishop has been in Cincinnati. "Jesus went out among the publicans; I'm working with the Republicans," he quips when speaking of his primarily Republican City-Hall colleagues.

As a churchman among politicians, he faces an image barrier. To a hard-nosed Office of Economic Opportu-



Poverty worker Gordon McCoy (left) talks with the bishop outside the ecumenical Basin Ministry office in the city's ghetto.

nity official from Chicago, Bishop Blanchard is another do-gooding, starry-eyed Christian. When the questioning at a meeting reveals this, a local poverty program official comes to Bishop Blanchard's defense. "Before in Over-the-Rhine (a ghetto section of Cincinnati) you had Lady Bountifuls coming in thinking they could run the programs better than the people who were there. So the indigenous people got pushed to the background while the Lady Bountifuls were out there shaking the trees. That's not happening with Commitment volunteers."

After the meeting Bishop Blanchard muses about the newness of it all. "This job certainly takes me to some strange places. I'm not used to this kind of thing. I certainly wish I understood some of the political implications of the questions those men were asking."

Inside City Hall the bishop has managed through his actions to gain respect and confidence from the Office of Community Development, a City-Hall agency that works closely

with the Office of Commitment.

In the streets of Over-the-Rhine where the poor blacks and the poor whites from the southern mountains of Tennessee and Kentucky feel equally threatened by each other, "lots of people have no idea what a bishop is," Bishop Blanchard says.

To a tall, young drunk on Vine Street, the dividing line between blacks and whites, he is another clerical collar, a pushover for a handout. It doesn't turn out that way. After successfully extricating himself from this encounter, Bishop Blanchard confesses that refusing was not always easy for him, but he finally learned to adopt a hard line in Jacksonville, Florida. He remembers, however, that on Good Friday he used to hand his curates each \$25 from his discretionary fund and tell them to give the money to panhandlers because they had to refuse the many requests at other times of the year. He laughs, aware of this confession of how "soft" he really is.

The mayor has yet another view of the bishop. To Mayor Ruehlmann

Bishop Blanchard is doing a good job with little financial help from City Hall. "People can say No to a politician, but not to a bishop," the mayor says.

And how does Bishop Blanchard see himself?

"I'm basically a shy person, really," he says, "but I've lost all shame about asking for money because it's not for me and it's not for the Church. I'm having the most wonderful time."

Mayor Ruehlmann's judgment about a bishop's success in fund-raising may be overly optimistic, but in addition to being "a broker in human resources," the bishop and Mr. Mack have raised over \$1300 to bus children to recreational and educational spots from the ghetto.

"I had no intention of working for a cool summer," the intense blue-eyed bishop explains; "I hoped and prayed it would be, for the sake of the people who would get hurt. But I'm not able to stop riots. I can only start working on the causes of those riots. The root causes will be with us a long time."

FORGOTTEN LAND AND PEOPLE

**A brief glimpse into
a woodland vista in
the midwest where
grinding poverty reigns**

The problems of city ghettos are well-documented. But too little attention is given the rural poverty that ghetto residents often flee, having found the privations of their small-town birth-places unbearable. Rural poverty exists in every section of the United States, and the problems engendered by it affect every Christian.

One small town with needs that might be considered characteristic is Baldwin, Michigan. This article is adapted from a report in the Western Michigan Churchman, presented to alert readers to their diocese's growing program of efforts to minister to both rural and urban poverty needs. The author is a layman from St. Luke's, Kalamazoo.

—The Editors

I DROVE ALL THE WAY in the rain. Nothing but sand, some pines and a few birches. Baldwin boasts only one street, the drag, and the usual mid-western line of stores and gas-stations, with no trees to soften the view. No mall, no parks.

I went north of town to a gray wooden school plopped in the middle of scrub trees and pines. There was no grass, only dirt. I parked and waited. The windows clouded up from the rain.

I was still sitting there when I heard an engine. I slipped out of the car, ducked my head into my raincoat, and hurried over to meet Ernest St. Johns. As I grinned and stuck out my hand, I saw a small,



dark-complected priest emerge from his car. His eyes were furrowed and his slight frame seemed to sag under his clericals. He turned and I followed him into the school.

The rooms were dark gray and held a few partitions, some mimeo-machines, and three desks. The floors were bare and unwaxed; they creaked heavily where I walked. Ernie didn't turn on the lights. He went to the rear of the room and sank behind a desk, his back to the window, and I sat heavily in front of him.

"I guess you want to know about 5-Cap?"

I nodded and he began to talk about poverty. Lake County, Michigan has 1,575 families of which 465—or 29 percent—are below the poverty line.

"One million, two hundred thousand dollars has been allocated to try to do something with the people. No privies, no sanitation, no electricity, and no phones. No doctors either, until we came. Do you know that this is the poorest county north of the Mason-Dixon?"

I looked out the window behind Ernie and saw a shack and an old man. He walked slowly, moving into the trees. I could see the jeans and an old brown suitcoat. Something was in his hand.

"What we need up here is help in all forms, especially trained people. Short-term stuff won't do. We need Vista. I would like to see the Epis-

copal Church lend us a couple of priests to come here and really minister."

I kept looking at the old man. He had a saw. He was cutting wood for his stove in the rain.

"Do you see?"

"Ah . . . yes . . . of course. But . . . why would anyone want to come here to live?"

I knew I had asked a stupid question. Ernie put his fingers together in the form of a church and was silent for a moment.

"To work."

The man was sawing a pine log. The rain almost blinded him from my sight. I looked at the priest. He continued to speak, slowly, as if he was tired.

"I guess you want to see what I'm talking about."

"Yes, I would."

"Let me get some materials for you, and we'll take a ride."

The rain was falling harder now, and a large puddle blocked the walk, so I had to jump quickly and dash to his car. We drove into the woods behind the school. The road was mushy, and Ernie's voice was somewhat muffled by the rain.

"I don't like to drive back here when it rains. The roads become impassable."

"Any street-signs?"

"No, the roads are rather informal up here." He smiled but did not look at me.

We drove past five or six tar-paper shanties, not two feet apart from each other; yet behind the shacks the woods stretched for miles.

"Why so close?"

"They sold them to Negroes in twenty-five-foot lots." He didn't smile this time.

"I don't see anybody."

"They're there."

"Any hospitals?"

"No."

We drove through two more pine stands. Tucked behind them were more shacks, no bigger than two small rooms of ordinary size. They were smaller even than the shacks I had seen in Mississippi. Nothing was on the roofs. No TV. The worst slums have TV's.

"Why do people live here?"

"It's home."

"Why don't they organize?"

"How?"

He said it to the windshield. There was nothing here. I felt as if I had stumbled onto something obscene. We passed a shack covered with license plates for protection. Another with most of the windows out.

"Are you sure they aren't deserted?"

"Some are."

"Well, it certainly looks as if they are all deserted."

"We have 5,300 people in this area."

We passed another shack which had a bright orange door, boarded windows, and mud for a front yard. Scattered about were bits and pieces of car doors; wheels; and a shell of a car. Another shack, and another. We swung onto a different road; another line of hovels. They were without color. The cellophane dripped off the windows. Not even a fence.

"What happens if we go in the other direction off 37?"

"Same thing."

We drove back to the school in silence.

When Ernie St. Johns had stopped the car, he dropped his hands in his lap, sat for a moment, then looked at me.

"We need people, trained people. You have seen some of it. It is a forgotten land." He stared back at the windshield. And the rain slid down the glass in front of him in big drops.

—JOHN BENNETT

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OLOV HARTMAN serves as pastor in the National Church of Sweden and also teaches pastoral psychology at Uppsala University. He is the author of a number of religious dramas, and of five novels, one of which, *Holy Masquerade*, is available from Eerdmans.

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UTO '68

*United Thank Offering grants provide both
preview and purview of the Church's mission
in their perceptive response to varied needs.*

CONTRARY to the predictions of gloom-mongers, the first annual United Thank Offering exceeded the hoped-for \$1 million by 35 percent.

Such a positive response to changes in understanding and interpretation of mission clearly affirms the program of the Church as voted in Seattle—affirms it with moral support as well as money.

The money—\$1,352,714.06—will launch or sustain thirty-four projects of high priority. Two of them illustrate the span of purposes these U.T.O. grants serve.

At least four million cases of leprosy exist in Africa; 40 percent of these involve some form of disability. In December, 1965, the American Leprosy Mission began to tackle this problem, via the All-Africa Leprosy and Rehabilitation Training Center. Based at the Princess Zenebework Hospital in Addis Ababa, Ethiopia, the program has been seriously hampered by the lack of an orthopedic surgeon. One has now been found, and this U.T.O. grant of \$11,500 will support him.

The surgeon is Dr. Luther Fisher, former Chief of Orthopedic Services at Fort Gordon, Georgia, and a member of the Episcopal Church. He will be responsible for the entire rehabilitative surgical program, training workers from all over Africa in the control, treatment, and rehabilitation of leprosy victims.

This response to a specific need points up the kind of personalized

individual approach associated with U.T.O. grants.

At the same time, U.T.O. grants now encompass current efforts to foster more and better local and diocesan planning, and responsibility for capital improvements. The grant of \$105,000 for a loan fund in Colombia is an excellent example of how this can work.

Money borrowed locally in Colombia carries a minimum of 15 percent annual interest and, even so, is not available to the Church. Through this loan fund, established in *pesos*, short- and long-term, no-interest loans can be made available to local missions. The fund will be administered by a local committee working with the Diocesan Planning Commission.

The grant was approved for \$80,000 to be given over a three-year period. At the same time, a request from Colombia for a \$25,000 grant for a church building in Bogotá was reviewed. A decision was made to increase the loan fund by this amount, rather than to make this specific grant. In this way the decision about a church in Bogotá will be made through local planning and priorities.

Between these two grants are thirty-two others, completing the spectrum of U.T.O. purposes. Half of them are grants to projects concerned with young people. For example:

► Thousands of children in Panama

cannot attend school because the public schools lack space for them. The Instituto Episcopal San Cristobal in Rio Abajo started with twelve students in 1965, and now enrolls 250. This grant of \$110,000 will provide classroom space for 500 young people from kindergarten through high school. The building will be combined with an existing church and community center.

► The twenty-five members of St. Simon's Child Care Board of the Diocese of Dallas have developed pilot programs for children in multi-racial poverty areas of Dallas. The first of these was a foster day-care program which was successfully launched and is now the responsibility of the Dallas United Fund.

Now being developed is an after-school assistance project for children of working parents, which will provide doughnuts and milk, training in physical cleanliness, and cultural training through programs provided by Southern Methodist University, the Dallas Police Department, libraries, etc. The grant of \$6,400 will, with funds from the community United Fund, support this work.

► Working on a phenomenally low budget and charging minimal tuition, St. Anne's Kindergarten has been operating in El Paso, Texas, for over twenty years.

This past year, when it was learned that a shortage of funds for Head Start classes would cut off all such preschool preparation, the El Paso

BY JEANNIE WILLIS

public schools allowed St. Anne's to accept some fifty children from the waiting list.

Cutbacks in funds for Head Start continue. This grant of \$20,000 will support a two-year program at St. Anne's for all 4, 5 and 6 year-olds within walking distance of the school.

► If the Church is to have a positive influence on both current and future leaders in black communities, full-time ministries by competent persons who understand both the Black Power movement and the nature and role of higher education must be provided. The grant of \$45,000 will pay the salary of a priest to serve for three years in two predominantly black Pennsylvania colleges, Cheyney State and Lincoln University.

► This grant is for scholarships for thirty children from the ghettos to attend St. Paul's School in Peoria, Illinois. Opened in 1960 under the auspices of St. Paul's Cathedral, the school serves the central Illinois area with quality education without regard to racial, ecclesiastical, or cultural backgrounds.

The grant of \$18,000 will be made on a matching basis with the Diocese of Quincy, and will cover a three-year period.

Other grants offer assistance ranging from school accreditation to homes for women alcoholics, and include distances from the Virgin Islands to Vellore Christian Medical College, India. For example:

► Guatemala City has no Episcopal church buildings as such. At the present time, two congregations in Guatemala City—one Spanish and one English speaking—occupy a too-small and dilapidated rented house. A church is urgently needed for several reasons: to provide at least one place in this new diocese for public

UNITED THANK OFFERING

United Thank Offering funds received from Oct. 1, 1967, to Sept. 1, 1968.....	\$1,352,714.06
34 grants made in response to requests received during the last year:	
in the U.S.A.....	465,479.00
overseas.....	455,698.00
General Convention Special Program*.....	404,482.78
Reserve 2% for promotional information.....	27,054.28
	<hr/>
	\$1,352,714.06

* Half of the balance needed to complete the three million promised at Triennial in Seattle was set aside. Added to this was the undesignated balance (\$37,441.78) after all other grants on the Joint Priority list were met. This brought the total to \$404,482.78 and reduced the balance due in 1969 to \$329,599.22.

For complete list, write UTO Grant List, Section I, 815 Second Avenue, New York, N.Y. 10017.



Most of this year's U.T.O. grants are for work with children and young people.

worship and to symbolize the seriousness, the stability, and the social concern of the Church. A grant of \$60,000 will purchase land. The Diocesan Planning Committee, through loans and local gifts, expects to be able to erect a multi-purpose building.

► Accreditation will be denied St. Mary's School in Springfield, South Dakota, unless its library can be enlarged, both in space and in number of volumes. It is essential that the project start immediately at this school for Indian girls. A grant of \$20,000 makes this possible.

► Rock Springs, Wyoming, is staging a comeback. When the coal mines of the Union Pacific Railroad were closed, the town lost its economic base. Citizens helped establish a variety of small industries and extended their community services to outlying ranch areas with the result that, though still grim and dirty, the town is alive.

The faith of local Episcopalians demanded that they complete the

building of a much-needed parish house. The grant of \$9,000 will support their valiant struggles to meet payments on their borrowings from various sources.

► Sea Cow Bay is a rural island community of some 400 persons in the British Virgin Islands, with no place of any kind for community activities. St. Paul's Church, Tortola, has initiated a project for a multi-purpose building to be used for Sunday school, adult education, and community meetings. Cooperation with the government may make it possible to develop a clinical center as well. Of the \$55,000 needed, the missionary district has raised \$25,000, and the people at St. Paul's have already started work on the cistern.

► The Village Eye Services in India have been confronted by such extensive demands that funds from the U.S. Department of Health, Education and Welfare for the period of 1965-1969 have been depleted one year early. In 1967, twenty-one separate "eye camps" were held; 16,314 patients were screened; and 2,671 operations were performed.

The grant of \$20,000, for one year only, will maintain these critically important medical services. (A dramatic portrayal of this work can be seen in the film *Free Indeed* which is available from Ludhiana Christian Medical College, 475 Riverside Drive, New York, N.Y. 10027.)

► The Women's Society of Dura Village, in Jordan, observing the beneficial results of the Family Service Centers in the villages of Yamoun and Tubeibeh, asked for help in their village.

These self-help programs are operated by the Near East Council of Churches' Committee on Refugee Work through local cooperative soci-

eties of the villagers themselves.

The request from Dura is for assistance in operating a clinic for mothers and babies, providing feeding programs for school children, and establishing a sewing class for young girls. The grant of \$9,594 will launch these projects.

Another grant of \$20,000 to the Near East Council will help three other similar centers on the west bank of Jordan.

► Last year almost 20 percent of the Indian population of Chicago were aided by the casework program of St. Augustine's Center: 6,496 persons were counseled; 479 families and 660 individuals received intensive casework services. The grant of \$25,000 will help buy a permanent building for this work.

► St. Anne's in Birmingham, Alabama, is a home for women who suffer from alcoholism. It was started four years ago by two women after they learned that a woman alcoholic without funds, family, or friends had no place in all of Alabama to spend the night except jail or possibly a house of prostitution. A second home was opened in September, 1967, but both are in temporary quarters. The capital grant of \$25,000 will, with \$15,000 available from the Diocese of Alabama, secure permanent housing.

► Development of effective medical service for rural people is one of India's most urgent needs. Vellore Christian Medical College is working on this problem, both for the sake of those in need and for the training opportunity afforded its students.

The project combines existing government medical aid with hospital teaching departments and the community health department. This grant of \$15,500 will help establish mobile units, including maternity and child-care services, in villages around Vellore.

Food supplements, drugs, and vaccines for the program are being given by the World Health Organization of the United Nations.



This leprosy victim's despair will be alleviated by rehabilitative surgery, made possible by a U.T.O. grant.



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.

HOW SWEET IT IS

The sweetest church in Christendom is All Saints' Church on the island of St. Thomas in the Virgin Islands.

The church was built by the islanders in 1848 in thanksgiving to God for the granting of freedom from slavery (Denmark). It was a year of severe drought, but sugar cane was in abundance. Since there was no water to mix the mortar, the islanders used molasses instead.

The stones have held together to this day. You can still get the aroma of molasses if you put your nose close to the walls.

THANKSGIVING

Thanksgiving was first celebrated in Plymouth Colony in 1621. Right?

Wrong.

The colonists did hold a service of thanksgiving which established the pattern that we know, but it was not the first.

In 1578 English settlers in Newfoundland proclaimed a day of thanksgiving, and in 1607 another was observed by Popham Colony on what is now the coast of Maine.

It was not until 1863 that presidential proclamation invited all the states to observe the same day. Even then, the response was partial because of the Civil War. It was 1941 before Thanksgiving Day became a national holiday.

—THE REV. HOWARD V. HARPER
From *Days and Customs of All Faiths*

THE HYMNAL

Our present Hymnal represents almost all the historical periods of music. This was not always so.

The original Hymnal, bound with the Book of Common Prayer of 1789, consisted of the metrical psalter and the words of twenty-seven hymns.

It was not until General Convention of 1871 that the Hymnal was bound separately. In this edition over 500 hymns were included, and the psalter was dropped.

Our present Hymnal was revised in 1940. Much was retained, and

many new hymns were selected from almost 5,000 manuscripts submitted to the Joint Commission on Church Music.

General Convention of 1967, meeting in Seattle in September, authorized the commission to prepare material for a future revision.

Your suggestions and comments may be sent to the secretary of the commission: Jack Noble White, St. Paul's Church, 4051 Old Shell Road; Mobile, Ala. 36608.

Adaptation of text from the Episcopal Foundation in Chicago, Inc.

PRAYER

Grant me, O God,
the great gift of thy peace,
throughout the day
and in the night season:
using in quietness all the
faculties thou hast given.
Bestow a tranquility of mind
and soul
out of a faith settled and lively,
secure from the world's fevers,
serene in the knowledge of
thy nearness
and of thy perfect, unchanging
will.
In the world we may have
tribulation:
in thee we shall have peace.
But let this peace be never a
flight or escape
from issues of difficulty,
from right decision,
from open war against wrong;
Never passive,
but aglow with Christ's spirit
and Christ's love.

Amen

PRAYER BOOK

"The minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses."

This rubric, one of the least known directives in the Prayer Book, is to be found on page 320, concluding the Office of Unction of the Sick.

"At the time of the Celebration of the Communion, after the prayer for the whole state of Christ's Church, the Priest may say this Exhortation. And NOTE, That the Exhortation shall be said on the First Sunday in Advent, the First Sunday in Lent, and Trinity Sunday."

This rubric is on page 85 of the Prayer Book, following the Holy Communion. Although it specifically directs use of an Exhortation on at least three Sundays, many parishes ignore this.

When does a man die?

ARTHUR LICHTENBERGER—former Bishop of Missouri, Presiding Bishop from 1958 to 1964—died September 3. Some of us went to his funeral in Bethel, Vermont.

"Blessed is the man whose strength is in Thee; in whose heart are Thy ways. Who going through the vale of misery use it for a well; and the pools are filled with water."

The day is cloudy and threatening, banks of grayness building across the sky, settling into mists on the hills, and finally closing in around our spirits with sad fits of rain. The drowning roar of the motor, the repetitive unfolding of the turnpike, and the monotonous slip-slap of the windshield wipers pace us northward. *When does a man die? And what meaning has his death?*

For the last half hour of the trip, we drive the back roads, and some conversation is possible, relieving the lethargy induced by high-speed driving. But the rains come harder. The nearer we come to Bethel the more the gathering solemnity of the weather brings us close to tears. *"The strife is o'er, the battle done; The victory of life is won; The song of triumph has begun. Alleluia!"*

What matters in a person's life? How much is one man worth? This man began without either sound or fury in the middle west. *Good come out of Oshkosh, Wisconsin?* Others always did what was to be done with flair and notice in the public eye, and yet when it was noted that something had come into being that really mattered, his hand was the author. When someone was needed to see a job through, all the way through, he was the one called. Like a light on a mountain, when the facility and popularity of others were confounded by the darkness, he showed the way.

Vermont towns have a secret look. Behind their ordered neatness hide the darkness of harsh winters and the proud coldness of rocky ground. All those signs saying

"Antiques." "Antiques" are her prostitute's paint and simper. But hearts hewn out of her truth are faithful and quiet and strong. *When does a man die? When his heart stops? When he no longer can do the things he has always done and loved to do? When the impossible, incredible shaking—shaking—shaking, deep in bone and tissue keeps muscles so desperately clenched that any movement is a puppet's jerk? When his tongue is so tied to the roof of his mouth that not only speech, but thought even is frustrated? Or does a man die when he says Yes to Christ and to the possibility of that birthing initiative this side of the grave?*

More than 150 years ago Philander Chase, later Missionary Bishop of Ohio and Illinois, walked the thirty-seven miles from Dartmouth College to the white frame chapel on the edge of the stream beyond the bend in the road, to read the lessons at Morning Prayer. The box pews are still there; the wall tablets proclaiming the Law given by Moses, but with Grace and Truth through Christ, flank the tiny altar; and the only illumination is provided by candles beside the simple bouquets of wildflowers—cosmos, Queen Anne's lace, and a few asters.

State troopers in slickers help the drivers stuff their automobiles, which seem out of place, into spaces better suited for horsedrawn buggies. *"Unresting, Unhasting and silent as light . . . To all life Thou givest, to both great and small; in all life Thou livest, the true life of all . . . We*

blossom and flourish, like leaves on a tree; Then wither and perish . . ."

The voice of the present Presiding Bishop is by Carolina out of Texas and is firm and strong. *"I am the resurrection and the life," saith the Lord.*" The clergy of Vermont stand vested together. The congregation is awkward in the presence of this simplicity of place and man, and the enormity and complexity of their sorrow, and



their affirmations of trust and even of joy. *"The powers of death have done their worst, But Christ their legions hath dispersed . . . Alleluia!"*

The bishop of this State he loved; the Bishop Coadjutor of Central New York, who was his dean in Missouri; and the dean of the school where he lived his last years, preside at the Eucharist. And the simplicity of the Trial Liturgy brings to mind his work with the Liturgical Commission, the bold directness of his speech, and the gentleness of his love for all of life.

When it is time, we receive Communion, all offering ourselves to Him in whom he now knew peace—from whom he received his life, his hope, his joy—holding out our hands newly for that possibility for ourselves in the encouragement of this moment and his witness. His wife receives, as throughout their life she has given and received with him: in China, in small parishes, in large parishes, in cathedrals, as Missouri, as Presiding Bishop, in this country and outside; but wherever or whenever, in love, with hope and indomitable joy.

Son and granddaughter, young friends, old friends, dignitaries and plain folk, black and white: coming together in the presence of One made known in the breaking of the bread, we find him there, too. And the rain and the darkness become blessing and peace; the simplicity and even the awkwardness become means by which we can see better—see one another better, see ourselves better—and be together without the artificiality we so often depend upon. *"Immortal, Invisible, God only wise . . . All laud we would render, Oh help us to see, 'tis only the splendor of light hideth Thee."*

Then back to the hill and to their home. The procession of cars up the winding road, rakish chrome subdued by the reach of the hills, the green of the trees with their prelude-like splashes of fall; and the house, always with a fire on the hearth; the house, so like the man, quiet and solid and strong.

Familiar faces, unfamiliar faces crowd in; and hands balance coffee. Firm ax-hewn beams; pictures that are warm memories; the view across the hills; the study with his books, the old schoolmaster's desk, a rocker, a peace pipe on the bookcase, ordination scrolls on the wall, and, best of all, kerosene lamps ready to be lit if other means of light should fail. Here and there in the crowded rooms,

conversations remember Lichty and other times, but yet are full of "now" even as his life.

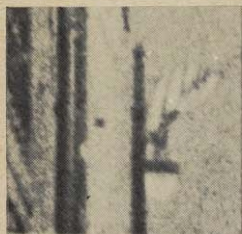
He was already well into the Parkinson's syndrome that debilitated his last years when a young curate wrote to him about a woman afflicted with the same illness. He answered immediately. Painfully punching the keys of a typewriter, he wrote a note of no nonsense, of encouragement and sympathy and hope. And he quoted Psalm 84 about those who "going through the vale of misery, use it for a well" so that "the pools are filled with water." A proper image, for his whole life was one from which one could drink freely. When the choice was his, he marvelously did not prevent the living waters from flowing through him to others, and when he had lost this choice, the living waters yet flowed more strongly than ever to refresh those who would drink.

When does a man die? How do you measure the worth of a person's life? Has it to do with the beat of a heart, or what is said or even done? Or does it have to do with the central focus of the Yes which is said even inarticulately deep inside: the Yes to that living presence which is love and hope and peace to the weary and despairing; which is a light on a mountain shining in the darkness for anyone who is searching to see; which makes possible the way to the living fountains of waters, from which one arises refreshed and renewed?

It is true, by any understanding of death—and most particularly by this understanding—that when one man dies, many more may then live. For to us the same questions are asked and the same possibilities held forth. The same water is ours to offer and to receive; the same love and joy, to affirm and to share. What are our days worth, and how are they measured?

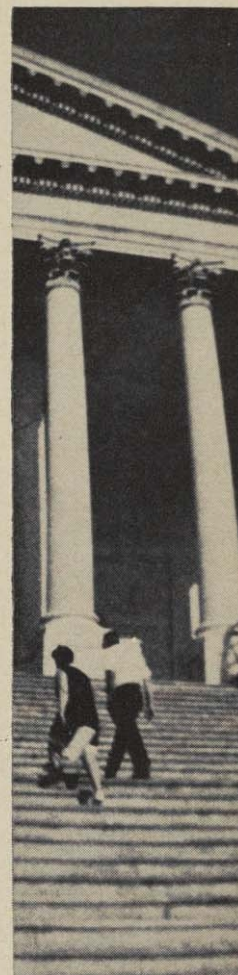
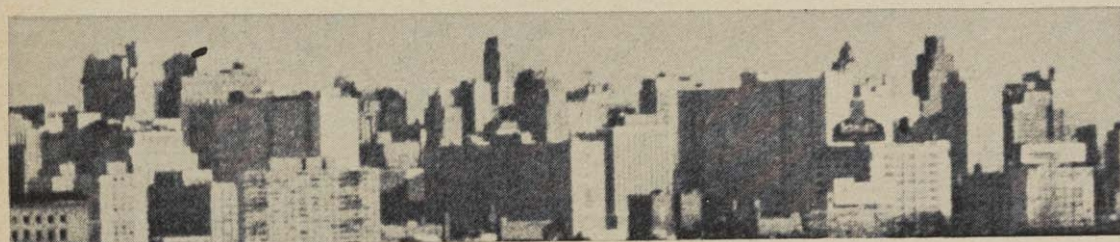
We leave Lichty there on his mountain; yet he is here with us in our hearts; and newly alive in us is the possibility for a new focus and purpose for our lives.

"O how amiable are Thy dwellings, Thou Lord of Hosts. My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the Living God. Yea the sparrow hath found her an house, and the swallow a nest where she may lay her young—even Thy altars, O Lord of Hosts, my King and my God. Blessed are they that dwell in Thy house; they will be alway praising Thee!" AMEN



ARE SEMINARIES IN TOUCH?

**Education for Holy Orders is changing.
But are the changes coming fast enough?**



NOT LONG AGO a young friend arranged with some difficulty a conference with his bishop on an urgent personal problem. On the appointed day he arrived to find the office unaccountably locked. The janitor said that the bishop and staff had gone to a special luncheon and had closed the office for the rest of the day. "Why is it," the young man asked, "that when you really need it, the church is out to lunch?"

To be "out to lunch" is to be out of touch, to be without the haptic sense. By haptic sense I mean literally the sense of touch: the ability to grasp life's issues and to be grasped by them, to be involved in and to

participate in human experience and the need to renew the life of man.

Theological education must change fast if it is to equip seminarians for ministry in this century and the next. The direction of change must be toward participation, toward experience in living laboratories of social conflict, toward a stronger capacity for critical reflection on experience.

The pressures of a changing world may transform the seminaries beyond our recognition as they learn and teach the haptic sense of life.

BY JOHN M. GESSELL

On the level of planning and study, signs of transformation are everywhere. Readers of *THE EPISCOPALIAN* are familiar with the report of the Special Committee on Theological Education (the so-called Pusey report), first submitted to General Convention in 1967, and the creation of a new Board for Theological Education. At Sewanee recently we held a consultation on the curriculum for theological education. And now the Resources Planning Commission of the American Association of Theological Schools has issued its report on theological education for the 1970's.

The meaning of these steps and many others this past year is pushing

seminaries into new ties with the universities, with one another, with the culture and the world. But change is often slow in filtering through commissions and committees to the level of the seminarian.

Recently an article of mine on the social revolution appeared in our seminary journal. Letters in response from former students told me that we have partly failed these men. Although they gained a sense of personal integrity and a degree of self-awareness in seminary, they were not given an opportunity to develop the skills needed to function effectively in their communities.

"I know what is true," one of them writes, "but I'm not sure that under pressure I won't run. How do I say what I have to say and still be effective?" Another speaks of frustration, and another of being immobilized by the fear of punishment if he should violate local mores. These men are painfully aware that they are supposed to have a gospel which will make sense in an upside-down world, but they lack the haptic sense, the skills for effective ministry.

Will the Church watch the poor being ground down, the helpless being victimized, without lifting a finger? Will it punish the clergy who make the attempt? The great social changes of our day require skills of leadership and change-agentry and sensitivity to the great moral issues of our time.

Moreover, we are living in a world where touch and involvement are prized, where feeling and texture, personal crisis and decision, revolution and change are part of the normal scene.

Young people have perceived hypocrisy and have turned concerns into positive values of participation and community, making creative use of aspects of sight, sound, and touch. Ours is a McLuhanized world of sensation in which experimental films, public poetry readings, and summer

music camps are all part of the color, form, and sound which make up the arena of our awareness.

Ours is a world in which the moral issues of the age are concretely experienced as pressing political and social problems. It is a world where responsible protest is lodged against economic and legal injustice at home and against aggression abroad.

Thus, truth itself is conditioned by social change. The concrete, problem-centered, operational approach has changed ways of thinking and religious consciousness itself.

Can seminaries train men to minister to this world? The development of the haptic sense—the feel for change and the skills of involvement—will require four fundamental revisions in theological education:

1. Redefinition of the role of theology as an intellectual discipline. Theology can no longer be the arbitrator and definer of ultimate truth. Instead, theology must develop a critical function which examines the meaning of experience and the sources and changing forms of man's knowledge of God and the world. Critical reflection underlies man's ability to respond to crisis, to evaluate political and social programs for their moral meanings, to offer guidance to those who ask.

2. Reappraisal of the place of tradition. This particular issue was one of the crucial and misunderstood problems of the Sewanee consultation. The value of tradition, it seems to me, is not in its use as an unchanging norm, to be applied to all human situations, or as a permanent body of content to be learned, but as the basis of theological reflection. Tradition is the deposit of man's struggle with ultimate questions. If it is to be living tradition, it must be constantly meshed with living experience. Tradition is the Church's ever-growing and ever-changing awareness of its central experience with God. Tradition is the

Gospel given new shape and expression time and time again.

3. Student participation in continuous curriculum revision. Seminarians have a right to assist in the shaping of their education. Our students at Sewanee tell us they need more experience in Christian ethics and social theory, in certain areas of pastoral care, and in community and parish problems.

Following our consultation, two committees—one of students, the other of faculty members—began separate and tentative curriculum revision. Then the two committees were brought together. Our students need to be involved in educational design. They also need to share in the power of curriculum decision-making.

4. Development of skills for leadership and social change. Effective change agents need political and social skills for ministry. We are experimenting at Sewanee with a four-day "parish plunge" in which students are sent out in teams of three to participate under supervision in a parish and its community. The men then evaluate the parish by its stated objectives and the effectiveness of its relation to the community. In this way the seminarians begin to acquire necessary skills and are forced to pull together prior learnings and experience through reflection and discipline.

The seminary that attempts to take into account the revolution in which we live—and to re-order its educational design to pace the revolution in religious consciousness—courts the serious criticism of anxious bishops and canonical examiners. But the canons governing theological education have ceased to be helpful guides to the educator.

It is for new ministries in a changing world that we need to educate our men. The inevitable pressures on theological schools will not permit us to stand still.

Where Are We Heading?

ACCORDING to key membership trends since 1960 (*see October issue*) warning flags are flying again for the Episcopal Church. Who will see these warning signs? What will be done as a result of the warnings? What will the reaction be? How will the Church look in the year 2000?

What about the Episcopalian who goes to church once a month or less: the person who gives what he feels he can give and not what he should give; the person who sends his children to Sunday church-school but takes no active part in the life of the church—how will he react to the warning flags?

Chances are that this person will not even see the flags. If he does, he won't know what they mean; he won't even try to interpret them. He will stay with the Church so long as it is comfortable, so long as it reflects and blesses the way of life he likes. If the Church becomes a scandal to him or a stumblingblock, as it has become for many in the past as well as the present, he will forget it.

What about the faithful Episcopalians who look to the past and the immediate present? This group can be identified as those who like things in the Church much as they are and have been. These are the people who want a comfortable and a comforting Church for its members—primarily a group of like-minded individuals. They do not want a Church that pronounces judgment on man and his society. They prefer to be the kind of group which has been characterized as a like-minded people worshipping a like-minded God.

These faithful will see the warning flags. As a matter of fact, they already have. The first reaction is, "We told you so!" Their immediate re-

sponse is to pull back into the structures of the mid-nineteenth century and to reorganize the administration of the Church so that it can better serve its constituency, thereby building such a beautiful fellowship that outsiders who are reasonably respectable will be constrained to enter therein. Their first step is to try to find a comfortable, comforting priest around whom they can build a fellowship.

Another readily identifiable group of Episcopalians are the faithful who look to the immediate present, but also to the future. These are the ones dissatisfied with the Church as it is. They wish to expand the ministry of the Church to all people, to get out into the community, and to ride with changing society. They wish to speak of the Gospel in contemporary terms and to act out the Gospel in contemporary terms wherever that might be.

This group has also seen the warning flags and has also reacted. Here, too, we hear, "I told you so!" Quite often members of this group declare

the parish church to be obsolete and call upon the Church to engage in adventuresome ministries, forgetting the buildings and the old institutional structures.

The tension between the two groups of the faithful will certainly continue well into the future. To simplify, the difference is between those who pin their hopes on the past and those who pin their hopes on the future. The sometimes Episcopalian will view the struggle with amused tolerance most of the time. Each of the groups will attempt to enlist him; periodically, members of the faithful groups will become disenchanted onlookers.

At present, the sides are fairly evenly divided. The past-presentists often have the larger numbers of people, the greater number of dollars, and the power structure to back them up. The futurists, however, are coming up fast. I find few vestries these days with no strong futurist voice. Those who want change have more power than present circumstances indicate.

How will the Church look in the year 2000? Which way will the scales tilt? Any guess that is made must carry the disclaimer, "except for catastrophe." Such an event is not beyond the realm of possibility or even probability in our complex world. A catastrophe could smash the best crystal ball.

With that in mind, it is safe to say that change will appear to be gradual. Those still living will probably look back and say the changes weren't so great, after all. Now that the median age of Episcopalians is between 25 and 30, most of us probably will still be alive and will remember the Church of today as we now remember the Church of the

***What kind of church
will we be part
of in the
decades ahead?
A reasoned look
by the former
head of our
research and
field study team.***

Christians who read

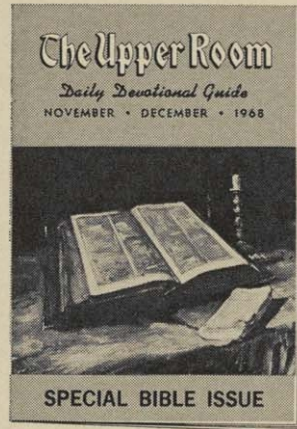
depression years. The teen-agers of today will be the command generation of the year 2000, unless our present worship of youthfulness becomes translated into the formal rule of the country by the young—an unlikely prospect.

So we look at the year 2000. The first observation is that the dominating structure of the Church will still be the residential congregation. The vast majority of clergymen will be parochial, and this will continue to shape the life and the policy of the Church. Changes will be necessary because of patterns of mobility and housing, as well as other factors, but parishes will remain residential.

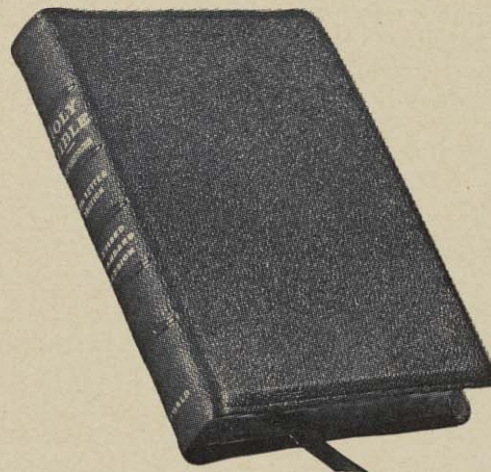
By the year 2000, the Church will be divided more distinctly into two types of residential parish. Many congregations will have rejected anything other than undisguised, old-fashioned pastoral ministry. They will have sought priests primarily to comfort them. Many parishes, on the other hand, will be more firmly engaged with their communities and with society. The movement in the Church that started with civil-rights activity—the movement that continues today in the General Convention Special Program; the movement that, to many minds, has given a new lease to the Church institution—will attract additional parishes.

Clergymen in the year 2000 should be stronger leaders and should be in a better position than today's clergy. Only the youngest of our clergymen will still be active in the year 2000; much depends on present efforts to change seminary structures, to change modes of training, and to change deployment patterns.

Clergymen will have better-defined functions and will be better educated. Also, the functions of the



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WHERE ARE WE HEADING?

laity will be more clearly defined. The Church will be better organized. We will not enter the twenty-first century with the organizational patterns of feudalism sprinkled with Victorian gentility.

The year 2000 will bring considerably more specialized ministries and new types of congregations. Our campus ministries and industrial missions are forerunners of things to come. We will have some congregations organized by issues rather than by geography. Men—and women—will be carrying out their Christian vocations through the Church in new and exciting ways.

I hope that the Episcopal Church in the year 2000 will be less a class church than it is now. We are moving in that direction although we delayed overly long at the start. We have always had a few members representing all sorts and conditions to support our claim to be universal. But we have been and we are predominantly a class church with decisions made by the few. Now more than ever before in this country, we are reaching out to all people in many different ways. If they will grasp our hands and walk with us, we will be a more exciting, albeit more difficult, church. The road to participatory democracy under God in the Episcopal Church will not be easy, and we may not readily reach the goal.

I believe that the membership of the Episcopal Church in the year 2000 may well be smaller, at least in proportion to the total population. The results of current movements are difficult to assess. We will lose many among our present member families. It is to be hoped that we will gain far more. It is hard to see how a more disciplined church could have as many adherents as the Episcopal Church now has.

The Episcopal Church in the year 2000 will still be working with and moving toward the other bodies in Christendom. We may have achieved a COCU agreement at national level by then, but I suspect that at local level we will be much as we are now.

The climate will be warmer; members will be friendlier; cooperation will be much increased.

What kind of Church will we have in the year 2000? I believe that it will be lively, exciting, and stimulating. It undoubtedly will have warning flags, too, but these the Church has always had. Our response to the warning flags today will dictate to some degree the kinds of warning flags we will have in the year 2000. Our response today surely will help shape the Church that moves into the start of the twenty-first century, just thirty-one years from now. ◀

THE BEST "BE-IN"

History may record the Sixties as the "in" decade, the decade of "sit-ins," "stand-ins," and other "ins." Most of us know what it is to be "in love," "in debt," "in a mess." It is not unnatural, therefore, that we ask what St. Paul meant when he wrote, "If any man be in Christ, he is a new creature."

For Paul it meant much more than being in the person of Jesus of Nazareth. It meant being in the power of Christ, in the effect of the power of the Person, being in the new order. Where Paul had formerly lived in an order concerned with duty and the keeping of the law, he now lived in an order of thanksgiving and gratitude. Where before he had had a guilty conscience, he now had a conscience touched by forgiveness. It was like moving from a colder climate where things are asleep and hibernating to a warmer climate where there is growth and activity.

Paul did not make this change himself; he did not plan it, nor did he initiate it. He was drawn into it. This is how it happens with us—we do not plan it, we do not make it. It just "happens." And it is not a matter of being made new once. It is a matter of being renewed again and again and again.

—THE REV. ARMISTEAD C. POWELL



WORLDSCENE

Executive Council Hears "Minority" Views

The "minority" voices of women and youth were heard loud and clear at the September meeting of Executive Council as Council members faced the issues of women's rights, war and violence, and world hunger.

Caroline Bird, author of the recent book, *Born Female*, began an early-morning session by suggesting that "sexism" is as rampant in society as is racism. Francis Young, Council staff executive, and Mrs. Theodora Sorg, Council member, enlarged on Miss Bird's comments and suggested that the Church consider ways to integrate the talents of women into the total life of the Church rather than relegating them to "women's work," as implied by the name of the Council's former General Division of Women's Work.

As a result of the discussion, the Presiding Bishop will name a committee to recommend ways to embody the planning and work of laymen—women and others—in the total program of the Church. The committee report, with actions by the Council on recommendations, probably will be put before the special General Convention of 1969.

The Council heard young people speak on violence and war and property rights v. human rights; three men explained why they were refusing induction into the armed services even if their decisions meant jail. In a related action, the Council asked the Finance Committee to include a \$50,000 item in the 1969 budget of the General Church Program to implement a previous Coun-

cil resolution providing legal advice and counseling to church members concerned about the military draft.

The Council approved 11 General Convention Special Program grants to projects in eight states and announced the awarding of five emergency grants since the last Council meeting.

Almost a million and a half dollars—\$1,492,223—has now been granted through the GCSP for ninety programs to build economic bases for the poor, instill cultural pride in black youth, help American Indians bridge traditional tribal divisions, and organize community structures for ghetto-area residents.

The Council voted to transfer \$500,000, held in escrow for the Interreligious Foundation for Community Organization (IFCO), to the Convention Special Program. An earlier \$200,000 grant to IFCO was given on a three-to-one matching basis with the agreement that the remaining \$500,000 would be given if the matching was realized. IFCO was unable to accomplish this fully within the time allotted. The Council action, however, does not prejudice future IFCO funding.

Two new Council members, with voice but no vote, attended sessions for the first time. They are Leila Fenhagen, 18, a senior at the National Cathedral School for Girls, Washington, D.C., and Tom Wand, 19, a Columbia University junior who is now studying in Cologne, Germany.

At the closing Council session, Mr. Wand introduced a resolution asking for condemnation of the violence which occurred in Chicago during the Democratic National

Convention. After much debate and a close vote, the Council passed a resolution deploring both student provocation and police violence and condemning the city's efforts to justify the latter. The resolution urged that no church meetings be held in Chicago for a year and requested that the Council schedule none in that city. (The United Church of Christ has passed a similar resolution.)

In other actions, the Council:

- heard the Rev. William S. Polard, priest-physicist from Oak Ridge, Tenn., and James MacCracken, Church World Service executive, speak on the feeding of the world's population today and tomorrow.
- approved two new MRI relationships—the Diocese of South Carolina and the Church in the Dominican Republic; the Diocese of Spokane and the Church in Mid-Japan of the Nippon Sei Ko Kai—and extended a relationship between the Diocese of Nebraska and Athabasca of the Anglican Church of Canada.
- outlined visits by Council members to most dioceses to explain the General Church Program. Visits will begin in late October.
- heard that receipt of pledges was on target and adopted a revised 1968 budget for the General Church Program (*see details in October issue*).
- heard that the Church now has 48 deposits of \$15,000 each in ghetto-area banks around the nation. These deposits will help stimulate investment in businesses owned or operated by ghetto residents.

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WORLDSCENE

Ananias on a Bicycle?



All traffic stopped in Wisconsin Rapids, Wis., recently when drivers beheld bearded youths clad in long, flowing robes racing bicycles around the block—garments flapping and head gear askew.

No, it wasn't a hippie "happening," but some of the young people from St. John's Episcopal Church waiting their turn before the movie camera. They were dressed to portray Ananias, Peter, and John.

The youth of St. John's have been putting the Bible into motion picture form for over 13 years. They now have four 16mm color productions to their credit. *The Miracles of Jesus*, *The Parables*, *The Life of Paul*, and *David* are each hour-long features.

Vacation school programs have been built around these themes, so the students knew what they were filming. By walking in sandals, carrying water jugs, and wearing turbans and veils, the St. John players acquire the feeling of history and see their own life with different eyes.

The director and photographer of each film is the rector, the Rev. Beauford Louis Marceil. The basement of the rectory and the balcony of the church hall are bulging with props and costumes. Parishioners contribute striped materials and jewels; friends lend donkeys and sheep.

Hundreds of children have taken part; an occasional infant and frequently parents and friends appear in the scenes.

Canadian and U.S. Bishops Meet

When the nearly 200 bishops of the Episcopal Church gather in Augusta, Ga., October 20-25 for their annual meeting, they will be joined, for the first time in history, by some 30 bishops of the Anglican Church of Canada.

The five-day conclave will be held at the Augusta Town House and at St. Paul's Church, with the Rt. Rev. Albert Rhett Stuart, Bishop of Georgia, serving as host.

Six joint sessions of the two

houses will be devoted to such matters as common social problems, the ministry, a proposed North American Council, and overseas development. Other matters growing out of the Uppsala and Lambeth conferences this last summer will be considered as well as intercommunion and relations with Roman Catholics and various Eastern Orthodox bodies.

Both houses will have their normal loads of annual business to attend to in separate sessions. The American bishops will elect three missionary bishops, hear reports,

and take action on matters of pastoral care and planning. They will also act on a special agenda submitted by the seminary deans.

The opening service at St. Paul's Church will be addressed by layman Bruce Merrifield, director of research for the Prestolite Corporation of St. Louis, Mo. Four early-morning services of Holy Communion will be celebrated according to the American Prayer Book, the Canadian Prayer Book, an African rite, and finally the new American Trial Liturgy.

The Priority Is People

Both the Bishop's Committee and the Episcopal Churchwomen of St. Paul's Church, Grinnell, Iowa, voted to delay completion of interior remodeling and refurbishing of their building in favor of directing the mission's energy and funds toward the current crisis in American life.

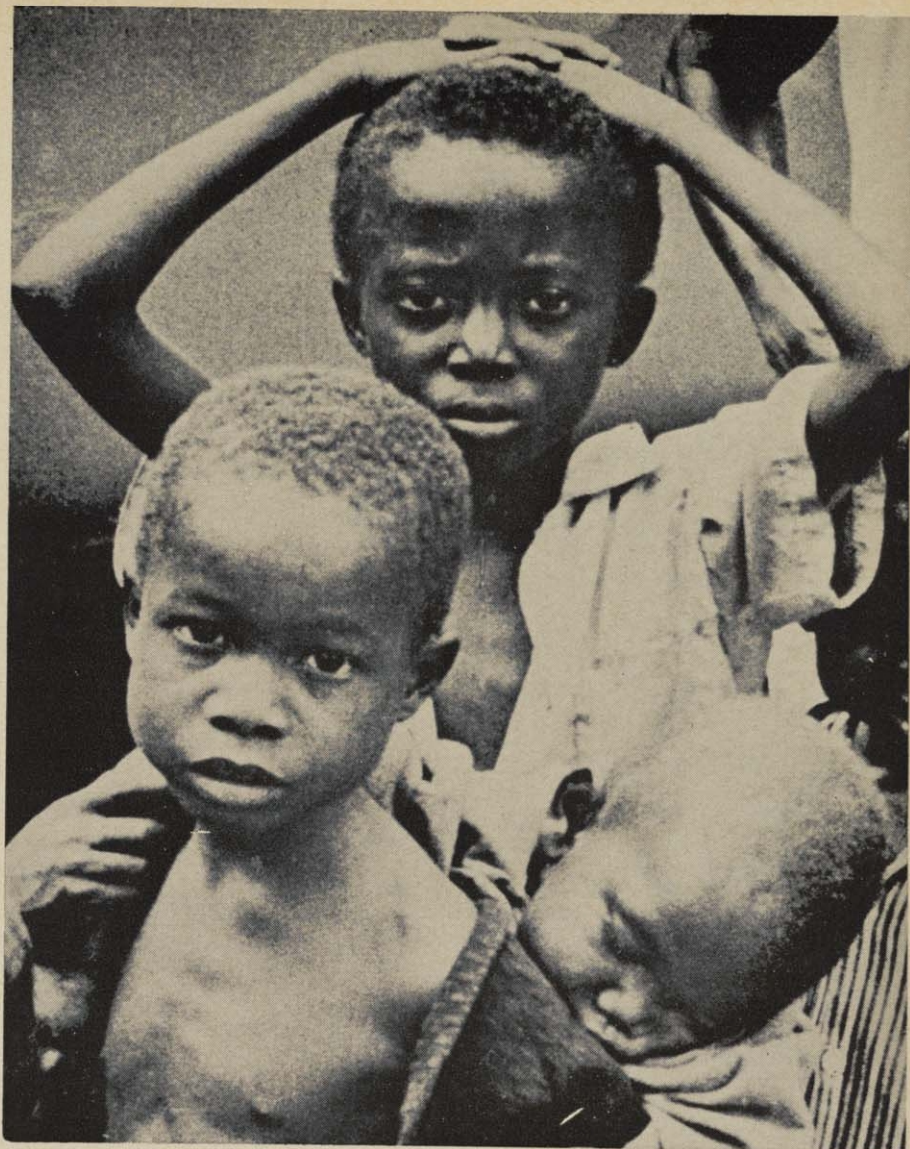
According to *The Iowa Churchman*, St. Paul's launched its special campaign with a collection earmarked for tuition for a minority-group student at one of Iowa's area vocational-technical schools. The women donated the entire sum originally designated for the purchase of new draperies. Communicant membership of the church is less than a hundred.

Biafra Mercy Airlifts Continue

The office of World Relief and Interchurch Aid of the Episcopal Church, headed by the Rev. Raymond Maxwell, is receiving an average of 20 requests a day for promotional material on the appeal for Biafra/Nigeria relief.

Contributions from Episcopalians to assist the starving in Biafra are nearing the \$30,000 mark, boosted by a contribution of \$5,000 from the Committee for Women.

The Presiding Bishop called for a \$200,000 goal during an October 1 to 8 special appeal for Biafra. He called that amount the Episcopal Church's "fair share" of the World



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Council of Churches' drive for \$3,000,000.

Misunderstandings arise when people realize that tons of food and supplies are piled up on Nigerian soil and cannot be flown into Biafra, Mr. Maxwell explains. One factor, he says, is that Ibos on Nigerian soil are in as much need as Biafrans, and stockpiling is necessary so that supplies will be ready when the opportunity to fly them to Biafra occurs.

The World Council of Churches has flown over 175,000 tons of supplies into Biafra since mid-August.

Contributions to aid this relief effort may be sent to the Presiding Bishop's Fund for World Relief, Episcopal Church Center, 815 Second Avenue, New York, N.Y. 10017.

Changes in The Episcopate

Three consecrations, two elections, one resignation, and the recent death of a retired bishop add to the changes taking place this year in the House of Bishops.

Consecrations include: The Rt. Rev. **William H. Mead** to be Bishop of Delaware, the Rt. Rev. **Frederick B. Wolf** to be Bishop of Maine, and the Rt. Rev. **Hunley A. Elebash** to be Coadjutor of East Carolina.

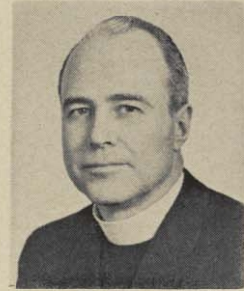
The Diocese of Connecticut elected its senior suffragan bishop, the Rt. Rev. **John H. Esquirol**, to be coadjutor, while the Diocese of Maryland elected the Venerable **David K. Leighton** to be coadjutor. The Rt. Rev. **Harry S. Kennedy**, Bishop of Honolulu, announces that he will retire about January 1, 1969. This summer the Rt. Rev. **Charles L. Street**, retired Suffragan Bishop of Chicago, died. He was 77.

The Rt. Rev. **William Henry Mead**, dean of Christ Church Cathedral, St. Louis, Mo., since 1964, was consecrated to be Bishop of Delaware on September 16.

A native of Detroit, Bishop Mead attended the University of Michigan, and was graduated from Lake Forest College, Ill., and Virginia

Theological Seminary. After his ordination in 1951, he served churches in Bloomfield Hills, Mich., and Alexandria, Va., and was associate director of the Parishfield Community in Brighton, Mich., from 1957 to 1959. He was rector of St. John the Evangelist in St. Paul, Minn., until accepting the post of dean of the St. Louis cathedral.

Bishop Mead had a major part



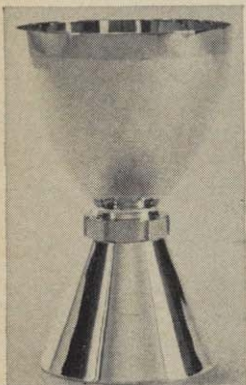
in the reorganization plans of the dioceses of Michigan and Missouri—a current project of the Diocese of Delaware. In St. Louis he served on the board of the Ecumenical Riverfront Chapel, and was chairman of the organizing committee for the Urban Affairs Center. Twice a deputy to General Convention, Bishop Mead also has served with the Church Pension Fund, the Metropolitan Church Federation, and new forms of ministry committees.

Bishop Mead is married to the former Katherine B. Lloyd of Virginia.

The Rt. Rev. Frederick Barton Wolf, rector of St. Peter's, Bennington, Vt., was consecrated to be Bishop of Maine on October 4.

Born in Cedar Rapids, Iowa, a graduate of Grinnell College, Iowa, and Seabury-Western Seminary, Evanston, Ill., Bishop Wolf served parishes in Illinois following his ordination. He was dean of the Cathedral Church of St. John in Quincy until 1957 when he became associate secretary in the Division of Leadership Training of Executive Council's former Department of Christian Education.

In 1959 Bishop Wolf accepted a call to St. Peter's. While serving in Bennington he was closely associated with the Parish Training Program of Province I, was president of the Vermont Standing Committee, and a member of Diocesan Council. He served as a deputy to two General Conventions and is a consultant to the Convention's Lit-



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urgical Commission. He and his wife, the former Barbara Buckley, have co-authored several books including the widely used confirmation resource, "Journey in Faith—an Inquirer's Guide."

The Rt. Rev. Hunley A. Elebash, executive secretary of the Diocese of East Carolina, was consecrated to be Bishop Coadjutor of East Carolina on October 2.

A native of Pensacola, Fla., Bishop Elebash received his B.S. and B.D. degrees from the University of the South, Sewanee, Tenn. After his ordination in 1951 he served in Jacksonville, Fla., as assistant at St. Mark's and as vicar and later rector of St. Catherine's. He was secretary of the Diocese of Florida from 1954 to 1956.

Bishop Elebash came to East



Carolina in 1957 as rector of St. John's, Wilmington, N.C., and accepted the diocesan secretarial position in 1965. He has been twice a deputy to General Convention, a fellow of the College of Preachers, and chairman of the Examining Chaplains.

He is married to the former Maurine Ashton.

The Rt. Rev. Harry S. Kennedy, Bishop of Honolulu for almost 25 years, announces that he will re-



tire around January 1, 1969, on the advice of his doctor.

Born in Brooklyn, N.Y., Bishop Kennedy spent his youth in New Jersey and worked for the Pennsylvania Railroad before entering

Continued on page 46

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New Directions in Colombia

DIALOGUE between Protestants and Roman Catholics reached a new level at the International Eucharistic Congress recently held in Bogotá, Colombia. By itself the Congress may not have had much significance; but combined with the historic visit of Pope Paul VI and the Conference of Latin American Bishops immediately following in Medellín, a new direction for Roman Catholicism in Latin America is developing.

In Latin America the meeting of the World Council of Churches in Uppsala, Sweden, and the meeting of Anglican bishops at the Lambeth Conference received little notice in the avalanche of news about and preparation for the Congress and the publication of the Papal Encyclical on birth control. As the theme for the Congress, the Pope had chosen, "The Eucharist, a Bond of Love."

The focus of public activities was the *templete*, or shrine, that had been built in the midst of a park which had been prepared to seat 350,000 people. This open air church, which will become the parish of a housing development to be built on the site, had space for over 400 bishops and twenty cardinals plus a corps of cameramen from the news media. Because of the added significance of the Pope's visit, world-wide television coverage was made available through communications satellites.

The Episcopal Church was present in nearly all aspects of the activities in the last two weeks of August and the first week of September. The activities in the shrine every afternoon emphasized the daily themes of the week: Ecumenism, Christian Initiation, Penance, Holy Orders, The Development and Progress of Peoples (a Papal Encyclical), and Holy Matrimony.

The Rev. Samuel Pinzon, vicar of *La Iglesia de San Pablo* (St. Paul's Church) in Bogotá was one of four

main speakers at the *templete* during the "Liturgy of the Word" on Monday, the Ecumenical Day. The service itself was a combination of hymns, scripture readings, and homilies. Homilies were given by a German Lutheran, Bishop Gabriel Dietzfeviger, and by the Pope's personal envoy, Giacomo Cardinal Lercaro. On the occasion of Father Pinzon's sermon the Bogotá skies opened with a fine drizzle which, however, didn't dampen the interest of the crowd.

In the context of ecumenical dialogue Father Pinzon noted that there still exist certain major obstacles to freedom of religious expression in a country such as Colombia. He called for a transformation of the concordat between Colombia and the Vatican which would clarify the legal standing of non-Roman Churches in such matters as marriage and burial. At this point the listeners, a great number of whom were priests and nuns, broke into applause.

His call for a rediscovery of the living and triumphant Christ also elicited a positive response from the crowd. As the event was broadcast by radio and television, the audience extended throughout the country and into other areas of the continent. Congratulatory letters and telegrams from many sectors demonstrated the positive impact of Father Pinzon's message. Equally significant was the fair and ample coverage given the following day in the Colombian newspapers.

During the week of the Congress, the Episcopal Bishop of Colombia, the Rt. Rev. David B. Reed, was in England attending the Lambeth Conference. In his absence the Rev. Edwin Walker, vicar of the Church of St. John's, Barranquilla, came to Bogotá as his representative in the various receptions given for the visiting bishops and cardinals. The high point of the week for non-Romans

was the televised audience of the Pope with representatives of local Protestant groups and international observers who were going to be present at the meeting of Latin American bishops the following week.

Pope Paul read a brief message in which he emphasized that faith in Jesus Christ is the basis of all efforts to arrive at perfect communion among Christians still separated. He gave recognition to the reality that there are non-Roman groups which can be called Churches when he called for God's blessing on the dialogues and contacts that have begun since the Vatican Council. He reiterated a theme which was central to all the speeches made during his visit: the need for the Church to assume its social responsibility in carrying forth its message of justice and peace.

During the informal talk after the reciting of the Lord's Prayer, Father Walker thanked the Pope for his support of ecumenical projects and outlined several which are being carried out by the Episcopal Church in Colombia, Ecuador, and Central America. He expressed the desire that these projects would help further renewal of Christianity in Latin America.

Each of the major foreign-language groups present—English, French, and German—had supplementary activities which dealt with the daily themes. During the morning of the Ecumenical Day, Father Walker participated in a round table with the Roman Catholic Bishop of Georgetown, Guyana, Monsenor Guilly; the Rev. Howard Paul, pastor of the Union Church in Bogotá; the Rev. Charles Westman, pastor of the Lutheran Church in Bogotá; the Rev. Vincent Connelly, S. J., and Dr. Beryl Orris, director of the International Centre of Religious Education in Canada.

Father Connelly gave direction to the discussion and set the tone for the

following days when he observed that there were as many areas where the Roman Church had something to learn from Protestant Churches as there were vice-versa.

After a round of pleasant comments, all the participants joined in warning about the pitfalls of an easy righteousness that might befall groups of separated Christians who become delighted with mutual admiration. "The purpose of the move toward unity is not unity but the witness to the world which comes as a result of unity. If we don't respond, the world can easily pass us by."

Revolutionary ideas and opinions were the norm not only for the panelists, but also for the bishops, priests, and laity in the audience.


Comments included: "Let's not talk ecumenism until we discover our common humanity." "Infant Baptism isn't really necessary." "Baptism, Confirmation, and First Communion should come at an age of discretion and maturity after adequate preparation." "Why can't we make the Church more human?" "Are we willing to let our children grow up to make their own decision of religious affiliation?" "Have we so diluted or lost our faith in God that we are afraid that He can't do His work?"

This kind of ferment is new to the public's eye, especially in Latin America, and—as any important issue would—made discussion at times heated. Strangely enough, the subject of birth control and the Papal Encyclical never arose.

In other groups and in the Conference of Bishops meeting in Medellín, the problem of the demographic explosion assured the discussion of this volatile topic.

Some people seemed overawed by the public spectacle of the Congress and the Pope's visit. Some criticized the whole affair as being "shallow folk religion" on a par with the circus. The emotional impact on the people of Bogotá was real, however. The crime rate dropped radically during the Pope's visit. "For a short while we had Camelot here in Colombia," an observer remarked.

Father Walker, his wife Meg, and their three children had the unique opportunity of extending hospitality



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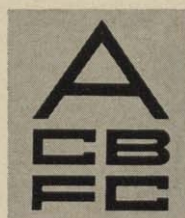
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SPECIAL REPORT continued

for a week to four Roman Catholic bishops from Ecuador. This experience is best summarized by the words of Monsenor Ernesto Alvarez, Auxiliary Bishop of Guayaquil, when he wrote, "I will never forget this experience and how fruitful was the mutual knowledge and understanding achieved. I hope we can go forward in this path of God's love."

Of most significance for the Episcopal Church was the participation of Bishop Reed in the Second Conference of Bishops of the Roman Catholic Church in Latin America.

As one of five observers, he was given all privileges of participation in the various deliberations except the right to vote on position papers and the final document of the Conference.

On the last day he and the other observers received Communion in a service which was marked by the return to use of a chalice for distributing the wine. These small indications of a new-style relationship between previously antagonistic groups of Christians point to a new hope for a Christian awakening in Latin America.

WORLDSCENE

(Continued from page 43)

Colorado State College. He was graduated from St. John's Theological Seminary in 1925 and holds honorary degrees from Seabury-Western; the Church Divinity School of the Pacific; and Trinity College, Hartford, Conn.

After his ordination Bishop Kennedy served parishes in Kansas and Colorado. In 1942 he took a leave of absence to serve as an army chaplain with the 11th Armored Division. He was elected to be Missionary Bishop of Honolulu at the 1943 General Convention and was consecrated in January, 1944. When he arrived in Hawaii, the American Military Forces sent him to visit servicemen stationed on Pacific Islands. Following World War II, he gave Episcopal oversight to the Islands of Wake, Midway, Guam, Okinawa, American Samoa and, until recently, Taiwan.

Although no longer military bishop of the Pacific, Bishop Kennedy continued to make twice-yearly trips to servicemen stationed in the Far East. He has survived four plane crashes and battle-area service in World War II, Korea, and Vietnam.

Bishop Kennedy is married to the former Katherine Jane Kittle. Three of their five sons are priests; one is with the U.S. Army in Vietnam; and one is a student at Trinity College, Hartford, Conn.

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Role of Churches In Sex Education

The first statement on sex education ever drawn up by agencies representing the nation's four major religious groups says that churches, synagogues, and schools should play a vital part in sex education even though the primary responsibility belongs to parents.

Announced by the Interfaith Commission on Marriage and Family, the statement has been endorsed by the General Board of the Orthodox-Protestant National Council of Churches, the Synagogue Council of America, and the U.S. Catholic Conference.

The statement also said, "It is important that sex education not be reduced to the mere communication of information but that richly hu-

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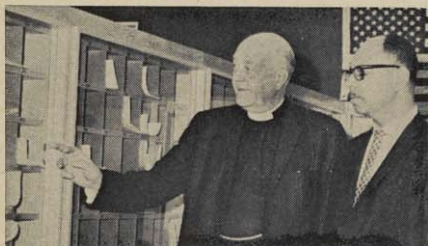
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man, personal, and spiritual values illuminate it and that basic moral principles be recognized, not as sectarian religious doctrine, but as the moral heritage of Western civilization."

Seamen's Institute Gets Post Office

A U.S. post office specially designed to handle the mail of seafarers (which sometimes accumulates for several months while men are at sea) opened recently at the Seamen's Church Institute of New York, 15 State St., New York City.



Institute director, the Rev. John M. Mulligan (*above left*), shows the facility's 600 call-boxes to John R. Strachan, New York City postmaster.

The postal station, located in the Institute's new headquarters, sometimes handled over a half-million pieces of mail a year in its former facility.

IFCO Announces Progress, Grants

In the year-old operation of the Interreligious Foundation for Community Organization, grants totaling more than \$781,000 have been made to 37 projects in urban and rural areas across the country.

That announcement was made at the end of September by the Rev. Lucius Walker, Jr., executive director of the national interfaith coalition. A list of grants not previously announced was included.

- Of the total funds allocated, most—\$637,006—went to mass-based community organization projects in 28 locales, Mr. Walker said. An additional \$105,212 was allocated to the National Welfare Rights Organization in Washington, D.C. Another \$27,483 was granted to help train indigenous community organizers during an eight-week

program, and \$11,900 was allocated to special projects.

- In addition to the National Welfare Rights Organization grants, others not previously announced include:

California Migrant Ministry, \$54,000; National Campaign for Political Education, Newark, N.J.—\$10,000; Communications Network, New York City—\$7,037; Liberty City Community Council, Miami, Fla.—\$5,000; Afro-American Black People's Federation, Peoria, Ill.—\$3,000; Camden (N.J.) Christian Center—\$2,000; Newark (N.J.) Area Planning Association—\$2,000; Poor People's Council, Lexington, Ky.—\$2,000; Farm Labor Organizing Committee, Ottawa, Ohio—\$1,000; Project Anti-Recidivism (an arm of the Community Improvement Alliance), Jersey City, N.J.—\$500; Organization of Organizations, Syracuse, N.Y.—\$5,000.

- Special grants were made to assist the St. Petersburg, Fla., sanitation workers (\$6,900) and to help underwrite a recent Southern Rural Economic Development Conference (\$5,000).

- The largest grant of the past year went to the National Welfare Rights Organization, which has 200 chapters in more than 100 cities. Sizable sums also were allocated to Houston's HOPE Development, Inc. (\$90,000); Detroit's City-Wide Citizens Action Committee (\$85,000); Washington D.C.'s Capitol East Foundation (\$67,250); Jersey City's Community Improvement Alliance (\$63,841); and the Chester (Pa.) Home Improvement Project (\$56,209). Other grants ranged from \$1,000 to \$44,400.

- The Interreligious Foundation for Community Organization, which became operative in September, 1967, seeks to implement common strategies and programs of member-groups, give local assistance in technical areas, conduct research in cooperation with indigenous community groups, and raise funds for development of mass-based community organization.

Most of the foundation's funds come from its 21 member-organizations, which include social action and other agencies of major Roman Catholic, Protestant, and Jewish groups; indigenous community organizations; and one civic foundation. The Episcopal Executive

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WORLDSCENE

total of \$314,104. Recently the American Baptist Convention contributed \$200,000.

Bishops Back In School

Twenty-seven Episcopal bishops from the United States and overseas missionary districts recently attended the first annual Seminar for Bishops held by Trinity Institute, New York City.

During a five-day program on "The Theological Revolution of the Sixties" the bishops listened to and had conversations with leading theologians of the day.

Trinity Institute, founded by New York's historic Trinity Parish, was organized last year to provide continuing education for Episcopal clergymen.

Institute director, Dr. Robert E. Terwilliger, said interest evidenced by the bishops during the seminar clearly indicated that bishops in the Episcopal Church need opportunities to study and discuss the history of theology and its contemporary trends.

Council Approves Special Program Grants

Eleven grants made through the General Convention Special Program and certified at the September Executive Council meeting total \$202,400. The overall amount allocated under the Special Program so far is \$1,492,223.

► Grants for community organization went to Action Now, Inc., San Mateo, Calif.; Cano Corporation, San Juan, Puerto Rico; Afro AM Alliance, Philadelphia, Pa.; Avondale Community Council, Inc., Cincinnati, Ohio; and Southern Organization for Unified Leadership (SOUL), New Orleans, La.

► Organizations in Richmond and Roanoke, Va., requested help in organizing poor whites in Appalachia. The GCSP staff felt more research was needed; thus \$1,500 was granted to cover the costs of several

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meetings to work out more detailed programs.

► Southern Media in Jackson, Miss., received \$24,000 to make movies about successful economic-development programs—farming cooperatives, for example—which can be shown in rural communities where isolation makes communication difficult.

► Two grants went to American Indian organizations in White Eagle, Okla., and in Reno, Nev., for community organization and economic development.

► A \$15,000 grant to the Philadelphia Council of Black Clergy, which includes all Negro clergymen in that city, will be used to work across interdenominational lines on cultural, educational, and economic programs.

Episcopal Court Recessed in Colorado

An ecclesiastical court convening in Denver, Colo., September 24, directed Bishop Joseph S. Minnis, Colorado diocesan, to relinquish his ecclesiastical authority immediately and to leave the diocese as soon as possible.

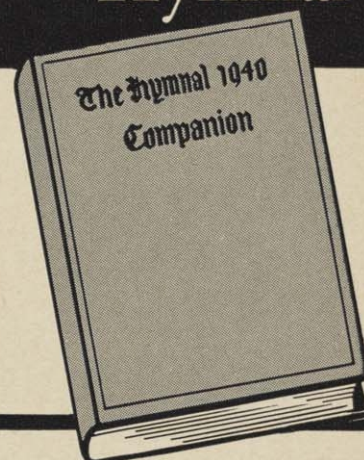
This court met to hear Bishop Minnis answer charges that he had broken his ordination vows. The complaints were made in the fall of 1967 by 17 clergymen and laymen from the Diocese of Colorado. A Board of Inquiry met and subsequently served Bishop Minnis with a presentment according to Church law. The charges were reported to involve personal conduct and not doctrine.

The court was not dissolved, but was recessed indefinitely because Bishop Minnis's physician testified that his patient had a serious heart condition, and was not able to stand trial. The doctor also said that a drug had been prescribed for the bishop which could cause "mental disorientation and confusion."

According to *The New York Times* of September 25, the Rt. Rev. John S. Higgins, Bishop of Rhode Island and presiding judge of the court, said the court had taken a "pastoral" rather than a "judicial or disciplinary" approach to the case.

The court of nine bishops ordered Bishop Minnis to turn over

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his church duties to the "proper ecclesiastical authority"—in this case the Rt. Rev. Edwin B. Thayer, Bishop Suffragan of Colorado. Bishop Higgins said it would be "perilous" for Bishop Minnis to try to carry out his duties between now and January 3, 1969, the effective date of the resignation Bishop Minnis submitted in September.

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Joint Operations

The Anglican and United Churches of Canada are not waiting for organic union to begin joint operations. Their General Commission on Union, meeting in Huron in May, asked the governing bodies of the two communions to study church publications to determine the possibility of establishing a co-operative publishing concern and to create a new Anglican-United Church periodical by 1970 to succeed the *Canadian Churchman* and the *United Church Observer*.

► In the United States the five-man national sales force of Westminster Press (United Presbyterian Church U.S.A.) will also represent United Church Press (United Church of Christ).

► In Atlanta, Ga., St. Bede's Episcopal Church, St. Andrew's Presbyterian Church, Embury Hills Unit-

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ed Methodist Church, and Holy Cross Catholic Church have formed the Christian Association for the Retarded to prepare mentally retarded preschool children for special education classes in public school.

WHAT'S YOUR OPINION?

The October issue of THE EPISCOPALIAN discussed the state of the Church—facts, figures, and reports of many kinds on "where we're at" now. This month's issue looks at where the Church seems to be heading. What do you think about the Church and its mission tomorrow?

Specifically, **what do you think the Church could do more of in the future?**

We invite your opinions on this one question. We must ask you, however, to limit answers to 100 words or less. Send to:

The Episcopalian, Dept. IMO
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Missionaries Here On Furlough

Five missionaries are currently on furlough in the United States from Ecuador, the Philippines, and Taiwan.

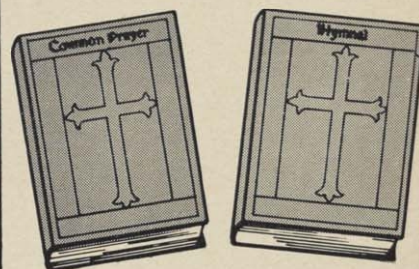
The Rev. John R. Roen, who directs a community center in Guayaquil, Ecuador, is on furlough until June of 1969 and is studying community organization. You may write to Father Roen at the University of Maryland, School of Social Work, 525 West Redwood Street, Baltimore, Md. 21201.

The Rev. and Mrs. William C. Houghton, who work in the mining communities around Baguio, Philippines, are now at the Church Divinity School of the Pacific. They are on furlough until January of 1969; their address is 2451 Ridge Road, Berkeley, Cal. 94709.

The Rev. and Mrs. Peyton Craig-hill were stationed in Taiwan at the ecumenical Tainan Theological Col-

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A look at the scholastic record shows that a recent senior class in one of the colleges included a Rhodes Scholar, seven Woodrow Wilson fellows, three Fulbrights, and a Danforth fellow. One of the smallest of the colleges regularly sends nearly 80% of its students to graduate schools. The entering class of Rhodes Scholars in one recent year included 10% from Episcopal colleges, a better record in proportion to enrollment than the Ivy League.

A cross section of leaders in science, medicine, law and business shows graduates of these colleges in positions of outstanding achievement.

At the same time these colleges have produced some of the foremost leaders in the Church . . . including one in eight of all living Episcopal clergy . . . and almost one-fourth of all American bishops since Samuel Seabury.

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WORLDSCENE

lege where he was a staff member. They are now at Payne Hall, Princeton University, Princeton, N.J. 08540.

In Person

► The Rev. **Kenneth E. Heim**, representative of the Episcopal Church U.S.A. to the Nippon Sei Ko Kai, was elected president of the Fellowship of Christian Missionaries, a group of persons from abroad related to Christian work in Japan. The Fellowship publishes an ecumenical journal which another Episcopalian, the Rev. Beverly D. Tucker, a missionary in Japan, will edit.

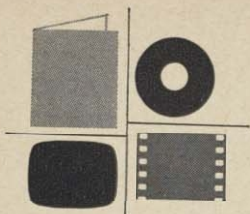
► Captain **Charlie Smith**, formerly director of St. Augustine's Mission and Day School, Dallas, Texas, is the new national director of the Church Army, an organization of full-time lay workers.

► Mr. **L. H. Estes, Jr.**, past senior warden of the Church of the Good Shepherd, Wichita Falls, Texas, and Mr. **Isaac Arnold, Jr.**, member of the Church of St. John the Divine, Houston, were recently elected to the executive board of World Neighbors, an international agricultural development program.

► Senior Chaplain (Commander) **Samuel R. Hardman**, an Episcopal priest, is an assistant chaplain on the second largest ship in the U.S. Navy, the new aircraft carrier, *U.S.S. John F. Kennedy*, which has a 5,222-member crew.

► The Rev. **Otis Charles**, rector of St. John's, Washington, Conn., is the first executive secretary for liturgical renewal of the Council of Associated Parishes, Inc., which is a national liturgical-reform movement.

► The Rev. **Richard L. Rising**, dean of the Episcopal Theological Seminary of the Caribbean, has resigned his post in Carolina, Puerto Rico. The Rev. **William P. Haugaard**, associate professor of church history, has been named acting dean for the current academic year.



Blacks on Whites

FOR SEVERAL centuries white Americans have been presenting to the black American an image of what he is like and what he should do. Here are six books by black Americans on the American culture as they see it—books which tell the white American what he is like and what he should do.

Repent! says Martin Luther King, Jr. in his posthumous book, *THE TRUMPET OF CONSCIENCE* (Harper and Row, \$3.95). These five lectures, given in late 1967 over a Canadian radio network, are on the subjects closest to Dr. King's heart—race relations, the Vietnam war, social action and social change, peace. Brief, objective, formidably true, they seem to gain force and freshness from the fact that they were addressed to a Canadian audience.

Re-learn your history, says Lerone Bennett, Jr. *BLACK POWER U.S.A.* (Johnson, \$6.95) is the story of the lost revolution of 1868, immediately following the Civil War, during which for a brief time the dream of Black and White Together looked as if it were beginning to come true. Was the Great Emancipator Lincoln? Or perhaps Thaddeus Stevens? If you have never heard of F. L. Cardoza, P. B. S. Pinchback, or Josiah T. Walls, this book is for you.

Learn the economic facts, says Nathan Wright, Jr. in *READY TO RIOT* (Holt, Rinehart and Winston, \$4.95). A many-faceted, thoroughly documented report on the conditions which bred the Newark rebellion of 1967, this book provides background for understanding the urban unrest of today and taking the needed action to eliminate its causes.

Get out of the way! says Julius Lester. His book, *LOOK OUT WHITEY!* (Dial, \$3.95) is calculated to raise blisters on white skins with its passionate account of white crimes of omission and commission past and present, of black suffering and reaction. Mr. Lester is a brilliant and bitter writer whose talents recall those of a member of another cruelly put-upon group, Jonathan Swift of eighteenth century Ireland. He castigates our culture in two languages, white English and black English—the latter of which he uses too sparingly (for this reader's taste anyhow) but still enough to demonstrate its brevity, clarity, and wit.

Change your hearts, says William E. Pannell in *MY FRIEND, THE ENEMY* (Word Books, \$3.95). Totally different from the preceding but in many ways even more devastating, this book explains quietly but firmly what life is like for a black Christian in our pseudo-integrated church groups. The author has managed to remain a Christian in spite of all, but his story makes fully understandable the anti-Christian bias of important sections of black life and thought today. For all its seriousness, the book is full of humor and offers easy reading.

Listen! says C. Eric Lincoln's *IS ANYBODY LISTENING TO BLACK AMERICA?* (Seabury, paper, \$2.95). This is a collection (needing an index) of admirably chosen excerpts from many different speakers and writers ranging from Roy Wilkins to Rap Brown, from the John Birch Society publications to the Kerner Report, all woven round the theme of what it

means to be black or white in America today.

One of its most telling sections says, "The highest, most loving service black men and concerned Christians of whatever racial group in America may perform for themselves and their nation is to shatter its comfortable image and force it to see itself as its minorities see and experience it."

These six books will do that for us if we will let them.

—MARY MORRISON

Ways to Superdeath

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supply. To paraphrase James Russell Lowell: new occasions teach new scourges.

Seymour M. Hersh's *CHEMICAL AND BIOLOGICAL WARFARE: AMERICA'S HIDDEN ARSENAL* (Bobbs-Merrill, \$7.50), although it shows some signs of haste in careless proof-reading and many small errors, is an ably compiled and well-documented account of the history and current state of national and international preoccupation with chemical and biological warfare (CBW).

CBW is a multimillion-dollar operation. Recent figures are not available because of official secrecy, but certainly they exceed the \$300 million per year spent during the Kennedy administration. The facts presented are horrifying in their scale and immorality.

CBW weapons, like nuclear-armed missiles, are ready around the world. Nausea-producing and nerve-paralyzing gases, lethal bacteria, defoliants and anti-crop agents are in the arsenals. The U.S. is not bound by any treaties (such as the 1925 Geneva Agreement) from first-strike use of CBW agents.

The author vividly describes use of some of the agents in the field, especially in Vietnam, including the operations of a unit whose motto is "Only We Can Prevent Forests." Militarily, the less lethal tear-gas and nausea-gas attacks have failed. They lead, by inevitable military logic, to the use (as in Yemen by Egypt) of the more potent nerve gases.

We learn of the use of human "volunteers"—among them, Seventh Day Adventist conscientious objectors—and of the fascinating public relations maneuvers of officialdom to make CBW operations sound normal and civilized. Serious proposals are reported for training some physicians, denying them the Hippocratic Oath to keep the regular medical profession "free from blemish," to have available persons willing to induce disease in man for scientific studies.

This nightmare is surely possible only where moral norms have vanished. This is anti-medicine, the

science that employs more and more exotic methods of killing and maiming. It has become part of the fabric of society to accept death-dealing as a civilized pursuit.

In a world where hunger and starvation are already severe and increasing, we regard it as proper to spend over \$60 million a year in Vietnam on anti-crop agents. Mr. Hersh reports a Japanese study of U.S. anti-crop programs, which estimates that 3.8 million acres of arable land in South Vietnam have been destroyed, resulting in 1,000 human and 13,000 livestock deaths.

Mr. Hersh's *Chemical and Biological Warfare* provides these facts and many more, reminding us, in case we should forget, that the ethical base has dropped out of most international disputes. Only a massive recommitment to saving life by all possible means can break the hypnotic spell in which we accept the army's estimate of CBW as "humane" means of destroying one another.

—CHARITY WAYMOUTH

Family Challenged

Madeleine L'Engle's new book, *THE YOUNG UNICORNS* (Farrar, Straus & Giroux, \$3.75), is a religious tract. But that doesn't mean it isn't an excellent novel as well. One reviewer seems to think one precludes the other. If that reviewer, or any reader, will go back to the author's earlier novel, *A Wrinkle in Time*, he will see that this book, a Newbery-Award winner, is also a religious tract even though it is not written as such.

"What has happened to the Austins—that warm, happy family?" The answer is, What would happen to a family, accustomed to a small Connecticut town, when they are plunged into the middle of New York's Upper West Side?

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of their protected upper-middle-class suburb. Until now, we have always seen them concerned with their own internal problems. We finally see them confronting the world, the flesh, and the devil. Of these three, the last is cloaked in the cope and mitre of ostensibly acceptable and unimpeachable ecclesiastical authority.

The protagonist in this book is the whole Austin family—and its encounter with technology, complexity, and evil. The author has demonstrated the tenacity and toughness of a family's goodness when it is required to penetrate the murk of deception, misuse of power, and madness in high places.

—MARTI REEVES

What Is a Holy Building?

Would you believe eating, drinking, dancing, sleeping, play-acting, and commerce in a church building? It seems that at different times, all these activities have been more or less legitimate in church structures, according to J. G. Davies's *THE SECULAR USE OF CHURCH BUILDINGS* (Seabury, \$5.95).

In a fascinating, carefully drawn study of the uses to which church buildings have been put from earliest times to the present, the author argues that the secular use of a church throughout history is a sign of the justified protest of laymen against the excessive clericalization of the Church. This book is more than a collection of past peculiarities and trivia designed to appeal to Church-history and -architecture buffs.

Mr. Davies sees the distinction between the sacred and the secular as false. He urges a return to a New Testament concept of the church: a meeting place where the people of God celebrate the here-and-now Christian life, not merely participate in a ceremonialized preconception of



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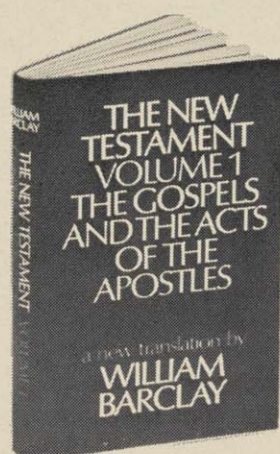
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the life to come. What the author has to say is of fundamental importance to church planning today.

In this age of revolution, however, both within the Church and the secular world, one may hope Mr. Davies

will soon give his serious attention to the Church use of secular buildings—a matter which, in these times, seems more pertinent for consideration.

—TREVOR WYATT MOORE

MOVIES

X Marks The Taboo

HOLLYWOOD moguls, shaken by the assassination of Robert Kennedy within earshot of Beverly Hills, and alarmed by the influx of immorality in movies, have virtually adopted a proposal for the self-enforced rating of films—a practice which the industry vowed never to accept. The plan: classification.

If approved, classification would provide parents with a valuable index to films that cross the taboo lines of nudity, sex, violence, and depravity. For example, each movie marquee and each newspaper advertisement would have to feature one of four symbols: **G**, **P**, **R**, or **X**. These simple ratings offer the best way out of the impasse between an unworkable censorship and the present, ineffective Production Code.

In the document now being circulated to industry brass by Jack Valenti, president of the Motion Picture Association of America, the rating system works something like this: **G** or "General Audience" means that the film is considered appropriate for the entire family, including children. **P** or "Parents' Discretion" is analogous to the present legend "suggested for mature audiences." In other words, parents are forewarned that portions of the film might be questionable and that further investigation is

warranted before ten-year-olds are dropped off.

After **G** and **P** the lines are drawn by age. **R** stands for "Restricted," which means that no one under sixteen will be admitted without a parent. Evidently the **R** classification encompasses films of notable artistry on subjects considered adult, yet which, in the opinion of some parents, would be entirely in keeping with the maturity of their children. At any rate, the choice is left to the parent.

Finally, **X** marks the taboo. When a movie carries an **X** rating, those under sixteen are admitted under no circumstances, not even at their parents' insistence.

Under the rating system being discussed, five factors would be taken into account: violence; nudity; use of obscene or profane language; portrayal of sexual activities and sexual aberrations; and portrayal of anti-social or criminal activities, particularly by juveniles.

Without a doubt there are holes in this system. But as I see it, classification is a good compromise between the kind of censorship that hacks up art or bans adult films, and the kind of immunity from restriction that permits children to wander into movies depicting themes they are not experienced enough to understand, or worse, allows them to watch inadvertently films which pander to perversions and rely on shock to make a buck.

Some artists see classification as camouflaged censorship. They believe that once the "raters" take over, they will strip off the disguise and begin to act like the censors they are. On

the other hand, many conservative churchmen are convinced that classification, if industry-enforced, will be akin to letting a hound dog guard a meat factory.

The ratings will be ultimately valuable if, and only if, the members of the rating board are good "amateur" critics, as James Agee used the term. That is, they should be people who are deeply interested in the motion picture as a form of art, entertainment, and communication. They need never have made a picture or written a script. The members should have an instinctive knowledge of what the camera is doing and why, of how the sound supports, of what the director has in mind, and of how the actors bring life and beauty, poignancy and emotion to the screen.

Amateur critics, it seems to me, can best avoid the twin pitfalls of simplistic moralisms and esoteric safaris which see symbols, symbols everywhere, especially if the picture is foreign, poorly edited, and impossible to understand. In brief, the classifiers need the humility to recognize their own ignorance so as to remain open to the new and the creative, and they must have the confidence to believe without apology their own eyes and ears, so as to serve us, the public.

Father Culkin of Fordham University said of classification: "There's no reason why we should not have the best of both worlds. The artist can do his thing freely in the making of his film, but every film may not be for every audience. Who decides which films for what people may not be simple, but there should be some consensus on movies for the eight-year-old."

—RICHARD R. GILBERT

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- 1 ALL SAINTS' DAY
- 1 World Community Day, sponsored by Church Women United. Theme: "New World A'Coming"
- 3 TWENTY-FIRST SUNDAY AFTER TRINITY
- 3 (Richard Hooker, Priest, 1600)
- 7 (Willibrord, Archbishop of Utrecht, Missionary to Frisia, 738)
- 10 TWENTY-SECOND SUNDAY AFTER TRINITY
- 10 Stewardship Day
- 11 (Martin, Bishop of Tours, 397)
- 12 (Charles Simeon, Priest, 1836)
- 14 (Consecration of Samuel Seabury, First American Bishop, 1784)
- 16 (Margaret, Queen of Scotland, 1093)
- 17 TWENTY-THIRD SUNDAY AFTER TRINITY

- 17 (Hugh, Bishop of Lincoln, 1200)
- 18 (Hilda, Abbess of Whitby, 680)
- 19 (Elizabeth, Princess of Hungary, 1231)
- 19-22 Second Triennial Assembly of the National Council of Churches' Division of Overseas Ministries, New Haven, Conn.
- 23 (Clement, Bishop of Rome, c. 100)
- 24 SUNDAY NEXT BEFORE ADVENT
- 28 THANKSGIVING DAY
- 28-Dec. 25 Worldwide Bible Reading, sponsored by the American Bible Society
- 30 ST. ANDREW THE APOSTLE

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

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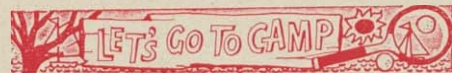
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SWITCHBOARD

Continued from page 5

an advanced degree in counseling, he . . . said, "Now, don't you think that that is the role of the rector—to be a good counselor, a good referral source?" . . . Although I agreed with him that a good rector had to be a good counselor, I felt that a priest went far beyond this—he was a Man of God, first and foremost.

. . . My father [a clergyman] always had a word of prayer in any home or institution where he visited. This was the highlight of the visit. We were all one in the same family of God.

What has happened to our Man of God today? Is he afraid to speak out; is he afraid to share the joy and love of membership in this Family?

MRS. CHARLES E. PERRY
Eugene, Ore.

. . . Parish calling is probably the single most important function of a clergyman. You see a family, or person, in their home and you pretty much see *them*, what they really are. . . Every church has its "circle of committed" who would be involved whether or not a call was ever made to their homes. But in order to involve the others, the calling *must* be done. . . Good calling is also a source of spiritual nourishment to the clergyman, and he needs it.

You stressed some diplomacy about not making a call if the woman was in curlers or on her way out. Nuts! They can darn well have or make time for the call. It was never my practice to go away unless asked directly to do so. . .

Most clergymen flunk at calling because they use those afternoon hours . . . worth a minimum usually unless followed by an evening call. You've got to catch the husband home and not give him the easy out. . .

GEOFFREY M. ARMSTRONG
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Your article on parish calling lacks consistency within itself, and also it suffers from not placing home visitations in their proper context. . . It tells the hostess not to be concerned at all about her appearance; it warns the clergyman to beat a hasty retreat if she's in curlers, a housecoat, or dressed ready to depart.

. . . The priest has his say in the pulpit and at other times. It is not the prerogative of the priest to guide or direct the conversation; that is the opportunity of the parishioner. . .

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LEADERSHIP

A MEDITATION BY MARY MORRISON

NOWADAYS we expect our leaders to take stands in every crisis and on every subject that comes up. Apparently they expected the same thing in first-century Palestine, but people who went to Jesus for this kind of direct leadership came away disappointed.

"Is it lawful to pay taxes to Caesar, or not?" (Mark 12:14 RSV) Jesus sidesteps adroitly, using Caesar's coin to turn the sharp edge of the question.

"Lord, shall we use our swords?" (Luke 22:49 NEB) He makes no immediate answer.

"Teacher, bid my brother divide the inheritance with me." He detaches himself almost scornfully from this problem: "Man, who made me a judge or divider over you?" (Luke 12:13-14 RSV)

The collectors of the temple tax ask Peter, "Does not your master pay the tax?" Jesus rejects the principle of obligation, but tells Peter to pay anyhow for them both, so as not to give offense.

So it was then, and so it is today. When we go to the Gospels with specific questions about politics, war, economics, church organization, we come away unsatisfied. Jesus will not take the stand we expect.

Yet he says, "Follow me."

Then what kind of leadership does he offer? Most of what we have to do is down on the plain, in the cities, among the crowds—and this is exactly where he refuses to function. Is he

saying by his silence that in the workaday world anything goes? That it doesn't matter what we do?

Well—it's worth noticing that in each of the illustrations above there is something further.

In the very act of evading the question about Roman taxes, he enlarges it. "Render to Caesar the things that are Caesar's, and to God the things that are God's." He does not state which are which; he merely suggests that the problem does not exist at its own level only.

When his disciples use the sword, he heals the man they wound, as naturally and spontaneously as he has healed people all through his ministry.

Of the inheritance he says, moving the area of concern from outside to inside, "Take heed, and beware of all covetousness; for a man's life does not consist in the abundance of his possessions." (Luke 12:15 RSV)

The question of the temple tax leads into a parable-description of service given in freedom rather than under compulsion.

What kind of leadership is this?

Perhaps the same kind as William Penn got when he turned Quaker. All fine gentlemen wore swords in those days, and Penn was a fine young gentleman. But Quakers as a group felt themselves bound not to bear arms. So Penn asked George Fox about it. "Wear thy sword as long as thou canst," Fox replied.

What an answer! It seems to leave

Penn absolutely free—and yet there is a twister in it. It implies that somewhere there is a clear and unavoidable directive to be found, which some day Penn will find for himself. It suggests that both Fox and Penn are turned toward something which, faithfully followed, will make the way clear and straight and level; and it hints that leader and follower can travel this way together.

It's like two people in a boat. If the rower concentrates on the boat and the water, he will find it impossible to keep a straight course; but if he chooses a tower or a tree far off as his guidepoint, he can make his way directly and simply. And what the other person in the boat can do most effectively is not say, "A little to the right—no—now a little to the left," but point out the guiding landmark so that the rower can see it and set his own course.

Jesus wants to give us this kind of leadership. He wants to tell us that all our immediate problems have their origins elsewhere and find their solutions indirectly, through something else that exists on another level. He takes us up on a mountain to warn us about our inner attitudes, and tells us about the kingdom of God to point us toward that something else. He sends us back down to the plain and the city and the crowd with that focal point to guide us. And he walks with us to the end of time. ◀

KNOW YOUR DIOCESE

Anglican work in most of Central America was under the jurisdiction of the Church of England until 1946 when Nicaragua and Costa Rica were transferred to the Episcopal Church. In 1956-57 these two republics, with Honduras, El Salvador, and Guatemala, became the Missionary District of Central America with the Rt. Rev. David E. Richards as bishop. General Convention of 1967 separated the republics into five missionary districts with Bishop Richards in charge of Costa Rica, Honduras, and Nicaragua.

In the Missionary District of **Honduras** six clergymen and three lay readers serve 595 baptized persons (248 communicants) in five parishes and missions. The oldest missions are on the Atlantic Coast at Puerto Cortes, Tela, and La Ceiba.

An Episcopal day school in La Ceiba plays a significant part in the academic life of the city. Tela and Puerto Cortes have congregations beginning to thrive again under the direction of two newly appointed Spanish-speaking priests. In San Pedro Sula two priests are studying problems of the growing urban complex. The capital city of Tegucigalpa has missions for English- and Spanish-speaking communities.

Bishop Harvey D. Butterfield of Vermont visited Honduras last January to acquire first-hand knowledge of his diocese's MRI companion. Members of the planning commission of the church in Honduras recently held a workshop in Vermont.

Ten Episcopal clergymen and fifteen lay readers in the Missionary District of **Nicaragua** minister to 2,495 baptized persons (1,108 communicants) in fifteen parishes and missions. The work of the planning committee studying diocesan goals and strategy for the future has been limited thus far to congregations in the capital city of Managua. A study will follow in Bluefields and will then be extended to other parishes and missions.

Nicaragua's companion, the Diocese of Oklahoma, is supporting the study in Managua with the idea of helping to establish an urban center which would serve the community as well as other agencies and activities of the Church. A second project of the district is construction of an Episcopal center with a chapel.

The Missionary District of **Costa Rica** has 2,756 baptized persons (1,084 communicants) being served by eight clergymen and fifteen lay readers in seventeen parishes and missions. Church work along the Caribbean coast grew with expansion of fruit company railway lines.

In 1952 the Episcopal Church opened a primary school in Puerto Limón to provide English studies to augment the Spanish-language education provided by government schools. Similar Episcopal schools were opened at other missions along the railways.

San José is also home for the Spanish Publications Center established by the Episcopal Church to provide translations and publications for all Spanish-speaking districts.

Missionary appointees of the Episcopal Church often study at a language school in San José run by the United Presby-

MISSIONARY DISTRICTS OF COSTA RICA, HONDURAS, NICARAGUA



terian Church U.S.A. for work in Central America, the Dominican Republic, and Puerto Rico. The school not only teaches Spanish but also provides orientation for life and work in Latin America.

Planning committees in Costa Rica, Honduras, and Nicaragua are studying the pressures of an economy changing from agricultural to semi-industrial to determine future areas of work for the Church. Overall planning anticipates diocesan autonomy for each district.



The Rt. Rev. David Emrys Richards, Bishop of Costa Rica, Nicaragua, and Honduras, was born in Scranton, Pennsylvania, in 1921. He earned a B.A. degree at Lehigh University in 1942 and an S.T.B. degree at General Theological Seminary in 1945.

Following graduation from seminary, he served three years in the Panama Canal Zone, Colombia, and Costa Rica. He was assistant at St. George's, Schenectady, New York, from 1948 to 1950; archdeacon of the Diocese of Albany for a year; and Suffragan Bishop of Albany from 1951 to 1957. He was elected Bishop of Central America in 1957 and held that see until last year when he was named to his new combined district. He has been active in the formation of the Church's new Ninth Province (Caribbean) and is currently a member of the Church's Executive Council.

The House of Bishops, meeting in October, will be asked to approve Bishop Richards' resignation and to elect his successor. He has been appointed to become national coordinator of the House of Bishops' Committee on Pastoral Counseling, effective December 1, 1968 (see September issue, page 35).

Bishop Richards and his wife, the former Helen Rice, were married in 1950. They have three sons and a daughter.

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Since 1938, thousands of American sponsors have found this to be an intimate, person-to-person way of sharing their blessings with youngsters around the world.

Little Kim and children like her need your love—won't you help? Today?

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



Write today: Verbon E. Kemp

CHRISTIAN CHILDREN'S FUND, Inc.

Box 511, Richmond, Va. 23204



I wish to sponsor ☐ boy ☐ girl in
(Country) _____

☐ Choose a child who needs me most.
I will pay \$12 a month. I enclose first
payment of \$_____

Send me child's name, story, address
and picture.

I cannot sponsor a child but want to
give \$_____

☐ Please send me more information

Name _____

Address _____

City _____

State _____ Zip _____

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