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THE **Episcopalian**

DECEMBER, 1968

SEED CORN MUST NOT
BE GROUND • BISHOPS
SPEAK ON LAW AND
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SERVATION? • ON FROM
ADVENT • AN OLD TIME
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THE Episcopalian

A Journal of Contemporary Christianity Serving the Episcopal Church

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Switchboard

FUTURE FORUM

The future of the Church . . . lies with our attracting and retaining the interest of our young people. . . . I therefore make the two following recommendations:

(1) That a committee of outstanding educational specialists be convened at the national Church level to evaluate existing Christian education materials and methods; that their findings and recommendations be made available to similar groups at the diocesan level for interpretation to, and implementation by, the local parishes.

(2) That a central fund be established nationally to assist less affluent parishes in the purchase of equipment necessary for visual-audio teaching.

THE REV. ALFRED B. C. DAWE
Marine City, Mich.

. . . I think the Episcopal Church should do more . . . on the local level with other Christian churches. We should put into practice the thesis that all baptized persons are members of the Church of Christ and the assumption behind the Consultation on Church Union that we are within hailing distance of each other

and can recognize each other as parts of the same Body.

For instance, we might divide parish calling by areas in a community with clergy and laity of several churches systematically and regularly calling door to door on behalf of the whole Church of Christ. . . .

THE REV. PHILIP H. STEINMETZ
Boston, Mass.

ON COMMUNICATIONS

As a convert to the Episcopal Church from the Roman Church, I find that a major problem in our Church is a definite lack of communication. . . .

I want to share this new-found faith with everyone but find that there are many people who know absolutely nothing about the Episcopal Church.

We need more church papers and above all a TV series or radio series [such as] the Lutherans and Roman Catholics [have]. . . .

B. ANDRACCHIO
Harrisburg, Pa.

ED. NOTE: Nearly all dioceses and districts publish magazines or newsletters. Some are sent to all communicants, others must be subscribed to by individuals. The Executive Council produces radio and TV programs which are available to networks and which may be picked up at the option of local

stations. The Episcopal Radio-TV Foundation, Atlanta, Ga., also produces both types of programs.

VENITE, VENITE

Upon reading "Does Church Music Mean Anything?" in the October [issue of] THE EPISCOPALIAN, I was unsure whether we were expected to take this seriously or whether the magazine was beginning a new department in sardonic humor. I'm still not sure, but suspecting that the author wishes to be taken seriously, I suggest that it sounds like a color-blind man judging an art exhibit: he has a right to do so, but does he have a right to be taken seriously? . . .

THE REV. AND MRS. H. R. KUNKLE
Fort Scott, Kans.

I [am] . . . upset over the letter of Edgar M. Tainton. . . . If this is a clergyman, he is apparently typical. His quotes on the Prayer Book music rubric and the Canon law regarding music leave out one important quote: "To this end (that music is used as an offering for the glory of God and as a help to the people in their worship . . . he (the priest) may see fit to employ from persons skilled in music."

So if he hires a competent organist and/or choirmaster, then why doesn't he permit them to act according to their skill and training? . . .

ROBERT L. HOWARD, JR.
Fern Creek, Ky.

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A CALL FOR MISSION

I served for nearly five years at our inner-city mission in Phoenix, Arizona, which was receiving \$13,700 a year support from the Executive Council for Mexican-American work. During the time I labored there, this amount was cut to \$7,500. My appeals to the Church's leadership, that we were in the inner city, that we were ministering to people who literally were hungry and needed shoes . . . produced nothing more than letters. . . .

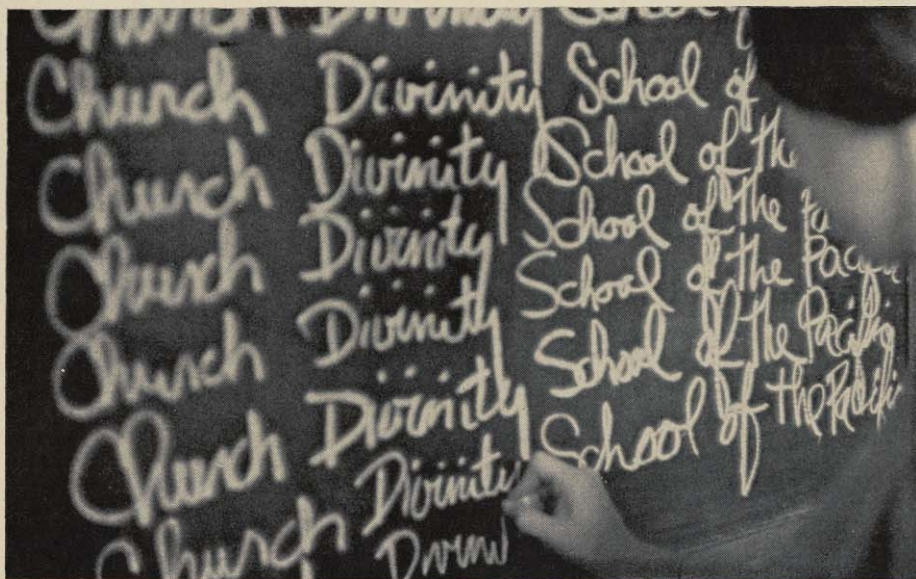
. . . We should pour more help into this area and any other area we are interested in bringing the Gospel to. We can't achieve this by just sending money to local groups—it must be done by living flesh and blood missionaries. . . .

It is my hope that one day we have a rebirth of missionary drive . . . that a missionary can go out into the field with a confident feeling that headquarters is doing everything it can to support him, because our lay people are ready and willing to support missionary causes if they only know about them and are sure their money will go there.

THE REV. MARTIN LEBRECHT
Stephenville, Texas



"I guess I goofed," was associate editor Judy Mathe's response to the omission of the Church Divinity School of the Pacific from her article in the October issue. Her penance: writing out C.D.S.P. fifty times on a nearby blackboard.



C.D.S.P. 1,000 TIMES

You've done it again! Left the Church Divinity School of the Pacific off your list of distinguished Episcopal seminaries (October issue, page 11).

Would that some of its graduates were able to "disappear themselves" so blithely at their will or leisure. But it seems that we *are* and our alma mater *is*, so please try to fit C.D.S.P. in next time. . . .

THE REV. J. CHRIS HINES
Tyler, Texas

PARISH CALLS

In the September issue you invited response to the article, "What To Do When Your Clergyman Calls," and asked whether the pastoral call is still viable.

. . . Certain kinds of pastoral calls are more important than ever in our impersonal age. In a mass culture like ours people can get lost and be left alone—especially the aged, sick, and forgotten. Even when their physical needs are well taken care of, they need to know that somebody cares enough to make the effort to come see them.

The value of a routine call which is sometimes little more than an aimless social visit may indeed be questioned. But the steady visits of the pastor . . . are more needed than ever in a time when we can easily become numbers instead of persons. Even doctors cannot call as they used to, and I hope the pas-

tor never stops, for he is sometimes the only one left who does.

THE REV. VICTOR S. ROSS, JR.
Middlebury, Conn.

. . . . The greatest benefit from parish calls is the knowledge that he *cares*. . . . We need to care about "sister parishes" in other parts of the world, to care about hunger, disease, and strife; but we also need to care for the man or woman down the street—the member of our own parish that we know so little about.

My present parish doesn't really fit into any of your three categories. . . . It consists of an Episcopal chaplain and about fifteen to twenty persons who attend Holy Communion each Sunday in a military chapel in Qui Nhon, South Vietnam.

CAPT. STUART A. MEAD
APO San Francisco

. . . . The last time [parish calling] was given a thorough discussion was in 1963 at a vestry conference. . . . Some conclusions were: (1) lay calling is not a substitute for clergy calls; (2) clergy calls are not a substitute for lay calling; (3) the clergyman's special training equips him to better handle some problem-centered issues; (4) lay calling can assist the clergy in bringing to his attention needs which can only be fulfilled by clergy counseling; (5) lay calling can increase our fellowship in a spirit-filled

Continued on page 43

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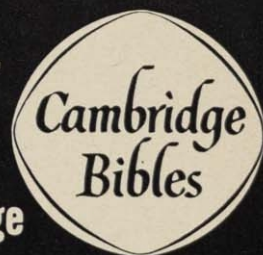
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The Church must arc her body over the seed corn of the world

Seed Corn Must Not Be Ground, Lithograph, 1942, by Kaethe Kollwitz. Courtesy: Galerie St. Etienne, New York.



SEED CORN MUST NOT BE GROUND

An old friend despairs of the Church

Rain.
Forty-eight hours at home.
Belly and sleep-clock still on Tokyo time,
But an old friend bids me come along
To dinner. I am not very sharp
As I enter; it is necessary
To pause in the darkened hall
(High ceiling, hip-high China vase—
Cranes upon a vitreous stream)
To fold my umbrella. There is a print
In the corner, but I cannot make it out.

We talk
Pleasantries;
We decorate
Five-year-old adventures
With imaginary dialogue;
It is a good night, a good dinner
Until coffee comes, and he
Begins to sip
Despair.

I hear—
Country rotten, politicians thieves,
people liars,
Schools corrupt, youth depraved,
parents lazy,
Products poor, police yellow,
blacks savage,
Taxes confiscatory.

(Have another piece of pie, Jim;
Tonight we forget about calories.)

I hear—
Pastors meddlers, Scriptures ignored,
members leaving,
Standards abused, giving down,
evangelism forgotten,
Church heretical, programs madness,
clerics socialist,
Leaders ecumanic.

(Some of our own got bit with the bug;
Young Terry McBride, working in Watts.)

I am tired;
Replies get tangled up
In anecdote, and anyway,
He is not listening; he is
Rehearsing the next exchange, and the next;
The answer he will give
If I say this, or that.

There is a burning;
Perhaps it was
The pie.

I can't get hold of the Church; I can't see where it wants to go or what it wants to be

Dark hall, the vase, umbrella;
"Good night, so good to talk again."
He opens the door ("Are you sure you must go?")
And flicks on the lamp. For a moment
Light flushes the corner;
I can see the print as clearly
As the artist hoped (which is not very clear:
One could not bear much clarity as mother
Arcs herself above three children, her back
Defiant below the dark.) A legend
Thrusts words between the obstinate lips—
"Seed corn must not be ground."
It is something to chew on, going home;
Something to remember in the rain. I yawn,
Mixing mental metaphors of sheep, shepherd, mother, arc,
Until wind, hypodermic, stabs up the valley. Then I awake
To my accountability; it is clear
That twice I came home for comfort,
Lingering after church to squeeze
"We love you" from "Hello"
And "You matter to us" from "What's new?"
Now, inescapably,
It is my turn;
My turn to comfort.

He framed an honest comment in cigar smoke
Just before the talk ran down. He said,
"I can't get hold of the Church;
I can't see where it wants to go
Or what it wants to be." Next morning,
After the rain, a proper answer
Came to mind: I should have
Pulled him by the arm up to that print
And made him look. But then,
Second thoughts come easy
When you climb a hill at sunrise,
Especially when a highway flows below. There are
A million highways (perhaps I should have said)
And every one is scuffed by Christian feet.



You going to bother praying for that killer, Reverend?

One young man I know (I never liked him),
A rugged little cockerel with a squared-off jaw,
Tangled with the deskman in North Side jail.
He demanded
To see the boy, and never mind indictments
For assault, attempted murder, or what-have-you.
The cop thought he could handle preachers
(He didn't know many),
And put him to the question:
"You going to bother praying
For that killer, Reverend?"
It seemed, for just a moment,
The little man would explode
Before managing an answer: "Billy and I
Have a prayer circle going;
Shall we add your name to our list?"
Nobody saw what happened
In that cell; nobody knows
Whether they prayed through a list or not. But when
The corridor door slammed, on his return,
There was a slump to his shoulders; you could see
He carried something. Also that arc, of course,
And darkness in the eyes
Of a meddling pastor.

Or that chaplain in the Luna (meddling too)
Sipping tea in Saigon at three o'clock a.m.
In a room full of B-girls and Kansas kids
Dressed up for love and war. He was
Off-duty, he would tell you,
And not accountable. But I kept count
Until daylight laced the night
A little lighter. They came
In regular procession to his table
To talk, and to cry (and drunken tears
Are real tears, on the day before a sweep).
My camera ran out of film before my mind
Stopped clicking. I saw him
Write a letter for a girl,
And bend forward to place a father's hand
On a boy's shoulder.



**Such a man
would have an eye,
the farmer's eye,
for small, new life**

The time is past in our land
When people joked about babies
Being born with fingers ready-curved
To fit the hasps of plows;
Nor do many crows remain
Out back, in oaks astride the creek,
To call a child awake to breathe
Morning air off a new-turned field.

Not here
Not many
Not in this land.

Yet, somewhere, if we searched a while,
We could find a gray old man to tell
How it was done: how fingers flicked fat kernels
From off the longest ears;
How corn was sifted through the hands,
And bagged, and laid aside
In metal bins, not dry, not damp,
To keep the rats away.
And if we pressed him, such a man
Might tell the rest of it:
How on a day the last icicle dropped
Down from the springhouse eaves,
They spread the corn on canvas
For a first caress of sun,
Making ready, two weeks later,
To lay it in the Earth.

Seed corn
Protected
For spring.

Such a man would have an eye,
The farmer's eye, for small, new life.
He'd say that seed corn, left in damp,
Sprouts too soon and dies

In the same harsh way that good seed stock
(Young stock, hardy stock, dropped in the drifts)
Survives a day unattended, or a week,

But seldom until spring.
He'd tell us
That good seed and good stock, properly tended,
Makes for a fat farm,
Warm in winter.

On Sunday, at the door,
I noticed that our minister
Has soft hands. I don't know why
His hands should have surprised me;
He doesn't work a farm
Or make anything to sell.



Yet, I see him going around
Our town, and I observe
He handles baptisms,
Weddings and funerals,
And has a lot to do with children.
I also take note
Parents call him in when sickness comes
Or other sorts of trouble,
And that old people make a point
Of getting reacquainted
When it gets late.

Somehow this reminds me
Of Ed Pfischburn and his field;
He puts in seed in May and June,
And tends it for a while;
Then the crop grows by itself
Until September.
It is strange
To think of myself as a plant in a field;
It is also strange to find
A soft-handed farmer.

An old propeller plane belly-full with mercy above a bloody coast

Death made her encampment
Yesterday, in a village
Of Biafra. It is
A quiet camp this morning;
No cocks and no dogs
(Eaten, every one)
Salute the savage sun.
And it will also be
A quiet camp this evening: no children
Squatting at the hearths to watch
Smoke curl, delicious,
Upward to the flue. Quiet it is
Where Death makes her encampment.

Where Death makes her encampment
Fires are superfluous. The Cold

Already owns the firesides, and the limbs
Of children. They lie
Like drugged dogs or poisoned sparrows
Beneath trees and in corners
Where at noon they crawled for shade.
But Death is gluttonous
In Biafra. She moves
Across the stream tonight,
Toward another town. When midnight
Hunkers down beneath the trees,
Hunger cries from infants
Set Death running
Merrily.

But not far. There comes,
Thank God, a shadow
Passing broad-winged
Across the moon. Low, low it sweeps,
An old propeller plane
Belly-full with mercy
Above a bloody coast.



The man at dinner also said a thing
 About my colleagues and the Lord,
 Tossing off (lightly, from the couch)
 A charge that "they don't act or talk
 Like Christians, and probably are not." I don't know how
 You measure a value like Faith; I don't like to think
 Somebody hides in a corner, counting
 The times my friends are on their knees,
 Or carries calipers to measure
 Micromillimeters of dust on a church-worker's Bible.
 There's no point gained here by obfuscation;
 Of course old Ananias lives—
 But I bear witness, solemn, true,
 That men and women carry light out from this church
 To the world.

In Hongkong lives a lady, one of our own,
 Named Doris. She is tall and slender,
 A person of dignity and composure.
 As she sits in her chair
 Her nails are immaculate,
 Her hair is freshly done,
 And her shoes are in the latest style.
 So is the spittoon
 Beside her desk.

Nothing is more in order
 In the office of a lady like Doris
 Than that spittoon. You can read
 A tale of love and work
 On its brass sides. Doris learned
 A long time ago, when Hongkong hillsides
 Newly sprouted refugee shacks and tents,
 That addicts, old farmers, fishermen's wives,
 And tuberculosis patients
 Have frequent need
 For her unpleasant jug.

Hongkong's sick and dispossessed
 Are comfortable
 Beside her desk.
 Observing she puts up with them,
 They accept her aberration,
 Which is Christian prayer.
 There is a daily procession
 To the caseworking office
 Of a tall and slender lady,
 A person of dignity and composure,
 Who can't overlook
 Evangelism
 Nor make it easy either.

Yet moments come when Presence meets Need



Once that night we got angry, a little
 Carried away. He said that Christians
 Don't care much anymore, and I shot back:
 "Turn over a rock anywhere in the world
 And you'll find a Christian underneath,
 Digging." It was not too successful
 As images go—the Darkness, the Dampness
 (And we do not crawl). But hundreds of us
 Work across the sea, and on this side
 Infantry divisions of pastors, plainspreachers,
 Coalpatch evangelists, Indian workers and laymen
 Draw strength for service from Christian money
 And Christian prayers.
 For most the tasks are workaday,
 At times a little boring. Yet moments come
 On lost streets and in lost neighborhoods
 (Which is to say, in every place),
 When Presence meets Need, Hunger,
 Opportunity, and Despair. I wish that my friend
 Had caught that; I wish that I
 Had made it plain.



The trouble was
 We did not turn the eye
 Of childhood in upon the Church; we did not
 Look upon Her in the way of Ujino,
 The shoemaker who prayed,
 "All I want
 Is a heart well-water clear
 With innocence." And innocence
 Is what it takes; there is no
 Common sense in a few millions
 Trying to win a world; there is no
 Reason to justify a hope that we
 Can purify the dank old stream of evil.
 But if we are children, or Christians
 (Which is to say, the same
 That Christ said, talking about
 Being born again, Being saved),
 We will believe in old words
 Like Sowing, Harvest, Husbandman
 And Seed. We will recall
 That miracles come inexorably
 When seed is put to earth
 In spring.

I comfort myself with that
 At evening, in autumn,
 On a hill near home. A light blinks on
 In the church across the way:
 Only the amber of the sheep is visible
 (Not the shepherd's blue; you must go close
 For that). I think that I will go
 Tonight to see the print again;
 I will tell my friend
 That I know where the Church wants to go
 That I know what She wants to do
 (Arc Her body over
 Seed corn of the world);
 And I know what She is:
 Faithful the Bride
 Lovely the Bride
 Valiant the Bride
 Of the Lord.



BISHOPS ARE PEOPLE, TOO



AUGUSTA, GEORGIA, home of the Masters' golf tournament, is a warm, charming city nestled in a bend of the Savannah River about mid point on the border shared by Georgia and South Carolina.

Almost equidistant from those three giants of the Southeast—Atlanta, Charleston, and Savannah—and radiating history from buildings, markers, and monuments, Augusta was perfect for a first in Anglicanism—combined meetings of the U.S. and Canadian Houses of Bishops.

Hosted by the Rt. Rev. Albert Rhett Stuart, Bishop of Georgia, and the seemingly tireless men and women of 238-year-old St. Paul's Parish, the some 170 North American prelates—many with their wives—moved into Augusta's Town House the week of October 20 for separate and joint sessions scheduled to include everything from world poverty and Christian renewal to strategic planning and clergy placement.

The 27 members present of the Canadian House met in closed session when they were by themselves. Their U.S. colleagues met in public session most of the time—until the dramatic last day.

Together the two Houses met for worship daily in St. Paul's, renewed friendships formed earlier in the year during the Lambeth Conference, visited a slum self-improvement project (*see next issue*), and heard afresh about the problems of the world and the Church.

Lady Barbara Ward Jackson, the cogent English economist and author, led the array of speakers with an eloquent appeal to the bishops to help the Western nations realize their responsibilities toward the poor and hungry. D. Bruce Merrifield, a St. Louis research director and Episcopal layman, warned about the dangers of the population explosion and growing world hunger in the midst of a raging revolution in technology. He urged the bishops to see that the Church "identify, support, and celebrate" constructive forces of renewal.

Another Episcopal layman, William Booth, New York City Commissioner of Human Rights, urged church people to "use all their resources" in combating racism and urban decay. He noted the fact that some of the economic gaps between whites and blacks would take decades to close at present rates of progress.

The Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem, making his first report as chairman of the U.S. Church's new Board for Theological Education, said, "Our times call for a radical reconsideration of the ministry. . . . We must be open, experimental, and revolution-

ary in this reconsideration." The Pennsylvania bishop, on a six-month leave of absence from his diocese, indicated three major tasks for the Board: 1) to provide bishops with resources to improve recruitment for the ministry; 2) to suggest ways to reshape seminary education and make it more flexible; and 3) to explore possibilities for continuing education of clergymen.

In the midst of these expressions and several others, the bishops had plenty to ponder and plenty of work to do jointly and separately.

Their chief joint action was to push ahead with plans for an Anglican Council of North America. The North American Council, already approved by Canadian and U.S. Churches in 1967, would include the 350,000-member Anglican Church of the Province of the West Indies which covers most of the formerly British territories in the Caribbean. The West Indies Church will vote formally on the proposal next year.

The Council, like similar groups already working in South East Asia and the South Pacific, will serve basically as a planning and strategy body. The three Churches will each have seven members—clerical and lay—on the Council plus two representatives appointed by the Archbishop of Canterbury and three from the Conference of Anglican Bishops in South America. As they discussed the organization and functioning of the Council, the bishops at Augusta expressed their hopes that the new group would be flexible, democratic, planning-oriented, and ecumenically minded. In addition, both Houses agreed to meet jointly again in October, 1971—this time in Canada.

In the most important announced action of Canada's bishops, the Canadians agreed to permit lay persons—both men and women—to help administer either bread or wine at the Holy Communion. They also agreed to allow deacons to administer both elements instead of just

ABOVE: Lady Jackson (Barbara Ward), a Roman Catholic economist, and William Booth, Episcopal layman and Commissioner of Human Rights in New York City, are speakers at the first joint session of the Canadian and American Houses of Bishops in Augusta, Georgia. The speakers are flanked by the Rt. Rev. E. S. Reed, Bishop of Ottawa (at left), and the Rt. Rev. J. Brooke Mosley, Executive Council Deputy for Overseas Relations. The remaining bishops are the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church; the Most Rev. Howard H. Clark, Archbishop of Rupert's Land and Primate of All Canada; and the Rt. Rev. H. F. G. Appleyard, secretary to the Canadian House of Bishops.

Bishops Are People, Too

the cup. Lay persons so authorized must be communicants in good standing and acceptable to rector and parish, with their permission limited to specified services or a specific period of time. The Episcopal Church in the U.S.A. now allows "especially licensed" lay readers to deliver the cup at the Holy Communion.

While the Canadian House dealt with its own business quietly behind closed doors, the 143 U.S. bishops present considered a fairly heavy agenda in both open and executive sessions. The U.S. episcopate:

► Elected new missionary bishops for Costa Rica, Eastern Oregon, and Nicaragua; elected a second suffragan for the Philippines. The bishops-elect include:

- The Very Rev. José Antonio Ramos, 31, Dean of St. John's Cathedral, San Juan, Puerto Rico, to be Bishop of Costa Rica;

- The Very Rev. William B. Spofford, Jr., 47, Dean of St. Michael's Cathedral, Boise, Idaho, to be Bishop of Eastern Oregon;

- The Ven. G. Edward Haynsworth, 45, Archdeacon of El Salvador, to be Bishop of Nicaragua;

- The Rev. Constancio B. Mañuramas, 34, rector of the Church of the Holy Trinity, Zamboanga City, Mindanao, to be a Suffragan Bishop of the Philippines.

► Referred to General Convention's Joint Committee on Structure a proposal that all missionary districts in the future be allowed to elect their own bishops.

► Elected Bishop Warnecke of Bethlehem vice-chairman of the House to succeed retired Bishop Nelson M. Burroughs of Ohio.

► Issued a position paper on Law and Order, calling attention to the controversy over this phrase and reminding Christians that justice and impartiality are equally important concepts (see full text, page 16).

► Heard national Episcopal student leader John Dillon ask them for more help for young people and for swifter renewal of the institutional Church.

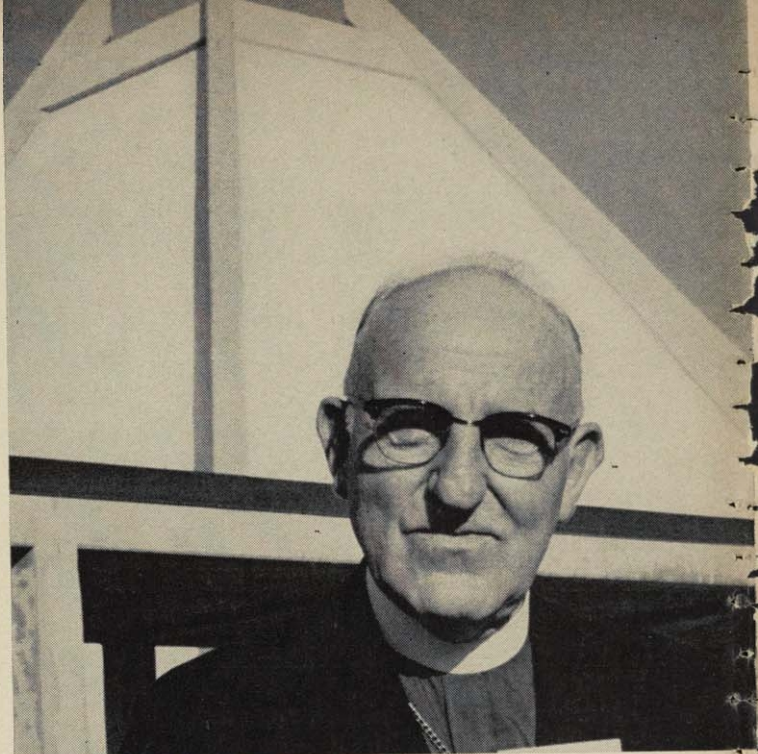
► Listened to the Rt. Rev. Anson Phelps Stokes, Bishop of Massachusetts, and the Rt. Rev. Paul Moore, Jr., Suffragan Bishop of Washington, give a progress report on the Church's Joint Commission on Renewal, of which they are co-chairmen.

► Passed a resolution, with some opposition, reaffirming their 1967 support of conscientious objection "to participation in a particular war" and requesting that this right of selective objection be written into Selective Service laws.

After the debate on selective objection, the U.S. bishops were scheduled to spend time hearing a presentation from the Church's Executive Council and break into smaller groups for discussions on planning procedures. The Rt. Rev. Stephen F. Bayne, Jr., Deputy to the Presiding Bishop for Program, had begun this part of the agenda when a bishop stood up near the rear of the meeting room and moved to a microphone.

"We're supposed to be leaders of the Church—shepherds, pastors, prophets . . .," the Rt. Rev. John Allin, Bishop of Mississippi, said, "but here we've been continually talked to. . . . We don't have enough time to talk. . . . We don't have the opportunity to react—to be bishops. . . ."

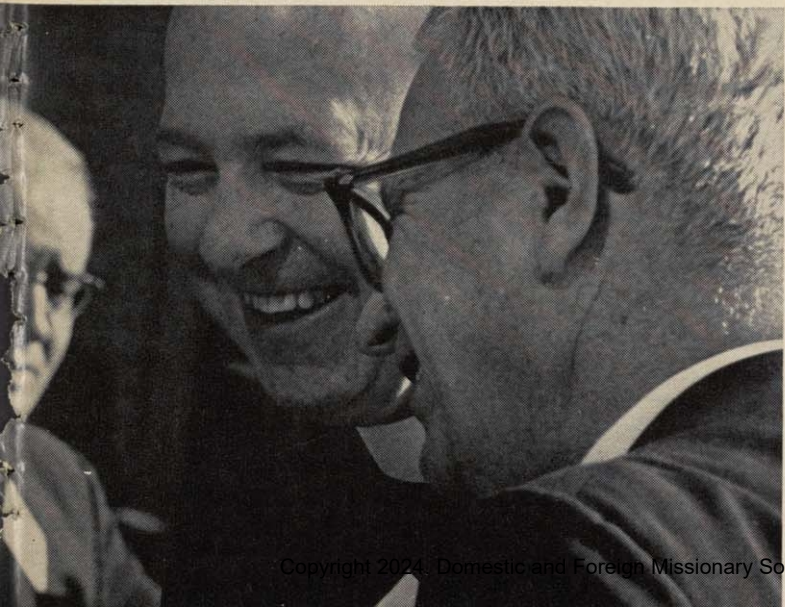
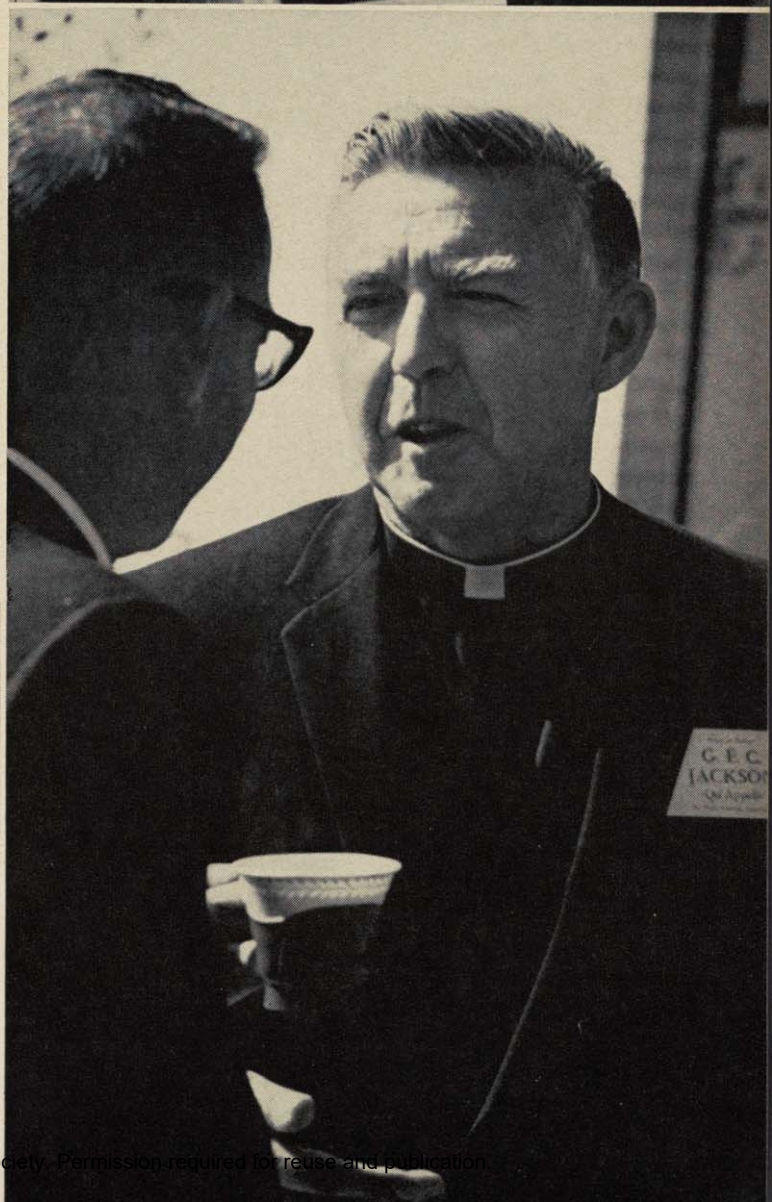
Text continued on page 16





AMONG THOSE PRESENT

The Rt. Rev. Albert Rhett Stuart (*upper left*), Georgia diocesan and host bishop, stands in front of newly completed St. Helena's Convent in the hills south of Augusta. (*Moving clockwise around the page*) The Bishops of Upper South Carolina, Mississippi, and South Carolina—Bishops J. A. Pinckney, John M. Allin, and Gray Temple—talk things over at a coffee break. The resigned Bishop of California, the Rt. Rev. James A. Pike, who, with several other resigned bishops, was given a seat and a voice in this session of the House, talks with his successor, the Rt. Rev. C. Kilmer Myers. Bishop G. F. C. Jackson of the Diocese of Qu'Appelle in Canada talks with a newly elected near-neighbor, Bishop Jackson E. Gilliam of Montana. Their dioceses share a common boundary between Saskatchewan and Montana. (*Below*) Bishop Charles F. Hall of New Hampshire, with Bishop R. Heber Gooden of the Canal Zone looking on, talks with Bishop John H. Burt of Ohio and Bishop Frederick J. Warnecke of Bethlehem (Pa.). Two bishops named Appleyard: The Rt. Rev. Robert B., new diocesan of Pittsburgh, listens to the Rt. Rev. H. F. G., Bishop of Georgian Bay in the Province of Ontario, Canada.



Bishops Are People, Too

Bishop Allin suggested that the U.S. House needed at least a full day for group discussion. "We don't examine all possible methods of doing things," he continued. "We don't know where we really are and why. . . . Why can't we be ourselves—close the door—take our coats off and talk? . . . I do not have the opportunity to talk face to face with people with whom I may disagree. . . ." His impromptu speech drew heavy applause and a few cheers. The Rt. Rev. John Pinckney, Bishop of Upper South Carolina, then offered a resolution that the House request Presiding Bishop John E. Hines in the future to make adequate time for executive sessions of the House "for the needs of one another." The resolution passed unanimously.

What to do? Proceed with agenda or change it? The Rt. Rev. William Crittenden of Erie commented, "I think we've got to get down to the root of this matter. . . . I don't really think we ought to drop this right now. . . ."

His brothers agreed. They decided to scrap the planned agenda, and meet in closed session for the whole of the last afternoon, saving time for a final joint session with the Canadian bishops in the evening.

What happened in the House of Bishops' Augusta meeting between 2:30 and 7 P.M. on Thursday, October 24? Only the bishops present know all the facts. Some of the comments following the special closed session included "healthy," "painful," "constructive," "it helped clear the

air," and "we've been letting our hair down." But this much was certain. The U.S. bishops hadn't really had the chance to talk together since their 1963 meeting in Little Rock.

In 1964 they were busy with the election of a new Presiding Bishop and the St. Louis Convention. In 1965 and 1966 they spent a great deal of time on the status of deaconesses, Bishop James A. Pike, and the Vietnam War. In fact, they had to cancel a strategy and planning session at their 1966 meeting in Wheeling, West Virginia. Then came 1967 and the Seattle Convention, with its emphasis on the nation's urban crisis. A lot had happened in five years.

With the surprise closed session under their belts, the U.S. bishops met separately for the last time in Augusta that night. They considered, debated, and turned down a proposal that all seminarians eligible be asked to serve two years in military or alternate service.

Then with their Canadian brothers, they moved to consider a joint position paper on "The World Crisis in Hunger and Unbridled Technology and the Church's Servant Role in Relation to It." One bishop commented that the paper seemed "platitudinous, preachy, and pompous." Without much ado, the pronouncement was tabled with the knowledge that Archbishop Clark of Canada and Presiding Bishop Hines would later issue a joint statement. The Anglican bishops of Canada and the United States had closed the first chapter of an historic encounter which showed considerable promise for the years ahead.

—HENRY L. McCORKLE

Because of a worldwide surge of student disturbances, civic disorders, and the increase of crime, both organized and individual, "law and order" has become a political slogan, revealing the deep concern of the public and at the same time awakening suspicions and divisions. Though it is, on the face of it, a matter which should command complete agreement, the phrase itself has divided our people.

The reason seems clear. On the one hand, "law and order" are a necessity without which no nation can survive; and, on the other, repressive forces, desiring to see no change in the nation's life, have managed to hide their interests and aims behind the moral front of good words.

For the sake of the unity of our people, we would like, therefore, to make the following observations:

1. There can be no stable order without justice, and no justice without order. Order is based upon the inner consent of the governed as well as the outer enforcement of the law. Indeed, without the former, the latter is an im-

On Law and Order

possibility. Every citizen who loves the ordered life of his nation should, therefore, respect both the grandeur of the law and the necessity for social reform.

2. Our division, with its polarization, occurs because, in a complex situation, people separate truths which should always be kept together. So some call simply for "law and order," neglecting the deep social causes that lead to discontent and giving the impression that "law and order" mean sheer repression; while others, desiring social change, and neglecting the necessity for public order and discipline, give the impression of anarchy. These two positions, representing the extremes of the political spectrum, feed on each other and polarize the nation.

If the full truth, the uniting truth, were expressed, we would never separate these two truths—"law and or-

der" and justice; "law and order" and the necessity for a more just society. Those who plead for the one should plead for the other in the next breath.

A just order in human society is not merely an ideal, it is a necessity if truly human society is to be possible. The object of all law is justice; the object of order is freedom.

3. And with a profound respect for the law and its official representatives, who are regularly remembered in the prayers of the Church, we would remind everyone that just as a corrupt clergyman is the worst enemy of religion, so an unjust law-enforcement official is the worst enemy of "law and order."

4. Justice contains within itself always, and forever, the conception of equality before the law. The principle is sacred that the laws of the land be written and enforced impartially and without respect of persons. If this is not the case, the law and its officials must be rebuked and corrected before a higher law.

"Recently, I have come to feel that the conditions of our cities have made all people second-class citizens, in some respects."

Mrs. Mary Pegram

(Note: Mrs. Mary Pegram is a social worker in a large metropolitan area, with an intimate knowledge of the problems of the central city. Her views concerning the ways in which urban decay affects all of us follow:)

"As a social worker, and a black woman, I feel the agonies of second-class citizenship very deeply. Recently, I have come to feel that the conditions of our cities have made all people second-class citizens, in some respects.

"I visit cities and walk through their streets, breathing air that's not fit for anyone to breathe; I hear the constant rumble of traffic and feel its vibrations in the soles of my feet; I see the grime caked on windows, walls, sidewalks, and parked cars and shudder as I realize that this dirt is going into our lungs; then I think that life in today's cities is no picnic . . . for anyone . . . black or white. You're a second-class citizen when you live like this.

"Passing any corner where people wait for public transportation, you can see crowds. And they're not all black.

"And I know that everybody is afraid to walk the streets after dark.

"I drive along the roads near rivers and see all the stuff that floats on the water and smell the sickening odor.

It's everybody's river and it flows by luxury apartment buildings as well as slum dwellings.

"There's nothing first class about any of it, for any of us.

"If we can make our cities free of filth, free of the overwhelming problems that affect everyone, I believe we'd find a new spirit of pride and optimism in this country. And with that spirit, we'll all become first-class citizens, in every respect."

The future of our cities depends on what we do now. Today.

It's a job that must rest primarily with government. But it's a job that also needs the help of business and labor and private citizens . . . white and non-white alike.

As businessmen, we are dismayed at the economic consequences should we fail to heed this call to action. As men, we are appalled at the prospect of greater personal tragedy.

What about you? Whoever you are, whatever you do, you, in your own way, can help.

For suggestions about kinds of constructive action you can take, send for the free booklet, "Whose Crisis? . . . Yours."

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WHAT ARE YOU DOING ABOUT CONSERVATION?

For years Christians have called for ethical dealings among people. A naturalist who is also a bishop questions the ethics of our dealings with the earth God gave us.

As an outdoorsman who is also a clergyman, I have often been asked about the attitude of the Church towards conservation. I have had to reply, "As far as I can make out, there is no attitude at all." In recent years segments of the Church have responded to the racial crisis and other pressing social issues. But I know of no communion that has taken an informed and consistent stand on the conservation of our natural resources or the protection of our land from further destructive exploitation. Only individual members, most of them lay people acting as private citizens and not as representatives of an organized church, have shown serious concern.

As I attend services at Thanksgiving every fall or on Rogation Sunday in the spring, I keep hoping to hear a message on the need for conservation, or perhaps a prayer or hymn containing at least a suggestion that what is left of the earth's bounty cannot survive unless it is conserved. I am usually disappointed.

Altars brim with fruit and vegetables; shafts of wheat bedeck pulpits; pumpkins lend a cheery note to naves and chancels. Little in the service, however, calls attention to the fact

that much of the beauty of our land is being bulldozed into ugliness, that streams and rivers are being turned to sewers, and the air over our cities made unsafe to breathe.

Seldom does one hear a warning in the forthright style of the Hebrew prophets against the assaults made on our remnants of wilderness and unspoiled places whenever a dollar can be gained, or against the superhighways that are being gouged out of our land with scant regard for wild or beautiful country that might well be bypassed and saved.

Occasionally one hears, when the Bible is read in church, the lesson which speaks of the false gods of the ancient Hebrews. One wishes that a comparison might be made between those deities and our twentieth-century false god, the dollar sign, which outranks all other factors in most of the decisions that shape the use of our land. So far as conservation is concerned, the organized Church is so self-enclosed that it cannot see what is happening outside its stained glass windows.

Such indifference to conservation is by no means confined to the churches. It is reflected throughout our society,

which has sought to subdue and exploit nature from the time the first white men set foot on Plymouth Rock. It can be traced to the Judeo-Christian teachings that have shaped our culture.

Whereas earlier and more primitive religions had attributed supernatural powers to nature, Israel de-mythologized the natural world and taught that there is a single God who made all creation and who placed man in the privileged position of ruling over it and using it for his own ends. "Be fruitful, and multiply," says the Scripture, "and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

In contrast to certain Asian religions, which regard man simply as a part of nature, the Judeo-Christian tradition has taught a dualism between man and nature in which man is not only unique among the earth's creatures but is also lord over all, free to use the natural world for his own ends. This tradition has led to the belief that nature exists solely to serve man and that he may subjugate it at will.

Those who settled our country believed this implicitly. The American pioneer had such virtues as self-reliance and independence of spirit, but he also had an attitude toward nature for which we are paying a stiff penalty today. All too often he was a plunderer of the earth, taking everything out and putting nothing back. He left behind him a tradition of wastefulness and exploitation that still casts its shadow over our land in the form of air and water pollution; dust bowls; vanishing species of wildlife; drained wetlands; and, more recently, urban rot and suburban sprawl.

Since our culture has not regarded nature as in any way sacred or as having an intrinsic value of its own, it is not surprising that modern man has become alienated from the world and has forgotten how dependent on it he really is.

We are now being warned that unless a new approach is taken we shall consume not only our natural environment but ourselves to boot. Indeed, today's crisis in conservation calls for a radical revision of our understanding of man's relation to his environment.

The Bible clearly implies that al-



What Are You Doing About Conservation?

though man is supreme on this planet, that fact in itself involves great responsibility on his part and demands an awareness of stewardship of which no other creature is capable. We are told that "the earth is the Lord's and all that therein is"—ultimately not man's but the Lord's. Man is a transient steward whose days are "as grass" and who owns nothing, when all is said and done.

In addition to being a good steward, man is urged by Scripture to appreciate the earth. We read in the Psalms: "For thou, Lord, hast made me glad through thy works, and I will rejoice in giving praise for the operations of thy hands." A right use of the earth and an appreciation of its bounty should be part of man's response to his Creator's largess.

There is nothing in the Bible to justify an arrogant exploitation of the earth or a callous indifference to what

is left for future generations. On the contrary, gratitude, humility, and wise stewardship are in order.

It was St. Francis of Assisi who introduced into Christian thought an infinite reverence for the earth and its creatures. For him all life had significance, not merely man's life, and all nature had intrinsic value, quite apart from man. He treated nature as a friend deserving man's love, not as an enemy to be subdued or as a slave to be exploited.

Unfortunately Francis's appeal fell on deaf ears. Since his time there have been isolated spirits, like Albert Schweitzer, who have shared his reverence for creation; but they have been few.

For centuries man has been busy subduing the world around him. Through technological discoveries, he has now beaten nature under his feet. There is no battle he cannot win, be it moving mountains, eradicating wetlands, covering the landscape with ribbons of concrete, or exterminating any form of wildlife that gets in his way. But it has been a Pyrrhic victory.

Of late man has begun to learn that he does not really stand alone but is part of an intricate web of life in which all parts are related. The well-being of one part depends on the well-being of all. Air pollution can kill, pesticides can spread their deadly poison. Concrete can wipe out the beauty that feeds man's soul.

He must learn to accommodate himself to nature and view it appreciatively. To do this he must change his interpretation of his own role, acknowledging that nature does not exist solely to serve him. In place of arrogance he must learn humility and in place of greed, gratitude.

For centuries the churches have stressed the ethics that should govern relationships among people. Now they should explore a further dimension and show that ethical considerations must also shape man's dealings with the land. They should teach the necessity of stewardship in the use of our

natural resources. Greed, waste, exploitation, and disregard for others are all condemned, directly or by implication, in the Bible.

The churches should challenge us to re-examine our scale of values. In the past we have appraised our land chiefly in terms of dollars. Seldom have aesthetic considerations been allowed to stand in the way of profits. Today, with so much of our land already blighted by commercialism, we should ask ourselves whether places of natural beauty, sealed off and protected from further exploitation, are not a more valuable national asset than all the dollars that might be made through the destruction of these.

The churches might well consider giving both moral and financial support to conservation organizations. In deciding which type of appeal to support, a church would indeed have a wide range of choices and might in the process expand its whole conception of mission.

In the past most churches have spent a large proportion of their funds on their own buildings and programs. To give to vital causes outside the ecclesiastical structure would be to show a concern for all our citizens and would be in keeping with the admonition that those who die to themselves and live for needs beyond their own, shall truly live.

Finally, the churches should help us to recapture some of the reverence of St. Francis. If only modern man could permit himself the sense of reverence! This entails an appreciation of every gift, even the least, that the good earth spreads before us. It includes the warbler in the hemlock, the dragonfly on the canoe paddle, the arbutus beside the trail, as well as the seas, mountains, and stars.

If the churches can instill something of this in our lives, they will have served us well. They will also have helped to conserve the beauty and bounty of our land, because the earth is in safe-keeping when man's heart is quickened by reverence. ◀



The Rt. Rev. Robert McConnell Hatch, an ardent amateur naturalist, has written extensively on conservation as well as articles and pamphlets on the Church.

He is a graduate of Harvard University and Episcopal Theological School and holds a Master of Arts degree from Columbia University.

He served churches in Boston and Arlington, Massachusetts; Wilmington, Delaware; and Waterbury, Connecticut, before becoming Suffragan Bishop of Connecticut in 1951. In 1957 he was elected to become Bishop of Western Massachusetts.

Bishop Hatch is married to the former Helen Crocker Addison; they have two daughters. His article is adapted from the June 15 issue of Appalachia magazine and is used with permission.

TASTE OR JUDGMENT

A churchman with more than fifty years of service calls for some hard, clear thinking on Church life and change.

FROM WHAT I have read, it is plain that the real issue in our Church is whether the emphasis is going to be on the religion of the individual, the redemption and salvation of the individual sinner, or on the thrust and influence of the Church in the social problems of our time.

Are we trying to save individual souls, or are we trying to march legions into heaven?

We are apt to view the problem in extremes. We call the individual emphasis "sterile sacramentalism" and view involvement in social and political issues as "tilting at windmills."

The older people tend to be conservative. They want the Church to stand by its traditional theology and morality, as a lighthouse in a stormy sea. The younger people tend to be liberal, to become involved in social issues, and to lean toward a new morality and situation ethics.

One side doesn't feel that Christ tried to affect the social and political questions of his day, racial and poverty situations; whereas, the other side says he was crucified for upsetting the social order of the Pharisees.

There is a real question whether all the social and political problems are Christian problems, such as those of race, drugs, poverty, sex relations, the new morality, and the war in Vietnam.

My Concern

All of this has disturbed me greatly. As an older person, I'm naturally against change in theology, in the forms of worship, and against involvement in social issues. I prefer traditional standards of morality and traditional church services. I began to wonder whether the Church leaders were any longer interested in the old pillars of the Church, which today's younger people call pew warmers.

I was so concerned that I wrote a letter to my rector. He replied by coming to see me. We had a fine discussion. He didn't agree with all my viewpoints, and I didn't agree with all of his, but we preserved a cordial and friendly relationship. He then set forth his views

in a Christmas letter to the congregation.

This interchange of ideas with my rector brought on some hard thinking and self-criticism on my part, and I think I've had a revelation; it's about this new light that I want to speak particularly. My "revelation" has to do with the distinction between taste and judgment.

Taste and Judgment

Taste is an emotional reaction to one's environment, conditioned by one's experience and culture. Taste leads into preference and preference leads into prejudice.

Through taste, I have a prejudice for the King James Version of the Bible—its magnificent cadences, its reverence, its meaningful symbolism—and for the tried and traditional forms of worship and liturgy: for the familiar hymns; for the early Communion service without a sermon; for the use of the Ten Commandments in the services; for sermons on the salvation of the individual, and against involvement in social and political issues. I have claimed that advocacy of the so-called new morality is pandering to lower tastes than most of us have ever known.

Judgment, on the other hand, is based on analysis, an exercise of the mind, that weighs points in favor against points in opposition. Analysis must take into account changed conditions; that is, contemporary culture as well as past culture. Judgment leads to enlightenment and enlightenment leads to tolerance.

For example, I find that the King James text of Psalm 23, which I prefer, is an innovation on the older psalter in the Book of Common Prayer. Some of the Trial Liturgy we are using, with questionable results, antedates the eucharistic service with which we are so familiar. Even so, I think I will always rather be "beside the still waters" than beside the "waters of comfort."

How Does All This Affect Us?

The national Church, the dioceses, and the bishops are openly in favor of involvement in contemporary and socio-political problems. They and our clergy sincerely believe there is scriptural sanction and scriptural com-

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Taste or Judgment

mand for following Christ into the marketplace as well as into the upper room. They feel they would be ineffective in their mission if they did not update the Church to react to modern times in modern terms.

All this is against my taste; but analysis, judgment, enlightenment, and tolerance lead me into following in general the leadership of my Church.

It is my feeling that all of us—the few old-timers and the many young-timers—should unite in the faith for one common aim. That aim is to seek to learn God's will in all aspects of our lives, as made known to us through the life of Jesus Christ, and with his help to make our actions, our individual actions and our corporate actions, responsive to it.

We in our local church are a congregation, as distinguished from an aggregation or a segregation. We are sheep of the Great Shepherd, but this doesn't mean that we must all behave as identical sheep and take all challenges lying down. We are still individual human beings of free will and free judgment. We are still free to follow taste or judgment, and even to question someone else's judgment, with such consequences to us as God may decree.

We would always like to have our leaders discuss freely with us important action decisions, for if we can understand the revelations that motivate them, we can the more freely follow their leadership in its major aspects and achieve that unity in faith which our leaders envision for our Church.

Therefore I offer a call to sublimate our individual tastes to a higher call for judgment and understanding, to work more closely with the constituted leaders, and to ask them to work more closely with us. To that end perhaps in some of the niceties of life our tastes may be indulged; but in the great call for Christian witness in the important issues of our day, we can stand united, clergy and laity, seeking in all sincerity and earnestness what God would have us do. ◀

The author is a communicant at St. Paul's Church, Charlottesville, Virginia. Confirmed in the parish in its early days, Mr. Chamberlain has served on its vestry as register and as junior and senior warden; he has represented the parish as delegate to diocesan council many times. He has been a member of the Diocese of Virginia's Executive Committee; the boards of the Department of Missions and the Department of Stewardship; the Program and Budget Committee; as well as special committees. He has also been president of the diocesan laymen's organization, the Virginia Churchmen. His article has been adapted from the May issue of The Virginia Churchman.

The Christian's Year

THE CHRISTIAN'S CALENDAR grew slowly, from the center outward. Its core is Jewish, which ought not to surprise anyone, since the early Christians were all Jewish until the Church began to spread among the Gentiles. The Holy Days of Christians were those of the Jews—only “fulfilled” by Jesus.

The Jewish “Easter” is Passover, a feast celebrating Israel's deliverance from Egyptian bondage. This was translated by the Christians into the universal deliverance of all men from bondage to sin by the death and Resurrection of Jesus. Further, just as the Jews celebrate Passover and fifty days later (seven weeks of seven days plus one) the harvestlike Feast of Weeks, so Christians celebrate **Pentecost**, or the coming of the Holy Spirit whose teaching brings men to a knowledge of Christ.

Hence the Christian's calendar, before the year 200, was the size of the middle segment on the following two pages. After that, Christmas began to expand the calendar in both directions and ornamented it with the “birthdays in eternity,” or death days, of the great heroes of the Church.

In the late 200's, Christians added the Egyptian feast of **Epiphany**, which then commemorated Jesus' baptism as God's way of disclosing to the whole world the true identity of Jesus.

Early in the 300's, during the reign of the Emperor Constantine, the Church in Rome added **Christmas** to the calendar. Constantine's pagan subjects made a highly popular festival out of the Birthday of the Unconquered Sun following the winter sol-

stice, when daylight begins to lengthen again. The Christian leaders felt that it would be more appropriate to celebrate the birthday of Christ, “our new Sun,” as Saint Ambrose called Him. With December 25 designated as Jesus' natal day, both pagan and Christian had something to celebrate in the dark days of winter.

Before long, Christians attached **Advent** as a solemn preparation for **Christmas**. **Lent** began with a practical purpose, as the final days of fasting and prayer by candidates about to be baptized and confirmed early on Easter morning.

By the end of the fifth century, the Christian's calendar was little more than the first two segments, celebrating, in the main, the great events in the life of Jesus from **Advent** to **Pentecost**.

In time the Church numbered the Sundays following **Pentecost** and assigned prayers and lessons to each.

Trinity Sunday, celebrated with importance by Lutherans and Anglicans, is an incongruous addition to the annual sequence of Christians. It was probably instituted by Bishop Stephen of Liège (Belgium) about 910. Despite its popularity in Germany, the Low Countries, and England, Rome opposed it on the ground that it celebrated a doctrine rather than an event. By 1334 even the Romans added it to their calendar, though as a day of lesser importance.

The scheme of the Christian Year, then, should be clear. It begins with the commemoration of the time before Jesus and moves through His life to culminate in His Resurrection and Ascension and the coming of the Holy Spirit at **Pentecost**. The **Feast of Trinity** has been added to celebrate the eternal threefold nature of the Godhead. The second half of the year balances the first; for, having concentrated from December to June on Jesus' mighty acts, we concentrate from June through November, during the weeks after **Pentecost** and **Trinity**, on what He said. In this, we are taught by the Holy Spirit.

The Christian's calendar does much more than tell us what day today is, however. In its peculiar way it binds all of God's time into an annual cycle—both past and future. The Christian already lives beyond the boundaries of days, weeks, and years in celebration of a span which looks behind history and beyond it.

We Christians begin each year in expectation. Our hope looks, as it has for centuries, toward the rising of a new Son—both man and God. The penitence, honest self-examination, and expectation which combine to make **Advent** a season of preparation for the coming again of the Prince of Peace are especially welcome as 1968 ends and 1969 begins.

The God Christians expect, adore, and follow is the Lord of all time, and of timelessness. In the midst of weariness and discouragement in these days of war, unrest, and uncertainty, the calendar reminds us of Him who comes as Emmanuel, God with us. ◀

1968-'69

APR	20 2d SUNDAY AFTER EASTER	21	22	23	24	25 ST. MARK	26
	27 3d SUNDAY AFTER EASTER	28	29	30	1 ST. PHILIP and ST. JAMES	2	3
MAY	4 4th SUNDAY AFTER EASTER	5	6	7	8	9	10

18 SUNDAY AFTER ASCENSION	19	20	21	22	23	24	MAY
WHITSUNTIDE							
25 PENTECOST	26 WHIT MONDAY	27 WHIT TUESDAY	28 EMBER DAY	29	30 EMBER DAY	31 EMBER DAY	

TRINITYTIDE							
JUNE	1 TRINITY SUNDAY	2	3	4	5	6	7
	8 1st SUNDAY AFTER TRINITY	9	10	11 ST. BARNABAS	12	13	14
	15 2d SUNDAY AFTER TRINITY	16	17	18	19	20	21
	22 3d SUNDAY AFTER TRINITY	23	24 ST. JOHN BAPTIST	25	26	27	28
JULY	29 ST. PETER	30	1	2	3	4 INDEPENDENCE DAY	5
	6 5th SUNDAY AFTER TRINITY	7	8	9	10	11	12
	13 6th SUNDAY AFTER TRINITY	14	15	16	17	18	19
	20 7th SUNDAY AFTER TRINITY	21	22	23	24	25 ST. JAMES	26
AUGUST	27 8th SUNDAY AFTER TRINITY	28	29	30	31	1	2
	3 9th SUNDAY AFTER TRINITY	4	5	6 TRANSFIGURATION	7	8	9
	10 10th SUNDAY AFTER TRINITY	11	12	13	14	15	16
	17 11th SUNDAY AFTER TRINITY	18	19	20	21	22	23
	24 SAINT BARTHOLOMEW	25	26	27	28	29	30

31 13th SUNDAY AFTER TRINITY	1	2	3	4	5	6	SEPTEMBER
7 14th SUNDAY AFTER TRINITY	8	9	10	11	12	13	
14 15th SUNDAY AFTER TRINITY	15	16	17 EMBER DAY	18	19 EMBER DAY	20 EMBER DAY	
21 ST. MATTHEW	22	23	24	25	26	27	
28 17th SUNDAY AFTER TRINITY	29 ST. MICHAEL and ALL ANGELS	30	1	2	3	4	OCTOBER
5 18th SUNDAY AFTER TRINITY	6	7	8	9	10	11	
12 19th SUNDAY AFTER TRINITY	13	14	15	16	17	18 ST. LUKE	
19 20th SUNDAY AFTER TRINITY	20	21	22	23	24	25	
26 21st SUNDAY AFTER TRINITY	27	28 ST. SIMON and ST. JUDE	29	30	31	1 ALL SAINTS	NOVEMBER
2 22d SUNDAY AFTER TRINITY	3	4	5	6	7	8	
9 23d SUNDAY AFTER TRINITY	10	11	12	13	14	15	
16 24th SUNDAY AFTER TRINITY	17	18	19	20	21	22	
23 SUNDAY NEXT BEFORE ADVENT	24	25	26	27 THANKSGIVING DAY	28	29	

THE CHRISTIAN YEAR CALENDAR 1968-69

SUN MON TUE WED THU FRI SAT SUN MON TUE WED THU FRI SAT

ADVENT

DECEMBER

1 1st SUNDAY IN ADVENT	2	3	4	5	6	7
8 2d SUNDAY IN ADVENT	9	10	11	12	13	14
15 3d SUNDAY IN ADVENT	16	17	18 EMBER DAY	19	20 EMBER DAY	21 ST. THOMAS
22 4th SUNDAY IN ADVENT	23	24				

PRE-LENT

2 SEPTUAGESIMA	3 PURIFICATION	4	5	6	7	8
9 SEXAGESIMA	10	11	12	13	14	15
16 QUINQUAGESIMA	17	18				

FEBRUARY

LENT

			19 ASH WEDNESDAY	20	21	22
23 1st SUNDAY IN LENT	24 ST. MATTHIAS	25	26 EMBER DAY	27	28 EMBER DAY	1 EMBER DAY
2 2d SUNDAY IN LENT	3	4	5	6	7	8
9 3d SUNDAY IN LENT	10	11	12	13	14	15
16 4th SUNDAY IN LENT	17	18	19	20	21	22

MARCH

CHRISTMASTIDE

1969 1968

JANUARY

			25 CHRISTMAS	26 ST. STEPHEN	27 ST. JOHN EVANGELIST	28 HOLY INNOCENTS
29 1st SUNDAY AFTER CHRISTMAS	30	31	1 CIRCUMCISION	2	3	4

EPIPHANYTIDE

5 2d SUNDAY AFTER CHRISTMAS	6 EPIPHANY	7	8	9	10	11
12 1st SUNDAY AFTER EPIPHANY	13	14	15	16	17	18
19 2d SUNDAY AFTER EPIPHANY	20	21	22	23	24	25 CONVERSION OF ST. PAUL
26 3d SUNDAY AFTER EPIPHANY	27	28	29	30	31	1

PASSIONTIDE

23 PASSION SUNDAY	24	25 ANNUNCIATION	26	27	28	29
30 PALM SUNDAY	31 MONDAY- BEFORE EASTER	1 TUESDAY BEFORE EASTER	2 WEDNESDAY BEFORE EASTER	3 MAUNDY THURSDAY	4 GOOD FRIDAY	5 EASTER EVEN

APRIL

EASTERTIDE

RIL

6 EASTER DAY	7 MONDAY IN EASTER WEEK	8 TUESDAY IN EASTER WEEK	9	10	11	12
13 1st SUNDAY	14	15	16	17	18	19

11 ROGATION SUNDAY	12 ROGATION DAY	13 ROGATION DAY	14 ROGATION DAY
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ASCENSIONTIDE

15	16	17
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WORLDSCENE

Christian Unity Week

The worldwide aspiration for freedom in all nations and for all people is reflected in the "Called to Freedom" theme of the 1969 Week of Prayer for Christian Unity, January 18-25.

Now an international tradition, the Unity Week is sponsored in the United States by the National Council of Churches' Department of Faith and Order and is recommended by the Roman Catholic Bishops' Committee for Ecumenical and Interreligious Affairs. In many communities, this eight-day observance is used to launch year-long programs of ecumenical action and study.

The prayer leaflet for this event is available from: Week of Prayer, Graymoor, Garrison, N. Y. 10524. Costs are: \$3 per hundred; \$2.50 per hundred for 1,000 or more; post free if order is prepaid.

Two Anglican Missionaries Killed

Two members of England's Church Missionary Society were among four relief workers killed during a battle in Biafra in October.

The Rev. Tarka Savory and his wife, Marjorie, were serving as relief workers for Church World Service. Others killed were Robert Carlson of the Swedish Red Cross and Dr. Drajan Hercoj, of Yugoslavia. The incident took place in front of a Red Cross building where the victims

were seeking shelter. Polish, British, and Swedish observers reported to the UN that "federal soldiers deliberately, and without provocation by the persons concerned, shot and killed the four officials."

In New York, James MacCracken, executive director of Church World Service, said that the shooting "is a grim reminder of the particularly atrocious tragedy of this conflict. . . . Mr. and Mrs. Savory were on the scene in a Christian endeavor to alleviate suffering. . . . The only answer to this tragic incident can be the rendering of a more effective relief broadly separated from political issues by all concerned on both sides of the battle lines."

- The Rev. Raymond Maxwell, secretary of the Episcopal Church's Committee on World Relief and Interchurch Aid, reports that there has been widespread response to the Presiding Bishop's special appeal in October for Biafra relief.

- According to *Religious News Service*, West German Protestants and Catholics have contributed \$15 million to finance aid measures for Biafrans suffering in the Nigerian civil war.

Canadians To Change Clergy Calling

A personnel management system will replace the old "preaching for a call" method of assigning clergymen in the United Church of Canada.

When the United Church held its biennial General Council this fall in

Toronto, delegates voted to set up a Division of Ministry and Personnel Services as recommended by the Church's Commission on the Ministry in the Twentieth Century. The Rev. Hugh G. Pritchard, commission chairman, said, "We asked the Canadian National Railway how they handle their problems. After all . . . we both move men across the country."

The commission's report proposes that the new division establish an information recall and referral system, which could be central, national, and computerized. Such a system would store facts about pastoral charges and employment situations, including job descriptions and personnel available. The report said that the "calls" of the present system might have been useful in 1925, but "They are inadequate today and lead to a wasteful mismanagement of ministerial potential."

Under the proposed system, regional officers will keep in touch with ministers and other professionals in the Church and advise them on their problems. The report also stressed the need for a "pastor to the pastors." "People don't realize that the ministry is about the loneliest job in the world," Mr. Pritchard said. "We believe the Holy Ghost still works through the Church—even through a Division of Ministry and Personnel Services."

Three Episcopal dioceses—Ohio, Southern Ohio, and Pennsylvania—are currently conducting surveys on the same subject (see *THE EPISCOPALIAN*, April issue).

Milwaukee Cathedral Serves Area Indians

Milwaukee's Indians are taking a new, strong, affirmative step in Wisconsin to unite the city's Indian community and it's happening at All Saints' Episcopal Cathedral.

This is the opinion of a representative of the Consolidated Tribes of the American Indian, who is also an active member of a new organization called United Indians of Milwaukee, meeting currently at the cathedral.

Members of seven tribes—Oneida, Sioux, Chippewa, Pottawatomi, Menominee, Winnebago, and Stockbridge—have organized to serve the city-dwelling Indian community, numbering about 2,000.

One plan is to establish an Indian center. The group will make available housing information for large families as well as other pertinent information from government and civic sources. They are also looking for leadership training and want to establish a youth program. The *Mocasin Telegraph*, a monthly newspaper, lists job opportunities and provides news and information of particular interest to the urban Indian.

The only non-Indian working with the group is the Rev. Harry C. Ved-

der, who considers himself "just a contact man . . . for information the group might need." Father Vedder, ordained in 1964, served for three years at Holy Apostles' Church in Oneida, Wis. In September, 1967, he came to All Saints' Cathedral to assist its dean, the Very Rev. Robert G. Carroon. Some 30 percent of the cathedral's 600 baptized members are Oneida Indians.

Father Vedder makes clear, however, that he is not working with the United Indians of Milwaukee to gain members for the Episcopal Church. As he says, "The Milwaukee group represents every form of Christianity as well as Indian religions. We are working in the true Christian sense. We want the Indians to have a place to meet and to unite. . . ."

The organization stresses unity and dignity. A primary concern is the promotion of Indian culture, an interest which is reflected in varying ways among individuals: two Stockbridge women want to learn the fine beadwork of one tribe and the basketwork of another tribe; a Winnebago mother wants her children to learn more Indian dances.

A young Chippewa, who calls



The Rev. C. Vedder (right) and a member of the United Indians of Milwaukee visit during coffee time at All Saints' Cathedral.

CHRISTIAN TOURS

1969

TOUR NO. 1:

EASTER PILGRIMAGE TO THE HOLY LAND—De Luxe April 2 to April 23, 1969. Worship at the open tomb Easter morning April 6. Visit the Holy Land . . . Athens . . . Istanbul . . . Rome . . . Frankfurt . . . Cologne . . . Cruise down the Rhine . . . TULIP TIME in Holland.

TOUR NO. 2:

HAWAIIAN HOLIDAY—De Luxe June 26 to July 7 by air and July 12 by ship. You may return by air or ship. Visit Oahu (Honolulu) and three Outer Islands—Hawaii, Maui and Kauai.

TOUR NO. 3:

ALASKAN-CANADIAN ROCKIES—Tour-Cruise July 6 to July 25, 1969. Visit Banff and Lake Louise in the Canadian Rockies. Cruise to Alaska via the Inner Passage. Reservations will be limited. Rail from Chicago to Seattle.

TOUR NO. 4:

SCANDINAVIAN HOLIDAY—De Luxe July 15 to August 5, 1969. Ireland . . . Scotland . . . Finland . . . Sweden . . . Norway . . . Denmark . . . Holland.

TOUR NO. 5:

EUROPEAN HOLIDAY—De Luxe July 17 to August 7, 1969. London . . . Cologne . . . Cruise up the Rhine . . . Frankfurt . . . Worms . . . Heidelberg . . . Black Forest . . . Munich . . . Oberammergau . . . Innsbruck . . . Cities in Switzerland . . . Paris.

TOUR NO. 6:

SOUTH AMERICAN FIESTA—De Luxe July 19 to August 14, 1969. Cities of South America . . . Bogota . . . Quito . . . Lima . . . Santiago . . . Buenos Aires . . . Montevideo . . . Porto Alegre . . . Sao Paulo . . . Rio De Janeiro . . . Caracas.

TOUR NO. 7:

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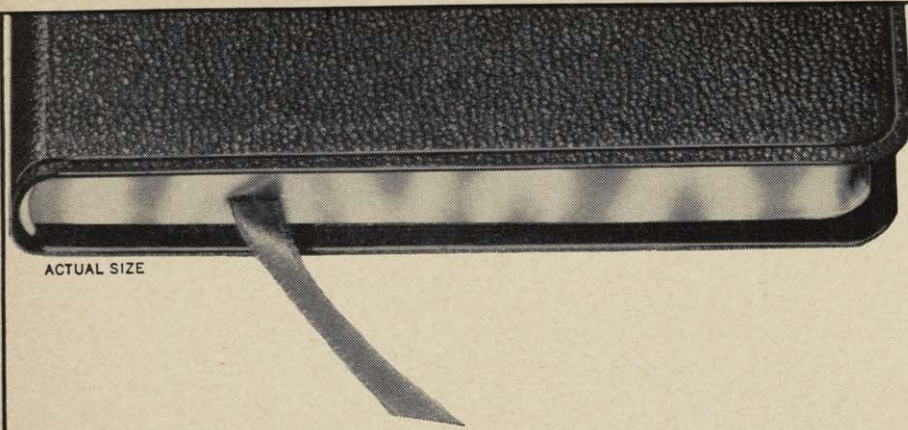


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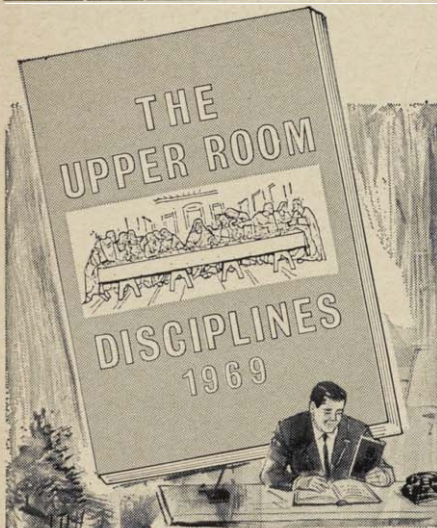
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himself a "radical youth leader" says he hopes the United Indians of Milwaukee will help Indians advance in education. Father Vedder knows that "With a renewed sense of dignity, there will be automatically the desire for better education and better jobs. When there is no hope . . . there is a 'Why Try' feeling."

The Episcopal Church has served the Indians since the early 1700's. Eleazer Williams, a missionary among the Oneidas, was assigned to this service by the Bishop of New York, Henry Hobart. Williams aided Oneidas coming to Wisconsin in making new homes for themselves.

—MARY KAY BERTHA

Special Program Grants Approved

An October 21 meeting of the Screening and Review Committee of General Convention Special Program (GCSP) took action on 14 proposals submitted to them by Special Program staff members. Two of the proposals were turned down; one was a review of a previous grant.

► Chaired by Mr. Prime Osborn, the committee turned down a request from a Pittsburgh, Pa., group for funds because members felt it did not fall within GCSP criterion of adequate community involvement (after three years in operation, only half of the 80-member group is active). GCSP staff will provide consultation for the group.

► A second request, from a Washington, D.C., group, was also turned down because committee members felt that current resources were adequate for the operation. The committee also disagreed with the group's policy of finding below-minimum-wage jobs for poor people, a principle in opposition to the Special Program guidelines for fostering economic independence.

► A third grant, given by Executive Council before the GCSP came into existence, was reviewed. Northcott Neighborhood House, Milwaukee, Wis., (see *THE EPISCOPALIAN*, Aug. issue) requested the permission to use funds previously given, but not used, to hire community organizers for a

new economic development program. The plan was approved.

► The committee reviewed and approved the following grants: \$15,000—the Coalition of American Indian Citizens, a national group; \$15,000—Night Call, a national radio program which presents black/white dialogue; \$25,000—the Afro-American Players Theatre Group, a base for community organization in Yakima, Wash.; \$14,190—the Hyde Park Improvement Association in Augusta, Ga., for community training and organization; \$45,000—the National Black Theatre in New York City to produce works by black artists.

► The Drum and Spear Bookstore, Washington, D.C., a base for several community cultural and literacy projects, was recommended to receive \$30,000; the South End Tenants Council, an attempt to promote redevelopment in Boston's South End, \$18,000; the Organization for Citizen's Representation, to work on community problems in Topeka, Kans., \$20,000; Appalachia Project, for organization among Appalachian whites in two counties near Roanoke, Va., \$10,360; the Bainbridge Cooperative Ministry, to hire a well-trained organizer to work in a predominantly white area in Virginia, \$15,000; and Operation Breakthrough, a black economic development organization in Waterbury, Conn., \$25,000.

The grants, totaling \$232,550, go to the December meeting of Executive Council for final approval.

Tribute to John Smith

Captain John Smith, colonial hero who, history books say, was saved from death by the Indian princess Pocahontas, has won another niche in history: a memorial window at the famed City of London Church of the Holy Sepulchre.

The window was provided for in the will of Bradford Smith, the late American biographer of the captain. Anglican Bishop Robert Stopford of London, himself a descendant of several seventeenth-century churchmen who were prominent in the New England colonies, dedicated the window.

After his return from the American colonies Captain Smith was a

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WORLDSCENE

member of the Holy Sepulchre parish, largest of the City of London churches, and was buried there in 1631.

Intercommunion: Doctrine and Practice

The practice of intercommunion is rapidly becoming more widespread and more public, although theologians of many Churches still have reservations.

There are no reliable figures, but it is generally believed that intercommunion occurs most often in the "underground church." The practice is becoming increasingly public, however, at ecumenical gatherings: at Parish, for example; at Uppsala; and most recently at Medellin in Colombia during the assembly of Latin American bishops (see THE EPISCOPALIAN, Nov. issue).

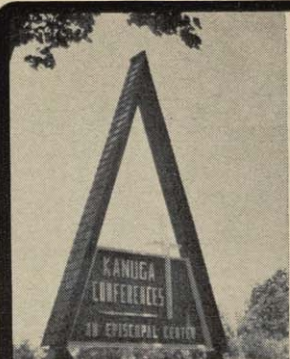
At Medellin five observers, including Episcopal Bishop David Reed, received Communion at a Roman Catholic Mass with the approval of Roman bishops.

This incident provoked Vatican response through Augustin Cardinal Bea, president of the Secretariat for Christian Unity. In his statement Cardinal Bea regretted recent occasions in which Roman Catholics have invited or permitted non-Romans to share Communion.

"It is not sufficient," he said, "that a Christian belonging to one of the confessions mentioned is spiritually well disposed and freely solicits Communion from a Catholic minister. There are two other conditions to be fulfilled—that the person has towards the Eucharist the same faith professed by the Catholic Church and that he is not able to secure the ministrations of his own confession."

Among Churches which offer Communion to all who seek it are the Methodists, Presbyterians, Disciples of Christ, and the United Church of Christ. Some Baptist groups do not practice open Communion, but the American and Southern Baptist Conventions leave the decision to local congregations.

Orthodox Churches generally practice intercommunion only with other Orthodox groups, and many



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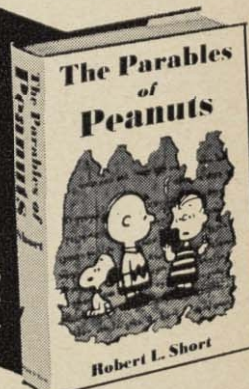
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Lutheran bodies have recently begun conversations on full-scale intercommunion among themselves.

The Anglican Communion has taken steps toward limited, reciprocal intercommunion and has made special provisions for ecumenical occasions. In the United States the Episcopal Church has approved the sharing of the Lord's Supper with communicant members of other persuasions at special ecumenical gatherings and "in circumstances of individual spiritual need."

Church Center Progress Report

As of August 31, the debt on the twelve-story Episcopal Church Center, 815 Second Avenue, New York, stood at \$760,283 out of a total cost of \$6,062,097. The Center opened in 1963.

More than half of the total building, moving, furnishing, and financing costs (\$3,577,510) has been received in gifts from dioceses and other groups.

Sixty-eight dioceses, groups, and foundations have completely met their pledges; 14 dioceses and groups who made no pledge have contributed; and 27 dioceses have not yet fulfilled their pledges as of the end of August.

Treasurer Lindley M. Franklin, Jr., who reported on the financial progress of the Church Center at Executive Council's September meeting, said he had assurances that many of the pledges would be met.

The remaining mortgage indebtedness on the building, which houses the offices of Executive Council, the Presiding Bishop, and several national church organizations in its 100,000 square feet of space, now stands at \$718,387. This must be paid by 1973.

If all pledges are paid in full, \$235,000 would still be outstanding, even though some dioceses and groups have overpaid their pledges and others have paid who did not pledge.

Armed Forces Notes

Since it was first published in April, 1967, the Armed Forces Prayer Book, edited by H. Boone

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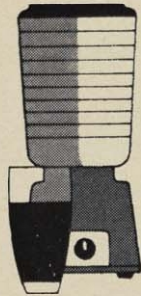
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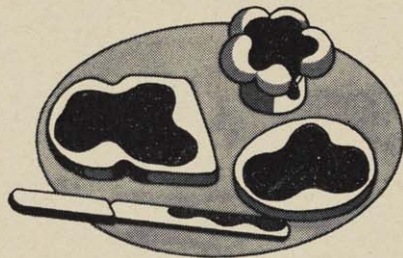
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WORLDSCENE

Porter, Jr., has sold 68,000 copies.
► This summer 59 Episcopal chaplains with the Armed Forces were stationed overseas: 37 in Vietnam and the remainder in the Pacific and Europe.

A total of 149 chaplains were serving in the Army, Navy, and Air Force, including those attached full time to Veterans' Administration hospitals.

► The Rev. Edward I. Swanson, civilian coordinator for the Office of the Bishop for the Armed Forces, reports openings for chaplains in all three branches of the armed services.

► Armed Forces chairmen in each diocese distribute an average of 20,000 Service Crosses yearly, which are sent to men stationed on bases overseas and at home.

Seabury Press Progress Report

Seabury Press, the Episcopal Church's book-publishing house, now has 460 titles in print, including adult trade books, paperbacks, books for juveniles, Christian education texts, and many different styles of the Prayer Book.

The Seabury paperback series began with eight titles in 1964 and now has 54, with total sales of over 400,000 volumes.

Recent Seabury publications include *Instrument of Thy Peace* by Alan Paton and *Is Anybody Listening to Black America?* edited by C. Eric Lincoln.

Earlier titles that have sold over 100,000 include *The Worship of the Church*, by Massey H. Shepherd, Jr., and *The Faith of the Church*, by James E. Pike and W. Norman Pittenger.

Student Power for Anglican Seminaries

A consultation of ordinands meeting in London this summer has recently published a report urging closer cooperation between staff and students in all Church of England seminaries on matters relating to curriculum and planning.

Student representatives of 25 theo-

logical colleges and five observers from other denominations met last August to consider a report, "Theological Colleges for Tomorrow" which recommended the streamlining and merging of various Anglican colleges.

The students also called for replacement of the present method of examination by a system of continuous assessment and projects, and for the provision of college courses in which laymen and women can study alongside those training for ordination.

The consultation advanced 12 principal recommendations. These have been presented to a joint planning group set up by the Archbishops of Canterbury and York to consider ways of implementing proposals in "Theological Colleges for Tomorrow."

ESCRU Asks Check On Memberships

Christians "have the obligation not to cooperate with evil," the Rev. A. R. Dreisbach, Jr., new executive secretary of the Episcopal Society for Cultural and Racial Unity, said in a recent ESCRU Newsletter.

In objecting to discrimination policies by fraternal, service, and social organizations, Mr. Dreisbach said non-Christians have the right to set membership limitations, but "a club which discriminates solely on the basis of . . . race or religion is an abomination to Him who died that 'all might be one,' and no amount of rationalization will justify a churchman's remaining in such a club if it refuses to change. . . ."

A release signed by ESCRU's president, the Rev. Jesse F. Anderson, Sr., urged clergymen to follow the example of Bishop Myers of California, who asked clergy of his diocese to resign from racially exclusive clubs. The letter extends that suggestion to laymen as well.

Refugees Resettled

From January 1 to September 15, 1968, the Episcopal Church's refugee resettlement program has relocated 1,793 refugees, the majority of them Cubans.

Approximately 1,000 Cubans still come from Varadero to Miami every



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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 Leagues.

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

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SECULARISM OR SPIRITUAL REALITY?

At a time when materialism is strengthening its attacks on Christianity, the late **ARTHUR PEARCE SHEPHERD - D. D. Oxon.** Canon of Worcester Cathedral in England urges the examination of the Spiritual Scientific investigations of Rudolf Steiner (1861-1925) and the illumination which these bring to a contemporary western understanding of Christ.

ANTHROPOLOGY AND THE CHRISTIAN CHURCHES,

a pamphlet available without charge from:
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WORLDSCENE

week. Others come by chartered flights from Madrid: an average of five flights a month, or 750 persons.

● Refugees from countries behind the Iron Curtain are still escaping to the Free World. At present there is an increase in Romanians, the majority of whom are professionals.

● Egyptians, mostly Christians, are escaping to Beirut, Lebanon, and are awaiting immigration to the United States.

● The office of refugee resettlement expects an influx of Czechoslovakians since the Russian invasion of that country. Church World Service, the interdenominational relief agency, sent five tons of winter clothing and \$4,000 in cash to Austria in mid-October to aid Czech refugees.

Pasadena: What One Church Did

When All Saints' Episcopal Church, Pasadena, Calif., decided that the employment of underprivileged people was a need in their city, they contributed \$2,000 to two organizations as "seed money" for community work.

The first grant of \$500 went to the newly formed Electronics Training Center which recently graduated its first class of 10 women, all of whom are now employed. A second class is beginning.

Another allotment of \$1,500 was made to the Westside Study Center for salary funding for two full-time assistants to the director of job development. The center has placed 200 people in jobs in the last eight months.

All Saints' accomplished their "seeding" by allocating money to a parish social concerns committee which studied what needed to be done and then made the grants.

Interfaith Groups Endorse Film Rating

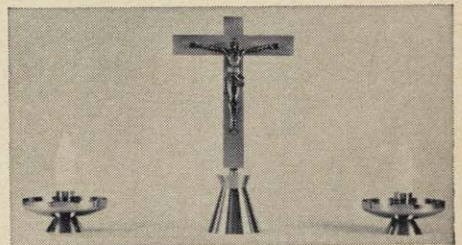
Film agencies of the National Council of Churches and the Roman Catholic Church released a joint statement endorsing the new voluntary rating system announced by

Free Booklet On Wills

This free booklet, published by The Episcopal Church Foundation, tells you how to evaluate gifts in relation to the latest Federal tax laws—how to make Uncle Sam your partner in giving—how Congress encourages charitable giving, and how, at the same time, benefits to you as donor can be substantial.

The booklet also tells how you can help build a church, how you can help educate a minister, how you can create a memorial to a loved one, how you can do these things and other things without inconvenience to yourself.

In 1949, The Right Reverend Henry Knox Sherrill, then Presiding Bishop, established The Episcopal Church Foundation to help men and women in their efforts to help others. How the Foundation can aid you in this effort is explained in the free booklet. This booklet costs you nothing, but many men and women have found in it the joy and satisfaction they were seeking. So write today for the free booklet on "Thoughtful Giving." The booklet will be sent to you without cost or obligation. Just tear out this message and mail with your name and address to THE EPISCOPAL CHURCH FOUNDATION, Dept. EP12, 815 Second Ave., New York, N.Y. 10017.



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the Motion Picture Association of America (see THE EPISCOPALIAN, Nov. issue).

The statement hailed the movie industry's action as being "consistent with the rights and obligations of free speech and artistic expression, as well as with the duty of parents and society to safeguard the young in their growth to responsible adulthood."

Noting that the rating system's success depends on public understanding and support, the joint statement urged communities, churches, parents, and civic organizations to become actively involved in the application of the rating plan in their local theaters.

Baptism or Blessing?

The Rt. Rev. John Tiarks, Bishop of Chelmsford, England, has announced a new policy on infant baptism. No infant baptisms are to take place in his diocese in the future unless the parents and godparents of the child to be baptized first undergo a special course of preparation.

In explanation the Archdeacon of West Ham, the Venerable Denis Wakeling, said: "In the Church of England baptism has become for many little more than a social convention, and parents who do not intend to have anything to do with the Church . . . still like to have their children 'done.' This has made nonsense of the rite of baptism."

Bishop Tiarks has approved a course of instruction for parents and godparents. He has made clear that if during preparation it develops that parents are merely seeking opportunity to thank God for the gift of the child, they should be advised to postpone the baptism and should be offered instead a service of blessing for which no sponsors would be required.

Birthday Present

Celebrating the 100th anniversary of their diocese, Central New York Episcopalians recently presented a \$9,000 special offering to the Presiding Bishop's Fund for World Relief.

On All Saints' Day, November 1,

Presiding Bishop John E. Hines officiated at a massive Festival Service of Holy Communion in the 6,000-seat Onondaga County War Memorial in Syracuse, N.Y.

The special thank offering, collected in advance in every parish in the diocese, was presented by parish representatives during the service.

In Person

► Dr. Kyle Haselden, 55-year-old editor of *The Christian Century*, died in early October. Managing editor for four years, Dr. Haselden became editor in 1964 and was the fourth editor of the 60-year-old

magazine. Dr. Alan Geyer, United Methodist minister who has been working on the United Church of Christ social action council, succeeded Dr. Haselden on September 1.

► Judge Herbert V. Walker, Glendale, Calif., who is presiding at the trial of Sirhan B. Sirhan, accused killer of Sen. Robert F. Kennedy, is a member of Executive Council, elected by General Convention in 1967 to serve until 1973.

► Bishop Albert A. Chambers of Springfield was elected national president of the American Church Union in early September.

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Months of front-page news stories and speculation have preceded Bishop Pike's new book. But now, for the first time, he tells the *full* story of his personal confrontation with the question of human immortality. Often startling, always immensely moving, **THE OTHER SIDE** is an extraordinary reading experience. For in it, a clergyman of world-wide reputation, long known as a skeptic, calmly and humbly offers tangible, documented evidence of life beyond the grave.

THE OTHER SIDE

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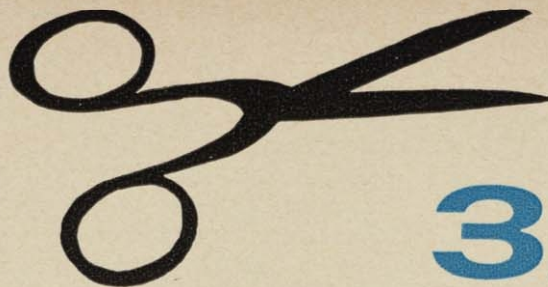
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CHRISTMAS QUESTIONS

Q. How long have Christians been celebrating Christmas?

A. This celebration began in the fourth century although it did not become widespread until much later. The Feast of Epiphany, January 6, is older, and in some places is the major celebration of the season.

Q. What exactly do we mean by the Christmas season?

A. In current secular practice, the Christmas season seems to begin by at least Halloween and end when the stores close—late—on Christmas

Eve. The Christian celebration of the Christmas season, however, begins late on Christmas Eve and continues until Epiphany.

Q. Why do some people write Xmas for Christmas?

A. Xmas is a standard and traditional abbreviation. Curiously, it is frowned on by Christians as being of commercial origin. Actually, it stems from the fact that in the Greek alphabet *x* is not *ex*, but *chi*, and the first letter of *Christ* in Greek. As this letter has the form of a cross, it is not only an initial but also a symbol of the Savior.

PRAYER BOOK

Christmas is only one of the occasions connected with Christ's birth that the Prayer Book sets forth to be observed. Do you know the others?

The Circumcision, on January 1. See page 105 and St. Luke 2:21.

The Epiphany, on January 6. See page 107 and St. Matthew 2:1-12.

The Purification, on February 2. See page 231 and St. Luke 2:22-40.

Three more are related:

The Holy Innocents, on December 28. See page 102 and St. Matthew 2:13-18.

The Annunciation, on March 25. See page 235 and St. Luke 1:26-38.

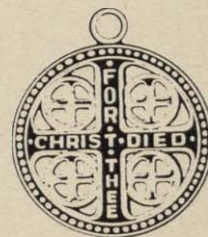
The Nativity of St. John the Baptist, on June 24. See page 242 and St. Luke 1:39-80.

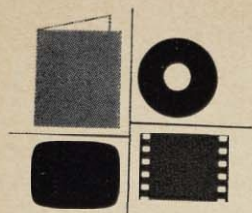
CROSSES

The Episcopal Church Service Cross, which Episcopalians in the Armed Forces usually wear with dogtags, is designed like that of the ancient crusader, a five-fold cross symbolic of the wounds of Christ.

The Crusader's Cross was originally known as the Jerusalem Cross, incorporated into the coat-of-arms of the Latin Kingdom of Jerusalem in the twelfth century and carried on the Crusades. The cross is sometimes used as the emblem of missionary work, the large center cross representing the original Church in Jerusalem and the smaller ones indicating the four corners of the earth.

The Church War Cross was designed under the direction of Mrs. James DeWolf Perry, wife of the late Bishop of Rhode Island, during World War I and was used also during World War II. Its name was changed after the latter war.





Where the Church Went on Second Street

IN THE SUMMER of 1949 three priests fresh from seminary moved into the rectory of Grace Church, on Second Street, in the slums of Jersey City. One of them was Paul Moore, who had gone to seminary after wartime service as a captain in the Marine Corps. The others were C. Kilmer Myers and Robert Pegram.

Moore was married. He and Jenny already had two young children and a third was born that summer. "You ain't married to all three of them, are you?" Mrs. Powell, one of the saltiest of their new parishioners, asked Jenny.

The Moores stayed eight years during which four more children were born to them. (They now have a grand total of nine, and Paul Moore today is Suffragan Bishop of Washington.) *THE PEOPLE ON SECOND STREET* (Morrow, \$5.00) is Jenny Moore's chronicle of the Jersey City years. It forms valuable, more intimate, collateral reading for Kilmer Myers' *Light the Dark Streets*, of some years ago.

Grace Church, a grand building with mahogany pews and other relics of onetime splendor in a onetime affluent neighborhood, was already far gone in the process of becoming what was not yet called an "inner city" church. Most of its old members had fled to suburbs. The neighborhood was now direly poor, ethnically mixed, predominantly Roman Catholic. The black influx was just beginning. "... the dying church was regarded as a bastion against the future by people deeply attached to the neighborhood, yet haunted by the fact that the world had passed them by." In Pegram's words, it was "the gift of the dead rich to the living poor."

The Moores had independent means; both came from well-to-do, socially prominent backgrounds. The problem: how to go into the slums without seeming to patronize (for

Jenny, how to tell about it) in spite of the most honest efforts not to do so? They themselves suffered patronizing from some friends and relatives: "They are rich enough to go and live in the slums."

But live and work there they did, and kept an open church and an open rectory, and received all. The suspicions, hostilities, and curiosities were faced directly. They coped with the rats and the filth, and faced the slum-conditioned behavior in everything from thievery to sex.

They solved nothing, fundamentally, and they knew it. But they ministered, and the people on Second Street knew it. In the current phrase,

they gave a damn. In time they had to leave. Paul Moore, for one, was worn out, after eight years. "You're going because you don't like us after all, isn't that it?" one said to Jenny—and she wept. They had been rich enough to go into the slums. They were rich enough to go out. They felt guilty about it.

Mrs. Moore tells all this in a candid and lively chronicle, with some laughter, some sorrow, and many portraits. They revisited often, and her reflections on the changing and accelerating nature of inner-city problems are valuable. They were there the night of the bad Jersey City riot in the summer of 1964, which enveloped Second Street.



The Rt. Rev. and Mrs. Paul Moore, Jr., their six daughters and three sons.

Surely Bishop Moore and Bishop Myers (now Bishop of California) carry priceless insights from their inner-city work into their diocesan responsibilities.

The words, "Forgive us our charity . . .," came to her mind. They learned "to accept the fact that things couldn't be changed overnight, and in some cases ever. . . . We learned the bitter lesson that not all problems can be solved, that dull aches persist, and broken lives are briefly mended only to break again."

In retrospect: "We were never able to put into words how much we had become a part of Second Street and how much Second Street had become a part of us. The assumptions and fears of comfortable, white America, with which we were once again surrounded after having been away so long, wounded us."

Such work "takes a person and the person must be there for a long time, living in the slums and the ghettos. I can give no guidelines for the living of such lives today in this other America. I only know it must be done." The most meaningful words about their eight years were spoken several years later by a black youth they had known then: "You were the first white people we didn't hate. There was love and care for a long time."

—EDMUND FULLER

Trivia, Quandaries and Cozzens

Any book by James Gould Cozzens is an event in American letters and no one of his major offerings has failed to cause a stir. Twenty years ago *Guard of Honor* received the Pulitzer Prize; eleven years ago *By Love Possessed* was both praised and damned for the wrong reasons, but it was read.

The present book, *MORNING NOON AND NIGHT* (Harcourt, Brace & World, \$5.95) is something else again. The central character is not unlike some we have met before in Cozzens' work—a rich, urbane, slightly confused, aging man trying to assess the meaning of his life. The difference this time is that Henry Dodd Worthington, a successful industrial consultant, isn't going anywhere. His trip is almost over. One suspects he is largely Mr. Cozzens himself ruminating about life and the responsibility of a certain class of people in America to guard the traditions and keep things going as they ought to go.

Here is a lengthy reminiscence written in the first person, strangely uneventful in spite of the events, and even more strangely uninvolved. The pattern of the narrative is circular rather than chronological (a decision the author defends) with meanderings and flashbacks and commentaries. All of the standard and important facts of life are touched upon and remarked—sex, religion, education, war, business, death—but the pace is so slow and the style so dense that it doesn't seem to matter much.

Now, having said that, let me say something else. The author is a civilized man writing for civilized readers. He likes to use self-consciously erudite words, and his sentences are sometimes hard to read; but the creation of such a character as Worthington, who needs a reality of his own, and (as I suspect) the use of him as a mouthpiece for the author's own views, results in a certain amount of artificiality.

Mr. Cozzens' prose is drenched in literary allusions, a few identified but most simply worked into the text as if he expects any liberally educated reader to recognize them as old friends.

He believes that the trivia of one's own life and memory are often more interesting and important than the Great Events. He says: "What I have been at, plain to see, is a work of unburdening myself, and those who patiently attend aren't going to learn much except what my burdens are or

have been. . . . My creative effort is hardly one to serve the high end that has been defined as enriching the reader's soul and enlarging his personality; I can hope to work no catharsis of pity and terror.

"I will try to excuse and console myself with the so-evident common truth that bowels unbound by such catharsis seem very apt to be those that reason and good sense were binding, and a diarrhea of factitious feeling, a frequency and looseness of maudlin sentiment . . . can all too regularly result. Horrid truths and violent images may jolt you into 'awareness'? But what awareness? Usually, I think, an awareness of, a momentary belief in, the *thing that is not*. In gained awareness of the *thing that is*, I point out to myself the significance of the trivial. Of necessity the useful truths of this life are trivial; they are helpful hints when met with quandaries of ordinary existence."

This is not so good a novel as *The Just and the Unjust*; it is not so interesting as *By Love Possessed*, but it has its own wisdom.

—ROBERT N. RODENMAYER

ACT vs. YAK

Joy is one of those fruits of the Spirit which we have been promised. JOY: EXPANDING HUMAN AWARENESS, by William C. Schutz (Grove, \$5.50), is a book from a behavioral scientist offering some fascinating descriptions of methods currently being developed which are yielding the fruit of joy in the lives of a growing number of people.

Don't be misled: *Joy* isn't a theological book, except as a theologically minded reader might make it. It doesn't even spend much time defining joy, as a theological book might.

"Joy," the author says simply, "is the feeling that comes from the fulfillment of one's potential." Dr. Schutz uses the remainder of the book to

Continued on page 40

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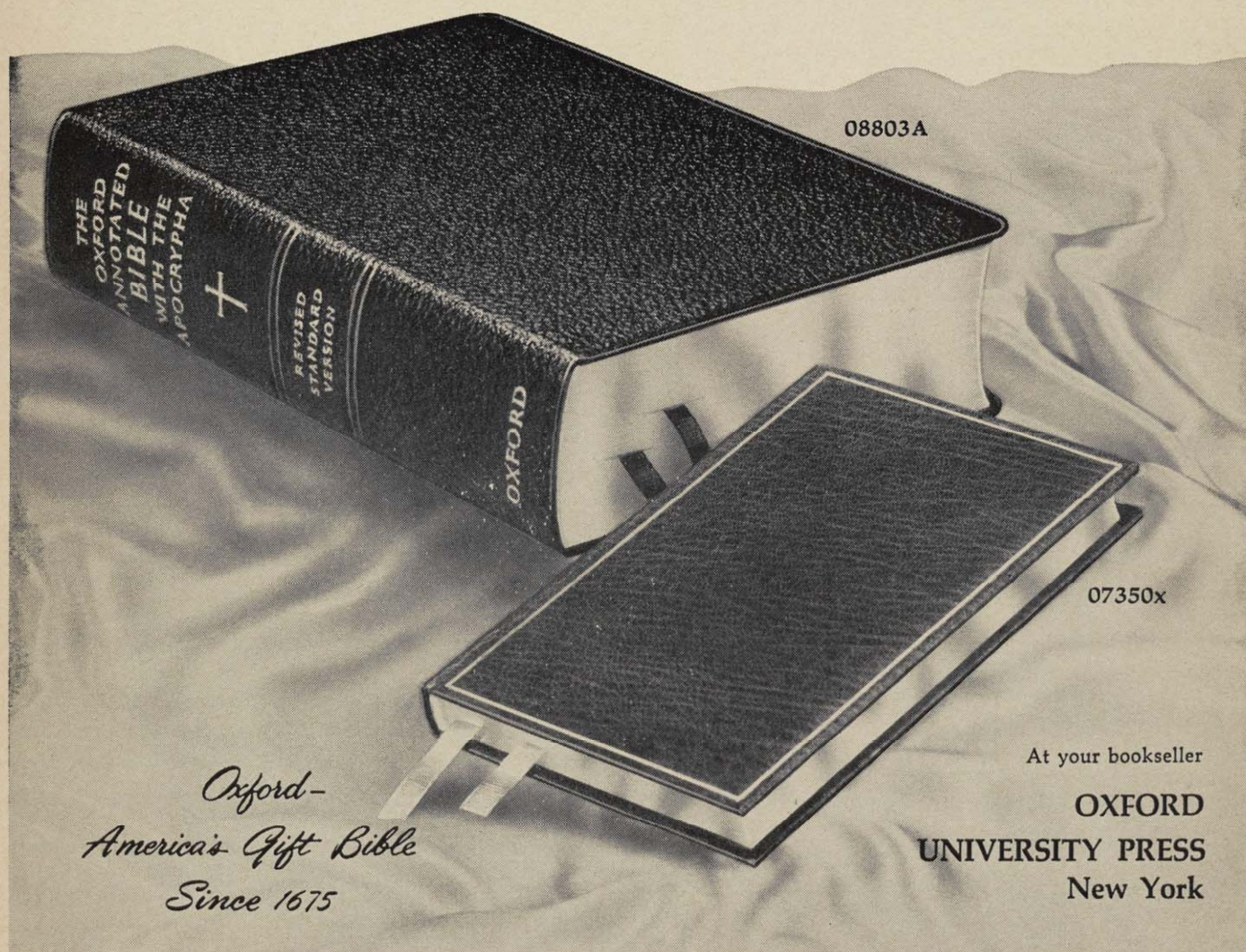
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BOOKS continued from page 38

recount his experiences in leading workshops and conferences which explore the individual, untapped potential of "normal" adults. Testimonials abound from those who have found greater joy in the process.

The Victorian among us will probably be put off, if not completely turned off, by Dr. Schutz's early emphasis upon the body and the necessity of physical release as a step towards experiencing joy. The sections which follow—on personal functioning, interpersonal relations, and organizational relations—will not seem quite so far out.

Joy is a book about methods. If the Church should turn out after all really to be concerned about helping people experience joy, it might discover that almost any of these methods would be more effective than the one the Church has traditionally used; namely, talking about it.

—WILLIAM A. YON

A Death of God Sampler

As reported by the public press, the God-is-dead debate always sounds a bit like that classic contest between Elijah and the prophets of Baal. The leaders of the socially approved religion perform their hobbling dance round the altar they have made, but there is no voice, no answer. The opposing prophet mocks them: "Cry aloud, for he is a god; either he is musing, or he has gone aside, or he is on a journey, or perhaps he is asleep and must be awakened."

The aim of the game in the popularized modern-dress version is also to stop limping between two opinions. The spectators are invited to make up their minds. Is he alive or is he dead?

THE NEW CHRISTIANITY: AN ANTHOLOGY OF THE RISE OF MODERN RELIGIOUS THOUGHT, edited by Wil-

liam Robert Miller (Delta paperback, \$2.45), offers a much-needed corrective to this black and white picture of the current theological scene.

With carefully chosen selections from twenty writers beginning with William Blake, Miller sets the death-of-God theme in historical perspective. After sharp introductions to each, he underlines the rich variety of opinion among the prophets of the new religious thinking.

The book is a model of anthology-making. The excerpts are long enough to serve as fair samples of each man's thought, and short enough to whet the appetite for further reading in the suggested sources. Judicious editorial notes help the reader to find interconnections of ideas. The translations, with the exception of the selection from Schleiermacher, are highly readable.

As might be expected, Nietzsche and Freud are the spokesmen for "The New Atheisms." Kierkegaard and Renan, as well as Hegel and Feuerbach, appear in the broader sample of nineteenth-century predecessors. The twentieth-century sections wisely include descriptive essays about the whole movement, written as it were by insiders. Thus Rudolf Bultmann surveys "The Idea of God and Modern Man" in an article published in Germany shortly after *Honest to God* aroused public furor, and William Hamilton reviews "The Death-of-God Theology" in a superb article reprinted in full from a 1965 issue of *The Christian Scholar*.

Since an anthology is always a highly personal creation, one should probably not quibble over Mr. Miller's reductionism in calling Blake the forgotten ancestor. Thomas Altizer suggested starting with that poet-mystic, but fortunately the book does not end with Altizer's own gospel of Christian atheism. As the final selection, the editor has added Harvey Cox's critique of the death of God "syndrome." He thereby skillfully leaves the reader thinking about the future of theology—and much better equipped to do so seriously.

—MARIANNE H. MICKS

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Have and Have Not

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

Lindisfarne, Camp Marshall, in the Diocese of Montana, requests used altar linens suitable for daily use at the outdoor Chapel of St. Aidan. If your parish has linens to spare, please send to the Rev. Victor G. Richer; 1715 Second Ave., North; Great Falls, Mont. 59401.

St. Bartholomew's Church, New York City, offers nine cassocks of varied lengths and thirty-nine beanies to any parish that can use them. The beanies and cassocks are blue which has faded. They cannot be re-dyed blue but could

be dyed black. Please write to the Rev. Bruce W. Forbes, Assistant to the Rector, St. Bartholomew's Church, Park Ave. and 51st St., New York, N.Y. 10022.

The Rev. George M. Foxworth, priest in-charge of three small missions, requests a set of eucharistic vestments following the liturgical colors or a chasuble that could be used throughout the year. If your parish or mission has vestments which are not being used, please send to the Rev. George M. Foxworth, Church of the Holy Communion, P.O. Box 202, Allendale, S.C. 29810.

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

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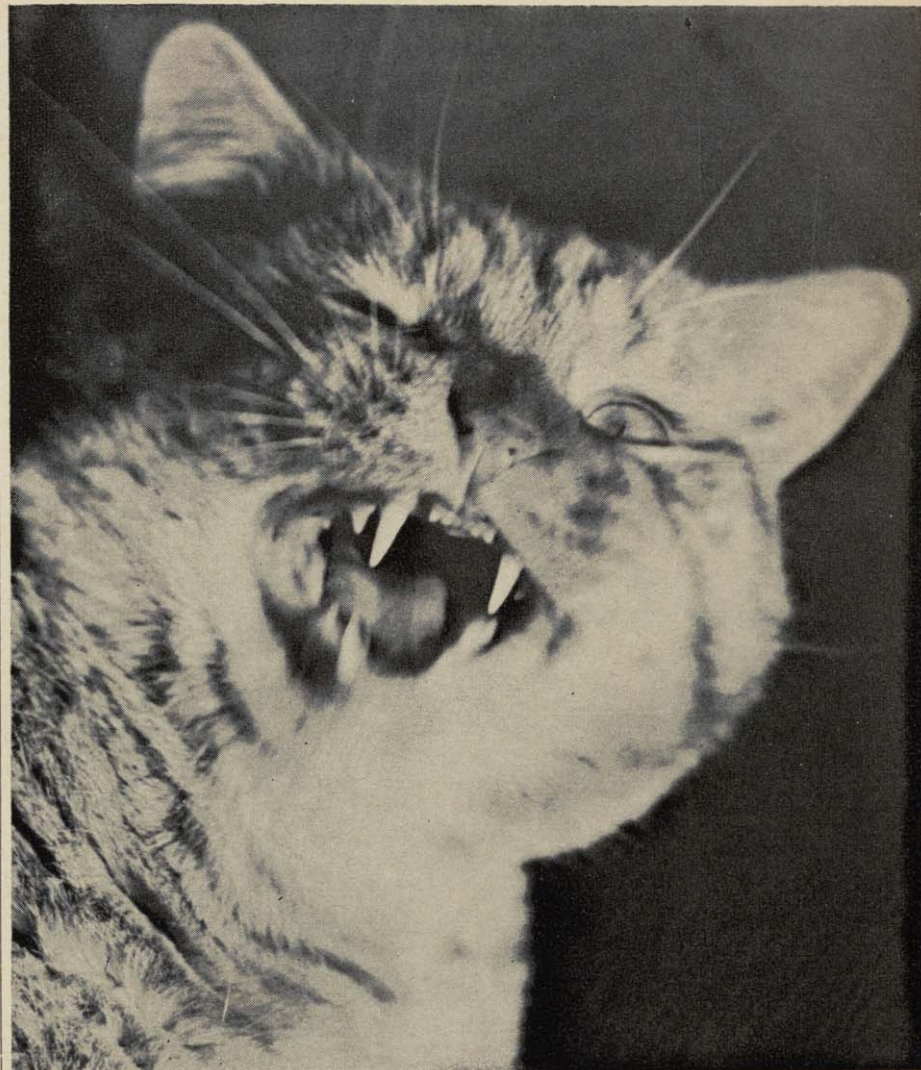
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EP 128

So What's New?



"Who put the kneeler on the steeple spire?"

Switchboard

Continued from page 5

community; (6) lay calling can bring the concern of the Church to the particular needs of individuals; (7) every lay person has talents to be used in the work of our Church. Although these conclusions were reached, many of them have not really been absorbed into the thinking of lay persons. . . .

THE REV. FREDERICK A. BREUNINGER
Paoli, Pa.

. . . I certainly believe in the principle of parish calling. However, in the present age, our methods of accomplishing this must be re-evaluated. This is especially true in the suburban church. In my seven years in the priesthood, I have wasted much time, much gas, and much effort in calling on people unannounced. . . .

I believe an answer to this would be in making appointments with parishioners, or encouraging some of them to visit . . . in the rectory or office. You may remember that Nicodemus of his own volition came to our Lord for instruction and counsel. We do not wait for the doctor or lawyer or the teacher or the business man to call upon us.

In terms of the subject or purpose of the parish call, it is to bring Christ to

our people and to assure them of His love and concern. Small talk is very nice and can be used as openers but . . . most important is prayer. . . .

There are always exceptions, and I make plenty of them myself in my pastoral ministry, but I do feel that we need a genuine reappraisal of this important aspect of the ministry.

THE REV. JOHN R. NEILSON
Cherry Hill, N.J.

. . . The casual handshake on a Sunday morning, even of those who are faithful in attendance, gives the priest no opportunity to know the person, his needs, or convictions about things, or any of the matters about which the priest needs to be informed in the lives of his people. . . .

I do not do enough parish calling. There simply isn't the time in my busy parish of 800 communicants (and one and one-half priests). Yet in this suburban community of 80,000 there are . . . all the human sorrows and sins; there is all the brokenness and wrongheadedness that exists everywhere. . . . And what parish calling I am able to do keeps my ministry renewed and my own personal sense of the worth of the work to which God has called me, alive.

. . . To those who say that they go only when called into the homes . . . If

the priest has shown so little interest in his people that he has never gone to see them in fair weather, there is little likelihood that he will have inspired the trust, and convinced his people of his deep concern, that will prompt them to turn to him in time of crisis.

THE REV. DEANE W. KENNEDY
San Mateo, Calif.

ANOTHER VOTE CAST

THE EPISCOPALIAN, October, 1968, carried an article . . . with obvious bias . . . as well as a glaring inaccuracy, on the subject of women's admission to vestries and diocesan councils. As a communicant in one of the dioceses . . . pictured totally black on the maps featured with the article, I would like to present . . . the opposite viewpoint.

. . . "Franchise" refers to the right to vote, *not* hold office. . . . The bias of the article is also revealed by such terms as "most ironic," "alas" . . . in describing various diocesan actions. . . . The women of our parish voted by a larger majority than did the men, against women being placed on the ballot for vestry or delegate elections.

. . . I urge the majority to consider, *could you be wrong?*

EDWARD A. DOWNS, M.D.
Lubbock, Texas

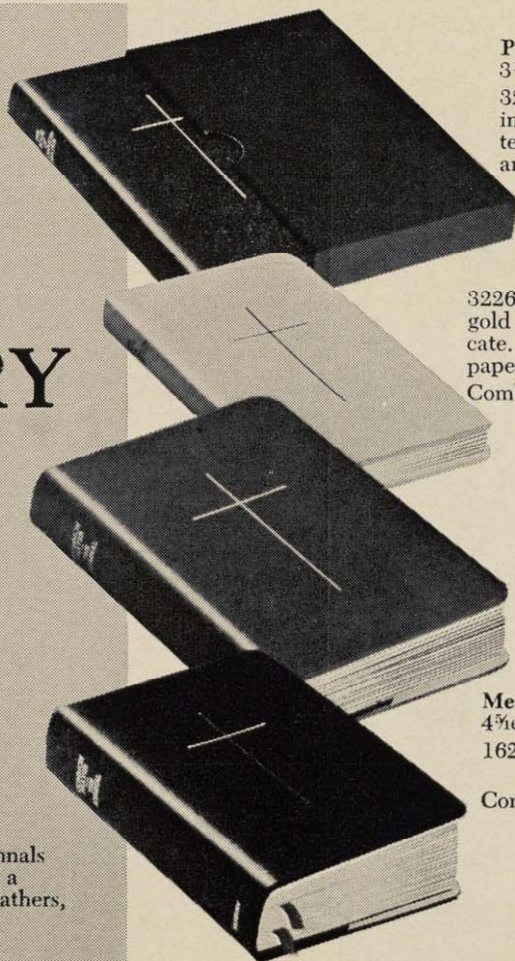
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DECEMBER

- 1 FIRST SUNDAY IN ADVENT
- 2 (Channing Moore Williams, Missionary Bishop in China and Japan, 1910)
- 4 (*Clement of Alexandria, Priest, c. 210*)
- 5 (John of Damascus, Priest, c. 760)
- 6 (Nicholas, Bishop of Myra, c. 342)
- 8 SECOND SUNDAY IN ADVENT
- 8 Universal Bible Reading Sunday
- 10 Annual Meeting, Friends of the World Council of Churches, New York, N.Y.
- 10-12 Episcopal Church's Executive Council meeting, Seabury House, Greenwich, Conn.
- 15 THIRD SUNDAY IN ADVENT
- 18 EMBER DAY
- 20 EMBER DAY
- 21 ST. THOMAS THE APOSTLE
- 22 FOURTH SUNDAY IN ADVENT
- 25 THE NATIVITY OF OUR LORD JESUS CHRIST
- 25 CHRISTMAS DAY
- 26 ST. STEPHEN, DEACON AND MARTYR
- 27 ST. JOHN, APOSTLE AND EVANGELIST
- 28 THE HOLY INNOCENTS
- 29 FIRST SUNDAY AFTER CHRISTMAS

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

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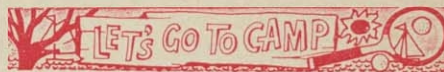
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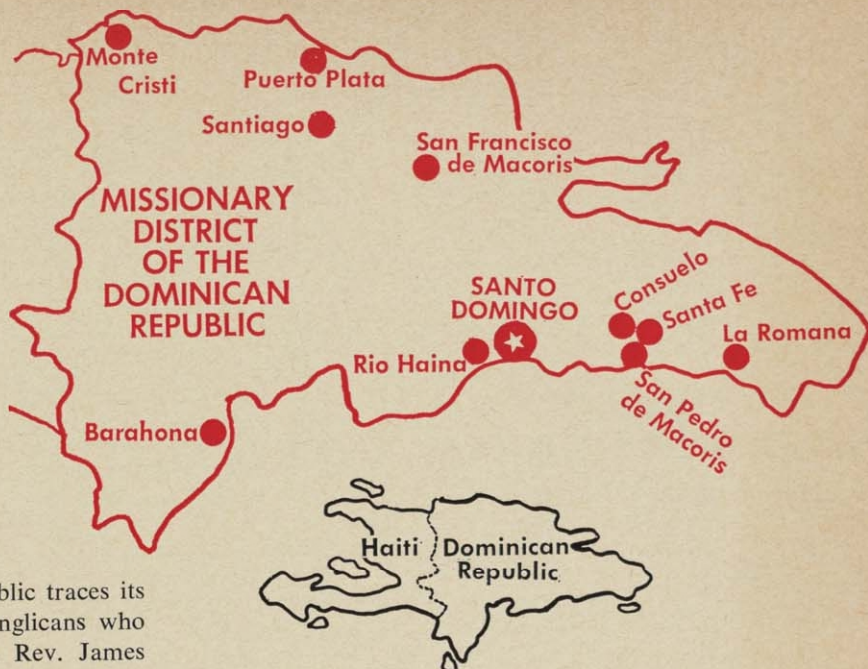
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KNOW YOUR DIOCESE



The Episcopal Church in the Dominican Republic traces its beginning in the late 1800's to a group of Anglicans who came from the British West Indies. The Rt. Rev. James T. Holly, Bishop of Haiti's *Eglise Orthodoxe Apostolique Haitienne* (see *Know Your Diocese*, September, 1968) gave episcopal oversight to these churchmen.

In 1913 the Bishop of Puerto Rico was given responsibility for Anglican work in the Dominican Republic. The first American missionary arrived in Santo Domingo in 1918. His work in the capital was primarily with Americans and with British West Indians on sugar *centrales*. A second missionary arrived in 1920 to work in San Pedro de Macoris. Other missionaries came later to work in Puerto Plata and La Romana. In 1952 the Church of the Epiphany, Santo Domingo, began work with Spanish-speaking Dominicans in San Andrés and Rio Haina.

Supervision of the Dominican work was transferred in 1928 to the Bishop of Haiti. From 1934 to 1940 the two areas were united, but in 1940 they were separated again. The Bishop of Haiti continued to look after both countries until 1960 when the Rev. Paul A. Kellogg was consecrated to be bishop of the Church in the Dominican Republic.

The first Dominican to be ordained to the priesthood in the Episcopal Church was the Rev. Telésforo A. Isaac in 1958. A second Dominican, the Rev. Edmond Desueza, was ordained in 1961. Father Isaac went to San Francisco de Macoris and from there initiated regular services in Santiago, second largest city of the republic. Maintaining his headquarters in San Gabriel at the *Central Consuelo*, Father Desueza has opened stations on *centrales* in the Macoris area; the Santa Cruz mission at Central Santa Fe recently became organized.

The Dominican Church's mission emphasis is on parochial day schools. By the end of 1967 the Church was operating eight schools with an enrollment of over 1,700. As the government's educational system develops, the Church's day-school program is under constant review.

Bishop Kellogg and seven clergymen minister to the Church's 2,744 baptized persons (1,342 communicants). Three priests are Dominican and two more are in their last year at seminary. Five licensed and many supervised unlicensed lay readers aid in services at seven organized and four unorganized missions, and at several stations.

The *Iglesia Episcopal* is becoming more *Dominicana* both in language and orientation. The increase of national clergy; the extension of work among Spanish-background families;

and the assumption of a greater measure of self-support, and thus of self-determination, will hasten this process.

The creation of an executive council by the district's 1968 Convocation reflects the interests of the growing number of lay communicants who are qualified to assume responsibilities at this level.

The Church in the Dominican Republic has a new MRI companion, the Diocese of South Carolina. The district's earlier MRI companion, the Diocese of Wyoming, shared resources to help build additions to church schools.



The Rt. Rev. Paul Axtell Kellogg is the first resident bishop of the Episcopal Church in the Dominican Republic, having been consecrated to that office in March, 1960.

He was born on April 11, 1910, in Carlisle, Pennsylvania, where his father, the Rev. Edwin H. Kellogg, was a Presbyterian minister. In 1931 he received a B.A. degree from Princeton University. He attended General Theological Seminary for two years and Union Theological Seminary for a year, and received his Bachelor of Divinity degree from the latter in 1934.

Bishop Kellogg has served parishes in Glens Falls, Ticonderoga, and Port Henry, all in New York; and in Dover and Camden, Delaware. In 1950 he went to Santurce, Puerto Rico, where he became canon residentiary and pastor of the English-speaking congregation at the cathedral.

Bishop Kellogg is a member of the House of Bishops' Committee on Canons and has served on the Joint Commission on Church Music. He has composed music for several hymns and is a member of the American Guild of Organists.

He assisted in drafting ordinances for the Ninth Province and has served terms both on the Provincial Council and on the Board of Trustees of the Seminary of the Caribbean, Carolina, Puerto Rico.

Bishop Kellogg and his wife, the former Helen B. Foote (sister of the Bishop of Idaho), were married in 1933. They have two daughters and five grandchildren.

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WAYS TO REDUCE LOSSES

FIRE

- 1 Have your heating system checked and cleaned annually.
- 2 Be certain that no fuses supporting ordinary wiring are over 15 amperes.
- 3 Replace worn electric wiring.
- 4 Install necessary additional electrical outlets where needed. Do not rely on lengthy extension cords.
- 5 Have Class A fire extinguishers that comply fully with National Board requirements at key locations throughout buildings. Provide carbon tetrachloride type near oil burner and in kitchen.
- 6 Be certain all ash trays are emptied and all cigarettes and cigars completely extinguished after every meeting.
- 7 Avoid clutter in closets and storerooms. Never store unused combustible materials.

ROBBERY & VANDALISM

- 8 Keep valuable equipment under lock and key, when premises are not attended.
- 9 Lock entire premises after dark.
- 10 Use bank night depositories for Sunday collections after services.
- 11 Have police department check regularly on your buildings.

LIABILITY

- 12 Use non-skid material when waxing floors.
- 13 Keep steps in good repair—including stair covering.
- 14 Provide securely fastened handrails for all steps.
- 15 Provide adequate lighting on stairs.
- 16 Have emergency exits clearly marked.
- 17 Remove ice and snow promptly after winter storms.

Another very important step that can help to minimize inconvenience and financial loss is to step over now to your safe and take out your present insurance papers. Have The Church Insurance Company review the extent of your coverage and make recommendations for comprehensive coverage that will be tailored in every way to meet your Church's needs. There is no company better qualified to do this—and no obligation on your part in asking us for this service.

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