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THE Episcopalian

JANUARY, 1969



In Bethlehem of Judea Today

CHANGE: How parishes can; as seminaries do;
John D. Rockefeller examines; Hyde Park welcomes

WHEN YOU'RE OVER THIRTY

LIKE ME

**A distinguished American
talks about young people
with compassion, concern,
and Christian conviction.**

BY JOHN D. ROCKEFELLER, 3rd

FOR SOME months, I have been embarked on the adventure of trying to understand the world of the young. My trip was not fueled by LSD, but it had its psychedelic moments. In my encounters with student activists, I found that I have a chronological problem, being somewhat past the age of 30. And for some reason, they also tend to see me as a member of the Establishment.

Although I am sure the students went away thinking of me as more square than groovy, I did feel that we communicated well. When you are really interested in them, young people will not only talk — they will also listen. Similarly, I met with a number of older persons and found the discussions with them equally productive.

When I started on my trip, I assumed that I would end up by directing my remarks to the young. And I worried about this because I did not want to seem paternalistic or to preach. I need not have worried because I quickly came to the conclusion that my thoughts on this subject would be best addressed to that large minority group of persons over the age of 30, my fellow members of the older generation.

Today's youth revolution puzzles many of us. We wonder if it is really new and distinctively different. After all, there is nothing new about youthful idealism and youthful protest. Every generation has had its gap. But it seems to me unmistakably clear that we are experiencing something much more than the age-old rebelliousness of youth. The ferment of today is deep and intense. Although the activists are a minority of young people, it is a larger and more vocal minority than ever before. The youth revolt is a worldwide phenomenon, occurring not only in the United States, but in a dozen other countries such as France, Mexico, Japan, and Czechoslovakia. There is a tenacity that was lacking in the past. Young people do not seem to be merely getting something out of their systems. Perhaps it is too early to tell, but I do not believe they will slip easily into the comforts of suburbia and the career, leaving behind their idealism and impulse for change.

How do we explain this phenomenon as it is occurring in the United

States? There are many theories and no entirely satisfactory answers. The young people of today were born after the depression and under a nuclear shadow. In an age of affluence and potential Armageddon, they are less concerned about material security and more concerned about basic human values. They feel that time is running out on the great problems—war, racial injustice, poverty. They dislike the impersonalism of large organizations and of rapid technological change. Because of the influence of the mass media and the freedoms of our society young people today learn faster and mature earlier. They become quickly aware—and deeply resentful—of the differences between what older people say and what they do.

In short, the very accomplishments of our generation—in technology, communications, affluence—have served to focus the attention of the young on what we have failed to accomplish.

I want to confess frankly that when I started my inquiry, I was biased. My instincts told me that very much of what young people are doing and saying today basically makes sense and is good. I found this to be even more true than I had thought.

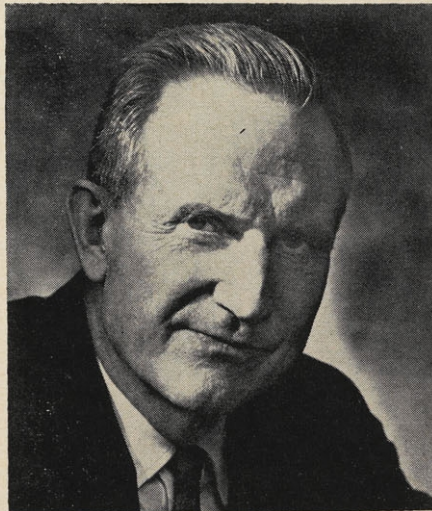
At the same time I do not ignore the disturbing elements of the youth revolution. There are the far-left extremists who say that present society must be destroyed. Their challenge must be met. There are the truly alienated, the loners and dropouts. They must be helped. There is the use of dangerous drugs. This must be stopped. Too often, while fighting for their beliefs, young people disregard the basic human values and rights which they are espousing. They frequently lack compassion. They are often contemptuous of those who do not fully agree with them. While crying out to be heard, they will shout down a speaker.

Yes, there is much to irritate and disturb the older generation. But I submit that we have let ourselves be distracted by the colorful fringes to the point where we miss the central meaning of today's youthful protest. I am convinced that not only is there tremendous vitality here, but there is also great potential for good if we can only

understand and respond positively. I believe this becomes evident if we examine how the youth revolution is manifested in three of the basic institutions of our society.

There is, first of all, the legal framework of society and its attendant issues of violence, social protest, justice, and respect for the law. A major factor distinguishing the current revolt from the past is the skill of young people in the tactics of social protest. They act in ways that would have been hard to imagine for the rebels of my generation. They have learned well from the civil rights movement of the 1950's and the Vietnam protests of the 1960's.

Yet, for the most part young people attempt to work within normal channels to present their grievances and establish a dialogue. They have tried to work through the political system, with their support of Senator Eugene McCarthy as the best example. It is they who have made the Peace Corps, VISTA, and the Teachers Corps more than slogans. Many young people are



Mr. JOHN D. ROCKEFELLER, 3rd, became the sixth recipient of the top award of the Society for the Family of Man, an organization initiated in 1963 by the Protestant Council of the City of New York.

This article is adapted from the speech given by Mr. Rockefeller at a dinner held in his honor by the Society for his lifetime of devotion to philanthropic causes. Besides being chairman of the Board of the Rockefeller Foundation, he is founder and chairman of the Population Council, the Asia Society, and the Agricultural Development Council. He is chairman of Lincoln Center for the Performing Arts and a trustee of the Rockefeller Brothers Fund.

preparing for long-term efforts to change society. For example, the law students of today are concerned less about trusts and estates and corporate law and more about how just the laws are, how poor people and black people can get a better break before the law.

But even as the majority of young people work constructively for change, it remains a fact that severe provocation and even violence have increased as forms of social protest. The protesters are fired by their sense of moral righteousness. They feel they have learned from experience that it is necessary to be loud and demonstrative to get results. It is this behavior that compels attention and strikes fear for the very stability of American society.

The nature of our response is crucial, for it has everything to do with whether there will continue to be violence and whether violence will pay.

We must understand that social protest has an honorable history and has a rightful place in any enlightened society. We have only to remember that it was social protest that brought this nation into being.

At the same time we must recognize that respect for law and the maintenance of order are essential for the protection of everyone in our society. Young people—anyone who breaks the law as a form of protest—must be prepared to pay the penalty and hope for ultimate vindication.

But if we stop here we will have failed. The concept of law and order is meaningless without justice. We must be ready to reexamine our assumptions—and our laws. To do so, we must open channels of communication. We must have dialogue. If we do not—if we think the only answer is to suppress dissent—then the responsibility for violence hangs as heavily on us as it does on those who protest.

Many persons feel today that another of our fundamental institutions—the family—is in trouble. Much has been written and said about the permissive nature of the American family, which allegedly is responsible for many of the ills of today's youth. Yet criticism of American parents' "overpermissiveness" has been part of our society since the seventeenth cen-

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Switchboard

NEW (?) BREED

In reference to the article in the November issue of *THE EPISCOPALIAN* entitled "Ministers: The New Breed" [by Lewis S. Keizer], I submit the following lim-erick:

There once was a seminarian new
Who said, "I know just what to do.
Forget about Jesus
(but don't neglect Venus!)
And let me be your Savior true!"

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

Speaking in generalities I have to agree with Mr. Keizer on his analysis of the profile of the present seminarian. Thank God there are some exceptions. . . . The real paradox is the fact that these men can stand before God's altar, finally, and make their ordination vows in straightforward, pious hypocrisy.

We cannot lay the blame altogether on the seminary but rather upon the basic refusal of our bishops to uphold the spirit of the canon requiring a final type psychological profile on these men. . . .

There also seems to be much discrimination against mature business men of proven ability and stability being accepted as postulants. Having directed quite a number of men toward the priesthood over the years I am chagrined that I find myself having to dissuade men from seeking this vocation simply because of the nature of what has evolved as indicated in Mr. Keizer's article. . . .

THE REV. JOE M. ROUTH
Palestine, Texas

I read the article . . . for the second time and I am . . . sore, irritated . . . for his combined stupidity and insolence in saying, "It is racism that allows U.S. military personnel to slaughter yellow civilians in Vietnam." On what basis does he make this outrageous statement? Does he have any form of acceptable proof to back up his categorical statement? . . .

. . . If he had done his homework he . . . would be aware of the fact that American troops have been court-martialed for illegal acts toward Vietnamese. . . .

EDWARD C. MUNSELL
Albany, N.Y.

. . . I trust that the readers of *THE EPISCOPALIAN* do not draw the conclusion that all future ministers will be this kind of ordained social worker.

Mr. Keizer does not speak for me and many other seminary students who see their vocation as primarily pastoral. . . .

The "activist" seminarians I know talk

of closing churches and selling them. Is this what Mr. Keizer means by ". . . shake loose more of the Church's wealth to implement social changes." Are the new requirements to be a pot-smoking, . . . alienated, unashamed sexually uninhibited man? Good Lord, deliver us. . . .

HARRY KRAFT
*Church Divinity School
of the Pacific*

. . . I admired the enthusiasm of the young seminarian. . . . Seminarians throughout the ages have always had such zeal. However, what he had to say on the priesthood was offensive. . . . I congratulate Mr. Keizer for recognizing the immaturity of the seminarians, including himself, but fear they are coddling their immaturity and enjoying their rebellion against adulthood too much to give it up. . . .

MRS. JAMES M. STONEY
Talladega, Ala.

. . . Men throughout the years entering the ministry after preparation have sometimes submitted to the varied temptations of men though oftentimes not . . . after forty-five years as a priest I know. I've listened to their "confessions" before ordination.

. . . Naturally he writes from theory rather than reality when he says the suburban church is sleepy and the urban . . . active. . . . It is outmoded "pap" to write [that] to have an awareness of social issues and action you must give up "traditional camps, clubs, and Sunday schools." He "digs up" repressed hostility and sexual aggression in students for the ministry. Aren't all students similarly restless under the discipline of preparation. . . .

The "new breed" whether young Keizer likes it or not will not be "called" because of the aberrations he believes so prevalent. . . . There is no evidence in the New Testament [that] the apostles were chosen for the work of redemption on such a basis. . . .

THE REV. W. HAMILTON AULENBACH
Germantown, Pa.

. . . According to Mr. Keizer . . . today's ministerial student has no need for prayer, no time for reflection, and no convictions about Jesus Christ worth reporting. . . .

THE REV. DAVID R. KING
Elizabeth, N.J.

Based on what seminarian Lewis S. Keizer said . . . it would appear that we are once again at a watershed in Church history, not too unlike that described by the Rev. C. FitzSimmons Allison in *The Rise of Moralism*. . . .

While in the eighteenth century watershed the kerygma was replaced by personal moralism, Mr. Keizer is telling

us that the "new breed" is replacing the kerygma with collective moralism, and hence, the Church is expected to follow paranoid leadership if it is to be "the ideal." . . .

THE REV. PHILIP E. WEEKS
South Hill, Va.

It is ironical that along with the article "Ministers: The New Breed". . . there should appear eight letters concerning the value of the pastoral ministry [see *Switchboard*]. Only one of those eight letter writers felt that the pastoral ministry was irrelevant. . . .

. . . I see nothing in the article which admits that the "new breed" is Christ centered. In fact, any pagan could fit the description. . . .

THE REV. CLAYTON T. HOLLAND
Boynton Beach, Fla.

One wonders why ministers: new breed, choose the Christian Church to be the audience for their half-baked rehash of Marx, Engels, Sartre, and Alinsky. From the article we know what kind of people they are—vain, proud, arrogant. We know what they think of sex and pot. But what think they of Christ crucified? I read in amazement with not a mention of God, the Bible, Jesus, or the Mystical Body of Christ. . . .

Screeching hatred at "sleepy suburban parishes," they neglect them to frantically signal the "alienated." . . .

DORIS N. PACE
Geneva, N.Y.

. . . It is to be regretted that this "new breed" has "authority problems to varying degrees and paranoia directed toward such social authorities as police and other representatives of military and governmental institutions." Yes, authority is disturbing at times unless you happen to be the one who wields it.

THE REV. RICHARD G. PRESTON
Wellesley, Mass.

. . . A group of us who are of a more traditional background here at Seabury-Western feel . . . that you [should] publish our views . . . since . . . we represent at least as large a group of seminarians (we personally are inclined to believe a much larger group) as does Mr. Keizer. . . .

Alienation: man is, as a result of his disobedience, commonly symbolized by an event called the Fall, alienated from God. . . .

Freedom: the only real freedom is that which is acted out within certain responsible limits. The dogmatic tenets of the Church constitute those limits. Man is free to go beyond those limits but then he is no longer free to call himself part of the Church. . . .

On the Church: . . . Her purpose is

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Switchboard

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to lead all men to salvation by using every method that she has to offer. . . . The people in the suburbs are just as valuable in the sight of God and have as great a need for our ministrations as any other group does.

. . . On politics: the members of the Church have the right and responsibility to participate in the political system of the government and to attempt to influence its operation in accord with Christian principles. . . .

On education: seminarians are not doing graduate work. . . . It is therefore most fitting that the first degree attained in the field be called a bachelor's . . . it does not lend the priest a great deal of professional status. It is . . . ironic that this "new breed" that is so opposed to the way of society should insist on this method of self-gratification. . . .

. . . If I felt as Mr. Keizer does, I would run to my bishop and ask that my ordination be delayed until I could re-think my sense of vocation.

CHARLES B. KING, JR.
*Seabury-Western
Theological Seminary*

. . . Being sixteen months out of seminary, I would be most interested in what sort of "peer" recent-seminarian-Keizer is talking about. Unless the article is merely an autobiography I do not believe the animal Mr. Keizer describes really exists. If the article is not an autobiography I should resent the sorts of generalizations the author tosses about. The article is loaded with far too many sorts of comments that are very typical when a minority attempts to make itself look like the majority and thus feel acceptable. . . .

THE REV. JAMES L. ROACH
Holdrege, Neb.

. . . I may not be a seminarian, but I am not very far removed from it ('67). If I may also "report on my peers," let it be stated publicly that Mr. Keizer's "new breed" is not the only kind of cleric being produced in Episcopal seminaries. A very great number of seminarians and recently ordained deacons and priests have been able to see no contradiction between Catholic faith and order as the Episcopal Church has received it, and a profound confrontation with the crushing problems of our age. The manner in which these different "breeds" address themselves to human need differs radically. This difference is in no small part due to the style of seminary formation a

man has experienced. I think that our Fathers in God had better take a hard look at what kind of pastors do their work . . . as well as at the seminaries that nurtured them. . . .

THE REV. MARC OLIVER
Vallejo, Cal.

THERE IS A DIFFERENCE

I am a lifelong Episcopalian (I am 44 years old) but it wasn't until I asked Christ into my heart and life just seven years ago that I really entered into a close personal relationship with Him, that I really accepted His great gift of salvation as mine and not, as previously, in just a vague, general way. To those who have taken this definite step of total commitment there really is a difference! . . . Christianity could not have survived without the holy zeal and fire of the early Christians, and today we desperately need a revival of that power which they had, a power which was given them by the Savior Himself because in faith and humility they received Him in total commitment.

MRS. MELVIN D. HECKT
Minneapolis, Minn.

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THE CHURCH'S FUTURE

In answer to your question, "What do you think the Church could do more of in the future?" I submit the following:

The Church should do more of everything. Those who say we should emphasize this or that or choose one course or another are misleading us. They impose the limitations of men on the Body of Christ. By the power of the Holy Spirit we can have both pastoral ministry and community involvement, both the old-fashioned religion of the forty-and-overs and the "all-at-once environment" of the cool-television generation. Our Lord reveals a Gospel large enough for all men, with as much meaning for the elderly as for the young. The secret is to act *with* God rather than *for* Him.

PAUL G. JOHNSON
Rockville, Md.

It seems to me that the area of education is a most important one. . . . It appears that the traditional Sunday school with thirty to fifty minutes a week is not an effective way, but we should be able to come up with some way of reaching our

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Our Christmastide cover photo comes from a city that, during this season especially, is the world's most significant locale: Bethlehem of Judea. The two girls, daughters of Arab Christian refugee parents, are lighting candles in the ancient city's Church of the Nativity.

In "THEY CAN'T GO HOME FROM BETHLEHEM," page 10, **A. C. Forrest** gives incisive coverage of the unholy plight of modern-day Arab refugees in the Holy City—an unpopular but

unavoidable contemporary crisis. Mr. Forrest, editor of Canada's *United Church Observer*, is currently Middle East correspondent for Interchurch Features.

On page 23, "JUST IN TIME FOR CHRISTMAS," the story and photographs of layman **Robert Lukens'** remarkable role at St. John's Episcopal Parish in Hamlin, Pennsylvania, comes to THE EPISCOPALIAN courtesy of *The Bethlehem Review*. This is the publication of the Bethlehem Steel Company—where Mr. Lukens is an executive.

In nearly every major denomina-

tion, theological education is undergoing major changes. Author **Janis Moulton**—a student at Virginia Theological Seminary and a last-summer member of THE EPISCOPALIAN staff—documents this dramatic, rapid transformation in "SEMINARIES IN MOTION," page 14. On page 16, managing editor **Edward T. Dell, Jr.** gives a close-up portrait of one case in point, "WHEN BEXLEY MOVED EAST."

The Rev. **Walter C. Righter**, rector of the Church of the Good Shepherd, Nashua, New Hampshire, describes his own parish's fact-facing experience in "HOW WE TACKLED CHANGE," page 26.



“We listen to voices and angel messengers; we hear the thunder of Sinai at the giving of the law; we turn the pages of sacred books searching for hidden meanings; we follow the teachings of learned men, and then one day we see a child, pot-bellied, with staring eyes, and we remember Bethlehem.”

Howard Williams.



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A Journal of Contemporary Christianity Serving the Episcopal Church

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They can't go home from

Join our correspondent in the tense Middle East as he visits an Arab Christian family in today's Bethlehem.

NEAR BETHLEHEM'S Church of the Nativity that marks the site of Jesus' birth I found a family of seven little girls and their parents living in one rented room off a narrow street. A friend had told me about "a wonderful family in Bethlehem" that typified the sadness that has fallen once again on the people of the Holy Land. Somehow they lifted my spirit and broke my heart at the same time.

They don't look like our idea of refugees. The children are exceptionally neat and well-groomed. The parents speak like the cultured Christian people they are, in Arabic, French, and English. Technically, however, they have been refugees for twenty years.

They lost their family business and home in Jerusalem when the Holy City was divided in 1948. They belong, as most Christians do, to the 60 percent of the refugee population who have always been able to make do outside the camps, on their own, with a minimum of assistance from their Church and the United Nations Relief and Works Agency.

The seven little girls were at home when I called, unannounced. Their father, Wadi, was at work. Their grandfather, an old man now, was at the church where he spends much of his time. Their mother, Farida, was across the street with the grandmother. Diane, 12, and Susi, 9, were tidying up and supervising the smaller children who had been put to bed in three of the five cots that border the room.

A two-day supply of fresh loaves of Arab bread, shaped like big pancakes, was cooling on the table, and Diane quickly packed them away in the bread box. Children's books and playthings were whisked away to their appropriate places. And the little girls who kept getting out of bed or peeking from behind their blankets were rebuked in stern Arabic.

Then mother, who had been sent for, returned home to a spic-and-span house with a smile and an Arab "welcome" for a foreign visitor. Diane prepared the cups of Turkish coffee without which no stranger leaves an Arab home, be it a Beirut villa or a Bedouin tent.

Wadi, the father, is employed only three days a week now, and is not sure how long that will



Bethlehem

They Can't Go Home From Bethlehem

last. His income has dropped since the June 1967 war from \$90 to \$30 a month.

His factory, like many small industries in Jordan, has been cut off from its former markets and was closed for a time last year. "Wadi is fortunate," his wife told me, "... he is one of the few who have been called back."

"Our income has dropped and prices are going up," Farida explained. So far their \$6-a-month rent has not been raised, and may not be in Bethlehem. The next day I saw a story in the *Jerusalem Post* saying rents were "sky-rocketing," although Israeli officials assured me that things had not got worse since 1967.

But they are worse for many people including just about every Arab family I met. This little family after maintaining pride and relative independence for nearly twenty years has had to seek help. Their church stood behind them during difficult times in the past, but in Bethlehem the Assyrian Catholic church which they attend faithfully is small and many of its members are in need.

For some time the family drew one UNRWA ration. Now they draw four rations for nine people.

"Our children go to UNRWA supplementary feeding and get a hot meal every day," Farida said. She also goes to the UNRWA prenatal clinic, for another baby is expected some time before Christmas eve. The girls and Wadi and the grandfather would like a boy, but the mother smiles and says, "A girl, or boy—it doesn't matter."

What does matter to her is that the children continue in St. Joseph's School, where they learn French and English as well as Arabic and other things she considers most important.

"They must grow up to have religious faith," she explained in French.

"Religious faith and character are the most important things we can give them."

She showed me their new books. "They cost \$9 this year." I examined the neat writing in English.

"A stitch in time saves nine."

"Necessity is the mother of invention."

"A friend in need is a friend indeed."

"God helps those who help themselves."

It was obvious that the nuns have more things in mind than religion and English: they teach the children of Bethlehem how to meet the challenge of poverty, underemployment, and the constant threat of war.

"Diane wants to be an interpreter," her mother explained. Diane's father was sent to a good school in Jerusalem when he was a boy, and at the Collège des Frères he learned French and English. Wadi's father was a shoemaker in Jerusalem and had a family of six.

"We had a five-room house, and a kitchen, a shop and store," Farida said, then added bitterly as people often do in the Arab world of refugees, "The Israeli stole it."

The family left when war broke out following the partition in 1948. "I left everything behind but the keys," the grandfather says.

After June 1967, when Israel annexed the Bethlehem area, the old man took his keys and went back to see his house and shop. An Israeli lives there now and has turned it into a vegetable store. Wadi's father has received no compensation and cannot go back. They have been poor ever since. This is the major cause of continuing Arab bitterness and the long strife in the Holy Land.

After 1948 Wadi worked in a macaroni factory for a time and even-

tually his father got work repairing refugee tents. Later he worked in the furniture factory where he learned a trade. By 1954 he was doing well enough to rent a one-room home and marry. Then the babies began to come.

Farida is one of those expert managers and housekeepers who can, with scissors, needle, and thread, turn old garments into new clothes, and a crowded room full of old furniture into a well-ordered home. They are getting along.

When another war came in 1967, many thousands of the refugees in Bethlehem and nearby camps fled across the Jordan river. This family decided this time to stay put. They are glad they did. The war didn't last long in Bethlehem, and most of the people who fled for safety beyond the river didn't get back. They are living in tented camps or crowding in with relatives on the other side.

What is their future now?

"We hope some day to return to our old home and shop in Jerusalem and have a better life. We hope everybody will be able to go back to his home and there will be peace again," Farida said.

Right now she is worried about the weeks ahead, about the possibility that Wadi will be laid off, and about the fact there isn't enough money to pay their bills.

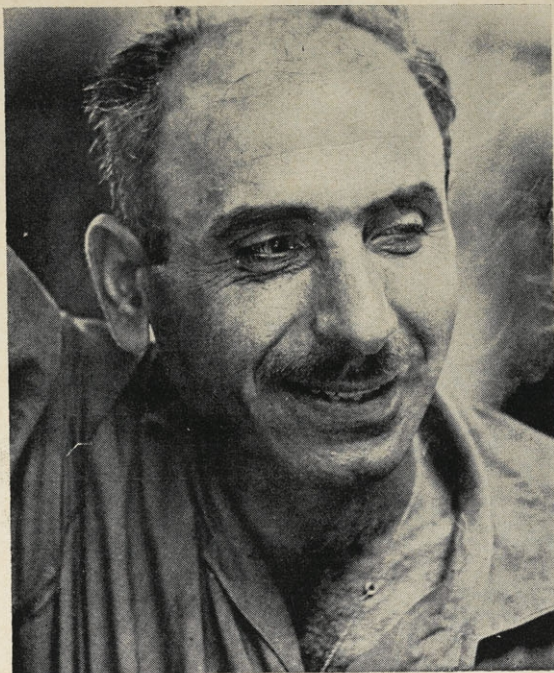
"How often do you have meat?" I asked.

"We always have meat Sunday night for supper," she said. "I get half a kilo." That's just over a pound of meat for nine, once a week.

"Maybe the new baby will be a boy and be born on Christmas eve," I said, trying to be cheerful.

"I've just learned I can't go into the hospital to have the baby," she said. "We can't afford it, and the UNRWA nurse says that the UNRWA hospital beds have to be kept for the complicated cases."

"So there won't be any room in the hospital for me. And I just can't have the baby here, for it is so crowded with all the children. If I had two rooms I wouldn't mind."



Wadi (left), father and breadwinner of the family, works in a small Bethlehem sheet metal factory where his job is temporary. His income has fallen from \$90 to \$30 monthly since the 1967 war.

Grandfather fled his shoe repair shop (below) in Jerusalem's Israeli sector in 1948, taking only the keys. He still hopes the Israeli will return it or pay him for it.



Thick Turkish coffee, boiled with the powdered bean and sugar and part of every Arab family's hospitality, is offered by Wadi's wife, Farida (above), as one of her seven daughters looks on.



The nuns of the Bethlehem school the girls attend (right) teach not only French, English, and Arabic but such standbys as "God helps those who help themselves."

SEMINARIES IN MOTION

The majority of America's seminaries, of all denominations, are considering moving or welcoming a half dozen new neighbors.

ONCE UPON A TIME theological education moved from the local parson's library to formal seminaries with campuses, faculties, and boards of trustees. It was destined to move again.

Seeking ecumenicity, urban environments, and the resources of major universities, seminaries of today are leaving "holy hills" and isolated settings to "cluster" in strategic centers of theological study.

The American Association of Theological Schools became a front office for research and planning when member deans and educators began comparing notes on declining enrollment, mounting bills, and "new breed" seminarians.

In 1966, for example, the average enrollment in Episcopal seminaries was ninety-five students, a 16 percent decline from 1961. Average enrollment in Methodist seminaries was 103, a 6 percent decline from a 1962 peak. Seminaries of the Presbyterian Church in the U.S.A. averaged eighty-six students in 1966, a 14 percent decline from an enrollment peak in 1956.

Enrollment figures were going down and down, and numbers of full-time faculty were going up, which meant instructional costs were mounting.

In fact, Protestant seminaries were footing an average bill in 1966 of more than \$2,700 per student. This figure was second only to average operating cost in law schools (generally double or triple the size of seminaries) and in university graduate programs.

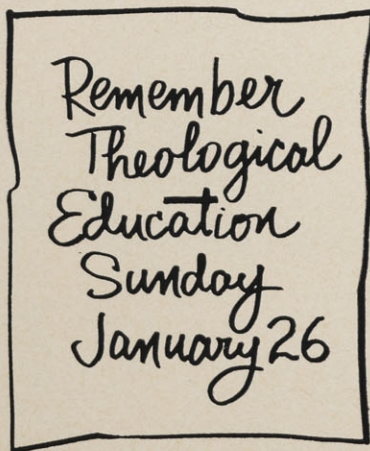
A student body of eighty-five requires the same basic curriculum as a student body of 300, and therefore the same minimum faculty. Eleven small Protestant seminaries in the Philadelphia area compared 1966-67 B.D. curricula and found that 137 professors were teaching 641 courses to 935 students. By eliminating duplicates and keeping all elective and distinctly denominational courses, these sem-

inaries could have offered a cooperative curriculum of 147 courses.

The deans also knew that seminaries had to be more than "clergy factories." The brightest would-be students often ended up in the graduate programs of universities. Seminaries no longer had a captive clientele; like it or not, they had to compete. They needed broad new curricula and strong faculties. They had to attract men and women who were not seeking ordination and students whose minds were not made up.

Seminaries also had to be research and development resources for the twentieth century Church—where theology could be made, where liturgies could develop. Faculties needed time for research and tutoring. More was at stake than enrollment figures and mounting debts. It was the ministry of the Church.

AATS planning began with a task force of the Resources Planning Commission—eight men who were asked not only to dream, but also to design a practical curriculum for the decade of the 70's. Their final model is a nucleus of seminaries utilizing a variety of professional training centers in its metropolitan locale and the resources of its university environment. They spell out new-style theological



education in terms of facilities, academic calendars, faculties, and budgets.

"They are saying that the era of educational self-sufficiency is over," explained the Commission's research consultant, Mr. Warren H. Deem of Arthur D. Little, Inc. "Seminaries have tried to be self-supporting, to build in skills. But why should a seminary teach a sociology course when it is available in a university? Why should each seminary maintain an expensive, inflexible plant?"

Three Episcopal seminaries are giving clusters a try, while a fourth is in the middle of an area consultation—a kind of research and pilot project of the Resources Planning Commission.

Long before the AATS model appeared Church Divinity School of the Pacific had a leading role in forming the Graduate Theological Union in Berkeley, California. Now it is one of seven institutions—including Baptist, Lutheran, Presbyterian, Jesuit, and interdenominational seminaries—teaching and administering the GTU graduate program. Three of these seminaries began a cooperative B.D. program in 1966, and they expect two other seminaries to join them soon. Seven schools share B.D. level electives.

The CDSP campus happens to be in the center of the GTU neighborhood, which in turn borders the University of California.

Last Fall Bexley Hall moved from isolated Gambier, Ohio, to join Colgate Rochester Divinity School in forming the Rochester Center for Theological Studies (*see page 16*).

Episcopal Theological School is now part of the Boston Theological Institute and began last Fall to share its Cambridge facilities with a fellow Institute member—Weston College, a Jesuit seminary formerly of Weston, Massachusetts. Like CDSP, ETS happens to be in a strategic location—adjoining Harvard University, in a large metropolitan center.

Clustering in the Philadelphia area is still in the stage of meetings and plans, with the Divinity School of the Protestant Episcopal Church in Philadelphia [PDS] one of eight potential members. Located only a few blocks

Continued on page 18

THE EPISCOPAL CHURCH'S SCHOOLS OF THEOLOGY

*Berkeley Divinity School
New Haven, Conn.*

**Bexley Hall
Rochester, N.Y.**

*Church Divinity School of the
Pacific
Berkeley, Calif.*

**Divinity School of the Protestant
Episcopal Church
Philadelphia, Pa.**

*Episcopal Theological School
Cambridge, Mass.*

**Episcopal Theological Seminary of
the Caribbean
Carolina, Puerto Rico**

*Episcopal Theological Seminary of
the Southwest
Austin, Tex.*

**General Theological Seminary of
the Protestant Episcopal Church
in the United States
New York, N.Y.**

*Nashotah House
Nashotah, Wis.*

**Protestant Episcopal Theological
Seminary in Virginia
Alexandria, Va.**

*School of Theology of the University
of the South
Sewanee, Tenn.*

**Seabury-Western Theological
Seminary
Evanston, Ill.**

AVERAGE YEARLY PER COMMUNICANT GIFT FOR THEOLOGICAL EDUCATION

1963	38 1/2¢
1964	39 1/3¢
1965	40 1/5¢
1966	38 2/3¢
1967	39 1/6¢

THEOLOGICAL EDUCATION SUNDAY OFFERING

	<i>Offering</i>	<i>Parishes Participating</i>	<i>Total Churches</i>
1963	\$831,216	5,351	7,343
1964	860,617	5,491	7,530
1965	901,443	5,321	7,574
1966	876,403	4,969	7,562
1967	893,003	4,876	7,485

WHEN BEXLEY MOVED EAST



Stuart Mitchell (left) and Murray Kramer (right) listen to John Walker over the school's customary 10:15 coffee break. Kramer is CRDS student president.



Food in Rochester is still institutional—and starchy—but evening chow time is always a welcome break in study routines for seminarians Douglas Weiss, James Baltzell, Ernest Harrelson, and Calvin Steck.

BEXLEY HALL moved on July 1, 1968, some 300 miles, as the crow flies, from the tiny little Ohio town of Gambier to the 24-acre campus of Colgate Rochester Divinity School in Rochester, New York, where the population is over 300,000.

Bexley is the Episcopal Church's third oldest seminary. Bishop Philander Chase set up the institution along with Kenyon College, in the Ohio wilderness back in 1824 with money raised among English nobility.

Bexley Hall's twenty-two middlers and seniors plus eleven new entering juniors have settled in now with the 160-member Colgate Rochester Divinity School student body to become the Rochester Center for Theological Studies. Colgate Rochester started life seven years before Bexley did as a little Baptist seminary with thirteen students in Hamilton, New York.

The prime question about Bexley's move is something like a line from the old radio show "Our Gal Sunday": "Can a little Episcopal Seminary from the Midwest find happiness as part of a large, sophisticated theological complex in the East . . .?"

In a nutshell, it can. Talking with students in the refectory over coffee, everybody seems to hope something new will come out of the experiment and are betting it will not be homogenized.

Bexley's students wouldn't have thought so back in Gambier, but in comparison with their predominantly Baptist, Methodist, United Church, and Presbyterian colleagues at CRDS they have a strong denominational identity, based mostly on worship and the Prayer Book. Between most of the denominations there wasn't much to choose from for distinctive differences in worship. The school's chapel last year had three services a week which were mostly sermon. This year the schedule includes ten services a week. The dust hasn't settled yet on whether the primary emphasis will be on litur-



Time was, back in Gambier, when Dr. Richard J. Spielmann, Bexley Hall's liturgics specialist, taught a handful of Episcopalians. His class now at Rochester Center (above) includes three women from Rochester's Eastman School of Music; a Roman Catholic deacon; two priests—one Greek and one Russian Orthodox; as well as a variety of students of Methodist, Presbyterian, United Church, Baptist, and Episcopal backgrounds.

gical prayer or on preaching.

According to almost everybody, class discussions are livelier and the students are convinced the combined faculty is noticeably stronger in both liturgics and history.

Although nobody will talk much about it, everybody is hoping that St. Bernard's, a Roman Catholic Seminary about five miles distant, will move next door to the Center as soon as possible.

The word is that St. Bernard's faculty and students are anxious to come. The holdup is the Bishop—in this case TV-personality Fulton J. Sheen whose image is liberal—but students consider that more lip than heart.

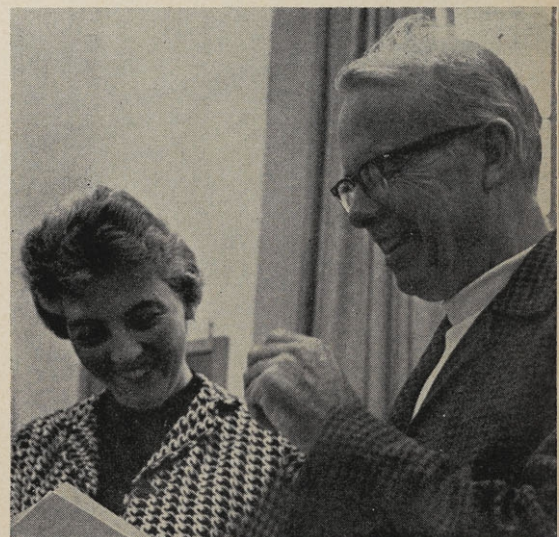
The one place students from all three institutions come together is in field work. Seminarians work as teams for fifteen hours a week in a "teaching church" or a cluster of them, under trained supervisory clergy. Few teams lack Roman Catholic seminarians and some Episcopalians are teaching con-

fraternity classes in Roman Catholic parishes. Theolog Bryon Hall of Zanesville, Ohio, says field work "knocks out some of the idealistic ideas we had about what the minister does."

Murray Kramer, a Canadian Anglican and president of the CRDS student body, thinks the Bexley influx brought some needed changes in worship but is dubious about a "phony ecumenism" he thinks has developed. The way toward health, he believes, is that each man and woman should stand strongly for what he believes in or "we'll all end up believing not much of anything."

Two months' experience is basis for no more than an interim report on Bexley's new life in Rochester. Amid all the newness, the homesickness, and the usual grind, however, there is an air of excitement that promises a lot. As one young Episcopalian said, "I really think God has something in mind for us." ◀

Bexley Hall's Dean Almus M. Thorp talks with his new secretary, Mrs. Ruth LaBeouf, an Episcopalian from the CRDS staff.



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SEMINARIES IN MOTION

Continued from page 15

from the University of Pennsylvania, PDS would not have to move. One seminary, however, has already purchased land in the PDS neighborhood, and others are considering relocation.

"But mere clustering is not enough in itself," explains Dr. Sherman E. Johnson, CDSP dean and the GTU's first chief administrator. "It simply will not do to devise unified timetables and assignment of classrooms and to make possible free election in a big educational cafeteria, and let it go at that.

"What is more important is the personalities of faculty and students who are enabled by a cluster to come together. If they are excited, imaginative, and creative persons, problem-solvers, then something will happen."

For Dean Johnson, as for PDS Dean Dr. Edward Harris, the number one motive for clustering is potential style and strength. Financial and enrollment factors are related, of course, but secondary.

At this point clusters aren't saving any money. Deans are saying they probably never will. But money for theological education will be used to better advantage; fewer dollars will be wasted on duplicate library and faculty resources and on under-used facilities.

Thousands of foundation dollars have already been plowed into research and organization of seminary clusters. The consultation in Philadelphia, for example, received an initial grant of \$53,000 from Sealantic, as well as \$5,000 from each participating school. It will need more. The GTU has been funded substantially by the same sources, and it will need more.

"At the moment I am inclined to think that the best way to finance the GTU is for the several seminaries to have financial campaigns of their own in which a percentage is earmarked for GTU administration and programs," Dean Johnson has said.

"Most of our support—which is slowly increasing—comes because

people care about the Episcopal Church and its ministry. In general they feel that we know what we are doing in entering into these relationships."

But for years seminaries have been compelled to pass their own hats. And they often find it easier to raise money for monuments than for faculties and curricula. What will become of support from "friends" of a seminary who are opposed to ecumenism? Some may choke on "institutional pride" and refuse to support a seminary that moves 150 miles from its "holy hill."

So along with its model for the 70's, the AATS suggests an alternative strategy to "passing the hat." It is addressed not to seminaries but to denominations. "Put your theological education commission to work," they say in effect. "Don't let them be just mouthpieces. Give them power and money to implement their decisions about strength and weakness in your seminaries."

The Episcopal Church's Board for Theological Education—appointed by the Presiding Bishop and approved by 1967 General Convention—could be just such a commission.

"We see our function as strengthening quality education and openness wherever it occurs and as refusing to support weakness," explains the Rt. Rev. Frederick J. Warnecke, Bishop of Bethlehem and chairman of the nine-member board.

The board is not in the business of fund raising. Its job will be to channel funds into new structures and styles of theological training. Undoubtedly many such dollars will end up with Episcopal seminaries whose futures depend, quite literally, on the future of clusters.

The Church's job—beginning now—is to provide that money, even to budget it as part of the General Church Program. A check from Executive Council to CDSP might read, "Payable to theological education for the ministry of our Church." ◀



3X5's

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

PRAYERS FOR THE NEW YEAR

OUR STUBBORNNESS

Almighty and most merciful Father, we err and stray from real living like lost sheep. We are out of touch with our own true feelings and fall back instead upon devices and manipulations. We ignore and rebel against what will make us happy and effective. Not knowing what we want, we do what we don't want, leaving what is undone to plague us, to make us feel sick and inadequate. But thou, O Lord, have mercy upon our blindness and upon our willfulness. Spare thou those, O God, who admit their ineptitude. Restore thou those who are willing to risk again in spite of defeat, according to thy promises declared unto mankind in Christ Jesus our Lord. Grant, O most merciful Father, for His sake that we may hereafter live open, effective, and challenging lives, to the glory of thy holy Name.

Contributed by Mrs. George Bilon

Amen.

NEW IDEAS

Give us an open mind, O God, a mind ready to receive and to welcome such new light of knowledge as it is Thy will to reveal to us. Let not the past ever be so dear to us as to set a limit to the future.

Give us courage to change our minds, when it is needed. Let us be tolerant to the thoughts of others and hospitable to such light as may come to us through them.

Diary of Private Prayer
by John Baillie

GROWING OLDER

Lord, Thou knowest better than I know myself that I am growing older, and will some day be old.

Keep me from getting talkative, and particularly from the fatal habit of thinking that I must say something on every subject on every occasion.

Release me from craving to straighten out everybody's affairs.

Keep my mind from the recital of endless details—give me wings to come to the point.

I ask for grace enough to listen to the tale of others' pains. Help me to endure them with patience.

.....
(Paste on reverse side of card)

But seal my lips on my own aches and pains—they are increasing, and my love of rehearsing them is becoming sweeter as the years go by.

Teach me the glorious lesson that occasionally it is possible that I may be mistaken.

Keep me reasonably sweet. I do not want to be a saint—some of them are so hard to live with—but a sour old person is one of the crowning works of the devil.

Make me thoughtful—but not moody, helpful—but not bossy. With my vast store of wisdom it seems a pity not to use it all, but thou knowest, Lord, that I want a few friends at the end. Contributed by Margaret A. Elliott

A MINUTE FOR PEACE

Herve J. L'Heureux, a State Department official, as a result of his own deep religious belief, launched a prayer-for-peace movement in October, 1948, during a meeting of American war veterans in Manchester, N.H.

Unadvertised, and with no financial backing or organizational support, it nevertheless has gained momentum in many places in the world.

It is a simple idea: take one minute at noon every day and pray for peace. Each person is free to pray in his own way and according to his own faith.



Lending a hand in Hyde Park



Mrs. Utley receives good news from Mr. Leon Modeste that application for Special Program funds has been approved.

THE FACTS could be repeated in every section of the United States. A group of some 250 American families barely existing in a ramshackle, almost-forgotten neighborhood on the dull outskirts of a city. No sewage, no running water, no paved streets, no street lights. Low incomes, high crime and disease rates, little hope. But Hyde Park, Richmond County, Georgia, now has hope after years of neglect. And the Church was there—and is there—to help these people plan their own future.

Hope came with the creation of the Hyde Park Improvement Association in the Spring of 1967, aided by Warden Millard Gooding of the Richmond County Prison. As the Association took shape under the leadership of Hyde Park resident Mrs. Mary Utley, a nearby Episcopal rector—the Rev. Edward Waldron—offered his assistance.

The Sisters of St. Helena, an Episcopal order to which Father Waldron is chaplain, lived only a few miles away. Soon they pitched in at the invitation of the Hyde Park group. In June of 1968, eight Holy Cross monks from West Park, New York, moved into Hyde Park for the summer.

Programs suggested by the residents began: morning cultural enrichment for youngsters; an evening medical clinic; tutoring by students of Augusta's Paine College, a Methodist-related school; swimming lessons at the Augusta YWCA; community organization for action on water, sewage, and other physical improvements.

In late October, the Improvement Association said thank you to its friends in the form of a "soul-food supper" held during the joint meeting of the Canadian and U.S. Houses of Bishops (*see last issue*). Forty bishops, along with wives and guests, went to Hyde Park to visit and eat with Association members. One guest, Mr. Leon Modeste, head of the General Convention's Special Program, had special news for President Mary Utley (*see photo at left*).

←
Mrs. John E. Hines (right), wife of the Presiding Bishop, learns about the work of the Hyde Park Improvement Association from President Mary Utley (left) and a colleague.



Bishops and other guests stock up on "soul food" (above) during visit to Hyde Park area on outskirts of Augusta, Ga., during recent House of Bishops meeting.



Bishop E. L. Browning of Okinawa (second from left) and Suffragan Bishop John Burgess of Massachusetts (right) hear about struggles of Hyde Park residents to improve their neighborhood after years of neglect.

The Gift of Christmas

Words are not enough! That is what we of the world's various "establishments" hear from men and women, old and young, whose disenchantment with institutionalized forms of human concern is transparent either in open attack or in indifference. The time is past for words. They tell some of us this. Only deeds are able to serve. Only action can restore credibility and resurrect trust.

To illustrate a point differentiating between a man who spoke passionately (John the Baptist) and a man who acted compassionately (Jesus), Dr. Theodore Ferris draws on a review the critic Walter Kerr once wrote for the *New York Times*. It was a review of Edward Albee's play, *A Delicate Balance*—and Mr. Kerr wrote these words: "T.S. Eliot once said, 'I will show you fear in a handful of dust'—and he did it! In *A Delicate Balance* playwright Albee talks about it, and talks about it, sometimes wittingly, sometimes ruefully, sometimes truthfully. But showing might have been better."

Apparently that is what God thought also, not about fear, but about love. The prophets had spoken. And the angels had sung. But God acted. He acted in the person of a baby who could make sounds but not words, who could not even sing. But who had within Himself the power to act, to show forth, to be, to live for others, and to die for them as well.

In the Christmas baby, God said, "You do not get peace by talking about it. You get peace by loving others more than you love yourself."

Words are not enough. Only the unlimited engagement of God with life, in un-self-regarding love can bring peace to a broken world. This is the joyous trumpet with which St. John's Gospel opens, "In the beginning was action. That action was love. That action is God." Christmas is the celebration of so great a gift.

—The Rt. Rev. John E. Hines
Presiding Bishop

Theological Education: Is More from Less Enough?

Careful perusal of the Theological Education Sunday Offering figures for 1967 (page 15) will reveal a curious trend. Although it is good news that the dollars in the offering have increased by over sixteen thousand, the total number of churches contributing has fallen by ninety-three. According to the records, 2,609 parishes and missions in this Church did not take part in the offering on which all the twelve seminaries depend to pay their current bills. Can we afford the same kind of response this year when we know how much we have to do in theological education?

—E.T.D.

Episcopal Church seem to need plenty of today. And we are not alone.

Can the institutional Church survive with its present forms? Will those who want change and those who don't be able to work together on much of anything in the months to come? What is the main mission of the Church our Lord created? Or is it missions? Can we make decisions together and stick to them? Do we really want to become a national Church? Or would we rather be a confederation of regional churches with limited objectives? Or a congregational church with complete local option on every program?

These are some of the questions that we who call ourselves Episcopalians must struggle with in this new year of 1969. The shocking reality of the enormous changes around us has forced us to seek direction fast. Our trauma over the General Convention Special Program, the Church unity movement, and the Trial Liturgy has made the setting of directions an imperative.

Many Episcopalians have wondered—out loud and privately—about the wisdom of having a special General Convention during Labor Day week, 1969—less than two years after Seattle. But perhaps, as we look back on this year from the seventies, we will thank God for the action of the Seattle Bishops and Deputies in making South Bend '69 possible.

From all indications so far, the week at South Bend will be special. Let us hope and pray, starting now, that it truly will be special, and truly will set the directions we need to have. Some of us may be a bit confused and angry right now, but we have the stuff to do the jobs the Lord wants us to do. Let no one ever doubt that for even a second about us Episcopalians.

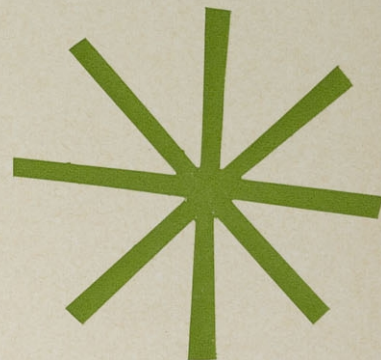
—H.L.M.

A Year for Directions

Maybe it's poor editorial practice to plug words that most of you already absorbed by now. If so, we plead guilty. But we must insist. If you haven't read John D. Rockefeller's article in this issue—and particularly the paragraphs on pages 41 and 42—please do so. And if you already have, read it again with emphasis on the latter half. We think it is one of the most important messages we have carried in the almost nine years of THE EPISCOPALIAN. In a balanced, honest, and reasonable way, it establishes directions.

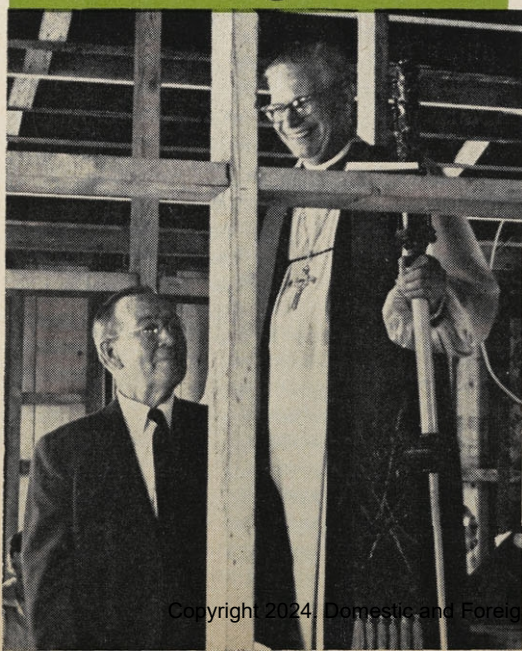
Directions—that's what we Christians belonging to the

Take one
old
railroad
station...



plus one
old
parish...

add a fresh
idea of
ministry



Result:
an unusual present
for one whole
Town.....



...Just in time for Christmas

AS FALL COLORED the hills around Hamlin, in the Pocono Mountains of Eastern Pennsylvania, Robert Lukens talked of his church. The temperature in the brisk low 40's may have turned the conversation to Christmas. "It won't be the usual Episcopal midnight communion service," Bob said, "for we probably cannot get an ordained minister for the service. But we will have a service anyway."

He paused, looked at a calendar, noted that Christmas fell on Wednesday, and added, "Gee, I hope it doesn't snow. Remember Christmas Eve two years ago?" (It snowed seventeen inches.)

The mountains, their narrow, windy roads, the threat of snow are of deep concern to Bob, who is assistant to the general manager of the Bethlehem Steel plant, Bethlehem, Pennsylvania. He must travel those roads each Friday evening after work and again each Sunday afternoon to be "pastor" of St. John's Church in Hamlin.

St. John's parish has been Bob's weekend activity since 1965 and, though he is not ordained, he is an active minister.

St. John's was founded in late summer of 1845. Nestled in the Poconos about seventy-five miles north of Bethlehem, Hamlin is on the fringes of the anthracite coal fields. Its economy today is primarily agricultural, just as it was when the parish was formed. Today—at least in the warm weather months—the Hamlin area booms as outlanders come to vacation in the area's countless summer resorts. Many of these summer visitors worship at St. John's.

In 1847, a small clapboard church (roughly 30 by 40 feet) was built with the carpentry skills of a handful of faithful members.

From St. John's completion in 1850 until the mid-1930's, the parish had its own rector. Late in the 30's the rector of nearby Grace Church, Honesdale, held services.

Following a succession of lay readers and visiting rectors, St. John's was in a period of rapid decline in 1965 when the present Bishop of the Diocese of Bethlehem, the Rt. Rev. Frederick J. Warnecke, asked Bob Lukens, a lay reader, to conduct a service for the few faithful members who remained at St. John's.

Bob not only conducted that service; he returned to Hamlin the following month for another, and still another. Before long, Bob's trips were on a twice-a-month, then weekly, basis. The parish, responding to the lay ministry of Bob Lukens, was once again showing life.

Though it is not Bishop Warnecke's practice to assign lay readers to full-time parish duties, he broke with tradition and asked Bob to accept a "permanent" assignment at St. John's as lay reader in charge in the winter of 1965.

Bob accepted and got right to work on rehabilitating the building. The mid-nineteenth century simplicity and beauty of the nave were kept, but the building's 120 years of physical deterioration are gone. The parish grew from its half-dozen active families to

nearly four dozen involved families. In June, 1967, St. John's refurbished building was rededicated.

With the growth of the parish, Bob and his parishioners needed a parish house for social activities and a church school for their children.

On one of his Saturday afternoon pastoral calls in the area, Bob spotted an abandoned Erie and Lackawanna Railroad station at Wimmer, Pennsylvania. He was intrigued by its mid-nineteenth century architecture despite its physical decay.

The parish bought it for \$150 and the men of the congregation dismantled it piece by piece. They built a foundation and rebuilt it next to old St. John's.

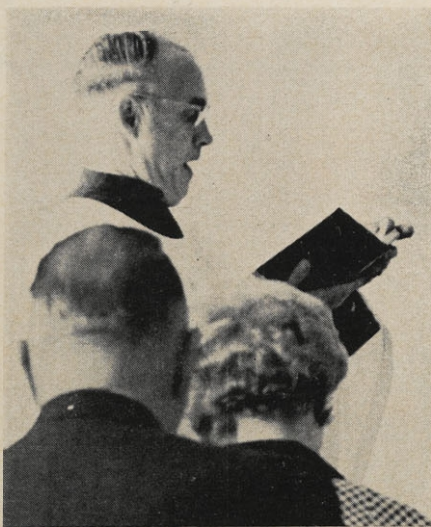
Bright with fresh coats of the railroad's colors of green and red, the station became the parish house and housing for church school.

On a bright, but cool, Sunday in late September, Bishop Warnecke visited St. John's parish to preach, confirm two adults, and dedicate the new—but as yet unfinished—parish house. In his remarks following the service, he talked about Bob Lukens.

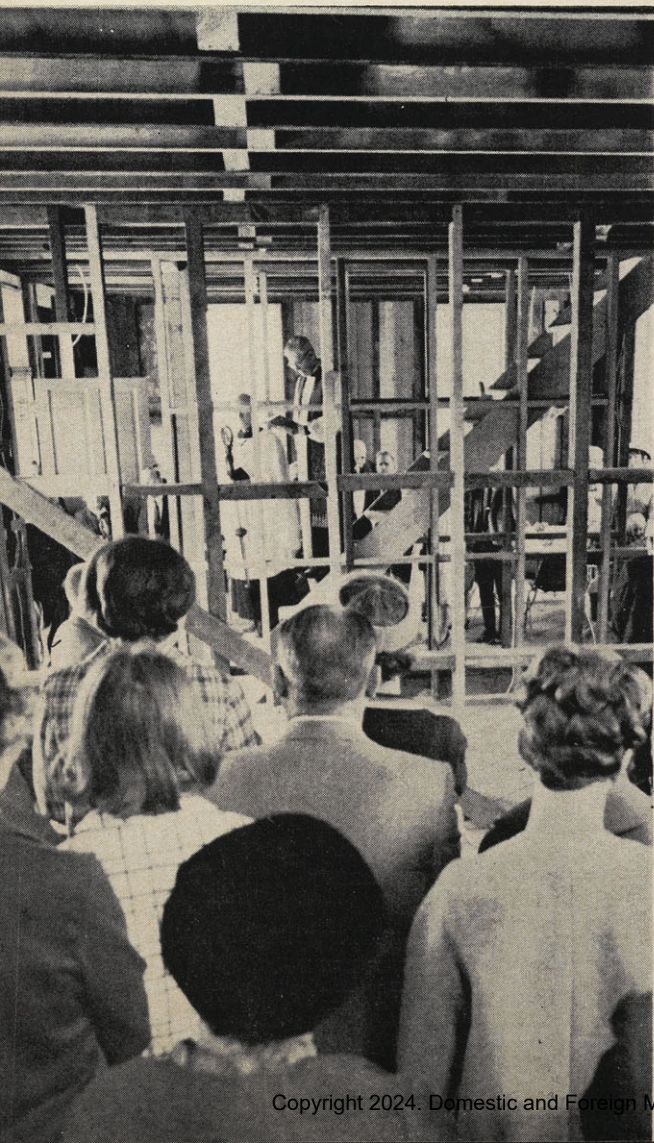
"I have known him for many years as a good and dedicated citizen of Bethlehem, as a good employee of his company, as a good father and husband. Today I respect and honor him as a friend and a Christian gentleman."

The restored station will be more than just a parish house; it will be a public library for the community, which has never had one. Bob contacted the Scranton public library and they agreed to take over St. John's railroad station as a branch. Bob and his parishioners are collecting books to stock the as-yet-unbuilt stacks. The old stationmaster's office, to be restored as it looked when the railroad operated, will be the reference room; the freight area will be stack space.

No one knows how long Bob Lukens will continue to serve St. John's. But the bishop and the congregation hope and fervently pray for a long "pastorate."



Tiny St. John's Church, Hamlin, Pa., has no rector, but layman Robert Lukens reads the service every Sunday.



Above: Mr. Lukens and Bishop Frederick J. Warnecke flank vestrymen C. John Rogers and Myron C. Moore in front of the renovated railroad station that is now St. John's parish house. Left: Several railroad buffs attended the dedication ceremony which Bishop Warnecke held in the partially completed parish house. The former station will house a church school and also be a branch library for the people of Hamlin. Completion of construction is scheduled for early spring. Men of the congregation moved the old station to its new foundation next to St. John's (below) and painted it with the Erie and Lackawanna Railroad colors of red and green.



HOW WE TACKLED CHANGE IN OUR PARISH

BY WALTER C. RIGHTER

OUR TOWN, like most towns today, is changing. Nashua, New Hampshire is growing steadily. As it grows our surroundings alter. And this change, we've decided, affects our life as a parish church.

Not too long ago this brought us around to considering, as a parish, what we should be doing about change. Consequently we held a weekend conference to explore "The Role of the Vestry in a Growth Situation." The man who led us is Mr. Charles Snell, former senior warden of St. Paul's Church, Westfield, New Jersey.

He told us about St. Paul's vestry system which looked promising. Each vestryman is chairman of a committee, and draws his committee members from non-vestry members of the congregation. Our vestry at Church of the Good Shepherd here in Nashua defined and set up the committees it thought useful, borrowing the idea from the New Jersey parish.

Until that time the parish had never been interested in membership in the Nashua Council of Churches. The Community Relations Committee studied the Council's constitution and by-laws, membership costs, and other related matters. They then recommended to the parish meeting that the parish join. The congregation voted to do so.

The wardens and treasurer studied the situation in our parish office and suggested new machines to expedite work and save time. These were purchased. A committee wrote job descriptions for the rector, assistant rector, organist, sexton, and one full-time and one part-time secretary. As a result, the administrative edge of the staff was sharpened considerably.

After careful study the wardens and vestry realized that 50 percent of the total baptized strength of the parish was under 19 years of age. This indicated a need for a more thorough and a deeper commitment to Christian education. Now, instead of hiring a curate, the parish employed an assistant to the rector to develop and implement a strong program for all age groups.

This produced experimentation, personal growth, and excitement about the good news for an increasing number of people. Again, we received help from St. Paul's Westfield; Christ Church, Cambridge, Massachusetts; and from Christian education leaders all over New England.

Good Shepherd parishioners began to see needs and to respond with ideas that worked. Worship services on Ash Wednesday and during Advent were focused on the family and preparation for the great penitential seasons. Senior high youth designed their own worship service, calling it a Twentieth Century Offering in Worship, and invited the congregation to attend.

The second large area of change had to do with raising money.

The Every Member Canvass Committee decided they had a poor name for their effort. They changed it to Every Member Participation Committee. They also began asking questions about the presuppositions involved in their job. They looked frankly at the usual assumptions about the annual money raising effort: (1) a Fall drive; and (2) a call in every member's home. They rejected both ideas after careful thought.

For several weeks prior to Pledge Sunday, the congre-

gation now receives a letter each week outlining, briefly, the needs of the parish. On Pledge Sunday, people are asked to sign their pledge cards in church.

The Every Member Participation Committee then questioned the time of the drive. Someone said, "If we're going to ask people to sign a pledge card in church, why not do it on Easter Day when a lot of people are there?" We decided to try it.

Our pledges are now made from July 1 to June 30 of a fiscal year instead of the calendar year. For the last three years, more than 60 percent of the parish budget has been pledged on Easter Sunday. The rest of the pledges are gathered by telephone.

Other things have begun to happen. The annual parish meeting, usually held in January, has been moved to May. Our church year in Nashua now corresponds roughly to the school year. We begin in September with a weekend vestry conference. When Christmas comes people are not being dunned to pay up their pledges when they are busy shopping and involved with Christmas bills.

In case you're wondering if these committees have to have corporation vice-presidents at their head in order to function—they don't. The Christian Education Committee chairmen have been, successively, an electronic engineer and a salesman. The Every Member Participation Committee chairmen have been a linotypist for a newspaper and an assistant sales manager for a shoe manufacturer.

All this change has begun to cause other changes. Another vestry committee, the Hospitality Committee, is concerned about how we as persons are responding to God's love. The Stewardship Committee is studying the motivations of volunteers. The Community Relations Committee is looking into the FISH movement as a means of gathering volunteers to help people in need.

What are we to do about change? Our answer here is: check with the neighbors. Adapt good ideas that they have found useful to your own local situation.

The parish church is the core unit for the Episcopal Church. Lots of parishes have ideas that work. Lots don't. Sharing—checking with the neighbors—has been a useful tool to this particular parish church.

Try it. It works for us. ◀

How About Your Parish? Have you found ideas that work in facing new demands? Will you share them with other parishes? THE EPISCOPALIAN invites parishes, groups, and individuals to share working solutions to practical problems you have battled and won. We will be glad, insofar as possible, to put baffled parishes in touch with victorious ones. If you have a problem with no solution in sight, someone may have already met and conquered it. Please send your (brief) replies to: EXCHANGE, The Episcopalian, 1930 Chestnut St., Philadelphia, Pa. 19103.

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WORLDSCENE

Catholic-Protestant Understanding Grows

The Rev. Godfrey Diekmann, a Roman Catholic liturgist from St. John's Abbey, Collegeville, Minn., recently hailed the growing understanding between Roman Catholic and Protestant theologians on worship.

- Speaking before the Minneapolis Ministerial Association made up of Catholic, Protestant, and Orthodox clergy, Father Diekmann said that the Roman-Lutheran dialogue in St. Louis last summer and the Faith and Order Conference in Montreal in 1963, had achieved "a remarkable degree of consensus" in regard to the Eucharist.

- Father Diekmann noted that historically Catholics emphasized the sacrificial nature of the sacrament, while Protestants stressed the memorial meal element. Now, he said, both Catholics and Protestants regard the Eucharist first of all as a meal, but as a meal which is a kind of sacrifice.

Father Diekmann said that the second Vatican Council's document on the liturgy had broken down some of the barriers on worship between Catholics and Protestants. As a result of Vatican II, Roman Catholic worship now uses the vernacular with the laity participating more, makes larger use of Scripture, and stresses the community aspects of the Holy Communion.

- Six Protestant theologians, Father Diekmann reported, have been invited to sit in with the Concilium in Rome in helping the Roman Catholic Church with its liturgical reform.

He said he felt that it would not

be "honest" yet to have inter-communion, but that this must be the ultimate goal.

New Armed Forces Manual Published

A manual for ministers and laymen who counsel young men on serving in the armed forces is now being widely distributed by the General Commission on Chaplains and Armed Forces personnel, which represents 36 denominations.

Written by the Rev. Edward I. Swanson, civilian coordinator for the Episcopal Church's Office of the Bishop for the Armed Forces, the manual is called *Ministry to the Armed Forces*.

An official of the General Commission says the new guide will help make better informed counselors and that it includes options "which have not been fully known to the average counselor." The manual has been endorsed by the U.S. Conference of Catholic Bishops.

The book is available for \$1 from the General Commission, 122 Maryland Ave. N.E., Washington, D.C. 20002.

Women to Check Use of Violence

The Board of Managers of Church Women United voted to sponsor a nation-wide effort to monitor the use of violence in the mass media. Their aim is to reduce this type of material.

This program was one of a number initiated by the board and de-

signed to involve women in today's crisis problems. Church Women United is affiliated with the National Council of Churches.

Five new projects which will use funds provided by local units were named. They include nutrition education in India, an early-school-leavers program in Guyana, a family guidance service in Brasil, development of leadership among women in Botswana, and community development in the Mississippi Delta.

Church Women United was one of three groups affiliated with the National Council of Churches to receive a commendation from the U.S. Department of Health, Education and Welfare recently for "encouraging and expanding" adult literacy programs in Pennsylvania, New Jersey, New York, and Delaware. The other two were Lit-Lit and the Division of Christian Life and Mission.

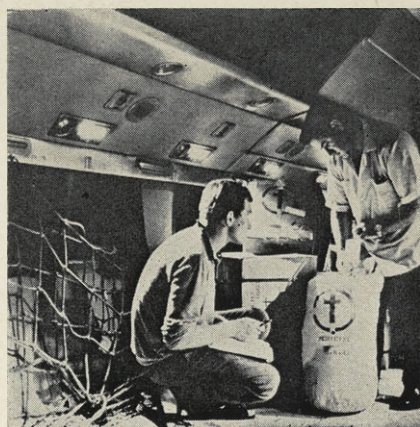
P.B.'s Fund Dates Set

The eight days beginning Sunday, Mar. 9, and ending Sunday, Mar. 16, have been chosen as the focus for the 1969 Presiding Bishop's Fund for World Relief offerings. Dioceses and parishes may choose either Sunday for an offering.

The goal of this year's campaign is \$1,200,000, a substantially higher sum than previous years, reflecting increased needs. "Often it seems that the sufferings and unmet needs of the people of the world were never so great and never growing so fast," Presiding Bishop John E. Hines says.

Through direct aid and coopera-

tive programs with the World Council of Churches and Church World Service, the money from the Fund gives aid in seven categories to people in all parts of the world.



The areas of need and the goal for 1969 are as follows:

<i>Direct Material Aid</i>	<i>\$130,000</i>
<i>Family Planning and Medical Services</i>	<i>110,000</i>
<i>Self-Help and Development Aids</i>	<i>160,000</i>
<i>Disaster Relief</i>	<i>140,000</i>
<i>Resettlement and Welfare Services</i>	<i>160,000</i>
<i>Area Refugee Programs</i>	<i>350,000</i>
<i>Vietnam</i>	<i>\$ 75,000</i>
<i>The Middle East</i>	<i>75,000</i>
<i>Cuban Refugees</i>	<i>75,000</i>
<i>Africa</i>	<i>125,000</i>
<i>Reserve for Emergencies</i>	<i>150,000</i>
<i>Total</i>	<i>\$1,200,000</i>

Special efforts have been made by the Fund's staff for total participation of all Episcopalians. [If your parish has not yet received information, it is available from the Presiding Bishop's Fund, Episcopal Church Center, 815 Second Ave., New York, N.Y. 10017.]

Ghetto-Area Bank Deposits Grow

"Seed" money deposited in ghetto-area banks across the country by the Executive Council has begun to sprout. Last May the Council began making deposits from trust funds and that total now stands at \$720,000.

The money was deposited in the hope that it might encourage individuals and other Episcopal groups to follow suit; seven such organizations have done so. The deposits, totalling

\$80,000, were made by the following groups:

Diocese of Connecticut, \$10,000; **Diocese of Ohio**, \$15,000; **Diocese of Michigan**, \$5,000; **Diocese of Chicago**, \$10,000; **Christ Church Cathedral**, Hartford, Conn., \$5,000; **Trinity Church**, Rutland, Vt., \$5,000; and the **Cathedral Foundation** of Washington, D.C., \$30,000.

These deposits, all fully insured by the federal government, will assist local banks to increase their lending power to individuals, businesses, and corporations in black communities.

Missionaries On Furlough

Miss Elizabeth Daniel and Miss Sidney Pratt have returned from Brasil and will be on furlough in the United States until February.

► Miss Daniel has been working with the Christian Education Commission of the Diocese of Central Brasil. She serves as an appointed missionary of the Episcopal Church, but her support comes from the Daughters of the King. Her furlough address is 408 Linden Ave., Glenside, Pa.

► Miss Pratt spent a year teaching at a Brazilian school in the southern city of Pelotas before moving to Recife where she now teaches at the American School and is part of a team, headed by the Rev. John Said, that is attempting new types of mission in Northern Brasil. Her furlough address is: 4215 Park Ave, Indianapolis, Ind. 46205.

New Clergy Benefits

The Church Pension Fund now offers two new retirement options for all eligible clergymen who will retire on or after Jan. 1, 1969.

Option I provides a reduced benefit for life, available upon the clergyman's retirement, with an additional benefit for his widow after his death. Option II allows the clergyman to choose either his widow or any other dependent as his beneficiary, and the additional benefit is payable, upon his death, for the remainder of a specified period of either 10 or 15 years after his retirement.

[Further information is available from the Church Pension Fund, 800 Second Ave., New York, N.Y. 10017.]



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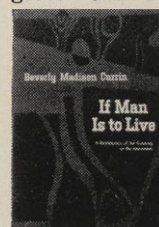
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WORLDSCENE

Anglican-Roman Talks Progress

A Roman Catholic diocesan newspaper in Rockville Center, N.Y., reports that the Vatican has "officially and warmly" accepted the recommendations of the joint Anglican-Roman Catholic dialogue commission with "some minor reservations."

The acceptance, according to the newspaper, was made in a letter from the late Augustin Cardinal Bea (see page 33) to the Archbishop of Canterbury. The letter was sent to Roman bishops throughout the world and to some 600 Anglican churchmen attending the Lambeth Conference.

The Vatican is asking the bishops to respond to a number of specific questions before it releases the report or the text of Cardinal Bea's letter, the diocesan paper reported.

Cardinal Bea expressed minor reservations, according to "a top Vatican source," on the sharing of church buildings and joint education work.

Bishop John Moorman of Ripon, England, who has led the Anglican delegation at the three meetings of the Anglican-Roman Catholic Joint Preparatory Commission, said in February, "We are only at the beginning of a long and arduous journey."

Bishop Higley Retires Feb. 1

The Rt. Rev. Walter M. Higley, Bishop of the Diocese of Central New York, retires on Feb. 1, 1969.

The bishop, who celebrates his seventieth birthday in January, said that he "is devoted to the work of the Lord and His Church," and that the work can be stronger when placed in younger hands.

A native of New York state, Bishop Higley was graduated from Columbia University and General Theological Seminary. He received an honorary Doctor of Divinity degree from Hobart and William Smith Colleges.

After his ordination in 1925 Bishop Higley served churches in

New York until 1943, when he was made archdeacon and secretary to the diocese. He was elected Suffragan Bishop of Central New York in 1948, Coadjutor in 1959, and succeeded Bishop Malcolm E. Peabody as diocesan in 1960.

Bishop Higley is chairman of the



Advisory Committee of the Episcopal Church for work among the deaf and president of the Board of the New York State Council of Churches.

Bishop Higley is married to the former Marion Carr Mason. They have four children. He will be succeeded by his Coadjutor, the Rt. Rev. Ned Cole, Jr.

Episcopal Delegation At Uppsala Praised

The Episcopal delegation to the World Council of Churches' Fourth Assembly at Uppsala received praise in New York recently at a laymen's conference on the implications of the WCC meeting.

Dr. John C. Bennett, a member of the United Church of Christ and president of Union Theological Seminary, New York City, was pleased with the Assembly because, he said, it was more "movement" oriented than "institutional."

He also cited the make-up of the Episcopal delegation as a prototype which he predicted would be more common next time.

"What impressed me about it was that it included only two bishops—they used very great restraint at this point." Noting that the lay delegation included women, young men, and blacks, Dr. Bennett continued, "And when they voted they went off in all directions."

Pressures at Uppsala by youth, black persons, and women "definitely shook" the Assembly, he said, even though these groups had "little voice or power in the Assembly itself."

Church Leads in Lower Voting Ages

During this political year there was a lot of talk about lowering the voting age to 18. A preliminary look at a survey THE EPISCOPALIAN is making shows that our Church may be in the vanguard of this particular movement.

Of the 84 dioceses and districts responding so far, 33 have canons permitting 18-year-olds to vote in parish meetings; three allow voting at 16; and one at 19, providing the parishioner meets other specified qualifications.

In five dioceses there is no canonical age requirement for voting and in one, members of missions may vote at 18 now and parishes will allow it "soon." The dioceses which have the matter under consideration include **Los Angeles, Harrisburg, and Nebraska.**

In some dioceses the voting age for parishioners is restricted to 21 by state law. All of the dioceses in **New York State, Massachusetts, and North Carolina** are included in this category.

Maryland at its last convention passed a resolution to ask the State of Maryland to lower the voting age of communicants to 17 and requested the bishop when making appointments to name at least one person age 32 or younger to each committee.

In 15 dioceses the canons permit 18-year-olds to serve on vestries and in five no canonical age limit is set. Two dioceses specify the "legal" age. In one of the two—**Oklahoma**—this

is defined by the state as 18 for women and 21 for men. Some vestries in 23 dioceses reportedly allow representative young people a seat and voice but no vote on vestries. Many jurisdictions did not have sufficient information to report on this.

Delegates to diocesan convention in 18 dioceses may be 18 years old; in nine dioceses canon law does not specify an age limit. In 18 of the conventions where delegates must be at least 21 (24 in one jurisdiction), youth delegates are permitted a voice from the floor. This is sometimes limited to matters concerning youth, sometimes by invitation only and in at least one case only by special resolution.

A number of dioceses at their conventions this Fall have acted to include young members more fully in the business of the Church at local and diocesan levels.

Investment Offer

For information on summer voluntary service opportunities in the United States and overseas, send 50¢ for each copy of *Invest Yourself* together with your name and address to: Commission on Youth Service Projects, Room 832, 475 Riverside Drive, N.Y., N.Y. 10027.

The Executive Council publication *A Call to Service* will not be published in 1969.

More Crops from CROP

CROP, the community hunger appeal agency of Church World Service reports from its national headquarters that 1968 will be a banner year for CROP Friendship Acres and Friendship Farms, with a total of nearly 4,000 acres reported in 130 counties in 10 states.

- A "Friendship Acre" is a plot of land from which the harvest is sold and proceeds given to CROP.
- A "Friendship Farm" is managed

and farmed by local volunteers with townspeople or agribusiness men contributing seed, fuel, and fertilizer. Leading states are Indiana with 1,700 acres, Missouri with 506, Iowa with 305, and Pennsylvania with 200.

- CROP provides resources to people in need in 40 countries. It also allows donors to select other agencies to receive gifts. Undesignated funds go to Church World Service, the international relief arm of the National Council of Churches.



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WORLDSCENE

Overseas Bishops Back Special Program

At a meeting of the Church's overseas bishops held in Augusta, Ga., on Oct. 25, 1968, the following resolution was unanimously adopted:

"In view of the fact that there is widespread concern in the Church about the effect of the General Convention Special Program on the overseas mission budgets, we, the overseas bishops of the Episcopal Church, wish to make the following statement:

"We welcome the courage and vision involved in this program, under the vigorous leadership of our Presiding Bishop, and we rejoice in the involvement of our Church in one of the most crucial struggles facing the United States today. We see this involvement as a challenge to us to be equally concerned about, and involved

in, the acute problems and struggles facing the countries in which we live.

"It is quite true that our Church's commitment to the General Convention Special Program has caused a great financial strain in many areas of our corporate life, including our overseas missionary outreach. We have been forced to reexamine our own priorities, and to make painful readjustments in our own budgets. Nonetheless, this has been a healthy exercise which in many cases has produced positive results, and we see it as an opportunity for us to take a direct part in this valuable program. At the same time we welcome this fresh challenge to the whole Church to widen its vision, and to increase substantially its financial commitment to the total mission of the Church (both at home and abroad)."

New Plans for Mission in Arizona

The plans for establishing a junior college at Good Shepherd Mission, Arizona, as reported in the October issue, have been abandoned, but new designs for the mission are in the making. To this end Arizona's Bishop and Diocesan Council, a special executive and study committee, and the Navajo congregation have been working together since last summer. They were joined on Nov. 14 by the Rev. and Mrs. Harold S. Jones. Father Jones, a Dakota Indian, will be priest-in-charge of the mission at Fort Defiance, Ariz.

Bishop Mize Gets New Appointment

The Rt. Rev. Robert H. Mize, Jr., whose visa for South West Africa was withdrawn last July by the government of South Africa, has been appointed assistant Bishop of Mat-

abeleland in the Province of Central Africa.

In addition to assisting Matabeleland's diocesan, the Rt. Rev. Kenneth Skelton, Bishop Mize will have special ecclesiastical responsibility for the Republic of Botswana, a newly-independent nation located between Rhodesia and South Africa. The Diocese of Matabeleland includes the western half of Rhodesia and all of Botswana.

Bishop of Damaraland since 1960, Bishop Mize, an American citizen, was not allowed to return to South Africa after he attended the Lambeth Conference. The South African government, which never gave an explanation for its actions, later ruled that the Bishop could return under its conditions, but Bishop Mize refused, saying that he would be subjected to the constant possibility of expulsion.

His former see is now headed by the Rt. Rev. Colin O'Brien Winter, former Dean of St. George's Cathedral, Windhoek, South Africa, who was elected after it became clear that Bishop Mize could not return.

Where Are We Keeping the Keys?

Christians have the keys to the Kingdom, but they keep them in their back pockets because they are afraid to live the Gospel and to love one another.

That is the way the Rev. C. Allan Ford, Episcopal chaplain at the Greer School, Diocese of New York, described church-goers recently to more than 1,000 pilgrims at a Graymoor, N.Y., Roman Catholic monastery.

He cited the kiss of peace, now used in both Episcopal and Roman Catholic liturgies, as an example of Christian isolation. "Some people hardly touch each other, some rush through . . . as if to avoid catching some kind of disease; some people don't even pass it on."

Father Ford said this indicated "where we are today . . . frozen in our places, frozen to the point where we cannot respond to the Gospel of Christ."

He said Christians move close to the real meaning of the Gospel as "we hack at the ridiculous differences that keep the various branches of Christianity apart."

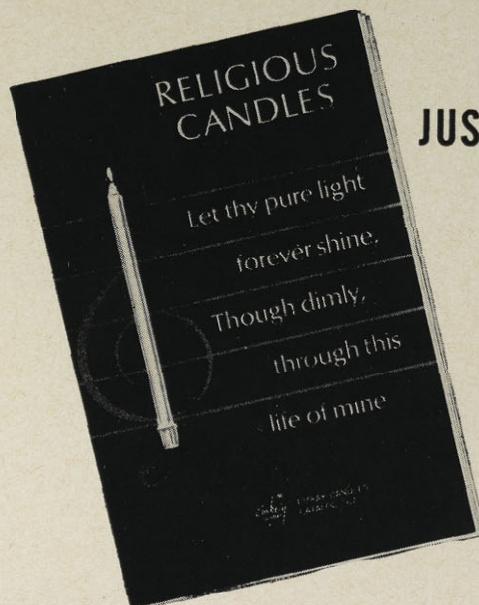
Cardinal Bea Dies

Augustin Cardinal Bea, 87, who headed the Vatican Secretariat for the Promotion of Christian Unity, died in Rome on Nov. 15, two weeks after he was hospitalized for influenza.



Cardinal Bea was the first leading Roman prelate to visit the headquarters of the Archbishop of Canterbury since the Reformation. Maintaining close contacts with the World Council of Churches, he also made three trips to the United States between 1963 and 1965.

Dr. Eugene Carson Blake, World



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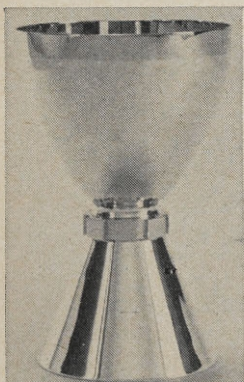
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WORLDSCENE

Council general secretary, called him a "great crusader" in working for Christian unity. Historians may credit him with many of the changes that took place at Vatican II; he was largely responsible, despite conservative opposition, for the passage of the statement absolving Jews from guilt for the Crucifixion.

The Church in Spain: Cautious Hope

Hoping to establish closer ties with the Episcopal Church and its bishops, Bishop Ramon Taibo Sienes has visited this country, and provided new information on the status of non-Roman churches in his native Spain.

Bishop Taibo reported, for example, that the Spanish Reformed Episcopal Church which he heads has not registered under a 1967 law granting recognition to Protestant groups that register with the govern-



Bishop Ramon Taibo Sienes, head of the Spanish Reformed Episcopal Church, recently toured the United States. Here, he celebrates the Holy Communion in Madrid. His 5,000-member Church is part of the Wider Episcopal Fellowship, with which the Episcopal Church is in communion.

ment. He said that while the authorities favor full freedom of religion, and he himself thinks the new law will "create, slowly, a better spiritual climate," some denominations are waiting to see how the government will interpret it before registering.

Certain restrictions have been

lifted by the law—non-Catholic marriages are more easily obtainable, for example. Bishop Taibo said, however, that total religious freedom will not take place in Spain until certain older Roman Catholic priests and bishops change their attitudes.

The Spanish Reformed Episcopal Church is an associate member of the World Council of Churches.

Out—Black Spot!

The Rt. Rev. Albert A. Chambers, Bishop of Springfield, reports that diocesan convention voted to allow women to serve on vestries and passed the first reading of a constitutional change to permit women to be elected as delegates to the convention. **Springfield** will no longer be shown as a black area on the map which charts the elective status of women in the Episcopal Church (see *THE EPISCOPALIAN*, Oct. issue).

In the Diocese of **Quincy**, where women have been permitted to serve on vestries, the 91st Convention passed the first reading of a constitutional change to permit women to be seated as delegates to convention. Quincy also became the sixth diocese in which Episcopal Churchwomen have voted to dissolve their diocesan board in order to facilitate the integration of women into the total work of the diocese. The resolution asked that the bishop, the Rt. Rev. Francis W. Lickfield, appoint a committee of laymen, women, and clergy to develop a plan to that end.

Other dioceses that have dissolved their diocesan boards of Episcopal Churchwomen include **Central New York, Idaho, Indianapolis, Iowa, Maryland, and West Texas**. Episcopal Churchwomen in all these areas continue to be active at the parish level and to serve as needed on the diocesan level.

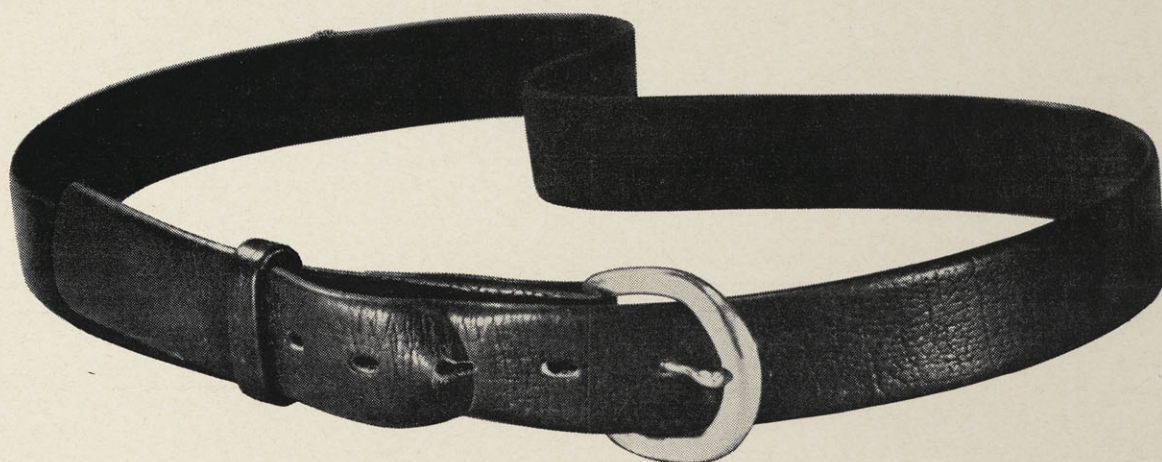
Four Housing Projects Set

Four ventures—two in Michigan; one in Buffalo, N.Y.; and one in Miami, Fla.—will provide housing through cooperation among churches, government agencies, and private agencies.

● In Detroit, the Roman Catholic

Continued on page 36

Are you letting the new law tighten your minister's belt?



Last year a Social Security change was made that went unnoticed by most laymen. Yet its impact will permanently affect most ministers.

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

Let’s take a minister earning \$7,500 a year. The 1968 tax rate is 6.4% of his salary or \$480.00. A \$7500 corporation employee, for example, would pay only 4.4% or \$330. In 1969, the tax rate for ministers goes up to 6.9%.

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

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



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WORLDSCENE

Continued from page 34

Archdiocese and the Positive Neighborhood Action Committee are cooperating on low-cost housing. Seventeen units are under construction, with more planned for Detroit's east side. Federal Housing Secretary Robert C. Weaver said that Project Phoenix, as the effort is called, would test construction methods to cut costs and guarantee individuality in housing.

• The Rev. Frederick B. Williams, chairman of Canterbury West Housing corporation, a joint effort of St. Clement's Episcopal Church and the Diocese of Michigan, announced plans for a \$500,000 experimental housing project in the Detroit suburb of Inkster.

Designed by a black architect, the 24 town-house units now under construction are intended for moderate-income families and are being built

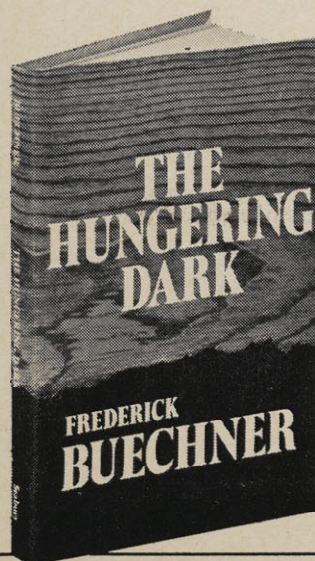
on land adjacent to St. Clement's with the aid of National Housing Act funds. Sixty units are planned.

• In Buffalo, N.Y., the Council of Churches received praise from the mayor for a nonprofit housing corporation which will rehabilitate old houses and develop new ones. In the process, the Council hopes to provide jobs for unemployed and underemployed persons in the Buffalo area.

• In Dade County, Miami, Fla., the Episcopal Diocese of South Florida is joining Mt. Zion Baptist Church, St. John Institutional Baptist Church, and the Roman Catholic Diocese in a housing venture named Ecumenical Developments, Inc. The corporation will buy and manage the first 47 apartments to be built in the downtown, urban-renewal area and will also manage 100 units of public housing to be built in the same area. Equitable Life Insurance Co. has promised ecumenical loans up to \$2 million for construction of about 150 homes to be sold to low-income families.

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Medicine for Mission

THE HANDWRITING is there on the wall. Any modern Daniel can read it. Two recent facts of import indicate that the old concern for Mission is being weighed in the balances, and found wanting.

The first sign is written in a secular hand: The United States Senate adopted the lowest foreign appropriations bill this Fall in modern history. The second is like unto it, even though smaller and written in a churchy hand: The Overseas Mission Society, unofficial goad for Mission (worldwide) in the side of our Church, decided this Fall to suspend operations for want of interest and economic support.

These two signs, together, indicate a bad case of shrinking mental horizons for Americans (including American Christians, subspecies Episcopalianus). Any parish, correctly interpreting these signs, will not—like Daniel—meekly wait to be rewarded with purple and a chain of gold about the neck. It will, instead, rush to every educational medicine cabinet in sight to get the antidote for shrinking mental horizons.

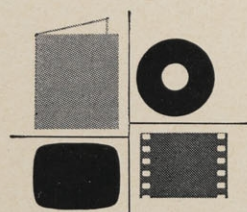
If the potion is consumed liberally on Sunday mornings, in talk-back sessions, in Church school, in the pulpit, on weekdays, in guild meet-

ings, lenten series, teacher training, and any other place where parishioners meet with one another to learn, it may—we can hope—be in time.

The name of the antidote, as almost everyone knows, is "Mission Materials." The very sound of it is enough to turn many people off, so you'd better not mention the name. This medicine, however, often proves far more palatable than people expect, especially because it comes in a wide variety of tastes and colors.

In 1969, for example, there is something to suit the taste of every parish in the complete line marketed by Friendship Press (475 Riverside Drive, New York, N.Y. 10027) on behalf of a large number of communions, including our own.

Every year there are two themes:



REVIEWS OF THE MONTH

one for the world at large; and one for the world at home. Last year, the themes were "Japan" and "Christ and the Faith of Men." For 1969 one horizon they would like to extend our concern to is "Southeast Asia." Since most parishioners have heard of Vietnam by now, this theme couldn't be more timely.

You can choose from adult, youth, or children's materials. The adult materials are *Christ and Crisis in Southeast Asia*, by Gerald H. Anderson, \$1.75; its accompanying *Adult Guide on Southeast Asia*, by Ernest L. Fogg, 85¢; *This Is Southeast Asia Today*, by Addison Eastman, 85¢; plus assorted maps, art, and recordings.

The youth materials are *In No One's Pocket*, by Peggy Billings, \$1.75; accompanied by *Youth Guide on Southeast Asia*, by Eugene B. Wenger, 85¢; *Down Strange Streets*, by James A. Gittings, \$1.75; plus assorted games and recordings.

For children, there is *Land of the Morning*, by Alice Geer Kelsey, \$1.75; with accompanying *Junior Teacher's Guide*, 85¢; and related audio-visual materials.

If, considering where your parish is at the moment, you feel that the theme of "Southeast Asia" is too much of a mind-stretcher, you may prefer the alternate for 1969: "New Forms of Mission."

The adult materials, in this case, are: *Mandate for Mission*, by Eugene L. Smith, \$1.75; *Ventures in Mission*, by Paul O. Madsen, \$1.50; *Study-Action Manual for "New Forms of Mission"*, by Claire Randall, \$1.25; *Ways of Worship for New Forms of Mission*, by Scott Brenner, \$1.50; *Focus: What's New in Mission*, by Leslie Sayre, \$1.95; and a drama, *Dangerfield Newby Moves Uptown*, by Richard Waters, 75¢. There are also youth and children's materials for this theme.

Our friend, Friendship Press, is to be commended for keeping these materials as inexpensive as they are, in these days of escalating printing costs. Even so, the purchase of any substantial quantity can turn out to be a somewhat expensive undertaking. A sampler, called a "Showcase Suitcase," costs \$39.95. Some evaluation

of the effectiveness of these materials is therefore in order.

You may want to remember (and we may hope that F.P. will, too) that good Mission materials (which is to say, effective horizon-stretchers) have these characteristics:

One: They use, as their "building-blocks" ideas which the reader is already concerned about, in order to lead him to broader horizons. The best example of this by far, among the current materials, is a marvelous little book entitled *How I Became the World's Strongest 96½ Pound Weakling*, by Kenneth F. Hall and D. P. McGeachy III, 75¢, which takes the current passion for jogging and calisthenics, and uses these categories to describe the Christian's forays into Mission.

Two: Effective horizon-stretchers use forms of presentation which take account of our living in a "post-verbal age" (or TV-oriented, or psychedelic, if you prefer). The best example of new formats is the above mentioned *How I Became, etc.*; followed closely by *Discover and Create*, \$2.95, an arts packet which even has its instructions on a plastic phonograph record; and *Focus: What's New in Mission*, which uses a flip-chart.

Unfortunately, too many materials still use just large blocks of black

print, in old chapter chunks. None of them approaches the fast-moving, fast-changing format employed several years ago by Elisabeth Dodd's *Voices of Protest and Hope* (\$1.95, and still available from Friendship Press).

Three: Effective horizon-stretchers, finally, use authors whose background, orientation, and thinking is as much other than ours as will still allow communication (a Martian, for example, may be too far out). In this regard, I regret I cannot commend any of the current mission materials.

In these days of filtered cigarettes, we still have too much filtered-encounter. It would be nice, for example, if in *Christ and Crisis in Southeast Asia*, we could get our data from seven Buddhists, Moslems, and agnostics who were born there, instead of seven Christians from the U.S., Scotland, and Belgium, who went there.

Well, in sum, the medicine may not be as effective as we could wish; but pick and choose something, please, that will stretch the horizons of your parish. If necessary, go browsing in your local bookstore — taking these three principles in hand.

Once mental horizons start to shrink, they keep on shrinking. The handwriting is on the wall. The time is now. Who will be Daniel in your parish? —RICHARD N. BOLLES

Medicine with Pleasure

A Dr. Duffey of Tufts Medical School tells of a little girl's one-line review of a book about kangaroos. She said, "this book tells me more about kangaroos than I wanted to know." Not so in Dr. Louis Lasagna's *Life, Death and the Doctor* (Knopf, \$6.95). Unmistakably there is an engaging man behind this readable, sophisticated, and well-humored style: it's an utterly captivating book.

Dr. Lasagna is catholic in his sympathies, and has a literary sense like that of Oliver Wendell Holmes (senior) and William James. He writes for us all, and out of a wealth of practical experience as well as his teaching in the Johns Hopkins Medical School.

What more can I say than this: I wish I could have written it. (But if I had, I'd have supplied some sources, especially when I used direct quotations).

Even if the first part on medical education is not of universal interest, we all ought to know something of the subject since our tax funds indirectly subsidize most of it. Parts two and three, on medicine in relation to reproduction and the law, will fascinate any reader—the well as much as the ill. There is even a trenchant chapter on drug abuse.

While Dr. Lasagna urges the morality of contraception (he says, "I left the Church at the age of 12"),

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BOOKS continued

he reasons that the "pill" is not as reliable as mechanical methods, nor are chemical means much good. He favors IUD's (intra-uterine devices) most, and hails the soon-to-appear "morning after" pills. Obviously his ethical stance is that of the Anglican Communion: the end, birth control, is morally right and whatever means best serves it in any particular situation is therefore right. He explains that sterilization is often the simplest method and the best.

This "situation ethics" is maintained throughout his book, although he never uses the label. On the ethics of organ transplants, abortion, drug use, birth control, genetic manipulation, social drinking—a host of moral questions—he refuses to universalize any general principles. He always gets down to cases like the good physician he is, discarding what he calls "simplistic all-purpose" ideas of right and wrong.

The author can be controversial (that is, have convictions of his own). He showed that a year ago when he testified for Dr. Howard Levy in an Army trial, Levy having refused to obey orders to use his knowledge of skin diseases in what he considered an unethical way.

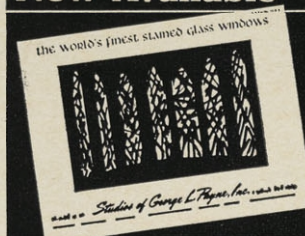
In Dr. Lasagna's discussion of drug abuse, where he shows that not only LSD but alcohol and tobacco are more deleterious than marijuana, he dehorn another sacred cow. Alcohol, he says, is our "primary drug addiction problem" in America.

Medicine is so vitally important for us all, and its progress has been so much faster than the law's and conventional morality's, that when we have a chance to learn about it with pleasure instead of mere "study" we ought not to pass it up. The wide range of *Life, Death and the Doctor* prevents much depth, but only a few want depth and we all need the breadth.

Most of all Lasagna is a humane man. He tells of the distinguished doctor who said at a dinner party, "Life is sweet, but is it long enough?" A young lady replied, "Life is long enough, but is it sweet?"

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When You're Over Thirty—Like Me

Continued from page 3

tury Puritans. In his penetrating study of our country early in the nineteenth century, De Tocqueville comments about the domination of youth and their lack of respect for their elders. Even the authoritarian Victorian age was beset with youthful rebellion.

The family provides a framework and a set of guidelines for a child's growth and development toward adulthood. It is the parents' responsibility to give the child love, freely and warmly shared, and discipline, fairly but firmly administered, which in turn means time, attention and interest devoted to the child. In this way, family life plays a major role in determining the stability of the child, and the depth and solidarity of his values.

I cannot stress too strongly my belief that children learn much more from what their parents do than from what they say. Many young people state that while their parents talk about love, integrity, freedom, and fair play, their actions are heavily oriented toward materialistic security, comfort, and status. They repeatedly point out that they are not rejecting their parents themselves, but rather what they see as the hypocrisy of their parents' double-standard approach to important social values.

Again, it seems to me that the nature of our response is crucial. If I am right that the ferment of youth is potentially of enormous benefit to society, then we might ask: Would we really rather have apathetic and obedient copies of ourselves? More importantly, we might take the criticisms of young people seriously and reexamine some of our basic assumptions. This, of course, is not easy. We are used to our children listening to us, not our listening to them. Everyone likes to think that he has done reasonably well in life so that it comes as a shock to find our children believing differently. Change can be very difficult and threatening, especially when the pressure comes from the young. The temptation is to tune them out; it takes much more courage to listen.

When we turn to the third of our basic institutions—the Church—we encounter a deep irony. Young people today are committed to values of love, human dignity, individual rights, and trust in one's fellowman. These are precisely the values of our Judeo-Christian heritage. The Church has been their proponent for centuries. And yet no institution in our society is today suffering more from the sheer indifference of the young. By and large, they have dismissed the Church as archaic, ineffective, and even irrelevant.

One young man told me, "There's a

genuine religious revival going on, but the Church is missing out on it." Another said, "The Church could fill a great need in our society, if it would focus less on the divine and more on how to apply Christian teaching to today's world."

The problem again is that the young people perceive hypocrisy. They know the values the Church upholds, but they see too little in the way of action and results. Religion to many of them is Sunday morning tedium instead of a guiding force and an inspiration.

Once again, we must examine our own behavior, we of the older generation. The Church is not some impersonal edifice, although all too often it seems that way. The Church is what we have made it. Its dilemma is that while its mission should be the righting of wrongs and the active pursuit of the great Judeo-Christian values, we have instead made it for the most part a force for the status quo.

By and large, we are much more conservative as elders of the Church than we are as parents. The minister who would remain a minister all too often must please a conservative laity, those who support the Church financially. The result is that the Church loses some of the finest members of the younger generation.

If we have made this situation, we can also change it. Any dramatic reversal seems improbable. But the young people will come back gradually if the Church becomes a place for searching inquiry, for social action, if more of the clergy become involved in today's problems and if the laity support them—and become involved, too.

There are common threads that run through all of these basic institutions of our society. The problem is not in our legal system, or the family, or the Church. The problem lies in ourselves as people. The crucial issue is not the revolt of youth but the nature of our response to it.

Broadly speaking, it seems to me that there are three possible responses. One is backlash and suppression. We caught frightening glimpses of what this would be like in Chicago and Mexico City. If we choose this route, the only victors will be the small fringe of extremists who want to see our society destroyed. They are playing one of the oldest of political games, that of the provocateur. They want a backlash because they know that repression starts a vicious circle that inevitably leads to greater and greater explosions. If we are foolish enough to fall into this trap, then we will deserve what happens to us.

A much more likely response is apathy or muted hostility. We are resentful over

the ingratitude and brashness of the young. We think if we cover our eyes and stop our ears their noise and fervor will go away. They don't understand how complex everything is, we say. Being older, we believe we are wiser. We know that idealism is tempered by time and that realism sets in. Soon the young activists will pass the magic age of 30 and eventually they will be stepping into our vacant shoes. We secretly enjoy thinking about what a tough time they will have explaining to their children why they did not solve all the problems of the world.

This response, or lack of response, basically avoids the issue or yields grudgingly in a kind of tokenism. It is not working very well, and if I am right that the youth revolt of today is something much more than the normal rebelliousness of the young, then it will not work at all in the long run. We will find ourselves constantly pushed toward the brink of backlash.

The greater tragedy will be the opportunity we will have lost. For we know all too well that time is running out on the great problems the world faces. It seems to me that we have a choice. By suppression or apathy, we can make the youth revolution into yet another problem—in which case the burden will become crushing. Or we can respond in positive ways so that the energy and idealism of youth can be a constructive force in helping to solve the world's great problems.

This is the third possible response. It is simply to be responsive—to trust our young people, to listen to them, to understand them, to let them know that we care deeply about them.

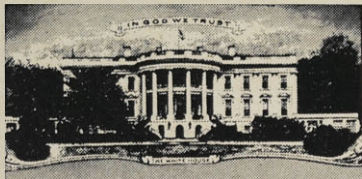
Instead of worrying about how to suppress the youth revolution we of the older generation should be worrying about how to sustain it. The student activists are in many ways the elite of our young people. They perform a service in shaking us out of our complacency. We badly need their ability and fervor in these troubled and difficult times.

In my judgment, the key to sustaining the energy and idealism of youth is more direct and effective action on the problems about which young people are concerned—the problems of our cities, of our environment, of racial injustice, of irrelevant and outmoded teachings, of overpopulation, of poverty, of war.

To achieve such action we of the older generation must reexamine our attitudes, our assumptions, and our goals. We must take as seriously as do the young the great Judeo-Christian values of our heritage. We must be as dedicated

Continued on next page

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When You're Over Thirty-Like Me

Continued from page 41

as they in fighting injustices and improving our laws. We must take responsibility for resolving the massive problems of our society.

And secondly, we must revitalize our existing institutions whether they be in education, government, religion, business, or politics. They must be made more relevant to today's problems, have a greater sense of mission. At the same time, in support of the initiative of the young, new programs and institutions must be developed which can be effective in areas of pressing social need. Fresh approaches to meeting today's problems are essential.

A unique opportunity is before us to bring together our age and experience and money and organization with the energy and idealism and social consciousness of the young. Working together, almost anything is possible.

If we follow this course each of us will be involved positively in the great drama of our times rather than feeling ourselves to be weary and impotent victims of imponderable forces. The antidote to despair is to be involved, to be imbued with the same spirit that fires the imagination and the efforts of the young. There is a VISTA slogan which captures this spirit: "If you're not part of the solution, you're part of the problem." ◀

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JANUARY

- 1 CIRCUMCISION OF CHRIST
(Holy Name of Our Lord)
- 5 SECOND SUNDAY AFTER
CHRISTMAS
- 6 THE EPIPHANY OF OUR
LORD
- 12 FIRST SUNDAY AFTER
EPIPHANY
- 12-25 Week of Prayer for Chris-
tian Unity
- 19 SECOND SUNDAY AFTER
EPIPHANY
- 25 THE CONVERSION OF ST.
PAUL THE APOSTLE
- 26 THIRD SUNDAY AFTER
EPIPHANY
- 31-Feb. 2 Conference on the Min-
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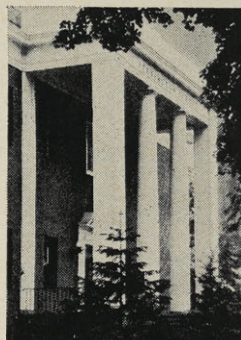
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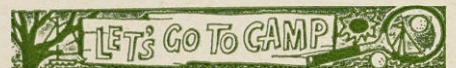
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Switchboard

Continued from page 6

children so they will grow up knowing the excitement and challenge of the Christian life, and how basic is prayer, worship, study, stewardship, and service. This, of course, leads into education of those who teach them. . . .

MRS. J. F. EMERY
Boise, Idaho

I am alarmed at the number of priest-administrators in the Episcopal Church. According to the deployment statistics (October issue) there is an administrator . . . for every twenty-seven parish clergymen. This doesn't include bishops.

Imagine what monies would be available for missions and priorities if these men had their travel accounts confiscated and returned to the parish ministry. This might enable a decrease in the size of our several dioceses, create new dioceses, consecrate more bishops with smaller jurisdictions, and get on with the business of shepherding the flock through real involvement.

THE REV. PHILIP E. WEEKS
South Hill, Va.

GENERATION GAP?

Strangely enough most of us on the dark side of forty have our sights set on a better world here. We have learned this can only be achieved by fellowship, never by alienation of groups of people. Such childishly petulant remarks as Mr. Shands' last sentence in his recent article ["What Sunday Morning Is Coming To," November issue] do little to foster an understanding between his generation and ours.

In the same article Mr. Shands indicates that each group of people should "do their thing." We old people . . . wish to do our part in the community in every way we can but especially through the Church. There is such a large group of us who ask nothing more of the Church than to keep the simplicity, dignity, and beauty of our present Prayer Book services. Is this too much of a request for Mr. Shands' coterie to accept from us?

MRS. J. BRUCE DIFFENDERFER
Wilmington, Del.

I object to Mr. Shands' concluding statement . . . " . . . as long as we are working . . . with people who are in their forties, fifties, and sixties, the results are not likely to be encouraging." That is a slur, sir. If the Church falls flat on its face it will be partly because it has written off parents and grandparents.

MRS. CHARLES C. RETTEW
Clarks Summit, Pa.



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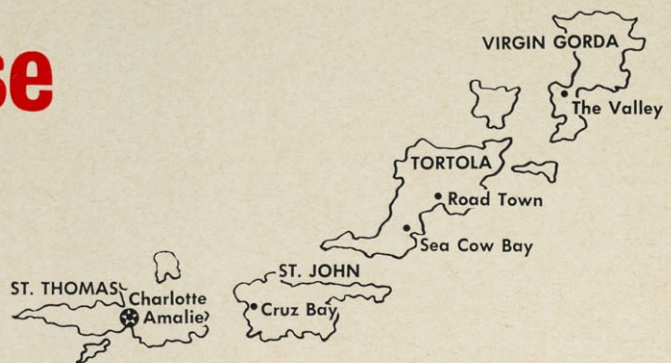
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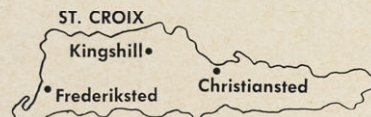
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Know Your Diocese



MISSIONARY DISTRICT OF THE VIRGIN ISLANDS



The Virgin Islands are among the oldest of the new world colonies, dating back to a landing by Columbus in 1493. At various periods the islands have been governed by the Dutch, English, French, Danes, and the United States.

As early as 1750 priests from the Church of England visited the islands. In 1824 all Anglican Church work in the West Indies was organized into the Diocese of Barbados. In 1842 the Leeward Islands, the British Virgin Islands, and the Danish West Indies were set aside as the Diocese of Antigua.

In 1917 the United States purchased the Danish West Indies and changed the name to one suggested by Columbus, honoring St. Ursula and her companions. Oversight of the Church's work in the islands was given to the Bishop of Puerto Rico. In 1947 the House of Bishops set aside the Virgin Islands as a separate missionary district under the care of the Presiding Bishop and supervised by the Bishop of Puerto Rico. The House of Bishops in 1962 elected the Rev. Cedric E. Mills of Maryland to become the first resident bishop. Jurisdiction of parishes in the British Virgin Islands was transferred to the Episcopal Church in 1963.

Fifteen clergymen minister to 10,456 baptized persons (3,993 communicants). Parishes in the U.S. Virgin Islands include St. John's, Christiansted; Holy Cross, Kingshill; and St. Paul's, Frederiksted (on St. Croix); All Saints' and St. Andrew's, Charlotte Amalie (on St. Thomas); and St. Ursula's, Cruz Bay (on St. John). British Virgin Island parishes are St. George's, Road Town, and St. Paul's, Sea Cow Bay (on Tortola); and St. Mary's, The Valley (on Virgin Gorda).

A "Building with Faith" campaign for capital funds was held last January on the islands of St. Thomas, St. John, Tortola, and Virgin Gorda. In January, 1969, the campaign will extend to St. Croix. The combined three-year pledges are expected to help with expansion of Church programs and addition of more personnel and buildings.

The district feels a special responsibility in the field of education because children of the islands' major source of labor (non-resident aliens) are not permitted to enroll in the public school system of the U.S. islands. To alleviate the educational problem, the district established St. Dunstan's School in Christiansted, St. Croix. In addition there are three parish schools: All Saints' Parish Day School, Charlotte Amalie, St. Thomas; St. Philip's School, Baugher's Bay, Tortola; and St. Mary's School, The Valley, Virgin Gorda.

The Diocese of Maryland and the Missionary District of the Virgin Islands are in their second three-year period of MRI companion relationships.



The Rt. Rev. Cedric Earl Mills, Bishop of the Virgin Islands, was born in Hartford, Connecticut, on December 17, 1903. Before his consecration on April 19, 1963, to be the islands' first bishop, he had been rector of St. James' Episcopal Church, Baltimore, Maryland, for twenty-two years.

Bishop Mills received a B.A. degree from Lincoln University in 1926 and an M.A. from the University of Pennsylvania in 1929. He received an S.T.B. degree in 1929 from Philadelphia Divinity School and an S.T.D. degree from Morgan State College in 1965. He holds Doctor of Divinity degrees from Lincoln University and Philadelphia Divinity School. In 1963 St. Augustine's College awarded him an honorary Doctor of Laws degree.

Following ordination to the priesthood he served as priest-in-charge of the Ascension Chapel in West Chester, Pennsylvania, and St. Mark's Church, Plainfield, New Jersey. In 1940 he went to St. James' Church in Baltimore. During the time he was in Maryland, he was a member of a number of church and civic organizations. He is a member of General Convention's Joint Commission on Ecumenical Relations.

Bishop and Mrs. Mills, the former Rebecca Esther Taylor, were married on June 20, 1926. Their son, Damon, is a physician who, with his wife and three children, lives in Palo Verdes, California.

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shalt see the
good of
Jerusalem
all the days
of thy life.”



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OUR FEET SHALL STAND WITHIN THY GATES, O JERUSALEM

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