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THE  
Episcopalian

APRIL, 1969

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THE  
PURPOSE  
OF  
CHRIST  
IANITY

PART ONE IN A SERIES

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# THE NEXT STEP



I PULLED THE CAR to the side of the road, turned off the ignition, and tugged at the hand brake.

Sunday morning: a clear, refreshing summer interlude with the sun white and high in the east. I was on my way home from Morning Prayer—yet this was not the way home. For some unaccountable reason I had found myself driving along this narrow, winding, secluded road; a road lined with patches of yellow-green pasture, clumps of trees, and the inevitable fieldstone boundaries of the Connecticut countryside.

I removed my hat and leaned my head against the back of the seat. My foot slipped off the brake pedal and I relaxed, deeply breathing the fern-sweet air. Gradually I became aware of subtle sounds in the silence—the whisper of leaves in the mild breeze, the languid monologue of the locust, the brisk chatter of birds and, weaving through these intimate sounds, the far-away silver summons of the city's church bells.

I thought of the flowers on the altar that morning; flowers given by me in memory of Bobby.

My six year old son had been dead one year. My longing and anguish were less keen now than they had been in that quiet moment when he turned his sweet face toward me in a last brave effort to smile . . . and failed.

I had stopped asking why. That

much at least was settled. The doctors had explained, patiently as if to a first-grader, that had Bobby lived he would have been an empty shell. His alert, creative mind would gradually—and horribly—be consumed by the evil surgery could not remove.

No, I would not want him back. Dear God, not like that. . . .

But if I only knew, if I could be certain.

The prayer at the altar had been, it seemed to me at the time, trite. "Almighty God, we remember this day before thee thy faithful servant Robert; and we pray thee, that having opened to him the gates of larger life. . . ."

Larger life? Where was it? How could a child find it? He was unwise, naively childish; who had guided him? Who had cared for him? There must have been an instant, I thought—a split second—when Bobby stood, alone and desolate on the far side of a curtain of whose existence he was until then totally unaware.

If I could have gone too. . . .

A leaf fluttered through the open window and lay on the car seat beside me. I reached out, preoccupied with my doubts, and picked it up, twirling it absently between thumb and fingers.

The stem was ridged—triangular. I examined the bit of green more minutely. It was an ordinary leaf detached prematurely from its parent

twig. Its edge was gracefully scalloped; its whole was tissue-thin, yet perfect in form and color. I turned it over. Underneath, the tiny veins—the channels of life-sustaining fluid—netted the membrane like miniature tree forms.

The stem, at its point of contact with the base of the leaf, ceased to be stem and became something entirely different. It flattened, broadened, changed form entirely; and in so doing, became more complex in structure.

That was it!

Just as the stem, proceeding according to a master plan, was transformed into the leaf, so my Bobby, at his particular point of contact one year ago, had been transformed into a more complex individual. His existence would from that point on be richer and deeper.

The same plan worked in both cases—a plan that would not, could not fail. Here in the nature that surrounded me I saw at last the mark, the unmistakable imprint of ever-increasing existence, of a larger life.

Reaching through the window, I let the leaf fall to the ground.

I turned the key in the ignition and released the brake.

I felt, as I drove homeward, my own life had taken on a larger dimension.

—GRACE LEWIS

THE EPISCOPALIAN



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# Switchboard

## ON CHANGING CONFIRMATION

The article by Bishop Warnecke on Confirmation was thrilling to me. I heartily agree with everything he says. The sacraments of Baptism and Holy Communion were the two Christian services commanded of us by Jesus and all should be permitted to participate in them.

I believe that the young should have instruction in the Christian faith when they are old enough to know what it is all about. I suggest a course in *The Journey in Faith* published by Seabury Press. . . . I am leading two groups of teenagers, 13-17, through this. These young people are really interested. They are inquiring, testing, learning, and beginning to understand what it means to be a committed Christian.

I also agree with Bishop Warnecke when he says, "I would hope the service of Confirmation would not be held in every parish. . . . It should be held in the cathedral of the diocese or in a central church. The impact would be that of the corporate Church." Born in England, I was confirmed at the age of 16 with about 1,000 other young people in St. Margaret's, Westminster, in Lon-

don. It was one of the most magnificent services I have ever had the privilege of attending. . . .

I believe a thoughtful consideration of Bishop Warnecke's suggestions should be made by the whole Episcopal Church.

IRENE LLEWELLYN  
Middleburg, Va.

## COMMUNION PRACTICES

[In reference to:] "Intercommunion—Doctrine and Practice" [Worldscene, December issue]. "In the U.S., the Episcopal Church has approved the sharing of the Lord's Supper with communicant members of other persuasions at special ecumenical gatherings" and "in circumstances of individual spiritual need." . . . It is my strong impression that there are many parishes and missions . . . where communion is, in practice, "open" with the bishop's explicit, perhaps more often implicit, consent, or simply in the absence of a specific affirmation of "closed" communion by the bishop. It's my impression this might particularly be the case in inner city and new suburban congregations. . . . The "open" spirit, I know, for many of them, overrules the "closed" rubrics in the Prayer Book. "Ye who do earnestly repent . . ." in other words, takes precedence. . . .

MRS. JOHN LOWE  
St. Paul, Minn.

## YOUTH SUFFRAGE

We were interested to see your report in the January, 1969, issue which tells of a trend toward lower voting ages. In preparing our charter in order to become a parish, our mission recently decided, by a narrow margin and after much debate, to allow all confirmed members to vote.

In order to get our confirmands ready for their new responsibility, we teach them church government in the confirmation class (seventh grade) and require all incoming confirmed persons under 14 years of age to go through our confirmation class before being allowed to vote.

THE REV. PETER E. CAMP  
Hilltown, Pa.

## ROOM: NOT BORED

Praise the Lord for the loving insight of the Vicar of Grace Church, Clarkesville, Georgia ["How Does God's Love Live in You," February issue]. . . . He understood and was able to tell us so that we may perhaps understand that Mr. Keizer and his "angry new breed" have chosen, in spite of their anger, not to leave . . . but . . . "to do their thing" right here among us. . . .

Praise the Lord that we . . . are supposed to have the breadth and depth and height that there is room for young Mr. Keizer and his "new breed." . . .

We have all heard about the angry young . . . Carpenter who stormed into the great cathedral and turned over tables . . . and ran out the collectors and said . . . that His House was not to be used in this fashion. . . .

If there is no room for Mr. Keizer's "new breed" who are angry, but who have chosen to be angry inside rather than outside His House, then there is no room for the vast majority of us who are angry, too. . . .

As St. Peter once said to that Carpenter King, "Where else would we go? We have no place else to go."

ELOISE S. WOLFE  
Wenatchee, Wis.

## THE DOUGLAS STUDY

Bishop Warnecke's article, "It's Time to Stop Tinkering," has been read with considerable interest. I find myself, however, in partial disagreement with his statement "that we have done little in enlisting men for the ministry of the Church and less in screening them for potential in effective priestly leadership."

An important study based upon research conducted by the Rev. William

*Continued on page 6*

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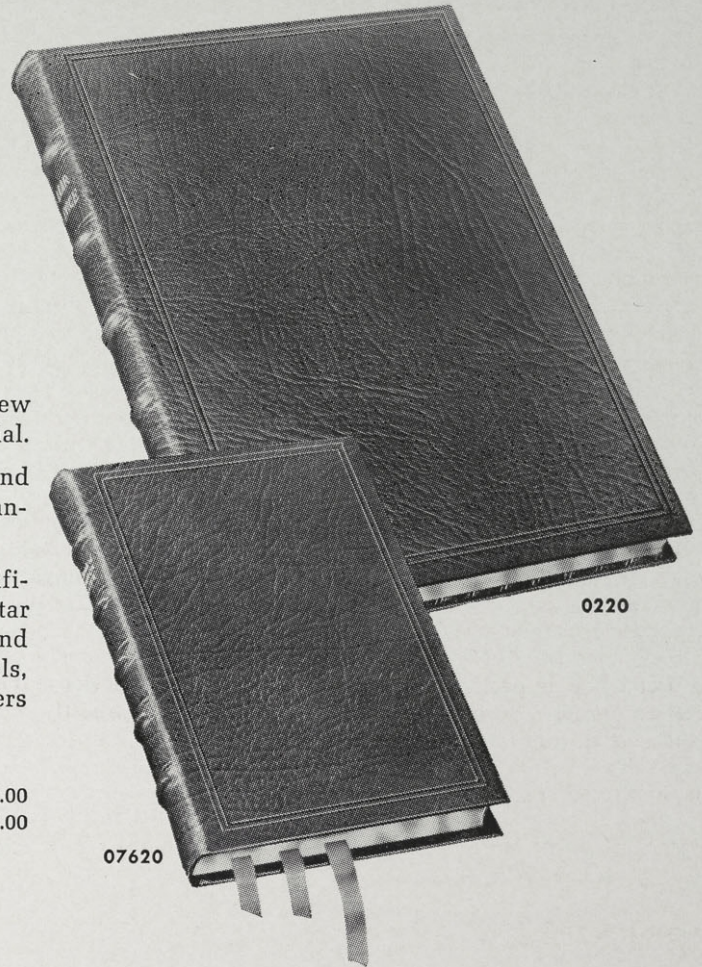
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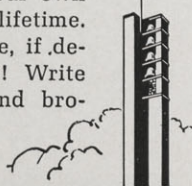
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## Switchboard

*Continued from page 4*

Douglas, until recently of the faculty of Boston University School of Theology, examined the efforts of our Church (through a modest sampling) in four areas: recruitment, screening, training, and placement. He found that recruitment was practically nil (as Bishop Warnecke has stated), a fairly good effort at screening, however, was being made (contrary to Bishop Warnecke's statement), a very good job was being done in regard to training, but that placement seemed to be carried out with total indifference towards the accumulated information about a given applicant or candidate.

Incidentally, Dr. Douglas also found that the prognostic value of psychological testing in determining a candidate's "potential in effective priestly leadership" (to borrow Bishop Warnecke's phrase) was very unreliable. . . .

ROLLIN J. FAIRBANKS

*Professor of Pastoral Theology  
Episcopal Theological School  
Cambridge, Mass.*

### TRY FOR A HALO

It is a matter of regret that a woman writing in your January issue does not wish to be a saint [3 x 5's]. Saints, she affirms, are not quite pleasant persons to have around.

Yet, if there is one thing that all Christians are to strive to become, it is to become saints. Ananias told our Lord, "I have heard by many of this man (Saul) how much evil he hath done to thy saints at Jerusalem" (Acts 9:13). And St. Paul (the former non-saint, Saul), wrote to the members of the Church at Corinth who were "called to be saints." . . .

Probably some of us—we are all called to be saints—are far from being what we should be or become. But it does seem that if we are to live saintly lives, we must become saints. . . .

HERBERT J. MAINWARING  
*Wollaston, Mass.*

### WORSHIP FORUM

May I say a few words in favor of the proposed liturgy. . . .

The opening sentence . . . in the Summary of the Law, is thrilling. . . .

The Penitential Office is so effective when used immediately before the liturgy. It is an excellent preparation for what follows and permits the liturgy to flow uninterruptedly.

If the liturgy is "the work of the people" then there are so many oppor-

tunities for active participation. I find I am really kept busy and have less time for wandering thoughts.

I like the amount of standing which is required. It makes me feel that the Church is standing "at attention" ready for the "charge" at the end of the service.

The "We believe" bothers me not at all. . . .

The words "Holy Things for the People of God . . .," said just before Communion, do away with the holding of the wafer on the hand until the priest says: "Take, eat". . . . This is really the personal part of the service.

. . . . Needless to say, I LIKE the proposed liturgy.

HELEN F. WARTMAN  
*Philadelphia, Pa.*

It has occurred to me that this controversy over the Trial Liturgy is pretty much one-sided and undemocratic. . . .

The clergy are naturally skilled in persuasive speech and put in a few plugs for the Trial Liturgy every Sunday.

I have thought of standing at the door to hand out literature in favor of the old liturgy. Perhaps I will. . . .

MRS. PIERRE M. LETARTE  
*Highland Park, Ill.*

I have given a great deal of thought to this matter of liturgy for the Holy Communion and have attended many services of the . . . proposed liturgy. . . .

As the Prayer Book form and the proposed form reflect two very different approaches to the act of the Last Supper, I find in discussing the subject with different people that each form seems to satisfy different types of people. And the lines are not necessarily drawn by age. . . .

I propose that we amicably settle this disturbing and divisive matter by having both forms available in the Prayer Book, to be used at different times, seasons or occasions, perhaps being so designated officially. . . .

. . . . Let the rancor and intolerance . . . that so many of the advocates of the Trial Liturgy express . . . against those who prefer the old order come to an end, and let us . . . declare peace among all Episcopalians. . . .

EMILY S. BROWN  
*Elizabeth, N.J.*

### WHAAT?

My young son Bill had just seen a movie in which the Christians in ancient Rome were accorded awful treatment by the Romans.

After thinking for a while Bill said, "Gee, I'm glad I'm an Episcopalian and not a Christian."

RAYMOND WILCOX  
*Torrington, Conn.*

THE EPISCOPALIAN



## **Seminaries in Motion**

Ecumenical cooperation in seminary education is developing across the country as educational institutions attempt to improve their quality and to lower costs. In Louisville, Ky., Southern Baptists, Presbyterians, and Roman Catholics work together in a "Kentuckiana Metroversity." A similar move in Pasadena and Claremont, Calif., will effect Episcopal Bloy House and the United Methodist School of Theology. In Evanston, Ill., the Rev. Charles U. Harris, Dean of Seabury-Western Theological Seminary, heads the Association of North Side Seminaries of Metropolitan Chicago to study a like arrangement.

## **Liturgy for Divorcees**

Divorced persons who want to remarry in the Anglican Church have a champion in Bishop Robert Mortimer of Exeter, England. He suggests a simplified marriage service "without the 'frills' of music and bells. . . ." He proposes following the Eastern Orthodox tradition of including a penitential statement in the service. "This would, in some degree, witness publicly to our Lord's teaching about marriage as a life-long union," the bishop says. In any event he thinks divorced persons should not be cut off from the "pastoral care of the Church," an idea which is being voiced in some U.S. dioceses.

## **Lutherans on Confirmation**

The nation's three largest Lutheran Churches are studying the possibility of separating confirmation from first Communion. Other denominations are considering similar action (*see February, 1969*). The Lutheran church bodies suggest that children be admitted to Holy Communion at age 9 or 10, with confirmation coming five years later.

## **NCC Gears Up For Youth**

Two actions of the recent meeting of National Council of Churches, in Memphis, Tenn., may help bring youth representatives into the decision-making of the Church. Member denominations have been asked to fill vacancies in their General Assembly delegations with young people. In addition, the constitution and by-laws committee recommended constitutional changes to provide that "at least one of the basic eight (denominational) representatives be under 25 years of age at the time of the General Assembly" which convenes in Detroit next November.

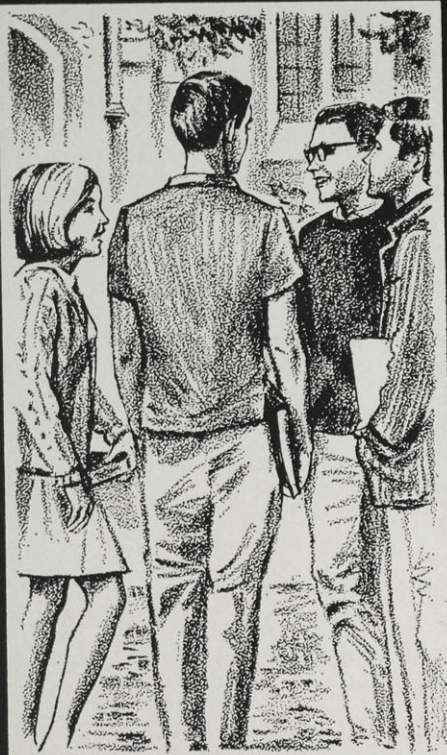
## **Sign of the Times**

The University of Toronto, Canada, will no longer keep statistics on the religious affiliation of students. The university deleted all references to religion on application forms three years ago, but will now also abolish asking for a "religious preference" at the time of registration.

## **Parochial Schools: The Crunch Is On**

With financial pressures increasing both in non-public schools and in state budgets, the traditional "wall" separating Church and State is cracking anew in many places. The battle over government aid to non-public schools is being fought chiefly by Roman Catholics, but should be of interest to Episcopalians who support schools enrolling more than 100,000 children. Legislative assistance programs vary, and according to a survey done by William A. Kramer of the Lutheran Church-Missouri Synod, 23 states provide no aid at all and seven others give only limited assistance. Many state legislatures are considering legislation to give financial aid to non-public schools while several existing programs face court tests in the near future. Current action may increase such aid because public schools would find it hard to support the influx of pupils non-public school closings would cause.





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## FOR YOUR INFORMATION

We hope, in the series on the PURPOSE OF CHRISTIANITY which begins in this issue on page 25, that you will be helped in your own thoughts by the many points of view expressed.

RECONCILIATION is a most important answer to differences among Christians, but it is like the weather—everybody talks about it and not many people know what to do about it. On page 13, contributing editor **Mary Morrison** and news editor **Martha C. Moscrip** offer some clues to the understanding of reconciliation.

Picking and choosing quotations from the 1968 Lambeth Conference section reports was a difficult task. Too many good ones popped up. Our choices appear on page 18 in WORDS FOR TODAY, our annual anniversary issue feature.

The Rev. **Robert M. Libby**, director of Executive Council's Division of Radio and Television, interviews the Archbishop of Canterbury on page 15. The two men first met when they shared a helicopter with Chicago's Mayor Richard Daley in 1967 when Dr. **Michael Ramsey** was on his way to the Seattle General Convention.

Mrs. **Erma Perry** is a freelance writer from Jenkintown, Pennsylvania. She and her husband spent their vacation in Bermuda where she uncovered the history of the Easter lily which she reports on page 22.

When a survey in Sydney, Australia, revealed what parishioners expected of a rector, their rector asked, "Anyone want my job?" You'll see why on page 20.

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- The Returning Serviceman
- American Indians
- Unity Planners in Atlanta
- What Is The Purpose of Christianity? Part II



continuing

FORTH and

The Spirit of Missions

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*A Journal of Contemporary Christianity Serving the Episcopal Church*

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THE OTHER DAY a Zambian dropped dead not a hundred yards from my front door. The pathologist said he'd died of hunger. In his shrunken stomach were a few leaves and what appeared to be a ball of grass. And nothing else.

That same day saw the arrival of my *Methodist Recorder*, an issue whose columns were electric with indignation, consternation, fever and fret, and the postponement of the final Report of the Anglican-Methodist Unity Commission (in England). Until that morning I had been enjoying the war the issue had sparked off.

It took an ugly little man with a shrunken belly, whose total possessions, according to the police, were a pair of shorts, a ragged shirt, and an empty Biro pen, to show me that this whole Union affair is the great Non-Event of recent British Church history.

For the first time I was able to see out of another's eyes. And through that pair of dead eyes all our reorganization of ecclesiastical structures had the aspect of a man spending ten years of his life building a model of Blackpool Tower from a million matchsticks. Any sane person's reaction to such a feat is made up of equal parts admiration for dogged tenacity and amazement at the utter useless-

## CONFESSIONS OF AN ECCLESIASTICAL COWARD

BY COLIN MORRIS

ness of the project. But it is not worth a fiver at the nearest pawn shop, because the world doesn't happen to be perishing for lack of match-stick models of the Blackpool Tower.

Nor is the world perishing for lack of stronger, better organized Churches. It is perishing for lack of bread. That little man was a well-publicized statistic. He was one of those two out of three members of the human race who are not asking with bated breath, "Is that service really re-ordination?" or "How will the Methodist Conference vote?" They ask a simpler question, "Where does my next meal come from?" The bread they are interested in is not that covered by a fair linen cloth over which the theologians argue, but the other sort that eases a gnawing pain in the belly.

I hear that at one debate on the Anglican-Methodist Union Scheme there was a long and anxious discussion about the disposal of the bread after communion. When a layman suggested feeding the birds with it, some bishop recoiled in horror, pointing out the theological cretin that since the bread had been set apart forever, it must be disposed of in a very special way—the priest had to eat it. There must be a parable in that picture of a priest gorging himself on the Bread of Life in a hungry world.

Who Kiddeth Whom? It's all like one of those nightmare games played with utter intensity by the inmates of a lunatic asylum, their laughter and anger cut off from

people walking down the street by the padded walls of their cells. And just as lunatics have been known to do violence over the turn of a card or the throw of dice, so the Church has its long and glorious roll of idiot-heroes who have gone happily to the stake for their convictions over such questions.

Because precious blood has been spilt over such issues, they assume terrible importance to us who, more often than not by sheer accident of birth, follow the path trodden by these martyrs. All the Church's martyrdoms have not been such exercises in utter futility, but too many have. And private feuds do not achieve moral significance merely because men are prepared to spill blood, their own or their opponents', over them. You can die in defense of Paul's assertion that women should wear hats in church but all the blood and fire and anguish will not redeem the issue from triviality.

So we go on our merry way, spending our anger and righteousness and conviction in pursuit of strictly private obsessions, observed by a world whose astonishment gradually subsides into boredom. There is only limited entertainment value in watching someone swallowing razor blades, even when he announces between each mouthful that everyone would be the healthier for following the same diet.

# INCLUD

Thus the Interim Report: "Various important issues relating to Holy Communion, including those concerned with Open Communion as practised in the Methodist Church, the use of fermented wine, and the reverent disposal of consecrated elements, are under active consideration, and our judgement on these matters will find a place in the Final Report." So thousands of intelligent, fully grown men and women will hang in an agony of indecision about the Union until they hear the glad word that the communion wine will be non-alcoholic and birds will not get the bread.

Certainly our fathers thought such matters were worth suffering and dying for. They also fought over whether the Earth was round or flat, at what point a girl-foetus developed a soul, and whether hangmen could be saved. And they put seamen into the stocks for kissing their wives goodbye in public on the Sabbath Day.

And so I have undergone something of a conversion on the question of Anglican-Methodist Union. Not from pro to con or vice versa. But to a sort of functional neutrality in that I don't give a damn which way the vote goes so long as we get the whole business out of the way and regain our sanity.

Unity, like every other aspect of the business of organized Christianity, is a tool and we have turned it into an



obsession. One is reminded of that Baluba village in the Congo, whose inhabitants were so impressed by their first sight of the common garden shovel that they added it to the pantheon of their gods.

I am, of course, aware of the argument that runs: this Union may not, in itself, directly affect the plight of those hungry two out of three. But it will give us a stronger base from which to fulfill our mission, one aspect of which is the alleviation of the world's suffering.

I know that argument well, because I have used it *ad nauseam*. Not any more, because it simply is not true. In itself, one big Church has no more value than two small ones, just as a shilling has no more value than two pence.

I beg leave to doubt those optimistic claims that once we have got Anglican-Methodist Union out of the way we can roll up our sleeves and get down to the real job, for by that time we shall virtually have forgotten what the real job is.

One generation of ministers having gone to their rest after spending themselves in clearing the way for Union, another generation will leave theological colleges destined to occupy a forty year stint, health permitting, clearing their way through the accumulated bric-a-brac of property, finance, redundancy, and administrative problems

# EME

that Union will bring in its wake.

Like every other hobby, ecclesiastical joinery offers the lure of progressing from the elementary to the elaborate. Having cut our teeth on the Anglicans, there will be the Roman Catholics to take on. And because they are bigger and the issues are graver, that's a contest that should go the full distance and see the century out. So the fun starts all over again.

Not for me it doesn't. It takes much of the point out of playing Cowboys and Indians if one kid lies down and insists on being dead before anyone shoots at him. That's me. I am the classical ecclesiastical coward. There is barely a single one of those great questions at present convulsing the Church that is worth fighting over. So I shall capitulate without a struggle.

I don't really care whether I end up in a Union Church or as a residual Methodist. I don't really care whether I am ordained, re-ordained, reconciled, or commissioned by bishops, presidents, priests, or presbyters. I don't care where they put the Words of Absolution, so long as there is some point in the service at which I can unload my conscience, over-burdened with the knowledge of what we have done to that little man with the shrunken belly in the name of Christ.

I don't even care in what sense Holy Communion is to

be regarded as a sacrifice, for it's all a play on words—the special use of a private vocabulary to lend meaning to a ritual, parts of which long ago lost any contact with reality. For real sacrifices, like all genuine crucifixions, take place, not on the altar but outside the Jerusalems of this world.

And I'm willing to go through that Service of Reconciliation kneeling, standing, sitting, or lying flat on my face if it will make some dear souls happy. If that rigmarole can add anything by way of authority to what God has already given me, I shall be humbly grateful; for as sure as fate it can't take anything away.

Is it not time we distinguished between what is genuine and what is spurious in our present concerns? Much of our anxiety as ministers to safeguard the validity of our Orders stems from nothing other than personal vanity—the "I'm-every-bit-as-good-as-you" syndrome.

And much lay protestation about loyalty to the tradition of their fathers is sheer vested interest. It has no more theological significance than the local grocer's desire to go on bossing his own little show rather than managing a branch of a bigger one—a perfectly reasonable thing to want to do, provided he does not claim that God, too, is partial to the one-man business.

"We are those who must be content with the lowest places at the feast," we thunder from our pulpits, and go on to point out that Jesus' view of greatness demands a willingness to become of no account. Then we hurry off to the next Unity meeting, grimly determined as a matter of honor to secure for our side a reasonable share of seats at the top table. True, the Other Side does it too! But they must make their own peace with those terrible words of Jesus.

Our theological claims may be beyond question, but our attitudes are often more in line with a company take-

# OUT!

over struggle than an operation to heal the wounds of the Body of Christ—except that not even the most hard-bitten industrial tycoon would claim to be casting God's shares by proxy.

When we have finished laying down conditions and demanding this, that, or the other thing, as the price of Union, we have the right to make only a single claim, and it has nothing directly to do with episcopal government or the nature of the priesthood. We can demand of any ecclesiastical structure that it give us the freedom to minister. And unless words have lost their meaning, a minister is simply one who is humanely useful. Many of the subtleties we claim to be able to detect in that term are far remote from Jesus' down-to-earth use of it. They are theological barnacles accumulated over a very long



# INCLUDE ME OUT!

time and in the usual way—through loitering too long in stagnant waters.

If I am not humanely useful to the life of the world then the laying on of hands of every bishop in Christendom will not validate my ministry. And if I manage some degree of usefulness then the theological significance of what I do is vested solely in my action and not in my status.

I know of no compelling arguments against Church Union, just as I know of no compelling arguments against clearing up the litter in the park or straightening the papers on my desk.

Nor do I think the issue is worth more than a comparable expenditure of energy.

A hard week-end's bargaining to decide what to do with our assets would be a little hurried, I grant, but a month's talking is extravagance, a year's arguing is dereliction of duty, and five years of it is sheer infantilism—the Freudian desire to creep back into the womb of Great Mother Church, having first demanded that we be given our identical pre-natal position.

To put the issue so starkly is to be accused of the offence, heinous in any Christian and unforgivable in a parson, of not taking theology seriously. So be it. It doesn't seem to me that the bulk of what passes for theology, including the odd book I have inflicted on the public, has the slightest use or value except to those who make their living writing and teaching it.

How little we have to show for the vast mountain of theological works that litter our shelves, spill over on the floor and into the attic. The wild joy of the prospector

who lights upon a diamond after sifting acres of sludge is no greater than the delight of the average Christian when in a mountain of verbiage he spots a sentence he can understand, let alone do something about.

Much theological writing is a highly elaborate conspiracy against that little man with the shrunken belly and his skeletal brethren. It is an exercise in endless qualification, dedicated to showing why we cannot take the words of the Galilean Peasant at their face value or follow his example simply.

It may be a matter of argument whether there is such a thing as the Simple Gospel. But what is beyond doubt is that Jesus' first recorded demand upon men was not that they should worship Him or theologize about Him or build a Church around Him but that they should follow Him. And if it be retorted that the road of simple discipleship is barred to the modern Christian with his increasing knowledge and awareness of the complexity of his time, then I do not see how contemporary theology is going to re-open it.

If Jesus' warning and promise, "Inasmuch as you have done it unto the least of these, you have done it to me," does not sting us, stir us, and get us on the move, then all the explanations of that verse by biblical commentators and theologians are unlikely to do the trick.

Our obsession for matching complexity with complexity is part of the sickness of the Church. Having conceded the complexity of the world in which we live, intellectual respectability seems to demand that our solutions should be at least as complicated as its problems. "Let's add our fog to your fog," we say to the world, "then we will both see twice as clearly!"

Do we really find it hard to understand why Albert Schweitzer, after two decades of rumination in the fields of theology and philosophy, decided to become a doctor in Africa so that he could do good without having to say anything?

The genius of Jesus was that He offered simple but costly solutions to complex problems. When Captain Oates, dying, walked out into the Antarctic night in order to save Scott's already weakened party from having to carry him, he cut through complexities and short-circuited a long discussion on a problem whose every aspect presented an ethical dilemma. His solution was sublimely simple and infinitely costly.

Perhaps the way of Jesus—costly personal involvement in human suffering—is not always possible. Perhaps there are some problems about which we can do nothing practically. Then we should speak only with greatest reluctance. For our advice is of marginal value.

It is the moral force of our willingness to out-sacrifice everyone else in the field that alone gives us the right to speak. In religion, as in roulette, if you have no money to put down, you must leave the game. ◀

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## About the Author

*"Include Me Out!" is adapted from the Rev. Dr. Colin M. Morris' book of the same name, published earlier this year by Abingdon Press. It will doubtless raise the hackles of some ecumenical advocates—and the hopes of some opponents of reunion. We believe the author discusses primary issues which are neither alien nor new to those who are working hardest and longest in unity efforts.*

*Nor are Dr. Morris' words unrelated to the major undertaking we begin in this issue with the series on "The Purpose of Christianity." Dr. Morris talks about Christianity's basic priorities, as do authors Shepherd, White, and Roosevelt (See pages 25-32).*

*The author is English, Methodist, and a missionary leader in Africa. Born at Bolton Lanes, England, he was educated at the University of Manchester and at Nuffield College, Oxford. After his education for the ministry, he began work in the Doncaster District Coalfields Mission.*

*In 1956 Dr. Morris went to the Chingola Mission in Zambia (then Northern Rhodesia). He has served there since. In 1963 he became president of the ecumenical United Church of Zambia.*



## WHAT IS IT?

SUSIE HAS a frightful row with Mother, ending with a slammed bedroom door. Later Mother finds the kitchen spotless — and not another word is ever said about the incident.

Jack roughs up his opposing lineman in a play during a high-school football game, and the lineman elbows him. They are lucky—no penalty is called. But the two play absolutely fairly with each other all the rest of the game.

Johnny, a handsome twelve-year-old, tells an older friend: "There's this girl who keeps writing me notes asking me if I like her. I never answer them, so one day she stops me after school and says, 'Do you like me?' I say, 'No.' and she hits me. And do you know what? After that I liked her."

Two lawyers opposing each other in a bitterly-fought court case use all the tricks of the trade to put each other down. During the court recess they lunch together in perfect harmony, obviously enjoying each other's company.

What's going on here? Reconciliation, that's what.

The word "reconciliation" is the great what-is-it among religious terms. When we try to talk about it we get lost. When we read the words, "Be ye reconciled," we feel about as a beginners' tennis class might if the coach said "Play ye tennis," and then walked off without another word.

And yet we know one thing—life would be unbearable (and sadly sometimes is) without reconciliation. John Smith comes in from work after brooding all day over a breakfast quarrel with his wife, and kisses her on the back of the neck while she stirs the stew. Will she sniff, "You can't get around me that way!" or will she recognize the kiss as a genuine move toward reconciliation? And if she sniffs,

will he be willing to recognize that though a gesture may satisfy him, she needs words. Will John take the difficult step of apologizing verbally? Only one thing is sure—if neither of them move, both of them are in trouble.

The dictionary says *to reconcile* is "to restore to friendship, compatibility, or harmony." The notes that make a harmony do not agree in the sense that they are the same, but they do go together pleasantly. They have something basic in common: they are in the same key.

Jesus talks about reconciliation in the context of brotherhood: "First go and be reconciled to your brother" (Matthew 5:24). The image is different, but it suggests the same idea of a larger framework which holds the parts together and harmonizes them.

In a church school class one Sunday, a teacher talking about brotherhood was startled by the gleeful grin that spread over Billy's face as he sat in the second row, listening (for once) intently. Billy was part of a large and rambunctious family of boys, constantly scuffling on the floor in fiery quarrels quickly ended.

Billy may have an unusual idea of brotherhood—but he also may know more about reconciliation than some of us quieter types do. His experience is showing him daily that there is plenty of room in brotherhood for fighting. The freedom to fight comes from the underlying security of belonging to a family. The family structure is strong enough to sustain and ultimately heal their differences.

Those lawyers, laughing and talking together at lunch—how can they forget what went on in the courtroom? They do not forget, but without even stopping to think about it, they are reconciled all along because they have a basic harmony. They are both law-



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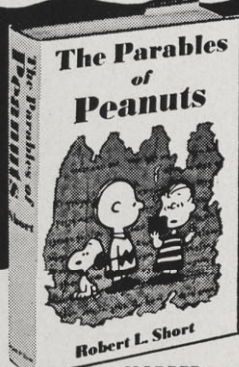
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## Reconciliation: What Is It?

yers, both devoted to justice. They are brothers.

And you, angry at the man who won't get off your foot in the subway, or the woman who edges ahead of you in the supermarket checkout line—you and they are brothers and sisters whether you feel it or not. The bonds that unite you are far greater than anything that divides you.

There is the human bond. You have both been born; you will both surely die. And in between you laugh and cry, breathe, move, think, and live as best you can.

If you are a Christian, there is the

require, pressing day by day toward this brotherhood that exists and yet is waiting for you to find it, you may be lucky enough to feel the emotion of goodwill. But the basic attitude, the act-of-goodwill, comes first.

And when in your deepest self, a person is really your brother, you are home free. He can be "wrong" about the Trial Liturgy, the new vestments, the diocesan budget, civil rights, the younger generation, the Vietnam war—but even while you are disagreeing strongly you can be sorry for offending him. You can surprise him with a big smile when he thought you were going to cut him dead.

You can learn (and help him learn) that agreeing to disagree is agreement of a sort and can open the way to

## HIGH STRAIN

Why is it that two men of good will can see the same event or issue in society so differently? The same question could be asked of groups within society.

We see and hear what we want to. You, me—yes, all of us. We select that information which best fits our presuppositions and put away the rest. When groups of people act in this way, when they look at the same happenings or see the same issues in completely different ways, then polarization occurs.

Such is happening within our society today, and it's not good. It's fostering fear and distrust and

suspicion. How can the Church respond creatively in this situation? How can we stand alongside God, working with Him in "redeeming the times"?

We can bury our heads and ignore the problem. We can pretend polarization doesn't exist. Or we can come together from our polarized positions to listen and to share what we see and hear.

Perhaps in such meeting truth will break through, and the possibility of a human future will again be alive.

—CHARLES A. CARTER,  
*Christ Church Bulletin,*  
*Nashville, Tennessee*

greater bond—trying to live the new life Jesus offers you. You have been reconciled with God. You have become what you already were, but perhaps you didn't know it—members of God's family.

Both these bonds need your affirmation, however. You need to recognize that you not only *are* your neighbor's (or your enemy's) brother, but also that you must *become* his brother. You are called to pledge an attitude toward him—an attitude, not an emotion. If you are constantly and continuously willing to re-affirm and re-direct this attitude as circumstances

larger areas of genuine accord. You can meditate on the fact that only God knows which of you is right. He may possibly consider both of you wrong, or the whole subject irrelevant. You can recognize within yourself (and help your brother to recognize) that things are seldom "either/or"; that "both/and" can be much more fruitful.

And you can thank God that you have a brother to fight and with whom you can find your already-existing reconciliation.

—MARTHA MOSCRIP AND  
 MARY MORRISON





LIVE INTERVIEW

Robert M. Libbey

NAME

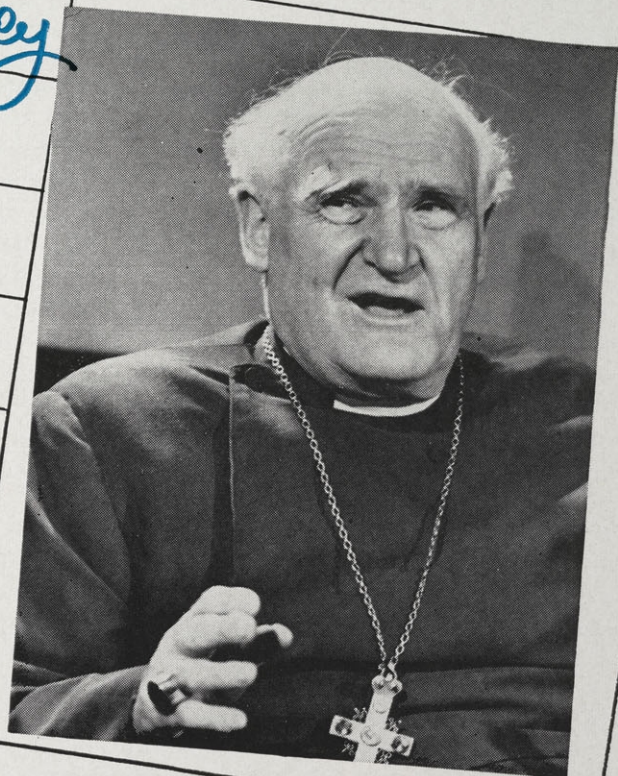
Michael Ramsey

OCCUPATION

Archbishop  
of Canterbury

SUBJECT

Personal belief  
and its relationship to  
the Church today.



Q. Archbishop Ramsey, why do you believe in God?

A. Why do I believe . . . well, I believe in God because I find an absolute obligation for myself in certain values and those values transcend the world. They aren't just an item in the evolutionary process; those values are personal, and I just find my relation to them taking the form not of one before an it, but of fellowship with a person. But that's very, very brief. I mean that's a big question. You are lucky to have got any answer at all on the spur of the moment.

Q. Do you believe in life after death?

A. Certainly I do, and I can say a bit more about death. My belief in life after death springs from my belief

in God—God's infinite love for man made in His own image, and from the fact that God already has set up a relationship of himself with us which He values so infinitely that it will not be destroyed unless we destroy it by our own perversity.

Q. Is there any relationship between, say, belief in God and the way a man lives?

A. Certainly. I mean not only belief in God but worship of God. Worship means, I think, ascribing worth to, and of course my life is affected by the things that I ascribe supreme worth to.

Q. Is there any reason why someone who believes in God should belong to a church?

Adapted, with permission, from a recorded interview produced by Executive Council's Communication Department for the radio series "Viewpoint."



# Interview with Archbishop Ramsey

**A.** Certainly. Because God has revealed himself fully in Jesus Christ, and Jesus Christ has called us to a fellowship with God through Him which is at the same time a fellowship with one another. Our knowledge of God in Christ is from the beginning a corporate knowledge, the knowledge of a community. There never has been a purely individualistic Christianity.

**Q.** What about the institutional church? Is there any future for it as it now exists?

**A.** Well, as they now exist one hopes that church institutions are going to change considerably. I think it's—it's absolutely necessary that Christianity should have a fellowship of Christians, both local and worldwide. A ministry of the Word in the sacraments. An order of ordained teachers, because that, I think, is Christ's own institution. Sacraments of Baptism and Holy Communion and at least a little just simple organization to hold things together, and perhaps some buildings to meet in to worship. Well I don't know if you call that institutional. I've described the sort of institutional minimum of Christianity, and I think that institutionally Christianity can travel very light—and ought to travel a good deal lighter than it's traveling at present.

**Q.** Do you ever see a time when the whole world is made up of baptized Christians?

**A.** I'm not sure whether we are to picture that or not. Some of the New Testament teachings seem to picture a uniting of the whole creation under the whole human race in Christ. On the other hand, some of Christ's teaching seems to suggest an ever sort of intensifying—an intensifying of conflict before the final consummation. I'm not clever enough quite to reconcile those.

**Q.** Do you think that the clergy today with their emphasis on social action are neglecting the spiritual side of their ministry?

**A.** Some of them are. . . . They must be both on the streets and in the homes of the people, and they must also be often alone by themselves in their prayers and in their studies. All are absolutely necessary.

**Q.** So it's not an either/or proposition?

**A.** No, no. Both/and.

**Q.** Your Grace, why personally did you go into the ministry?

**A.** Through a deep conviction that it was the will of God for me.

**Q.** Did this manifest itself in any kind of dramatic call?

**A.** No. I never had any dramatic experiences at all. I think that as a boy I had a bit of a conviction this way and—when I was over 21, 22, it came into a sort of deep conviction, all becoming quite clear that this was what I must do.

**Q.** Have you ever been sorry that this is the decision you made?

**A.** No, no. Never sorry for a moment.

**Q.** What do you hope to accomplish as the Archbishop of Canterbury?

**A.** Well, I don't hope to accomplish anything just myself. I hope to be one of a great many people in the Church who will help to see a number of things accomplished. The most important thing is the bringing of more people to the knowledge of God and that's first to set forward the unity of the Church. That's another thing that I'm very keen about: to tackle some of the problems about presenting the unchanging Gospel in the difficult intellectual climate of our time.

**Q.** Your Grace, one final question: what are the things that sustain you in your life?

**A.** That sustain me? Well, on the deepest level, God—faith in God and the constant presence of Jesus Christ. Then a very happy home and a wife. And on the purely, on the more superficial level, I've got the temperament of not worrying, which I think is a help. When things are wrong, I feel them very keenly. I'm easily upset by all that's wrong in the world. But I think I've got a certain knack of knowing that worrying doesn't solve anything at all, and that the sort of inner peace and joy that God gives to us does help the solution of things. ◀



# 17

## WAYS TO REDUCE LOSSES

### FIRE

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

### ROBBERY & VANDALISM

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

### LIABILITY

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

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

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**The Christian cannot avoid being a good or bad advertisement for Christianity.**



Faith and culture stand in judgment on each other. On the one hand, faith aims to strengthen the good in culture, and works against the evil in it; on the other hand, a culture can judge the faulty and inadequate manner in which the Christian faith is sometimes presented.



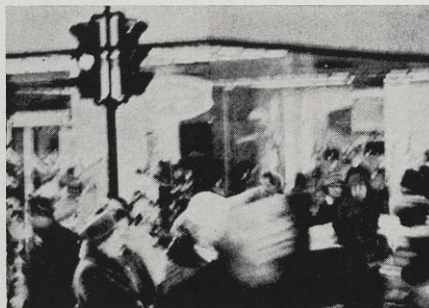
One of the factors in the contemporary scene is an urgent concern about the language of faith. It might, of course, be argued that the Christian faith is conveyed by life rather than by language. But without language life remains dumb.



*All ministry is sacred ministry, whether it manifests itself within the ordered life of the Church or through its service of compassion and reconciliation in the world.*



... we have tried ... to allow Christian thinking and proposals for Christian action to take shape around the world's questions and the world's needs. We believe that it is in this way that God will renew the Church in faith; that involvement and contemplation will fulfil each other in a deeper spirituality.



**Dialogue in words must be matched with cooperation in service.**

*Christians duly baptized in the name of the Holy Trinity and qualified to receive Holy Communion in their own Churches may, under the direction of the bishop, be welcomed at the Lord's table in the Anglican Communion.*

# WORDS FOR TODAY

*from the  
Reports and  
Resolutions,  
Lambeth  
Conference,  
London, 1968*

© 1968, The Archbishop of Canterbury

**Unity will not be given to us unless renewal is given also.**



*While the fully-trained and full-time priesthood is essential to the continuing life of the Church, there is no theological principle which forbids a suitable man from being ordained priest while continuing in his lay occupation.*

The Church must empty itself of all false pride, worldly power, and privilege, and become a servant community. Only in this way can it be an effective sign of the presence in the world of the servant Christ.

THE EPISCOPALIAN

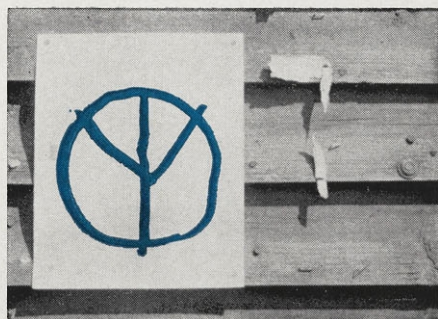


*We believe that it is in the renewal of the ministry of the laity that the greatest spiritual and human resources of the ministry of the whole Church reside.*



*... faith may be described as that act of obedience in which men are enabled to go with God into the world which He is always renewing.*

"I am come that they might have life and have it more abundantly." This message will be credible only insofar as it is authenticated by the spending of the Church's own life for the sake of the world.



*The Church must help Christians to ask the right questions, based on knowledge of the world and their experience of the faith.*

Christians cannot properly fulfill their ministry in a disunited Church.

APRIL, 1969



The layman cannot look to priest or Church for ready-made answers or blueprints for action. The decisions can only be made by the layman in the situation. He cannot escape the burden of decision nor the thought, "Any change in this society must come, in part at least, from me."

He represents the reconciling Christ, the listening Christ, the caring Christ, to those with whom and for whom he works.

*The Church's task is not to offer blueprints of a world society but to stress the moral obligations of nations as members one of another, and to encourage the growth of an international ethos.*



Anglicans pay lip service to training, but in fact it has generally stopped by the age of fifteen. We need a Christian education explosion comparable to that in the secular world.

**We find no conclusive theological reasons for withholding ordination to the priesthood from women as such.**



**What we do, and the way we do it, should remind people of Jesus the servant.**



*... there is need for far more mutual understanding and support between those engaged in academic and those engaged in pastoral ministries.*



**Simplicity in life, humility in manner, and joy in serving. . . .**

The Church must recognize that, even when confused and strident, the protest of youth against existing conventions and institutions often comes from a sincere desire for a well-ordered society where justice, love, and service will be found.



**Renewal in faith must begin with an affirmation of faith.**

**Renewal entails radical change.**

**Renewal entails identification with Christ.**

**Renewal entails identification with our neighbor.**





# He is the very model of a

The parish of St. Michael's Church, Rose Bay and Vacluse, Diocese of Sydney, Australia, has just concluded a survey, the results of which point to the qualities to be found in the "Ideal Rector."

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4. Teaches the Church's doctrine.
5. Makes religion attractive to youth.
6. Applies the simple teachings of Christ to today's problems.
7. Visits the non-churchgoers.
8. Trains religious instructors for the schools.
9. Counsels those with problems.
10. Shepherds the flock.
11. Is a man among men; lives on the same level as his people.
12. Revives the lukewarm.
13. Perseveres despite disappointment.
14. Makes the services interesting and inspiring.
15. Speaks with authority about the Bible, history, psychology, sociology, literature, business ethics, and sex.
16. Is aware of the needs of those who "think."
17. Goes to all youth activities; understands youth.
18. Supervises church groups.
19. Encourages the Ministers' Fraternal.
20. Edits the magazine.
21. Makes the magazine more modern and interesting.
22. Is up-to-date in his thinking.
23. Preaches the Gospel as it is, not watered-down.
24. Makes full use of radio and TV.
25. Is the conscience of the parish.
26. Evangelizes in the area.
27. Is available to all who want him.
28. Creates a strong fellowship among parishioners.
29. Is "with it"; his parishioners know him first as a friend.



# MODERN PARISH CLERGYMAN

Members of the parish answered the question, "What do you think are the functions of the minister for this area in this modern age?" Most people naturally wrote down the things which affected them most as persons.

Here, then, as seen by the survey, are the qualities necessary for a minister of the Gospel. The order is haphazard.

The rector is Dr. Howard Gulness. His comment: "Anyone like my job?"

30. Heals the sick.
31. Guides those getting married.
32. Comforts the bereaved.
33. Creates a good image of the Church for the public.
34. Goes to the people; puts them first.
35. Minds his own business and leaves others to mind theirs.
36. Is a good administrator and organizer.
37. Leads in the community.
38. Participates with the congregation in the ecumenical movement.
39. Stays inside the parish.
40. Places local missionary work before foreign missionary work.
41. Keeps abreast of world affairs, both religious and political.
42. Preaches well-prepared sermons.
43. Challenges young people with vital messages.

44. Preaches down to the level of the teenagers at 7:15 P.M.
45. Preaches strong meat to feed the leaders at 7:15 P.M.
46. Is like the Reverend Gordon Powell.
47. Concentrates on a few things and does them well.
48. Is all things to all men if by any means he may win some.

Adapted from *The Anglican*, Diocese of Sydney, Australia

## Clergy Discount

A pastor received a form letter from a loan company that began, "Because you are a clergyman you can borrow \$100 to \$1,000 by mail."

The pastor's reply began, "Perhaps I can borrow this money because I am a clergyman, but I couldn't pay it back for the same reason."



Contrary to popular notion, this flower is a recent addition to the tradition of Easter Day.

MOST OF US are familiar with the Bible quotation, "the lilies of the field," and assume this trumpet-like flower was always a symbol for the Resurrection of our Lord. But it was not until the last century that Bermuda gave the world the flower now known as the Easter lily.

The beautiful white flower first came from the Ryukyu Islands, south of Japan. In 1853 a missionary was returning to England after years in the Orient when his ship ran into trouble off Bermuda. The ship put in for repairs, and the missionary had a chance to visit an old friend, the Rev. J. A. T. Roberts, a Church of England priest.

The man left some lily bulbs with his friend; in the Bermuda Spring, beautiful white trumpets appeared. The next year the rector shared the bulbs with his parishioners. The climate there was just right for the exotic blossom, and soon lilies blanketed Bermuda altars at Easter.

In 1876 a Philadelphian, Mrs. Thomas P. Sargent, brought some lilies home with her and gave them to her florist, Henry A. Dreer. A nurseryman, William K. Harris, bought and cultivated them. His lilies won certificates of merit from the New York Horticultural Society in 1880.

By 1886 the Easter-season demand in England and America for lilies promoted a thriving business. One young Bermuda grower, Howard E. Dunscombe Smith, began selective growing and soon was able to guarantee the quality of his bulbs. Demand

grew far beyond the capacity of Bermuda growers, and they began to import bulbs from Japan.

Then tragedy struck. With the new bulbs came a virus that made the lilies spotted and yellow. People refused to buy them.

Persistently Smith kept up his work; soon there was no trace of disease. Next, he achieved near-perfect texture and size. Finally, in the Spring of 1922, he found in his fields a lily blooming weeks ahead of schedule. He had done it: produced a lily that would be ready for Easter whenever Easter came.

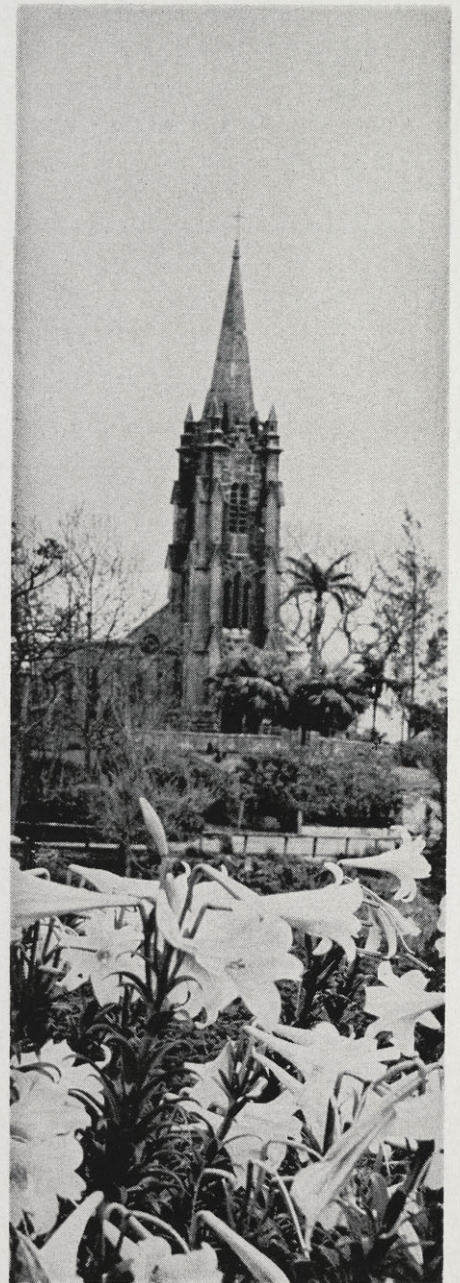
His patient work, together with pathologist Lawrence Ogilvie's discovery of the causes of the lily virus, made the industry thrive again. With *Lilium Howardi*, Smith created a new strain that sometimes produces a second flowering.

For his contribution to the revival of Bermuda's lily industry, Smith was made a member of the Order of the British Empire in 1948 by His Majesty, George VI.

Now in Springtime Bermuda's fields are snow-white as the fragrance of the plants from an island in the Orient mingles with the salty Atlantic air. And across our nation, Easter altars are banked with this flower as a symbol of the victory of life over death.

—ERMA PERRY

*St. Mark's Anglican Church, Smith Parish, Bermuda, overlooks a field full of the island's prized lilies.*



# That New-Fangled Easter Lily



# THE POSSIBLE DREAM

STANDING virtually alone—for so long a time—amid the pot-pourri of offerings that passed for drama in both New York and London, has been *Man of La Mancha*—a revival of the Don Quixote story set in musical framework. And from this most improbable source—a source which both ridiculed and idolized the philosophy of pure idealism—came a spin-off—a song entitled *The Quest*, which captured campus youth as well as the aging cynic, and which says, in part:

*To dream the impossible dream;  
To fight the unbeatable foe;  
To bear the unbearable sorrow;  
To run where the brave dare not go.  
To right the unrightable wrong;  
To love pure and chaste from afar;  
To try when your arms are too weary,  
To reach the unreachable star.*

In the drama *The Quest*—and the spirit of which it was the verbalized indication—were in direct contradiction to the raw assertions concerning human life that were all about them. And in our contemporary world, where such contradictions oft-times appear more startling than ever, the song has been seized upon by many as an articulation of their own inarticulate faith and hope.

The contribution the Christian faith can make to a chaotic and highly confused world scene is hope. This hope springs not from some esoteric accumulation of data, other

than that available to anyone in the world, but rather from “the perspective of a different basic orientation.” Dr. Martin Luther King, Jr., expressed it thusly: “We have cosmic allies.” St. Paul put it another way: “If in this life only we have hoped in Christ, we are of all men the most miserable.”

The resurrection of Jesus Christ, for Christians, is the hinge point about which faith and hope revolve. So that it was not only Jesus Christ who emerged from the tomb on that first Easter morn—it was Christianity and its meanings. It was the hope of all the world. The Resurrection Faith articulates a source for the hope that drives man onward, and it is willing to bet its life that this source will not in the end be defeated. Sam Keen, in *New Theology No.5*, puts it clearly: “The question of God is not the question of the existence of some remote infinite being. It is the question of the possibility of hope. The affirmation of faith in God is the acknowledgment that there is a deathless source of power and meaning that can be trusted to nurture and preserve all created good.”

The Resurrection Faith is that “deathless source” of power and meaning. Therefore Christians can proclaim with confidence, “Rejoice, the Lord is Risen! The Lord is risen indeed.”

—JOHN E. HINES  
Presiding Bishop



WITH THIS ISSUE THE EPISCOPALIAN begins its tenth year of publication as the independently-edited, officially-sponsored monthly for lay people in the Episcopal Church. We thank all of you who have read our messages, prayed with us, learned with us, laughed with us, gotten angry with us, and even shed a tear or two with us. Quite a few of you, including that devoted churchwoman from Independence, Mrs. Harry S. Truman, have been subscribers since April of 1960. Several charter parishes have been using THE EPISCOPALIAN in their programs all nine years through the Parish Every Family Plan.

Probably not even Isaiah could have forecast the changes that have occurred since 1960. Vatican II, Anglican Congress and Lambeth, M.R.I., COCU, the urban revolution, "God is Dead" are just a few of the events that have affected us all, happily or unhappily, as Christians. Like the Church, THE EPISCOPALIAN has changed, too. Three different cover "logos," new columns and service features, new authors and editorial emphases. Every month you receive an entirely new product within the framework of the printed word and picture image. This course has been exhilarating and fruitful, for the most part, though at times frustrating.

Recognizing the present day strains and stresses within the Episcopal Church—indeed, within the whole of Christendom—this ninth birthday seems a good time to comment on the basic editorial policy of THE EPISCOPALIAN.

As an instrument created by the General Convention, we exist primarily as an information exchange for lay people within the whole Episcopal Church. We serve largely the same purpose on the national level as a parish

bulletin within a single congregation, and a diocesan paper within a single jurisdiction. As editors we are concerned about the life and work of the whole Church, the faith of the Church, and the mission of the Church, as they relate to all of us who are Episcopalians.

Since all of us are first individual human beings, we offer you some messages that are highly personal—prayers, devotional articles, meditations.

Since all of us spend most of our time and talents in parish life, we send you messages that we hope will be helpful to you as parishioners.

Since each of us belongs to a diocesan family we send you messages about diocesan trends and actions, bishops, and a longer look at a single diocese each month.

And since we are Episcopalians and all members of the one Holy Catholic Church, we offer you messages about events in nation and world and work we support together outside parish and diocesan boundaries.

Most important, this message-sending is not all one-way. In **Switchboard**, **Exchange**, **3 x 5's**, **Review**, and the feature pages, we print many of the messages you send to us.

The editorial content of THE EPISCOPALIAN, then, is a mixture of many messages. Some teach and inform; others report on specific events, comment, and sometimes criticize. Some trigger discussion, positive and negative; others allay doubts and misgivings. We don't expect you to read every word—and most of you don't. We don't expect you to agree with everything—and you don't. We *do* hope that this mixture of messages—this exchange, forum, switchboard, or whatever you wish to call it—will help you travel the journey of life here on earth a bit better.

—THE EDITORS

## Thoughts for Passiontide

AS MEMBERS of the Body of Christ we must constantly inquire of ourselves and others, "What is the legitimate role of the Church in such a day as this? What unavoidable objectives should guide us?"

I make bold to suggest the following:

It is the Church's responsibility to deal realistically with the meaning of what it is to be a man in the light of the biblical story.

It is the Church's responsibility to provide a context in which people through personal encounter and honest dialogue can come to know the redeeming love of God as a present and personal reality.

It is the Church's responsibility to provide a vehicle for response to that encounter stemming from genuine concern.

It is the Church's responsibility to demonstrate such a compassion for persons so that they may be led to see God acting through other men.

It is the Church's responsibility to help create such a sense of community that within it people who differ widely may discover together that each is struggling with the question of how to be human.

We need not be embarrassed by the fact that we have not yet thought through the most shattering scientific, cultural, and theological revolution ever to shake this planet. What we should hang our heads about is the con-

spiracy of silence concerning that revolution and the responsibility of Christ's people in the midst of it. For what we have left undone is to substitute for the sentimental humanitarianism which is the hallmark of too many church-goers a tough reappraisal of the shattering cross-centered fact of the Christian gospel. Everywhere we must confront dilemmas with intelligence, with courage, with humility, and with pentecostal zeal.

Are we flexible enough to abolish the prestige position which the "carriage trade" label has given us, and then turn around and woo any seeking souls who will have us as a way of salvation for them?

Can we distill from our Episcopal Church tradition a communicable essence which transcends the history in which that tradition has been cradled for 350 years—and permit its incandescence to dispel the suspicion, the cynicism, the outright hostility with which black man, brown man, yellow man in Africa, in Asia—yes, here in America—regard a westernized middle class gospel?

Is our own Episcopal Church too small, too self-satisfied, too penurious, too timid, too laced into a strait-jacket of tradition and respectability to be taken seriously by a culture which already knows that it cannot endure half first-class and half second-class?

As we reflect on these questions we will do well to look for the answers where they can be found: not in our stars but in ourselves and in the quality of our commitment to Christ.

—JOHN E. HINES



## THE PURPOSE OF CHRISTIANITY

*Call it concern, uneasiness, rebellion, tension, identity crisis, polarization, or anything you wish. Whatever name this feeling goes by, it's happening to millions of American Christians right now. We believe that Christians will accept and work out this so-called "crisis" together and we offer the series that begins on these pages as a contribution toward that hope.*

*—The Editors*

# The Message Is Jesus Christ

THE PURPOSE of Christianity can be simply stated. It is a message of "good news of a great joy to all the people" (Luke 2:10).

That message is the fact of Jesus Christ. He stands at the center of human history and of human existence as both pattern and goal. He is the final revelation in man of the creative love of God. He is the perfect example in man of the creative purpose of God. Jesus Christ is the good news. To those who believe in him, He is at once both the Redeemer and the Judge of the world.

The ancient writer of the First Epistle of John put the message this way:

See what love the Father has given us,

that we should be called children of God; and so we are . . .

We are God's children now;

it does not yet appear what we shall be,

but we know that when He appears we shall be like him, for we shall see him as He is.

(1 John 3:1-2)

It is the purpose of every Christian institution, of every system of doctrine, and of every liturgical rite to let this good news come through. It is the privilege of—and claim upon—every Christian disciple, both by word and by deed, to let this good news come through.

Not everyone will believe this good news. Nor will everyone who does believe it, do much about it, either for himself or for someone else. But in this and every generation thousands do believe it, hope in it, put it into action, and die triumphantly in the faith of it. In them the message of Jesus Christ clearly, if imperfectly,

comes through. They are the saints. Every year the roll call of witnesses is sealed by those in whom:

*His Name shall endure for ever, and his fame continue as long as the sun.* (Psalm 72:17)

I think at once of three, among many, who during this past year belong forever to this company: Martin Luther King, Arthur Lichtenberger, and Augustin Cardinal Bea.

My own bishop, Kilmer Myers, in a recent address to a group of scientists, professional, and business men and women—some of them Christians, some of them not, but all of them people of goodwill—stated the purpose of Christianity admirably when he said, "It is a movement of the liberated man, symbolized by the person of Jesus Christ, who is regarded by the Church and by people outside the Church as a totally liberated man."

Bishop Myers went on to say that

BY MASSEY H. SHEPHERD, JR.



# The Message Is Jesus Christ

what characterizes this movement are "words like freedom, love, and justice combined, reconciliation, humanity restored and recovered." The Church, the Sacraments are pointers to what is called the Kingdom of God—"pointing always beyond, beyond what we have now in the present moment, beyond anything that we can imagine in the moments that lie ahead in human and cosmic history."

These words of faith were spoken in the context of an arduous and serious discussion of what is happening to man and to nature in this age of revolution, when man's technological dominion over God's creation brings daily an acceleration of amazing wonders and terrifying risks.

We applaud the intrepid adventurers who have orbited the moon, and given us a new vision of our little world as a great place to live in the vast ocean of space.

We give thanks for the medical science and health services that have rid so many of suffering and disease, for the machines and appliances that have lifted from thousands of hands and shoulders the drudgery of laborious work.

We are stimulated and enriched through the mass media of instant communication from all parts of the earth, by the immense varieties of human experience and knowledge, and by the hopes and struggles of countless numbers of hitherto oppressed or deprived people for freedom, dignity, and an abundant life.

These great achievements and others related to them have no less raised warning signs of danger. Overpopulation, due to a declining death rate, not to an increasing birth rate, is filling the world with more people than can be fed. Mass starvation in many areas of the world looms on the horizon of the next few years. Our exploitation of the natural world and the pollution of air and water and the ravage of the land portend not only a radical imbalance in the "balance of

nature," but threaten man himself with poison and suffocation from his wastes. The noise and flood of information in the mass media and other mechanisms invade privacy and the necessary times for reflection. Man faces the possibility of manipulation of his goals with consequent loss of his freedom of decision.

We cannot stop technological advance, nor should we. But we should



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***Outside the classroom, he has been a member of General Convention's Standing Liturgical Commission since 1947, Anglican observer to Vatican Council II, and a member of the worldwide Anglican-Roman Catholic Commission.***

***Dr. Shepherd is also the author of a dozen liturgical and historical works. Among his best known are the Oxford American Prayer Book Commentary, and The Worship of the Church.***

consider our values.

Perhaps the most significant achievement in this revolutionary age—one more subtle in its working and less observed in its scope—is the crumbling of the caste and class structure which human society has always known.

All establishments, including established religion, are on the defensive. Of course, we have the jet-set, but they are hardly an aristocracy in the traditional sense. And those who give themselves to *la dolce vita* are a bore. The blood of royalty is increasingly mixed with that of commoners. Democracy, however defined, however imperfectly achieved, is today the ideal and goal of countless millions who less than a century ago lived as hewers of wood and drawers of water under oligarchic or colonial systems.

The "white man's burden" is being lifted from his shoulders. His wards have grown up and his servants are freed. We know that we no longer should have or need to have "the poor with us always." A man is to be valued as a man, and not in an artificial hierarchy of ruling and working classes. The interdependence of men is recognized in terms of function and ability in service, not in categories of social status or prestige.

This emerging democratic, pluralistic, and interdependent world is bound to affect the inherited structures through which Christianity has been organized to promote the Gospel. Christianity can no longer claim special privileges and exemptions, but must win its way and make its witness by the persuasive reasonableness of its faith and the exemplary consistency of its life with that faith.

Within the communal life of the Church itself, the laity will be accounted a "holy order" by virtue of their baptism, no less than the clergy by virtue of their ordination. Hierarchy of rank will disappear. Value will be placed upon the many gifts of the Spirit for service, without de-



nying the authority given to exercise functions of service.

The Church will not despise the secular world, nor attempt to manipulate it. It will recognize its legitimate autonomy, and welcome service within it as a true fulfillment of religious vocation. It will not need to sprinkle holy water with priestly invocations and incantations upon its several activities in order to exorcise the devil out of them. The Church can witness to the need for the world's redemption without demeaning its dignity as the creation of God. The Church is a means in the world, not the end of the world.

The Kingdom of God is the end of the world—and when it comes there will be no temple, as the seer of Revelation perceptively saw, “for its temple is the Lord God the Almighty and the Lamb” (Revelation 21:22).

The great Roman Catholic theologian, Karl Rahner, has described the members of this new and emerging Church:

**... and they will feel themselves to be brothers because, in the edifice of the Church, each of them, whether serving in the office or without office, will depend on every other, and those in office will reverently receive obedience from the others as a free and loving gift. It will not only be the case, but it will be clear and plain to see, that all dignity and all office in the Church is uncovenanted service, carrying with it no honor in the world's eyes, having no significance in secular society.**

Unburdened in fact with any such liability, perhaps (who knows?) it will no longer constitute a profession at all in the social and secular sense. The Church will be a little flock of brothers of the same faith, the same hope, and the same love. It will not pride itself on this, and not think itself superior to earlier ages of the Church, but will obediently and thankfully accept its own age as what is apportioned to it by its Lord and his Spirit.

In this new situation of the Chris-

tian movement within history, and of the organized Church as its agent of continuity, we can return to the Gospels for fresh insight and encouragement.

Jesus Christ in his incarnate life was situated in a different world from that of our own—a world order and societal structure to which no one in his right senses would wish to return. For all its law and order, it was a world where “the Son of Man had nowhere to lay his head” (Matthew 8:20).

Jesus of Nazareth belonged to an oppressed people, occupied by a military dictatorship, over-taxed, predominantly poor, with little opportunity of advancing its standard of living except by corrupt means. Yet it was a people with an unshakable faith that God had chosen them for a peculiar witness and destiny.

Jesus was the last and final messenger and interpreter of its prophetic tradition: “Not by might, nor by power, but by my Spirit, says the Lord of hosts” (Zechariah 4:6). His last injunction to his disciples, when He gave them the holy Supper in the upper room as a perpetual remembrance of him, was: “Let the greatest among you become as the youngest, and the leader as one who serves” (Luke 22:26).

Jesus Christ was the truly liberated man. We shall not find in the Gospels any specific teaching about our age's problems, such as birth control, nuclear weapons, pollution, space ships, TV and Telestar, rapid transit, waste disposals, or urban planning. Nor did He make unambiguous pronouncements on war and peace, race relations, unemployment, or participatory democracy. He did not complain about his physical discomforts, and He was not afraid to face death.

What we find in the Gospels is a Person, without special credentials of expertise, who fulfilled the dignity of his person, and who exhibited a style of life that liberated other persons, whatever their place and vocation in

the world, to equality with him as sons of God.

- He accepted institutions, and especially the institutions of his own religion, and worked within them to transform the spirit of their operations. The Sabbath was made to free man, not to load him with taboos. The sacrifices of the altar were legitimate if they were offered in a spirit of reconciliation. The teaching of the scribes was to be honored, even if their example of life was not to be followed.
- He did not hate the Establishment, but He detested the way certain men used it in hypocrisy and greed for personal privilege and selfish power.
- He did not divide the rich and the poor, and accepted their invitations without condescension.
- He was not afraid to associate with disreputable people — for they were people and had real potentialities.
- He neither manipulated people nor was manipulated by them.
- He never promised life without suffering and pain, but did promise abundance of life in the overcoming of anxiety and fear.
- He made a real woman out of the prostitute of Samaria, and by his own presence He cut down the cynical and cruel Pilate to a disturbed conscience.

Jesus Christ called men to love and service, to adventure for God, to the self-discipline of prayer and fasting, to incalculable risks of trust in and obedience to the claims of justice and honesty. He believed that men should constantly evaluate critically the ends of their behavior and the means of achieving these ends.

His days were not long and his life was cut short. Christians believe that God raised Jesus Christ from the dead to live forever in us and with us and for us. The purpose of Christianity is to make this known in the way we think, the way we speak, and the way we act. The free person has no preconceived ideas except that God is good; he has no fixed solutions except that God is love. ◀



# We Must Worship God, not Man

BY WILLIAM S. WHITE

THE DIVISIONS within Christendom now so widely apparent are in a sense perhaps the most profound since the Reformation. This is not because they are overtly doctrinal in motivation but rather because they are not; because, indeed, they challenge Christians as to the very purposes of their faith, the bottom meaning of it all.

This, to an inexperienced lay observer who would not dream of pumping himself as some sort of an authority on the immensely complex art-science that is called theology, involves a special kind of crisis of faith and conscience that may be said to be unique in all religious history. For the great ruptures and schisms of the past surely have for the most part engaged not the objectives of religion itself, but only the right and proper interpretations to be placed upon what might be called the methodology, the implementation, of the Christian impulse.

Now, as it seems to me, the Christian is reexamining not simply *how* he should be proceeding toward the ultimate goal that is the City of God; but rather in fact *where* he is going in the first place. It may well be thought that a political writer has little or no place in an issue so notably mystical, so obviously non-political and, in theory, so other-worldly. But this would be a judgment more valid on the outside, so to speak, than on the inside.

For only the most imperceptive could think that what is happening within the supposedly cloistered world

of Christian thought is largely irrelevant to what is happening in the larger society that is not so much anti-Christian as *a*Christian.

Quite the contrary, I think, is true. It is the pressures and attitudes of the *a*Christian society that are deeply affecting these of the Christian world, and not the other way round.

To paraphrase something written by me in other forums and in another connection, the chic current insistence, particularly among the academic young, upon the slogan that "God is dead" has an altogether different motive than the one of sheer impertinence and impiety which is commonly assigned to it.

To be sure, there *is* here a good deal of mere youthful bumptiousness, of a desire to tell off Mon and Dad and something called "The Establishment." But this is only the appearance of the thing. Putting aside the young minority that is simply being bloody-minded for the sake of bloody-mindedness, the rebel-young are responding in this shocking way not because they wish God to be dead but because they think man has slain Him.

And they think He has been slain not merely by the gross, give-cock-tails, swollen-expense-account materialism of our age but also by the preoccupation of so many churches and clerics with a kind of do-good, earthy Christianity that makes God a sort of superior social worker. What we are hearing from the young is not a shout of hatred and defiance; it is

a cry of bereavement and of despair.

Those ministers and priests who open the House of God to vulgar "*ins*" of various kinds—neo-tribal dances, pseudo-art shows, and violent "civil rights demonstrations" and the like—are undoubtedly well-meaning. But they are "with it" with the youngsters in only the most superficial sense. For through the centuries youth and age alike have instinctively required of religion, not that it ape the better aspects of civic associations and ethical societies, but that it offer the timeless, the unutterable, and the changeless mystery of the Infinite God.

Men of all ages need in religion not so much what they can apprehend as what they cannot.

What is the enduring value of a mystique that is scarcely no more recondite—and no more poetic—than a syllabus for a public housing scheme?

Who, after all, is God and what is the Holy Trinity if they are, in the end, only a standing committee for social reform, however desirable, however necessary?

What can they know of England who only England know; what can they know of God who only good works know?

When awe and wonder depart from the religious experience what really is left that could not be found elsewhere and far cheaper in terms of human commitment?

Is this, then, a plea for a purely ritualistic, a wholly traditional, Christian exercise? No; but it *is* a suggestion that when the odor of the cathedral ("cathedral" being used here to connote not some pile of stone but rather an aura and a tradition) has gone from Christianity so, too, has gone nearly all that lifts it from mundane soil to those spires of spirit and imagination which are its great, its unique gifts to man.

Christianity has thus far lived not because it is common in and to men but because it is most uncommon, indeed. I assert the proposition that those Christians who now define the role and meaning of Christianity as simply doing good on earth and to earthlings are with the most decent of intentions denying an inheritance which stands inconceivably above



these motivations. The end purpose of Christianity is not to worship man but rather to worship God.

And there is, at all events, a vast, trackless terrain of unknowability in such simple questions as what is or would be really good for man at any given time.

As a political writer I have long been deeply concerned at the increasing introduction of Pulpit into political issues which are so often and so readily defined as "moral" issues, and thus clearly put within Pulpit's proper realm.

This is not because I think that clerics should simply abstain from the problems and the facts of life. Rather, it is because of the obvious temptation that is open to Pulpit to decide, unilaterally so to speak, what is a "moral" issue to begin with. And once Pulpit has made the decision, it takes a hardy sinner indeed among the lay public to bring Pulpit into question.

Moreover, there are yet more complications here. For an illustration, men of good will generally agree that racial discrimination is *ipso facto* immoral. It does not follow that any and every political proposal for the relief of discrimination is in itself and in its own terms morally motivated or even necessarily wise. Yet it is commonplace to see clerics rise in church not only to "demand" the precise and instant enactment of a specific measure for civil rights without knowing much about what it actually contains—and with the harshest of pulpit indictments of men who may oppose it for factual reasons, and from the most genuine devotion to real civil rights.

A notable clergyman went so far during the 1964 Presidential campaign as to consign, again from the pulpit, *both* candidates to the dustheap of history, with observations far more bitter than any politician would himself dare to use against his most mortal adversary.

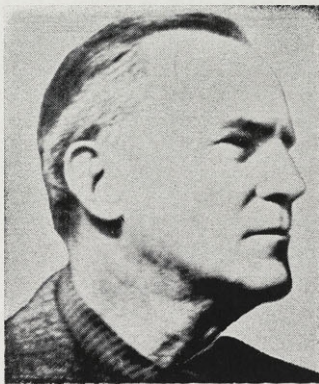
Was any truly "moral" issue involved here in the first place? And in the second place can so savage and so imperious an assault from the privileged sanctuary of the pulpit possibly square with a rather basic Christian concept called charity?

The trouble with the increasing so-

cialization-secularization of religion is, simply, that in politics and even in most public issues—not excluding those with distinct and undeniable moral undertones—truth is in fact a moving target.

The historic claim and the historic strength of Christianity is precisely that its central truths are immutable, are in no way moving targets. If this is not so, then Christianity becomes—what? Certainly far lower than angels; scarcely higher than, say, an economics theory offered for public inspection.

No doubt it is a dusty thing to say—and it's most certainly far from a fashionable one. Nevertheless, one must say it: the plain truth is that there *is* a timeless wisdom in that



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***In 1956 he became chief congressional correspondent for The New York Times, and in 1958 joined the United Feature Syndicate as Washington columnist. His column now appears in over 130 of the nation's leading newspapers.***

***In 1955 Mr. White received the Pulitzer Prize in Letters for his biography of the late Senator Robert A. Taft. He is also the author of: Citadel: The Story of the U.S. Senate; Majesty and Mischief: A Mixed Tribute to F.D.R.; and The Professional: Lyndon B. Johnson.***

very old admonition about rendering to Caesar and rendering to God. This, to repeat, is not to suggest that the Christian ministry has no right or place in disputations upon public affairs. Of course, it has such a right and such a place.

I do, however, argue that this place and this right must be approached with the utmost in self-restraint, and with the most sensitive awareness that the right to speak for God on earth is not the right to speak to earth, in earthly things, as though one were God.

Indeed, ministers of advanced views on the place of Christianity in public affairs inevitably tend both to drive the explicitly divine from their churches and, on a much lower scale in the order of values, tend often to be wrong, or at least poorly informed, on these public affairs themselves.

Parishioners feeling the need for hortatory or merely educative assistance on political issues—yes, even including those of "moral" connotations—have plenty of places to go outside the church. But those others who regard church as uniquely the place to go to pay a civilized, needed deference to God himself are all too often put off by sermons urging, say, a change in the minimum wage structure.

To call these fellows mere reactionaries, mere anti-human types, is surely and gravely to over-simplify beyond reason or fairness. For it is unjust to stigmatize as anti-social men and women who believe, with the Scriptures, that for everything there is a time and a season—and a place. It would be puerile and extreme, of course, to try to apply to the leaders of Christianity some such simplistic admonition as the shoe cobbler should stick to his last.

All the same, there is a germ of truth here, in the sense that Jesus himself said that his Father's house had many mansions and thus, by implication at least, that those going in there to pray should really not be impeached for their views on political affairs.

I believe, in short, that what is wrong—and, yes, terribly wrong—with Christianity today is that too many Christians are lost in semantic



## We Must Worship God, not Man

bogs on matters of definition.

- I believe that tradition has a deeply irreplaceable place in Christianity, and that when it is lost, the loss is grievous beyond description.

- I believe, I suppose, in the concept of the Established Church properly holding authority over things

that are demonstrably and wholly Christian rather than secular.

- I believe that a thin and febrile and actually alien element—not of anti-God but of un-God—is too often brought into the churches, in no way out of malice but out of a confusion of purposes and of reasons for being.

This implies no small lack of respect for those who believe otherwise, and it gladly concedes the possibility

or even probability that I am wrong.

Upon one point and one alone, however, I must insist: this is that the task of Christianity in bringing man toward God is surely heavy enough without subjoining to it the added task of dividing the sheep from the goats here on earth upon parsonical and subjective litmus-paper tests concerned with man's degree of secular social conscience. ◀

### • WHAT IS THE PURPOSE OF CHRISTIANITY?

# We Are Being Asked to Change

BY CURTIS ROOSEVELT

THE PURPOSE of Christianity is clear, remarkably clear. We are asked to change. The purpose of Christianity is to engage us in God's process of change.

The problem is not, of course, in the stating; it is in the doing.

This gap between Christian precepts and the reality of our lives on earth is what puts so many people off. And, if we insist on being known as Christians, it is what drives us to set up internal formulas—rationalizations—to enable us to cope with the gap. When you add the 100%ism that is the cultural burden of our particular Christianity, we undoubtedly create a credibility gap (besides straining the Lord's patience).

We need to rationalize because the challenge of being "new men" seems so incredible. We are forced to institutionalize our reactions into polite, bite-sizes rather than face the implications of the "Good News" of Christ's coming, especially as it can only be

perceived in such a raw personal way.

The puritans among us would, of course, have us face *squarely* the demands of being "new men"—like stepping across an imaginary line and suddenly becoming free. Just because history books tell us nations became "Christian" (meaning that the Christian Church fulfilled the function of the principal religious institution for that society), should we expect "new men" from people who are simply born into Christianity?

It should not surprise us that many who "inherited" Christianity have not really been engaged in His process of change. This is not a judgment, just an observation of the obvious.

How could it be otherwise? A conversion to Christianity is not a matter of dropping one form and taking another. It is not a matter of changing from one structure to another. Responding to the "Good News" is a personal matter. It is a life-long response, moving always toward His

end of total involvement, which is a long road for a normal human being.

If many have not been personally moved to convert to a new life of continual change (including perception, response, initiative, evaluation), it is inevitable that our Church should find an easier, less personal way of pursuing Christianity. From necessity we developed the institutional Church.

We should not be offended if the sociologist lumps Christianity with the other religious institutions in describing our society. For it is not an incorrect assessment of our institutional Church, which has brought the "Good News" down to our level and made it tolerable.

Knowing our nature better than we do, perhaps it is the Lord's design to accelerate slowly our confronting—or facing up to—His purpose. Not that His purpose has ever been obscure—the psalms give eloquent testimony to that—but He knows so well how difficult it is for us to change. He knows that too much confrontation actually drives us back into the security of comfortable, well-known patterns.

Except for a brief period when the second coming of our Lord was expected to take place within the foreseeable future, the Church has perhaps *lacked* the urgency that would have driven us to move more rapidly towards changing ourselves, and therefore our world, to be in harmony with God's purposes.

Remember also the Church's past necessity to institutionalize rapidly if it was to accommodate mass conversions and function as the recognized religious institution of the state. Even if one looks back over the years of



missionary effort, perhaps the most demonstrable benefit has been the establishment of certain social institutions, such as schools and hospitals, which may have been the only compensation for the economic and political exploitation of what we now call "developing countries."

By casual observation one cannot see that the body of Christians in these new nations live lives more markedly in accordance with the purposes of Christianity than others who may be Buddhists, Hindus, Moslems, or agnostic humanists. And if we look at the lives of people in nations where Christians are a majority, can we discern that their behavior indicates a greater manifestation of God's purposes? I cannot.

Coming still closer to home, look around at your immediate neighbors who do not go to church. Can we observe that our Christian lives show a harmony with God that theirs do not have? In my own searching for people who seem to have a feeling for God's ways, and therefore some understanding of the purposes of Christianity, I have found no observable distinction between Christians and non-Christians.

I believe we have to get over thinking in these 100%ism terms if we are to understand God's will for us, perceive what our lot is, and what must be done next. Let us not bemoan the Church's failures and inadequacies with useless condemnation. Rather let us accept the Church as it is, where it is, and use it to facilitate the human response necessary for the confrontation God presents us with *now*.

While I have noted a lack of urgency in the past, I do not mean to imply that individual Christians have not keenly felt the pressure of the Lord and personally responded with a strong sense of urgency to His process of change, quite often to the discomfort of the institutional Church. Yet today forces are gathering, with accelerating speed, to pressure the institutional Church into the same sense of urgency felt by individual Christians.

These forces pressure not only the

institution and individual Christians. They confront, as well, all our institutions—political, economic, and social—with the ultimatum: be transformed to meet the challenge or be destroyed. The urgency lies in the inevitability of the confrontation. The accustomed ways out are rapidly closing. We are up against the wall. "Stop the world, I want to get off" may well express the way we feel, but this is not an option open to Christians.

Since His process is central to the world, I assume it is the Lord who presents us with "the crunch." I assume it is He who is rapidly closing off options (the "grey options") that have eased our facing His purposes before. What are some of these "forces"? I believe we all can feel them in our individual lives as well as in our institutional associations.

**First**, there is the *force towards*



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*"equality"* expressed in driving nationalism, in the demands for recognition of race and color, and in the press for change on the part of youth—all pushing the rising expectations of millions of people demanding to be recognized as human beings and have their share of material goods and temporal power.

**Second**, there is the *force of world-wide communication* which has fed and welded these rising expectations.

**Third**, there is the *force of the many other facets of technology* which have presented us with the possibility of successfully meeting problems previously thought insurmountable, including the possibility of annihilating ourselves.

**Fourth**, perhaps not even separate, and even similar in dynamics to the force of technology, is the *force created by new insights into the human psyche* (usually labelled "psychological" or "sociological") which now permeates every human institution and system of communication as well as our individual lives. This force is at the root of the current challenge of existing organizational structures and patterns of authority.

These forces beget our crises:

► long-term ones, such as the use of leisure time and other outgrowths resulting from affluence; the question of a "just profit"; our use of the environment;

► and more particular crises, such as problems of our big cities; the proliferation of nuclear arms; ownership of ocean resources; the role of the trans-national (multi-national) corporation; and the clash of population and food production.

Certainly I cannot set forth a concise picture showing the inter-relatedness of today's many crises. But I strongly sense the reality of the picture because I see the crises in terms of confrontations between humans—confrontations that should give Christians the sense of immediate urgency we may have lacked in the past. The *crises* are important to all human beings, but the *confrontations* are the critical situations for Christians.

Take a crisis such as the impending famine in many parts of the world.



# We Are Being Asked to Change

Famine is not new; it is recorded in our most ancient history. But the prospect of mass famine we face is different on two counts. First, the potential extent of the famine is appalling, and second, we have the knowledge as well as the means to prevent it.

We are confronted with the fact that if famine rapidly accelerates, we will be responsible because we failed to use the power that is in our hands. For example, we did not engage in family planning programs. We did not exploit the new kinds of high-yield grain now available. In short, we did not share with our neighbor the material wealth and technology which we inherited. We did not do what was easily, in a material sense, within our means.

Facing needed action in relation to only one crisis inevitably involves us in the network of confrontation. And even if we don't respond adequately to obvious crises, we cannot avoid today's institutional and personal confrontations. They are our lot. They are already on our doorstep. I am referring to the confrontations that are rocking the foundations of every one of our institutions.

In each institution the pattern of authority, the distribution of power, is being challenged and *is being changed*. For example, after the recent disruptions on university campuses, all universities are, or will be, forced to change their distribution of power.

A more general example is the confrontation within big business corporations. This has been less sensational—therefore less visible—but even more radical. Due primarily to the fierce competition over maintaining positions in rapidly changing market situations, management has had to alter its pattern of authority to a degree that would dumbfound a pre-World War II business executive.

A final example we can all identify with: the family. Need I describe the changing relationships within the family? Who's in charge now? And the problem is similar in government—from Washington to Paris to Moscow to Peking. Mothers, fathers, bishops,

presidents, and premiers all sigh for the good old days.

Unfortunately, too many of us are so intensely engaged in the immediate exercise of power that we are missing the meaning of the confrontations. The Christian *is not* dealing with a set of issues that one can be for or against. That's too easy. He has to deal rather with the human confrontations, related to each other, which are centered in today's crises.

We know that the crises will not go away; they are in fact gathering momentum. With our modern technology we can even calculate their "rate of growth" with reasonable accuracy. For example, it is possible to know when it will be feasible for several more countries (Japan, West Germany, India, United Arab Republic, Israel, with other countries close behind) to have the capacity to produce atomic weapons.

We read history not only to learn of past events, but also to follow the changes in man's relationships. These changes may always have been building in intensity, but the rate of increase has been particularly noticeable in the last one hundred years.

Just think back twenty years to life immediately after World War II. The rate of change since then is fantastic! And what is more disturbing is that there is no plateau in sight. There is general recognition that we must continue to live with rapid change and that the rate of change will most likely continue to accelerate.

As Christians, however, we must see these confrontations as God's way of closing off the "grey options" which often eased our lot in the past. Otherwise we shall inevitably block the presence of the Lord in the same way the Pharisees naturally did when His Son briefly joined our human ranks. Individual Christians have long seen the fallacy of exercising the grey option, but I think it would be quite unrealistic (as well as arrogant) to damn the Church and the multitude of its membership for avoiding confrontations in the past.

Now, however, the Lord is gradually leaving us little option but to engage ourselves in His process of change. For the Church this means that its institutional organizations will hopefully lead us, and facilitate our involvement, in His process of change. Otherwise, the structures we now call the Church will rapidly become irrelevant.

To interpret this as a threat is absurd. It is a simple statement of cause and effect. I have too briefly described the forces, but the present effects on our institutions can be readily perceived. The crises are accelerating and their effect on institutions that do not adjust proportionately to the confrontations will simply be loss of power. Other institutional arrangements will be forced into existence, or we will have utter chaos. It may be a little of both.

In the midst of our looking at life, either by thoughtful observation or by computerized data, we all can perceive rapid change. The difference between one man's reaction and another's, however, may well be crucial.

Those who still believe this world is God's Earth will be able to respond to rapid change, recognizing it as His process (as it certainly cannot be anyone else's). For these people the confrontation arising out of this rapid change will have a special meaning.

This special meaning is not just intellectual insight. It is a demand that we respond in the only practical way—with love. Not with sentimentality, but with the real love that W. Norman Pittenger describes in his book *Love Is the Clue* (Forward Movement, 25¢). Looked at in the coldest light, nothing could be more functional.

The Lord's process is increasingly clear. As a result not only do aspiring saints engage in His change, but also even institutions. This is particularly visible in our institutional Church. Today there is a compelling urgency that His process is the only option that makes any sense. And once engaged, we see that this always has been His purpose. ◀

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**The Purpose of Christianity series will continue next month.**



# Signs of the Times

*Adult education, the aging, alcoholism, American Indians, Armed Forces, audio-visuals, the blind, Boy Scouts, camping, children's work, Church School Missionary Offering, community groups, companion dioceses, conference planning, data-processing. . . .* These words, taken from the Executive Council's Directory of Services, say as much as any about the kind of work all Episcopalians share in through the General Church Program (*see next page*).

The 1969 Program, like that of

1968, is based on goals. But the key to the Program is people—those who serve like an overseas missionary, a campus chaplain, an Indian reservation teacher, a community organization consultant, a program planner, an agronomist—and those who are served like a Cuban refugee, a diocesan world affairs committee, a church school teacher, a Vietnamese orphan, a Kentucky coal miner, a seminarian, an unemployed day laborer. The General Church Program touches the lives of these individuals

and tens of thousands more every day of the week.

This year the Episcopal Church's national and worldwide commitments are less than they were in 1968. The reason: less money is available.

This fact is true for most other Christian Churches, for many dioceses, and for numerous parishes and missions. It's a sign of the uneasy times we're living through. And another reminder that most church people still give their money for the programs they are closest to—those

**Summary of 1969 Budget for the  
General Church Program of the  
Episcopal Church**

<b>Estimated Income</b>	<b>1969</b>		
Shares from Dioceses and Districts	\$12,807,194	Overseas Relations	6,066,685
Income from Trust Funds	940,000	Deputy for Program	89,877
Income from Outside Trust	20,000	Financial Services	515,149
Undesignated Legacies	30,000	Office of the Presiding Bishop	16,091
Miscellaneous	10,000	Office of the Secretary	59,647
Lapsed Balance Prior Year's Budget	-0-	Office of the Bishop for the Armed Forces	265,806
Total Estimated Income	\$13,807,194	Ecumenical Office	389,772
		Communication	464,860
<b>Estimated Expenditures</b>		Operating Cost Episcopal Church Center	249,071
Services to Dioceses (Section I)	\$1,756,030	Office and Administrative Services	767,906
Professional Leadership		General Convention Commissions, Committees, Agencies, and related expenses	414,000
Development (Section II)	634,639		\$14,171,000
Experimental and			
Specialized Services (Section III)	1,734,416		
General Convention		Excess estimated Expenditures over estimated Income	\$ (363,806)
Special Program (Section IV)	747,051		



## General Church Program Questions and Answers

### 1. What is the General Church Program?

It is the work that all Episcopalians, in effect, do together overseas and in the U.S. in response to the demand of the Lord Jesus Christ to minister to the world in His name. It is the Episcopal Church's corporate share in the total ministry of all Christian bodies to the people of the earth. It is basically the work that we support together beyond our own parishes, missions, and dioceses.

### 2. Who decides what the General Church Program should be?

The whole Church's governing body, the General Convention, which meets regularly every three years. Starting in 1967, the program was set up on the basis of goals, with priorities attached to each of the agreed-upon goals. The program is administered between Conventions by the Church's Executive Council, which consists of bishops, priests, and lay persons elected by Convention and by the Episcopal Church's nine provinces. These thirty-nine elected representatives with their six officers act, in effect, as a national vestry for

the General Convention.

### 3. How is the General Church Program paid for?

Primarily by the gifts of Episcopal families and individuals through pledges and Sunday plate offerings. Vestries and mission committees usually decide how much of the total offerings will be allocated to diocesan and General Church programs. These funds are transmitted to the diocese. Then the diocesan convention votes shares for diocesan program and General Church Program. The Executive Council suggests the share that each diocese might accept in the General Church Program. This is known as the "mathematical quota" or "quota." Within the limits of the total program set by vote of General Convention, and subject to the pledges toward quota made by dioceses, the Executive Council votes a specific General Church Program at its February meeting each year.

### 4. How much does the General Church Program cost me as a communicant in the Church?

A little more than \$5 a year. On the average, communicants give around \$100 per capita (\$2 a week, \$4 plus per family) to the Lord's work through the parish. Of the grand total of some \$260,000,-

000 received from all sources in recent years, approximately \$13,000,000, or 5 percent, is used for the General Church Program.

### 5. How is this \$5 used?

Approximately half and half between overseas and U.S.-based programs (*see pie-chart*). Most of the money goes for salaries of people who carry out specific programs in the fifty states and some forty foreign countries. These persons include overseas missionaries and national colleagues; U.S.-based missionaries in Indian, urban and rural work; chaplains to colleges and institutions; and those who work in specialized ministries with the handicapped and in other fields which require special training.

### 6. How much of my \$5 goes for the General Convention Special Program?

In 1969, 6 percent of the total General Church Program, or approximately 30 cents a year. As you know, these funds go largely outside the Episcopal Church in self-help grants to community groups of poor people, mostly black, who wish to better conditions for themselves. This program, now in its second year, was voted by the 1967 General Convention at Seattle.

## Signs of the Times

in parish and mission. General Church Program cost is about 5 percent of total Episcopal giving, or a nickel out of each dollar.

Why is less money available this year? Inflation and swollen taxes are probably a part of the answer; increased family expenses, another. But total family income is at an all-time high.

The main reason, from all indications, stems from general lay dissatisfaction with church programs on every level. Many persons feel churches aren't doing enough; more persons seem to feel churches are getting in-

involved in programs that aren't the Church's business at all.

In the Episcopal Church U.S.A., the General Convention Special Program—scarcely a year old—has, more than any other single factor, brought this dissatisfaction out into the open. Add to this the Trial Liturgy, the Board for Theological Education, the Consultation on Church Union, M.R.I., restructuring of Executive Council and several dioceses, plus other movements towards change, and no wonder we Episcopalians are restless. These are signs of the times.

But despite all these signs, Chris-

tians in the Episcopal Church still must respond to their calling as members of the Body of Christ. And part of this calling is service through the General Church Program to people—many Episcopalians, the majority not.

The look of the General Church Program has changed—almost all of the old departments and divisions are gone as such—but the work that we do together with people is still as basic as it was in 1832 or in 1919.

**Overseas** (*see chart page 35*), we support twenty dioceses and missionary districts; other Anglican churches; hundreds of U.S. mission-



aries and their national colleagues; and provide relief and refugee aid through Church World Service and the World Council of Churches.

**At home,** we support sixteen dioceses and missionary districts, urban, rural, and poverty programs; and services to dioceses, Indians, college students, seminarians, refugees, the deaf and blind, and members of the Armed Forces.

**In education,** we support the development of church school materials and studies on key national and international issues; the continuing education and deployment of clergy; the improvement of theological education; the training of lay adults.

**For ministry,** we support research and experimentation with new forms of ministry, and the recruiting, screening, and training of professional persons for Christian work.

These major program categories, of course, do not all match with the whole Church's work together in 1832 and 1919. But this is a sign of the times, too.

—H.L.M.

**How General Church Program  
Income Is Figured for 1969**

Mathematical quotas for all U.S. Dioceses and Districts	\$14,280,215*	(100%)
1. Quota amounts actually pledged as of Feb. 13, 1969	12,742,188*	( 91% )
2. Voluntary shares accepted by Alaska, Honolulu, and overseas jurisdictions as of Feb. 13, 1969	65,006	
Total income pledged from all jurisdictions	12,807,194	
3. Income estimated from other sources, including trust funds, undesignated legacies, etc.	1,000,000	
Total	\$13,807,194	

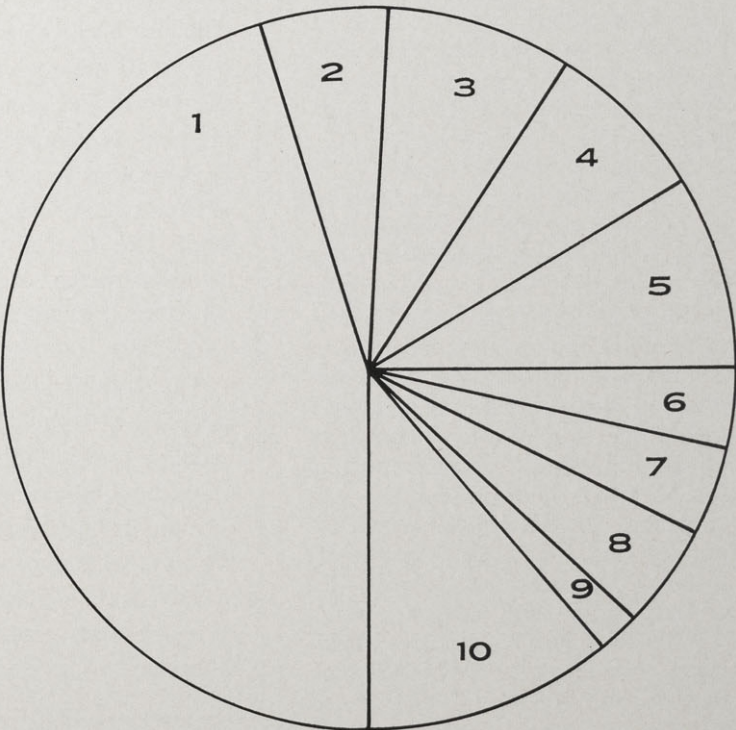
\* Does not include Alaska, Honolulu, and overseas jurisdictions

**General Church Program—1969: Where the Money Goes**

(Work by General Category)

CHART ITEM	% Of GCP	% Of Av. Gift
1. Overseas Mission .....	45.4	\$2.27
2. Poverty and Race .....	5.8	.29
3. Indians, Refugees, Deaf, Blind .....	8.6	.44
4. Lay & Clerical Education, Research & Development ...	7.4	.37
5. Services & Aid to Dioceses ..	8.8	.44
6. Interchurch Agencies & Programs .....	3.6	.18
7. Campus & Armed Service Ministries .....	4	.20
8. Communication .....	4.5	.22
9. Gen. Conv. Commissions & Committees .....	1.1	.06
10. Church Center & Administration .....	10.6	.53
		\$5.00

**AVERAGE ANNUAL PER  
COMMUNICANT GIFT \$5.00**







# WORLDSCENE

## Executive Council: No Easy Answers

Isaac Newton—or somebody—should have proposed a law that says the desire for simple answers increases in direct proportion to the complexity of problems. That seemed to be the case at the annual meeting of the Executive Council held Feb. 12-13 in New York City. A 15-inch snowfall prevented transportation to Seabury House, Greenwich, Conn., the usual meeting place.

The Council approved a General Church Program for 1969 costing \$14,171,000. This is almost a quarter of a million dollars less than last year's approved program budget of \$14,400,500 and considerably less than the \$15,240,000 figure projected by the General Convention for 1969. Many program items were reduced.

In addition, the Council voted creation of a National Committee on Indian Work; approved 20 General Convention Special Program (GCSP) grants totalling \$469,000; and elected new members of the GCSP Screening and Review Committee.

It sounds simple. It was not.

Long discussion preceded almost every action the Council took. Communication, or the lack of it, came up again as it has in several past meetings. A report from the Diocese of Virginia expressed "concern over communications between the administration and the Church at large," as did one from Western Michigan.

Mr. John Paul Causey, reporting for Virginia, said his diocese had "cut back its General Church Program giving for the first time in its history." At least ten dioceses did not meet their 1968 pledges.

With the Church's dioceses pledging a smaller total for 1969 than they did in 1968, the Council faced

what Bishop Stephen F. Bayne, Jr., called an "unprecedented" financial situation. Given that situation, communication and its relationship to stewardship became a central issue as Council members:

- **heard a preliminary report** on the feasibility of a capital and advance fund drive and asked for further information on this in May;
- **asked questions about** the General Convention Special Program, its procedures and priorities;
- **heard a progress report** on preparations for the Notre Dame Special Convention (see *March Worldscene*);

## Good Friday Offering

On Good Friday — this year, April 4—Christians everywhere will return in heart to Golgotha where Jesus the Christ was crucified for his love of all mankind.

For all member Churches of the world-wide Anglican Communion, St. George's Cathedral in Jerusalem is a lively witness to that love in Jesus' own homeland. The Cathedral's mission includes works of mercy and education throughout the Middle East.

The Good Friday Offering enables every United States Episcopalian to share in this effort of practical compassion and reconciliation in Jerusalem. The offering also supports other programs in the Middle East sponsored by Anglican and Orthodox Churches.

- **directed their Staff Program Group** to report to the May meeting on programs to combat racism.

"There is no simplistic analysis" of the financial situation, Bishop Bayne cautioned. He mentioned resistance to the Church's urban crisis work, disaffection with the national church, and a misunderstanding of programs as partial reasons for decreased giving.

In a resolution, the Council called for increased efforts to get extra-budgetary support from voluntary contributions to special projects, for possible funding from foundations, and for a "renewed attack on stewardship as part of the communication of the united life of the Church."

Just one year after the Council approved a charter and criteria for carrying out Convention's Special Program, members argued about those criteria. Discussion of two grants GCSP turned down—one in Memphis and one in Chicago—raised plenty of heat and even a little light.

Mr. Charles M. Crump, Tennessee, questioned Mr. Leon Modeste, GCSP director, about Memphis Community Leadership Training (MCLT), a program of black/white dialogue which began during the sanitation workers' strike in Memphis.

Bishop G. Francis Burrill of Chicago questioned GCSP's refusal to fund the Interreligious Council on Urban Affairs (IRCUA) which evaluates and funds local community groups.

Mr. Modeste said neither program fell within GCSP's guidelines of assisting the powerless poor because MCLT did not deal with giving the poor any power, and that IRCUA lacked credibility in the poor community. He said, however, that IRCUA did have "value as a priority-setting coalition."



Mr. Crump argued that the Memphis group was an attempt at racial reconciliation, at "changing men's hearts," and that GCSP should be working toward that goal in line with Presiding Bishop John E. Hines' speech to the Seattle General Convention which approved GCSP.

The Rev. Gordon E. Gillett, New Hampshire, suggested that the Screening and Review Committee, in turning down the grant request, had to decide which of two philosophies was most effective and had rejected the dialogue one.

Mrs. Harold Sorg, California, agreed. "There was a period in race relations when we thought there would be a 'quick Easter,'" she said. "Now we know that the powerless cannot come into discussion until they have power. . . . The civil rights movement fell apart because the methods were too quick and easy."

The Rev. Rustin Kimsey, Eastern Oregon, a new Council member, summarized the GCSP discussion. "It sounds like the Episcopal Church has only GCSP. That seems to be a disservice to GCSP. We get bogged down every time we come up against something that it can't do."

Out of the discussion came "a sharpening of GCSP's target," a reiteration of the criteria under which it operates, and a partial realization that GCSP alone cannot solve all the credibility problems the Church has. When the Council passed a resolution asking its Staff Program Group to report on programs of racial reconciliation the Council and the National Council of Churches are working on, it moved one step closer to removing some of the burden from GCSP.

How much reconciliation will emerge from the Special Program experience? Bishop Robert L. DeWitt of Pennsylvania, voiced the dilemma when he said he was "astounded at Executive Council's capacity to view the ambiguities before the Screening and Review Committee with alarm. Ambiguity is precisely the essence of Special Program," he said.

How does communication affect finance? The committee reporting on the feasibility of a future capital funds drive said a survey showed "the more acquainted with the needs of the Church people are, the better the response to a funds drive."

Bishop DeWitt and Mrs. Sorg wondered if it was that simple, and questioned whether adequate communication, per se, would mean increased financial support.

Mr. Causey expressed the ambiguities: "We have to deal with things as they are. . . . We are not going to accomplish reconciliation through a program. We have to work toward changing people's minds and attitudes, and perfecting people's souls."

If the Council came up with no quick answers, two movies they saw on the second meeting day did. *Huey*, a film about the Black Panthers which received a GCSP distribution grant had a straight-forward, single-minded approach—give black people jobs, housing, education, now. *A Christian Challenge*, a movie produced by the Foundation for Christian Theology, Victoria, Texas, had simple answers, too—protect and preserve the faith, and let God lead men to act.

Neither set of solutions seemed right for the problems of the Executive Council—and the whole Episcopal Church.

—JUDY MATHE FOLEY

## American Indians: Support, not Hand-outs

In a low-key presentation, four Indian Episcopalians — the Rev. Ronald Campbell, the Rev. Wilbur Bearsheart, Mrs. Yvonne Warhol, and Mr. Vine Deloria, Jr.—spoke to the February Executive Council meeting, asking for—and getting—action on a report entitled "More Real Involvement for Indians."

In response, the Council established a National Committee on Indian Work to include an Indian "pastor-at-large." Five regional meetings were approved to choose members of the national committee and set priorities.

Definitely not "more Indians crying about Indians," as Mr. Deloria put it, the speakers shot home several specific points.

"Give us back our leaders," Father Bearsheart commented. "We're not asking for hand-outs. We are asking for support in order to train our own leaders."

The report to Council included a request to survey the whole Indian

field and extend the mission of the Church to all Indians, not just those now served by the Episcopal Church.

Plans also call for coordinating Indian work in cities and off-reservation communities, and assigning Indian clergy to urban work.

"The money the Church spends on Indian work (\$600,000 this last year) is a waste unless you let us work toward the day Indians can give the Church \$600,000," Mr. Deloria said.

## Anglican Methodist Union to the Test

Official results of the voting in 43 Church of England dioceses show that 77 percent of the laity and 65 percent of the clergy are in favor of entering the first stage of reunion with the Methodist Church.

Lay members of the Church Assembly—the Church of England's "Parliament"—passed on the first stage by a smaller majority when they met in February.

When the final decision is taken at the Convocations of Canterbury and York in July, an overall majority of 75 percent of the clergy will be needed to approve the scheme.

Parallel with these developments in the Church of England, the Methodists are clearing ground for a vote in July on the union scheme.

If the Anglican Convocations decide the first stage of union should begin, a bill will have to be presented to Parliament to initiate the legislation necessary for such changes in the "Established Church." If the Methodist Conference votes in favor of the first stage, the decision will eventually go to the 1970 Conference where final Methodist action will be taken.

## St. Mark's Opens In Kansas City

Warnings about becoming "a successful, experimental something-or-other" marked the dedication of the

*Continued on page 40*



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## • SPECIAL REPORT

### New Council For An Old Region

*The Anglican Council of North America held its first, organizational meeting in Nassau, Bahamas, on February 1, 2, and 3, 1969. Charter members are the Anglican Church of Canada, the Church of the Province of the West Indies, and the Episcopal Church in the United States. The Council's purpose is to coordinate the planning and action of member churches. This account is by Mr. Marius L. Bressoud, Jr., of Bethlehem, Pa., one of the Episcopal Church's representatives at that first meeting. —The Editors*

This report must be a personal one. The Anglican Council of North America is in such a formative stage that it is impossible to be specific about its work or to record official actions other than purely organizational ones. Yet there is much of promise in what happened at Nassau, and it is important for us to understand the regional council concept, looking at the developments which can take place.

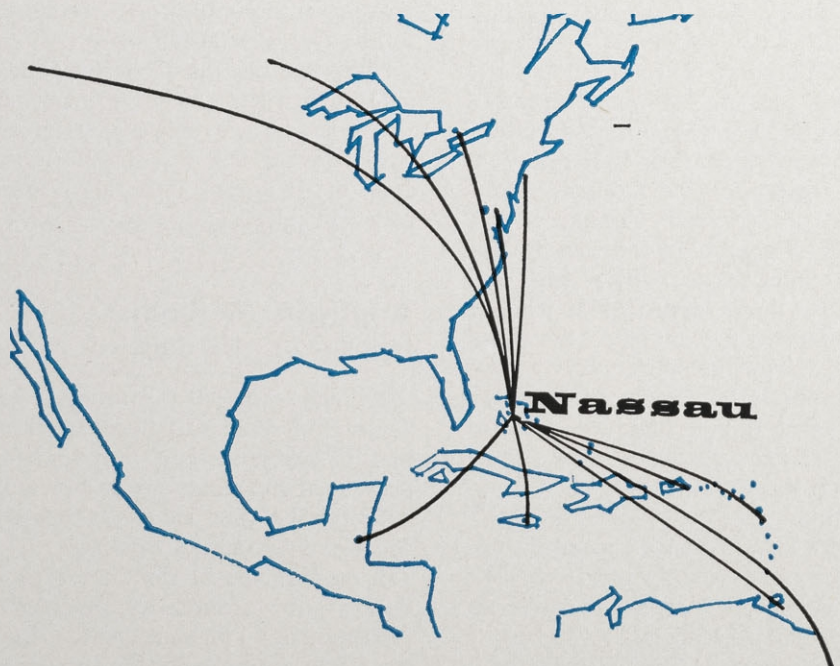
Our first need is for geographical understanding. Replying self-defensively to questions about the need for a meeting in Nassau during mid-winter, I said: "We're going there because it's so centrally located." It

was not until I had studied a map that the accuracy of the remark became apparent. The map shows not only the routes of those who attended but also makes clear four important factors:

**1. The Caribbean is an essential part of a North American Council area.** This is geographically self-evident as well as economically and politically true. Our southern states have thousands of miles of Caribbean shoreline. Commerce and tourism bind mainland and islands together. Continental cities house large numbers of immigrant Caribbean people.

**2. The Church in the West Indies is a less cohesive unit than the Canadian or U.S. Churches.** This is a statement of fact and in no sense a criticism. In contrast to the two continental Churches the West Indian Province consists of many hundreds of islands (and parts of Central and South America) scattered across 2,500 miles. It encompasses profound cultural, political, and economic divisions. What this means for the Council is that the West Indian member cannot speak with a single voice and it is unreasonable for the other two to expect it to do so.

**3. The future of the Council is inextricably linked to Latin America.** This is symbolized perfectly by the fact that Archbishop Knight, Metropolitan of the West Indies, has his seat in the city of Georgetown on the South American con-





tinent. It is further demonstrated by the way in which islands predominantly English, Spanish, or French are mixed together through historical accident. The map also makes clear the commitment that Mexico, the Central American nations, and Panama have to the area.

The location of Cuba at the very heart of the Caribbean is further evidence that the Latin American viewpoint is important. One cannot conceive of a working regional council in which the Cuban Church does not come to have a part.

What about Mexico, the Central American dioceses, Panama, Haiti, the Dominican Republic, Puerto Rico, the Virgin Islands, and even Colombia? In theory, the representatives of the United States Church are their spokesmen but one wonders if this is fair to them or to a council which needs their distinctive viewpoints.

**4. The United States is itself a transition zone.** Indeed, this may be said of each part of the globe. But it is especially clear that we are the pivotal partner in the present three-member council, linking its northern and southern regions. On the one hand we need to work even more closely with the Canadian Church because of cultural similarities and common borders, not only across the body of the continent but also in the great Yukon-Alaska area. On the other we share the jurisdictional patchwork of the Caribbean with the Province of the West Indies. In the context of a multi-member regional council it seems proper and necessary for two member churches to deal bilaterally with the unique problems they face.

**The Organization**—The Nassau meeting elected Archbishop Clark, Primate of all Canada, as Council chairman, Bishop Bayne, vice president of the Episcopal Church's Executive Council, as vice chairman, and Archdeacon Michael Eldon of Nassau as secretary. The Archbishop presided with sensitivity and humor over a session which adopted a simple, flexible constitution and which asked for study groups to report at the Council's 1970 meeting in the fields of theological education, immigrant groups, lay ministries, communications, ecumenical relations, external aid, Latin America, and a possible



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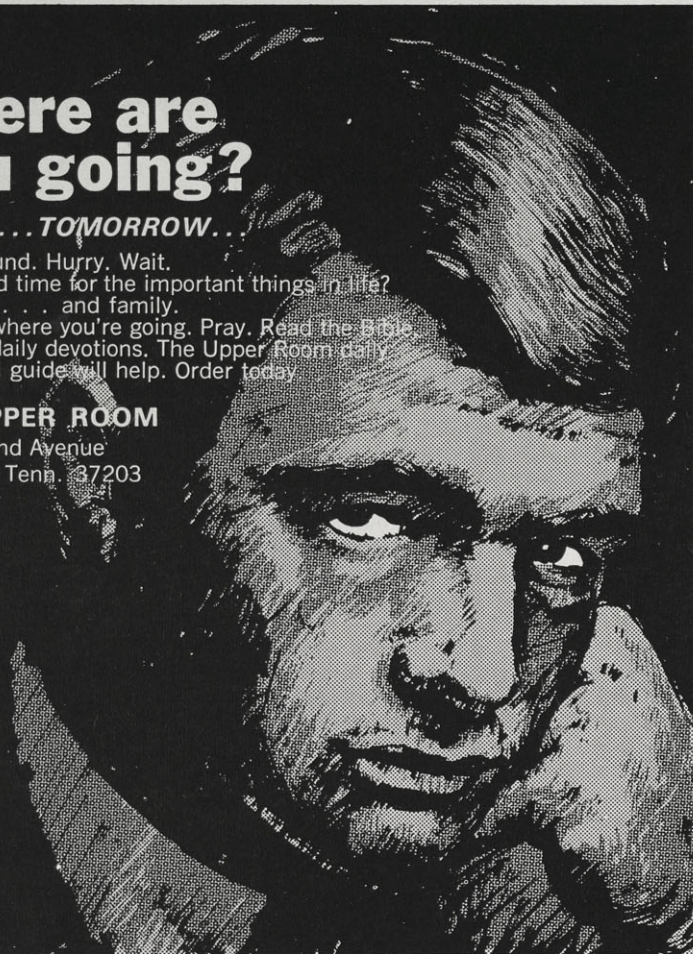
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## WORLDSCENE

North American-Caribbean Anglican Congress.

### Some Ecumenical Considerations

—A common concern was that the movement toward closer ties within the Anglican family not run counter to efforts toward Church union in which member churches are now engaged. The Council as a whole believed the two movements could be complementary rather than contradictory. Archbishop Clark voiced the conviction that if union was achieved by a member church of the Council it would present an exciting ecumenical opportunity rather than a threat. "It also can bring," he said, "an international dimension to present union discussions which will help us avoid the danger of a narrow nationalism."

We cannot evaluate the infant Council at this time. Not enough has happened. But the need to eliminate overlapping efforts and the opportunities for common planning and work are many. In order for the Council to realize its potential we cannot "wait and see." We will have to "work and see."

—MARIUS BRESSOUD

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### St. Mark's Opens

*Continued from page 37*

church building for St. Mark's in Kansas City, Mo., in mid-January. Believed to be the first such interdenominational, neighborhood church in the United States, it is supported by Roman Catholics, United Presbyterians, the United Church of Christ, and Episcopalians.

The parish, which has been operating since November, is served by four pastors—the Rev. William A. Hayes, United Church of Christ, coordinator; the Rev. Robert Ready, a Benedictine priest, social and community programs; the Rev. David O. Shipley, Presbyterian, pastoral activities; and the Rev. Orris G. Walker, Jr., Episcopalian, education.

"Our primary objective is to underscore 'service' to the community," Mr. Hayes says. "As a by-product we will learn about ecumenical cooperation and develop some ideas."

Within a five-block radius of the

THE EPISCOPALIAN



church live approximately 15,000 people, most of them non-church-going, and many living in low-rent housing. The parish plans many social outreach programs, which will include two full-time caseworkers and several program assistants. Social services will begin immediately.

The project was conceived two years ago and the building cost \$400,000, with the participating denominations sharing the costs.

St. Mark's parish goes beyond the usual attempts at unity at a local level. There will be two worship periods on Sunday—one for mass according to the Roman rite, the other for services in non-Roman forms.

The services will be held in the same place. "We call the table an altar," Father Ready says, "and the Protestants call it a communion table. But it is the same piece of furniture."

Weekday ecumenical prayer services will begin soon.

### New Dean for Caribbean Seminary

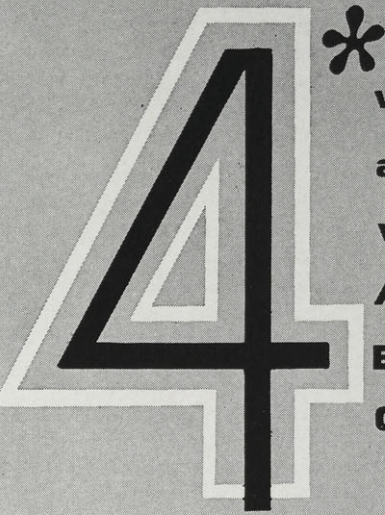
The Very Rev. William P. Haugaard is the new dean of the Episcopal Theological Seminary of the Caribbean, Carolina, Puerto Rico.



His appointment was announced by the Rt. Rev. Francisco Reus-Froylan, Bishop of Puerto Rico and chairman of the seminary's board of trustees.

Associate Professor of Church History at the seminary since 1962, Dean Haugaard has served as acting dean on two occasions. Bishop Reus called his appointment "a great step forward" in providing comprehensive theological education for the special needs of the area.

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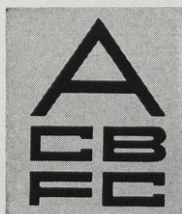
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<p><b>3.</b></p> <p><b>Make a deferred gift or give securities</b></p> <p>You may pledge a gift through your estate with assurance of income from it during your lifetime or donate securities. Investigate with your lawyer.</p>	<p><b>4.</b></p> <p><b>Include the commission in your Will</b></p> <p>An excellent way to assure your money will continue to work for the Church is to include the Commission in your Will. Consult your lawyer.</p>

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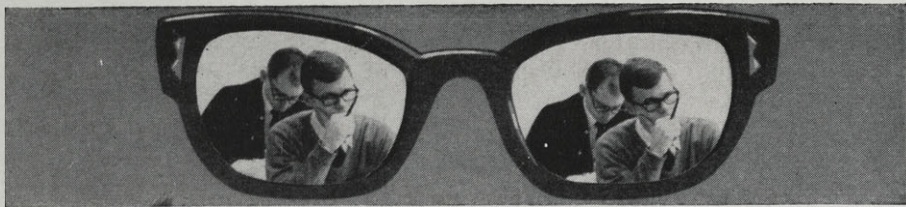
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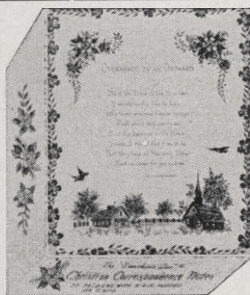
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## WORLDSCENE

a Phi Beta Kappa from Princeton University, Dean Haugaard is married to the former Janet McKee Butler. They have two daughters and will live on the seminary campus in Carolina, a suburb of San Juan.

### Off with the Old, On with the New

On Feb. 25, a new ecumenical body came into being in Austin, Texas: The Texas Conference of Churches.

The new conference includes the Roman Catholic Church in Texas, the Greek Orthodox Diocese, and 27 units of Protestant and Anglican denominations. The Texas Council of Churches, which it replaces, was largely Protestant.

The Texas change is one of the most recent results of the efforts state, metropolitan, and local councils of churches have made in the last three years to study their mission, program, and structure. Among other changes:

- Forty small city councils now have Roman Catholic parishes as members.
- New York's organization changed its name from *Protestant Council* to The Council of Churches of Greater New York to pave the way for more inclusive membership.
- Philadelphia has replaced the Greater Philadelphia Council of Churches with a new grouping, the Metropolitan Christian Council of Philadelphia.
- In Chicago officials of 16 church bodies including Roman Catholics, Episcopalians, and Lutherans who are not presently members of the Chicago Church Federation, are sponsoring an ecumenical feasibility study to seek a new basis for Christian cooperation.
- A proposed reorganization of civic and religious groups in Milwaukee may absorb both the Greater Milwaukee Council of Churches and the Milwaukee Conference on Religion and Race.
- The Louisiana State Council of Churches has changed to the Louisiana Interchurch Conference and expects to be thoroughly ecumenical in structure by 1970.



# In Person

The Committee for Women has elected officers for the 1970 Triennial Meeting in Houston: **Mrs. A. Travers Ewell**, South Florida, is presiding officer, and **Mrs. Fernando Aldana**, Guatemala, is assistant presiding officer. . . . The Very Rev. **Robert T. Gibson**, 1970 General Convention Co-Chairman, has named **Mrs. Ralph Ellis Gunn**, Texas, chairman of arrangements for the Triennial . . . Presiding Bishop and Mrs. **John E. Hines** were on hand in Tyler, Texas, as their son, the Rev. **J. Christopher Hines**, assistant at Christ Church, Tyler, was ordained to the diaconate . . . The Rt. Rev. **John A. T. Robinson**, author of *Honest to God*, will resign in April as Bishop of Woolwich to become Dean of Trinity College, Cambridge, England . . . The Rev. **John B. Morris**, former director of the Episcopal Society for Cultural and Racial Unity (ESCRU) has been named special assistant for program development of the Southern Regional Council, a civil rights group in Atlanta, Ga. . . . The Very Rev. **Robert W. Estill**, 41, Dean of Christ Church Cathedral, Louisville, Ky., will become rector of

St. Alban's Parish, Washington, D.C., upon the retirement of the Rev. **E. Felix Kloman**.

Ambassador **Henry Cabot Lodge** and the U.S. peace delegation have attended services at the American Pro-Cathedral Church of the Holy Trinity, Paris, where Dean **Sturgis L. Riddle** offered prayers for the success of the talks . . . Episcopal Air Force Chaplain **Edward H. Tickner**, 40, known as the "Old Ramp Trumper" because he walks the flightline nightly in Da Nang, Vietnam, has been honored for his service to airmen . . . The Rev. **Thomas V. Gibbs** replaces Mr. **John B. Erickson** as treasurer of the Missionary District of the Virgin Islands . . . Canon **David E. Jenkins**, 44, a chaplain at Queen's College, Oxford, England, will coordinate the World Council Churches' "Studies on Man" . . . Clergy and Laymen Concerned about Vietnam have named the Rev. **Thomas Lee Hayes**, of the Episcopal Peace Fellowship, as their missionary of reconciliation among U.S. draft evaders in Sweden . . .

For the first time a woman, Miss **Diana R. Harris**, will head the 170-year-old Anglican Church Missionary Society

. . . The Rt. Rev. **C. Edward Crowther**, author of the article on Biafra in last month's *EPISCOPALIAN*, is the new executive director of Operation Connection, a national, interreligious urban organization. He replaces Suffragan Bishop **Paul Moore**, who returns to his duties in Washington, D.C. . . . The Rt. Rev. **J. Brooke Mosley**, Deputy for Overseas Relations, has announced the withdrawal of two missionaries, the Rev. and Mrs. **Richards W. Beekman**, who have been serving in the Rupununi area of Guyana, South America.


. . . The new attorney general of Missouri, the Rev. **John C. Danforth**, an Episcopal priest, recently baptized his daughter in a service at the Church of St. Michael and St. George in Clayton, Missouri, where he is an associate rector . . . The Rev. **Robert C. Chapman**, an Episcopal priest from Detroit, is the new National Council of Churches' Director for Racial Justice . . . Dr. **Austin Farrer**, Warden of Keble College, Oxford, England, died in late December . . . **Harriet M. Bedell**, Florida deaconess who worked for years among the Seminole Indians, died in Lakeland in early January.

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### LENTEN DIET

Lent offers an opportunity for renewal and growth. I do not know who wrote the following words, but they suggest how we can make our observances an offering to God:

- Fast on criticism, and feast on praise.
- Fast on self-pity, and feast on joy.
- Fast on ill-temper, and feast on peace.
- Fast on resentment, and feast on contentment.
- Fast on jealousy, and feast on love.
- Fast on pride, and feast on humility.
- Fast on selfishness, and feast on service.
- Fast on fear, and feast on faith.

—The Rt. Rev. Arthur Lichtenberger

### TIP ON TITHING

"Now it came to pass on a certain day at noon that the writer was the guest of a certain man at a certain restaurant. Now when the end of the meal was at hand, the waiter brought the check to the host. As the host rose to depart, he laid some coins under the edge of the plate. The waiter, who stood nearby, smiled happily. As I meditated on the coins, I began to think of tips and tithes. For the proverbial tip must be at least a tithe—yea, even 15 percent—lest the waiter turn against thee. Whereupon it came unto me that few people treat their God as well as their waiter. Verily, doth not man fear the waiter more than he feareth God; and love the waiter more than he loveth God?"

—From the leaflet, Church of the Transfiguration, New York, N.Y.

### A MEDIEVAL PRAYER

*Help us this day, O God, to serve Thee devoutly and the world busily. May we do our work wisely, Give succor secretly, Go to meat appetitely, Sit there at table politely, Arise temperately, Please our friends duly, Go to bed merrily, and Sleep surely, For the Joy of our Lord, Jesus Christ.*

*Amen.*

From NADAG Newsletter, January, 1969

### COMPELLING VOCATION

**"David was not the right man to fight Goliath. The essence of his call was that no one else volunteered."**

—The Rev. Albert Hoag,  
Speaking to the Annual Convention, Diocese of Atlanta

### THE TRIAL LITURGY

*Be thou as thou  
sayest thou  
shouldest be  
that thou mayest  
be that which  
thou sayest  
but say it clearly so  
you can understand it.*

—Louise Johnson

Contributed by Anne Crump

### THE CHURCHES OF U.S. PRESIDENTS

**Baptist:** Harding and Truman.

**Christian Church** (Disciples of Christ): Garfield and Lyndon B. Johnson.

**Congregationalist:** Coolidge.

**Dutch Reformed:** Van Buren and Theodore Roosevelt.

**Episcopalian:** Washington, Madison, Monroe, William Henry Harrison, Tyler, Taylor, Pierce, Arthur, and Franklin D. Roosevelt.

**Friends** (Quaker): Hoover and Nixon.

**Methodist:** Polk, Andrew Johnson, Grant, McKinley. Hayes attended the Methodist Church but never joined.

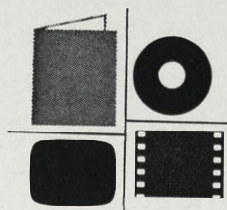
**Presbyterian:** Jackson, Buchanan, Cleveland, Benjamin Harrison, Wilson, Eisenhower. Lincoln attended Presbyterian services in Washington but was not a member.

**Roman Catholic:** Kennedy.

**Unitarian:** John Adams, John Quincy Adams, Fillmore, and Taft.

Contributed by Cecil M. Wright  
*The 1968 World Almanac*





## TV's "Misterogers": More Than Fun and Games

IF YOU TOOK a minister, a child psychologist, and a Captain Kangaroo and wrapped them all into one person, you would get a Fred Rogers.

You would also get that rare combination of an entertaining, pleasant, and instructive TV program for young children, called *Misterogers' Neighborhood*.

"It is a mother's delight. It is, if anything, a few decibels softer than *Captain Kangaroo* and is guaranteed to be the only television show on the air that can make a 4-year-old boy yearn to mop the kitchen."

That is a typical rave—from syndicated columnist Phyllis Battelle—for the half-hour weekday series created by Rogers, a United Presbyterian minister who chose children as his special ministry.

Rogers, 39, and the father of two boys, 8 and 6, writes, produces, directs, and stars in *Misterogers' Neighborhood*, which is now appearing on 120 National Educational Television affiliates throughout the country.

Designed for children between 3 and 8 years old, the program features puppets, songs, and patter—each week's set of shows having one objective, such as helping the youngsters overcome fear of the dark, explaining why boys need haircuts, or showing the importance of sharing things.

But what has earned *Misterogers' Neighborhood* its rapidly growing following is not its content, but its style—a style that Rogers, a consultant to the Child Study Center of the University of Pittsburgh, has carefully worked out each week with a team of fellow psychologists.

"I want to provide an atmosphere of reality which they can recognize and relate to their own lives," Rogers says. Frequently, the daily visit to his "apartment" is spent mostly in the kitchen: "What would a kid see more of in a day than cooking or cleaning up in a kitchen?"

"There's a need to communicate to children about childhood and to accept them as they are. I don't tell them to be good or anything like that at the end of the show."

The show's theme song, if there is one, is *I Like You As You Are* ("... exactly and precisely, I think you turned out nicely"), one of the several songs Rogers wrote to emphasize his philosophy.

"Children need that, to be accepted for what they are rather than what they will be," Rogers says. "I'm not there to tell children, 'I want you to become an adult as quickly as possible so you can buy the stuff I sell.' I want them to mature at their own pace."

*Misterogers' Neighborhood*, which is taped in a Pittsburgh ETV station, began in the 1966-67 TV season, was carried by only about a dozen stations mostly in the East, then ran out of funds.

But a \$150,000 grant from the Sears Roebuck Foundation, matched by an equal amount from National Educational Television (out of its Ford Foundation funds) has assured 130 new half-hour segments.

Rogers, who earned a bachelor's degree in music in 1951, quickly joined NBC-TV, where he became assistant producer of *The Voice of Firestone* and *NBC Opera*, moving on



*Misterogers and friend*

to become network floor director for *The Lucky Strike Hit Parade* and *The Kate Smith Hour*.

When Pittsburgh's WQED-TV station was starting in 1953, Rogers was invited to establish programming there, and soon developed *Children's Corner*, which was to be on the air seven years and win the important "Sylvania Award" as the best locally-produced children's show in the U.S.

In 1956, the series went on NBC-TV for twenty-six weeks, but could not draw a sponsor. In 1953, Rogers started appearing in a 15-minute daily program on the Canadian Broadcasting Corporation network, the same year he was ordained as a Presbyterian minister after attending Western Theological and Pittsburgh Theological seminaries.

"I'm not a dogmatic evangelist," he says, "I would never try to superimpose my views on children."

But he does have views—especially about violence on children's TV programs—that no one would object to him superimposing on his young viewers.

"Popularity at the expense of a young mind is a hollow thing," Rogers holds. "An excess of violence stifles the imagination, repeatedly forces the child into the role of spectator, captive and fearful. Or, even more damaging,

*Continued on page 47*



# Televising Your Parish

NINETY-FIVE PERCENT of the households in the United States now have at least one television set, and estimates of average use stagger the imagination.

How many churches in the United States have even *one* television set and use it?

We are using television more and more in our public schools. How much are we using it in our churches?

If the answer to the first question is "few" and the answer to the second question is "little," then the next question to be answered is "why?"

I leave it to McLuhan and the other theorists to remind us of the importance of modern mass media communication, especially television. Why have the churches, for the most part, not yet begun to make the mass media, including television, an integral part of their educational programs.

One practical reason for the churches' general neglect of television is "timing" or "scheduling." Much of the better "religious" programming (including *Look Up and Live*, *Lamp Unto My Feet*, and *Frontiers of Faith*) is scheduled for the religious Sunday morning and early afternoon "ghetto." Most of the better "documentary" and "dramatic" programming (including *C.B.S. Reports*, *On Stage*, and *N.B.C. White Paper*) is scheduled for 9:30-11:00 P.M. for most of the country.

A surprisingly high percentage of this programming provides excellent material for discussion. It is generally timely, well-researched, and interesting. But how do you schedule a discussion of it? Few churches can (or will) rearrange their Sunday morning schedules to fit the TV listings. Individual viewing with group discussion at some later time loses much of the original impact.

The solution to the problem? A television tape recorder.

Our parish has had video tape

equipment for a little over a year now. While we realize that we have not even begun to discover all of its possible uses, it has already proved to be a valuable tool of communication/education.

For a group of "inquirers" considering membership in the Episcopal Church, video tapes of interviews with such men as Bishop Pike, Bishop Robinson, and Malcolm Boyd gave them an unequalled exposure to some of the major trends and problems which con-

front the churches, and to the innovative thought of some of the more outspoken leaders of this particular communion.

An adult education committee, struggling to understand the revolution that is taking place in education and the role of the Church in that revolution, found a recent documentary on this problem seemed to help as nothing else had.

Our annual parish meeting enjoyed a chance to see some of the work being done by staff members outside the usual parish contexts via a video recording.

Three different groups found the excellent NCC-C.B.S. four-part series on *Choice: The Imperative of Tomorrow* conveyed something of the breadth of the Church's concern for man and his society in a way that no sermon could ever do.

For church school teachers learning to employ "the arts" in their curriculum, several specials on new forms of music and dance were used.

Now what? We have several ideas we plan to try:

- ▶ Use the camera and recorder to play back class sessions to teachers (an electronic "observer").
- ▶ Ask church school students to produce a program to share with other classes or even with the whole parish.
- ▶ Tape interviews during the week with resource persons who cannot be with us on Sunday.
- ▶ Record a worship service (perhaps the Trial Liturgy) for discussion and instruction.
- ▶ Bring into the classroom some of the programs which our children and young people watch and identify with, and use these as the basis of our discussion.

The possibilities seem almost limitless.

We suggest that you, too, "video tape it!" —A. MURRAY GOODWIN

## Video Tape A.B.C.'s

The new "home" models are not that expensive (under \$1,000 complete with an 8 inch monitor); are easy to operate (only slightly more complicated than an audio-only recorder); and are portable (about the weight of an office model typewriter).

Quality is almost indistinguishable from the quality of the program as received on the monitor. With a proper external antenna and careful tuning, the results can be excellent.

How much does the tape cost? In half-inch size, about \$40 an hour. Expensive, to be sure, but so are hour film rentals, and the tape has the advantage over film in that it can be reused for other programs.

What about live action? A typical half-inch recorder video camera kit (including tripod, microphone, and cables) is available for \$350. Add another \$175 for an electronic viewfinder attachment (a miniature TV screen which fits on top of the camera).

—A.M.G.



# That Crazy Dream of Holiness

IF WE CANNOT believe in God as a noun, maybe we can still believe in God as a verb. And the verb . . . is transitive, . . . the object of the verb . . . is the world."

So says Frederick Buechner, minister and novelist of distinction, in *THE HUNGERING DARK* (Seabury Press, \$3.95), a collection of thirteen meditations on God's "wild pursuit of man," man's response and lack of it, and our perilous world.

There is a great deal here about faces and voices, those mystic signs of our humanity; about decision—the summons that one has to answer somehow, "or, at considerable cost, not answer"; about light and dark. Buechner is, like everybody else, obsessed with the characteristic darkness of our time—violence, the Bomb, the dead children of Vietnam, assassinations, concentration camps, race riots, cities on fire.

In the title piece he reflects that the dark is hungering for the Second Coming—"the crazy dream of holiness coming down out of heaven like a bride adorned for us."

Does the apocalyptic quality of our

contemporary world mean that our redemption really draweth nigh, he wonders? And answers, "not yes, because yes is too much for us, but . . . maybe. . . ." For our time, he says, the greatest virtue is not love but hope, "because now it is hope that is hardest and rarest among men."

Rare it may be, but it's a strong and steady presence in this book.

Buechner circles thoughtfully over such data as the movie *La Dolce Vita*, a Papal procession on Christmas Eve, those *Jesus Saves* signs, Buddha and the monkey god, the wedding at Cana, the stable at Bethlehem, Noah's ark, the uses of time, the meaning of *kairos*. Each essay begins with a quotation from the Bible; one or two are straight meditations on Scripture, but most use the quotation to illuminate and embody the core of Buechner's own thought.

Some appear to have been written to be heard (one was, I should think, a sermon; and a good one). Most were written to be read. The tone is conversational, with a frequent breath-taking little lift into lyricism, then an easy, natural drop back. The piece on Noah's ark has a marvelous, fast, colloquial retelling of the Flood that's positively electric with poetry.

All good meditations end in prayer. Buechner's prayers are the best kind—original, simple, plain, beautiful, not so private as to exclude us, nor so now-generation as to crowd us. They are prayers one can really join in, not just read as literary exercises.

Seabury Press gives us *The Hungering Dark* as their Lenten book, and it is excellent.

Buechner says Saturday is our day: the day between the cataclysm of Good Friday and the Coming of Easter, the day when nothing much happens and everybody is just stunned and waiting, and not sure for what. This is a good and hopeful book to read while waiting for Easter, or the Second Coming. —FAE MALANIA

## TV's Misterogers

*Continued from page 45*

it encourages a child to seek relief from his own problems by withdrawing into passivity and watching another human being get clobbered.

"I'd rather teach a child to cope with what he disagrees with, instead of exciting him to destroy it, or manipulate its destruction."

*Misterogers' Neighborhood* has understandably won numerous endorsements from other child psychologists, but a TV critic was more down to earth:

"If Mary Poppins had a brother," the critic wrote, "it would be Fred Rogers." —*Catholic Press Features*

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## BOOKS Continued

# The Day the Ocean Turned Against the Fish



Albert F. Hill

THE TREASURY agent was trying to explain to the minister why the bookies were angry enough to order him killed. "There are three kinds of guys in their world," the agent said. "There are the bad guys, the criminals, and they know it. Then there are the good guys, us, the cops. Now the good guys chase the bad guys, and when they catch them the bad guys are supposed to grin and take it and not cry about it. But there's a third group, too.

"The third group is you, John Q. Public, the sheep. Now, the sheep aren't supposed to turn around and bite the wolves. To their twisted minds that's not kosher. They know that their business is vulnerable. But they can buy off cops and judges and politicians, and there aren't enough of us feds to do much more than harass them. But when the public turns against them and reports them and gathers evidence and—well, it's like the ocean suddenly turning against the fish. So they're furious."

That, in a nutshell, is the true story told by the Rev. Albert Fay Hill, a United Presbyterian minister, in his book: *THE NORTH AVENUE IRREGULARS: A SUBURB BATTLES THE MAFIA* (Cowles, \$4.95). It shows how the ocean turned against the fish in New Rochelle, New York.

The thought of twelve women and one minister daring to take on the organized gambling in their community is both whimsical and touching. The details of how they went about it are fascinating. The outcome of their efforts, in the end, is slightly

depressing. Nevertheless, the book is hardly ever boring.

I would not want to suggest that in Mr. Hill we have a new Dorothy Sayers. He is obviously not adept at telling a mystery tale, or at unraveling a detective story. His book owes something to both genres. His heroes glitter brightly, his villains cringe darkly, and he gives us little sense of time lapse. A few dates would have helped. But this very amateurishness lends a sense of authenticity to the tale—like a realistic movie filmed with a hand-held camera.

For those who want to know what else a parish can do besides the normal round of teas and bazaars, for those who want a basic primer in what gambling (even supposedly penny-ante gambling) does to a community, and how it works, and for those who want to know how you go about fighting it, this book is highly recommended reading.

For those who think the whole venture was a preposterous one for a church to undertake, the book is also highly recommended. After you have read it, you will find one fitting subject for meditation above all others: how, apart from such a venture as this, can we get back into Christianity something of the excitement which the early Christians knew, which so many modern churches seem to have lost, and which this New Rochelle church rediscovered in this strange and nearly quixotic form.

—RICHARD N. BOLLES





# Know Your Diocese

The Episcopal Church's work in Mexico began as a movement among the Mexican people themselves. In 1857, a group of reforming priests broke away from the Roman Church and organized *La Iglesia de Jesus*. The Episcopal Church, though in sympathy with the movement, was reluctant at the time to assume responsibility for a new area. The young Church persevered, and around the turn of the century applied for Anglican orders. In 1904 Bishop Henry D. Aves, sent to take charge of the work among Americans in Mexico, accepted jurisdiction over the autonomous Mexican Church.

Expansion has been difficult, hampered by poverty, revolution, and opposition within a predominantly Roman Catholic population. One of the greatest obstacles is the strongly anti-clerical constitution adopted in 1917. In an effort to divest the Roman Church of political power, the government forbade the teaching of religion in schools, prohibited foreign clergy from working with Mexicans, banned the wearing of clerical garb, and required that all buildings for religious instruction or worship belong to the State.

The Missionary District of Mexico's three parishes and eighty-five missions and preaching stations are in a few cities and many isolated rural communities. The Mexican Church has approximately 10,000 baptized members (6,000 communicants). Twenty-nine Mexican priests, one deacon, and nine U.S. priests carry out the Church's work with the help of ten lay readers. The U.S. priests serve English-speaking congregations. In several places Mexican clergymen minister to English-speaking as well as Spanish-speaking parishioners.

The Church makes a unique contribution to education through eight *internados*. Episcopal boys and girls from rural communities live in these Church boarding houses while attending government schools in urban centers. A new university level *internado* is located near St. Andrew's Seminary in Mexico City. Here young men live together and attend the University of Mexico or the seminary. During the last five years San Andrés has also trained young women from Mexico and Central American districts to be Christian education leaders.

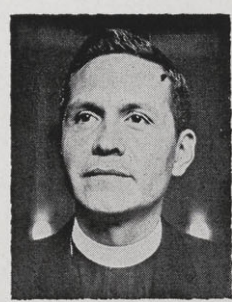
Casa Hooker, a Church school for girls, was founded as a home for orphans in the Mexican Church's early days. As a result of a government-enforced reorganization in 1934, Casa Hooker is now a school where the girls receive a secular education and a dormitory where they live in a Christian community.

The Church is divided into seven regions, each having a bishop or priest as coordinator. Regular meetings are held for regional and diocesan planning and action.

Suffragan Bishop Melchor Saucedo is in charge of the portion of Mexico from Guadalajara to Mexicali in Baja California and is president of the Liturgical Commission. Suffragan Bishop Leonardo Romero has responsibility for the section of the country from Tampico to Ciudad Juarez and is president of the Commission on Ecumenical Relations.

To achieve their planned complete autonomy, Mexican churchmen realize that it is imperative for the Church to build a strong financial foundation, and they are working to increase their self-support. The Church is experimenting with a proposed liturgy and eventually hopes to produce its own.

In an effort to reach more young people, a specially trained group will hold conferences and workshops all over the country. The Mexican churchmen plan to produce their own educational material and to train Sunday school teachers in each mission and parish. The northwestern part of Mexico under Bishop Melchor Saucedo enjoys a companion diocese relationship with Arizona.



*The Rt. Rev. Jose Guadalupe Saucedo, fourth Bishop of Mexico, is the second Mexican diocesan and the first to be consecrated in Mexico.*

*Born in Tlacotepec, Michoacan, on December 6, 1924, Bishop Saucedo was graduated from St. Andrew's College, Guadalajara, in 1945. He attended Virginia Theological Seminary, Alexandria, and was graduated in 1949 with a Bachelor of Divinity degree. He*

*was ordained to the priesthood in August, 1949, and served as priest-in-charge of St. Michael and All Angels in Cuernavaca and several nearby missions until his election to become bishop. He was consecrated at St. Jose de Gracia Cathedral in Mexico City, January 14, 1958.*

*Bishop Saucedo is married to the former Juanita Ray Griffith of Alexandria, Virginia. They have four children: two boys and two girls.*

*The bishop's brother, Melchor, was elected a suffragan bishop in 1964 and an uncle was also a priest.*



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## Exchange

*Continued from page 54*

gested perhaps the globes might be hand-made and wrote to Mrs. Mildred H. Lunsford, customer service, The Blenko Company, Milton, W. Va., 25541. The company, specialists in decorative glass items for the home, advised Mrs. Glenn the globes could be made at \$5 each with a one-time cost (for the mold) of \$30.

A globe from which the mold could be made and an order were sent to the company and the new globes were received "in a very short time," Mrs. Glenn reports.

### ALTAR GUILD SUGGESTIONS

The Diocesan Altar Guild of Rhode Island has a cross which has been used in the diocese by members for some time. The Guild offers the cross to other altar guild members for \$1.50. It is a gold plated Celtic design, 1½" high, with DAG engraved on the back. The crosses may be ordered from Mrs. M.

J. Crowell, 109 Clay St., Central Falls, R.I. 02863.

► The Anglican Church of Canada's Altar Guild pin is also being used by some altar guilds in the U.S. It is a sterling silver Celtic cross with a chalice in the nimbus, 7/8" high, and costs \$2.50. The cross may be ordered from Mrs. H. Trocewicz, 70 Larwood Blvd., Scarborough, Ont., Canada.

### ST. MARK'S "SPACE SHOT"

As a finale to St. Mark's (Leonminster, Mass.) seventy-fifth anniversary celebration, a "time capsule" was hoisted into the church tower and deposited to remain in "orbit" for twenty-five years, until the church's 100th anniversary.

The 10" wide stainless steel "time capsule," first conceived by Mrs. James Dean, church school teacher and church secretary, contains a collection of local, national, and international news; devotional material, artwork from the children and teachers of the church school; chocolate bars and cookies; and a copy of THE EPISCOPALIAN.

## So What's New?



*"What do you mean, a pillar of the Church?"*



## THREE ON FISH

Want information on how to begin a FISH group? Want to know if there is already one in your area? Here are three items which will be of interest:

*The FISH Story*, a half hour film is available from: The Rev. Robert Libby, 815 Second Ave., New York, N.Y. 10017.

*FISH for My People*, a book written by the Rev. Robert Howell (Morehouse-Barlow, \$2.50), tells about his experiences with the first FISH group in the U.S., started while he was rector of the Church of the Good Shepherd, Springfield, Mass.

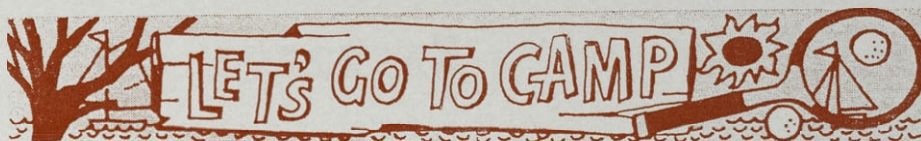
*The FISH Newsletter*, an exchange of experiences of FISH groups, is published by Mrs. Gladys B. Wilson, P.O. Box 697, Hillsboro, Texas. Non-profit, non-denominational, no subscription fees. Stamps accepted to cover mailing costs.

## CALENDAR OF EVENTS

### APRIL

- 1 TUESDAY BEFORE EASTER
- 2 WEDNESDAY BEFORE EASTER
- 3 MAUNDY THURSDAY
- 4 GOOD FRIDAY
- 5 EASTER EVEN
- 6 EASTER DAY
- 7 MONDAY IN EASTER WEEK
- 8 TUESDAY IN EASTER WEEK
- 13 FIRST SUNDAY AFTER EASTER
- 17-19 Conference on Non-Stipendiary Clergy, Columbus, Ohio
- 20 SECOND SUNDAY AFTER EASTER
- 20 Consultation on Church Union Sunday
- 20 National Christian College Day
- 23-25 Annual Meeting, U.S. Conference for the World Council of Churches, Buck Hill Falls, Pa.
- 25 ST. MARK THE EVANGELIST
- 27 THIRD SUNDAY AFTER EASTER

**PICTURE CREDITS**—Bermuda News Bureau: 22. Edward T. Dell, Jr.: 26. Douglas Guilbert: 31. Hedgecoth Photographers: 50. London Free Press: 15 (bottom). Religious News Service: 15 (top, center), 18 (top left, center left). Robert Wood: 18 (bottom left, center, right), 19.



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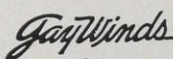
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-- Unknown



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# EDUCATIONAL DIRECTORY

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# Exchange

The EXCHANGE section of THE EPISCOPALIAN includes the former *Have and Have Not* column in addition to an exchange of ideas, problems, and solutions between parishes, groups, and individuals.

## 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 answer 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.

## CAN YOU HELP IN PLANNING A CREATIVE YOUTH PROGRAM?

St. Andrew's Church in Wellesley, Mass., is organizing a program for seventh, eighth, and ninth graders and welcomes suggestions from other parishes. St. Andrew's planning group is especially interested in involving young people in a community project that would help the youngsters see Christianity at work in their lives. If your parish has been successful in developing an imaginative program, please write to Mrs. Donald S. Pierce, Educational Consultant, 43 Whiting Road, Wellesley Hills, Mass. 02181.

## TORCH SPREADS

Teen Out-Reach through Community Help, an organization involving some 900 Cleveland (Ohio) area teenagers has lighted the way for TORCH in Webster, Penfield, Rochester, Williamson, and Wolcott, N. Y. Last September Rochester area teenagers and adults visited the Episcopal Church of the Ascension, Lakewood, Ohio, to find out how the TORCH program worked and came home so enthusiastic they soon undertook their own program.

The TORCH idea began in Ohio three years ago with about 30 young people who wanted to do more than just talk about social problems. Under the guidance of their youth leaders, the students went to housing projects in the inner city to work with children. They made

tutoring, folk songs, and creative arts the vehicles of the warm, personal contacts so desperately needed by the inner city youngsters.

The New York group plans one TORCH day each month and welcomes all to participate. For information, write to TORCH, Church of the Good Shepherd, 1130 State Road, Webster, N.Y. 14580.

## CHURCH BULLETINS: A CHECK LIST

If you are preparing material for your parish bulletin, tack an outsize sign in front of your work area with the following words: WHO, WHAT, WHEN, WHERE, WHY, and HOW. This will be a reminder to check for these facts in each notice to be printed in the bulletin.

Other suggestions: If "Uncle" Winssockie is about to celebrate his ninetieth birthday, use his full name so that anyone can look up his address in the phone book to send him a greeting. Nicknames by themselves make newcomers feel left out.

Don't forget the church office phone number. If you are having a special meeting, mention the specific room in the parish hall where the group is to meet as well as the time and date. If you are having a picnic, party, or other event not on church property, why not give directions on how to reach the site? It might also be a good idea to add to your W-W-W-W-W-H sign: REMEMBER, SOMEONE IS READING OUR BULLETIN FOR THE FIRST TIME.

## LIVING MEMORIAL

What should be done with a bequest when your parish already has all of the usual equipment given as memorials? St. James' Church, Pentwater, Mich., came up with an answer. Rather than pay off an indebtedness which is "well under control," parishioners decided to invest the entire amount in one of the black financial institutions recommended by Executive Council. St. James' members feel, though they are geographically isolated in an all white community, they will be relating in a realistic way by investing the bequest as working capital in the black community.

## STEWARDSHIP EXPERIENCE CONTEST

Do you have a creative stewardship idea which your congregation has used successfully within the past two years? If

so, the contest's sponsors would like to hear about it. Describe your experience in 1,500 words or less. The authors of the three best manuscripts chosen for publication will each receive a \$100 check. The ten next best entries will each receive \$50.

Manuscripts must be typed double-spaced on 8½" × 11" sheets and received by June 30, 1969. Manuscripts will be judged by an interdenominational committee which will select the most creative Christian stewardship experience in each of three groups of churches: small, medium, and large. Results will be announced September 17, 1969.

Stories must not have been published previously. Editing rights are reserved by the sponsors who may publish or use any submitted ideas. Manuscripts cannot be returned.

Entries should be addressed to:

Mr. Walter Jensen, Room 576  
475 Riverside Drive  
New York, N.Y. 10027

## NEW CHRISTIAN EDUCATION CENTER

Four downtown churches in Gainesville, Ga., have combined resources to build and equip a Christian Study Center for released time Christian education, the first such program in Georgia. Sponsors are the Grace Episcopal, First United Methodist, First Presbyterian, and St. Paul's United Methodist Churches. They will offer courses and programs to students of the nearby public junior and senior high schools. Special instruction for Church school teachers will be offered along with general training evening courses for adults.

An initial unit of the center was completed and the program launched early in January. The Rev. William Stonebraker, a Presbyterian clergyman, is the center's full-time director.

## REPLACEMENT FOR OLD LIGHT GLOBES

The Church must have light but sometimes finding light bulbs for old fixtures can be a problem.

Trinity Church, Galveston, Texas, had long been having difficulty in finding globes for the fixtures in its historic building. Even an electric supply company owner—a former vestryman—had given up in his efforts to locate the proper replacements.

Then Mrs. William L. Glenn, Jr., suggested  
*Continued on page 50*





## The Forum's in session again

and you are participating. Each month after the postman delivers THE EPISCOPALIAN, the greatest lay forum the Episcopal Church has ever known goes into session. During the days that follow, you and your fellow readers are talking about what is in the current EPISCOPALIAN . . . reacting to it . . . telling each other what you think . . . asking questions of your rectors . . . expressing your opinions to the editors. You know how this works because you are a regular reader. How about fellow laymen in your parish? If they aren't already participating in this forum—they could be for \$2 per year per family. That's all it costs when the parish sends THE EPISCOPALIAN to every family every month. If your parish isn't doing this for your members, isn't it time? Perhaps as a "forum regular," you could help to get an Every Family Plan started in your parish. Write or call Lou Windholz, 1930 Chestnut St., Phila., Pa. 19103. He's at your service.



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## "Please take care of my sister..."

Little Su Ying was abandoned in the alley behind our Babies' Home in Formosa. She was frightened, cold and hungry.

But as you can see in the picture, someone had tried to make her look pretty. Her hair was combed and her dress, even though torn, was clean.

In her hand she clutched a note written by her brother:

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Will you help us give Su Ying—and youngsters equally as needy—a chance to grow up in an atmosphere of love?

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And your help is desperately needed. Overseas, our staff reports boys and girls still search garbage dumps for food . . . babies abandoned in the streets . . . blind children locked in cellars . . .

Little Su Ying and children like her need your love. Won't you help? Today? Thank you.

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

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TAICHUNG, FORMOSA—Two-year-old Su Ying, her parents dead, waits for her brother who will never return.